

### **A TREATY OF DECEIT (part two)**

Israel was camped at Gilgal preparing for the Southern Military Campaign in the Conquest of the land when a foreign envoy unexpectedly arrived with a peace treaty offering to fly Israel's flag.

The Israelites were suspicious of whether they represented a nation inside the land, under the cherem war ban or a true foreign nation outside the land and ban.

The Israelites weren't sure what to do. After much discussion, they decided to act on good faith towards these envoys. The Bible records that this was a mistake and tells us what they should have done: "They did not ask the counsel of the Lord." (Josh.9:14) They missed the simplest solution to their problem.

(James 1:5-7) "But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him. But let him ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind. For let not that man expect that he will receive anything from the Lord."

(Josh.5:15) "And the captain of the Lord's host said to Joshua, 'Remove your sandals from your feet, for the place where you are standing is holy.' And Joshua did so."

<p><b>This lesson will study six aspects of the second part of the Treaty of Deceit.</b></p>
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#### **1. Israel didn't discover the deceit of this treaty until on the third day of the march into the Southern Campaign.**

"And it came about at the end of the three days after they had made a covenant with them, and they heard that they were neighbors and that they were living within their land." (Josh.9:16)

Three days into the Southern Campaign and they were about to take out four of their towns when it was disclosed they had been deceived (Josh.9:17-18). These four towns were important militarily since they protected the entire northwest quadrant approach to Jerusalem (Josh.10:2).

#### **2. Israel's congregation grumbled against the leadership for this treaty (Josh.9:18b).**

They felt justified to complain (lun / niphal impf) [Onomatopoeic word]. They had just experienced the Achan sin and the cherem war ban (Josh.5).

But does that in itself make complaining right? "Nor grumble, as some of them did, and were destroyed by the destroyer. Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come." (1 Cor.10:10-11)

Where had they learned this pattern of thinking? The Book of Numbers records the number of times the Israelite Exodus generation grumbled (Num.14) [OMCD thinking]. "They wander about for food and growl if they are not satisfied." (Ps.59:15)

"Do everything without complaining or arguing." (Phil.2:14)

**3. The Israelite leadership didn't reverse their decision based on their oath sworn on behalf of God.**

“We have sworn to them by the Lord, the God of Israel, and now we cannot touch them.” (Josh.9:19).

Their oath gave president over their false pretense and deceit. Oath sworn on the character of the God of Israel must be honored above all. “You shall not take the name of the Lord your God in vain, for the Lord will not leave him unpunished who takes His name in vain.” (Ex.20:7/ 3<sup>rd</sup> commandment)

Joshua and his leaders held to their spiritual integrity and not on the whims of others. However, Joshua was at liberty to punish them.

We have lost this concept in Christian church in America (one example - wedding vows).

**4. The Gibeonites had told Joshua that they were willing to become Israel's servants.**

“We are your servants; now then, make a covenant with us.” (Josh.9:11)

“This we will do them, even let them live, lest wrath be upon us for the oath which we swore to them. And the leaders said to them, ‘Let them live.’ So they became hewers of wood and drawers of water for the whole congregation, just as the leaders had spoken to them.” (Josh.9:21)

**5. The Gibeonites were spared the cherem curse but not the arar curse.**

“Now therefore, you are cursed (arar / kal ptc), and you shall never cease being slaves, both hewers of wood and drawers of water for the house of God.” (Josh.9:23)

This became their historical connection to the temple and Christ (1 Chron.9:2; 2 Chron.1:3-5). They became part of the territory given to the Benjamin (Josh.18:21-28; 21:17). Salvation turned their cursing to blessings just like you and me (Gal.3:13-14).

After the destruction of the priesthood at Nob, the tabernacle was set up at Gibeon until the time of King Solomon (1 Sam.22:17-19; 1 Chron.16:39; 1 King 3:3-5; 2 Chron.1:3).

**6. It is interesting to note that the Gibeonite's decisions were based on their perception of truth received by military intelligence (Josh.9:24-27).**

- Familiar with Moses and the Lord's mighty deeds (Josh.9:24a)
- Feared greatly (Josh.9:24b)
- Faced reality with common sense to truth (Josh.9:25-26)
- Future history because of association with messianic history (Josh.9:27)

We would rather be under the arar curse than under the cherem war ban. We would rather be a live slave in the priest-nation of Israel than a dead king in Gibeon.

Like Rahab they based their decision on PV to the truth of God.

Freedom in Christ is the greatest freedom possible to the human experience. “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.” (Gal.5:1)

“For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.” (Gal.5:13)