

THE CAPTURE OF AI

Joshua 7; 8

The teacher will need to review carefully chapters 2-6 and prepare himself to tell briefly the story of the events contained in those chapters. The emphasis in this summary should be on the fact that the Lord was showing the people His power to give them victory, and warning them against trusting in themselves or allowing the thought to linger in their minds that their victories were in any sense theirs. Then make the transition to today's lesson by calling attention to the Lord's command as to the spoils of Jericho.

Doctrinal Points

The Lord wants us to enjoy the good things of this world, but not to put them first. He created the world for our happiness.

We must give up the thought that we can know the truth of ourselves without constantly learning it from the Lord through the Word.

We must examine our motives systematically according to the truth.

Notes for Parents

Most people know the story of the fall of Jericho, the first city which the Israelites took in the Holy Land—how they marched around the city led by the priests bearing the ark until, on the seventh day, the walls of the city fell without a blow having been struck. The victory was given to them in this way to teach them beyond a doubt that it was the Lord who gave them victory and that obedience to His commands would always result in success.

Not so many know the story of the capture of Ai, the next city, but it is given in the Bible to teach the same lesson from another point of view—the failure which results from disobedience and the need of being sure that we obey the Lord wholly and do not try

to hold onto any of our favorite sins. This is a temptation we all have. We are willing to get rid of the faults in ourselves which are obvious and which we can see stand in the way of our success. But we cannot see just why the Lord tells us that some other things we do are wrong and must be given up; they “look good” to us, and we try to enjoy them in secret even if we give them up openly. This is like Achan’s taking some of the forbidden spoils of Jericho.

People often cannot see why Achan’s family should have been destroyed when only Achan was the offender. There are many places in the Bible where it says the Lord commanded the destruction of apparently innocent people just because they were connected with someone who was evil. People in those days were cruel, and we saw in the story of Abraham’s sacrifice how the Lord’s truth took on the forms of thought of the person to whom it came. We ourselves do not kill a criminal’s family, but we sometimes are equally cruel to them in other ways. In the Bible the Lord used the things in people’s minds to illustrate lessons. The family is a picture of all the things which spring from some desire or affection and its corresponding thought. For example, when we have an evil desire—perhaps the desire to hurt someone—all the thoughts and feelings which come from it are bad. So when we recognize that our desire is evil and decide to get rid of it, we must also try to get rid of all the thoughts and feelings which have come from it; this is symbolized by Achan’s family in the story. We need to remember that everything in the Word is a picture of something in us, and that all the wars and battles and killings are pictures of the struggles which we have with the enemies within our own souls. We must not, as Joshua at first did, blame the Lord for our failures. Our real enemies are within ourselves. This is what the Lord means when he says, “A man’s foes shall be they of his own household.” (Matthew 10:36)

Primary

Center the story for this class around the figure of Achan rather than the

attack on Ai. They can get the idea that when we come into difficulties, we should first of all look for what may have been wrong with us, rather than blaming someone else. Show the children why Achan's fault was so serious. They can see it as an illustration of two things they themselves might do: disobey, and hide their disobedience. Achan's sin was not immediately found out, but it led to trouble later which did uncover it, and his punishment was heavy. Disobedience always leads to trouble, and hiding it makes things worse.

Do you remember that the spies sent shortly after Israel left Egypt told the people that there were walled cities in the Holy Land which they would have to conquer?

Now Joshua and the people have crossed the Jordan River, which the Lord parted for them just as He had parted the waters of the Red Sea, and they are beginning to attack these walled cities. The first one they captured was Jericho. They did not have to fight to conquer that one. The Lord told them to march around the city, following the ark which the priests carried, once every day for seven days and seven times on the seventh day, and after they had done this, He made the walls of the city fall down flat. And they were told to destroy everything they found in Jericho except the gold and silver and the vessels of brass and iron, and all these they were to devote to the service of the Lord. They were to take nothing for themselves.

Did they all obey?

Who disobeyed?

What had Achan taken?

What defeat did they suffer because of this disobedience?

How did they find out who had done the wrong?

According to the law Achan and his whole family were destroyed.

After that Joshua made careful plans for capturing the city of Ai. He sent part of the fighting men to hide near the west side of the city—on the side toward Bethel. Do you remember anything about Bethel? Then in the morning he led the rest of the army to attack the city. When the men of Ai came out to meet them, they pretended to run away again, and the men of Ai chased them away from the city. Then the men who were hiding came out and took the city and set it on fire, and Joshua and his men turned on their

pursuers and attacked and destroyed them.

What did they do at Shechem?

Read Deuteronomy 27:1-8 to see why they did this.

This story is one which we should remember because it teaches us that when things do not go as we want them to go, the first thing to do is not to blame other people or the Lord, but to see if we ourselves have done anything wrong.

Junior

After the summary of previous events, cover the story for the day briefly, and then have the children find on a map all the places mentioned; then look up all the references to previous stories concerning these places. This will help to fix important facts in their minds. They will be interested in the difference between the two attacks on Ai, and in what happened at Shechem. At this age they also need to have the killing of Achan's family explained.

When the Lord gave the directions for the taking of Jericho, He told the Israelites that they were to take none of the spoils of the city for themselves. Everybody and everything in Jericho was to be destroyed except the gold and silver and the vessels of brass and iron, and these were to be consecrated to the service of the Lord.

Who disobeyed this command?

What did he take?

What happened to the people because of Achan's disobedience?

There are two places mentioned in our story today of which we have read before: Shechem and Bethel. You remember that when Abraham first came down into the Holy Land, he stopped at Shechem and set up an altar there, and then went on and built another altar near Bethel, "having Bethel on the west, and Hai on the east" (Genesis 12:6-8). *Hai* (KJV) is the same as the *Ai* of our lesson today, and we want to remember that the ambush of which the second chapter of our lesson speaks was laid on the side of Ai toward Bethel. Bethel is also the place where Abraham and Lot separated, and where Jacob had his dream.

What does the word *Bethel* mean?

Why did the people think they could take Ai easily?

What did Joshua do when his men fled from Ai?

What did the Lord say to him?

How did they find out who was to blame?

Their casting lots made sure that the Lord would point out the true offender. To us it seems very cruel to kill the man's whole family because he had done wrong. People were cruel in those days, and the Lord used this fact to teach us something. When we get into trouble and ask the Lord sincerely to help us find out just what is the wrong thing in our hearts which caused the trouble, the Lord will always show us what it is, and then we must get rid of both it and all the wrong ideas which came from it. This is "Achan's family." Suppose, for example, we find that we have let ourselves become jealous of some friend. Jealousy produces a whole train of bad thoughts about the person. When we acknowledge our jealousy and put it away, we must hunt out the bad thoughts and put them away, too.

Joshua had been overconfident in his first attack on Ai, but he had learned a lesson. So he put his whole army into the second attack and used his head in the planning of it. All the enemies which the children of Israel found in the Holy Land picture bad things which lie hidden in us and have to be overcome one after another. Sometimes when we overcome one temptation, we begin to think we are pretty good, and often it takes a defeat to show us that we need to put all our mind and heart into the battle every time. And we need to look to the Lord for help, too. This is the ambush toward Bethel.

Read Deuteronomy 27:1-8 as a background for understanding the last part of our lesson. Shechem was the very center of the Holy Land. It lay between two mountains, Mount Ebal and Mount Gerizim. There is a natural amphitheater there which is one of the places—like the rotunda of our Capitol in Washington—where one can stand in the center and make even a whisper heard on the sides higher up. So the altar which Joshua set up there was just the place from which to read the law, because the tribes on the slopes of the

two mountains on either side could hear.

Shechem was the place where they buried the bones of Joseph, which they had carried with them all through the wilderness journey. Read Genesis 50:25-26 and Joshua 24:32. Another very famous event took place at Shechem hundreds of years later. Read John 4:4-7 (Sychar is the same as Shechem). Shechem was also the center of a revolt in the time of King David.

Intermediate

The general correspondence of the whole story should be given, with emphasis on the meaning of Achan's trespass and the meaning of the ambush. Call attention to the setting up of the stones and celebration of the Passover at Gilgal and the setting up of the altar and reading of the law at Shechem.

Joshua obeyed the Lord. His obedience was immediately tested in the story of the crossing of the Jordan. The river was at flood, but the people were not to travel north to one of the fords. They were to go straight into the water. As soon as the foot of the first priest touched the brink of the river, the waters parted before them, just as the waters of the Red Sea had parted, and they went through on dry ground. The priests with the ark stood still in the middle of the river bed until all the people had passed over. Twelve men, one chosen from each tribe, picked up one stone each from the midst of the river bed, and when they reached the other side the stones were set up as a memorial of their crossing. They also celebrated the Passover at this time, and the manna ceased. They named the place *Gilgal*, which means "rolling," because the Lord told Joshua (Joshua 5:9) that on this day He had "rolled away the reproach of Egypt" from them. Then follows the familiar story of the taking of Jericho, when by simple and exact obedience to the Lord they were enabled to conquer without fighting at all, because the Lord caused the walls to fall down. The walled cities they found in the Holy Land represent false ideas which have grown up in our minds as the result of our natural selfishness. The Lord's truth is able to overcome those false ideas if we will obey it.

In the conquest of Jericho, however, one man disobeyed part of the Lord's command. The Israelites had been told (Joshua 6:18-19) not to take from the city anything for themselves. Everything was to be destroyed except the silver and gold and the vessels of brass and iron, and these were to be consecrated to the service of the Lord. It takes us a long time to realize that we must try to obey the Lord wholly. We can see that some of our faults are really bad and should be corrected, but there are always some that we feel are excusable—they bring us so much pleasure. Sometimes we are even proud of some fault. Perhaps you have heard someone say, "Oh, I have a terrible temper!" as if it made him important. In other words, we tend to keep the faults we really like, although we sometimes try to hide them. This is what Achan's sin pictures.

Jericho was down near the level of the river and pictures some evil in us which is obvious to us as soon as we begin to examine ourselves; so we are willing to accept the Lord's commands and try hard to get rid of it. But the next city in the way of the Israelites, Ai, was different. It was up in the hills near Bethel. You remember that Abram, when he first came into the Holy Land, built an altar at Shechem in the center of the land and then went on and built another altar near Bethel, between Bethel and Hai. (Hai [KJV] is the Ai of our story today.) Bethel, where Jacob had his dream of the way of steps leading to heaven, means "house of God." It pictures our knowledge of spiritual things; it is in this knowledge that the Lord dwells in our minds. Ai, its companion city, pictures our knowledge of natural things. In our story Ai is inhabited by the enemy, which means that we have been using our knowledge of natural things selfishly, so that instead of helping us on our way to Bethel it stands in our way. The spies whom Joshua sent out reported that Ai was not a strong city and that the whole army would not be needed to take it, and the small army that Joshua sent against it was promptly put to rout. When, with the Lord's help, we have won the first victory over our temptations, we sometimes become overconfident and imagine we are going straight ahead victoriously without any further thought or self-examination.

We think we know enough, not realizing that some of the things we know may be a hindrance to us instead of a help. When the next temptation comes, we form a “snap judgment” as to what we ought to do, and we are defeated. We are liable, like Joshua, to be discouraged by this setback, but the Lord tells us, just as He told Joshua, that the trouble is in ourselves and that we must not give up because of it. We must examine ourselves more deeply to see just where we have done wrong. The true process of self-examination is vividly described in the story of the finding of the sinner Achan by lot. To decide anything by lot is to let the Lord’s truth be the judge; that is, to judge ourselves according to the truths of the Word. And we should do this systematically, first thinking of our general principles and gradually getting down to particular wrong things we may have been feeling and thinking, and rooting them out. Achan’s hiding the forbidden things in the earth of his tent is a picture of how such secret evils may be hidden at the very center of our life. When they are destroyed, we can return to the attack. This time we shall put our whole strength into it and if we are wise we shall, like Joshua, plan to use some of our “men” as a reserve on the side toward Bethel; that is, we shall realize that our real power comes from our knowledge of spiritual things and try to apply this knowledge. We notice that the spoil of Ai could be taken; it did not have to be destroyed or devoted to the formal service of the Lord. This is because our natural knowledges in themselves are good and can be useful if we do not pride ourselves on them or use them selfishly.

The building of the altar at Shechem, Abraham’s first stopping place in the Holy Land, and the rehearsing there of the law with its blessings and cursings remind us that no matter what victories we win we need over and over again to return to the “little child” state of humility and worship, and to keep the commandments always before us as the laws of life.

Basic Correspondences

walled cities = firmly entrenched truths or falsities

Bethel = knowledges of celestial things

Ai = natural knowledges
casting lots = letting the Lord's truth decide

Senior

Two common failings of young people of this age are too much self-confidence and the tendency to underestimate others. Both these failings are illustrated in this story. The necessity of trust in the Lord instead of in self, of occasional thorough self-examination in the light of the Lord's truth, and of trying with all one's might to overcome each fault with the help of the Lord should be stressed.

All rivers in the Bible represent moving or living truth of some sort. The Jordan, as a boundary of the Holy Land, represents those basic truths such as the commandments which define the limits of a religious life. At first they seem to be a barrier to the person seeking to lead a truly spiritual life—just as the Jordan stood in the way of the Israelites. But with faith in God and willingness to go forward and try to live according to basic Christian teachings, we find that the Lord opens a way for us—just as He parted the Jordan—and we enter the Canaan of heavenly living without harm. Then the Jordan returns to its normal flow and, spiritually, becomes a protecting force, forever defining for us “the steps of a good man” (Psalms 37:23). The truth will now lead us in battle against our inner foes, but there are certain lessons which need to be impressed upon us at the start. So the first stories in the period of the conquest are all stories warning us against self-confidence. First there is the setting up of the stones from the river bed at Gilgal and the celebration of the Passover there—both reminders of the fact that the Lord is our Savior. Then there is the conquest of Jericho entirely by the Lord's power. The walls fell not under the blows of the Israelites but through the power of the ark. Jericho in the hands of enemies pictures “the profanation of good and truth,” and good and truth are profaned when we ascribe them to ourselves once we know better. The Israelites were warned not to take any of the spoils of Jericho for themselves, because we must not retain any of the thought or feeling that we are good or wise

if we are to go further in the heavenly life.

Then comes the story of Ai. In this story all the Israelites were threatened with defeat because of the disobedience of one man. This seems hard, but when we study the inner meaning, we recognize it as inevitable. We have all had the experience of failing in some worthy attempt because of some one hasty word or action which revealed a hidden flaw in our motives.

Bethel, the “house of God,” where Abraham set up his second altar and where Jacob had his dream, pictures a doctrine or philosophy of life based on knowledge of God and spiritual things. Ai, the twin city of Bethel, pictures a philosophy based on knowledges of the natural world. In *Apocalypse Explained*, n. 655⁸ Swedenborg says that Ai signifies “the knowledges of good and in the contrary sense the confirmations of evil.” We all know very well that our natural knowledges can be used either for selfish or for unselfish purposes. When Ai is occupied by the enemy and standing in the way of our approach to Bethel, it must be conquered and its evil inhabitants destroyed. The general meaning of our story is that the false philosophy built upon natural knowledges alone cannot be rooted out so long as we cherish—even in the recesses of our hearts, the “earth of the tent”—anything of the spoils of Jericho, any remnants of the belief that we can achieve the truth for ourselves. The “goodly Babylonish garment” suggests self-righteousness, the attitude which says, “I am wise; everyone who disagrees with me must be foolish or evil.” The two hundred shekels of silver and the wedge of gold are the true thoughts and good desires we have for which we take credit to ourselves instead of attributing them to the Lord.

Achan means “troubler.” The regenerating life easily discards what is obviously contrary to the commandments, but it is constantly tried and troubled by the pride and self-will which still lurk in the heart and are discovered only when they lead to outward calamity. And when we fail, we are all prone at first to blame the Lord instead of ourselves. “And Joshua rent his clothes, and fell to the earth upon his face . . . And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan?”

But the Lord says to us, as to Joshua, “Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned.”

The searching out of the hidden sin by means of truth is pictured in the account of the discovery of the “troubler” by a succession of lots. We must examine first our general attitudes, then our attitudes toward more and more specific matters, until we get down to the particular thing which is wrong with us at the moment and destroy it. After Achan was destroyed, Ai was again attacked, but this time there was no self-confidence. The strategy was based on the placing of a large body of men in ambush on the side of the city toward Bethel. Then when the men of the city came out to attack and pursue the Israelites, those in ambush fell upon the city and set it afire, catching the men of Ai between two forces. The company placed in ambush toward Bethel pictures the hidden reserves of strength which come from spiritual knowledge. We by our own reasoning cannot meet the attack of worldly arguments; but reinforced by spiritual knowledge, whose power the worldly minded do not suspect, we can easily conquer. We note that the Israelites were allowed to keep the spoil of Ai. Natural knowledges are useful to us. It is only the principle that they are all-important which must be destroyed.

This victory is properly followed—before any further conquests are undertaken—by the setting up of the altar at Shechem in the center of the land and the proclamation of the law there, with the response of the people to the reading of the blessings and curses. We need again and again to remind ourselves that we stand or fall spiritually according to whether we obey or disobey the Word.

Adult

The way in which all the incidents of the first weeks of the conquest center about our need for humility and trust in the Lord offers a good opening for discussion. A brief quiz on the events connected with the cities of Jericho, Bethel, Ai, and Shechem may be rewarding. We often think we know our Bible story better than we do. The fate of Achan and his family and the meaning of the ambush toward Bethel are also fruitful topics.

We remind ourselves that the conquest of the Holy Land pictures the searching out and conquest of the evils and falsities within ourselves which stand in the way of our being truly heavenly people. There were, we recall, two elements in the Lord's charge to Joshua as found in Joshua 1:6-9: active, courageous attack upon the enemy, and the cherishing of the law. For the carrying out of these charges absolute trust in the Lord's power was essential, and the first incidents in the occupation of the Holy Land were designed to impress this upon the people. It was the ark containing the commandments which led them across Jordan, and the Jordan was parted by a miracle. The twelve stones from the Jordan, representing all the introductory truths, were set up for a memorial at Gilgal, and there they celebrated the Passover, the feast which commemorated their deliverance from bondage in Egypt. Then Jericho was delivered to them by a miracle, the ark again going before them, and they were commanded that none of the spoils of the city be taken for themselves, but that all should be destroyed except the gold and silver and vessels of brass and iron, which should be consecrated to the service of the Lord. We "conquer Jericho" when we see in ourselves and reject the feeling of self-sufficiency and security in wrongdoing which profanes the truth that the Lord alone saves and that we of ourselves are incapable of doing good—a general truth which we must recognize if we are to advance in spiritual living.

Ai, further up in the hills, is the next entrenchment of the enemy to which we come. In AC 1453, in connection with Abraham's stop between Bethel and Ai on his first passage through the Holy Land, Swedenborg says that Ai represents knowledges of worldly things; and in AE 655⁸ he says that in the opposite sense Ai represents "confirmation of evil," and refers for proof to Jeremiah 49:3-4. The story of the defeat at Ai and its cause shows us a very common tendency, one to which we are all subject: that is, the tendency to rest satisfied with a general recognition of our weakness and sinfulness, and to feel that this general confession enables us to be safe in choosing our own way. Swedenborg tells us that

we should indeed make this general confession sincerely, but that this is not enough. We must go on to search out specific evils in ourselves and look to the Lord for knowledge and strength to overcome them. This is what the Lord tells us in the story of Ai. When we secretly cherish some pet evil, as Achan took what appealed to him most in the spoil of Jericho and hid it in the earth in the midst of his tent, we are confirming that evil in ourselves, and so cannot conquer Ai—which represents just such confirmation of evil. How often children will offer to do anything except the one thing which their parents wish them to do. And grown-up children behave in the same way. They do not think much of the strength of Ai and so do not feel it necessary to fight it with all their might—“make not all the people to labor thither”—and so they fail. The command to keep none of the spoil of Jericho for ourselves means that we are to give up our own desires and thoughts whenever we see that they are not in accordance with the Lord’s love and truth. The goodly Babylonish garment pictures the flattering thought that we ourselves are good—perhaps the thought that after all we are pretty good to have chosen to follow the Lord at all when some other people have not. The silver and gold are the truths and the good affections which we ascribe to ourselves.

When we find ourselves yielding to temptation and getting into difficulties, we are likely at first to blame everyone but ourselves—even to blame the Lord. Joshua said, “Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us?” But the Lord says to us, as to Joshua, “Get thee up; wherefore liest thou upon thy face? Israel hath sinned.” And He tells us in plain language: “Thou canst not stand before thine enemies, until ye take away the accursed thing from among you.” The method of discovering the offender is very suggestive. In the first place, it is by lot, the decision being left in the Lord’s hands. This tells us that we must examine our lives according to the Lord’s truth and not according to any imagined wisdom of our own or of other men. Then the

people are brought first tribe by tribe, then family by family, household by household, man by man. This suggests an orderly and thorough self-examination, beginning with general affections and working down gradually to more specific ones until the particular evil which is being cherished is discovered. Swedenborg tells us that we should examine ourselves thus thoroughly before we come to the Lord's Supper. The evil must then be confessed, subjected to the judgment of the Lord's truth and good, and wholly rejected, together with all the evils and falsities which have come from it, as Achan and his whole family were stoned with stones and burned with fire. "And they raised over him a great heap of stones unto this day" suggests the clinching of the matter with truths from the Word, which will prevent that particular evil from rising within us again and keep us reminded of its consequences.

After the death of Achan, the Israelites went about the conquest of Ai in a very different spirit, looking to the Lord for help and making careful plans. The ambush toward Bethel reminds us of the secret strength from the Lord which is with us when we try to obey Him, just as the horses and chariots of fire were round about Elisha (II Kings 6:8-17). The apparent flight, as at first, is the humble recognition that we have no strength of our own. The drawing of the enemy out of their city and away from it is the separation of evils from the false reasonings which protect and defend them, so that they may be clearly seen and overcome. As Ai in a good sense represents "knowledge of worldly things," there are goods and truths connected with it, even in its perverted state, which may be singled out and appropriated; so Israel was allowed to take of the spoil of Ai. But the king, the ruling principle of evil, must be put to death, together with all the people.

The conclusion of chapter 8 is especially interesting in connection with the victory of Ai. Israel fulfills the command of Moses by going to the valley between Mount Ebal and Mount Gerizim and renewing the solemn covenant. In order to get the whole picture in the letter we need to read Deuteronomy 27:11-13. In William Worcester's book *On Holy Ground* there are interesting

photographs of the natural amphitheater at this place, and he says of it: “It is a remarkable valley; all travelers who climb the mountain-sides are surprised at the distinctness with which sounds and voices from the city below are heard. At the highest part of the valley there is a recess in the mountain on either side which seems as if made by nature for the gathering of the tribes, six on each side of the valley. Here they listened to the law as Joshua read it, and answered, Amen, from the side of Ebal, to the curses, and from Gerizim, to the blessings.” Shechem, which is associated with first instruction in heavenly life, is situated in this valley. There Abraham made his first stop when he came into the Holy Land from Haran. He built his first altar there. Jacob also built an altar there and bought a piece of ground which he afterward gave to Joseph (Genesis 33:18-20; 48:21-22; Joshua 24:32). The bones of Joseph were to be buried there. This is also the site of Jacob’s well, on which the Lord sat when He talked with the woman of Samaria (John 4:4-7). The rehearsal of the law and renewal of the covenant, coming as they do between the first victories and the further campaigns, teach us our need of returning regularly to the childlike state of openness to instruction and in this spirit reading the Word, meditating upon it, and renewing our pledges to the Lord as we pass from state to state in regeneration.

From the Writings of Swedenborg

Arcana Coelestia, n. 8391: “He who leads a life of faith does repentance daily; for he reflects upon the evils that are in him; acknowledges them, guards himself against them, and supplicates the Lord for aid.”

Arcana Coelestia, n. 8394: “After a man has examined himself, and has acknowledged his sins, and has done repentance, he must remain constant in good up to the end of life. If however he afterward falls back into his former life of evil, and embraces it, he commits profanation, for he then conjoins evil with good, and consequently his latter state becomes worse than his former one.” (See Matthew 12:43-45.)

Suggested Questions on the Lesson

- J. What was the first city the Israelites had to conquer? *Jericho*
- P. How did the Lord help them to take it? *made walls fall*
- P. What command did the Lord give them as to the spoils of Jericho?
not to take any for themselves
- P. What was the next city they had to take? *Ai*
- J. How did Joshua at first try to take it? *small army*
- J. What did he do when his army fled? *fell on face, tore clothes, blamed God*
- P. What did the Lord tell him? *someone had sinned*
- P. How did they find the offender? *drew lots*
- P. Who was he? *Achan*
- J. What had he done? *taken garment, gold, silver*
- J. How was he punished? *stoned, burned*
- J. How much of the army did Joshua use in the second attack on Ai? *all*
- J. What did he do with part of his men? *hid as ambush*
- J. What was done with the spoils of Ai? *people could take*
- P. What did they do at Shechem? *built altar, wrote and read laws*
- I. What does the sin of Achan picture? *feeling some of our faults are excusable*
- I. What lesson does it teach? *don't blame God, or others, when you get into trouble*
- S. What is the meaning of the ambush? *using reserve strength we have from our knowledge of spiritual things*