

JOSHUA

Study Notes & Outline

INTRODUCTION¹

1. Authorship
 - a. Unknown – general consensus of Biblical scholarship
 - b. Joshua
 - 1) According to Jewish tradition, i.e., the Talmud
 - 2) Use of the phrase “to this day” (used 12 times in Joshua) pinpoints someone who was living at the time that these events were occurring²
 - 3) An unknown collaborator penned Joshua 24:29-33
 - c. Possible other authors, e.g., some have suggested Samuel
2. Purpose
 - a. To show the fulfillment of the covenant promise to Abraham – Genesis 12:1-3; 13:14-17; 15:5-7, 18-21; 17:1-9 (cf. Genesis 26:1-4; 28:1-4; 35:11-12; 48:1-4; Exodus 6:8; Deut. 9:1-5; Neh. 9:7-25)
 - b. “Covenant Theology”³
 - 1) As used by God
 - 2) As used specifically in Joshua
 - c. References to fulfillment of covenant⁴
 - 1) Joshua 1:2-6 (see Exodus 23:30-31; Deut. 11:22-25; Deut. 31:6-8)
 - 2) Joshua 11:23
 - 3) Joshua 21:43-45 (Three pieces of the covenant that were satisfied)⁵
 - a) Land (Gen. 12:7; 13:15; 15:13-21; 26:3-4; 28:4; 28:13-14; Exo:3:8; 23:27-31; Ps. 44:1-3)⁶
 - b) Rest (see Deut. 12:8-10; Ex. 33:14; Deut. 3:20; cf. Heb. 4:1-10)
 - c) Victory (Deut. 7:22-24, 31:3-6; cf. Josh. 23:9; 1:14; 10:28, 30, 33, 37, 39, 40; 11:11, 14)

¹ Deuteronomy should be read previously to reading Joshua in order to properly understand the covenant concept, fulfillment of promises and terminology used in Joshua.

² See 4:9, 5:9, 7:26, 8:26-29, 9:27, 10:27, 13:13, 14:14, 15:63, 16:10

³ See Addendum on “Covenants in Joshua” (The word for covenant is used 17 times in Joshua.)

⁴ “The Lord faithfully performed every part of His obligation.” – Expositor’s Bible Commentary

⁵ See Expositor’s Bible Commentary ... especially the section on how God eventually brings “good things” about that begins with the phrase “And in more recent times ...”

⁶ “Land” necessarily involves the concept of “Settlement” as well.

- d. Date
 - 1) Early Date – Some of it was written in “real time”⁷
 - a) Reflected by use of the phrase “to this day” (used 12 times)
 - b) Note the “we” and “us” references in 5:1, 6
 - c) Vivid descriptions of the sending of the spies, the crossing of the Jordan, the capture of Jericho, and the battle of Ai
 - 2) Late Date – Compilation of events, written at different times
 - a) During King Josiah’s reign (@ 640-609 BC)
 - b) Completed after Fall of Jerusalem to the Babylonians (@ 586 BC)
- e. Comparisons Between Moses and Joshua
 - 1) Initially called by the Lord – not by man
 - a) Moses – Exodus 3:12
 - b) Joshua – Joshua 1:5 (cf. 3:7; see Deut. 3:28)
 - 2) Took sandals off when in the presence of the Lord
 - a) Moses – Exodus 3:1-6
 - b) Joshua – Joshua 5:13-15
 - 3) Became Israel’s leader at around age 80
 - a) Moses - Acts 7:23, 30
 - b) Joshua – cf. Joshua 14:6-10
 - 4) Led the Israelites in celebrating the Passover
 - a) Moses – Exodus 14:1-28
 - b) Joshua – Joshua 5:10
 - 5) Sent out spies previous to entering the Promised Land
 - a) Moses – Numbers 13:1-3
 - b) Joshua – Joshua 2:1
 - 6) Led Israelites across body of water (which had been miraculously separated by God)
 - a) Moses at the Red Sea – Exodus 14:1-31
 - b) Joshua at the Jordan River – Joshua 3:7-4:20
 - 7) Interceded for the Israelites due to sin in the camp
 - a) Moses – Exodus 32:30-34
 - b) Joshua – Joshua 7:6-9
 - 8) Interpreted and taught God’s will to the people
 - a) Moses – Exodus 6:1-8; Deuteronomy
 - b) Joshua – Joshua 8:30-35
 - 9) Gave specific attention to allocated lands for the tribes of Reuben, Gad and the half tribe of Manasseh
 - a) Moses – Numbers 32
 - b) Joshua – Joshua 22:1-4

⁷ Conservative dating varies from during the “lifetime of Joshua and of the elders who outlived him” (Joshua 24:31), to the period of the Judges, to a date at the beginning of the Monarchy.

- 10) Exhorted Israel to obey God's law
 - a) Moses – Deut. 32:15-20
 - b) Joshua – Joshua 23:6-8
- 11) Gave a final challenge to Israel at the end of his life
 - a) Moses – Deuteronomy (entire book was devoted to this)
 - b) Joshua – Joshua 23-24
- 12) Death and Burial
 - a) Moses – Deut. 34:1-8
 - b) Joshua – Joshua 24:29-30
- 13) How the Israelites viewed them
 - a) Moses – Deut. 34:10-12
 - b) Joshua – Joshua 24:31 (cf. Judges 2:6-7)
- 14) Known as "the Servant of the Lord"
 - a) Moses – Exodus 14:31; Deut. 34:5 (cf. Joshua 1:1, 13, 15)
 - b) Joshua – Joshua 24:29 (Cf. Joshua 1:1)
- f. Difficult Issues
 - 1) God's people and their involvement in warfare
 - 2) "The day the sun stood still"
 - 3) Extermination of the Canaanites
 - 4) "Non-existent" cities mentioned in Joshua
- g. Memorable Events and Characters
 - 1) Rahab the Harlot
 - 2) The fall of Jericho
 - 3) The sin of Achan
 - 4) Parting of the Jordan River
 - 5) The day the sun stood still
 - 6) "Choose this day whom you will serve" speech

BASIC OUTLINE

The Conquest of Canaan (1:1-13:6)

- I. Mobilization of the Israelites (1:1-18)
 - A. The Challenge from God to Joshua (1-9)
 1. The Covenant Promise Renewed (1-4)
 - a. Impact of Moses
 - 1) Moses is referenced 58 times in Joshua
 - 2) God calls Moses "My servant"⁸
 - 3) The land covenant with Israel, though originally established with Abraham, is continued as a covenant through Moses.
 - b. Reference to "Joshua, son of Nun, *Moses' aide*" and how his designation will change by end of book (cf. Joshua 24:29 – "Joshua, son of Nun, *the servant of the Lord*")
 - c. Rough draft of land boundaries (3-4)
 - 1) Cf. Deut. 11:24⁹
 - 2) "Including all of the land of the Hittites"
 - a) The "Hittites" came to stand for all the Canaanite peoples.
 - b) Non-Biblical sources have more to say about them than any of the other peoples of Canaan.
 2. The Personal Promise(s) to Joshua (3,5-9)
 - a. "I promise you what I promised Moses."
 - b. "I will give you every place where you set your foot."
 - c. "No one will be able to stand against you as long as you live."
 - d. "As I was with Moses so I will be with you."
 - e. "I will not fail you or abandon you."
 - f. "You are the one who will lead these people."
 - g. "You will be successful in everything you do."
 - h. "You will prosper and succeed in all you do."
 - i. "The Lord your God is with you wherever you go."

⁸ The following are given the specific title, "the servant of the Lord" – **Moses** (Ex. 14:31; Deut. 34:5; Josh. 1:1, 13,15; 8:31, 33; 11:12; 12:6; 13:8; 14:7;18:7; 22:2, 4; 1 Chron. 6:49; 2 Chron. 1:3; 24:6; Neh. 1:7; 10:29; Rev. 15:3); **Joshua** (Joshua 24:29; Judges 2:8); **David** (Psalms 18:1, 36:1); **Mary** (Luke 1:38)

⁹ Cf. Gen. 15:18; Ex. 23:31 (These were the utmost limits of the land promise.)

3. The Personal Challenge(s) to Joshua (2, 5-9)
 - a. "The time has come for you to lead." (NLT) / (cf. 6b)
 - b. "Be strong and courageous." (6, 7, 9; cf. v. 18b) ["Courageous" – *amats* (Hebrew) – "to be alert, physically or mentally; to be obstinate or steadfastly minded"]
 - c. "Be careful to obey all the instructions Moses gave you"
 - 1) (If you) Do not deviate ...¹⁰
 - 2) Then you will be successful ...
 - d. "Study this book of instruction continually."
 - 1) (If you) Meditate on it day and night (Cf. Ps. 1:2)
 - 2) Then will you prosper ...
 - e. "Do not be afraid or discouraged." ["Discouraged" – *chathath* (Hebrew) – "to prostrate, hence to break down by violence, confusion or fear"]
- B. The 'Call to Arms' to the Israelites (10-11)
 1. Commissioning the officers, i.e., officers as in an army (cf. Deut. 20:5)
 2. The Generic Charge to all of Israel
 - a. Get your provisions ready (i.e., food ... not manna but food they had procured in the land they were occupying. (See Joshua 5:10-12)
 - b. You will cross the River Jordan (within the next three days).¹¹
 - c. You will take possession of the land.
 - 1) Note that this was the land that "the Lord your God has given you"
 - 2) See Deut. 6:10-12; 11:8-13
- C. The Charge to the Transjordan Tribes (12-18)¹²
 1. The Directive (12-15)
 - a. Commands from the Lord (13)
 - b. Responsibilities for their wives, children and livestock (14a)
 - c. Duties as members of the tribe of Israel (14b-15)
 2. The Response (16-17a)¹³
 - a. "We will do whatever you have commanded us."
 - b. "We will go wherever you send us."
 - c. "We will obey you just as we obeyed Moses."

¹⁰ "Turn not from it to the right hand or the left" (KJV)

¹¹ In order to reconcile this with the timing of the spies being sent out to Jericho, their eventual return and the time it would take to accomplish this (which would be more than three days) – it is very possible that the spies had already been commissioned to their task (see 2:1). One of the characteristics of the author of Joshua is that he did not always record events chronologically. The "three days" might indicate the amount of time it would take the Israelites (@ 2 million in number) to cross over the Jordan.

¹² See Numbers 32; Deut. 3:18-20

¹³ "According to [Jos 4:13](#), there were only about 40,000 men belonging to the two tribes and a half who crossed the Jordan to take part in the war; whereas, according to [Num 26:7](#), [Num 26:18](#), [Num 26:34](#), there were 110,000 men in these tribes who were capable of bearing arms, so that 70,000 must have remained behind for the protection of the women and children and of the flocks and herds, and to defend the land of which they had taken possession." – [Kiel and Delitzsch Commentary on OT](#)

3. The Encouragement to Joshua (17b-18)
 - a. "May the Lord be with you." (cf. I Sam. 20:13; I Kings 1:37; I Chron. 28:20; see Psalms 20)
 - b. "We will be with you."
 - c. "You be strong and courageous."
 - 1) Q: "Was Joshua constantly challenged with this because there was something in his character that leaned more towards being fearful?"
 - 2) Cf. 1:6-7, 9; see I Cor. 16:13 and II Tim. 1:8, 12 (Paul's challenge to Timothy in II Tim. 2:7 about timidity)

II. Spying Out of Jericho (2:1-24)

A. Joshua and the Spies (1)

1. Sent out from the Israelite camp at Acacia Grove / Setim / Shittim
 - a. Location - ancient city east of the Jordan River in Moab, and nearly 10 miles northeast of the Dead Sea
 - b. Cf. Num. 25:1-17
 - 1) The same location where 40+ years earlier, the Israelites had been seduced by the Moabite women
 - 2) Where Phinehas had stopped the plague and became known as the one who was "zealous for the honor of his God"¹⁴
 - 3) See Micah 6:5
2. Sent out to secretly spy out the land west of the Jordan, especially around Jericho
 - a. Some think that the phrase "they were sent out secretly" also refers to what was known by the Israelites, i.e., they did not know the spies had been commissioned by Joshua for this task.
 - b. Jericho was @ 7.5 miles west of the Jordan River.
3. Spies were young men (cf. Joshua 6:23 – KJV, NIV)
4. Stayed in Jericho at the house of a prostitute
 - a. "Prostitute" – *zonah* (Hebrew) – "generally rendered 'prostitute' but can also be used in reference to an innkeeper or hostess"
 - b. "Prostitute" – *porne* (Greek) - "a woman who sells her body for sexual uses; a prostitute or harlot" (Cf. Heb. 11:31; James 2:25; See Matt. 1:5)

B. Rahab and the King (2-7)

1. The King's Demand
 - a. Informed that the Israelite spies had entered his city – possibly by sentinels who stood guard over the entrances to the cities
 - b. Ordered Rahab to turn them over since he knew they were there to "spy out the land"

¹⁴ Note how Phinehas and Eleazer, who are central to the original events that took place in Shittim, will become key characters in the book of Joshua.

2. Rahab's Response¹⁵
 - a. "The men were here."
 - b. "I didn't know where they were from."
 - c. "I don't know where they went."
 - d. "They left the town at dusk, as the gates were about to close."
 - e. "If you hurry, you can possibly catch up with them."¹⁶
 3. The Pursuers – "set out in pursuit on the road that leads to the fords of the Jordan"¹⁷
- C. Rahab and the Spies (8-21)
1. Rahab's Request
 - a. Her acknowledgement of who God is and what God has done:
 - 1) "The Lord your God is the supreme God of the heavens above and the earth below"¹⁸
 - a) Cf. how the same evaluation of God was made by other Gentiles, e.g., King Nebuchadnezzar (Dan. 4:34-35) and King Darius (Dan. 6:25-27)
 - b) See Deut. 4:39; Psalms 83:18
 - 2) "I know the Lord has given you this land" (i.e., before the event itself had even occurred)
 - 3) "We have heard how the Lord made a dry path for you ..."¹⁹
 - 4) "We know what (God) did to Sihon and Og ..."²⁰
 - b. Her assessment of how the people feel about what God had done:
 - 1) "We are all **afraid** of you"
 - 2) "Everyone in the land is **living in terror**"
 - 3) "Our hearts have **melted in fear**"
 - 4) "**No one has the courage to fight** after hearing such things"
 - c. Her appeal for protection from what God was about to do to Jericho:
 - 1) "Swear to me that you will be kind to me ..."
 - 2) "Give me some guarantee ..."
 - a) "Guarantee" – *oth* (Hebrew) – "a token, signal, flag, sign"
 - b) Literally, "a sign of truth" (Keil and Delitzsch Commentary on OT)

¹⁵ Address the issue of Rahab's faith and how these four (b., c., d., e.) lies / deceptions were vital to her act of faith.

¹⁶ Note how the king believed her deception and acted accordingly (see v. 7).

¹⁷ Shallow places in the Jordan that could be crossed easily by foot

¹⁸ Cf. Rahab's reference to God as "Yahweh" in vv.8, 10, 11, 12

¹⁹ The parting of the Red Sea and the destruction of the kingdoms of Sihon and Og were already recognized as actual historical events during the lifetime of Rahab, even though the Red Sea crossing had occurred over 40 years previously.

²⁰ For the defeat of Sihon and Og, see Num. 21:21-35; Deut. 2:24-3:11 (Cf. FN 82 @ p. 32)

2. The Spies' Terms of Covenant
 - a. "Our lives for your lives."
 - b. "We will keep our promise and be kind to you"
 - c. "We will be bound by the oath if you follow these instructions:"
 - 1) "Leave this scarlet rope hanging from the window"
 - 2) "All your family members must be here inside the house"
 - 3) "If (the family members) go into the street and are killed, it will not be our fault"
 - 4) "If anyone lays a hand on (your family members) inside the house, we will accept full responsibility" ²¹
 - 5) "If you betray us, we are not bound by this oath in any way"
 3. Rahab's Response "I accept your terms"
 - a. She sent the spies on their way
 - b. "And she tied the scarlet cord in the window."
- D. The Spies and Joshua (22-24)
1. The spies concealed
 - a. For three days in the hill country
 - 1) Not sure where this is – possibly the Quarantana Mountains on the north side of Jericho or other mountains on the western side.
 - 2) Note how they followed Rahab's advice (cf. 2:16)
 - b. While the men of Jericho who had been sent out to find them were searching
 2. The spies report
 - a. Crossed the Jordan (and returned to the camp at Shittim)
 - b. Reported to Joshua²²
 - 1) "The Lord has given us this land"
 - a) "Delivered" – *nathan* (Hebrew) – "to ascribe, assign, grant"
 - b) Cf. Num. 13:30; 14:6-9
 - 2) "All the people of the land are terrified of us"
 - a) "Melting" – *moog* (Hebrew) – "to melt, make soft, dissolve" (Cf. Ex. 15:15b-16a – a "verse" from the Song of Moses)
 - b) Cf. Rahab's evaluation (2:9-11); fear of the Amorite kings (5:1)

²¹ "His blood will be on our head" (Some have surmised that they were saying they would be subject to punishment from the entire Israelite community if they did not fulfill their vows to her and her family.)

²² "(They) told Joshua of their stirring and strange adventure." (Expositor's Bible Commentary); cf. how this must have conjured up memories for Caleb and Joshua when they had brought back a similar report 40 years earlier but with a completely different reaction from the people of Israel (Cf. Num. 13:26-33)

III. Crossing the Jordan (3:1-4:24)

A. Preparation for Crossing the Jordan (3:1-12)²³

1. Instructions from the Officers to the Israelites²⁴

- a. Following a three-day trip from Shittim to the Jordan
- b. Specifically, on how they were to "follow the ark of the *covenant*"²⁵
 - 1) The priests would be carrying the ark
 - 2) They were to follow the ark
 - 3) They were to keep about 1000 yards between them and the ark²⁶
 - 4) These directions were necessary since "(they) had never been this way before"

2. Instructions from Joshua to the Israelites and the Priests

- a. To the people
 - 1) "Consecrate yourselves"
 - a) "Consecrate" – *qadash* (Hebrew) – "clean, appoint, dedicate, purify"
 - b) Cf. Joshua 7:13 (RE: dealing with Achan's sin); Exodus 19:10-15 (RE: previous to 10 Commandments being given to Moses)
 - 2) "Tomorrow, the Lord will do amazing things among you"²⁷
 - a) "Amazing" – *pala* (Hebrew) – "from a root word meaning 'separate' or 'distinguishing'; great, difficult, marvelous"
 - b) Cf. Exodus 34:10 – "(God) will do wonders never before done in any nation in all the world"

b. To the priests

- 1) "Take up the ark of the covenant"²⁸
- 2) "Pass on ahead of the people" (which they did)

3. Instructions from the Lord to Joshua²⁹

- a. "I will exalt you"
 - 1) "Exalt" – *gadal* (Hebrew) – "from a root word meaning 'to twist'; to be made large, great, magnified or promoted"
 - 2) **God** would do the exalting
 - a) This was being done in "God's time" (Cf. I Pet. 5:6)
 - b) It was not up to Joshua to make this happen (Cf. Luke 14:7-11; Phil. 2:3-11)

²³ See Addendum (3) for use of the phrase "early in the morning" (cf. v. 1)

²⁴ These instructions would necessarily involve the approximate, 600,000 fighting men.

²⁵ This is the first time that the word "covenant" is used in Joshua.

²⁶ 1000 yards is equivalent to @ .57 miles.

²⁷ "The Lord" is referenced 22 times in the crossing of the Jordan event ... it was *His* event!

²⁸ "Ark of the covenant" phrase in Joshua – Joshua 3:3, 6, 8, 11, 14, 17; 4:7, 9, 16, 18; 6:6, 8; 8:33

²⁹ Note that as long as this plan was followed (i.e., that God gave instructions to Joshua and then, Joshua passed these on to the people), Israel was successful. However, when Joshua deviated from this plan (e.g., original battle for Ai, interaction with the Gibeonites), Israel always had problems.

- b. "I am with you"
 - 1) "I am helping you as I helped Moses" - CEV³⁰
 - 2) Just as *the crossing of the Red Sea* showed the Israelites that God was with Moses, so *the crossing of the Jordan* would show the same thing about Joshua to this generation of Israelites (Cf. Exodus 14:31).
- c. "Tell the priests ..."
 - 1) The ones who would be carrying the ark of the covenant
 - 2) "When you reach the edge ..."
 - a) The extremity of the Jordan that encompassed to where it had overflowed (see v. 15)
 - b) "Go and stand in the river"³¹
- 4. Instructions from Joshua to the Israelites
 - a. "Come here and listen ..."
 - 1) To what God's instructions would be ... this was *not* Joshua's plan.
 - 2) This gives import to what Joshua is about to say (Cf. Deut. 4:1ff.).
 - b. "This is how you will know ..."
 - 1) The living God is among them
 - a) The 'living' God (Cf. Deut. 5:26; I Sam. 17:26; II Kings 19:4, 16; Job 27:2; Ps. 42:2; 84:2; Isa. 37:4, 17; Jer. 10:10, 23:36; Dan. 6:20, 26; Hos. 1:10; Matt. 16:16, 26:63; Acts 14:15; Rom. 1:23, 9:26; II Cor. 3:3, 6:16; I Thess. 1:9; I Tim. 3:15, 4:10; Heb. 9:14, 10:31, 12:22; Rev. 7:2)
 - b) "Among" – *qereb* (Hebrew) – "center, bowels, heart, inward" (Cf. Deut. 7:21; see Gen. 17:3-8)
 - 2) Cf. beginning of the promise delivered in Deut. 7:1-2
 - 3) Driving out these nations would confirm their rightful claim to the land.
 - c. "The ark of the covenant ..."
 - 1) Which belongs to the Lord (Cf. Rev. 11:19)
 - a) Cf. Ps. 24:1
 - b) They were entrusted with this gift from God ... it did not belong to them.
 - 2) "Will lead you ... will go before you ... will pass over before you"
 - d. "Choose twelve men ..." (for a later task, described in Joshua 4:4-7)

³⁰ The standard of how much God would be with Joshua was "as I was with Moses" (Cf. Joshua 1:5, 7)

³¹ "Ye should stand still in the Jordan" (KJV); "Take a few steps into the river and stop there" (NLT)

B. Crossing the Jordan (3:13-17; 4:9-18)³²

1. Directions from Joshua (3:13)

a. The Ark of the Covenant

- 1) To be carried by the priests
- 2) "The ark of the Lord" – given this specific designation, in addition to being called "the ark of the covenant" (Cf. 4:5, 11; 6:7, 11, 12, 13; 7:6)
- 3) "The Lord of all the earth"
 - a) The second time that Joshua declares this about God (Cf. v. 11)
 - b) Phrase is possibly to impress upon the Israelites the omnipotence of God and "who" is control of their crossing the Jordan, taking the land, etc.

b. The Jordan River

- 1) "Its waters flowing downstream will be cut off"
- 2) "(Its waters from upstream) will stand up in a heap"

2. Events Involving the Priests, the Jordan River and the Israelites (3:14-17; 4:10-18)³³

a. The Priests

- 1) Went ahead of the Israelites (Cf. v. 4, i.e., @ 1000 yards ahead)
- 2) Touched the water at the river's edge ("the brim" – KJV)
- 3) Stood on dry ground in the middle of the river as the people passed by
- 4) Waited until the entire nation had passed by³⁴
- 5) Stood there "until all the commands that Moses had given to Joshua were carried out" (4:10)
 - a) Commands from Moses (Cf. Deut. 31:7; see Num. 27:21-23)
 - b) Obedience to Joshua's instructions for crossing the Jordan had to be completed by the people in order for God to be pleased.

b. The Jordan River

- 1) Was overflowing its banks
 - a) The Jordan River is typically @ 50-60 yards wide.
 - b) At harvest season (April – May), it can swell to 120 yards wide.³⁵
- 2) Upstream – backed up a great distance to a town called Adam (@ 15-20 miles)
- 3) Downstream – water flowed down to the Dead Sea
- 4) The riverbed was completely dry.
 - a) "Dry" – *charabah* (Hebrew) – "dry, like a desert"
 - b) Cf. Exodus 14:22, 29; See Psalms 66:6, Heb. 11:29

³² "Occurred on the tenth day of the first month, the month Nisan or Abib, which from the time of Israel's coming out of Egypt was appointed the first month of the year (Exodus 12:2)" – John Gill's Exposition of the Entire Bible

³³ Example of the author of Joshua not providing all the information surrounding an event in chronological order

³⁴ We do not know how long this took due to the number of Israelites (@ 2.5 million) involved in the crossing.

³⁵ Cf. I Chron. 12:8-15 – Gadiates (who were part of David's mighty men) were acknowledged as great warriors because they crossed the Jordan, when its banks were overflowing in harvest season, in order to fight a battle.

- c. The Memorial in the Jordan River (4:9)
 - 1) Joshua set up the "12 Stones"³⁶
 - 2) Location
 - a) Came from the middle of the river, where the priests had stood
 - b) "They are there to this day"³⁷
 - d. The Israelites
 - 1) The people hurried across.
 - 2) Everyone arrived safely on the other side.
 - 3) They watched the priests carry the ark out of the river.
 - 4) The crossing of the Transjordan Tribes:
 - a) They (@ 40,000 men) led the Israelites in the crossing
 - b) Described as being "ready for battle" (Cf. I Chron. 12:8-15)
 - e. The Crossing Completed
 - 1) The Lord honors Joshua
 - a) The Lord magnified Joshua³⁸
 - b) The people revered Joshua ["Feared" – *yare* (Hebrew) – "to fear or dread; to show reverence; to frighten" (Cf. Ex. 14:31)]³⁹
 - 2) The Lord's instructions – "Command the priests carrying the ark of the Testimony to come up out of the Jordan"
 - a) "Testimony" – *eduth* (Hebrew) – "testimony or witness"
 - b) Cf. Ex. 25:22; 26:33-34; 30:6, 26; 31:7; 39:35; 40:3, 5, 21; Num. 4:5, 7:89 (only times it is called this – see KJV and NIV)⁴⁰
 - 3) The results
 - a) Joshua gave the Lord's command.
 - b) The priests came up out of the river.
 - c) The Jordan "returned to its place and ran at flood stage as before".
- C. The "12 Stones" Monument (4:1-8, 19-24)
- 1. "At Gilgal"
 - a. Just east of the Jordan River
 - b. Cf. Joshua 5:9 – Gilgal has reference to "the shame of their slavery in Egypt being rolled away"

³⁶ This could be another description of the "12 Stone Memorial" that would be set up at Gilgal or possibly a monument set up "where the priests had stood in the Jordan".

³⁷ It is unsure how this would be "known" if they were in the middle of the Jordan River.

³⁸ See notes on Joshua 3:7 and use of word "magnify" or "exalt"

³⁹ Note that the same word is used in verse 24 in reference to how the Israelites will treat God when they see the "12 Stone Memorial" in the future.

⁴⁰ In Exodus 25:10-22, it is called this because of the "testimony", i.e., the 10 Commandments, which were being placed inside of it.

- c. There are three other possible places known as "Gilgal" that are referenced in the Bible:⁴¹
 - 1) Deut. 11:29-30 – May be the same as Gilgal mentioned in Joshua / scholars differ on this
 - 2) I Samuel 7, 11, 15 – Where different events occurred involving Samuel and King Saul took place
 - 3) II Kings 2:1-2 – Associated with Elijah and Elisha
- 2. The Lord's Instructions⁴²
 - a. Twelve men – one from each of the tribes (Cf. Joshua 3:12)
 - b. Twelve stones
 - 1) To be taken from the very place where the priests had stood in the Jordan during the crossing
 - 2) Carry them out
 - 3) Pile them up in a place where you will be camped for the night
- 3. Joshua's Instructions⁴³
 - a. "Go into the middle of the river ..."
 - 1) In front of the Ark of the Lord
 - 2) In Joshua the Ark is referred to as the Ark of the Covenant, the Ark of Testimony (or Witness) and now, the Ark of the Lord
 - b. "Each of you must pick up one stone ..."
 - 1) To be carried on their shoulders – indicating the size of the stones
 - 2) One for each of the twelve tribes of Israel
 - c. "We will use these stones to build a memorial ..."
 - 1) "Memorial" – *oth* (Hebrew) – "a signal, flag or beacon; an omen"⁴⁴
 - 2) "When your children ask ..." (Cf. Ex. 12:26-27; Deut. 6:20-21; Ps. 78:1-7; Ps. 44:1-3)
 - 3) "Then you can tell them ..."
 - a) A reminder of the miraculous crossing of the Jordan River when the Ark of the Covenant went across
 - b) A reminder among the Israelites forever

⁴¹ Their implied locations differentiate them from the Gilgal referenced in Joshua.

⁴² Note that throughout the book God gives specific instructions to Joshua about what is to be done and then, Joshua relays those same instructions to the Israelites

⁴³ Given to the twelve men that *he* had chosen

⁴⁴ "They are the established means of perpetuating the memory of important transactions, especially among the nomadic people of the East." – Jamieson, Fausset and Brown Commentary

4. The Construction of the Memorial⁴⁵
 - a. The 12 stones were carried to the place where they were encamped
 - b. Expanded communication from Joshua about what the 12 stones memorial would mean:⁴⁶
 - 1) Information about the miracle:
 - a) "This is where the Israelites crossed the Jordan River on dry ground"
 - b) "For the Lord your God dried up the river ... just as He did at the Red Sea ..." (both are treated by Joshua as miraculous events from God)⁴⁷
 - 2) The purpose of the miracle:
 - a) "So that the nations of the earth might know that the Lord is powerful"
 - b) "So that the Israelites might fear the Lord forever"

IV. Events at Gilgal (5:1-6:5)

A. The Consternation of the Kings (5:1)

1. The Amorite kings who lived west of the Jordan and the Canaanite kings who lived along the Mediterranean Coast (Cf. Gen. 10:15-19, 15:18-21)⁴⁸
 - a. The Amorites
 - 1) Inhabited the mountainous region
 - 2) Cf. Amos 2:9
 - b. The Canaanites
 - 1) Inhabited the coastal region
 - 2) Cf. Num. 13:29⁴⁹
2. Had heard that **the Lord** had dried up the Jordan River
3. They lost heart and were paralyzed with fear (Cf. 2:9, 6:1)
 - a. "Lost heart" – *masas* (Hebrew) – "to liquefy; to waste with disease; to faint with fatigue, fear or grief"
 - b. "Paralyzed with fear" – *ruach* (Hebrew) – "a sensible or even violent exhalation of wind" (Cf. use of the phrase "they had the wind knocked out of them")

⁴⁵ Cf. v. 19 – "The tenth day of the first month" is 40 years later, to the day, of the first directions about the Passover, given from God to Moses and Aaron (Cf. Ex. 12:1-2).

⁴⁶ A common practice of the author of Joshua, i.e., where he may briefly allude to an event / communication and then, later on, go back into the same event / communication and fill in the details.

⁴⁷ See Psalms 114:1-5

⁴⁸ Consider how widespread the news of the miraculous crossing of the Jordan River was

⁴⁹ Note how this name would eventually refer to all the peoples living in the Promised Land

B. The Circumcision of the Male Israelites (5:2-9)

1. The event of the circumcision (2-3, 8)
 - a. Commanded by the Lord
 - b. Flint knives (Cf. Ex. 4:25)
 - c. For the second generation, i.e., "for the second time, the first being with the previous generation"⁵⁰
 - d. At Gibeath-haaraloth, or "the hill of the foreskins" (Cf. KJV)
 - e. The men rested in the camp until they were healed⁵¹
2. The purpose of the circumcision (4-7,9)
 - a. The previous generation that had left Egypt had died in the wilderness.
 - 1) They had traveled for 40 years in the desert.
 - 2) They had disobeyed the Lord (Cf. Num. 14:1-38).
 - 3) The Lord had vowed that none of them would enter the Promised Land, save Joshua, Caleb and all those under 20 years of age.
 - b. None of those born after the exodus had been circumcised.⁵²
 - 1) They had grown up to take their father's places.
 - 2) None of them had been circumcised.
 - c. This event "rolled away the shame of their slavery in Egypt".
 - 1) "Rolled away" – *galal* (Hebrew) – "to commit, roll away, remove"
 - 2) As a result, the place was called "Gilgal" (a word similar to 'galal' / can mean 'wheel')
 - 3) The reproach ...
 - a) Possibly, the "official" end of their slavery in Egypt. This should have happened when the Israelites had come to the Promised Land 40 years earlier, but were not allowed to enter due to their sin.
 - b) Cf. Ex. 32:12; Num. 14:13-16; Deut. 9:28
 - c) Many different interpretations from scholars about what God meant when He said this

C. The Celebration of the Passover (5:10-12)

1. On the evening of the fourteenth day of the first month (Cf. Ex. 12:6; Lev. 23:5; Num. 9:1-5, 28:16)
2. The next day they ate unleavened bread and roasted grain harvested from the land.

⁵⁰ Estimated that this would total @ 670,000 – 720,000 men

⁵¹ "... it showed great faith in Joshua, and the Israelites, to administer circumcision at this time, just as they were landed in an enemy's country; and when the waters of Jordan were returned, and there was no going back, and if they could, as they were not in a condition to fight, so not to flee." (John Gill's Exposition of the Entire Bible)

⁵² Per Jamieson, Fausset and Brown Commentary, this was due to a "temporary suspension of the covenant".

3. "No more manna"
 - a. Manna had been the sustenance in the wilderness where crops would be unavailable (and even impractical) to nomadic tribes.
 - b. This could also have represented a symbolic gesture that their days in the "wilderness" were now over ... they were homesteaders now.
 - c. Manna "was never seen again" (Cf. Ex. 16:35).
- D. The Commander of the Lord's Army (5:13-6:5)⁵³
 1. Encountered by Joshua
 - a. "Near the town of Jericho" - Some translate this "on the border of Joshua" or "in the field of the city of Jericho".
 - b. Joshua was possibly surveying the situation and planning for the method of attack.
 - c. The Captain has his sword in hand (Cf. Num. 22:31)
 2. Conversation with Joshua⁵⁴
 - a. "Are you friend or foe ...?"
 - b. "I am the Commander of the Lord's army."
 - 1) "Commander" – *sar* (Hebrew) – "a head person; captain, general, keeper, lord, ruler"
 - 2) Cf. Ps. 148:2
 - c. "I am at your command."
 - 1) Joshua fell in reverence / worship with his face to the ground
 - 2) Cf. Gen. 17:3; Lev. 9:24; Num. 16:22, 45
 - d. "What do you want your servant to do?" (Cf. I Sam. 3:9-10; Isa. 6:8; Luke 1:38; Acts 9:6)
 - e. "Take off your sandals ..."
 - 1) The place where you are standing is "holy"
 - a) "Holy" – *qodesh* (Hebrew) – "a sacred place; hallowed"
 - b) In Joshua, this is the only place where the land to be conquered is designated as "holy".
 - 2) Cf. Ex. 3:5
 3. Directions to Joshua (for conquering Jericho)
 - a. The "condition" of Jericho
 - 1) The citizens were afraid of the Israelites.
 - 2) No one was allowed to go in or out of the city.⁵⁵
 - 3) The gates were tightly shut (Cf. Judges 9:51).

⁵³ Can be interpreted "Commander of the army of the Lord", "Prince of the army of Jehovah" (this is the only time this phrase is used in the Bible)

⁵⁴ Cf. other times up till now when God had used angels to communicate His will to men, e.g., Gen. 18:1 ff.; 32:24 ff.

⁵⁵ Literally, "none came out, none came in" (see KJV)

- b. The battle plan for conquering Jericho
 - 1) The assurance for the victory (Cf. Joshua 2:9, 24; 8:1; 11:6-8; see Dan. 2:21)
 - a) Note that "God", via the Captain of the Lord's host, now speaks directly to Joshua.
 - b) The city, the king and all its strong warriors were given to Joshua.⁵⁶
 - 2) God's special strategy for the victory:⁵⁷
 - a) The fighting men would march around Jericho once a day, for six days.
 - b) Seven priests would walk ahead of the Ark, each carrying a ram's horn (Note: other priests would be carrying the Ark).
 - c) On day seven, they were to march around the city seven times, with the priests blowing the horns.
 - d) When the priests give one long blast on the horns, the people were to shout as loud as they could.
 - 3) The result of the strategy
 - a) The walls of the town would 'collapse' [*naphal* (Hebrew) – "to fall, lie down, to be overthrown or overwhelmed"]⁵⁸
 - b) The people can charge straight into the city, i.e., they can go into the city without any obstruction or difficulty since the walls were flattened.

V. The Battle for Jericho (6:6-27)

A. The Battle Orders Given (6-10)

- 1. To the Priests (6)
 - a. "Take up the Ark of the Lord's Covenant." (Cf. Ex. 25:10-14; I Chron. 15:15)
 - b. "Assign seven priests to walk in front of it, each carrying a ram's horn."
- 2. To the People (7)
 - a. "March around the town."
 - 1) "March around" – *sabab* (Hebrew) – "to compass; revolve, surround or border"
 - 2) "March slowly around Jericho" (CEV)

⁵⁶ "Strong warriors" – *chayil* (Hebrew) - Lit., "the mighty men of valor"; "strong, substance, great company"

⁵⁷ "The design of this whole proceeding was obviously: (1) to impress the Canaanites with a sense of the divine omnipotence; (2) to teach the Israelites a memorable lesson of faith and confidence in God's promises: and (3) to inspire sentiments of respect and reverence for the ark as the symbol of His presence." Jamieson, Fausset, and Brown Commentary

⁵⁸ Note: the KJV translates this to say "the wall of the city shall fall down flat".

- b. "The armed men will lead the way in front of the Ark of the Covenant."
 - 1) Different commentators think these were the fighting men from the Transjordan tribes.
 - 2) Cf. Joshua 4:12-13
- 3. *Quick Summary of Events* (8-9)
 - a. The seven priests
 - 1) Started marching 'in the presence of the Lord' (NLT); 'passed on before the Lord' (KJV); 'before the Lord' (NIV)
 - 2) Marched before the Ark
 - 3) Were continually blowing the trumpets
 - b. The armed men (See Numbers 10:24-25)
 - 1) Some marched in front of the priests with the horns.
 - 2) Some marched behind the Ark.
- 4. To Everyone (10)
 - a. "Do not shout."
 - b. "Do not make any noise with your mouth."
 - c. "Do not even talk ... not a single word."
 - d. "Shout when I tell you to shout."
- B. The Battle March (11-19)
 - 1. Day 1 (11)
 - a. "The Ark of the Lord was carried around once ..."
 - b. "Everyone returned to spend the night ..."
 - 2. Days 2-6 (12-14)
 - a. 'Day 2' (and, implied, all subsequent days) began 'early the next morning' (see comments in Addendum 5)
 - b. The priests (not the seven in front of the Ark with the trumpets) carried the Ark of the Lord.
 - c. The seven priests ...
 - 1) Marched in front of the Ark
 - 2) Blew on the ram's horns while encompassing the city
 - d. The armed men
 - 1) Marched in front of the priests
 - 2) Marched behind the Ark of the Lord
 - e. "They followed this pattern for seven days."

3. Day 7 (15-19)
 - a. The 'Seventh Day Strategy'
 - 1) The Israelites⁵⁹ got up early at dawn.
 - 2) The people marched around the city as before, but did it seven times.
 - b. The 'Seventh Day Commands'
 - 1) "Shout" – *rua* (Hebrew) – "figuratively, to split the ears with sound; to sound, as in an alarm; a war cry"
 - 2) Re: "The Destruction of Jericho"
 - a) Everything in it was to be completely destroyed as an "offering to the Lord".
 - b) "Destroyed" – *cherem cherem* (Hebrew) – "a doomed object which becomes a dedicated thing; to be banned and then devoted; 'a holy thing devoted to Jehovah which was not to be touched by man' (K & D Comm.)"⁶⁰
 - c) Cf. Lev. 27:28; see Numbers 21:1-3 (naming of the conquered town as 'Hormah', which is derived from 'Chormah' or 'cherem')
 - d) Cf. Joshua 7:1 – The author uses 'cherem' to describe what Achan had stolen, i.e., something that had been devoted to God.
 - 3) Re: "The Sparing of Rahab"
 - a) Only Rahab and the others in her house (whomever they may be) was to be spared.
 - b) Due to the fact that she had protected the spies (Cf. Heb. 11:31; James 2:25)
 - 4) Re: "The Spoils of the battle"
 - a) "Do not take any of the things set apart for destruction ..."
 - b) "Everything ... (that) is sacred to the Lord must be brought into His treasury."
 - c) Following instructions 'a)' and 'b)' would insure that the fighting men would not be completely destroyed or that they would bring trouble on the camp of Israel.⁶¹
 - d) Note – if they disobeyed, they would become '*cherem*', i.e., "doomed objects devoted to destruction" (Cf. v. 17)
 - e) Cf. how '*cherem*' is used four times in v. 18 (See KJV+ version)

⁵⁹ I.e., the fighting men and the priests involved in blowing the trumpets and carrying the Ark.

⁶⁰ Note: Is this not what we were ... wicked "cities" that were completely leveled by God (cf. Luke 14:25-33; Gal. 2:20), and as a result, could be devoted to Him?

⁶¹ The behavior of the fighting men would not only affect them but the entire nation of Israel, including the women, children and men left behind, as well.

C. The Battle in Jericho (20-21, 24)

1. The Fighting Men

- a. Shouted as loud as they could when they heard the sound of the ram's horns blown by the priests
- b. Charged straight into the city and captured it
- c. Completely destroyed everything in the city with their swords

2. The City⁶²

- a. The walls collapsed suddenly.
- b. The town and everything in it was burned.
- c. Everything made of silver, gold, bronze or iron was kept for the Lord's treasury.

D. Saving Rahab from the Battle (22-23, 25)

1. Joshua

- a. "Keep your promise" – *shaba* (Hebrew) – "oath, swear; 'to seven oneself, i.e., as if by making a declaration seven times"
- b. "Go and bring her out ... along with her family"

2. The Two Spies

- a. Brought out Rahab, father, mother, brother and all the other relatives
 - 1) She (and her family) had taken the instructions of the two spies seriously (Cf. 2:18-21)
 - 2) Cf. Genesis 19:12-14 – reaction of Lot's family to the coming destruction of Sodom and Gomorrah
- b. Moved her and family to a safe place near the camp of Israel

3. Rahab and Her Family

- a. "... were spared ..." – *chayah* (Hebrew) – "to live, to revive, to make alive"
- b. "She lives among the Israelites 'to this day'."⁶³

E. The Battle Concluded (26-27)

1. Joshua's Curse on Jericho

- a. Curse – *arar* (Hebrew) – "a bitter curse"
- b. A permanent reminder of God's miracle and "His abhorrence of idolatry"⁶⁴
- c. Cf. I Kings 16:34
 - 1) The city of Jericho existed before the time when the prophecy was fulfilled (@500 years later) ... Cf. Judges 3:13; II Sam. 10:5
 - 2) Some commentators think this might mean when Hiel tried to make Jericho into a fortified city (as it was in the time of Joshua) that the prophecy was then fulfilled.

⁶² Note how little information is provided to the battle inside the city. This was because God had already "fought" the battle for them.

⁶³ Another example of "real time" writing of Joshua

⁶⁴ Jamieson, Fausset and Brown Commentary

2. Joshua's Fame
 - a. The Lord was with Joshua (Cf. Joshua 1:5, 9; 3:7)
 - b. His reputation spread throughout the land.⁶⁵

VI. The Sin of Achan (7:1-27)

A. Sin in the Camp (1)

1. Achan's Sin
 - a. His lineage (Cf. Gen. 38:30; see Joshua 22:20 and I Chron. 2:7⁶⁶)
 - b. His thievery involved dedicated things (*cherem* used here)
 - c. His sin was imputed to all of Israel
 - 1) His sin "robbed the whole nation of its purity and holiness"⁶⁷
 - 2) Cf. Eccl. 9:18-10:1
 - 3) "A single villain may have far-reaching influence." (K & D Commentary)
2. God's Response
 - a. The Lord was very "angry" – *aph* (Hebrew) – "the nose or nostril, i.e., as in rapid breathing when angry or passionate"
 - b. Because what was stolen involved things "set apart" for Him

B. Sin's Consequences (2-9)

1. The Defeat at Ai
 - a. Spies sent (Cf. 2:1)
 - b. Ai – located east of Bethel, near Beth-aven (Cf. Gen. 12:8)
 - 1) 3-4 miles from Jericho
 - 2) For Beth-aven, see Hos. 4:15, 5:8, 10:5
 - c. Report of the spies
 - 1) "No need for all of us to go ..."
 - 2) "There are so few of them ..." (@12k – see 8:25)⁶⁸
 - 3) "It will only take two or three thousand men to attack ..."
 - d. The initial battle for Ai
 - 1) Israel – Sent 3000 warriors
 - 2) The men of Ai:
 - a) Soundly defeated the Israelites
 - b) Chased them from the town gates to the quarries ["chased" – *radaph* (Hebrew) – "to run after, usually with hostile intent; to put to flight or hunt"]
 - c) Killed 36 Israelites

⁶⁵ "Joshua was famous everywhere in Canaan." (CEV)

⁶⁶ This is what he would be known for from this time forward ... as compared with 6:27 and what Joshua would be known for from this this time forward.

⁶⁷ Keil and Delitzsch Commentary on the Old Testament

⁶⁸ "Why bother the army for a town so small?" (CEV)

2. The Defeated Spirits
 - a. Of the Israelites
 - 1) Paralyzed with fear – "*masas* (Hebrew) – to faint with fatigue, fear or grief; to be feeble"
 - 2) Courage melted away, i.e., "became like water" (Cf. KJV, LEB)⁶⁹
 - b. Of Joshua and the elders of Israel⁷⁰
 - 1) Tore their clothing (Cf. Gen. 37:29; Num. 14:6; Job 1:20)
 - 2) Threw dust on their heads (Cf. Job 2:12; I Sam. 4:12)
 - 3) Bowed face down to the ground before the Ark of the Lord until evening
3. The Words of Defeat (as expressed by Joshua)
 - a. "Why ...?" (7a)
 - 1) "You" brought us (Q: Is Joshua holding God responsible for what has happened? See Gen. 3:12)
 - 2) Into the land of the Amorites – they come to represent the peoples of Canaan (Cf. 24:8, 15, 18); See Judges 6:10; I Kings 21:26; Gen. 15:16
 - b. "If only ..." (7b)
 - 1) "Content" – *yaa/* (Hebrew) – "from a root word meaning to be slack or weak ... involves the concept of mentally yielding to or assenting to"
 - 2) Cf. Numbers 14:1-4
 - a) Note that Joshua is using almost the identical words of Israel following the report of the 10 faithless spies ... he has adopted their language!
 - b) Application – "You can become the very thing you hate or oppose if you focus on the difficult circumstances in which you might find yourself rather than focusing on the sovereign God!"
 - 3) Note how often we use the words "if only" (i.e., settling for the status quo) when God has us on the edge of facing a very difficult challenge!
 - c. "What can I say ...?" (8)
 - 1) Confusion, i.e., "I don't even know what to say about all this!"
 - 2) Cf. Ezra 9:10; Hab. 2:1
 - d. "What will you do ...?" (9b)
 - 1) "The Canaanites ... will ... wipe ***our name*** off the face of the earth ..."
 - 2) "What will happen to the honor of ***your great name?***"
 - 3) Joshua's concern was not only about what this would mean to the Israelites (their extinction) but what this would also mean to God's honor (Cf. Num. 14:10-19; Ps. 83:4, 106:6-8; Ezek. 36:22-23)

⁶⁹ Literally, "like urine or semen spilled on the ground"

⁷⁰ "Both he and all the ancients of Israel" (Douay-Rheims Bible)

C. Sin Identified by God (10-15)

1. "Stand Up!"

a. "Why are you lying on your face ...?"

- 1) Sometimes, there are other things to be done rather than pray!
- 2) The problem was not with what God had done or was going to do ... the problem was with sin among the people and what Joshua was going to do about it.

b. "Israel has sinned"⁷¹

1) They had broken the covenant.

- a) This being central to the theme of Joshua. See Addendum (3)
- b) Cf. Ex. 19:8, 24:7; see Joshua 6:18

2) They had stolen.

- a) They had taken the "**cherem cherem**"
- b) They had even placed it among their own personal belongings (the very thing that had been dedicated to the Lord!) for their own selfish uses.

3) They had lied.

- a) "Lied" – *kachash* (Hebrew) – "to be untrue; to lie, feign or disown"
- b) Obviously, in some capacity, some inquiry had already taken place about this, and the alleged culprit had lied about his involvement.

4) They have been set apart for destruction.

- a) They cannot stand before their foes.
- b) They have become "**cherem cherem**".

5) They had lost the presence of God being with them.⁷²

- a) "I will not remain with you any longer." (NLT)
- b) Cf. Jer. 23:33; Hosea 9:12
- c) The worst part of the entire episode, i.e., that God would no longer be with them!

2. "Fess Up!"

a. Purify Yourself

1) "Sanctify" – *qadash* (Hebrew) – "to make clean, to consecrate or dedicate"

- a) Involved personal preparation by Joshua and the elders and participation by the entire nation
- b) Cf. Joshua 3:5 – what they did as a nation prior to crossing the Jordan
- c) See Lev. 11:44

⁷¹ "And if it be a first principle of Providence that all trouble is due to sin, would it not be more suitable that you and your elders should now be making diligent search for it, and trying to get it removed, than that you should be lying on your faces and howling to me, as if some sudden caprice or unworthy humor of mine had brought this distress upon you?" (Expositor's Bible Commentary)

⁷² "The holy land must be inhabited by holy people." (The Book of Joshua, Marten H. Woudstra, p. 16)

- 2) From the "hidden things", i.e., "an accursed thing in the midst of you"
- 3) To assure victory over their enemies
 - a) "Stand" – *qum* (Hebrew) – "to confirm, continue, endure or succeed"
 - b) Hidden sins must always be dealt with in order to assure success with God (Cf. James 5:16; Acts 19:18-20)
- b. Present Yourselfes
 - 1) "In the morning" (see Addendum 5)
 - 2) "By Tribe ... By Clan ... By Family ... By Member, one by one"⁷³
 - 3) "The Lord will point out ..."
 - a) Probably, by the casting of lots
 - b) Cf. Prov. 16:33; I Sam. 10:20, 14:41-42
 - 4) "The one who has stolen will be ... burned with fire ..."
 - a) He had broken covenant (see Addendum 3)
 - b) He had done a horrible thing in Israel, i.e., "wrought folly" (KJV), "did a disgraceful thing" (LEB) (Cf. Gen. 34:7)
- D. Sin Exposed and Punished (16-26)
 1. Completion of God's Instructions
 - a. Process begins "early the next morning"
 - b. By the tribe of Judah (estimated to be about 75,000 members)
 - c. By the clan of Zerah
 - 1) Three clans of Judah – Shelah, Perez, and Zerah
 - 2) Cf. Gen. 38:30; Num. 26:19-22; I Chron. 2:3-9
 - d. By the family of Zabdi
 - 1) Every member was brought forward "person by person"
 - 2) Achan was singled out ("the son of Karmi, the son of Zabdi (Zimri – NLT & NIV), the son of Zerah, of the tribe of Judah")⁷⁴
 2. Confession of Achan
 - a. Joshua's Plea
 - 1) "My son ..." (familial plea)
 - 2) "Give glory to the Lord" (Cf. Ezra 10:9-11; I Sam. 6:5; Jer. 13:16)
 - 3) "Tell the truth" (NLT)
 - 4) "Make confession"
 - a) "Confession" – *todah* (Hebrew) – "Literally, to make extension of the hand, as in adoration or praise; a sacrifice of praise or confession"
 - b) Cf. Ps. 32:5; Prov. 28:13; Jer. 3:12-13; I John 1:8-10; Eccl. 12:14
 - 5) "Don't hide it from me"

⁷³ Consider how much time this would give the guilty party to stand up and say "No more ... I am the one you are looking for."

⁷⁴ Q: "Is this emphasized again to show how much time Achan had been given 'to step forward on his own account' and confess what he had done?"

- b. Achan's Confession
 - 1) "I have sinned"
 - a) "Sin" – *chata* (Hebrew) – "properly, to miss"
 - b) Against the Lord God of Israel (Cf. Ps. 51:3-4)
 - 2) "This is what I did"
 - a) "I saw a beautiful Babylonian garment ("mantle of Shinar"); 200 silver coins; and a bar of gold weighing more than a pound"⁷⁵
 - b) "I coveted" – *chamad* (Hebrew) – "to delight in, especially in things that are beautiful, delectable, pleasant or precious" (Cf. Jms. 1:14-15; Pr. 28:22; Ps. 119:37)
 - c) "They are hidden"
- c. Stolen Goods Exposed
 - 1) The messengers
 - a) "Messenger" – *malak* (Hebrew) – "someone dispatched as a deputy; used in reference to angels, prophets, ambassadors"
 - b) Ran to Achan's tent and discovered the stolen items, just where he said they would be
 - 2) The stolen items
 - a) Brought and placed before Joshua and all of Israel
 - b) Laid on the ground "in the presence of the Lord" (Q: "Is this an indication from the inspired writer about the seriousness of the crime?")
- 3. Execution of Achan and his family
 - a. The "items" to be destroyed
 - 1) The stolen items – the silver, the robe, the bar of gold
 - 2) His family – his sons and his daughters
 - a) Note that his wife is not mentioned
 - b) There is a possibility that his sons and daughters are brought out to observe the punishment (or they might have known about the crime and kept quiet about it and were punished as well).⁷⁶
 - 3) His possessions – cattle, donkeys, sheep, goats, tent and "everything he had"
 - b. The Valley of Achor
 - 1) Achor – *akor* (Hebrew) – "Trouble (see v. 26)"
 - 2) @ 10 miles south of Jericho
 - 3) Would later become part of Judah's allotment (Cf. Isa. 65:10; Hos. 2:15)

⁷⁵ Robes from the area of Shinar were celebrated for their beauty and exquisiteness; the shekels of silver were valued @ \$200.00; the wedge of gold was valued @ \$115.00 (this was in the shape of a tongue)

⁷⁶ Cf. Joshua 22:20 – "others who died" in this reference might be a reference to his family or to the thirty six soldiers who died in the attempted taking of Ai (see Joshua 7:5)

- c. The punishment
 - 1) Joshua's condemnation – "You have brought trouble on us ... now the Lord will bring trouble on you."
 - a) "Trouble" – *akar* (Hebrew) – "to roil water; to disturb, afflict or stir"
 - b) Cf. I Chron. 2:7 – Historically, he would be known as "the troubler of Israel" (Q: "What do I want my 'historical surname' to be?")
 - 2) All the Israelites stoned Achan and his family and burned their bodies.⁷⁷
 - 3) Piled a great heap of stones over (them)
- d. The conclusion of the event:
 - 1) Called "the Valley of Trouble to this day" – "real time" acknowledgement by the author
 - 2) "So the Lord was no longer angry" (Cf. v. 1; see Deut. 13:17)

VII. The Battle for Ai (8:1-35)

A. God's Strategy for Victory (1-13)

1. God's Instructions

- a. "Do not be afraid ..." ⁷⁸
 - 1) Cf. Joshua 1:6, 7, 9, 18; Deut. 31:7, 8, 23
 - 2) Because the destruction of the nation had been averted since they had dealt with Achan's sin
- b. "Take your fighting men ..."
 - 1) "All" – the entire multitude of; every one of them (Cf. 7:3)
 - 2) Would possibly number anywhere from 200K to 500K
 - 3) This was done to not only give an assurance of confidence to the people but also so that all might see some of the first spoils of a battle in Canaan. They had not had any spoils from the battle for Jericho (Cf. 6:18, 21)
- c. "I have given you ..." – [*nathan* (Hebrew) – "to deliver or bestow"]
- d. "You will destroy them ..."
 - 1) As Jericho was destroyed
 - 2) The plunder could be kept by the people this time (Cf. Deut. 20:1-4, 10-15).
- e. "Set an ambush ..."

⁷⁷ Cf. Deut. 24:16 – Achan's family's complicity in the crime justified their punishment along with his

⁷⁸ "An affectionate father finds that one of his most needed services to his children is to allay their fears. Never is he doing them a greater kindness than when he uses his larger experience of life to assure them, in some anxiety, that there is no cause for fear. Our heavenly Father finds much occasion for a similar course. He has indeed got a very timid family." (Expositor's Bible Commentary)

2. The Plan for Victory
 - a. Joshua's Instructions
 - 1) To 30,000 of the fighting men (who were sent out at night)⁷⁹
 - 2) They were to hide in ambush ... between Bethel and the west side of Ai
 - 3) The main army was to attack Ai ...
 - a) The men of Ai would come out to fight
 - b) The army of Israel would run away from them
 - c) They would let the army of Ai draw close to the main army
 - 4) The armed men lying in ambush ...
 - a) Were to jump from ambush
 - b) Were to take possession of the town that the Lord was to give to them
 - c) Were to set the town on fire, as the Lord had commanded
 - b. The Plan Set in Place
 - 1) The 30,000 left and went to the place of ambush⁸⁰
 - 2) Joshua ...
 - a) Remained among the rest people of Israel and spent the night there
 - b) Early the next morning moved the army toward Ai, accompanied by the elders of the people.
 - 3) The fighting men ...
 - a) Marched in front of the town
 - b) Camped on the north side of Ai, with a valley between them and the town
 - 4) Vv. 12-13 serve as a summary of what has taken place up to this point
- B. Joshua's Trap (14-29)
1. The Ruse
 - a. The King of Ai and his army
 - 1) Saw the Israelites across the valley (at a place overlooking the Jordan Valley)
 - 2) Set out to attack them "early the next morning"
 - 3) Unaware an ambush had been set
 - 4) Every man in town was lured out of Ai to fight in the battle
 - a) Note this included all the fighting men from the town of Bethel
 - b) Bethel was probably involved in an military alliance with the town of Ai
 - 5) The town was left wide open

⁷⁹ Approximately 15 miles away from the encampment at Gilgal

⁸⁰ The "5000" (v. 12) possibly served as the advance group that actually started the ambush attack on Ai.

- b. Joshua and the army of Israel – “Fled toward the wilderness as if they were badly beaten”
 - 1) The “wilderness” is more likely a pasture-land
 - 2) Cf. Joshua 18:12
- 2. The Attack
 - a. God
 - 1) “Point the spear in your hand toward Ai” [“spear – *kiydon* (Hebrew) – “a short spear, javelin, or lance”]
 - 2) “I will hand the town over to you” (This victory was a gift from God ... it was not just a great battle plan that had success. Cf. Ps. 44:1-3)
 - b. Joshua – “Did as he was commanded” (Cf. v. 27)
 - c. Army of Israel
 - 1) Men of ambush jumped from position and captured / occupied the town
 - 2) Set the town on fire (Literally, “as in flaming hot”)
 - d. Army of Ai
 - 1) “Looked behind them”
 - 2) “Saw the smoke from the city”
 - 3) “Had nowhere to go”⁸¹
- 3. The Victory
 - a. Seeing the success of the ambush and the smoke from the city, Joshua and his men turn on the army of Ai.
 - b. The army involved in the ambush came from inside the city and attacked the army of Ai from the other side.
 - c. The men of Ai were caught in the middle.
 - d. Not a single person survived or escaped.
 - e. Final destruction of the town of Ai
 - 1) Continued for as long as Joshua held out his spear (Cf. Ex. 17:11-12)
 - 2) “Utterly destroyed” – *charam* (Hebrew) – “to seclude, specifically for religious purposes; to blunt as to the nose; to utterly slay”
 - 3) Everyone in the town was slain – total was 12,000
 - 4) Livestock and treasures were not destroyed – kept as plunder
 - 5) Town was burned
 - 6) Town became as permanent mound of ruins ... desolate⁸²

⁸¹ What happened to the army of Ai is very metaphorical of any army that decides to fight against God (Cf. Amos 2:14-16; Rev. 6:15-17). If you choose to fight against God, you literally have “nowhere to go”.

⁸² The author adds “to this day” – another “real time” notation (Cf. v. 29)

- f. Punishment for the king of Ai
 - 1) Taken alive and brought to Joshua
 - 2) Impaled on a sharpened pole
 - a) Left until evening
 - b) At sunset, body was taken down and thrown in front of the town gate (Cf. Deut. 21:22-23; see Gal. 3:13 – reference to Jesus’ death on the cross)
 - c) A great heap of stones was thrown over him
- D. God’s Altar (30-35)⁸³ (Cf. Deut. 27-28 – instructions from Moses)
 - 1. Joshua’s Role
 - a. Built an altar
 - 1) “For the Lord, the God of Israel”
 - 2) On Mount Ebal
 - b. Followed the commands of Moses for construction of the altar:
 - 1) To be made from uncut stones (“fieldstones” – see Deut. 27:6) that had not been shaped by iron tools (Cf. Ex. 20:25)
 - 2) Coated with plaster (Deut. 27:2)
 - 3) Copied the instructions from the Lord onto the stones of the altar (which were to be written ‘very clearly’ – Deut. 27:8)
 - 4) Presented burnt offerings and peace offerings to the Lord
 - 5) Fellowship offerings were to be sacrificed – people were to eat them and rejoice (Deut. 27:7)
 - c. Read all the blessings and curses (those listed in Deut. 27-28)
 - 1) “Blessings” – *b(e)rakah* (Hebrew) – “a benediction, by implication involving prosperity”
 - 2) “Curses” – *q(e)lalah* (Hebrew) – “vilification; from a word meaning ‘to bring into contempt or despise’ ”
 - 3) “Every word of every command” that Moses had ever given
 - 4) Read to the entire assembly, including the women, children and *foreigners* who loved among them (see Ex. 12:38; Deut. 31:12)
 - 2. The Role of the Israelites (including foreigners and native-born, along with the elders, officers and judges)
 - a. One group stood on Mount Gerizim (Cf. Deut. 27:12)
 - 1) The tribes of Simeon, Levi, Judah, Issachar, Joseph and Benjamin
 - 2) Their role was to bless the people.

⁸³ Due to the proximity of these mountains to Ai (@ 20-30 miles away) and the time it would take for the entire nation to arrive (@ a 2 day’s journey), there is a real possibility that this event occurred much later. It is very likely chronologically “out of order”. Again, this is characteristic of the author of Joshua, as has been pointed out in other sections of this study guide.

- b. One group stood on Mount Ebal (Cf. Deut. 27:13)
 - 1) The tribes of Reuben, Gad, Asher, Zebulun, Dan and Naphtali
 - 2) Their role was to pronounce curses.
- 3. The role of the Levitical priests
 - a. Stood between the two groups
 - b. Carried the Ark of the Covenant
 - c. Had been instructed to proclaim "curses" (12 specific ones) from the Law of Moses (see Deut. 27:14-26)

VIII. The Gibeonite Deception (9:1-27)

A. The Kings' Preparation for Battle (1-2) (Cf. Josh. 5:1; 10:1-5)

- 1. Kings who lived "west of the Jordan, in the hill country, in the western foothills, along the coast of the Mediterranean Sea as far north as the mountains of Lebanon."
- 2. Kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites (See Joshua 3:10)
- 3. Kings combined their forces to fight as one against Joshua and the Israelites
 - a. "One accord" – *peh* (Hebrew) – "mouth or speech"
 - b. A common cause, unanimous; "they suspended their mutual animosities" (JFB Commentary)
 - c. Previously, they had been united in fear (Joshua 3:10) ... now, they were united to fight.

B. The Gibeonites' Stratagem for Avoiding Battle (3-27)

- 1. "Trickery Perpetrated"
 - a. Gibeon
 - 1) City located @ 6 miles NW from Jerusalem
 - 2) Large town (Cf. 10:2)
 - 3) Alleged capital of the Hivites (Cf. 11:19)
 - 4) Possibly even had a republican type of government (Cf. 9:11)
 - 5) Known for having "strong warriors" (Cf. 10:2)
 - b. "Resorted to deception; cunningly devised, did work wily"
 - 1) Sent a group to Joshua who pretended to be "ambassadors", as if from a far and distant country
 - 2) Loaded donkeys with weathered saddlebags and old wineskins
 - 3) Put on ragged clothes and patched sandals
 - 4) Carried dry and moldy bread with them ("hard and broken into pieces")
 - c. Initial Conversation:
 - 1) The Gibeonites
 - a) "We have come from a distant land and want to make a peace treaty" ["*b'riyth*" (Hebrew) – "a cutting, made between two pieces of flesh" Cf. Deut. 29:12; Gen. 15:9-18]

- b) "We are your servants"
- 2) Joshua and other Israelites
 - a) "How do we know you do not live nearby?"
 - b) "We cannot make a covenant with you, i.e., if they lived nearby."
(Cf. Ex. 23:32, 34:12)
 - c) "Who are you and where do you come from?"
- 3) The Gibeonites
 - a) "We have come from a distant country."
 - b) "We have heard of the might of the Lord and all he did in Egypt."⁸⁴(Cf. 2:10 – statements of Rahab)
 - c) "We have also heard (about) ... King Sihon of Heshbon ... and King Og of Bashan (in Ashtaroth) ..."⁸⁵
 - d) "Our elders and people instructed us ... take supplies ... go make a treaty ..."
 - e) "This bread was hot ... these wineskins were new ... our clothing and sandals are worn out from our very long journey"
- 2. "Chicanery's Success"
 - a. "The Israelites examined the food."
 - b. "(The Israelites) did not consult the Lord" (Cf. Num. 27:18-21); and would "suffer" later due to their overconfidence.
 - c. "Joshua made a peace treaty with them."⁸⁶ (Hebrew word, *b'riyth*, v. 6)
 - 1) Guaranteed the safety of the Gibeonites (Cf. Deut. 20:10-11)
 - 2) Leaders ratified the agreement with a binding oath
- 3. "Fraud Exposed"
 - a. Three days later ... discovered they were neighbors (KJV)
 - b. Towns involved
 - 1) Gibeon, Kephirah, Beeroth & Kiriath-jearim (located @ a day's journey from Gilgal, where the Israelites were encamped)
 - 2) Cf. Joshua 15:60 – would later be incorporated into the tribe of Judah
 - c. Reactions ...
 - 1) The towns were not attacked due to the vows made earlier.
 - 2) The Israelites grumbled against their leaders because of the treaty.
 - a) "Grumble" – *lun liyn* (Hebrew) – "to stop, or stay; to be obstinate; to 'lodge' at something"
 - b) Possibly due to not being able to destroy and inhabit the cities

⁸⁴ Some commentators note how they do not mention the conquering of Jericho or even the battle for Ai since the familiarity with those events would imply they had a more intimate knowledge of the Israelites than they wanted to present. It had to appear that they were from "far away" from where these events occurred.

⁸⁵ Note how this and the crossing of the Red Sea are the two defining moments mentioned in the OT as to the power of God and how God was with His people (@ 30+ references to Sihon and Og).

⁸⁶ God made sure this treaty was honored, though it was created by deception. (See II Sam. 21:1-9)

- 3) The explanation of the leaders:
 - a) "We made an oath in the presence of the Lord."⁸⁷
 - b) "We cannot touch them." (i.e., by taking away their lives or their substance – John Gill's Exposition of the Entire Bible)
 - c) "We must let them live."
4. "Deception's Compromise"
 - a. Joshua's challenge
 - 1) "Why did you lie (delude, beguile) to us?"
 - 2) "May you be cursed ..." ⁸⁸
 - 3) "From now on you will be servants ..."
 - b. The Gibeonites' response
 - 1) "We were told ..."
 - a) God commanded his servant Moses to give you this entire land
 - b) God commanded (the Israelites) to destroy all the people living in it (Cf. Num. 33:50-56; Deut. 20:16-17)
 - 2) "We feared for our lives ..." – [*yare* (Hebrew) - "to revere; to be frightened by the terribleness of something" (Cf. Ex. 15:14-16)]
 - 3) "We are at your mercy ..."
 - c. Joshua's judgment
 - 1) "He did not allow them to be killed"
 - a) "Delivered" – *natsal* (Hebrew) – "to snatch out of the hand of; to defend or deliver"
 - b) "He saved them from the hand of the Israelites" (LEB)
 - 2) "He made them woodcutters and carriers of water for the community of Israel and the altar of God" (Cf. 9:22)
 - a) Some surmise they were later known as the Nethinims (Cf. I Chron. 9:2; Ezra 2:43, 8:20; See II Sam. 21:1-9 – Saul, David and the retribution of the Gibeonites)
 - b) "That is what they are to this day"

⁸⁷ Note that even though their oath had not been sanctioned or completed by seeking wisdom from the Lord (v. 14), they were going to honor it. It had been made 'in the presence of the Lord'. This speaks volumes about the character of the "princes of Israel". (Cf. Psalms 15:4)

⁸⁸ " ...though the curse was turned into a blessing to the Gibeonites, since though their post and office was mean, yet they had a place in the sanctuary of the Lord, and opportunity of learning the law of God, and understanding the true religion, worship, and knowledge of God ..." (John Gill's Exposition of the Entire Bible)

IX. The Southern Campaign (10:1-43)

A. Conquering the "Kings of the Amorites" (1-27)

1. King Adoni-Zedek (King of Jerusalem)⁸⁹

a. "He heard ..." ⁹⁰

- 1) That Joshua had completely destroyed Ai and killed its king
- 2) That Joshua had completely destroyed Jericho and killed its king⁹¹
- 3) About the peace treaty and alliance with the Gibeonites (note that Jerusalem was about 5 miles south of Gibeon)

b. "He was afraid" ("yare"- see p. 12 – how the people "feared" Joshua; Cf. Deut. 11:25, 28:10) because of two well-known facts:

- 1) Gibeon was a large town – "as large as the royal cities and larger than Ai"
- 2) The Gibeonite men were "strong warriors" – ["*gibbor gibbor*" (Hebrew) – "warriors, tyrants, champions, giants"⁹²]

c. "He sent messengers"

- 1) To four other kings: Hoham of Hebron; Piram of Jarmuth; Japhia of Lachish; Debir of Eglon (all mountain cities of Southern Palestine)
- 2) With this message: "Come and help me destroy Gibeon for they have made peace with Joshua and the people of Israel."

d. "(He) attacked Gibeon"

- 1) Five Amorite kings combined their forces for a united attack.⁹³
- 2) Moved troops into position and attacked ["*lacham*" (Hebrew) – "to feed on, to consume, to devour"]

2. The Gibeonites

a. Quickly sent messengers to Joshua at Gilgal

b. "Don't abandon your servants"

- 1) "Slack not thy hands from thy servants" (KJV)
- 2) "Slack" – *raphah* (Hebrew) – "to abate, cease, leave alone, slothful"

c. "Come at once ... save us ... help us"

d. "The Amorite kings have joined forces to attack us"

e. The treaty between Joshua and the Gibeonites contained nothing about the Israelites being obligated to also protect them. Joshua and the Israelites did the "honorable thing" by providing help.

⁸⁹ Adoni-Zedek means "lord of righteousness" ... similar to Melchizedek meaning "king of righteousness". These were titles more than actual names. (Jamieson, Fausset and Brown Commentary)

⁹⁰ Postulated by some that these three events he had heard about had occurred in a three month span of time.

⁹¹ "Completely destroyed" entails use of the Hebrew word "charam" – see notes @ p. 19 involving use of phrase "cherem cherem"

⁹² Sometimes, you have giants (like Goliath) who do not fear the Lord, but should. Sometimes, you have "giants" (like the Gibeonite warriors) who should to fear the Lord, and do.

⁹³ "Amorite" is the generic name used for the peoples of Canaan, though, technically, it was one of many Canaanite tribes (Cf. Gen. 15:16)

3. Joshua
 - a. Communication from God
 - 1) "Do not be afraid of them" (Cf. 1:5-9, 8:1)
 - 2) "I have given them into your hand"⁹⁴
 - 3) "Not one of them will be able to withstand you" (Cf. Deut. 7:24)
 - b. Conquest of the Amorites
 - 1) The march
 - a) From Gilgal to Gibeon (various estimations as to the distance since disparity to where these places actually exist ... anywhere from 9-26 miles)
 - b) With the entire army, including the best fighting men (the "mighty men of valor" – KJV)
 - c) An "all night" march (which could be accomplished, whether it was 9-26 miles)
 - d) As a result, the Amorites were "taken by surprise"
 - 2) The pursuit
 - a) The Lord threw the Amorite army into a panic (Cf. Ex. 23:27; Judges 4:15; *I Sam. 7:10-13*; Ps. 18:14; Ps. 44:1-3; see Isa. 28:21)
 - b) The Israelites "slaughtered them ... chased them ... killed them ..."
 - c) Along the road to Beth-horon ... along the way to Azekah and Makkedah (@ 6-10 miles from Gibeon)
 - 3) The hailstones
 - a) Sent by the Lord to destroy the Amorites (Cf. Ex. 9:13-35; Ps. 18:12; Isa. 30:30)
 - b) Killed more of the Amorites than Israel killed with their swords
 - c. "The day the sun stood still" (see Hab. 3:2-11; Isa. 28:21)
 - 1) Joshua's prayer
 - a) Said to the Lord in the presence of the Israelite army
 - b) "O sun, stand still over Gibeon; O moon, over the Valley of Aijalon"
 - 2) Joshua's prayer answered
 - a) "So the sun stood still ... in the middle of the sky ... delayed going down about a half day ... (and) the moon stopped"
 - b) Lasted until the Israelites had won the battle over the Amorites
 - 3) Joshua's prayer and God's response
 - a) The Lord's listening to a man – "never been a day like it before or since"⁹⁵ (Cf. James 5:16b)
 - b) The Lord was fighting for Israel (Cf. use of word "lacham" – which is what King Adoni-Zedek's plans were with Gideon – see v. 5)

⁹⁴ "Which was as certain as if it had actually been done (already – GR)" – John Gill's Exposition of the Entire Bible

⁹⁵ Cf. II Kings 20:1-11 – Did something similar happen here?

- 4) Joshua's victory and the Book of Jashar
 - a) "Extra-Biblical" book that appeared to contain records of memorable events / characters in the history of Israel
 - b) Cf. II Sam. 1:18
 - c) See Num. 21:14 and reference to another book like this entitled "The Book of the Wars of the Lord"
- d. Joshua and Israelite army return to camp at Gilgal (cf. v. 43)
4. The Five Amorite Kings
 - a. Capture and Execution of the Five Kings
 - 1) Kings escaped during the battle and hid in a cave at Makkedah
 - 2) Joshua's instructions:
 - a) Ordered for the entrance to the cave be covered with large rocks and guards posted to prevent their escape.
 - b) Ordered the rest of the army to pursue their armies and "cut them down from the rear"⁹⁶
 - c) Said: "The Lord your God has given you victory over them." (cf. v. 8)⁹⁷
 - 3) Execution of the Five Kings:
 - a) Rocks removed from front of cave and kings brought before Joshua
 - b) Commanders of the army ordered to place their feet on the necks of the kings, which they did⁹⁸
 - c) Joshua's instructions: "Don't ever be afraid or discouraged ... be strong and courageous for the Lord is going to do this (place His feet on the necks) (*of*) all of their enemies." (Cf. 1:9)
 - d) Joshua slew them and impaled their bodies on five sharpened poles.⁹⁹
 - e) At sundown, the bodies were removed from poles and thrown into the cave where they had originally hid. (Cf. Deut. 21:23)
 - f) Opening of cave was covered with a pile of rocks which remain "to this day"
 - b. Destruction of the Amorite army (Cf. Deut. 20:16-17)
 - 1) Completely crushed / wiped out the enemy ["slaughter" – *makkah* (Hebrew) – "used in reference to a blow, wound, carnage and even pestilence"]
 - 2) A tiny remnant escaped to some fortified cities
 - 3) "After that, no dared to even speak a word against Israel." (Cf. Isa. 54:17)

⁹⁶ "Cut off the tail of them" – John Gill's Exposition of the Entire Bible

⁹⁷ Joshua is speaking the same words to them that God had spoken to him. It is always good to mimic the Lord.

⁹⁸ "... a symbolical act, a sign of complete subjugation, which was customary in this sense even in the Eastern empire ..." (Keil and Delitzsch)

⁹⁹ "When we are fighting with the enemy within our own hearts leniency is our great temptation, but at the same time our greatest snare. What we need here is, courage to slay." Expositor's Bible Commentary

- B. Conquering the "Cities of the South" (28-43)¹⁰⁰
1. Makkedah
 - a. Captured and destroyed the town
 - b. Killed everyone in the town ... left no survivors ... destroyed them all
 - c. Killed the king "as he had killed the king of Jericho"
 2. Libnah
 - a. Attacked it
 - b. The Lord gave them the town and its king
 - c. Killed everyone in it, leaving no survivors
 - d. Killed the king "as he had killed the king of Jericho"
 3. Lachish
 - a. The Lord gave them Lachish¹⁰¹
 - b. Joshua took it "on the second day" (by implication, involved a limited siege)
 - c. Killed everyone in it
 - d. King Horam of Gezer:¹⁰²
 - 1) Arrived with his army to help defend the town
 - 2) Joshua killed King Horam and his army ... left no survivors
 4. Eglon
 - a. Attacked and captured it "that day"
 - b. Killed everyone in it ... destroyed everyone
 5. Hebron
 - a. Attacked it ... captured the town
 - b. Hebron lay in the hill country ... this is why they "went up to it" ... later, it would have to be re-captured again (Cf. Judges 1:10)
 - c. Killed its king¹⁰³
 - d. Left no survivors ... destroyed the entire population including "all of the surrounding villages" (NLT)
 6. Debir¹⁰⁴
 - a. Captured the town ... and all the surrounding villages
 - b. Completely destroyed everyone in it, leaving no survivors
 - c. Captured its king ... did to (him) just what he had done to the kings of Hebron and Libnah

¹⁰⁰ Read Deut. 7 for background as to "how" the battle campaigns for driving out the Canaanites was to be conducted

¹⁰¹ Note that Lachish's king had already been slain – see Joshua 10:3, 26

¹⁰² Gezer – frequently mentioned in OT – see I Chron. 14:16; Joshua 16:9-10, 21:20-21; II Sam. 5:25; I Kings 9:16-17

¹⁰³ The "king" listed as being slain was probably the successor to the king who was one of the original 5 kings of the Amorites who had already been slain by Joshua (see 10:23-26)

¹⁰⁴ Debir – "the city of books". It might have been called this due to the existence of a library, or possibly because parchments were created here. Like Hebron, it would have to be re-captured again (Cf. Judges 1:11).

7. Summary:
 - a. The extent of the campaign
 - 1) He conquered the whole region
 - a) The kings and the people of the hill country
 - b) The Negev
 - c) The western foothills and the mountain slopes
 - d) From Kadesh-Barnea to Gaza
 - e) From the region around the town of Goshen up to Gibeon
 - 2) He completely destroyed everyone in the land
 - a) He left no survivors
 - b) "Just as the Lord had commanded" (Cf. Deut. 7:1-6, 20:16-18)¹⁰⁵
 - b. The duration of the campaign
 - 1) "In a single campaign" (Note Joshua 11:18)
 - 2) "For the Lord God was fighting for Israel" (Cf. v. 14, 23:3, 10; See Ex. 14:14; Deut. 1:29-30, 3:21-22; Isa. 42:13; Ps. 44:1-8)
 - c. The end of the campaign – "Joshua and the army returned to Gilgal" (cf. v. 15)

X. The Northern Campaign (11:1-23)

A. Union of the Northern Kings (1-5)

1. Summoning by King Jabin of Hazor¹⁰⁶
 - a. "Jabin" was probably a hereditary name, e.g., like King Adoni-Zedek¹⁰⁷
 - b. Heard of the defeat of the five Amorite kings
 - c. Sent messages to the following kings:
 - 1) King Jobab of Madon, the King of Shimron, the king of Acshaph
 - 2) All the kings of the northern hill country
 - 3) The kings in the Jordan valley south of Galilee
 - 4) The kings in the Galilean foothills
 - 5) The kings of Naphoth-dor on the west
 - 6) The kings of Canaan, both east and west
 - 7) The kings of the Amorites, the Hittites, the Perizzites, the Jebusites in the hill country, and the Hivites in the towns on the slopes of Mount Hermon in the land of Mizpah
2. Gathering of the armies
 - a. The kings "joined forces"
 - b. Came to fight against Israel
 - c. Combined forces formed a vast horde

¹⁰⁵ Note that for the cities that were at a distance and did not belong to the nations nearby (the land of Canaan-?), the Israelites were to first make an offer of peace to them (v. 10). Only if they rejected the offer of peace were they then to be attacked and completely destroyed.

¹⁰⁶ Hazor was possibly part of the Decapolis, well known during the time of Jesus (Cf. Mt. 4:25; Mark 5:20)

¹⁰⁷ See Judges 4:1-3, 17 ... his name, in Hebrew, means "intelligent"

- 1) Covered the landscape “like sand on the seashore”
 - a) Common proverbial wording signifying the immense magnitude of something
 - b) Used 11 times in the Bible – see Gen. 22:17, 41:49; Jdg. 7:12; I Sam. 13:5; II Sam. 17:11; I Kings 4:20; Ps. 78:27; Jer. 15:8; 33:22; Heb. 11:12)
 - 2) “With horses and chariots”¹⁰⁸
 - 3) Established their camp around the water at Meron
- B. Conquest by Joshua (6-15)
1. Encouragement from the Lord
 - a. “Do not be afraid of them” (Cf. Deut. 20:1)
 - b. “I will hand them over to you ... by this time tomorrow”
 - c. “Hamstring their horses and burn their chariots”
 - 1) So the horses would be useless (Cf. Deut. 17:16; Ps. 20:7-8, 33:17; Isa. 31:1)
 - 2) So the chariots would not be used by the army of Israel for fighting in the future
 2. Victory by Joshua
 - a. Destruction of the army of the Northern kings
 - 1) Israelite army travelled from Gilgal to water at Merom (@ 20 miles).
 - 2) The Lord gave them victory.
 - 3) The army chased them ...¹⁰⁹
 - a) As far as Greater Sidon and Misrephoth-maim (to the northeast)
 - b) Into the valley of Mizpah (to the east)
 - c) “They left no survivors”
 - 4) Joshua hamstrung the horses and burned the chariots.
 - b. Destruction of the towns
 - 1) Hazor
 - a) Previous “capital” of the kingdoms that had attacked Israel
 - b) “Completely destroyed ... left no survivors ... spared no one ... burned the city”¹¹⁰
 - c) Was the only town built on mounds that was burnt (See v. 13)
 - 2) “The Kings”
 - a) Slaughtered and completely destroyed with their people
 - b) “Just as Moses was commanded” (Cf. Deut. 7:1-2)

¹⁰⁸ Note – this is the first time that the use of “chariots and horses” are mentioned in Joshua as being part of the battle. This might be why God chooses to provide Joshua with more words of encouragement (Cf. Judges 4:1-3)

¹⁰⁹ Joshua and the army attacked them ... they did not wait for the Northern kings to make the first move.

¹¹⁰ Much attention was given to the destruction of Hazor possibly due to its prominence. It would later be rebuilt and occupied (see Judges 4:1-2).

- 3) All the other towns
 - a) Israelites took all the plunder and livestock
 - b) Israelites killed all the people, leaving no survivors (“They left no one behind who breathed.” – LEB)
- c. Obedience to the Lord (15)¹¹¹
 - 1) The Lord commanded Moses (Cf. Ex. 34:11-13)
 - 2) Moses commanded Joshua (Cf. Deut. 31:7)
 - 3) Joshua “did as he was told”, i.e., “he left nothing undone of all that the Lord commanded Moses” (NIV)
- C. Occupation of the region (16-23)¹¹²
 1. The area that was occupied
 - a. The hill country
 - b. The “entire” Negev
 - c. The whole area around the town of Goshen
 - d. The western foothills
 - e. The Jordan Valley
 - f. The mountains of Israel
 - g. The Galilean foothills
 - h. All the way from Mount Halek, which leads up to Seir in the south
 - i. As far north as Baal-gad at the foot of Mount Hermon in the valley of Lebanon
 2. How it was occupied
 - a. Joshua killed all the kings of those territories
 - b. War was waged for “a long time” (estimates vary ... @ 5-7 years)
 - c. No one was willing to make peace except for the Hivites of Gibeon
 - d. All were defeated ... completely destroyed without mercy, i.e., “without any favor, grace or supplication”
 - e. Destruction of the descendants of Anak¹¹³
 - 1) Lived in the hill country of Hebron, Debir, Anab and the entire hill country of Judah and Israel¹¹⁴
 - 2) Destroyed all their descendants, who lived in the region (as described in “1”)
 - 3) Killed them all ... completely destroyed their towns
 - 4) None of their descendants remained in the all the land of Israel
 - 5) A small contingent survived in Gaza, Gath and Ashod (Philistine cities)

¹¹¹ A “string of discipling”

¹¹² This is a “retrospective view” of the conquering of the entire region. Note again that the author of Joshua injects information that is not necessarily chronological in order.

¹¹³ See Numbers 13:25-33

¹¹⁴ Note that Hebron was where the original 12 spies had first encountered the Anakites some 40-50 years previously (Cf. Num. 13:21-23)

3. The role of the Lord in its occupation
 - a. The Lord hardened their hearts and caused them to fight the Israelites (Cf. Ex. 4:21; Rom. 9:17-23).¹¹⁵
 - b. Was a fulfillment of the Lord's commands to Moses (Cf. Deut. 11:23-25)
4. Summation of the occupation¹¹⁶
 - a. "During this period" (Cf. v. 18 – the "long time")
 - b. Joshua took control of the entire land
 - c. He gave it to the people of Israel
 - 1) As their "inheritance" – "*nachalah*" (Hebrew) – "occupancy or heirloom; an estate"
 - 2) Dividing the land among the tribes (Cf. Num. 26:52-55)
 - d. Israel finally had rest from war

XI. The List of Defeated Kings (12:1-24)

A. "On the East Side of the Jordan" (1-6)¹¹⁷

1. The Kings Conquered
 - a. King Sihon of the Amorites
 - 1) Lived in Heshbon
 - 2) Kingdom included Aroer, on the edge of the Arnon Gorge (see Dt. 2:24)
 - 3) Kingdom extended from the middle of the Arnon Gorge to Jabbock River ... included *southern half of territory of Gilead*
 - 4) Controlled the Jordan valley and "regions to the east" (see v. 3)
 - b. King Og of Bashan
 - 1) The "last of the Rephaites" (Cf. Deut. 3:11)¹¹⁸
 - 2) Lived at Ashtaroth and Endrei
 - 3) Kingdom extended from Mt. Hermon to Salecah in the north; to all of Bashan in the east¹¹⁹; westward to Geshur and Maacah
 - 4) Kingdom included *northern half of Gilead* as far as the boundary of King Sihon

¹¹⁵ Since God permits men to harden their hearts against Him, it can be said that God is the one behind the "hardening of the heart". The choice to "harden our heart" is our's.

¹¹⁶ "The conquest was of such a character that the power of the Canaanites was broken ..." (Keil and Delitzsch). Per the writing style of the author of Joshua, note that this is a summation of what has occurred and what was to occur, i.e., the conquest of all of Canaan.

¹¹⁷ Cf. Num. 21:21-35

¹¹⁸ "Which was of the remnant of the giants" (KJV)

¹¹⁹ "Bashan" frequently referred to in Scripture (Cf. Micah 7:14; Ezek. 39:18; Isa. 2:13; see Psalms 22:16)

2. The Synopsis of the Conquests (1, 6)
 - a. The Kings:
 - 1) East of the Jordan
 - 2) Killed by the Israelites
 - 3) Land was taken
 - 4) Territory extended from Arnon Gorge to Mt. Hermon and included all the land east of the Jordan
 - b. Moses:
 - 1) "The servant of the Lord"
 - 2) Gave their land (i.e., of King Sihon and King Og) to the tribes of Reuben, Gad and the half-tribe of Manasseh
- B. "On the West Side of the Jordan" (7-24)
 1. Land Taken (Cf. 11:17)
 - a. From Baal-gad in the valley of Lebanon to Mount Halek which leads to Seir
 - b. Included the hill country, the western foothills, the Jordan Valley, the mountain slopes, the Judean wilderness, and the Negev
 2. People Conquered – Hittites, Amorites, Canaanites, Perizzites, Hivites, Jebusites
 3. Kings Defeated (See vv. 12b-24)
 - a. 31 Kings in all
 - b. These were more likely kings of "city-states" and the surrounding pastures / lands as opposed to kings of mass territories (e.g., Sihon and Og)
 - c. Some of the kings defeated are not mentioned in the actual text until now (Cf. vv. 13-14 – Kings of Geder, Hormah and Arad)
 - d. Some of the towns are described here and never again in scripture ... unclear about their location (Cf. vv. 17-18 – Tappuah, Hopher, Aphek, Lasharon)

XII. The Land Still to be Possessed (13:1-6)

- A. Joshua
 1. "An old man" – *zagen* (Hebrew) – "an aged man, to be old; far advanced in years" (Cf. Caleb in Joshua 14:7-10)
 - a. The war that had been waged against the peoples of Canaan had taken many years (Cf. 11:18, 23)
 - b. Estimates of his age run from @ 85 (cf. Caleb) to 100
 2. Was still required to obey "just as God commanded"
- B. God
 1. "Much land remains to be conquered"
 - a. "Conquered" – *yaresh yaresh* (Hebrew) – "to occupy, to seize, to rob, to inherit, to expel, to dispossess"
 - b. Cf. Deut. 31:3

2. "I Myself will drive these people out of the land"
 - a. "I am he that will cut them off from before the face of Israel" (Douay-Rheims Bible)
 - b. Cf. Exodus 23:30-31:
 - 1) "I will drive them out"
 - 2) "I will fix your boundaries"
 - 3) "I will hand over to you the people now living in the land"
 3. "Give the land to Israel as a special possession"
 - a. The land was to be divided "by lot" (Cf. Num. 33:54)
 - b. "Inheritance" – *nachalah* (Hebrew) – "an heirloom, estate, portion"
- C. The Land¹²⁰
1. All the regions of the Philistines and the Geshurites
 - a. The region of the Philistines included @ 60 miles along the Mediterranean Coast
 - b. Included the territory of the five Philistine rulers of Gaza, Ashod, Ashkelon, Gath and Ekron
 - c. The region of the Geshurites was a small territory on the southern end of Philistia
 2. The larger territory of the Canaanites
 - a. Extending from the stream of Shihor on border of Egypt, northward to boundary of Ekron
 - b. Cf. Num. 34:5 – "the stream of Shihor" was also known as "the brook of Egypt"
 3. The land of the Avvites – possibly a people who were dispersed among the Philistines (Cf. Deut. 2:23)
 4. "In the north ..." (all the land of the Canaanites)
 - a. Mearah (which belongs to the Sidonians)¹²¹
 - b. Northward to Aphak on the border of the Amorites
 - c. The land of the Gebalites
 - 1) @ 40 miles north of Sidon
 - 2) Capital was Byblos – well known city of ancient times¹²²
 - d. All of the Lebanon mountain area to the east, from Baal-gaad below Mount Hermon to Lebo-hamath
 - e. All the hill country from Lebanon to Misrephoth-maim, including all the land of the Sidonians
 5. "Divide the land ..."
 - a. "As an inheritance" (see v. 6)
 - b. "Among the nine tribes and the half tribe of Manasseh"

¹²⁰ This was a generic distribution of the districts still to be conquered (Cf. Num. 34:1-12)

¹²¹ Area of Sidonia was known for its caves ... in NT, note references to "Tyre and Sidon" (see Matt. 11:21-22, 15:21)

¹²² At one point, Byblos was believed to have been the oldest established city in the history of the world.

The Division of Canaan (13:8-21:45)¹²³

I. Special Allotments (13:8-14:15)

A. To the Trans-Jordan tribes (13:8-13, 15-33; 14:2-4a)¹²⁴

1. Had already been assigned by Moses when Israel was on the east side of the Jordan, when he was in the plains of Moab (Cf. v. 32; see Num. 32:33-42)
 - a. By sacred lots – "*goral goral*" (Hebrew) – "rough, as in a small pebble or stone, which was used for this purpose" (Cf. Num. 33:54)¹²⁵
 - b. In accordance with the Lord's command to Moses (Cf. Num. 34)¹²⁶
2. Extended from Aroer ... to the plain beyond Medeba, as far as Dibon (Cf. Num. 21:29-31; see Jer. 48 – destruction of Moab)
3. Included the towns of King Sihon of the Amorites
 - a. He had reigned in Heshbon (cf. Num. 21:26)
 - b. His rule extended as far as the borders of Ammon
4. Included Gilead, territories of kingdoms of Geshur and Maacah, all of Mount Hermon, all of Bashan as far as Salecah
 - a. Israelites failed to drive out the people of Geshur and Maacah (Cf. v. 13)
 - b. People of Geshur and Maacah lived among the Israelites "to this day"
5. Included the towns of King Og of Bashan
 - a. He had reigned in Ashtaroth and Edrei
 - b. He was the last of the Rephaites (Cf. Deut. 3:10-11)
 - c. His nation had been attacked and driven out by Moses
6. Specific Division to the tribe of Reuben (15-23)
 - a. Assigned by Moses
 - b. Territorial boundaries: "extended from Aroer on the edge of the Arnon Gorge (including the town in the middle of the gorge) to the plain beyond Medeba"
 - c. Included 12-13 already existing towns and "the towns of the plain"

¹²³ See Numbers 34; Cf. story of Jacob blessing his sons in Genesis 49

¹²⁴ "It remained in the undisturbed possession of Israel for the shortest time of any. From Moabites and Ammonites on the south, Canaanites and Syrians on the north and the east, as well as the Midianites, Amalekites, and other tribes of the desert, it was subject to continual invasions. In fact, it was the least settled and least comfortable part of all the country ..." (*Expositor's Bible Commentary*)

¹²⁵ "The lot was to determine the portion of every tribe, not merely to prevent all occasion for dissatisfaction and complaining, but in order that every tribe might receive with gratitude the possession that fell to its lot as the inheritance assigned it by God, the result of the lot being regarded by almost all nations as determined by God Himself (cf. [Pro 16:33](#); [Pro 18:18](#))." (*Keil and Delitzsch Commentary on the Old Testament*)

¹²⁶ Cf. Num. 34:26-29 – Besides Joshua and Eleazer, God assigned leaders from each tribe to be involved in assigning the land

- d. Included the entire kingdom of King Sihon
 - 1) Who had reigned in Heshbon
 - 2) Was killed by Moses along with the leaders of Midian (Evi, Rekem, Zur, Hur and Reba) who had gone into alliance with him against the Israelites (see Num. 31:8)
- e. The Jordan River marked the western boundary
- f. Note reference to Balaam (v. 22)¹²⁷
- g. "The towns and surrounding villages were given as a homeland ..." - their "*nachalah*" (see v. 6)
- 7. Specific Division to the tribe of Gad (24-28)
 - a. Assigned by Moses
 - b. Territorial boundaries: "extended from Heshbon to Ramath-mizpeh and Betonim, and from Mahanaim to the territory of Lo-debar"
 - c. Included 7 named towns and all the towns of Gilead
 - d. Included "the rest of the kingdom of King Sihon" (i.e., the northern portion of his kingdom) and "half the land of Ammon"
 - e. The Jordan River marked the western boundary, and it extended as far north as the tip of the Sea of Galilee
 - f. "The towns and surrounding villages were given as a homeland ..."
- 8. Specific Division to the half-tribe of Manasseh (29-31)
 - a. Assigned by Moses
 - b. Territorial boundaries: "extended from Mahanaim including all of Bashan"
 - c. Included 60 unnamed towns of Jair in Bashan and the towns of Ashtaroth and Edrei
 - d. Included "all the former kingdom of Og", and "half of Gilead"
 - e. All this was given to the clans of the descendants of Makir, Manasseh's son (in all probability, the only heir)
- B. To the Levites (13:14, 33; 4:4b)¹²⁸
 - 1. God "gave them no inheritance", i.e., no "*nachalah*" (heirloom, estate, portion) , cf. 13:6
 - 2. The offerings made by fire to the lord was their inheritance (Cf. Num. 18:20-24; Deut. 18:1-2; see Deut. 12:12, 19)
 - 3. God promised them that "He Himself would be their allotment" (NLT)
 - 4. They received no share of the land
 - a. They were given towns to live in.
 - b. The towns included portions of pasturelands for their flocks and herds (Cf. Num. 35:2-8).

¹²⁷ Cf. References to Balaam in the NT: II Pet. 2:15-16; Jude 11; Rev. 2:14

¹²⁸ See Joshua 21:1-42 for the complete plan for land distribution for the Levites

C. To Caleb (14:6-15)

1. Caleb's Request to Joshua

a. Approached Joshua at Gilgal

1) With the men of Judah

2) His lineage – "son of Jephunneh, the Kenizzite"¹²⁹

b. Reminded Joshua of previous events

1) The Events at Kadesh-Barnea (Cf. Num. 13:25-14:10)

a) What Moses had said to him and Joshua (Cf. Num. 14:20-30)¹³⁰

b) How he was sent to explore the land at 40 years old

c) How he returned and gave an honest report¹³¹

d) How the other spies had "frightened" ("made the heart of the people melt") the rest of Israel from entering the Promised Land¹³²

e) How he had wholeheartedly followed the Lord (See especially Num. 13:20)

2) The Promise of Moses

a) The land he had walked on (when he had explored Canaan) would be for him and his descendants.

b) The land would become his due to his "wholehearted devotion" to the Lord.¹³³

c. Provided his "personal inventory":

1) "The Lord has kept me alive"

a) As was promised 45 years previously (Cf. Deut. 1:36)

b) Even while Israel wandered in the wilderness¹³⁴

c) To the present ... 85 years of age

2) "I am as strong now as I was"

a) The same "spirit" for fighting for God and serving Him wholeheartedly

b) Cf. Psalms 103:5

¹²⁹ Some discussion about his being "foreign born", i.e., of the lineage of Esau rather than the lineage of Jacob (Cf. Gen. 36:11, 15; I Chron. 14:13-15)

¹³⁰ See Expositor's Bible Commentary (Joshua 14:6-15) for dissertation on relationship between Joshua and Caleb

¹³¹ "I brought him word again as was in mine heart." (KJV)

¹³² Cf. the "honest heart" of Caleb as opposed to the "frightened hearts" of the people

¹³³ "(Forty five years) was a long time for faith to live on a promise ... it was a long time to be looking forward ..." (EBC)

¹³⁴ Thirty eight years in the wilderness + seven years conquering the land of Canaan = 45

- 3) "I will drive (the Anakites) out"¹³⁵
 - a) Who lived in the hill country (included the cities of Hebron, Debir and Anab)
 - b) Who lived in great walled cities (Cf. Num. 13:28, 33)
 - c) "If the Lord is with me" (Cf. Num. 14:8-9; I Sam. 14:6; II Chron. 14:11; Ps. 18:32-35, 44:3, 60:12; Rom. 8:31; Heb. 11:33)
2. Joshua's Blessing on Caleb
 - a. Blessed Caleb – "*barak*" (Hebrew) – "from a root word meaning 'to kneel'; to congratulate, praise or salute"
 - b. Gave Hebron to Caleb
 - 1) Previously had been known as Kiriath-arba
 - 2) Named after Arba, a hero of the Anakites
 - c. "Because (Caleb) wholeheartedly followed the Lord" (see vv. 8-9)."
- D. Conclusion: "The land had rest from war." (Cf. Josh. 11:23)¹³⁶

II. Allotment to the "Two Tribes" (15:1-17:18)¹³⁷

- A. The Tribe of Judah
 1. The Land Boundaries (vv. 1-12)
 - a. The Southern Border (1-4)¹³⁸
 - b. The Eastern Border (5-11)
 - c. The Western Border (12)
 2. The Special Allotment to Caleb and his family (vv. 13-19)¹³⁹
 - a. Hebron (Kiriath-arba)
 - 1) Named after Anak's ancestor
 - 2) Caleb drove out descendants of Sheshai, Ahiman & Talmi – sons of Anak (Cf. 13:22; see Judges 1:10)
 - b. Debir (Kiriath-sepher)¹⁴⁰
 - 1) Caleb – offers his daughter as a gift in marriage to anyone who attacks and conquers the town
 - 2) Othniel
 - a) Son of Caleb's brother, Kenaz ... conquers the town
 - b) Would become the first judge (and "deliverer") of Israel (Cf. Judges 3:9-11)
 - c) "Deliverer" – *yasha* (Hebrew) – "to be open, wide, free or safe; to preserve, rescue or bring salvation"

¹³⁵ Note that this was accomplished in stages: Joshua 15:14; Judges 1:20 (he conquered "through the tribe of Judah" since the events recorded here were after his death)

¹³⁶ All "general or systematic attempt to resist the land settlement of the Israelites" had ceased. (JFB)

¹³⁷ Notations of "Southern" and "Northern" tribes are only generic designations

¹³⁸ This was the southern boundary of Israel, in general

¹³⁹ Special allotment came about as a specific command from God to Joshua (see 14:6-15; Deut. 1:36)

¹⁴⁰ The "city of books" (possible location of a library, registry, etc.)

- 3) Acsah
 - a) Had already received "land in the Negev" ("a southern and dry land" – Douay-Rheims Bible)
 - b) Urges Caleb to give her springs of water, i.e., for the purpose of irrigating the dry lands she had received
 - c) Caleb gives her both upper and lower springs
3. The List of Cities (vv. 20-62)
 - a. Towns situated along the borders of Edom (21-32)
 - 1) 29 total towns
 - 2) Included surrounding villages
 - b. Towns in the western foothills (33-36)
 - 1) 14 total towns
 - 2) Included surrounding villages
 - c. Miscellaneous towns (no specific area noted) (33-41)
 - 1) 16 total towns
 - 2) Included surrounding villages
 - d. Miscellaneous towns (no specific area noted) (42-44)
 - 1) 9 total towns
 - 2) Included surrounding villages
 - e. Areas on the western boundary (45-47)¹⁴¹
 - 1) Ekron – its surrounding settlements and villages
 - 2) Ashdod – its surrounding settlements and villages
 - 3) Gaza – its settlements and villages
 - f. Towns in the hill country (48-51)
 - 1) 11 total towns
 - 2) Included surrounding villages
 - g. Miscellaneous grouping of towns (53-60)
 - 1) 27 total towns
 - 2) Included surrounding villages
 - h. Towns "in the wilderness" (61-62)
 - 1) 6 total towns
 - 2) Included surrounding villages
4. Special Notes on the land allotted to the tribe Judah:
 - a. The region was mainly "mountainous and barren" (EBC).
 - b. The area would later be known for its wine vineyards.
 - c. The "enemies" on Judah's borders included Moabites (east), Edomites (south), Amalekites (southwest), Philistines (west) and Jebusites (extreme north).

¹⁴¹ These were three of the five principalities of the Philistines which extended as far as the Brook of Egypt and along the Mediterranean Coast.

- d. Joshua 15:63 – “But the tribe of Judah could not drive out the Jebusites, who lived in the city of Jerusalem, so the Jebusites live there among the people of Judah to this day.” (Cf. Judges 1:8, 21; II Sam. 5:6-9)
- B. The Tribe of Joseph¹⁴²
1. Generic Allotment to descendants of Joseph (16:1-4)
 - a. “From the Jordan River ... into the hill country of Bethel”
 - b. “From Bethel ... over to Ataroth ...”¹⁴³
 - c. “... westward ... to the Mediterranean Sea.”
 2. Specific Allotment to Ephraim (16:5-10)
 - a. Homeland allocated to its clans (5-8)
 - b. Some towns and surrounding villages that existed within the half-tribe of Manasseh were allocated to Ephraim as well (9) (Cf. 17:8)
 - c. Gezer:
 - 1) Canaanites were not driven out from here by tribe of Ephraim
 - 2) Inhabitants lived as slaves to Ephraim “to this day”
 3. Specific Allotment to the “half-tribe” of Manasseh (17:1-13)
 - a. Allocations Involving Specific Individuals (1-6)
 - 1) Makir
 - a) Firstborn (only) son of Manasseh
 - b) Father of Gilead
 - c) Men of family were experienced soldiers
 - d) Regions on the east side of the Jordan (Gilead and Bashan) had already been given to him (Cf. Deut. 3:13)
 - 2) Other male descendants of Manasseh
 - a) Involved regions on the west side of the Jordan
 - b) Included these clans: Abiezer, Helek, Asriel, Shechem, Hopher, and Shemida (Cf. Num. 26:30)
 - 3) Zelophehad (descendant of Hopher, son of Gilead, son of Makir, son of Manasseh)
 - a) He had died in the wilderness (See Num. 27:3a)
 - b) Had no sons
 - c) Had five daughters: Mahlah, Noah, Hoglah, Milcah, & Tirzah
 - d) Request of daughters to Eleazer, Joshua and the leaders of Israel: “The Lord commanded Moses to give us a grant of land along with the men of our tribe.” (Cf. Num. 27:1-11)¹⁴⁴

¹⁴² Note that as concerns the descendants of Joseph, unlike Judah, the listing of separate towns is set at a minimum (see 16:9; 17:11)

¹⁴³ Not the city of Bethel (which was known as Luz) but rather to the southern range of mountains belonging to Bethel

¹⁴⁴ Note that their request before Moses resulted in God providing additional “amendments” to the Law concerning heirs and land distribution (Cf. Num. 26:33; 27:8-11; 36:1-13)

- e) Joshua gave the daughters their portion, along with the portion that was to be allocated to their uncles
- 4) Manasseh's total allocation
 - a) East side of Jordan – lands of Gilead and Bashan
 - b) West side of Jordan – ten total parcels of land (which had increased due to the allotment to daughters of Zelophehad)
- b. Allocations Involving Land Boundaries (7-10)
 - 1) General description (7-9a)
 - 2) "... the land south of the (Kananah) Ravine belonged to Ephraim, and the land north of the (Kananah) Ravine belonged to Manasseh."
- c. Allocations Involving Towns (11-13)
 - 1) Several towns inside Manasseh actually belonged to Ephraim (9b)
 - 2) Six total towns within Issachar and Asher were given to Manasseh (11)¹⁴⁵
 - 3) Occupation of the towns
 - a) Manasseh was unable to occupy them
 - b) Could not drive out the Canaanites who lived there
 - c) Manasseh became stronger and forced those Canaanites to work as "tribute", i.e., forced labor (see II Chron. 8:7-8)
- 4. Special Allotment to "the people of Joseph" (17:14-18)
 - a. "Joseph's" Request
 - 1) "The Lord has blessed us with many people." (@ 58,000)
 - 2) "Why have 'you' only given us one portion of land for our homeland?"
 - b. Joshua's Response¹⁴⁶
 - 1) "If there are so many of you ...
 - 2) And if the hill country of Ephraim is not large enough for you,
 - 3) (Then), clear out land for yourselves in the forest where the Perizzites and Rephaites live." (See Deut. 2:20-21)
 - c. "Joseph's" Response
 - 1) "The hill country is not large enough for us."
 - 2) "The Canaanites in the lowlands (those in Beth-Shan with its surrounding villages and in the Valley of Jezreel) ..."
 - a) "Have iron chariots" (i.e., iron scythes that were attached to the wheels of the chariots)
 - b) "Are too strong for us" (NLT only)

¹⁴⁵ One of these, Beth-Shan, would later play a significant role in the story of the men of Jabesh-Gilead (see I Sam. 31).

¹⁴⁶ Joshua sets this forth in an "If ... then ..." proposition.

- d. Joshua's Response
 - 1) "**You will** be given more than one portion"
 - 2) "The forests of the hill country **will be yours**"
 - a) Clear as much of the land as your wish
 - b) Take possession of its farthest corners
 - 3) "**You will** drive out the Canaanites"
 - a) Though they are strong
 - b) Though they have iron chariots
 - 4) Note that Joshua offers three positive affirmations of encouragement to a particularly challenging / threatening situation¹⁴⁷
 - a) This was a situation in which he had experience (Cf. Num. 14:1-9)
 - b) "This was who he was ... who he had become."
 - c) Cf. Eph. 3:20-21; Phil. 4:13; I Cor. 2:9; II Cor. 3:4-5

III. Allotment to the "Seven Tribes" (18:1-19:48)

A. The Survey (18:1-10)

1. The Assembly
 - a. Land was under Israelite control (although there were areas and cities where the Canaanites still lived ... they had not been driven out)
 - b. Entire community gathered at Shiloh
 - 1) Located within the territory of Ephraim
 - 2) North of Jerusalem (@ 15-20 miles; see Judges 21:19)
 - c. The Tabernacle was set up here (would remain here for @ 360 years)¹⁴⁸
2. The Assignment
 - a. The Problem
 - 1) Seven tribes had not yet been granted their allotment of land
 - 2) Appeared to be some possible indifference on their part about desiring their allotment to happen (See v. 3)
 - b. Joshua's Solution
 - 1) The Surveyors
 - a) A total of 21 (3 from each of the 7 tribes) were selected
 - b) Were sent to explore the land and map it ("Map" – *kathap* (Hebrew) – "to engrave; by implication to inscribe or write")
 - c) Were to return and give Joshua a written report of their proposed divisions of the land

¹⁴⁷ "Nothing can save a man or a nation from vacillation, despondency, and defeat but the conviction that Providence opens the (way) and never fails those who press on." (EBC – notes on Num. 14:9)

¹⁴⁸ Cf. I Sam. 4:1-11; also see Ps. 78:60; Jer. 7:12, 26:6

- d) Were to divide the land into seven sections, excluding the territories that had already been assigned to tribes of Judah (in the south) and Joseph (in the north)¹⁴⁹
- e) Once they returned with the description, Joshua would cast lots in the presence of the Lord and the allotments would then be completed
- f) The process would be completed at Shiloh
- 2) The Levites
 - a) Were not to receive any allotment of land
 - b) Their role of priests was their allotment (Cf. Joshua 13:14)
- 3) The Trans-Jordan tribes
 - a) Would not receive any more land
 - b) Had already received their allotment, as promised by Moses on the east side of the Jordan (Cf. Joshua 13-14)
- c. The Surveyors' Success
 - 1) They left and went through the land.
 - 2) They mapped the entire territory into seven sections, listing the towns in each section.
 - 3) They made a "written record" – *sepher* (Hebrew) – "writing, by implication a book, register or scroll"
 - 4) They returned to Joshua in the camp at Shiloh.
- 3. The Allotments Begin
 - a. Joshua cast lots in the presence of the Lord (Cf. Num. 26:52-55; See Ps. 47:1-4).
 - b. Joshua cast lots to determine the section for each tribe (Cf. Acts 13:19).
- B. The Tribe of Benjamin (18:11-28)
 - 1. Generic Boundary – "Lay between the tribes of Judah and Joseph" (Cf. Deut. 33:12)
 - 2. Detailed Boundaries
 - a. The northern boundary (12-13)
 - b. The western boundary (14)
 - c. The southern boundary(15-19)
 - d. The eastern boundary (20)
 - 3. The List of Cities (21-28)
 - a. Miscellaneous Towns (in the Eastern portion of the allotment)
 - 1) Twelve towns (Including well-known Biblical cities of Jericho, Bethel, and Gaba or Gibeah, which would play a very important role in the eventual ruin of the tribe – see Judges 19:14)
 - 2) Included their surrounding villages

¹⁴⁹ I.e., to the north of the tribe of Judah ... other tribes would make up that northern boundary of Canaan

- b. Miscellaneous Towns (in the Western portion of the allotment)
 - 1) Fourteen towns (Including well-known Biblical cities of Gibeon, Mizpah and Jerusalem)
 - 2) Included their surrounding villages
- C. The Tribe of Simeon (19:1-9)
 - 1. Generic Boundaries (1, 9)
 - a. Allotment was surrounded by Judah's territory ... allocation was within Judah's allotment
 - b. Due to "Judah's territory was too large for them"
 - c. Cf. Gen. 49:5-7 and prophecy of Jacob about Simeon and Levi¹⁵⁰
 - 2. The List of Cities (2-8)
 - a. Seventeen towns
 - b. Included their surrounding villages
- D. The Tribe of Zebulun (19:10-16)
 - 1. Generic Boundaries (10-14)
 - 2. The List of Cities (15-16)
 - a. Twelve Towns (though only five are specifically mentioned)
 - b. Included their surrounding villages
- E. The Tribe of Issachar (19:17-23)¹⁵¹
 - 1. Generic Boundaries (22a)¹⁵²
 - 2. The List of Cities (17-23)
 - a. Sixteen towns [Included well-known Biblical cities of Shunem, the home of the Shunammite woman in the time of Elisha (II Kings 4:8); Jezreel, where the palace of King Ahab was located (II Kings 21)]
 - b. Included their surrounding villages
- F. The Tribe of Asher (19:24-31)
 - 1. Generic Boundaries – "Asher received its territory along the Mediterranean Sea from Carmel to the northern boundary of Canaan itself." (Keil & Delitzsch)
 - 2. The List of Cities¹⁵³
 - a. Twenty two towns
 - b. Included their surrounding villages

¹⁵⁰ Note the differences in how the "disbursement" of the two tribes worked out. The "character" of the tribe of Levi changed (see Ex. 32:26-29), and as a result, the priesthood lineage was promised to come from them. That was to be their "allotment" in the Promised Land. As far as we know, the "character" of the tribe of Simeon remained the same. Their "allotment" was being included in the territory of a more powerful and influential tribe.

¹⁵¹ The focus on Issachar is on the cities included ... not the land boundaries

¹⁵² "It had Jordan on the east, the sea on the west, Zebulun on the north, and Manasseh on the south." (John Gill's Exposition of the Entire Bible)

¹⁵³ Note that the "boundaries" of Asher are described by the names of cities as opposed to areas of land

H. The Tribe of Naphtali (19:32-39)

1. Generic Boundaries (33-34)¹⁵⁴
2. The List of Cities (35-35)
 - a. Nineteen towns
 - b. V. 19 – “the fortified towns” – *mibtsar* (Hebrew) – “a fortification, castle or fortified city”
 - c. Included their surrounding villages

I. The Tribe of Dan (19:40-48)

1. Generic Boundaries¹⁵⁵
2. The List of Cities
 - a. Eighteen towns
 - 1) The tribe of Dan had trouble conquering these areas
 - 2) The town of Laish¹⁵⁶
 - a) Was captured and the people slaughtered
 - b) Tribe of Dan settled here and renamed “Dan”
 - c) “Dan” would become one of the furthestmost boundaries of Canaan, thus giving rise to the phrase “From Dan to Beersheba” which was used as a description of the borders of Israel’s territory.¹⁵⁷
 - b. Included their surrounding villages

IV. Special Allotments (19:49-21:45)

A. To Joshua

1. Was given Timnath-sarah (Cf. Joshua 24:30; Judges 2:9)
 - a. Located in the hill country of Ephraim
 - b. He rebuilt the city and lived there
2. Was given to him “by the children of Israel”
3. Was given to him “according to the word of the Lord”
4. Note that this completed “the division of the land.”
 - a. As allocated by Eleazer the priest, Joshua the son of Nun and the tribal leaders (Cf. Num. 34:16-29)
 - b. By casting sacred lots in the presence of the Lord
 - c. At the entrance of the Tabernacle in Shiloh (Cf. Jer. 7:12-14)

¹⁵⁴ Cf. v. 33 – “from the oak at Zaanannim” – the only time a phrase like this is used in the land descriptions

¹⁵⁵ Note that the “boundaries” of Dan are described by the names of cities as opposed to areas of land

¹⁵⁶ Cf. Judges 18 – the conquering of the town of Laish occurred years later than how this event appears to occur in the timing given in Joshua

¹⁵⁷ See Judges 20:1; I Sam. 3:20; II Sam. 3:10, 17:11, 24:2, 24:15; I Kings 4:25; I Chron. 21:2; II Chron. 30:5 (Cf. Amos 8:14)

B. The Cities of Refuge (20:1-9)¹⁵⁸

1. Commandments for the Cities (1-6,9)

- a. As was instructed from God to Moses (Cf. Ex. 21:13-14; Num. 35:6, 9-34; Deut. 19:1-14)
- b. As related to the accused
 - 1) The "accused" included all Israelites as well as "any foreigners living among them".
 - 2) The murder had to be unintentional or accidental and "without previous hostility".
 - 3) He was to go to the city in order to escape from being killed in revenge prior to standing trial.
 - 4) He was to run to the chosen city of refuge (any city was allowable).
 - 5) He had to present himself to the elders, state his case and be tried by the local assembly.
 - 6) He had to stay in the city ... live in that city until the death of the high priest who was in office at the time of the unintentional murder.¹⁵⁹
 - 7) He was free to return home after the death of the high priest.
- c. As related to the cities / elders of the cities
 - 1) They had to allow the accused to enter the city.
 - 2) They had to provide for him a place to live among them.
 - 3) They had to try the accused in the local assembly.
 - 4) They could not release the accused to the avenger of the relative.
- d. As related to the relatives of the victim(s) (i.e., "the avenger of blood")
 - 1) They would be seeking revenge for the victim.
 - 2) They could not have the accused released to them by the elders of the city of refuge.

2. Designated Cities (7-8)

- a. In Canaan
 - 1) Kedesh of Galilee, in the hill country of Naphtali (North)
 - 2) Shechem, in the hill country of Ephraim (Central)
 - 3) Kiriath-arba (Hebron), in the hill country of Judah (South)
- b. In Trans-Jordan
 - 1) Bezer, in the wilderness plain of the tribe of Reuben
 - 2) Ramoth in Gilead, in the territory of the tribe of Gad
 - 3) Golan in Bashan, in the land of the tribe of Manasseh

¹⁵⁸ See Expositor's Bible Commentary notes on this section

¹⁵⁹ Implication was that all immunity was forfeited once he ventured beyond the walls of the city prior to the death of the high priest

C. To the Levites (21:1-42)¹⁶⁰

1. General Description of Levites' Allotment (1-8, 41-42)

a. Request from the Levites

- 1) The request was to Eleazer, Joshua and the tribal leaders (Cf. Joshua 14:1, 17:4; Num. 34:17-29)
- 2) The request was made at Shiloh
- 3) The request: "The Lord commanded Moses to give us towns to live in and pasturelands for our stock." (Cf. Num. 35:1-8)
- 4) The request was granted: "So by the command of the Lord, the people granted ..."
- 5) The request was achieved through the casting of sacred lots

b. Division by the Levite Clans (Cf. Ex. 6:16-19)

1) Kohathite Clan

- a) To the descendants of Aaron – allotted thirteen towns that were originally assigned to the tribes of Judah, Simeon and Benjamin (Cf. v. 19)
- b) To the other families of the clan (i.e., not part of Aaron's family) – allotted ten towns from the tribes of Ephraim, Dan and the half-tribe of Manasseh (Cf. v. 26)

2) Gershon Clan – allotted thirteen towns from the tribes of Issachar, Asher, Naphtali, and the half-tribe of Manasseh in Bashan (Cf. v. 33)

3) Merari Clan – allotted twelve towns from the Reuben, Gad and Zebulun (Cf. v. 40)

c. Total towns given to the Levites

- 1) Forty-eight towns
- 2) Included pasturelands surrounding the towns¹⁶¹

2. Detailed Description of Levites' Allotment of Towns (9-40)¹⁶²

a. From the tribes of Judah and Simeon (9-16)

1) Given to the descendants of Aaron (of the Kohathite clan)¹⁶³

2) Hebron

- a) Aka "Kiriath-arba" (named after Arba, an ancestor of Anak)
- b) Did not include surrounding pasturelands¹⁶⁴ and villages since those were given to Caleb (Cf. Joshua 14:13-15)
- c) Was one of the cities of refuge

3) Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, and Beth-shemesh

¹⁶⁰ Cf. I Chron. 6:54-81

¹⁶¹ Included @ 2000 cubits (roughly, @ ½ mile) on each side

¹⁶² These allotments of specific towns are stated in relationship to the tribe that gave them to the Levites.

¹⁶³ Cf. v. 19 – the descendants were given a total of 13 towns – nine from Judah and Simeon, four from Benjamin

¹⁶⁴ I.e., those lying beyond the 2k cubit limit

- b. From the tribe of Benjamin (17-19)
 - 1) Allotment to the Kohathite clan
 - 2) Gibeon, Geba, and Almon
 - 3) Anathoth – the home of Jeremiah, the prophet (Cf. Jer. 1:1)
- c. From the tribe of Ephraim (20-22)
 - 1) Allotment of four towns to the rest of the Kohathite clan
 - 2) Gezer, Kibzaim and Beth-horon
 - 3) Shechem – one of the cities of refuge
- d. From the tribe of Dan (23-24)
 - 1) Allotment to the Kohathite clan
 - 2) Eltekeh, Gibbethon, Aijalon and Gath-rimmon
 - 3) Four towns and their pasturelands
- e. From the half-tribe of Manasseh (25)¹⁶⁵
 - 1) Allotment to the Kohathite clan
 - 2) Taanach and Gath-rimmon
 - 3) Two towns and their pasturelands
- f. From the half-tribe of Manasseh (27)¹⁶⁶
 - 1) Allotment to the Gershon clan
 - 2) Golan in Bashan (a city of refuge)
 - 3) Be-eshterah – former royal city of King Og (Cf. Deut. 1:4)
 - 4) Two towns and their pasturelands
- g. From the tribe of Issachar (28-29)
 - 1) Allotment to the Gershon clan
 - 2) Kishion, Daberath, Jarmuth and En-gannim
 - 3) Four towns and their pasturelands
- h. From the tribe of Asher (30-31)
 - 1) Allotment to the Gershon clan
 - 2) Mishal, Abdon, Helkath and Rehob
 - 3) Four towns and their pasturelands
- i. From the tribe of Naphtali (32)
 - 1) Allotment to the Gershon clan
 - 2) Kedesh in Galilee (a city of refuge)
 - 3) Hammoth-dor and Kartan
 - 4) Three towns and their pasturelands
- j. From the tribe of Zebulun (34-35)
 - 1) Allotment to the Merari clan
 - 2) Jokneam, Kartah, Dimnah and Nahalal
 - 3) Four towns and their pasturelands

¹⁶⁵ Cf. I Chron. 6:70 – the names of these cities would later be changed to Aner and Bilean

¹⁶⁶ The half-tribe of Manasseh that occupied Trans-Jordan

- k. From the tribe of Reuben (36-37)
 - 1) Allotment to the Merari clan
 - 2) Bezer (a city of refuge)¹⁶⁷
 - 3) Jahaz, Kedemoth and Mephaath
 - 4) Four towns and their pasturelands
- l. From the tribe of Gad (38-39)
 - 1) Allotment to the Merari clan
 - 2) Ramoth in Gilead (a city of refuge)
 - 3) Mahanaim¹⁶⁸, Heshbon and Jazer
 - 4) Four towns and their pasturelands
- m. Summation Statements of Levites' Allotments (41-42)
 - 1) The total number of towns was forty-eight
 - a) Cf. Num. 35:7
 - b) The Levites had more towns than any other tribe except for Judah¹⁶⁹
 - 2) Every one of these towns had pasturelands surrounding it
- D. Summary of God's Promises (21:43-45)¹⁷⁰
 - 1. The Lord gave to Israel all the land.
 - a. The land that had been sworn to their ancestors (Cf. Gen. 12:7, 13:15, 15:13-21, 26:3-4, 28:13-14; Ex. 23:27-31; Joshua 1:2-6)
 - b. The land that Israel took possession of settled
 - 2. The Lord gave (to Israel) rest on every side. ["rest" – *nuach* (Hebrew) – "to settle down, to stay, to give comfort, to be quiet"]
 - a. None of their enemies could stand against them.
 - 1) Cf. Deut. 12:9-10
 - 2) Their enemies were not exterminated but were powerless against them.
 - b. All of their enemies were conquered due to the Lord's help.
 - 1) Deut. 7:22-24:
 - a) The Lord will drive them out.
 - b) The Lord will hand them over to you.
 - c) The Lord will throw them into complete confusion.
 - d) The Lord will put their kings in your power.

¹⁶⁷ Cf. Joshua 20:8 ... Bezer is the only city of refuge not designated as such in the list of cities for the Levites

¹⁶⁸ Cf. Gen. 32:1-2 – this is the place where the angels met Jacob as he and his family were returning to his home and where he was about to be re-united with Esau. It would also play a role in the life of King David (Cf. II Sam. 2:8; I Kings 2:8)

¹⁶⁹ They were not the exclusive citizens of those towns.

¹⁷⁰ "Three gifts are specified which God bestowed on Israel: possessions, rest and victory." (EBC)

- 2) Deut. 31:3-6:
 - a) The Lord himself will cross over ahead of you.
 - b) The Lord will destroy the nations living there.
 - c) The Lord will hand over to you the people living there.
 - d) The Lord will personally go ahead of you.
 - e) The Lord will neither fail you nor abandon you.
3. The Lord fulfilled (to Israel) all the good promises he had given.
 - a. "Exactly, precisely and punctually" – (John Gill's Exposition of the Entire Bible)
 - b. Cf. Joshua 23:15a; I Kings 8:56

The Covenant Renewal (22:1-24:33)

- I. The Incident with the Trans-Jordan Tribes (22:1-34)
 - A. The Blessing (1-8)
 1. Their Faithfulness
 - a. "You have done as Moses commanded you." (Cf. Num. 32:20-23)
 - b. "You have obeyed every order I have given you." (Cf. Joshua 1:12-17)
 - c. "You have not deserted the other tribes."
 - d. "You have been very careful to obey the commands of the Lord."
 - 1) "careful" – *shamar* (Hebrew) – "to hedge about, as with thorns, to guard, to protect or attend to"
 - 2) The phrase "careful to obey" is used on twenty separate occasions in conversations between God, Moses, Joshua and the Israelites from the time they left Egypt until the death of Joshua.
 2. The Charge
 - a. "Go back home to the land Moses gave you" (Cf. Num. 32:33-42)
 - b. "Be very careful to obey"¹⁷¹
 - 1) Literally, "take diligent heed" (Cf. Deut. 4:1-9)
 - 2) "very careful" – *m od shamar*" (Hebrew) – "to vehemently protect, guard or hedge about"
 - c. "Love the Lord your God"
 - d. "Walk in all His ways" (Cf. Deut. 6:1-7)
 - e. "Obey His commands"
 - f. "Hold firmly to Him"¹⁷²
 - 1) "Cleave" – *dabaq* (Hebrew) – "to impinge, cling or adhere; to catch by or stick to"
 - 2) Cf. Deut. 10:20, 13:4; Acts 11:23; Rom. 12:9

¹⁷¹ Joshua emphasizes this "acknowledging the changeableness of the human heart ..." (Keil & Delitzsch Commentary)

¹⁷² Cf. Deut. 13:1-11

- g. "Serve Him with all your heart and soul" (Cf. Rom. 1:9)
- h. "Go back to your homes with the great wealth you have ..."
- i. "Share the plunder" (Cf. Num. 31:27; I Sam. 30:21-25)
- 3. The Return Home
 - a. "Joshua sent them away and blessed them"
 - b. The Trans-Jordan tribes left the rest of the nation at Shiloh and began the return home to Gilead
 - 1) Cf. Josh. 13:29-31, 17:1-12
 - 2) "Gilead" is representative of their entire possession, which would also include the land of Jazer (Cf. Num. 32:1)
- B. The Altar (10)
 - 1. The men of Reuben, Gad and the half-tribe of Manasseh stopped to build an imposing altar on their way home.
 - 2. While still in Canaan¹⁷³
 - 3. At Geliloth, near the Jordan River
- C. The Investigation (11-20)
 - 1. Report
 - a. The Israelites "heard" that the Trans-Jordan tribes had built the altar.¹⁷⁴
 - b. The entire community gathered at Shiloh, prepared to go to war against them.
 - 2. Delegation (Cf. Deut. 13:12-14)
 - a. Led by Phinehas, son of Eleazer (Cf. Num. 25:6-13; Judges 20:26-28; Ps. 106:28-31)
 - b. Included ten leaders from Israel
 - 1) One from each of the ten tribes
 - 2) Each was the head of his family within the clans of Israel
 - 3. Accusation
 - a. Questions:
 - 1) "How could you turn away from the Lord ...?"¹⁷⁵
 - a) By building an altar
 - b) By participating in such an act of rebellion (Cf. I Sam. 15:23)

¹⁷³ Note that there still is on-going discussion as to which side of the Jordan the altar was built. Some interpret "on the border of Canaan at Geliloth" to mean as "over against the land of Canaan", i.e., in Gilead.

¹⁷⁴ They assumed the building of the altar meant the 2 ½ tribes were turning away from God (cf. v. 16).

¹⁷⁵ Literally, "What treachery have you committed?" or "What faithlessness is this?"

- 2) "Was not the sin of Peor enough for us?"
 - a) Cf. Num. 25; I Cor. 10:8
 - b) This event was where Phinehas' act of faith had turned God's anger away from the Israelites.
 - c) "Up to this day we are not fully cleansed ourselves from that sin!" ["cleansed" – *taher* (Hebrew) – "to be bright, to be pure, to be unadulterated, to be morally innocent or holy"]¹⁷⁶
- 3) "Are you now turning away from the Lord?" ["turning away" – *shub* (Hebrew) – "to turn back, literally or figuratively, with the idea of returning back to the starting point"]
- 4) "Didn't divine anger fall on the community when Achan sinned?"
 - a) Cf. Joshua 7
 - b) Achan's sin not only affected him but resulted in 36 dying at Ai as well as his own family being destroyed.¹⁷⁷
- b. Conditional Arguments:
 - 1) "If you rebel against the Lord today...
 - a) (Then) He will be angry with all of (Israel) tomorrow."
 - b) Cf. Num. 16:22
 - 2) "If the land you possess is defiled ... ["defiled" – *tame* (Hebrew) – "to be infamous, polluted, defiled"]
 - a) Then join us in the Lord's land."¹⁷⁸
 - b) They were not to rebel and build an altar rather than the one true altar that already existed in Shiloh (Cf. Joshua 18:1; see Deut. 12:5-6)

D. The Explanation (21-29)

1. Reaffirmation of their faith

a. "The Lord is One"¹⁷⁹

- 1) "Lord" – *y'hovah* (Hebrew) – "the self-existent or eternal Jehovah"
- 2) "God" – *el* (Hebrew) – "strength, as in almighty ... used in reference to any god ... not just the Lord God"
- 3) "gods" – *elohym* (Hebrew) – "used of any god but specifically to the Lord God in deference to His supremacy"

¹⁷⁶ Forgiveness of sin may be given, but shame and disgrace attached to the sin does not so easily disappear.

¹⁷⁷ The allusion to this fact is to be understood as an argument *a minori ad majus*, as Masius has shown. "If Achan did not perish alone when he committed sacrilege, but God was angry with the whole congregation, what think (you) will be the consequence if (you), so great a number, commit so grievous a sin against God?" (Keil & Delitzsch)

¹⁷⁸ Note that this would mean the nine and one half tribes were willing to make room for them in the land that had already been partitioned out to them ... they were willing to live with less rather than have the Trans-Jordan tribes live in rebellion.

¹⁷⁹ They call upon three different names for God to confirm their faith in Him (Cf. Ps. 50:1)

- b. "(The Lord) knows the truth" (Cf. I Kings 8:39; Ps. 44:21; Jer. 17:10)"
 - c. "Do not spare our lives this day"
 - d. "May the Lord punish us" ["call us to account" – *baqash* (Hebrew) – "to require, search out, make inquisition, or strive after"]
2. Rationalization for the altar
- a. Why they *had not* built the altar:
 - 1) Due to treacherous rebellion against the Lord
 - 2) For themselves, showing they had turned away from the Lord
 - 3) In order to offer burnt offerings or grain offerings or peace offerings¹⁸⁰ (Cf. v. 26)
 - b. Why they *had* built the altar – as a memorial ["witness" – *ed* (Hebrew) – "a witness, testimony or recorder"] for all the future descendants of the twelve tribes
 - 1) "In case your descendants say ..."
 - a) What do you have to do with the God of Israel? (i.e., that they were aliens and strangers to God)
 - b) The Lord has made a boundary (the Jordan River) between us and you. (i.e., that the only 'true Israelites' lived on the west side of the Jordan)
 - c) You have no share in the Lord. ["share" – *cheleq* (Hebrew) – "allotment, part, portion or inheritance"]
 - d) The result of "a) – c)" – "your descendants might cause ours to stop fearing the Lord" (Cf. Matt. 18:6)
 - 2) "(Our descendants) will answer ..."
 - a) It is a replica of the Lord's altar. ["replica" – *tabniyth* (Hebrew) – "in reference to a structure ... a pattern, model or resemblance"]
 - b) It is a witness between us and you. (Implied: "It is *not* a rival.")
 - c) *Far be it from us* to rebel against the Lord and turn away from him.¹⁸¹
 - d) (*Far be it from us*) to build an altar other than the altar that stands before His tabernacle. (Cf. Deut. 12:5, 11, 13, 18, 21, 26)
- E. The Reconciliation (30-34)
- 1. Phinehas and the leaders of the community
 - a. Were pleased or satisfied ["pleased" – *yatab* (Hebrew) – "to be made well, happy or successful; to be highly delighted; to be beautiful in someone's eyes"]

¹⁸⁰ Note that this includes every possible kind of offering

¹⁸¹ Cf. I Sam. 26:11 and I Kings 21:3 for further uses of the phrase "far be it from us" or "God forbid" as some translators state

- b. Stated to the Trans-Jordan tribes:
 - 1) "The Lord is with us." ["With" – *tavek* (Hebrew) – "between, in the middle, the center" (Cf. Gen. 31:49)]
 - 2) "You have not acted unfaithfully." ["Trespass" – *maal* (Hebrew) – "treacherously, sore transgression"]
 - 3) "You have rescued the Israelites from the Lord's hand."
 - a) "Rescued" – *natsal* (Hebrew) – "to snatch away, to deliver"
 - b) "Phinehas in imagination had seen the gathering of a terrible storm, as if the very enemy of man had been stirring up his countrymen to rebellion and contempt of God; but in place of that, he sees that they have been consulting for God's honor, for the permanence of His institutions, and for the preservation of unity between the two sections of the nation; and in this he finds a proof that God has been graciously working among them." (Expositor's Bible Commentary)
- c. Returned to Canaan
 - 1) Reported to the Israelites
 - 2) Response of the Israelites:
 - a) Were glad ["Glad" – *yatab* (Hebrew) – "to make well, to be beautiful, to be cheerful"]
 - b) Praised God¹⁸²
 - c) Talked no more about going to war
- 2. The Reubenites and the Gadites named the altar "A Witness Between Us that the Lord is God".
 - a. "The Lord is God ... no matter on which side of the Jordan!"
 - b. Cf. V. 22 (See I Kings 18:39; Isa. 43:10-11)

II. Joshua's Farewell Address #1 – The Covenant with "The Lord Your God" (23:1-16)¹⁸³

A. The Event

- 1. "Joshua ... old and well advanced in years" (@ 110 years old – see 24:29)
- 2. "All Israel" – elders, leaders, judges and officials
- 3. "Rest from their enemies" (@ 14 years after the initial conquest of Canaan)
- 4. Location – possible sites might be Timnath Serah (his city – see 19:49-50), Shechem or Shiloh (location of the Tabernacle)

¹⁸² And rightly so ... God was behind this act of reconciliation.

¹⁸³ The phrase "the Lord your God" is used twelve times in reference to God's role in the covenant.

- B. "The Lord your God"
1. "You have seen everything **the Lord your God** has done for you" (3a) (Cf. Deut. 4:9)
 - a. "To all these nations"
 - b. "For *your* sake"
 2. "**The Lord your God** has fought for you" (3b)
 - a. Cf. Joshua 10:14 (See Ex. 14:14; Deut. 20:4; II Chron. 32:7-8)
 - b. God was "the champion of Israel"
 3. "For **the Lord your God** Himself will drive them out ..." (5a)
 - a. I.e., "all the nations yet unconquered" (see v. 4)
 - b. "Drive out" – *hadaph* (Hebrew) – "to push away or down; to expel"
 - c. Note that this was what God had always promised that He would do for the Israelites – Ex. 23:30-31, 33:2, 34:11; Deut. 11:23 (also see Judges 2:20-23)
 4. "As **the Lord your God** has promised you" (5b) (Cf. Ex. 23:20-33; Num. 33:50-53)
 - a. "He will push them out before you" ("*hadaph*")
 - b. "You will take possession of their land"
 5. "Cling tightly to **the Lord your God**" (6-8) ["cling" – *dabaq* (Hebrew) – "to cleave to; adhere to; overtake, pursue, to follow close"]¹⁸⁴
 - a. "Be very careful to follow everything Moses wrote"
 - 1) "Careful" – *chazaq* (Hebrew) – "to be valiant or courageous; to be obstinate; to fasten upon; to bind"¹⁸⁵
 - 2) Cf. Joshua 1:7-9
 - b. "Do not deviate ..." ¹⁸⁶
 - 1) "Deviate" – *sur sur* (Hebrew) – "to turn off, depart, leave, withdraw"
 - 2) Cf. Moses' instructions in Deut. 5:32, 12:32, 17:20, 28:14
 - c. "Do not associate with the people ... in the land"¹⁸⁷
 - d. "Do not even mention the names of their gods")
 - 1) "Make mention" – *zakar* (Hebrew) – "to mark, so as to be recognized, to remember, to recount or think on; to invoke"
 - 2) See Ex. 23:13; Ps. 16:4; Hos. 2:17; Zech. 13:2
 - e. "Do not swear by (their gods) or serve them or worship them" (which implies different acts of worship that were to be reserved for God alone – see Deut. 6:13; 10:20)

¹⁸⁴ In verses 6-7, Joshua tells them how they can "cling tightly ... hold fast" to the Lord.

¹⁸⁵ It takes courage to obey all of the word of the Lord ... it is not for the "faint of heart" (cf. I Cor. 16:13; Deut. 31:6).

¹⁸⁶ "That ye turn not aside therefrom to the right hand or the left." - KJV

¹⁸⁷ "Have no civil or social contacts with them, as these will infallibly lead to spiritual affinities ..." (Treasury of Scriptural Knowledge)

6. "**The Lord your God** fights for you" (9-10)¹⁸⁸
 - a. "(He) has driven out great and powerful nations for you."
 - b. "No one has yet been able to defeat you."
 - c. "One of you routs a thousand."¹⁸⁹
 - 1) "Rout" – *radaph* (Hebrew) – "to run after with hostile intent, to chase or put to flight"
 - 2) Cf. Lev. 26:7-8; Deut. 32:30-31 (See I Sam. 14:6)
7. "Love **the Lord your God**" (11)
 - a. "Be very careful to ..." ["careful" – *shamar* (Hebrew) – "to hedge about, as with thorns; to guard, to attend to"]¹⁹⁰
 - b. "(Loving God) is the best preservative against idolatry and false worship." (John Gill's Exposition of the Entire Bible)
 - c. Cf. Deut. 6:5, 10:12, 11:13
8. "**The Lord your God** will no longer drive out these nations ..." (12-13a)
 - a. "If you turn away and ally yourselves with the survivors ..."
 - 1) "Turn away" – *shub* (Hebrew) – "to go back, to retreat, to turn back"
 - 2) "Ally" – *dabaq* (Hebrew) – "to impinge, cling or adhere to; figuratively, to catch by pursuit"¹⁹¹
 - 3) Cf. Ezek. 18:24; Heb. 10:38-39
 - b. "If you intermarry and associate ..." (Cf. Deut. 7:3)
 - c. "They will become ..." ¹⁹²
 - 1) A snare and a trap
 - 2) A whip for your backs
 - 3) Thorny brambles in your eyes
 - d. "You will perish ..."
 - 1) "Perish" – *abad* (Hebrew) – "to wander away, to not escape, to have no way to flee"
 - 2) Cf. Deut. 11:17, 28:21
9. "**The Lord your God** has given you (this good land)" (13b)

¹⁸⁸ Cf. Deut. 7:24, 11:23-25 (See Psalms 35:1, 44:4-8)

¹⁸⁹ "That an Alexander the Great, or a Caesar, or a Napoleon, with their long experience, their trained legions, their splendid prestige and unrivalled resources, should have swept the board of their enemies we do not wonder. But Moses and his bevy of slaves, Joshua and his army of shepherds - what could have made such soldiers of these men if the Lord had not fought on their side?" (Expositor's Bible Commentary)

¹⁹⁰ "Only take care with all diligence" (DRB); "Take utmost care for the sake of your life" (LEB)

¹⁹¹ By implication, involves a purposeful and thought out action

¹⁹² Cf. Num. 33:55; Deut. 7:16; Judges 2:3; Ps. 106

10. " ... not one of all the good promises of **the Lord your God** has ... failed" (14)
- a. The Israelites knew this "with all their heart and soul", i.e., they were fully convinced.¹⁹³
 - b. Every promise was fulfilled, including:
 - 1) Being brought into the land
 - 2) Conquering their enemies in the land
 - 3) Settling in the land
 - 4) Inheriting all the temporal possessions of those they had conquered
 - 5) Being provided with rest "on every side"
 - c. Not one of the promises God had made had failed (Cf. Josh. 21:43-45; Ex. 23:27-31; Lev. 26:3-13; Deut. 28:1-14; Neh. 9:7-8)
11. "But just as every good promise of **the Lord your God** has come true ... (15)
- a. "So the Lord will bring on you all the evil He has threatened"
 - 1) "Evil" – *ra raah* (Hebrew) – "calamities, grief, exceeding misery"¹⁹⁴
 - 2) Cf. Deut. 28:15-68; 29:14-28; Lev. 26:14-39
 - b. "So He will destroy you from this good land he has given you" – ["Destroy" – *shamad* (Hebrew) – "to be made desolate, overthrown, perish"]
12. "If you violate the covenant of **the Lord your God** ..." (16)
- a. "Which He commanded you"
 - b. "And go and serve other gods"
 - 1) "Bow down" – *shachah* (Hebrew) – "to depress oneself, to humbly bow before, to prostrate oneself"
 - 2) In *any* type of idolatry (Cf. Ex. 20:3-5; Deut. 4:25)
 - c. "(His) anger will burn against you" ["Burn" – *charah* (Hebrew) – "to grow warm, blaze up; to melt, burn or dry up"]
 - d. "You will quickly perish from the good land" (Cf. Rom. 6:23; James 4:4; I Jn. 2:15-17)

¹⁹³ " ... it was a glaring truth, which none could deny; it had a testimony in every man's breast ..." (John Gill's Exposition of the Entire Bible)

¹⁹⁴ "Calamities and distresses, by his sore judgments of famine, sword, pestilence, evil beasts, and captivity, in case of disobedience to his commands ..." (John Gill's Exposition of the Entire Bible)

III. Joshua's Farewell Address #2 – The Covenant with "The People" (24:1-28)¹⁹⁵

A. The Event (1)¹⁹⁶

1. At Shechem (Cf. Gen. 12:6, 33:18-19, 35:4; Joshua 17:7, 20:7, 21:21)¹⁹⁷
2. Assembling of all "the tribes"
 - a. Specifically, the elders, leaders, judges and officials of Israel (Cf. 23:1-2)
 - b. Presented themselves "before the Lord"
 - 1) A possible reference to the "ark of the covenant" that might have been brought up from Shiloh for this very occasion (Cf. Joshua 18:1, 8; 19:51)
 - 2) Or, "before the Lord" just may describe the solemnity of the event, the presence of the Lord, etc.
3. Cf. Joshua 8:30-35 – the first time that Joshua had renewed the covenant between the people and God

B. "The People" (2-28)

1. "Joshua said to all **the people**" (2-15)¹⁹⁸
 - a. Redemptive history – Abraham (2-4)
 - 1) "**I took** ... Abraham"
 - a) Son of Terah and brother of Nahor (Cf. Gen. 11:27-32)
 - b) Who had lived beyond the River (i.e., the Euphrates) and worshipped 'other gods' (Cf. Gen. 31:19, 30, 32, 53)
 - c) Led him throughout Canaan (Cf. Gen. 12:1-9)
 - d) Gave him many descendants
 - 2) "**I gave** ...Isaac (to Abraham)"
 - 3) "**I gave** ...Jacob and Esau (to Isaac)
 - 4) "**I assigned** ..." (NIV)
 - a) To Esau – the hill country of Seir (Cf. Gen. 36:8)
 - b) To Jacob and his sons – Egypt
 - b. Redemptive history – Moses, Aaron and the Exodus (5-10)
 - 1) "**I sent** ..."
 - a) "Sent" – *shalach* (Hebrew) – "to send away, to cast, to appoint"
 - b) Cf. Ex. 3:10; Ps. 105:26

¹⁹⁵ The phrase "the people" is used eight times in reference to Israel's role in the covenant.

¹⁹⁶ Most commentators believe this was a separate event than the meeting described in chapter 23.

¹⁹⁷ Shechem was one of the designated "cities of refuge".

¹⁹⁸ Note that vv. 2-13 are a historical recollection of God's covenant relationship with His people, with particular emphasis on God's role and what He had done. This is reflected in the 20 times that God states what He did for them through use of the personal pronoun (e.g., "I gave, I brought, I destroyed, etc.) and use of the third person (e.g., "he put, he brought" see v. 7).

- 2) "**I afflicted** ..." ¹⁹⁹
 - a) "Afflicted" – *nagaph* (Hebrew) – "To push, gore, defeat or inflict (e.g., with a disease)"
 - b) Cf. Ex. 3:20; Ps. 78:43-51, 105:27-36
- 3) "**I did** ..." ²⁰⁰
- 4) "**I brought** ..." ²⁰¹ (Cf. Ex. 12:51; Ps. 78:52)
- 5) "**I brought** ..."
 - a) Your fathers out of Egypt
 - b) To the (Red) sea
 - c) The Egyptians pursued with chariots and horseman (Cf. Ex. 14:7)
- 6) "**(I) put darkness** ..." (Cf. Ex. 14:19-20)
- 7) "**(I) brought the sea** ..."
 - a) "Covered" – *kasha* (Hebrew) – "to plump, fill up, cover, conceal"
 - b) Cf. Neh. 9:11; Ps. 136:13-15; Heb. 11:29
- 8) "**I did** ..."
 - a) They had seen *with their own eyes* what God did to the Egyptians (Cf. Deut. 4:34, 29:2).
 - b) Those who were under the age of 20 when all this happened would have observed these events ... it was not a legend.
- 9) "**I brought** ..."
 - a) "Into the land of the Amorites on the east side of the Jordan"
 - b) God was the one who brought them into the land ... it did not happen on their own initiative.
- 10) "**I gave** ..." ²⁰²
 - a) Cf. Num. 21:21-35; Deut. 2:32-3:8 (Cf. Neh. 9:22; Ps. 135:10-11; 136:17-22)
 - b) Victory ... so that they could take possession
- 11) "**I destroyed** ..."
- 12) "**I would not listen** ..."
 - a) "Listen" – *shama* (Hebrew) – "to hear intelligently with attention, or discernment"
 - b) To Balaam, son of Beor, who cursed them
 - c) Balaam was employed by Balak, who had started a war against the Israelites (Cf. Num. 22-24)

¹⁹⁹ "I plagued Egypt ..." (KJV)

²⁰⁰ "With what I did in their midst" (LEB)

²⁰¹ "I brought you out as a free people" (NLT)

²⁰² "I gave them into your hand" (LEB)

- 13) "**I delivered** ..."
- a) "Delivered" – *natsal* (Hebrew) – "to snatch away, to preserve or rescue"
 - b) God made Balaam bless ... He rescued from Balak (Cf. Micah 6:5)
- c. Redemptive history – Conquering the Promised Land (11-13)
- 1) "**I gave** ..."
 - a) "Them" – i.e., citizens of Jericho; Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, and Jebusites²⁰³
 - b) Cf. Neh. 9:24-25; Ps. 78:54-55 - 2) "**I sent** ..."
 - a) "The hornet ... to drive them out" (Cf. Ex. 23:28; Deut. 7:20)
 - b) So the Israelites would know that it was not their "swords or bows" that enabled them to be victorious (Cf. Ps. 44:1-8) - 3) "**I gave** ..."²⁰⁴
 - a) "... land *you had not* worked on ..."
 - b) "... towns *you did not* build ..."
 - c) "... vineyards and olives groves for food though *you did not* plant them."
- d. Redemptive history – "The Covenant Challenge" (14-15)
- 1) "Fear the Lord"
 - a) "Fear" – *yare* (Hebrew) – "to fear, dread or be frightened; to revere"
 - b) Cf. I Sam. 12:24 – similar wording for Samuel's last speech to Israel before Saul began serving as king (See Ps. 111:10; Hos. 3:5; Acts 9:31) - 2) "Serve (the Lord) with all faithfulness"
 - a) "Serve" – *abad* (Hebrew) – "to work, till, enslave, to be a bondman, husbandman, laborer"
 - b) "With a perfect and sincere heart" (Douay-Rheims Bible); "In sincerity and truth" (KJV); "In sincerity and faithfulness" (Lexham English Bible); "Wholeheartedly" (NLT)
 - c) I.e., "without alloy, hypocrisy, mixture" (Cf. Deut. 10:12) - 3) "Put away the gods ..." ["Put away" – *sur sur* (Hebrew) – "to turn off, lay away, to rebel or revolt against"]²⁰⁵
 - a) Those whom their fathers worshipped on the other side of the Euphrates (Cf. Gen. 11:27-31)
 - b) Those of the Egyptians (Cf. Lev. 17:7; Ezek. 20:7)
 - c) Those of the Amorites in whose land they now dwelt

²⁰³ The historical "seven nations of Canaan"

²⁰⁴ Cf. Deut. 6:10-12

²⁰⁵ Cf. Gen. 35:1-5

- 4) "Serve the Lord"
 - 5) "Choose for yourselves ..." ²⁰⁶
 - a) "If serving the Lord seems undesirable to you" ["Undesirable" – *ra a / rawah* (Hebrew) – "to spoil by breaking to pieces, to be good for nothing, bad"]
 - b) "This day" (Cf. II Cor. 6:2; Heb. 3:7-13, 4:7)
 - c) "But as for me and my household we will serve the Lord"
2. "**the people** answered" (16-18)
- a. "Far be it from us ..." (I.e., "God forbid ...") ²⁰⁷
 - 1) To forsake the Lord
 - a) "Forsake" – *azab* (Hebrew) – "to relinquish, forsake, fail, refuse"
 - b) Cf. Josh. 22:29 (See Rom. 6:2; Heb. 10:38-39)
 - 2) To serve other gods (Cf. v. 15)
 - b. "It was the Lord ..."
 - 1) Who *rescued* us (Cf. Deut. 5:6; Ex. 20:2) ²⁰⁸
 - 2) Who *performed* mighty miracles
 - a) Cf. 10 plagues on Egypt; providing manna, quail and water in the desert, etc.
 - b) Cf. Psalms 78:11
 - 3) Who *preserved* us
 - a) "Preserved" – *shamar* (Hebrew) – "to hedge about as with thorns, to guard or protect"
 - b) From their enemies, e.g., Sihon, Og, Balak
 - c) Cf. Ex. 19:4-6
 - 4) Who *drove out* the Amorites and the other nations
 - a) "Drive out" – *garash* (Hebrew) – "to drive out from a possession, to divorce or expatriate"
 - b) Cf. Ex. 23:31; Deut. 33:27; Amos 2:9
 - c. "We too will serve the Lord ..."
 - 1) Note how they also make a "claim" on God – "because he is *our* God"
 - 2) They were affirming their covenant relationship with God as Joshua had done in v. 15.

²⁰⁶ Cf. I Kings 18:20-21; Ps. 119:113; Matt. 6:24

²⁰⁷ The phrase "God forbid" is seen as a Jewish expression of horror (Cf. I Sam. 12:23, 14:45, 20:2; I Chron. 11:19; Job 27:5)

²⁰⁸ The KJV translates "he brought us up ... from the house of bondage", i.e., Egyptian slavery

3. "Joshua said to **the people**" (19-20)
 - a. "You are not able to serve the Lord ..." ²⁰⁹
 - 1) He is a holy God.
 - a) "Holy" – *qadash qadash* (Hebrew) – "sacred, saint, a sanctuary"
 - b) Cf. Lev. 19:2; I Sam. 6:20; Ps. 99; Isa. 5:16; Isa. 6:3-5; Hab. 1:13
 - 2) He is a jealous God.
 - a) "Jealous" – *qanno* (Hebrew) – "jealous, angry; admits no rivals"
 - b) God demands exclusive devotion to himself in the same way a husband demands exclusive devotion from his wife.
 - c) Cf. Ex. 20:5, 34:14
 - 3) He will not forgive your rebellion and your sins. (Cf. Ex. 23:21; II Chron. 36:15-16; See Deut. 29:18-20) ²¹⁰
 - b. "If you forsake the Lord and serve other gods"
 - 1) He will turn against you. ["Turn" – *shub* (Hebrew) – "to turn back or retreat; reverse or withdraw"]
 - 2) He will bring disaster on you. (Cf. I Sam. 12:25)
 - 3) He will make an end of you. (Cf. Josh. 23:15)
4. "**the people** said" (21-23)
 - a. The people: "We will serve the Lord." (Cf. Ex. 19:8, 20:19, 24:3, 7)
 - b. Joshua: "You are witnesses ..."
 - c. The people: "We are witnesses."
 - d. Joshua: "Throw away the foreign gods ..."
 - 1) Some dispute as to whether this was gods "in their hearts" or the household-type gods they may have obtained as they moved about during the conquest of Canaan.
 - 2) Cf. Gen. 35:2; Joshua 7:1 ff. (See II Cor. 6:16-18)
 - e. Joshua: "Turn your hearts to the Lord ..." (I.e., "yield your hearts, incline your hearts")
5. "**the people** said" (24)
 - a. "We will serve the Lord ..."
 - 1) "Serve" – *abad* (Hebrew) – "to work, serve, enslave, become a bondman or laborer"
 - 2) Cf. Jer. 42:5-6 – "Whether it is favorable or unfavorable ..."

²⁰⁹ I.e., in the state of mind in which ye are at present, or "by your own resolution only, and without the assistance of divine grace, without solid and serious conversion from all idols, and without true repentance and faith" (*J. H. Michaelis / Keil and Delitzsch Commentary on the Old Testament*). It was a statement made to discourage overconfidence in their own abilities.

²¹⁰ God is unwilling to forgive those whose heart turns away from Him (v. 18); persist in going their own way (v. 19); and refuse to listen to Him.

- b. "We will obey (the Lord) ..." ²¹¹
- 6. "Joshua made a covenant for **the people**" (25-26) (Cf. Ex. 24:8; Deut. 5:2-3; II Kings 11:17)
 - a. He set up for them:
 - 1) "Statutes" – *choq* (Hebrew) – "an enactment or appointment; a custom"
 - 2) "Ordinances" – *mishpat* (Hebrew) – "a verdict, sentence or formal decree; a law; includes a particular right or privilege"
 - b. He recorded these things
 - 1) In the Book of the Law of God that had been written by Moses ²¹²
 - 2) Cf. Deut. 31:24-26
 - c. He set up a large stone
 - 1) Rolled it beneath a terebinth tree, i.e., an oak tree
 - 2) Beside the Tabernacle of the Lord ²¹³
- 7. "... (Joshua) said to all **the people**" (27)
 - a. "This stone will be a witness ..."
 - 1) Against us
 - 2) Against you, if you are untrue to your God
 - b. "This stone has heard ..." ²¹⁴
- 8. "... Joshua sent **the people** away" (28)
 - a. "Homeland" – *nachalah* (Hebrew) – "inheritance, heirloom, estate or portion"
 - b. Cf. Judges 2:6

IV. "Three Funerals in the Promised Land" (24:28-33) ²¹⁵

A. Joshua, the son of Nun (29-31)

- 1. His death
 - a. Described as the son of Nun ... the servant of the Lord ²¹⁶
 - b. Died at the age of 110
 - 1) Cf. Deut. 34:7; Gen. 50:22
 - 2) Approximately 17-20 years after the Jews entered Canaan

²¹¹ "His voice we will obey" (KJV); "We will listen to his voice" (LEB)

²¹² "In the volume of the law of the Lord" (Douay-Rheims Bible); "In a scroll of the law of God" (LEB); "In the Book of God's Instructions" (NLT)

²¹³ "The sanctuary of Jehovah under the oak at Shechem was nothing else than the holy place under the oak, where Abraham had formerly built an altar and worshipped the Lord, and where Jacob had purified his house from the strange gods, which he buried under this oak, or rather terebinth tree (Gen. 12:6-7, 35:2-4)." – Keil and Delitzsch Commentary on the Old Testament

²¹⁴ This is a use of the concept of "prosopopoeia". It is used frequently in by Biblical authors in which inanimate creatures are represented as hearing, seeing, and speaking.

²¹⁵ See Addendum (1)

²¹⁶ See "Comparisons between Moses and Joshua", pp. 2-3 of this document

2. His burial
 - a. Literally, “in the border of his inheritance” – this was due to the fact that burial plots were not allowed within the city or town. It was always “outside of town”.
 - b. At Timnath-Serah, in the hill country of Ephraim, north of Mount Gaash²¹⁷
3. His legacy
 - a. “The people served the Lord”
 - b. “... throughout the lifetime of Joshua and the elders who outlived him ...”
 - 1) The impact of his life inspired a longevity of service to God among those who followed him.
 - 2) Cf. Judges 2:7
- B. The bones of Joseph (32)
 1. Which was brought with the Israelites out of Egypt (Cf. Gen. 50:24-26; Ex. 13:19; Heb. 11:22)²¹⁸
 2. Was buried at Shechem
 - a. In a parcel of ground purchased by Jacob from sons of Hamor (Gen. 33:18-20)
 - b. Located in the territory allotted to the descendants of Joseph
- C. Eleazar, son of Aaron (33)
 1. Buried in the hill country of Ephraim
 - a. In the town of Gibeah
 - b. The town had been given to his son Phinehas²¹⁹
 2. Cf. Ex. 6:23, 25; Lev. 10:8-13; Num. 3:32, 4:16, 20:25-28, 27:19-22; Num. 31, 34:17; Deut. 10:6; Joshua 17:4, 19:51

²¹⁷ I.e., at his allotted inheritance (Cf. Joshua 19:49-50)

²¹⁸ @ 200 years later (?)

²¹⁹ Since the Levites were not given any particular “pieces of land”, this town might have been a gift from Israel to Phinehas as a reward for his faithful service to God and Israel (Cf. Num. 25:7-13).

ADDENDUM (1)
“Covenants in Joshua”

- I. God’s Covenant with Israel (Pre-Entrance into Canaan)
 - A. Exodus 23:20-33²²⁰
 - 1. “I am sending an angel ahead of you ...” (20-26)
 - a. To guard you
 - b. To bring you to the place I have prepared
 - c. Pay attention to him
 - 1) Listen to what he says
 - 2) Do not rebel against him
 - d. “If you listen carefully to what he says ...”
 - 1) I will be an enemy to your enemies
 - 2) I will oppose those who oppose you
 - 3) (He, i.e., the angel) will bring you into the land
 - 2. “Do not bow down before their gods”
 - a. To worship them ... to follow their practices
 - b. You must demolish them ... break their sacred stones to pieces
 - c. Worship the Lord your God:
 - 1) His blessing will be on your food and water
 - 2) (He) will take away sickness from you
 - 3) No one will miscarry or be barren in the land
 - 4) (He) will give you a full life
 - 3. “I will send my terror ahead of you ...” (27-30)
 - a. I will throw every nation you encounter into confusion
 - b. I will make all your enemies turn their backs and run
 - c. I will send the hornet ahead of you to drive them out
 - d. I will not drive them out in a single year
 - 1) (Otherwise) the land would become desolate and wild animals would be too numerous
 - 2) Little by little will I drive them out until you have increased enough to take possession

²²⁰ Notice that God’s responsibilities in the covenant are much more than what is required from Israel.

4. "I will establish your border ..." (31-33)
 - a. "I will hand over to you the people who live in the land"
 - b. "Do not ..."
 - 1) Make a covenant with them or their gods
 - 2) Let them live in your land
- B. Deut. 11:22-32
1. "If you carefully observe all these commands I am giving you to follow ..."
 - a. To love the Lord your God
 - b. To walk in all his ways
 - c. To hold fast to him
 2. "Then the Lord your God will ..."
 - a. Drive out all these nations before you
 - b. Will put the terror and fear of you on the whole land
 3. Covenant Decision (26-32)²²¹
 - a. "I am setting before you a blessing and a curse"²²²
 - 1) "Blessing" – *b'rakah* (Hebrew) – "benediction, by implication, involving prosperity or liberality"
 - 2) "Curse" – *q'alah* (Hebrew) – "vilification; to be brought into contempt or despised"
 - b. "Be sure that you obey all the decrees and laws ..."

II. God's Covenant with Joshua (Joshua 1:2-9)

A. Joshua 1:2-9

1. God's terms of the covenant
 - a. "I promise you what I promised Moses"
 - b. "No one will be able to stand against you as long as you live"
 - c. "I will not fail you or abandon you"
 - d. "You are the one who will lead these people"
 - e. "You will be successful in everything you do"
 - f. "You will prosper and succeed in all you do"
 - g. "The Lord your God is with you wherever you go"
2. Joshua's terms of the covenant
 - a. "The time has come for you to lead" (NLT) / (cf. 6b)
 - b. "Be strong and courageous" (6, 7, 9; cf. v. 18b)
 - c. "Be careful to obey all the instructions Moses gave you"

²²¹ What we would equate to deciding to sign or not sign the terms and agreements of the contract that has been placed before us.

²²² What they would receive was solely dependent upon how they responded to the commands of the Lord, i.e., if they would obey or disobey (Cf. Deut. 30:1, 15-20).

- d. (If you) Do not deviate ...
 - e. "Study this book of instruction continually"
 - f. (If you) Meditate on it day and night
 - g. "Do not be afraid or discouraged"
- B. Note God's use of "covenant-type" words:
- 1. "I promised you ...I promised Moses"
 - a. "Promise" – *dabar* (Hebrew) – "to arrange, appoint, declare, promise"
 - b. Cf. Deut. 1:6-8; see Ex. 3:12
 - 2. "... the land I swore...I would give them"
 - a. "Swore" – *shaba* (Hebrew) – "to be complete; to swear in the sense of repeating over and over; to take an oath"
 - b. Cf. Gen. 12:1-7, 22:17-18, 26:3-5

III. Joshua's Covenant with the Trans-Jordan Tribes (Joshua 1:12-18)²²³

- A. God's terms of the covenant (as stated first through Moses and now, through Joshua)
- 1. The Lord your God is giving you rest
 - 2. (God) has granted you this land that Moses gave you east of the Jordan
 - 3. Your wives, children and livestock may stay in the land that Moses gave you
 - 4. You may go back (after conquering Canaan) and occupy your own land
- B. Trans-Jordan Tribes terms of the covenant
- 1. The fighting men, fully armed, must cross over (into Canaan) ahead of your brothers
 - 2. You are to help your brothers:
 - a. Until the Lord gives them rest (as he has done with you)
 - b. Until they have taken possession of the land
 - 3. After that (i.e., conquering Canaan) you may go back and occupy your own land
- C. Covenant "words" and confirmation (vv. 13, 16-18)
- 1. "Command" – *tsavah* (Hebrew) – "to constitute, enjoin, a charge or command"
 - 2. Verbal agreement to the covenant by the Trans-Jordan tribes
 - a. "We will do what you have commanded us"
 - b. "We will go wherever you send us"
 - c. "We will obey you as we fully obeyed Moses"

²²³ Cf. Re-affirmation of the blessings of the covenant with the Trans-Jordan tribes in Joshua 22:1-8

IV. Rahab's Covenant with the Spies (Joshua 2:8-21)

A. Rahab's Terms of the Covenant

1. "Please swear to me that you will show kindness to my family"
2. "Give me a sure sign ..."
 - a. That you will spare the lives of my (family)
 - b. That you will save us from death

B. The Spies' Terms of the Covenant

1. "Our lives for your lives"
2. "We will treat you kindly and faithfully..."
 - a. If you don't tell what we are doing
 - b. When the Lord gives us the land
3. "This oath ... will not be binding on us ..." ²²⁴
 - a. The scarlet cord had to be tied in the window through which she had let them down to escape.
 - b. She had to bring her family into the house.
 - c. Anyone in her family could not go outside the house into the street.
 - 1) If anyone did, "his blood would be on their own head". The spies would not be responsible.
 - 2) If they stayed in the house and "a hand was laid on them", that person's blood would be on the heads of the spies.
 - d. She could not tell what the spies had been doing.
 - e. If conditions "a-d" were not met, the spies would be released from the oath.

C. "Covenant" words and phrases

1. (Vv. 12, 17, 20) – "Swear" – *shaba* (Hebrew) – "to seven oneself, that is, to swear by repeating a declaration seven times" (from another word used in reference to the number 'seven')²²⁵
2. (V. 13) – "A sure sign" – *oth* (Hebrew) – "signal, flag, beacon, monument, mark or token"
3. (V. 14) – "Guarantee" (NLT); "Our lives for your lives" (NIV); "Our lives for you unto death" (DEB)
4. (Vv. 17, 20) – "Oath" – see *shaba* – "to adjure, promise or solemnly swear"²²⁶
5. (V. 20) – "Released (from the oath)" – *naqiy* (Hebrew) – "exempted, freed"

²²⁴ I.e., the one Rahab made them swear.

²²⁵ Cf. Joshua 9:19 – "we have given them our oath"

²²⁶ For example, witnesses in U.S. courts are asked "to solemnly swear to tell the truth, the whole truth and nothing but the truth ..."

V. Israel's Covenant with the Gibeonites (Joshua 9:1-27)

A. Original Terms of the Covenant

1. Made a treaty of peace
 - a. "Treaty" – *b'riyth* (Hebrew) – "a compact, confederacy or league; comes from a word signifying 'cutting, like between two pieces of flesh'."
 - b. Cf. Genesis 15:7-21
2. Ratified by the leaders of the assembly²²⁷
3. "They would allow the Gibeonites to live"
4. This treaty was created "without seeking consultation from the Lord".
 - a. Literally, "they did not ask the mouth of the Lord" or "asked not counsel from the mouth of the Lord" (see KJV)
 - b. See Num. 27:18-21; Ex. 28:30

B. Conditional Terms of the Covenant²²⁸

1. The leaders had made a vow with the Gibeonites in the name of the Lord.
 - a. "We have sworn an oath" (Cf. Ps. 15:1-4)²²⁹
 - b. "We cannot touch them" ["Touch" – *naga* (Hebrew) – "to lay a hand upon, touch or smite"]
 - c. "We must let them live"
2. The Israelites did not attack their towns.

C. The Gibeonites Terms of the Covenant

1. "We are at your mercy – do to us whatever you think is right."
2. They would become wood cutters and water carriers for the community of the Israelites and the altar of the Lord.

VI. Moses' Covenant with Caleb (Joshua 14:4-15)

A. Originated with Moses

1. At Kadesh Barnea (Cf. Num. 13-14; Deut. 1:34-36)
2. When Caleb was forty years old²³⁰
3. Based upon Caleb's convictions
 - a. About the ability of the Israelites to conquer the land of Canaan
 - b. Was in contrast to the convictions of the ten other spies
4. Based upon the fact that he followed the Lord wholeheartedly
 - a. "Wholeheartedly" – *male mala* (Hebrew) – "to be filled in, to be full of; to be fenced in, to have wholly"
 - b. Cf. Num. 14:24; Deut. 1:36

²²⁷ See use of the word "shaba" in Rahab's covenant with the spies (above).

²²⁸ These were established once the Israelites realized they had been deceived by the Gibeonites.

²²⁹ The deciding factor in keeping the oath was not in the oath itself. The fact that it had been made "in the presence of the Lord" (NLT) was what made the leaders feel it was critical that the oath be upheld.

²³⁰ Note that it would not find its fulfillment until 45 years later.

5. Moses swore to him (See Deut. 1:34-36)
 - a. "Swore" – *shaba* (Hebrew) [see previous references]
 - b. Terms of the covenant:
 - 1) "He will see the good land."
 - 2) "I will give him and his descendants the land he set his feet on."
 - 3) It would last forever (Cf. Joshua 14:9a)
- B. Confirmed by Joshua
 1. He blessed Caleb.
 2. He gave Caleb Hebron as his inheritance.

VII. God's Covenant with Israel (Post-Conquering of Canaan) (Joshua 23:14-24:27)

- A. Generic Terms of the Covenant (23:14-16)
 1. "Every promise has been fulfilled."
 2. "Not one (promise) has failed." ["Failed" – *naphal* (Hebrew) – "to fall, to be cast down, to be a fugitive, to be inferior"]
 3. "If you violate the covenant of the Lord ..."
 - a. "Violate" – *abar* (Hebrew) – "to cross over, alienate or turn away"
 - 1) By going and serving other gods
 - 2) By bowing down to other gods
 - 3) The Lord's anger will burn against you.
 - 4) You will quickly perish from the good land ...
 - b. "Covenant" – *b'riyth* (Hebrew) – "a compact, confederacy or league; comes from a word signifying 'cutting, like between two pieces of flesh'."
 - 1) Which he commanded you ["Command" – *tsavah* (Hebrew) – "to constitute, enjoin or appoint"]
 - 2) Note that the covenant is referenced as being "commanded" by God ... it was not looked upon as just a "friendly contract" between two willing parties.
- B. Historical Background to the Covenant (24:2-13)
- C. Personal Challenge (from Joshua) to Follow the Covenant (24:14-15, 19-20)
- D. National Response (from Israel) to Agree to the Covenant (24:16-18, 21)
- E. Finalized Terms of the Covenant (24:22-27)

VIII. Supplemental Verses Dealing with "Covenant"

A. Joshua 11:23

B. Joshua 21:43-45 (Three pieces of the covenant that were satisfied)

1. Land (Gen. 12:7; 13:15; 15:13-21; 26:3-4; 28:4; 28:13-14; Exo:3:8; 23:27-31; Ps. 44:1-3)²³¹
2. Rest (see Deut. 12:8-10; Ex. 33:14; Deut. 3:20; cf. Heb. 4:1-10)
3. Victory (Deut. 7:22-24, 31:3-6; cf. Josh. 23:9; 1:14; 10:28, 30, 33, 37, 39, 40; 11:11, 14)

²³¹ "Land" necessarily involves the concept of "Settlement" as well.

ADDENDUM (2)

“CHEREM CHEREM”

‘Dedicated to the Lord’

(Gary – See *Expositor’s Bible Commentary* notes on Deut. 7)

ADDENDUM (3)

“Early the Next Morning”

Joshua 3:1

Genesis 21:14 – When Abraham sent Hagar and Ishmael away per the Lord’s instructions

Genesis 22:3 – When Abraham made preparations for the sacrifice of Isaac

Genesis 28:18 – When Jacob built a memorial pillar following his dream about the stairway to heaven

Exodus 24:4 – When Moses built a pillar to the Lord after receiving words and the law from the Lord

Joshua 3:1 – When Joshua led the Israelites from Shittim to the Jordan River for its eventual crossing

Joshua 6:12 – When Joshua led the Israelites in the encircling of Jericho (for 6 days)

Joshua 6:15 – When Joshua led the Israelites on the seventh day assault of Jericho

Joshua 7:16 – When Joshua dealt with the problem of sin in the camp due to Achan

Joshua 8:10 – When Joshua led the Israelites in the assault on Ai

Judges 6:38 – When Gideon placed the fleece before God

Judges 20:19 – When Judah went out to fight the Benjamites per God’s directions

Judges 21:4 – When the people of Israel built an altar before the Lord

I Samuel 1:19 – When Elkanah and Hannah arose to worship the Lord

I Samuel 15:12 – When Samuel went to look for Saul (knowing he had been rejected by the Lord)

I Samuel 17:20 – When David left to take food to his brothers who were in the army, per his father’s instructions

II Chron. 20:20 – When King Jehoshaphat led the Israelites out to battle the Moabites and Ammonites

II Chron. 29:20 – When King Hezekiah gathered the officials together to go worship the Lord

Mark 1:35 – When Jesus went off to a solitary place to pray (cf. Luke 4:42)

John 8:2 – When Jesus went to the temple courts to teach the people

ADDENDUM (4)

"The Day the Sun Stood Still"

Keil and Delitzsch Commentary on the Old Testament

"In firm reliance upon the promise of God ([Jos 10:8](#)), Joshua offered a prayer to the Lord during the battle, that He would not let the sun go down till Israel had taken vengeance upon their foes; and the Lord hearkened to the prayer of His servant, and the sun hastened not to go down till the defeat of the Amorites was accomplished. This miraculous victory was celebrated by the Israelites in a war-song, which was preserved in the "*book of the Righteous*." The author of the book of Joshua has introduced the passage out of this book which celebrates the mighty act of the Lord for the glorification of His name upon Israel, and their foes the Amorites. It is generally admitted, that [Jos 10:12-15](#) contain a quotation from the "book of Jasher," mentioned in [Jos 10:13](#). This quotation, and the reference to the work itself, are analogous to the notice of "the book of the wars of the Lord," in [Num 21:14](#), and to the strophes of a song which are there interwoven with the historical narrative; the object being, not to confirm the historical account by referring to an earlier source, but simply to set forth before other generations the powerful impression which was made upon the congregation by these mighty acts of the Lord. The "*book of Jasher*," i.e., book of the upright, or righteous man, that is to say, of the true members of the theocracy, or godly men. יָשָׁר (*Jasher*, the righteous) is used to denote the genuine Israelite, in the same sense as in [Num 23:10](#), where Balaam calls the Israelites "the righteous," inasmuch as Jehovah, the righteous and upright one ([Deu 32:4](#)), had called them to be His people, and to walk in His righteousness. In addition to this passage, the "book of the righteous (*Jasher*)" is also mentioned in [2Sa 1:18](#), as a work in which was to be found David's elegy upon Saul and Jonathan. From this fact it has been justly inferred, that the book was a collection of odes in praise of certain heroes of the theocracy, with historical notices of their achievements interwoven, and that the collection was formed by degrees; so that the reference to this work is neither a proof that the passage has been interpolated by a later hand, nor that the work was composed at a very late period. That the passage quoted from this work is extracted from a song is evident enough, both from the poetical form of the composition, and also from the parallelism of the sentences. The quotation, however, does not begin with וַיֹּאמֶר (*and he said*) in [Jos 10:12](#), but with בַּיּוֹם הַהוּא (in the day when the Lord delivered) in [Jos 10:12](#), and [Jos 10:13](#) and [Jos 10:14](#) also form part of it; so that the title of the book from which the quotation is taken is inserted in the middle of the quotation itself. In other cases, unquestionably, such formulas of quotation are placed either at the beginning (as in [Num 21:14](#), [Num 21:27](#); [2Sa 1:18](#)), or else at the close of the account, which is frequently the case in the books of Kings and Chronicles; but it by no means follows that there were no exceptions to this rule, especially as the reason for mentioning the original sources is a totally different one in the books of Kings, where the works cited

are not the simple vouchers for the facts related, but works containing fuller and more elaborate accounts of events which have only been cursorily described. The poetical form of the passage in [Jos 10:13](#) also leaves no doubt whatever that [Jos 10:13](#) and [Jos 10:14](#) contain the words of the old poet, and are not a prose comment made by the historian upon the poetical passage quoted. The only purely historical statement in [Jos 10:15](#); and this is repeated in [Jos 10:43](#), at the close of the account of the wars and the victory. But this literal repetition of [Jos 10:15](#) in [Jos 10:43](#), and the fact that the statement, that Joshua returned with all the people to the camp at Gilgal, anticipates the historical course of the events in a very remarkable manner, render it highly probable, it not absolutely certain, that [Jos 10:15](#) was also taken from the book of the righteous.

In the day when Jehovah delivered up the Amorites to the children of Israel ("before," as in [Deu 2:31](#), [Deu 2:33](#), etc.), Joshua said before the eyes (i.e., in the presence) of Israel, so that the Israelites were witnesses of his words (vid., [Deu 31:7](#)): "*Sun, stand still (wait) at Gibeon; and, Moon, in the valley of Ajalon.*" דָּמָה, to be silent, to keep one's self quiet or still, to wait ([1Sa 14:9](#)). The address to the sun and moon implies that they both of them stood, or were visible in the heavens at the time; and inasmuch as it was spoken to the Lord, involves a prayer that the Lord and Creator of the world would not suffer the sun and moon to set till Israel had taken vengeance upon its foes. This explanation of the prayer is only to be found, it is true, in the statement that the sun and moon stood still at Joshua's word; but we must imagine it as included in the prayer itself. גֹּי without an article, when used to denote the people of Israel, is to be regarded as a poetical expression. In the sequel ([Jos 10:13](#)) the sun only is spoken of: "*and the sun stood still in the midst of heaven, and hastened not to go down about a whole day.*" The poetical word אָץ, to press or hurry, is founded upon the idea that the sun runs its course like a strong man, with vigor, and without weariness or cessation ([Psa 19:6-7](#)). It follows from this, that Joshua merely prayed for the day to be lengthened, i.e., for the setting of the sun to be delayed; and that he included the moon ([Jos 10:12](#)), simply because it was visible at the time. But even if this is the case, we are not therefore to conclude, as *C. v. Lapide, Clericus*, and others have done, that Joshua spoke these words in the afternoon, when the sun was beginning to set, and the moon had already risen. The expression בְּחֶצֵי הַשָּׁמַיִם, "*in the half,*" i.e., the midst, "*of the sky,*" is opposed to this view, and still more the relative position of the two in the sky, the sun at Gibeon and the moon in the valley of Ajalon, i.e., in the fine broad basin on the north side of *Yalo* (see at [Jos 19:42](#)), the present *Merj Ibn Omeir* (*Rob.* iii. p. 63, 64), which is four hours' journey to the west of Gibeon. As Joshua smote the enemy at Gibeon, and they fled to the south-west, he was no doubt on the west of Gibeon when he commanded the sun and moon to stand still; and therefore from his point of view the sun would be in the east when it stood over Gibeon, and the moon in the far west when it stood over the valley of Ajalon. But that could only be the case before noon, a few hours after sunrise, when the moon had not yet set in the western sky. In all probability the battle took place quite early in the morning, as Joshua had marched from Gilgal the night before, and fell quite suddenly upon the enemy ([Jos 10:9](#)). But after the conflict had lasted for some hours, and Joshua began to be

anxious lest he should be unable to overcome the enemy before night came on, he addressed the prayer to the Lord to lengthen out the day, and in a short time saw his prayer so far fulfilled, that the sun still stood high up in the sky when the enemy was put to flight. We take for granted that these words were spoken by Joshua before the terrible hail-storm which fell upon the enemy in their flight, when they were near Bethhoron, which is about two hours from Gibeon, and smote them to Azekah. There is nothing to prevent our assuming this. The fact, that in the historical account the hail is mentioned before the desire expressed by Joshua and the fulfilment of that desire, may be explained on the simple ground, that the historian, following the order of importance, relates the principal incident in connection with the battle first, before proceeding to the special point to be cited from the book of the righteous. כִּיּוֹם תָּמִים, "towards (about, or as it were) a whole day," neither signifies "when the day was ended" (*Clericus*), nor "as it usually does when the day is perfected or absolutely finished" (*Rosenmüller*); but the sun did not hasten or press to go down, delayed its setting, almost a whole day ("day" being the time between sunrise and sunset).

What conception are we to form of this miraculous event? It is not stated that the sun actually stood still in one spot in the heavens—say, for instance, in the zenith. And if the expression, "the sun stood still in the midst of heaven," which is added as an explanation of וַיִּדּוּם, is so pressed as to mean that the sun as miraculously stopped in its course, this is hardly reconcilable with לֹא אָץ לָבוֹא, "it hastened not to go down," as these words, if taken literally, merely denote a slower motion on the part of the sun, as many of the Rabbis have observed. All that is clearly affirmed in [Jos 10:12](#) and [Jos 10:13](#) is, that at Joshua's word the sun remained standing in the sky for almost a whole day longer. To this there is added, in [Jos 10:14](#), "There was no day like that before it, or after it, that Jehovah hearkened to the voice of a man; for Jehovah fought for Israel." This expression must not be pressed too far, as the analogous passages ("there was none like him," etc.) in [2Ki 18:5](#) and [2Ki 23:25](#) clearly show. They merely express this thought: no other day like this, which God so miraculously lengthened, ever occurred either before or afterwards. So much, therefore, is obvious enough from the words that the writer of the old song, and also the author of the book of Joshua, who inserted the passage in his narrative, were convinced that the day was miraculously prolonged. At the same time, it must be borne in mind that it is not stated that God lengthened that day at the request of Joshua almost an entire day, or that He made the sun stand still almost a whole day, but simply that God hearkened to the voice of Joshua, i.e., did not permit the sun to go down till Israel had avenged itself upon its enemies. This distinction is not without importance: for a miraculous prolongation of the day would take place not only if the sun's course or sun's setting was delayed for several hours by the omnipotent power of God, and the day extended from twelve to eighteen or twenty hours, but also if the day seemed to Joshua and all Israel to be miraculously prolonged; because the work accomplished on that day was so great, that it would have required almost two days to accomplish it without supernatural aid. It is not easy to decide between these two opposite views; in fact, it is quite impossible if we go to the root of the matter. When we are not in circumstances to measure the length of the day by the clock, it is very easy to mistake its actual

length, especially in the midst of the pressure of business or work. The Israelites at that time had neither sun-clocks nor any other kind of clock; and during the confusion of the battle it is hardly likely that Joshua, or anyone else who was engaged in the conflict, would watch the shadow of the sun and its changes, either by a tree or any other object, so as to discover that the sun had actually stood still, from the fact that for hours the shadow had neither moved nor altered in length. Under such circumstances, therefore, it was quite impossible for the Israelites to decide whether it was in reality, or only in their own imagination, that the day was longer than others. To this there must be added the poetical character of the verses before us. When David celebrates the miraculous deliverance which he had received from the Lord, in these words, "In my distress I called upon the Lord He heard my voice out of His temple.... He bowed the heavens also, and came down He sent from above, He took me, He grew me out of many waters" ([Psa 18:7-17](#)), who would ever think of interpreting the words literally, and supposing them to mean that God actually came down from the sky, and stretched out His hand to draw David out of the water? Or who would understand the words of Deborah, "They fought from heaven, the stars in their courses fought against Sisera" ([Jdg 5:20](#)), in their literal sense? The truthfulness of such utterances is to be sought for in the subjective sphere of religious intuition, and not in a literal interpretation of the words. And it may be just the same with these verses, without their actual contents being affected, if the day was merely *subjectively* lengthened, - that is to say, in the religious conviction of the Israelites. But even if the words really affirmed that a miraculous and objective lengthening of the day did actually take place, we should have no reason whatever for questioning the credibility of the statement.

All the objections that have been raised with reference to the reality or possibility of such a miracle, prove to have no force when we examine the subject more closely. Thus, for example, the objection that the annals of the other nations of the earth contain no account of any such miracle, which must have extended over the whole world, loses all its significance from the simple fact that there are no annals in existence belonging to other nations and reaching back to that time, and that it is altogether doubtful whether the miracle would extend far beyond the limits of Palestine. Again, an appeal to the unchangeableness of the motions of the stars according to eternal and unchangeable laws, is not adapted to prove the impossibility of such a miracle. The eternal laws of nature are nothing more than phenomena, or forms of manifestation, of those divine creative powers, the true character of which no mortal has ever fathomed. And does not the almighty Creator and Upholder of nature and all its forces possess the power so to direct and govern the working of these forces, as to make them subservient to the realization of His purposes of salvation? And lastly, the objection that a sudden stoppage of the revolution of the earth upon its axis would have dashed to pieces all the works of human hands that were to be found upon its surface, and hurled the earth itself, with its satellite the moon, out of their orbits, cannot prove anything, because it leaves out of sight the fact that the omnipotent hand of God, which not only created the stars, but gave them the power to revolve with such regularity in their orbits as long as this universe endures, and which upholds and governs all things in heaven and on earth, is not too short to guard against any such disastrous

consequences as these. But to this we may add, that even the strictest and most literal interpretation of the words does not require us to assume, as the fathers and earlier theologians did, that the sun itself was miraculously made to stand still, but simply supposes an optical stopping of the sun in its course, - that is to say, a miraculous suspension of the revolution of the earth upon its axis, which would make it appear to the eye of an observer as if the sun itself were standing still. *Knobel* is by no means warranted in pronouncing this view of the matter an assumption at variance with the text. For the Scriptures speak of the things of the visible world as they appear; just as we speak of the sun as rising and setting, although we have no doubt whatever about the revolution of the earth. Moreover, the omnipotence of God might produce such an optical stoppage of the sun, or rather a continuance of the visibility of the sun above the horizon, by celestial phenomena which are altogether unknown to us or to naturalists in general, without interfering with the general laws affecting the revolution of the heavenly bodies. Only we must not attempt, as some have done, to reduce the whole miracle of divine omnipotence to an unusual refraction of the light, or to the continuance of lightning throughout the whole night."

ADDENDUM (5)

“Three Funerals in the Promised Land”

Joshua 24:28-33

Introduction:

- Cf. gravestone GR saw in Maitland, FL – “Faithful and Committed”
- Q: “What will be your legacy that you leave with your friends, family, etc.? For what will you be remembered?”

Discussion:

- I. Joshua – **“The Servant of the Lord”** (vv. 29-31)
 - A. This is not talking about being a great servant to others.
 1. The value of that
 2. Cf. current business model of “servant-leader” in WF
 - B. This is talking about being “a servant of the Lord”.
 1. “Moses, the servant of the Lord”
 - a. Mentioned as this 23 times
 - 1) Starting in Exodus and ending in Revelation
 - 2) A phrase used by Joshua, Israel’s kings and the angels around the throne in heaven to describe who Moses was.
 - 3) It was his surname ... not just what he did but who he was (Gary, the Trainer, Steve the Lawyer, Melvin the Teacher, Karl the Guy Who Won’t Let us in the Auditorium with Water Bottles).
 - b. Numbers 12:7 – “He is faithful in all my house”
 - c. “From Acts 7:22 to Hebrews 3:5” – “Moses was faithful in God’s house as a servant”
 2. Joshua, the servant of the Lord”
 - a. Joshua 5:13-14 – “What message does my Lord have for his servant?”
 - b. Joshua 11:15 – “Joshua did as he was told, carefully obeying all the commands the Lord had given to Moses” (NLT)
 3. Cf. Matt. 25:19-23 – a “servant of the Lord” is one who is faithful with the few things the Master gives him to do and as a result, completes those tasks
 - a. Q: “What are some things the Master has given you to do? Have you been faithful in getting those things done?”
 - b. E.g., GR being faithful with ability to teach Bible classes, CMR being faithful with gift of generosity
 4. Are you content serving God where He has you, or do you often complain about the role of service you’ve been given?

II. Eleazar – “**The Holy Man of the Family**” (v. 33)

A. Discuss his “holy lineage” (Son of Aaron ... Father of Phinehas)

1. Cf. Lev. 10:8-13; Num. 4:16; Num. 20:25-28; Num. 31; Num. 34:17; Joshua 17:4, 19:51 (involved in land grant decisions) / his name is used by God **before** the name of Joshua
2. Note that through the book of Ezra, different people are mentioned as the descendants of Eleazar

B. Q: “Are you the holy man of your family?”

1. Tell sisters they can “take a break for 10 minutes ... go get coffee ... no ‘punching in your husband’s ribs during this part!”
2. The Holy Man of Your Family
 - a. No “pounding the brothers” about this point (cf. how we always did this in seminars ... rarely, if ever, worked or lasted)
 - b. Cf. “not a spiritual bone in my body” – Steve Sapp
 - c. Daily “chores” that will help you become the “Holy Man” of our family:
 - 1) Read the Bible daily (a little or a lot; use Proverbs if you have trouble reading for very long)
 - 2) Pray daily (a little or a lot; if all you can come up with is “Now I lay me down to sleep ...” – that is a good starting point)
 - 3) Find one situation daily where you make a conscious choice to handle a situation just like Jesus (cf. GR giving up seat on airplane to a couple who wanted to sit together).

III. Joseph – “**Home at Last**” (v. 32)

A. Genesis 50:22-26 – “His dying wish”

1. Per Exodus 12:41 – Joseph did not “go home” for @ 470 years (adding the 430 years the Jews were slaves plus 40 years roaming in the desert)
2. Cf. Exodus 13:19

B. Cf. what GR has learned from Richard – “Joseph A Banks has great ties ... there is someone who enjoys ‘24’ as much as I do ... and this world is not my home”

C. “Home at Last” (Cf. what I love when I come home from travelling)

1. Warm and loving greetings - [Christy and Wilbur meeting me at the door with open arms and kisses (Christy) and a wagging tale (Wilbur)]
2. Relaxed ... comfortable ... take a deep breath (Heb. 4:8-11)
3. Safe (Cf. how we felt after we arrived home the night we were stuck on the interstate in the ATL snowstorm for 6 hours)
4. Hebrews 11:13-16; 13:14 - Don’t be satisfied with this world being your home

Conclusion:

- Cf. GR recall of Uncle Jim’s funeral / how my mother & aunt laughed at his memory

ADDENDUM (6)

SERMON IDEAS

"She Tied the Scarlet Cord in the Window"

Joshua 2:21

"Giants in the Land"

Joshua 14:12

Discuss:

The Giants of Youth (David and Goliath)

The Giants of Old Age (Caleb and the Anakites)

"Join Us in the Lord's Land"

Joshua 22:19

ADDENDUM (7)

"All The Way My Savior Leads Me"

By Fanny J. Crosby

All the way my Savior leads me,
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my Guide?
Heavenly peace, divinest comfort,
Here by faith in Him to dwell!
For I know, whate'er befall me,
Jesus doeth all things well;
For I know, whate'er befall me,
Jesus doeth all things well.

All the way my Savior leads me,
Cheers each winding path I tread,
Gives me grace for every trial,
Feeds me with the living Bread.
Though my weary steps may falter
And my soul athirst may be,
Gushing from the Rock before me,
Lo! A spring of joy I see;
Gushing from the Rock before me,
Lo! A spring of joy I see.

All the way my Savior leads me,
Oh, the fullness of His love!
Perfect rest to me is promised
In my Father's house above.
When my spirit, clothed immortal,
Wings its flight to realms of day
This my song through endless ages:
Jesus led me all the way;
This my song through endless ages:
Jesus led me all the way.