Chuck Missler

Joshua

The Book

Supplemental Notes:
The Book of Joshua

Introduction

Why Joshua?

The Long Day of Joshua

Deuteronomy:

Lessons for Today's Christian

Not about life after death: life after "birth"!

His goal: not just deliverance from Egypt, but to the Promised Land (Gen 14:13-17; Ex 3:11). Hebrews 3 & 4: "into His rest..."

Ephesians: "in the heavenlies..."

Romans 8:30: Predestinated—called—justified—glorified. A Christian does not work up to victory: he works down from it (His).

Moses —the Law

Joshua —Victory


3)  Prophetic

Yeho-Shua: "The Lord is Salvation" in Hebrew (Jesus in Greek). Type of our Savior, vs. Moses, the (failure of) the Law.

Joshua as a "type" of Christ:

Namesake:

Ye-ho-shua = Jesus (Greek)

Prophet: foretold God's plan

Priest (!): Moses' minister (Ex 33:11)

King: Commander of the Host (Israel)

He came after Moses (John 1:17; Rom 8:3-4: 10:4-5; Gal 3:23-24)

None like: Yeho-shua = Jesus (Greek)

4)  Mystical Aspects (Col 2:16-17)

"The Lord is Salvation", in Hebrew (Yeho-shua, in Greek).

Israel entering and Church entering possessing and possessing Earthly inheritance Heavenly inheritance

Given to Abraham Given in Christ

1) Predestined inheritance of a chosen people

Rom 8:30 Ex 13:14, 15 Gen 13:14, 15

2) Open by a divinely appointed leader

Ex 1:18-22 Josh 11:23 Deut 31:7

3) Given in Christ

Eph 2:5-8 Eph 1:18-22

Eph 1:23

4) Spiritual inheritance of a chosen people

Eph 1:15, 16

Eph 1:12

Eph 1:3:4

Eph 6:18

Eph 6:10

John 4:24

Deut 31:12

Deut 3:20

Josh 1:5

Gal 3:4

Ps 119:6

Hebrews 3:1-4. "In His name."

3:4

Joshua vs. Ephesians ("in the heavenlies")...
"Time of the restitution of all things" (Acts 3:21, label of Second Coming of Christ!) [Begins on Yom Kippur (10th of Tishri), not Rosh HaShannah. (?)]

The man God uses: called; prepared; obedient.

Joshua: Personal Background

Joshua was the eldest son of his father, Nun. (He would have had a special interest in the sprinkling of the blood the night of the Passover in Egypt!) A study of his genealogy (1 Chr 7:20-28) reveals that some of his relatives did not have a good reputation—they were cattle thieves!

He is first seen fighting the enemies of God only two months after the exodus from Egypt (Ex 17:8-16). Moses is instructed to write this "in the book..." (Ex 17:14) Definite article is implied. For the ears of Joshua: a hint of his future assignment to be a military leader! Moses is named 57X in the book... On Mt Sinai: Ex 24:18; 32:1-18; 33:11 (Joshua, not Aaron, left in charge!) Num 11:28.

Joshua: "He saves" (Num 13:8); renamed Yehovah-Shua ("Yehovah is salvation"; Num 13:16), the Hebrew form of "Jesus" (Mt 1:21; Cf. Acts 7:45; Heb 4:8; Joshua called Jesus).

Joshua was a member of the 12 sent to spy out the land; he and Caleb were the only ones to give a good report—and to survive the 40 years! (Cf. Num 13:1-14:39.) It had only taken Israel four months to travel from Egypt to Sinai, but it took 40 years to cross the Jordan into the Promised Land! The Lord kept them in the wilderness another 38 years!

It took only a few days to get Israel out of Egypt; it took 40 years to get Egypt out of Israel.

Jordan

[From Bethabara ("The House of Crossing") on the east bank of the Jordan to Jericho ("House of the Moon God") on the west bank.]

Canaan

Seven-year campaign [45 years (Num 14:30) less 38 years spent in the wilderness (Deut 2:14)] = 7 years (Num 14:30) less 38 years spent in the wilderness = 7 years (Num 14:30) = 49 years (26:13) = 21 years (26:56)

Jericho

[From Bethel ("The House of God") on the east bank of the Jordan to Bethphage ("House of Beth") on the west bank.]

Jubilee Year

Instituted in Leviticus; began after conquest of Canaan:

1. Land remitted to owners
2. Debits forgiven
3. Slaughters were free

Jubilee Year

A week worshiped in Chapter 5

(2) "Sabbath days in mourning?"

Joshua: Joshua: Christian ministry for 40 years (1 Chr 7:2-8) revealed the same of his ministry (1 Chr 7:20-28) reveals that some of his relatives did not have a good reputation—they were cattle thieves!

(13) He was the eldest son of his father, Nun. He would have had a special interest in the sprinkling of the blood the night of the Passover.

(2) Joshua was a member of the 12 sent to spy out the land; he and Caleb were the only ones to give a good report—and to survive the 40 years! (Cf. Num 13:1-14:39.) It had only taken Israel four months to travel from Egypt to Sinai, but it took 40 years to cross the Jordan into the Promised Land! The Lord kept them in the wilderness another 38 years!

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Joshua 1

The Victory of Faith

Entering the Land, Ch. 1 - 5; Overcoming the Land, Ch. 6 - 12; Occupying the Land, Ch. 13 - 24

The victory of faith.

Book of Joshua: Organization

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein. (Deut 11:18)

He is the God of all encouragement. His grand purpose of all His dealings with us is that we may come to know Him. (John 17:3)

Here we see this involves responsive action on the part of the one to whom the promises are made. Sometimes warfare response, sometimes being still and of a good courage. For unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. (Josh 1:6)

The nations of Canaan are "types" of the principalities mentioned in Ephesians 6:12.

1. The victories of Canaan are "types" of the victories promised in Hebrews 4:13.

2. For the gift to be effective, possession had to be taken. For a check to be good, it needs to be cashed. For Christ's redemption to avail, it must be received and relied upon. (Cf. Heb 4:12).

3. Every piece that the sole of your foot shall tread upon, that have I given unto thee.

4. For Christ's resurrection to avail, it must be good. It needs to be received. For Christ's redemption to avail, it must be received and reliance placed upon. For a check to be good, it needs to be cashed. For Christ's redemption to avail, it must be received and relied upon. (Cf. Heb 4:12).

5. The second exhortation is somewhat stronger than the first, and more personal. If the first was more general to deal withself than with others, the second is now more personal.

6. "Ve" = "Now" should be "And..." in Genesis, no "ve"; Exodus, Leviticus, Numbers, yes; (Israel outside the Land). Deuteronomy, none. It is a bridge book.

7. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. (Josh 1:6)

8. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. (Josh 1:7)

9. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein. (Deut 11:18)

10. "Ve" = "Now" should be "And..." in Genesis, no "ve"; Exodus, Leviticus, Numbers, yes; (Israel outside the Land). Deuteronomy, none. It is a bridge book.

11. I will not fail thee, nor forsake thee. Commitment made before entire nation. (Cf 7:24).

12. The book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein. (Deut 11:18; Jer 15:16)
And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

Tribes that wanted to settle east of Jordan, yet would support conquest of the land.

Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD’S servant gave you on this side Jordan toward the sunrising.

These 2 ½ tribes had 136,930 men available (Num 26:7, 18, 34). Only 40,000 men actually crossed the Jordan to fight in battle (Num 32:1-5, 16-19). When the soldiers returned home, they shared the spoils of war with their brothers (Josh 22:6-8).

Their desire was for "a place for cattle" (Num 32:1, 4, 16); their first concern was for making a living, not making a life. They would rather prosper than dwell with their brothers and sisters (Num 32:1-8).

They prayed for him. The best thing we can do for those who lead us is to pray for them daily and ask God to be with them. No Christian warrior succeeds to the glory of God apart from prayer.

"Is prayer your steering wheel or your spare tire?" asked Corrie ten Boom.

Prayer is essential. It is the key to success in life. Without prayer, we will fail. With prayer, we will go. According to what we understand, so will we go. And they answered Joshua, saying, All that thou commandest us we will do.

And Joshua commanded the officers of the people, saying,

Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

They were selected as one of the 12 spies 40 years earlier (Num 13:1-11). They were the ones to lead Israel into the promised land. Joshua commanded them to do a good work for the LORD, and they did.

Warning: manna ceased upon entering the land (Josh 5:12).

The Book of Deuteronomy (Chap. 1:4-6:10) reflects the teachings of Moses (Ex. 7).

Selected as one of the 12 spies 40 years earlier (Num 13:1-11). They were the ones to lead Israel into the promised land. Joshua commanded them to do a good work for the LORD, and they did.

Israel is a chosen nation. They were the ones to lead Israel into the promised land. Joshua commanded them to do a good work for the LORD, and they did.

May 1971
David P. (1971)
Isaac: Gen 24:62;
David: Ps 119;
Obedience is to be complete. "ALL" (Do all that is written therein).

LORD'S servant. Be strong in your faith and trust in Him. He is with you always. Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.


Last chapter of OT: Mal 4:1;
Daniel (9:1):
Ezra (Neh 8:1-13:1):
Lamentations (1-5);Kgs 22:23:
David's role in Solomon (1 Kgs 1:1-4);
Read Deuteronomy seven years, Deut 31:12:19-97;

May 1971
David P. (1971)
Isaac: Gen 24:62;
David: Ps 119;
Obedience is to be complete. "ALL" (Do all that is written therein).

"If you will hear, and do all that I shall speak, then shall your kingdom be established, and you shall build a lasting house."" (2 Sam 7:9-10)
Joshua 2

Rahab shelters the "spies"; Cf. Heb 11:31, James 2:25. (Note that James uses the term "messengers"—not spies. They were two "witnesses" that got Rahab and her family saved; Cf. Rev 11:3ff; Isa 66:19.)

"Harlot": The OT Hebrew word may originally have meant "innkeeper," however, the NT Greek word used in Heb 11:31 and James 2:25 clearly means a prostitute.

Rahab is included in genealogy of Christ (Mt 1:5). Marries Salmon, and begats Boaz as her son(!). It was her son that marries Ruth, in the role of a goel, the kinsman-redeemer, and thus connects Bethlehem to the lineage of David.

(A It was probably the fields of Boaz and Ruth that the angels visit to declare the birth of the Son of David to the shepherds... You cannot understand Revelation 5 unless you understand the Book of Ruth. See "The Romance of Redemption," our audio briefing on Ruth.)

[A not to be confused with Rahab: "pride," "arrogance," the female monster of chaos (Tiamat), closely associated with Leviathan. The curbing of the forces of chaos at the creation is poetically described in terms of God's smiting Rahab (Job 26:12, and more generally Job 9:13; 38:8-11). But this imagery is usually transferred from the creation story to the fall of the human race (Gen 6:1-7) and Rahab (= "the trampled down") and Babylon (Isa 30:7, "Rahab who sits still"); and her dragon-associate becomes a figure of Pharaoh (Exod 7:4).

When Joshua did not pause to seek the mind of God, he failed miserably (Josh 7 & 9); and so will we."

Model of Revelation?

A discouraged army is never victorious.

Be sure (the time is at hand), that you are ready:... (Orac 1:10).

Your most powerful weapon was a sword! (The Word, Cf. Josh 1:8). Their victories and setbacks are instructional lessons in our battles also.

Right then and there, please, not the weapon that you lack in order to win, but the weapon that God has given you in order to win. This is the real purpose of the days of preparation. A remarkable thing about these days of preparation is nothing was said about Israel's enemies nor the weapons that they would need to fight them.

Their victories (and setbacks) are instructive for us in our battles also! Their most powerful weapon was a sword! (The Word, Cf. Josh 1:8)."

The Romance of Redemption: Israel's bride... "And the Beauty of his Love..."

When we mastered the "Joshua" text, it did so with words of communication and theology. We do not read them ever revealed against Joshua's authority. They were not words of commandment, but of explanation only.

[Josh 7:6] and so will we.

When Joshua did not pause to seek the mind of God, he faced misadventure.
Situational Ethics Question

(Several views)

1) She was commended for her faith, not her conduct. (Spiritual maturity is a gradual process. Even John Newton, who composed Amazing Grace, kept slaves for some years after first receiving Christ; etc.) Being saved is the beginning. She was saved by faith, not for being free of sin. How about you?

2) The more complex problem deals with war, undercover assignments, etc. Can a Christian be a spy? Or an undercover detective? Are there occasions in which deception is essential?

Abraham and Isaac resorted to deception (Gen 12:10-20; 20; 26:6-11), as well as David (1 Sam 21:2). Lying is wrong (Prov 12:22; Lev 19:11; Ps 101:7; Jer 9:3-5). [David took five loaves of the Tabernacle shewbread for his men (1 Sam 2) which was prohibited for common use; though it was lawful, they were blameless (Mt 12:3-6).]

It is interesting that Rahab is referred to in the New Testament as a harlot, but never a liar. Her lie is never mentioned; it is "blotted out." Her sin was not overlooked but was forgiven.

6) But she hid them and hid them by laying the stalks of flax upon the roof. Flax was on the roof to dry. She was industrious (Cf. Prov 31:13).

7) And the men pursued after them the way to Jordan unto the fords: and as soon as they were gone out, they shut the gate.

8) And before they were laid down, she came up unto them upon the roof;

9) And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. "I know...": Rahab had faith before their visit. The terror among Israel's enemies was promised (Gen 35:5; Ex 15:15,16; 23:27; Deut 2:25; 11:25). The fact that Jericho is just north of the ruins of Sodom and Gomorrah makes it likely that the King knew of the information of their wickedness.

"And the King of Jericho...": This speaks to the need for hearing the truth. Jericho = Bet Yerah, "House of the Moon God": 5 miles west of Jordan; 7 miles north of Dead Sea. Capital of the Amorites; probably the dominant city of Canaan. (Islam worships the Moon god, see The Sword of Allah for further information.)

3) Shittim: as far as Moses got (Num 25:1). More at 3:1...

2) And it was told the king of Jericho, saying, Behold, there came men of the children of Israel to search out the country.

3) And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4) And the woman took the two men, and hid them, and said, There came men unto me, but I knew not whence they were:

5) And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not.

6) She was hid in the road of the door of the house, and hid them with the door of the house.

7) Rahab was a harlot (Num 12:2; Lev 19:11; Jer 9:3-5).

8) After all, this was war... wrongly says, "House of the Moon God": Jericho = Bet Yerah, "House of the Moon God": 5 miles west of Jordan.

9) She was taken up by faith, not for being free of sin. How about you?

Churc:Why? Being saved is the beginning. Being saved is the beginning. Being saved is the beginning...

2) The more complex problem deals with war, undercover assignments, etc. Can a Christian be a spy? Or an undercover detective? Are there occasions in which deception is essential?

1) She was commended for her faith, not her conduct. (Spiritual maturity is a gradual process. Even John Newton, who composed Amazing Grace, kept slaves for some years after first receiving Christ; etc.) Being saved is the beginning. She was saved by faith, not for being free of sin. How about you?
She believed in the God of Israel, who would give the land to His people. Not a god of one nation or one land, but the God of heaven and earth...an awesome God! She knew; she feared; she received.

Rahab was under condemnation and destined to die: she was a citizen of Canaan (Deut 7:1-3). She was a Gentile, outside the covenant mercies(Eph 2:11-13). If ever a sinner experienced the grace and mercies of God (as in Eph 1:1-10), it was Rahab.

Although surrounded by a culture in opposition to God, she made her choice. Just as you and I must. Although sentenced by a culture in opposition to God, she made her choice: 12

She knew; she feared; she received an awesome God. She knew He was the God of one nation or one land. But the God of heaven and earth.

She believed in the God of Israel, who would give the land to His people. Not a god of one nation or one land, but the God of heaven and earth...an awesome God! She believed on one God, not the polytheism of her culture; she believed in a personal God who could work on behalf of those who trusted in Him.

And the men assured her: Our life for yours, if you will utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. Note that she is single. She will later marry Salmon, a prince of Judah (Ruth 4:18-22; 1 Chr 2:11-12). Salmon's father... It is likely that the shepherd's fields that the angels visit at the birth of Christ were the fields of Ruth and Boaz. Thus, Rahab is mentioned in the family tree of the Messiah! (Mt 1:4-6).

A harlot in the genealogy of Christ? Indeed; all in His line were sinners needing a Savior! We all stand in Rahab's shoes. The conquerors of the land were the hosts of the Most High. (Cf. Ps 78:1-4.)

For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. (Num 11:10.) Sihon and Og: previously defeated east of the Jordan (Nm 21:33).

Whether you are reviewing the wickedness before the flood of Noah (Gen 6:5, 11-12), or Sodom and Gomorrah (Gen 18:20-33), or the attitude of our world today, God's judgment is certain and timely (Luke 17:26-30; Rev 19:11-16). Rahab never questioned the justice of that, as some do today.

The spies must have been amazed at her knowledge of God. So was Abraham when he was asked to go live by the King of Egypt (Cf. Mt 28:18).

"The eyes of the Lord are upon the righteous, and his ears are open to their prayer." (Ps 11:10.) It was Rahab who knew the justice of God, the Amorites were destroyed because... (Cf. 1 Thess 1:10.) When the Lord has determined a people He will have mercy on them. (Rom 9:11-12.) God is no respecter of persons; nor is the Lord of heaven and earth.

And so soon we must do those things, our hearts being disposed to obey and doing them. We must obey the Lord, doing the works of the Lord as for an earthly king, and believe what the Bible says of the King of Israel (1 Sam 2:1-10).

...own self... He is now in heaven above, and in his kingdom. We are now under condemnation and deserving to die; we were a citizen of an awesome God. She knew; she feared; she received an awesome God. She knew He was the God of one nation or one land. But the God of heaven and earth.

She believed in the God of Israel, who would give the land to His people. Not a god of one nation or one land, but the God of heaven and earth...an awesome God! She believed on one God, not the polytheism of her culture; she believed in a personal God who could work on behalf of those who trusted in Him.
Note, also, "deals" were prohibited (Deut 7:2). She was, indeed, saved by grace.

21] And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

1 Chr 16:15-18; Ps 105:8-11; speak of "the lot of your inheritance" (as the Land). In verse 15, the Hebrew term is lb,j, chebel: a cord, a rope, thus, a measured portion, etc. The cord of Rachel may be, thus, more symbolic than is commonly recognized.

This "scarlet line of redemption," in another sense, began with the coats of skins in Genesis 3, to Abel's offering in Genesis 4, and continues all the way to the Throne of God in Revelation 5 as a symbol for the blood of Christ. In the earliest church, this scarlet cord has been taken as a sign of the blood of Christ, and paralleling the Passover lamb.

Note: Rahab and her family were saved by their faith in the God of Israel and not by faith in the rope. Faith in a token of the covenant is religious superstition.

22] And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23] So the two men returned, and passed over, and came to Joshua the son of Nun, and told him all things that befell them:

It is interesting that the divine protection afforded them did not preclude the use of available means at every step. Let us consider the Lord's warning to abide in Christ! We need to heed His warnings and avoid that which would destroy us (1 Cor 9:27; Acts 13:22).

24] And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

It is remarkable that the messengers were able to make promises without knowing the name of Joshua. They were ambassadors with full power to act as the Lord had made us to mean.

20] And according to this business, there we will bring our goods, and sacrifice unto the LORD our God.

Why three days? Is there symbolism here?

21] And they departed; and bound the scarlet line in the window: and they departed, according to your words, so also did they that were sent away.

The convenient location of Rahab's house was probably due to its high vantage point (Acts 17:26). Escaping by a cord down the wall also happened to David (1 Sam 19:12-17; 2 Sam 12:26-27). The only safe place in Jericho was Rahab's house, protected by the scarlet cord. The scarlet cord is symbolic of the blood of Christ, Who is our "city of refuge." Until the high priest dies, we are the sanctuary of the Lord (Num 35:26-28; 1 Sam 18:1).
And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. What next? A step at a time appears to be God's way for those who walk the path of faith. (2 Cor 5:7)

And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. "Begin to magnify..." This is also the spot where Jesus was baptized: at Beth Bara, the "House of Passage" (John 1:28).

And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you. Sanctification essential: "Be ye holy; for I am holy" (1 Pet 1:16; Lev 19:2; 1 Pet 1:17).

Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. "Early in the morning..." Joshua's heart was in his work. (Also 6:12; 7:16; 8:20.) (So, too, Jesus: Mark 1:35; Luke 4:42, et al.)

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And Joshua spake unto the people, and gave them this charge, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. And Joshua spake unto the priests, saying, When ye come to the brink of the waters of Jordan, ye shall stand still in Jordan. "Begin to magnify..." This is also the spot where Jesus was baptized: at Beth Bara, the "House of Passage" (John 1:28).

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12 men, and 12 stones, were to be a memorial of their deliverance. These stones were the 1st of 2 groups of 12 each. (The 2nd by Joshua, v.9).

Previous to being transferred, they lay in the place of death, buried beneath the waters of the Jordan. The ark, a type of Christ, they were lifted out of the riverbed and set up at Gilgal, the place of deliverance. 

[Cf., the pearl of Mt 13:46. Lifted out; thus, our resurrection in Christ.]

Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according to the number of the tribes of the children of Israel:

That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

By means of these stones set up at Gilgal, the coming generations were to know what “the presence of the God of Jacob” ... had accomplished. [Also, a comparison with the deliverance (baptism) at the Red Sea for their parents is made in v.23.]

They were not to allow their intimate involvement in all of this to lessen their reverence for Him and His things. Rather they were to fear Him forever. (So also, we ourselves, as we observe Him work in our lives and ministry...)

And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

The Second Set of Stones

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are thereunto this day.

These are a second group of 12 stones, also representative. They were set in the same place: “where the feet of the priests...stood.” Joshua set these up 62 years after the first, to commemorate the second event, and thus provide an example of the faithfulness of God. When these stones were set up, their purpose was to serve as a reminder of the deliverance just experienced. They were also a symbol of the presence of God, and of the faithfulness of God in providing for the needs of His people. When these stones were set up, they were a visible reminder of the deliverance that had been wrought by God, and of the faithfulness of God in providing for the needs of His people. When these stones were set up, they were a visible reminder of the deliverance that had been wrought by God, and of the faithfulness of God in providing for the needs of His people.
The 10th of Nisan: the 40th anniversary of the preparation of the Passover (Ex 12:3).

20] And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.
21] And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land.
22] For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD did to the Red sea, which he dried up from before us, until we were gone over:
23] That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

Next we will encounter the crossing of the Jordan—at Beth Bara, “The House of Passage,” where John later would also baptize... (John 1:28; Judg 7:24, et al.)

The Parable of Two Seas

There are two seas: both fed by the same river, filled with the same source. One brings forth green fields, fruit bearing trees, and is surrounded by verdant beauty. The other is desert, surrounded by death. Nothing can grow in or near it. One is the Sea of Galilee. The other is the Dead Sea. Both are fed by the Jordan River.

One passes its water on, and is synonymous with life itself. The other receives, but does not pass on its water to others. It is contained in itself. One passes its water on, and is synonymous with the Dead Sea.

There are two seas: both fed by the same source, filled with the same source. But one is the Sea of Galilee. The other is the Dead Sea. Both are fed by the Jordan River.

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Two sets of stones for a memorial; two sacraments in the NT: Baptism and Communion (Koinonia), the Lord’s Supper.

[Other 12 stone allusions: Elijah’s altar, (1 Kings 18:31-32); breastplate of the high priest (Ex 28:29).]

The 10th of Nisan: the 40th anniversary of the preparation of the Passover. And those twelve stones, which they took out of Jordan, set up in Gilgal, may thus be viewed as “living stones” (1 Pet 2:5).
What is the ‘reproach of Egypt’?

The term “reproach” generally means an insult or an injury. In the context of Joshua 5:19, the reproach of Egypt likely refers to the past suffering or the memory of past suffering that the Israelites had experienced during their time in Egypt. This reproach is said to have been rolled away or removed when the Israelites crossed the Jordan River, symbolizing their escape from Egypt and the beginning of a new era in their history. The presence of this reproach解放思想ed, therefore, when the Israelites entered the Promised Land.

Fear of Israel’s Enemies

1 And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the river Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

It would appear the reproach of Egypt was significant enough to spur the Canaanites into considering the Israelites a threat. The fear of the Israelites was not just physical but also spiritual, as the Canaanites were aware of the power of the God who had delivered the Israelites from Egypt. This fear was a result of the Israelites’ military prowess and their reputation for being a people under the protection of a powerful God.

New Generation Circumcised

2 At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

Circumcision was a sign of the covenant between YHWH and His people, a symbol of their dedication to the Lord and their willingness to follow His commandments. The practice of circumcision was renewed, likely to signify a new beginning and to reinforce the covenant. This act was done at the hill of the foreskins, a place that was significant for the Israelites, possibly indicating a symbolic gesture of the new chapter in their history.

A leader is often called upon to take risks. Barabas and Paul “hazarded their lives for the name of our Lord Jesus Christ” (Acts 15:26). Paul would say of Epaphroditus that he risked his life (Phil 2:30) etc. Christian warriors are spoken of as risking their lives. They were willing to face danger and even death to serve their faith and their Lord.

Christian warriors are spoken of as risking their lives. They were willing to face danger and even death to serve their faith and their Lord. This is a testament to their faith and their commitment to their beliefs. Their bravery and willingness to die for their faith is an inspiration to all of us who believe in the power of faith and the importance of standing up for what we believe in.
Saul, the first king, crowned here (1 Sam 11); David was welcomed back after Absalom's rebellion was subdued (2 Sam 19); Samuel included it on his circuit (1 Sam 7:16); included a "school of the prophets" (1 Chr 12:37); included a "tabernacle of meeting" (1 Sam 3:1-5). It was a dwelling place of prophets in northern Israel, about four miles (7 km) from Shiloh and Bethel.

It became a shrine where false worship was involved. Hosea condemned the people for worshipping at Gilgal instead of Jerusalem (Hos 4:15; 9:15; 12:11). Amos echoed his warnings (Amos 4:4; 5:5).

10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

This is "preparing a table before them in the presence of their enemies!" (Ps 23:5) Celebrating Passover right near their enemies was a remarkable declaration of their deliverance from Egypt.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Its cessation was as miraculous as its initiation. [Sounds like dispensationalism...]

Cf. John 6:33, 49, 50, 58... 12:24. Passover reminded them of their redemption from Egypt; manna probably reminded them of their desire to go back to Egypt (Ex 16:33).

For an explanation of the prophetic as well as the commemorative aspects of the various feasts of Moses, see our briefing package, The Feasts of Israel.

1) The NGO of God. He fed His people the bread of heaven, the food of angels (Ps 78:23-25), yet they still lusted for the food of Egypt (Num 11:4-9). It took only a few days to get Israel out of Egypt, but it took 38 years to get Egypt out of Israel... [Abraham did not have to be circumcised in order to be saved. There may have been as much as 25 years between Abraham's first belief in God and his circumcision. In all of those years, Abraham was not separated from God. So us (Rom 4:10-11).]

In like manner, our Christian "circumcision" distinguishes us and separates us from the world (Rom 2:28). By it we are committed to lovingly obey Him who has set us free from the tyranny of sin and Satan (Eph 4:17-20).

2) The Badge of Freedom. Circumcision was prohibited to the Hebrews while they were slaves in Egypt; it was the distinctive mark of the ruling class (Ezek 32:19; Jer 9:25-26). Even so, it was the sign of God's presence and protected the Israelites from the angel of death (Ex 12:37). Today, it also protects believers from the wiles of the devil (1 Pet 5:8). Even in the OT, it was also a matter of the heart (Deut 10:16; 30:6).

Our application is highlighted in Ephesians 2:11-19. Delivered from the bondage of Egypt, for 38 years the people of God were slow to avail themselves of their God-given rights and privileges. [How about us?] For a circumcised Israelite to live... of the very thing his circumcision signified. Even in the OT, it was also a matter of the heart (Deut 10:16; 30:6).

In another context about circumcision (Rom 4:11-12), Paul brings out the connection...Included in the second creation of man (Ps 32:3) were Passover, Passover, Passover, and Passover. Passover was the Passover of Passover. After all, the people of God were delivered from the bondage of Egypt for 38 years. The people of God were delivered from the bondage of Egypt for 38 years.

It is achieved this day, of circumcision...
The Conquest of Jericho

Joshua 6

* * *

The Conquest of Jericho

No conflict, no crown. You are a poor soldier of Christ if you suppose that you can overcome without fighting. The initiative is the Church's: "The gates of hell shall not prevail against it!" (Mt 16:18). It was God that declared war against Satan (Gen 3:15).

1] Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

2] And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, [and] the mighty men of valour.

3] And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

4] And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

5] And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

The phrase "lifted up his eyes," every time used is a prelude to a major milestone. Like a brave sentry, Joshua issues the challenge.

Jesus gave His life for us; He gives His life to us (1 Cor 5:7-8)."If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col 3:1,2).
6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord.

Ark symbolizes the presence of the Lord. (Models Revelation.)

7 And he said unto the people, Pass on, compass the city, and let him that is armed pass on before the ark of the Lord.

Over 2 million people were in the nation; over 600,000 able to bear arms (Num 26). Most scholars speculate that not all participated.

8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

Levites exempt from military duty, yet used here!

9 And the armed men went before the priests that blew with the trumpets, and the rearward came after the ark of the Lord, the priests going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

Cf. Rev 8:8. Is there a parallel? Keep silence? [Imagine the taunts and jeers from the city walls…]

11 So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the Lord, the priests going on, and blowing with the trumpets.

13 And it came to pass, when they made a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

Can you imagine Joshua's Staff Meeting with his generals? The foolishness of God (1 Cor 1:27-29). My ways are not your ways (Isa 55:8). The Lord works in mysterious ways.

7 And there was a sound of the voice of the Lord, when the people heard the sound of the trumpet; and they fell down to the earth.

And this was done six days—so the second day they compassed the city once, and returned into the camp.

8 And the third day they compassed the city three times, and they returned into the camp: neither did they shout, nor caused any sound to be heard.

There are three ways to God's work:

1) Make the best plans we can, and carry them out to the best of our ability;

2) Having carefully laid our plans and determined to carry them through, we may ask God to help us and to prosper us in connection with them;

3) Begin with God; ask Him His plans, and to offer ourselves to Him to carry out His purposes. (Dr. and Mrs. Howard Taylor, Biography of James Hudson Taylor, p. 271)

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

Seven: priests, trumpet, day, times... The seventh day (v.15): Isn't this a violation of the Sabbath? What's going on here? [Or is the Lord of the Sabbath with them? (Mt 12:8; Mk 2:28; Lk 6:5).]

Trumpet: /v, the shofar: to proclaim liberty throughout the land (Lev 25:9). A symbol of victory (Josh 6). Over 2 million people were in the nation; over 600,000 able to bear arms; and Levites exempt from military duty.

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Cf. Rev 8:8. Is there a parallel? Keep silence? [Imagine the taunts and jeers from the city walls…]

6 Keep silence? [Imagine the taunts and jeers from the city walls…]
This was the commandment of God. He made a distinction between the cities in Canaan (where Israel would dwell) and those afar off (Deut 20). The people in the land had plenty of opportunity (over 400 years! Gen 15:16)—as Rahab had (Josh 2:8-13; Cf. 2 Pet 3:9).

God is perpetually at war with sin. Because the Jews didn’t fully obey this commandment in later years, it led to national defilement and divine chastening (Ps 106:34-48). The Book of Judges would not be in the Bible if Israel had remained faithful (Judg 2:11-13).

But Joshua had said unto the two men that had spied out the country, Go into the harlot’s house, and bring out thence the woman, and all that she hath, as ye were unto her. The very ones who had risked their lives reap the reward of their labor. (Cf. Acts 15:25, 26).

And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

Rahab was removed, just as Lot out of Sodom (Gen 19) was the prerequisite to destroying the city; Israelites at Passover in Egypt.

"Outside the camp": (initially; as Num 5:1-4; 12:14; Deut 23:9-14). The firstfruits were the Lord’s. (Subsequent battles were fair game.)

And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

Our God is a consuming fire (Deut 4:24; Heb 12:29). Fire speaks of judgment. Jericho is a picture of the judgment of the Lord.

The Lord shall come into the city, and all that is therein, shall be consumed with the fire: only the silver, and the gold, and the vessels of brass and of iron, shall be brought into the house of the Lord.

And the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. And old and young, and sheep, and ass, with the edge of the sword.

And Joshua spake unto the people, saying, Ye have seen today how the Lord your God hath given the land to you: and shall your eyes be heavy with iniquity unto destroy it? for ye shall not be able to bear the iniquity of this people; lest ye consume the land.

But the land which your feet have passed over shall be a witness against you, and shall rise up against your name to condemn you.

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But the land which your feet have passed over shall be a witness against you, and shall rise up against your name to condemn you.
all debts were forgiven; all slaves went free; land returned to its original owners (Lev 25, 27; Num 36:4).

It was the "time of the restitution of all things"—a phrase Peter associated with the Second Coming (Acts 3:21).

Unfortunately, there is little evidence that this was observed. It appears to have been abandoned after the exile in Babylon. The Jubilee Year strangely begins on Yom Kippur, not Rosh Hashana. Many believe that the Jubilee will prove prophetically significant.

[E.W. Bullinger reckons the Nativity (2 B.C.?) as at the 29th Jubilee. That would make the 70th Jubilee 41 Jubilees years later, (2009 - 2, or 2007)?]

Scripture prohibits date setting for the Rapture of the Church. While other events will be precisely predicted to the day, we can imagine... even to this day. And yet another Yeshua is about to dispossess the Planet Earth of its usurpers, by sending ahead two witnesses, and climaxing with 7 trumpet judgments...

"We are committed to the pulling down of strongholds" (2 Cor 10:4).

Today we see the Jericho of sin. The Jericho of materialism. The Jericho of paganism. Which Jericho are you facing?

2 Chr 7:14: Leviticus 25 describes Sabbath for the land. The reason for the Babylonian captivity is due to the fact that they ignored God's command. 2 Cor 10:4: "We are committed to the pulling down of strongholds."

"Every prophet, and every vision, is from the Lord our God."

[For more background on Islam and Allah as the moon god, see our briefing package, The Sword of Allah.]

27: So the Lord was with Joshua: and his fame was noised throughout all the land of the Canaanites; (Deut 33:27.)

Joshua 7

Defeat in the Land of Victory

Victory is often followed by shameful defeat. (When we are often the most vulnerable!)

1] But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

"But": an adversative connective. A warning signal for the discerning reader.

"accursed thing": 

1) a thing devoted, thing dedicated, ban, devotion;
2) a net, thing perforated;
3) have been utterly destroyed, (appointed to) utter destruction


In the days of wicked King Ahab, Hiel the Bethelite rebuilt Jericho—and it cost him the lives of both his eldest and youngest sons (1 Kgs 16:34). In addition to the jubilee for man (based on a week of days), there was the jubilee for the land of Israel, which was to be every 49th year. This was a year of rest and renewal for the land, because after seven sabbaths of years (49 years), the following year was the jubilee year.

The jubilee year was observed by a remission of debts and a release of land. It was a time of restoration and forgiveness. The jubilee year was associated with the Second Coming of all things—a phrase Peter used to describe the restoration of all things.

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2 Chr 7:14: Leviticus 25 describes sabbath for the land. The reason for the Babylonian captivity is due to the fact that they ignored God's command.
Joshua has learned a key lesson from Moses: all for God's glory.

He often fails after a great victory. We usually fail spiritually in our "longest" suit—or strongest strength! Cf. Peter's profession (Mt 16:13-17) with his subsequent failure (Mt 16:21-23). And who would be the least likely to deny our Lord—the boldest of them all! (Avenue of Pride.)

Joshua frantically cried to God for help. He burned his clothes, fell to the earth, and laid his face on the ground to pray (Deut 11:22, 23). He humbled himself by bowing before the ark of the Lord, even the leader?... weren't they circumcised?... established commemorative stones?... celebrated Passover?... Deut 11:22, 23. Dust as expression of remorse, etc.: 1 Sam 4:21; Job 2:12, et al. The time to humble oneself is before the battle, not after.

What is your plan?

Have you ever had your plans dashed to pieces?

How could there be defeat? Didn't they have God's promises?... the ark?... the leader?... weren't they circumcised?... established commemorative stones?... celebrated Passover?... Deut 11:22, 23. Dust as expression of remorse, etc.: 1 Sam 4:21; Job 2:12, et al.

Who is to blame?

Unbelief is always content to settle for something less than God's best. That's why the Epistle to the Hebrews in the Bible: an urging for us to enter into the fulness of our inheritance in Christ (Heb 6:1).

Whoops.

So there are more people to blame than the people about those thousands and thousands and thousands.

No written record that Joshua followed this command in respect to Ai, the Lord's city. He acted wisely, not out of ignorance of information or misinformation. He made sure his people had the full information.

Where's your plan?

Joshua had express instructions. "He shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at His word shall they go out and at His word shall they come in" (Num 27:18-21). No written record that Joshua followed this command in respect to Ai.

Staff officers making line decisions...

Fear makes the enemy appear greater than he really is. Pride makes him appear less than he is (Josh 8:25).

Cf. Peter's "counsel" in Matthew 16:21, 22, 23.

Appeal less than he is. At this time 12,000 total population. 8:25.

One makes the appearance greater than he really is. Pride makes him appear less than he is.

Staff officers making decisions...

... and yet the people in Joshua's area are few... and yet the people are few... and yet the people are few... and yet the people are few... and yet the people are few.

The valley of dry bones... 1:700 ft above sea level.

Av. 15 miles from elevation above 1,700 ft above sea level.

The name feels dry.

And you made all the people... and yet the people are few... and yet the people are few... and yet the people are few.

Beethoven's "House of Variations"... 49.8-12.17. Our focus on 1:21, 22.

[Av. 15 miles from elevation about 1,700 ft above sea level. 49.8-12.17. Our focus on 1:21, 22.]
And it shall be, (that) he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

The royal tribe. [Disgraced in Gen 38; however, Caleb also of Judah (Num 13:6); led camp in order of march (Num 10:14); largest portion of Canaan (Deut 34:2).]

And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

"The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33).

Urim and Thummim means lights or perfections (Deut 33:8, 10, possibly used, yet not stated which measure used to "take" tribe.)

Jer 16:7; Ps 10:6-13—probably reflect Achan's thoughts.

And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done:

When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

Their defeat had robbed God of glory. For this they had to repent.

Joshua's concern if for the Name of YHWH. He learned this lesson from Moses (Ex 32:11-13; Num 14:14). The second death is the separation of one soul from God.

To suffer defeat was bad. To be deprived of His presence was worse.

[There is no place in God's kingdom for a schismatic.] On "private" sins, see the one body of Christ (1 Cor 1:12; 11). Also, a little leaven leaveneth a whole lump (1 Cor 5:6).

Who hath sinned? [Corporate responsibility!] If Joshua had gone to the Lord before the battle, this would have been revealed to him.

One man's sin can damage many. Abraham's disobedience in Egypt almost cost him his wife (Gen 12:10-20); David's disobedience in an unauthorized census led to the death of 70,000 (3 Sam 24); Jonah almost sank a ship (Jonah 1); et al.

Also, a little leaven leaveneth a whole lump (1 Cor 5:6).

Our "private" sins affect the entire Body of Christ (1 Cor 12:12)."
Punishment by stoning: Cf. Joshua 10. Also, Rev 16:21 (these will make an impression!).

26 And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor unto this day.

Cf. Isa 65:10; Hos 2:14-15: Valley of Hope, a symbol of promise; vs. The Time of Jacob's Achor ("Trouble").

Lessons

* "What did you learn from that experience?" — Henry Ford: "A mistake is an opportunity to begin again, more intelligently."

Failure at Ai due to: 1) Self-confidence — The supposition that Israel conquered Jericho. (Israel had not! God had!) 2) Neglect of prayer — Joshua did not go back to Gilgal (for guidance). 3) Disobedience — Corporate responsibility.

God teaches His people lessons in holiness and humility through defeat and discipline. In the next chapter we will see that God is able to give His people victory in the very place of defeat.

Joshua 8

* * *

Turning Defeat into Victory

1 And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

"Fear not." That's great news! There is a remedy for sin. It is called an altar. God provided for our sin — even before Adam... "There are repentance wounds. There is a remedy for sin. It is called an altar."

2 And Joshua sent messengers, and they ran unto the tent; and, behold, [it was] hid in his tent, and the silver under it.

All sins will be found out.

3 So Joshua sent messengers, and they ran unto the tent; and, behold, [it was] hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

22 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

23 And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

God is serious about His instructions. He spelled them out some... and demanded obedience with stones, andburning with fire after they had stoned them with stones. 22 And Joshua commanded the people, saying, - "Covenant is driven (Col 3:5). He was driving God. Do we (Matt 3:10)?"

We are driven by the words of God... and then we move. See, that's how we drive. And if we don't move, God will drive us. 22 Joshua set messengers, and they ran into the camp and burned the camp.

Covenants are driven (Col 3:5). He was driving God. Do we (Matt 3:10)?
Joshua therefore sent them forth: and they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people.

Joshua lodged with his army at Ramah that night.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.

13 And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai: for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way; and the people that were in the valley were that hardened the heart to come and fight.

The spear is an offensive weapon.

Cf. Rephidim, where Aaron and Hur hold up Moses' hands (Ex 17:12-13).

Joshua's training ground!

21 And Joshua came near unto the city, and stood before it,=all the people of war that were with him, and liers in wait behind him.

The Lord is with you, ye mighty men of valour.”

This is Chapter 7.

They are more numerous than the Israelites.

22 And Joshua said unto the Lord God of Israel, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 8.

23 And Joshua went up, and all the people of war that were with him, unto Ai.

The Lord is with you, ye mighty men of valour.”

This is Chapter 9.

24 And when they came unto the city, they fell a shouting in unto the city, and took it: and they hasted and set the city on fire, according to the commandment of the Lord. And so did Joshua.

The Lord is with you, ye mighty men of valour.”

This is Chapter 10.

25 And all the people that were in Ai were taken alive, even until they were consumed: only Rahab the prostitute, that dwelt in the gate, did Joshua save alive; and her father’s house, and all that she had: and Joshua gave her a wife for Joshua’s sonachtsar. And there was none among the children of Israel that went up with Joshua to Ai for the battle, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 11.

26 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 12.

27 Do all this day that ye have done, only save alive Rahab the daughter of Hara, and all that is in her house, and all the men that are with her in the gate, and ye shall not utter the thing of her in this place.And they answered Joshua, and said, He shall live. And he put out half his hand, and lifted him up on a brazen altar.

The Lord is with you, ye mighty men of valour.”

This is Chapter 13.

28 And Joshua said unto him, But say thou unto Rahab, The Lord shall return the love that thou hast done unto him, when thou shouldest show mercy to the house of Jericho: \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 14.

29 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 15.

30 And Joshua said unto the Israelites, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 16.

31 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 17.

32 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 18.

33 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 19.

34 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 20.

35 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 21.

36 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 22.

37 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 23.

38 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 24.

39 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 25.

40 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 26.

41 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 27.

42 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 28.

43 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 29.

44 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 30.

45 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 31.

46 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 32.

47 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 33.

48 Save for these women, and all the little ones, which were in the breasts, and great men, it being a day of battle. And Joshua said unto them, \\

The Lord is with you, ye mighty men of valour.”

This is Chapter 34.
In the valley: North Mt. Ebal (3,077 ft above sea level); South Mt. Gerizim (2,895 ft a.s.l.) They form an amphitheatre: 500 yards apart at the bottom; 1 ½ miles at the top. Both mean barren.

Altar is at the site of the curses, not the blessings... (altar is made to deal with the curse.)

31] As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up [any] iron: and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

Predicted by Moses (Deut 27-30).

3X: unhewn stones (Ex 20:35; Deut 27:5; Josh 8:31). God's workmanship not to be polluted by man's additions. Also, a denial of humanism!

Peace offerings: shared; communion; (koinonia).

Knowledge demands action. (Deut 11:26-28)

32] And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.


33] And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord, [to] the east side of the Jordan before the priests that bare the ark of the covenant of the Lord; and therebeth they stood, in the midst of the congregation.


34] And all Israel were assembled upon the stones of the Jordan, as well as the priests in front of them, in the presence of the children of Israel. Peace offerings required beforehand.

In the presence of the children of Israel.

As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the Lord's commandments. Peace offerings are their reward.

The king of Ai they took alive, and brought him to Joshua. 24] And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25] And [so] it was, [that] all that fell that day, both of men and women, [were] twelve thousand, [even] all the men of Ai.

26] For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27] Only the cattle and the spoil of that city Israel took for a prey unto themselves, according to the word of the Lord which he commanded Joshua.

28] And Joshua burnt Ai, and made it an heap for ever, [even] a desolation unto this day.

29] And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, [that remaineth] unto this day.

30] Then Joshua built an altar unto the Lord God of Israel in mount Ebal,

Shechem

31] Where Jacob dwelt a while, and where Jesus met the Samaritan woman.

21] And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22] And the other issued out of the city against them; so that they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

23] And Joshua burnt Ai, and made it an heap for ever, [even] a desolation unto this day.

34:5) And gave communion to the children of Israel. Peace offerings required beforehand.

Since the men actually had to fight, they had earned their reward. (The laws concerning spoils: Num 31:9-54).

Too bad Achan hadn't waited...
Joshua 9

Honor Amidst Deception

Prelude to the battle of Chapter 10.

Mistakes: a dentist's is pulled out; a lawyer's is imprisoned; a teacher's is failed; a printer's is corrected; a pharmacist's is buried; a postman's is forwarded; an electrician's can be shocking.

Only those who do nothing make no mistakes.

However, in Joshua's case, doing nothing was his mistake.

Background: Destroy utterly; make no covenant (Deut 7:1-11; 20:10-20).

1 And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;

2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

1) And he came to pass, when all the kings, which were on this side Jordan, heard of all the righteous acts which the Lord had done for Israel.

An Alliance Is Formed

Psalm 2; (83).

3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

Analogous to Rahab. (She had heard and took action to separate herself from her people.)

35 There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

Have you read God's Word to your family?

It is interesting that some groups who are drawn to put themselves "under the law" rarely include the curses with the blessings. We are not under the Law, see Galatians.

And afterward he read all the words of the law, the blessings and cursings.

4) And he showed his ways in all the acts of his law, in all the words of the law, the blessings and cursings.

The law is not read until there was an altar (first mention in Joshua). There must be a remedy provided for your failure to keep the law! Notice that the altar is at Mt. Ebal, not Gerizim.

This is all at Shechem—Genesis country. This will later become the capital of the Samaritans (Cf. John 4). The well was between Mt. Ebal and Mt. Gerizim. Mt. Ebal, the curses of the law; Mt. Gerizim, the humanism of works. He rather pointed to neither—but to Himself.

Ark not mentioned in Joshua now that the law has been ratified. Sojourner (Lev 19:34).

Ark not mentioned in Joshua now that the law has been ratified.

An unfortunate omission of works. He neither pointed to neither—but to Himself. Humanism of works. He neither pointed to neither— Paul to Himself.

And all that is written in the book of the law.

This is all at Shechem—Genesis country. This will later become the capital of the Samaritans (Cf. John 4). The well was between Mt. Ebal and Mt. Gerizim. Mt. Ebal, the curses of the law; Mt. Gerizim, the humanism of works. He rather pointed to neither—but to Himself.

The law is not read until there was an altar (first mention in Joshua). There must be a remedy provided for your failure to keep the law! Notice that the altar is at Mt. Ebal, not Gerizim.

In the set of Joshua, The Twelve Tribes of Israel]

For a complete study of the Twelve Tribes do review the second volume of [Cf. Deut 32:44]
Wherefore our elders and all the inhabitants of our country spake to us, saying,

Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

And these bottles of wine, which we filled, were new; and behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

A story, but without credentials. Notice that they were clever enough not to mention Jericho or Ai, which were local and might have spoiled their ruse.

When we hear some supposedly learned man talk about the fossil remains of prehistoric creatures, confidently affirming them to be millions of years old, I wonder if we might not compare such tales with the mouldy bread of the Gibeonites?

And the men took of their victuals, and asked not counsel at the mouth of the Lord.

Big mistake. We make it all the time, too (James 1:5). He that believeth shall not make haste: Isa 28:16. (Put that on your bathroom mirror!) They relied on the "scientific method" and examined the "facts." Very logical and convincing, but it was all wrong (Prov 3:5,6). Moses had warned them (Ex 34:12).

And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

You have to give them credit for escaped with their lives. (Cf. Luke 16:8) Better to know your strength before the battle: Luke 14:31-32. Joshua and the princes had sworn in the name of the Lord (v.18); it could not be broken. They had sworn to their own hurt (Ps 15:4; Ecc 5:1-7). Oaths are binding (Lev 19:12; Num 30). Real issue is the sanctity of God's name.

And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

This was an independent move on their part to save their lives, and that would later throw their allies into confusion.

And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

Who are ye? and from whence come ye? And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt,

And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.
24] And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25] And now, behold, we [are] in thine hand: as it seemeth good and right unto thee to do unto us, do.

26] And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27] And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

Deut 20:10, 11. God was pleased with this result: He gives them a dramatic victory on their behalf in Chapter 10. Also, ... David honored his oath to Jonathan in this connection, exempting Mephibosheth, Saul's grandson, from justavengement (v.7).

No evidence in Scripture that their descendants caused problems. On the contrary, their faithfulness is testified to: the Nethinim (“devoted persons”) were their descendants and had a place of honor in the service of the temple centuries later (1 Chr 9:2; Ezra 2:43-58; 8:20; Neh 7:60).

Rahab and Gibeonites somewhat parallel:

dubious character
had heard and believed
left the kingdom of God’s enemies
proved their loyalty.

Gibeonite’s service led to a place of religious privilege. Gibeon was one of the cities given to the line of Aaron. 400 years later, the Tabernacle would be there. Of David’s mighty men, one was a list of the Gibeonites. In the days of Nehemiah, Gibeonites were among those who helped build the walls of Jerusalem.

Even though their oath was made under deception, God expected them to keep it. If God will not tolerate the breaking of an oath made in His name, how much more will He never break His own oath and covenant made to us on the basis of the shed blood and infinite value of Jesus Christ! Heb 6:13-20.

Some lies are found out quickly. [Others are taught in schools as “truth.”]

17] And the children of Israel journeyed, and came unto their cities on the third day. Now their cities [were] Gibeon, and Chephirah, and Beeroth, and Kirjathjearim.

[Israel suffered no injury. When the land was divided, they were not short: Josh 18:25-28; 15:2.]

18] And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes.

19] But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.

Issue is not the premise of the deal, it’s the person upon whom it is sworn, the Lord God of Israel!

20] This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

Now the commandment [is] this; [A man that] sweareth in the name of the Lord shall do it.

21] And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We [are] very far from you; when ye dwell among us?

23] Now therefore ye [are] cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

The curse of Canaan: Gen 9:25. (Hivites were Canaanites.) Here we see a partial fulfillment.

22] And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25] And now, behold, we [are] in thine hand: as it seemeth good and right unto thee to do unto us, do.

26] And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27] And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.
So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor.

And the Lord said unto Joshua, Fear them not: for I have delivered them into thy hand; there shall not a man of them stand before thee.

God must have laughed. Cf. Psalm 2:1-4. Instead of having to defeat these five city-states one by one, they would now conquer them all at one time!

The victory was already the Lord's. No mistake is final for the dedicated Christian.

Joshua therefore came unto them suddenly, and went up from Gilgal all night. An all-night march for the advantage of surprise.

And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah.

Known as the Battle of Bethhoron.

And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: more which died with hailstones than they whom the children of Israel slew with the sword.


Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

"Be thou silent."

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

Really? (Also, Hab 3:11) Is God a prisoner of His own creation? Nothing is too hard for Him (Jer 32:17, 27); He commandeth the sun and it riseth not (Job 9:7, 11); He must have laughed. Cf. Ps 2:4.

How much more can we rely on His "YHWH is Savior" and His word?

The Gibeonites reasoned in Joshua's (Jesus') name, and his word.

And now they are now all at war with their former allies.

The Gibeonites were now at war with their former allies...

The Gibeonites reasoned in Joshua's name, and his word. They could hardly let the capitulation of the Gibeonites rest; it would set a disastrous precedent.

So Joshua ascended from Gilgal, and all the people of war with him, and all the mighty men of valor. They could hardly let the capitulation of the Gibeonites rest; it would set a disastrous precedent.

The Gibeonites reasoned in Joshua's name, and his word. They could hardly let the capitulation of the Gibeonites rest; it would set a disastrous precedent.

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The Gibeonites reasoned in Joshua's (Jesus') name, and his word. They could hardly let the capitulation of the Gibeonites rest; it would set a disastrous precedent.

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The Gibeonites reasoned in Joshua's name, and his word. They could hardly let the capitulation of the Gibeonites rest; it would set a disastrous precedent.
Joshua’s enemies were on all sides. Consequently, he did not walk by sight, but by faith. Hence all the nations of Canaan were subdued, and the Lord gave them into the hand of Joshua and the children of Israel. The Lord had told Joshua:  

And the Lord said unto Joshua, Fear not, neither be thou dismayed: for thou art not as they that are with thee, because now the land is given into thy hand; for the Lord is with thee. ...(Josh 1:9)

Conclusion of the Southern Conquest

Just as in the battle of Jericho, where the walls fell down without the use of weapons, the nations of Canaan were defeated by the might of Joshua and his army. The enemy was broken and scattered, and the Lord was with them. This was a victory of faith, not of strength. The Lord had promised:  

The Lord sent lions among them; and they were destroyed by the lions, even more than by the children of Israel. ...And they fell by the edge of the sword, and by fire and by smoke, unto this day. (Josh 23:13, 14)

And so it was. The battle was won, the land was subdued, and the Lord was with them. The Israelites had conquered, and the Lord had given them the land. The victory was complete, and the Lord was praised.

14 And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, 

20 But pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

21 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that there was none left that breathed:... (Josh 10:29-32)

22 And Joshua said, Open the mouth of the cave, and bring out those five kings unto me out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of those kings:

25 And Joshua said unto them, Have you understood all that the Lord your God hath commanded you? You shall not turn aside nor right nor left. But you shall follow the Lord your God according to all the commandments of Moses your servant. You shall neither turn aside to the right nor to the left.

26 And they bound them with bonds, and put them in houses, and laid great stones upon the mouth of the cave, which is to this day. (Josh 10:28-32)

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the stones whereon they had been hid, and cast them into the cave whereof they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof did he utterly destroy, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 Then Joshua turned and marched all the plain of the valley of Megiddo, even unto the plains of Jericho.
And Joshua smote them from Kadeshbarnea even unto Gaza, and all the country of Goshen, even unto Gibeon. Here we are at the site of the failure of faith 40 years earlier...

And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Lessons to be learned:
1) Walk by faith not by sight.
2) Be cautious about alliances.
3) God can take our blunders and turn them into victories (1 John 5:4).

The Long Day of Joshua

The sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [Is] not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: and the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

And he took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he utterly destroyed that day, according to all that he had done to Lachish.

And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he let none remain, but utterly destroyed it, according to all that he had done to Eglon.

And Joshua returned, and all Israel with him, to Debir; and they fought against it:

And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.

In contrast to Saul, years later, sparing Agag and the best of the sheep, etc. (1 Sam 15).

Comet "Swift-Tuttle" passes near the Earth about every 130 years, each time a little closer. It is unusually large and travels at 125,000 miles per hour. On January 23, 1982, an asteroid almost a third of a mile in diameter passed within 2.5 million miles of the Earth without being observed. It was discovered a month later. [Discover, May 1984, p. 32.]


A famous example was the asteroid that hit the Tunguska region in central Siberia in June 30, 1908, devastating more than 2,000 square kilometers of forest. The Tunguska region is so remote, it wasn't explored until 1977 years later. [Discover, June 30, 1984, p. 32.]

Asteroid Threads

On March 22, 1999, a close near-miss ("1999 FC") was discovered at a distance just under 2 million miles of the Earth. The asteroid measured about 30 feet in diameter. [L'Express, 17 March 1999, p. 4.]

On January 17, 1984, an asteroid a bit more than 1 mile in diameter passed within 2.5 million miles of the Earth. [Discover, May 1984, p. 32.]

On March 22, 1992, a close near-miss ("1992 FC") was observed at a distance just under 2.5 million miles. [L'Express, 17 March 1992, p. 4.]

Asteroid Craters

The map below shows some of the most notable craters that are still detectable despite erosion and other surface changes. [Astronomy, Oct 1995, p. 38.]

The Earth's atmosphere protects us from the smaller asteroids. However, if they are larger than 50 meters (half the size of a football field), they pack about 10 megatons of energy. [David Morrison, "Target: Earth," Astronomy, Oct 1995, p. 38.]

The Earth accumulates about 100 tons of extraterrestrial material every year under a constant rain of interplanetary debris. Most meteoroids enter the atmosphere and burn up unnoticed. Some survive the Earth's atmosphere and land on Earth as meteorites. [Astronomy, Oct 1995, p. 38.]
The Worship of the Ancients?

vs. our own space-age sophistication: planets are interesting but not consequential! While in ancient history, they were terrified of the planets. They studied them, worshipped them...

[Recent Galileo probe of Jupiter: a few minutes of data and they have to rethink all that they though they knew...]

Why ancient interest? (movements, eclipses, zodiacs, sundials, sun caves, obelisks, sun-temples, planet temples, astrologies, etc.)

2. Calendar Background

Ancient Calendars: reforms after 701 B.C. Chaldeans, Egyptians, Hebrews, Greeks, Phoenicians, Chinese, Mayan, Hindus, Carthaginians, Etruscans, Teutons,...

All their calendars are built on a 360-day calendar (most with twelve 30-day months). However, all change in 701 B.C. The Romans add five days (like we use today). King Hezekiah adds a month to the Jewish cycle every few years (3rd, 6th, 8th, 11th, 14th, 17th, and 19th year). Why did he have to change the calendar?

Mars “Myths”:

“Mars” = Romans
“Indra” = Indian folklore
“Tyr” = Teutonic; genitive form: Tiewes, Tiewes-daeg = Tuesday. Tiewes is derived from the Sanskrit word devas, from which Romans derived their word deus or deity.

[Britannica, v.22, p.652]

Sun-daeg
Moon-daeg
Tiewes-daeg (Mars’ day)
Odens-daeg (Mercury’s day)
Thors-daeg (Jupiter’s day)
Freyia-daeg (Venus’day)
Saturn’s day.

First Roman month: Martius’-- “March”;

Aprilla Venus
Maius Mercury
Juno Jupiter

(Calendar reorganized in 364 B.C. to change March to January 1.)

Medieval Calendars:

- England: March = 1st month of legal year until 1752.
- Anglo-Saxons describe March as Lencen-monath, “lengthened month”; re: “lent.”
- Scotland: January replaced March as 1st, 1599 A.D.
- France: January became March in 1564 by Charles IX.

[Half of the near pass-bys were on October 25th.]

Many ancient people (Celts, Druids...) used October 31 as year-end: Eve of Samhain; related to the worship of Baal (Mars) and Ashtoreth (Venus).

[May have dated from Tower of Babel catastrophe, 1930 B.C.]

Mars worshipped as Baal, Bel; as a Calf, even today in India...

Mars = “God of War”; “Martial Arts,” etc.
Phaethon Story

Phaethon, in Greek mythology, was son of Helios, the sun-god and nymph Clymene (Greek phaethon = "Shining", "Radiant"). He persuaded his father to let him drive the chariot of the sun. Zeus was afraid of what Phaethon might do so he put his son under his care. Phaethon was allowed to drive the chariot for one day, but he asked to drive it for two. Zeus was forced to agree. Phaethon drove the chariot too fast and too far, and the sun's heat melted the Earth's waters. The gods feared for the Earth, and Zeus decided to save it. He killed Phaethon with a thunderbolt. He fell to the Earth at the mouth of Eridanus, a river in northern Europe.

In New Zealand, the Maori story of Maui is almost identical. Similar legends among American Indians, the Phoenix bird of Egypt, the dragon stories of China, Japanese lore, etc.

SUMMARY OF CATASTROPHES

<table>
<thead>
<tr>
<th>Event</th>
<th>Date</th>
<th>Location</th>
<th>Description</th>
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<tbody>
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<tr>
<td>Tower of Babel</td>
<td>Oct 1930</td>
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<td>Sodom &amp; Gomorrah</td>
<td>Mar 1877</td>
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<td>Job Plagues</td>
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<td>Joshua</td>
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<td>Solomon's Coronation</td>
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<td>Exile of Israel</td>
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<tr>
<td>Return of Israel</td>
<td>Oct 2146</td>
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Other Catastrophe Research

- Velikovsky Hypothesis' ("Worlds in Collision," 1950):
  - 360 degrees in a circle?
  - 360 calendars surrounding the Earth in ancient Africa?
  - 360 gods in the mythology of Greek Orpheus?
  - 360 lands in the ancient Earth?

- Second King of Rome, Numa Pompilius:
  - Original calendar = 360 days per year.
  - Reorganizes calendar after 701 B.C., adding 5 days.
  - Hezekiah, Numa's contemporary, adds a month 7 times every 19 years:
    - On the 3, 6, 9, 12, 15, 18, 21st year.

- Hypothesis: Rome founded around 756 B.C. (just after the "Peleg" event). Rome founded by Romulus down 750 B.C. (just after the "Sodom & Gomorrah" event).
Passes behind Earth; Mars gains energy; Earth loses energy. Eventually stabilizes, last near pass-by appears to have been in 701 B.C., and by then the Earth’s orbit has lengthened five days’ worth and that is why all the calendars had to be adjusted to the lunar calendar.

Effects of near pass-by:
- Crustal tides (2-3" = moon); 85 ft @ 70,000 miles
- Ancient cities (Troy et al) rebuilt from their own rubble 7X–50X times
- Field Reversals
- Meteors (particle burns up leaves iron material)
- Bolides (explodes when enters earth’s atmosphere)
- Earth “turned upside down”
- Isa 24:1 “removed exceedingly” Isa 24:19 “reeled like a drunkard”
- Polar relocation of 300 miles; Jerusalem latitude -5°. [Might explain Kaufman’s dilemma about the Temple orientation.]

4. The Long Day of Joshua

1/3 of a million men meet at Bethhoron.
Mars on a fly-by at about 70,000 miles. (It) probably on a pass over the North Pole (50x the size of the moon).

Bolides and Meteor Iwo - three hours ahead, arriving at about 30,000 miles per hour.
Day lengthened 2 - 4 hours; precessional change;
Mars on a fly-by at about 7,000 miles. (It) probably on a pass over the 1/3 of a million men meet at Bethhoron.

References: Judg 5:20; Hab 3:5-13; Isa 37:36-31:9; 10:26-12:21; Psa 46.

4. The Long Day of Joshua

References: Judg 5:20; Hab 3:5-13; Isa 37:36-31:9; 10:26-12:21; Psa 46.

3. Orbital Resonance Model

References: Judg 5:20; Hab 3:5-13; Isa 37:36-31:9; 10:26-12:21; Psa 46.

Donald W. Patten, Ronald R. Hatch, Loren C. Steinhauer,
Long Day of Joshua and Six Other Catastrophes;
(Out of print, yet now superceded by Catastrophism and the Old Testament also by Donald Patten see Bibliography.)

[Ronald R. Hatch:  Applied Physics Laboratory; programmer, Navy Navigational Satellite System Senior Engineer, Space Division, Boeing Company; Software Supervisor, Magnavox Research Laboratories]

[Loren C. Steinhauer:  Taught orbital mechanics at Harvard, MIT; mathematician at Mathematical Sciences Northwest]

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4. The Long Day of Joshua

References: Judg 5:20; Hab 3:5-13; Isa 37:36-31:9; 10:26-12:21; Psa 46.
Joshua's strategy was to cut across the land to divide it, then conquer the southern cities, and then the northern cities.

Northern Campaign

And it came to pass, when Jabin king of Hazor had heard [those things], that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph.

Jabin = title? (Judges 4:2).

And to the kings that [were] on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,

Chinneroth (Kinneret) = “harp”; early name of the Sea of Galilee; also known as the Sea of Tiberias.

And to the Canaanite on the east and on the west, and [to] the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and [to] the Hivite under Hermon in the land of Mizpeh.

And in [to] the Canaanite on the east and on the west, and [to] the Amorite, and [the] Canaanite, and the Jebusite, and in the valley.

4 But they went out, they and all their hosts with them, very much people, even as the sand that [is] upon the sea shore in multitude, with horses and chariots very many.

"Sand as seashore": Gen 22:17; 32:12 (vs. "stars": 15:5; 26:4; Dan 12:3).

Horses, chariots: (1st mention in Joshua). Prohibited (Deut 17:16; Ps 20:7); No mention: Gen 24:35; 32:10, 11; Josh 17:16; 20:7; Num 22:32; 26:64; Deut 4:43.

In vain for safety: Prov 21:31.

5. Denouement: Gulliver's Testimony on Laputa

Galileo: 1610
Discovers the 4 Moons of Jupiter; Saturn's Rings.

Sir William Herschel:
1781  Uranus
1787  2 Moons of Uranus
1789  2 more moons of Saturn

Laverrier: 1846   Neptune, 1 moon
Asaph Hall (New telescope of US Naval Observatory):
1877  2 Moons of Mars: world in shock
Phobos
Phobos has only 3% albedo, darkest object in solar system; 1/100 width of moon (8 miles dia.); Rotates 7h39m; appears to rise in W:
Deimos
Deimos, Phobos = "Panic," "fear," in Greek!
(30h18m) appears almost synchronous: 24h37m; unique in solar system; Deimos, Phobos = "Panic," "fear," in Greek!

6. Jonathan Swift (1667 - 1745)

Syrena: Dawn, Phoebus = "Pent," "Sun," in Greek!
Damasus (300th bm): signature indications: 2478. Turned in solar of moon (8 miles dia.): Kaspar 73 years older than W: unique of moon (8 miles dia.): Kaspar 73 years older than W: unique
Phoebus has only 3% albedo, darkest object in solar system; 1/100 width of moon (8 miles dia.): Kaspar 73 years older than W: unique

7. Natural or Supernatural?

Other observations: Revelation: 20:10. Hailstones? (punishing the earth for blasphemy, Revelation: 20:10)?
Destruction on behalf of His People?
Predictions of Romans 8:19: How certain prediction, only Israel, enemies.

"Sand as seashore": Gen 22:17; 32:12 (vs. "stars": 15:5; 26:4; Dan 12:3).

Horses, chariots: (1st mention in Joshua). Prohibited (Deut 17:16; Ps 20:7); No mention: Gen 24:35; 32:10, 11; Josh 17:16; 20:7; Num 22:32; 26:64; Deut 4:43.

In vain for safety: Prov 21:31.

5. Denouement: Gulliver's Testimony on Laputa
This seems to have laid the foundation for military doctrine venerated at West Point, the Prussian traditions behind the fabled German General Staff, and, most significantly of all, the Israel military secret: “He wholly followed the Lord God of Israel (Josh 14:14; Num 14:24; 32:12; Deut 1:36; Josh 14:8-9).”


7] So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

Timing: When horses being watered?  Could have been timed to make them a liability rather than an asset.

8] And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

300,000 gone!

9] And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.

10] And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

Hazor = head, seat.  Only one burned (v.11, 13).

11] And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.

12] And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and utterly destroyed them, as Moses the servant of the Lord commanded.

13] But [as for] the cities that stood still in their strength, Israel burned none of them, save Hazor only; [that] did Joshua burn.

14] And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man slay his brother, and every man his nearest neighbor, and every man his friend, and spoil thereof, and cattle, and every thing thereof, he utterly destroyed: there was not any left.

Took no prisoners!  Iniquity of the Amorites finally full. (Gen 15:16)

15] As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses.

Victories over armies with horses: Red Sea

Sihon & Og (Num 21:23-6, 33-35); Sisera, chariots of iron (Judges 4:13-16); David over Zobah, 1000 chariots (2 Sam 8).


[Main battle tank of Israel: Merkeva (=chariot).]
All east of the Jordan, and half those on the east.

and the Canaanites, and the half tribe of Manasseh.

House of Joseph. See also Chapter 14 for Joshua's division of the land.

the western side of the Jordan and the children of Reuben.

the region of Bashan, and the region of Gilead, and the region of the half tribe of Manasseh, and the region of the Amorites.

Joshua 12

chapters.

Kings to the East.

And the Canaanites dwelt on Mount Carmel, and the Jebusites dwelt in Jerusalem; and the Amorites dwelt in Gilead, and theanalytics, and the Bethelites, and the Anakim, and the descendants of those who lived in Beer-sheba, to the east of the sea.

And the Canaanites dwelt on Mount Carmel, and the Jebusites dwelt in Jerusalem; and the Amorites dwelt in Gilead, and theanalytics, and the Bethelites, and the Anakim, and the descendants of those who lived in Beer-sheba, to the east of the sea.

Joshua 13

then to the south, and the children of Reuben, and the children of Gad, and the half tribe of Manasseh, and the land which they had possessed, from the Jordan eastward, to the boundary of the Gershonites, and the Lebannon, and Bashan.


[34] Joshua 13: 11.


[38] Joshua 13: 15.


[57] Joshua 13: 34.


In previous articles we've pointed out that the Bible seems to deal in 360-day years (See Daniel's Seventy Weeks). Converting the 2520 years results in 2483 years plus 9 months and 21 days: 2483 years 9 months 21 days = 1948 years 5 months 14 days.

On May 14, 1948, David Ben Gurion, citing the book of Ezekiel as his authority, proclaimed Israel as the new Jewish homeland. The nation Israel was reestablished on the very completion of this interval from the end of the "Servitude of the Nation" under Babylon. What a "coincidence."

In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

There are also passages in Leviticus that indicate that if Israel doesn't obey the first time God will multiply her punishment by seven (Lev 26:18). 360 years times 7 equals 2520 years.

There are also passages in Leviticus that indicate that if Israel doesn't obey the first time God will multiply her punishment by seven (Lev 26:18). 360 years times 7 equals 2520 years.
These tribes became a "buffer zone" between Israel and Moab, Ammon, et al. These liabilities led to their eventual downfall (1 Chr 5:25-26).

Lesson: Don't become a "borderline believer." Enter into the inheritance God appoints for you and rejoice in it. (Ps 47:4, Ephesians, Hebrews 3-5)

Balaam

Gentile, yet, prophet, Num 22-24; Soothsayer, Josh 13:22; Prophet, Num 24:2-9; 2 Pet 2:14,16; Counsel led... Doctrine of Balaam (Rev 2:14). He dies with Moabites and Midianites (Num 22:7; 31:8). You cannot serve God and mammon.

Levi

Levi does not inherit land as the other tribes; their inheritance was the God of Israel. They were given 48 cities (13:14, 33; 14:3-4; 18:7) Detailed: 21:1-42. They were prophetically selected (Gen 49:3-7; Cn 34) along with Judah: Simon, who eventually was commingled with Judah.

Judah

Their choice may have been good for their cattle, but it created sections.

The Assignments Made at Gilgal (13:1 - 17:18)

Gilgal was the original center of operation. Later Joshua moved the camp and it was influenced to a more central location: Shiloh (18:1).

Joshua 13-24

The division of the land (a detailed study is done in the second volume of this set on Joshua, The Twelve Tribes of Israel.)

"Inheritance is found over 20 times in these chapters. They didn't inherit the land; the Lord leased it to them as tenants (Lev 25:23)."

2 The Promises of Israel.

"We, or, purchase the land: the Lord leased it to them as tenants. They didn't inherit the land." (Joshua 17:18)

The Assignments East of the Jordan (13:1-33)

2 ½ Tribes East of the Jordan


Joshua 13-24

When a command is given, the command is not alleged.

Since the Desolations of Jerusalem under Babylon.

Israel regained Jerusalem at the very completion of this same interval.

Jerusalem will be ramped on by the Gentiles, until the times of the Gentiles are fulfilled. (1 Thess 2:14; Rev 20:8; Jer 21:7)."
He later added a portion in the north (Cf. Caesarea Philippi). Joshua claimed his last: the city of Timnath-Serah (v.49-50). He, like Caleb, preferred living in the mountainous region of the land.

Names

(Cities of Refuge) (Josh 20:7-8)

Cities of Refuge available (John 6:37; Rev 3:20).

Promises received 45 years before (Num 14:24, 30; Deut 1:34-36) were a source of continual encouragement.

Differences:

Ephraim and Manasseh

Sons of Joseph whom Jacob blessed (Gen 48:15-22). Birth order reversed in blessing (Cf. Ishmael & Isaac; Esau & Jacob; God rejects our first birth and gives a second birth!)

Daughters of Zelophehad


Ephraim and Manasseh

The Assignments at Shiloh (Josh 18:1 - 19:51)

The tabernacle remained in Shiloh until David moved it to Jerusalem (2 Sam 6).

The remaining seven tribes seemed to be slow to respond to the challenge (Prov 12:27).

Three from each of the seven (21 in total) surveyed the cities and landmarks, and then presented the information to Joshua, who then assigned the various portions by casting lots before the Lord. Joshua claimed his last city of Timnath-Serah (v.49-50). He, like Caleb, preferred living in the mountainous region of the land.

He later added a portion in the north (Cf. Caesarea Philippi).
Ramoth: heights

We dwell in the heights, even though Golan: exile...we are exiles, pilgrims, strangers to this world.

Lesson: Have you fled to Him? Unless you have, you aren't saved.

Assignment of the Levitical Cities (21:1-45)

Scattered throughout the land, to teach and to set an example. (Num 35:1-5; Lev 23:32-34). [Two lists (Josh 21 and 1 Chr 6:54-81) do not always agree. Names may have changed over the years; possibly new ones replaced old.]

Misunderstood Altar of the 2 ½ Tribes (Chapter 22)

Honorable discharge: commended for loyalty and commitment (Col 3:23-24).


Divided from the Nation: Note in Numbers 32, there is no record that Moses consulted the Lord about this decision. They made their decision on the basis of material gain, not spiritual...divided the nation. They could be compared to "borderline believers," outside God's appointed place of blessing.

Their memorial is comparable to bumper stickers, religious jewelry, decals, and stickers. It is a failure to make public profession of one's identity. (Why not Spirit-led conduct?)

Alarm spread, from misunderstanding. There was to be one altar, one sanctuary (Deut 12:1-2). Place names were from misunderstanding. There was to be one altar, one sanctuary (Deut 12:1-2).

"He that answereth a matter before he heareth it, it is folly and shame unto him." (Prov 18:13).

Ten princes, led by Phinehas, son of the high priest (Num 25:1-5; 26:30).

Phinehas appeal (22:15-20) cited two previous rebellions: with the Moabites (Num 25) where 24,000 were died; and the sin of Achan at Jericho (Josh 7). "Come over and dwell with us..."

Their rebuttal (22:21-29) used the name of the Lord six times, three fundamental names: El (the Might One); Elohim (God); YHWH (the Lord).

The Lord knows our hearts...But we don't! (Jer 17:9). Cf. 2 Cor 8:21. They even accuse God of creating the problem (22:25).

Their memorial was really a witness to expediency, trying to enjoy "the best of both worlds." The stones were a witness, but the people were not. Phinehas and the delegation were pleased but was the Lord?

The peace that God's people achieve at the price of purity and truth is only a temporary union and will ultimately explode into spiritual division.

Surrounded by heathen nations and separated from their brothers and sisters across the river, these tribes quickly fell into idolatry and were divided from the Nation. Note in Numbers 32, there is no record that Moses consulted the Lord about this decision. They made their decision on the basis of material gain, not spiritual...divided the nation. They could be compared to "borderline believers," outside God's appointed place of blessing.

The only peace that lasts is peace that is based on truth and purity. It's a peace that demands sacrifice and courage, and a willingness to stand up to God's Word; but it is worth it.

Matthew Henry: "Peace is such a precious jewel that I would give up to God's Word, but it is worth it, even in a place that demands sacrifice and courage, and a willingness to stand."

Number: 500 (4000). Come over and dwell with us..."
Israel's Past Blessings (24:1-13)

The promises in 23:10-11 are a recapitulation of Deut 3:20; 7:1-2. The phrase "the good land of the LORD" is a quote from Deut 6:10, showing that Joshua knew the Word of God (Cf. Lev 26:7; Josh 1:8; Ps 1:2; 119:11). Joshua's three main admonitions: Keep God's Word (23:6); cleave to the Lord (23:8); and love the Lord (23:11).

Israel's Future Dangers (23:1-16)

Remain a separated people, for three reasons:

1) What the Lord did for Israel (23:3-4). These Gentile nations were God's enemies and therefore must be Israel's enemies.

2) What the Lord said to Israel (23:5-10). The secret of Joshua's success was his devotion to the Word of God (Cf. Jer 2:1-3; Ezek 16). The Word of God is a two-edged sword (Heb 4:12). If we obey it, God will bless and help us; if we disobey it, God will chasten us until we submit to Him (Prov 3:11-12; Heb 12:6).


Joshua's Valedictory (Chapter 23 & 24)

Two addresses: one to the leaders at Shiloh or his home in Ephraim, and in the latter he is the leader of all Israel (Cf. 24:1-3). The secret of Joshua's success was his devotion to the Word of God (Cf. Jer 2:1-3; Ezek 16). The Word of God is a two-edged sword (Heb 4:12). If we obey it, God will bless and help us; if we disobey it, God will chasten us until we submit to Him (Prov 3:11-12; Heb 12:6).
Shechem was the appropriate location for this farewell: Here God promised Abraham that his descendants would inherit the land (Gen 12:6-7); here Jacob built an altar (Gen 33:20); it was here, between Mt. Ebal and Mt. Gerizim, that the people of Israel reaffirmed their commitment to the Lord (Josh 8:30-35).

Israel's Present Responsibilities (24:1-33)

The entire Old Testament (Nu 33:1-11) and Joshua (24:1-33) are about choices that God’s people make. Joshua addresses the nation here at Gilgal after the 40-year period of wandering and the 70-year period of the conquest. He addresses them right there at the Jordan, at the very point of entry into Canaan. He is speaking to his generation, the leaders of the nation, in order to impress upon them the importance of their choices and their responsibilities. There are three major sections: (1) Decision (24:1-18); (2) Devotion (24:19-28); (3) Devotion (24:29-33). The first is the most important because it is the one that God is most concerned about. Joshua makes it clear that it is not the act of entering the land that brings blessing, but the acts that happen after that. He wants his people to understand that they must choose wisely. The book of Joshua is a book of choices. Each chapter is about a choice that God’s people must make. The book closes with three burials: Joshua, Eleazar the high priest (Num 20:28) also buried in Ephraim near Shiloh where his son Phinehas had property. The bones of Joseph were buried in the plot of ground that Jacob had bought from Hamor (Gen 33:19).

Devotion (24:1-18)

Joshua chose to enter the land (Cf. 38 years earlier!); Rahab chose the people of God; Israel chose to cross the Jordan; left two kinds of memories. 4: Chose the obedience of circumcision; 7: The Captain of the Host; 8: Achan made a dismal choice at Ai; 9: Joshua turns defeat into victory; 10: Joshua chooses to honor his commitments to the Gibeonites, leading to the Battle of Beth Horon...

Devotion (24:19-28)

Israel’s present responsibilities. Joshua asks: “Serve me only and serve the Lord.” The nation responded: “We will serve the Lord.” The book closes with three burials: Joshua, Eleazar the high priest (Num 20:28) also buried in Ephraim near Shiloh where his son Phinehas had property. The bones of Joseph were buried in the plot of ground that Jacob had bought from Hamor (Gen 33:19).

Devotion (24:29-33)

The Lord's Plan (Ex 19:8).

The entire book is about choices: enter the land (Cf. 38 years earlier!); Rahab chose the people of God; Israel chose to cross the Jordan; left two kinds of memories. Choose: God gave them their land (24:11-13); the people went astray and began to worship false gods (Judg 2:6-15).

Devotion (24:1-18); No neutrality here. Joshua chose after the Red Sea crossing, he stood against the Amalekites. He stood against the golden calf. He stood, with Caleb, against his own people when they were wrong. Joshua knew about choosing.

The entire book is about choices: enter the land (Cf. 38 years earlier!); Rahab chose the people of God; Israel chose to cross the Jordan; left two kinds of memories. Choose: God didn't tell Joshua to appoint a successor. The elders who served with Joshua guided the nation after his death, but the people went astray and began to worship false gods (Judg 2:6-15). Why?

Because the people of Joshua's generation failed to keep their promise and teach their children and grandchildren to fear and serve the Lord.

Thus, they were removed from the land. One day the Lord will regather His people and establish them in His land (Isa 11-12; 51-52; Ezek 36:24ff). Then, “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (Hab 2:14).
Joshua, in Review

Joshua's Preparation

God prepares a servant for the task and the task for the servant. 17 years for Joseph; 80 years for Moses; many years of trials and testings for David, et al. Suffering a key part of it. Great affliction in Egypt preceded the Exodus. It was true of our Savior (Luke 24:26; 1 Pet 1:11); it is true of His people (1 Pet 4:13; 5:10). Our Lord's scars are now glorified in heaven.

Submission to authority, under Moses, etc.

Delay; patience. 38 years wandering due to other's unbelief.

Joshua's Leadership

He walked with God. He was a man of prayer, etc.

He had a plan and followed it; it was not a haphazard affair: it was carefully planned and skillfully executed.

"He who has no course plotted, no wind is favorable." —Ancient Chinese proverb.

He didn't quit. "Experience is the name everyone gives his mistakes." He who has no course plotted, no wind is favorable.

He enlisted others and commanded their respect. True leaders don't demand respect; they command it. It takes stature more than authority. Real leaders don't use people to build their authority; they use their authority to build people.

Joshua's Message

The practical message of the Book of Joshua is that God keeps His promises and enables His servants to succeed if they will trust Him and obey His Word.

The spiritual message is that God has a redemptive purpose and makes His servants to succeed if they will trust Him and obey His Word. The practical message of the Book of Joshua is that God keeps His Word.

A leader is one who takes wise, much blame and half as much credit.

Joshua, in Review

Joshua's Preparation

Authority to build people. He is an executor of His will (Cf. Hebrews 4:6:4 and Ephesians).

Joshua qualities on both counts.

Joshua qualified on both counts. He is an executor of His will (Cf. Hebrews 4:6:4 and Ephesians). A leader is one who takes wise, much blame and half as much credit.
Bibliography

Patten, Donald W., Catastrophism and the Old Testament, Pacific Meridian Publishing Company, 13540 Lake City Way NE, Seattle, WA 98125.

Long Day of Joshua

About The Cover Design

(on the tape cassette volumes)

The "Front" cover:
The Greek border: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8)." The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The "Back" cover: (the "front" to the Jewish reader)
The Hebrew border: "Hear O Israel: The Lord our God is one Lord. All the people who proclaim the Eternal One cannot lie." The center design represents the Burning Bush, made up of Hebrew letters which proclaim "the Eternal One cannot lie." All who sound and with all my might (from the Sh'ma, Deut 6:4-5)."

The Spine:
The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo.