

## Lesson 13 Joshua

Read the Book of Joshua chapters 1-11. Omit 12-21:42. Read 21:43-24

### STUDY QUESTIONS:

1. *In this book Joshua is presented as a mini-Moses, and similar incidents are recorded about both. What are the parallels?*
2. *F-how successful are the people in their conquest of the promised lands? See chapter 21:43-45. Note also 13:13, 15:63, 16:10, 17:12, 23:4, 24:22.*
3. *Joseph's bones are finally laid to rest in the Promised Land. See Genesis 33:19-20 and Genesis 50:24-26. About how many years have elapsed? 4. Why did the altar built in the Transjordan by the two and a half tribes almost bring about civil war? See Dt 12:5*

### Psalm 66 and prayer.

**What kind of history is Joshua?** Joshua is considered by the Jews as one of the books of the "Former Prophets." Christians consider it an historical book. What is the relationship between Joshua (and this book called by his name) to history and to prophecy? What kind of history is this? A modern historian writing scientific history attempts to establish as impartially as possible, without interpretation or bias what actually, factually happened at a particular time and place. The Book of Joshua is not that kind of history. Though based in real happenings, this is rather a teaching. That teaching is that God is with His People, that they can trust Him, and that with Him they can overcome all the obstacles to the fulfillment of His promises. So this, rather than being history in the modern sense is more like prophecy. Yet, it is prophecy based on real things that happened. The happenings are not as important as the interpretation - what has been learned about God, themselves, and their mutual relationship.

**A testimony from the past read in piles of stones.** Many times the test refers to piles of stones that remain "till this day" as a testimony to something that has happened in the past. The People, like ourselves, needed a proof that these things actually occurred, and then constant reminding so that they would deepen their belief in God. That was the

purpose for what happened in the first place. See the outline sheet for other words about prophetic history and the references to "till this day." Those references bring up another point about the writing of Joshua. Evidently it was written many years after the events. It is a retrospective look at the whole Conquest period. This is apt to lead to an idealized attitude about the events of the past. In retrospect we are awed at the move of God in our lives, when at the time we felt we were muddling through blindly.

**An idealized point of view is true.** A couple in one of the scripture classes had a near fire over Christmastime and were saved from that by a delivery man who "happened" to come by on a delivery that actually he had already made. He made a second trip by mistake only to prevent a serious fire. As time goes by the full implication of God's action grows while the actual distress of the cleanup of smoke is forgotten. There is nothing untrue about this idealized point of view - God did help them in their need. It is perfectly true that in the conquest of the Promised Land the people saw God do a marvelous thing. This account is not for students of ancient history but to show how a loving God goes with and before His people helping them to be victorious against overwhelming odds. The people claim, as the years go by, that the whole land was subdued with God's help. But the conquest by Joshua's forces did not secure the land from coast to river, from Dan to Beersheba, even as the text tells us if we read it carefully. The map on B-11 shows cities that were not taken, some of them not subdued till the time of David; the city of Gezer, not till Solomon. Many people were not driven out 13:1 tells us. Still the book of Joshua is a glowing story of the victory of the people led by God. That is a truth that we will hold in tension with the equal and opposite truth that we will read in Judges. The whole land was not secured for generations.

**At the time of the conquest God made a way, even as He had promised.** He told Moses that He would send hornets or bees ahead of him to stun or immobilize, demoralize and distract His enemies. See map B-9. Egypt had controlled Canaan for many years, keeping the cities in colonial subjugation, but during the Thirteenth Century her grip relaxed there. By 1220 she was concerned with the Sea People's

attacks on her shores, and the army of Libyans who were pushing in from the west. Egypt had tried to secure some of the rebellious city states in Canaan; there had been the usual wars. These had weakened and demoralized the large cities, but had not secured Egypt's hold. A succession of incompetent Pharaohs added to Egypt's ineptitude. Weak Pharaohs during the actual time of the Israelite Conquest assured no intervention from that quarter. On the north, the formerly great Hittite kingdom was fast fading, and by 1200 would be no more. The large powers, therefore, that might have been a serious obstacle to Joshua were not a problem.

**God demoralized the enemies.** In the last lesson's slides, we saw a clay tablet, an "Amarna letter," which asked for help by one city state from another. This need was common. There was deterioration of military might in the city states of Canaan and demoralization of the people. Sometimes the requests in letters from one ruler to another were only for ten to fifty men. A chieftain at Lachish asked for six bows, three daggers and three swords. These letters reveal the vulnerability of the Canaanite cities to even a small body of invaders. Rahab, the innkeeper and prostitute of Jericho, reported that the people of Canaan knew that Israel would succeed. She talked to people coming and going from Jericho, people fording the Jordan, and reported to the Israelite spies the heart-melted lack of spirit among the people of Canaan.

**Many things contributed to the victories of Joshua.** The city states were usually rivals, not used to cooperating. There was disunity, not only between these cities, but also ethnic disunity. There were Canaanites, Hittites, Amorites, Perizzites, Hivites, Horites, Hurrians, Jebusites. Some of these were non-Semitic Aryan people from the north. Wealth had been gathered from the export of textiles, dyes and other goods. The disparity between the rich and poor, those with property and landless people was yet another obstacle to their cooperation. The society of Canaan was decadent and fragmented, with a wide division between the wealthy and the slaves.

**The Apiru joined Joshua.** Many of these landless people were semi-

nomadic people of the highlands of Canaan called Apiru. Considered to be outlaws and troublemakers they eventually joined Joshua's war. Perhaps some of the poor from out-lying districts of the cities also joined him. The laws of Moses, the discipline and moral order of these people, the justice dealt out for the poor, the idea of the ownership of everything by God who distributed things fairly, and the overall humble condition of this group appealed to the "sojourners" 8:35, or those who lived outside the cities. The God of the Hebrews was not a God of the rich but of the weak and oppressed. The weak and oppressed, therefore, joined the cause of Israel. It may well be that some of the Apiru (sounds like Hebrew) were descendants of Father Abraham; the speculation goes so far as to suggest that not all of the twelve sons of Jacob ever went to Egypt, but that Joshua met up with people related to Jacob near Shechem when he went there to recovenant the people to God. A careful reading about the assemblies at Mts. Ebal and Gerizim (to fulfill Moses' command in Dt. 27) at the end of chapter 8 and chapter 24, will reveal part of Joshua's words are addressed to sojourners who are asked to choose between "the gods your fathers served beyond the River" and Yahweh. Though it is not totally unlikely that Israelites from Egypt had foreign gods among them at this point, it seems more likely that it is to these new comrades that Joshua addresses these words about choosing God over their gods. A co-joining of two branches of Abraham's descendants may have taken place at this time at Shechem which is one of the two places where the Hebrews had actually owned land in Canaan before the Conquest - Jacob's plot bought from Shechem, and the caves of Machpelah bought by Abraham at Hebron. Joshua did not have to fight to gain control of this area; the inhabitants seemed to join up gratefully.

**The moral strength of Israel was intimidating.** The Israelite soldier may have lacked armor, and the tools of war, but he had far greater assets - the unity of faith, the discipline of a just law, and good leadership. Because of the background of the wilderness, he was used to rugged conditions. He was a tough young man, thoroughly committed to a great cause and beloved of the great and ever-present God. He was morally pure and unified, both within himself and with the other people of Israel. His leaders were bold and imaginative who knew how to make

the most of Gods timing when they drew Urim and Thummim to seek His will.

**The army fought under the laws of Holy War or “herem.”** In this they were to obey the Lord exactly. They were to take no booty, all belonged to God, and no captives, but to purify the land by extermination of the inhabitants. Disregard of “herem” led to the defeat at Ai through the disobedience of Achan. His end reflected the severity with which this law was to be observed. The land gained was God’s and was only under the stewardship of the twelve tribes. It was not to be sold in perpetuity and was to be given by lot so that the decision of who got what was God’s.

**Joshua was like his great predecessor.** The ways he was like Moses are pointed out in the text and are on the outline along with the references. They begin with his leadership in crossing the Jordan. The passage is marked by the fact that the water stopped its flow and the people went over dry-shod - a beginning that duplicates the crossing of the Red Sea. In the first chapter God commissions Joshua to carry out Moses’ work, and promises to be with Joshua just as He was with Moses. There is an important way, however, in which Moses and Joshua are not alike. Moses was not allowed to lead the people into the Promised land. Why was Moses not allowed to cross the Jordan? What is the meaning of this, aside from his sin and punishment? Moses is identified with the Law. We are looking for an interpretation of these events on another level.

**Moses and the Law cannot take us to heaven.** Can observance of the Law bring us to rest in the Promised land? The idea of rest is amplified in the fourth chapter of Hebrews in the New Testament. With God’s rest we cease from our own labors, and trust God to do the salvation work. This N.T. idea is linked with the idea of the Sabbath rest. Can Moses bring us to this rest, to a point where we no longer try to please God by law-keeping, but surrender to Him, trusting Him alone for our salvation? Can the observance of the Law alone bring us to heaven? As Christians we don’t believe it can; mostly because we are unable to keep

it unaided. Here in the Old Testament is the foreshadowing of that. Only Joshua (that is Jesus, whose name is Joshua in Hebrew, and means “God is salvation”) can bring us to that place; only under His guidance, authority, leadership, and by His sacrifice can evil be overcome and the final rest come. Jesus (Joshua) alone can lead us into this Land. Moses can take us only to the border. Obeying the Ten Commandments is important, that attempt brings us to the entrance of Life; but much lies beyond the entrance.

**Guerrilla tactics led by God were Israel’s strength.** Joshua’s base camp was at Gilgal, very near Jericho, where springs supplied the necessary water and food was abundant. The people no longer depended on manna, and probably had not for some time. From this point there were three major routes of egress to the country. Joshua was in an excellent place - Gilgal, his command post; the settled area of TransJordan, his supply area; good routes available up the dry face of the deep Jordan wadi. From Gilgal he carefully planned his forays against Canaan using intelligence, reconnaissance, spies, infiltration, psychology, ambush, and deception much like guerrilla warfare today. These tactics were chosen with the help of Urim and Thummim - the casting of holy lots, so the Lord led the war effort. With these guerrilla-type tactics which the weak have always employed with effectiveness against the strong, Joshua prevailed. He relied on God who told him how to surprise the enemy. The poetry describing God’s lengthening the day, is clearly that - poetic expression of how dependent these warriors were on the might of Yahweh. The picture is that before the setting of the moon in the west of the Aijalon valley, and after the sun had risen in the east over Gibeon, the Israelites are marching at breakneck speed to meet the foe before they are sighted in broad daylight. God gave them the time they needed. Had Joshua been consistent in his use of Urim and Thummim the Gibeonites could not have deceived him with their ingenious lies. 9:14. By the rules of “herem” they should not have been allowed to live, but the covenant made with them in a weak moment was kept by Joshua, the Gibeonites were enslaved, not killed.

**Joshua is successful both south and north.** In the south Joshua moves from Jericho to Ai, from Ai to Gibeon where a coalition of

southern kings is defeated. Then on his forces went to take these kings' cities and other cities. After the south is subjugated, Joshua goes north where he defeats a number of strong city states. At Hazor there were many horses and chariots, a situation Joshua avoided by generally keeping to high land where chariots were ineffective. Hazor, relying on its superior strength, plans to meet Israel on the held of battle. But Israel doesn't wait for planned battles, instead Joshua makes a surprise raid before any scheduled baffle, hamstringing the horses and burns the chariots. The northern campaign is successful.

**The land is divided between the tribes by drawing the sacred lots.** Before all the cities are taken, but alter these major campaigns, Joshua divides the land. Reuben, Gad and the half tribe of Manasseh are settled in the TransJordan. Assigned to the land west of the Jordan are Judah, Ephraim, Benjamin, Simeon, Zebuiun, Issachar, Asher, Napthali, Dan and one half of Manasseh. Simeon, a weak tribe in the midst of Judah is absorbed quite early. The tribe of Levi is given 48 cities and their pasture-lands, these will be cities of priests and Levites. We don't read these chapters; they are about as interesting as the genealogies. The lists are composite and somewhat tangled, of interest to archaeologists and historians only. The map on B-11 shows the general areas that each of the tribes received by the drawing of lots.

**Does archeology support the accounts in Joshua?** Bible commentaries have been influenced in their appraisal of the authenticity of the Joshua account of the Conquest by the archaeological finding that Jericho's walls fell down in the 1550's, some three hundred years before Joshua's time. They conclude that the story of Joshua's bringing the downfall of Jericho with divine assistance is just that, a story and is not historical. There is a tendency of many scripture scholars to accept too readily anything that undermines Biblical historicity. Even though scientific, accurate history is not the Bible's chief concern, to find that whole sections presenting historical happenings are mere fiction is disconcerting. A Biblical Archeology Review interprets the evidence of Jericho differently than have earlier archaeologists. The middle bronze age walls had indeed fallen flat and outward, and no late bronze age

walls (Joshua's time) were to be found. The obvious is perhaps the answer. The middle bronze age fortifications had been reused by Late Bronze age inhabitants. "The attack could have been against Jericho, a Late Bronze age settlement fortified by the still standing Middle Bronze age city wall," states a preeminent Israeli archaeologist. The late Bronze age spans the years 1550 to 1200B.C.. At the end of this time the material culture in Canaan abruptly stopped. The fortified city states were destroyed by conflagrations and destruction just as the Bible tells it. A newculture, one that was materially poor, appeared which was the beginning ofthe Iron Age. Archaeological evidence supports the Hazor story in the book of Joshua. Evidence shows the city was destroyed during the years of the conquest and a semi-nomadic group, the Hebrews no doubt, made a settlement there on top of the ruins. Ai is also contended by Bible historians, because it was not a city during these years, but had been destroyed much earlier. Perhaps the Joshua historian confused Ai with Bethel; it may well be there is a simple explanation as in the case of Jericho. The mummy of Joseph is now 400 plus years old. It is carried to Shechem and buried. This becomes an important cult site. The ark is settled at Shiloh which becomes the religious center for the country.

# Lesson 13 Joshua

## WHAT KIND OF HISTORY?

this is interpretation - not scientific history  
 - Gods' action in time gives light about God's purpose  
 - with God there is victory against overwhelming odds

these are composite documents written in retrospect  
 ("till this day" 8:29,7:26,4:9,9:23-27,10:27)

1. "I will be with you as I was with Moses"
2. he obeyed God like Moses
3. the people pledged to obey like they did Moses
4. a red cord saves like blood on the doorpost
5. the waters stop so people can crossover
6. Theophany - like the burning bush
7. on his face interceding for the people
8. he held up the javelin, Moses held up his arms
9. he put the law into stone at Mt. Ebal and Gerizim
10. he did all that Moses commanded

Like Moses

**Joshua**  
 (Jesus in Greek)  
 means Saviour

MAP PAGES 11,8,9 (HAMMOND ATLAS)

## NORTH CAMPAIGN

- Israelite soldier
1. unified in faith
  2. disciplined
  3. tough
  4. committed
  5. trusting and faithful
  6. lacking armaments, he was resourceful

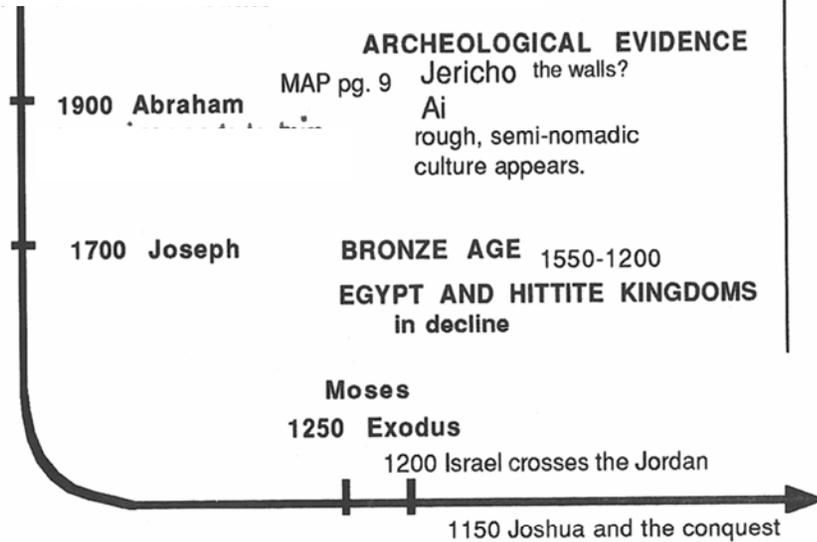
1. PREPARED - PROVISIONED
2. SUCCESSFUL TACTICS  
 intelligence ambush  
 reconnaissance deception  
 spies psychology  
 infiltration guerilla war
3. OBEDIENCE TO GOD  
 circumcision Passover  
 HEREM
4. DIVINE HELP

## CONQUEST

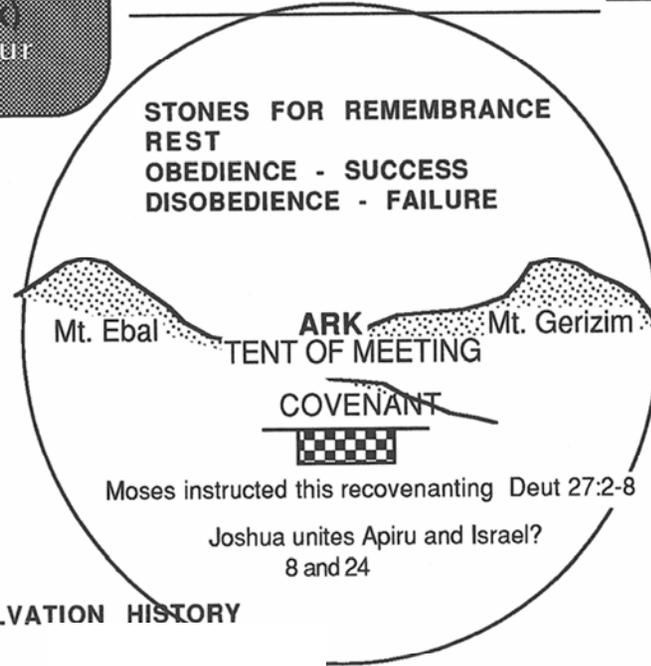
Gilgal  
 Shechem

## SOUTH CAMPAIGN

**TROUBLE**  
 infidelity to the ban  
 deception of Gibeon



## SALVATION HISTORY



## Lesson 13 Joshua Synopsis

1. Joshua takes over from Moses  
God promises him the land  
God will be with him  
he must observe the Law  
he will have success  
the camp prepares provisions  
to pass over the Jordan  
Reuben, Gad, half of Manasseh's  
armed men will help the rest  
before returning to TransJordan  
as they obeyed Moses  
so the people will obey Joshua  
be strong and of good courage
  2. Joshua sends spies to Jericho  
they come to Rahab's house the  
King of Jericho looks for them  
Rahab hides them on her roof  
she expresses faith in their God  
and that Israel will gain the land  
she asks that her house be  
saved her request is granted tie  
a red cord in the window and the  
house will be spared the spies  
*hid* in the hills three days then  
report to Joshua the inhabitants  
are fainthearted
  3. the people cross the Jordan  
following the Levitical priests  
who carry the ark of God  
the Lord exalts Joshua like Moses  
the waters stand in a heap  
when the priests feet touch it  
the people all pass over  
while the priests bearing the ark  
stand on dry ground
  4. twelve men, one from a tribe  
take stones from the Jordan
- where the priests' feet stood they  
are placed where they lodged the  
first night in the Land what do  
these stones mean? they are a  
memorial forever twelve memorial  
stones are set in the midst of the  
Jordan people, priests and ark  
pass over 40,000 men of three  
TransJordan  
tribes go with them to help in  
awe of Joshua, like Moses  
priests came out of the river  
and waters resumed their flow  
twelve stones are set in Gilgal  
that all peoples on earth may know  
and you may fear the Lord forever
5. Canaanites and Amorites fear  
because of the people of Israel  
Joshua arranges a circumcision  
for forty years no circumcision  
now *the* reproach of Egypt  
will be rolled away  
the first month, fourteenth day  
Passover in the Promised land  
manna ceases, eating local fruits  
Joshua meets the commander  
of the Lord's army and worships  
"the place you stand is holy"
  6. Jericho is shut up  
the Lord directs the march  
around the city for six days  
seven priests with ram's horns  
on 7th day march around the city  
seven times blowing the trumpets  
a shout and the wall will fall down  
the ark is in the procession  
on the seventh day they marched  
around the city seven times  
shout, the Lord gives you the city!
- all is devoted for destruction  
except the house of Rahab all  
silver and gold, bronze and iron  
are for the treasury  
and are sacred to the Lord  
utterly destroyed all in the city  
with the edge of the sword  
Rahab and her household spared  
Joshua lays a curse  
on the rebuilding of Jericho  
Joshua's fame goes into the  
land Achan took some devoted  
things the Lord is angry at  
Israel Joshua's men spy out Ai  
the intelligence is that a small  
force is needed but men of Ai  
chase and slay them Joshua  
falls down before the ark "what  
will thou do for thy name?"  
God says, "Israel has sinned,  
they have taken devoted things  
they have stolen and lied you  
cannot confront the enemy  
until you are sanctified by  
drawing Urim and Thummim  
the transgressor will be found"  
first drawing, the tribe of Judah  
second, family of Zerahites  
taken third, family of Zabdi  
taken fourth, Achan is taken he  
stole a mantle, bar of gold and  
two hundred shekels of silver  
all belonging to Achan is  
stoned and burned  
a heap of stones raised over them  
there to this day for remembrance
8. God orders Joshua to fight Ai now  
it will be given into their hand they  
may take booty and cattle
- but all else to be destroyed to fall  
by ambush and deception and  
setting the city on fire  
Joshua points a javelin toward  
Ai the ambush rose quickly *they*  
ran and entered the city  
everything killed but the king of  
Ai 12,000 killed, the king hanged  
his body cast at the gate they  
raise a great heap of stones that  
stands to this day  
Joshua builds an altar on Mt.  
Ebal on unhewn stones he  
makes sacrificial offering to the  
Lord he wrote upon stones a  
copy of the Law of Moses all  
Israel, sojourner and hornelporn  
are placed half in front of Mt.  
Ebal half in front of Mt. Gerizim  
the ark carried by Levitical  
priests and placed in the center  
read all the words of the Law  
the blessings and the curses- 9. all the kings beyond the Jordan  
gather to fight Joshua  
Gibeon tricks Joshua  
by worn out clothing, moldy food  
"we have come from a far  
country please, make covenant  
with us." their story not checked  
out by Urim and Thummim a  
covenant is made with them  
when found they were local the  
covenant could not be broken  
they were allowed to live but  
became hewers of wood and  
drawers of water for God's altar
- 10. alliance of the kings of the south  
fights against Gibeon

<p>11. who sends for help from Joshua from Gilgal the army is on an all night march and they attack suddenly hailstones kill more than Israel on the day the sun stood still the Lord fought for Israel Joshua and Israel return to Gilgal five kings fled to Makkedah and were sealed in a cave by Joshua's forces their forces were wiped out the cave opened, kings captured Joshua's commanders put feet on the kings' necks they are killed and hung thrown into the cave a great pile of stones blocking it which are there to this day Makkedah taken, put to the sword Libnah, Lachish, Gezer, Eglon Hebron and Debir also Joshua defeated the whole land the hills, the Negeb, the slopes</p>	<p>12. kings of the north unite a great many chariots meet at the waters of Meron suddenly Joshua fell upon them hamstrung horses, burnt chariots took Hazor and smote the king destroyed till nothing breathed burned Hazor with fire not other mound cities spoil and cattle taken as booty Joshua did all that the Lord commanded Moses all conquered, kings put to death as the Lord commanded none of the Anakim left</p>	<p>then land given to tribal allotments and the land had rest from war kings defeated in the east - a reprise the kings of the south - a reprise the kings of the north - a reprise Joshua is old yet much is still to be possessed Philistine lands, Geshurites Sidonians, Gebalites, Lebanon "I myself will drive them out" further dividing of the land into their inheritances Levi's inheritance the offerings by fire inheritance continues Caleb's inheritance, now 85 yr he was forty when a spy therefore the conquest took 6-7 years (38 yrs in desert) Caleb's possession is Hebron an ancient documentary list Jebusites not driven out to today allotments continue Gezer not taken to this day and continue Tent of Meeting set up at Shiloh the whole land lays subdued 7 tribes without their inheritance "how long will you be slack? go in and take possession" three men from each tribe shall write a description with a view to their inheritances lots to be cast before the Lord another list of allotments inheritances by lots by Eleazar</p>	<p>19. at the door of Tent of Meeting allotment continues 20. cities of refuge appointed 21. Levites come to Shiloh "the Lord commanded that we be given cities to dwell in" the Lord gave them rest on every side all enemies given into their hand none of the good promises failed all came to pass 22. Gad, Reuben, half of Manasseh can go home across the Jordan take care, obey commandments to love the Lord your God so the tribes left Israel at Shiloh they built an altar by the Jordan Israel gathers for war with them because of their treachery in building an altar in rebellion the huge altar, they say is only a witness- a remembrance not for sacrifice which is forbidden but so both sides of the Jordan will remember TransJordan tribes have a portion in the Lord too the answer satisfied Phinehas the priest reported to the people it pleased them also Israel blessed God for the altar called it "witness" a long time after when the Lord had given rest to Israel from their enemies Joshua is old, summons Israel he reviews their situation instructs them to keep the Law the Lord fights for you love the Lord your God</p>	<p>24. don't join remnant left among you they will be a scourge and trap don't kindle the anger of God assembly at Shechem continues Joshua reviews their history now therefore fear the Lord choose this day whom you serve "we will serve the Lord" you cannot serve the Lord He is jealous and will not forgive the people witness to their choice put away foreign gods Joshua covenants with the people wrote the words in a book set up a great stone under an oak in the sanctuary of the Lord Joshua died at Shechem buried in Ephraim Joseph's bones from Egypt buried at Shechem Eleazar dies, buried at Gibeah</p>
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## 131 Lesson 13 Joshua Synopsis

## Lesson 13 Joshua Outline

### I. Joshua, a book of the Former Prophets

#### A. What kind of history is this book?

1. this is not a scientific history
  - a. with detailed, documented events
  - b. with interest primarily in sequence and relation
2. this is an interpretative history
  - a. meant to give light to God's purpose
  - b. assuring the people that a loving God goes with them
  - c. that with God they were victorious over overwhelming odds
  - d. "what do these stones mean?" cont. 4:22
    - 1) these things are recorded that there is no forgetting
    - 2) there must be remembrance of God's mighty acts
3. this is a later, composite document
  - a. mentions sources no longer extant - Book of Joshua
  - b. two different lists of tribal borders are included 13-19, 20-21
  - c. written in retrospect
    - 1) "till this day" 8:29, 7:26, 4:9, 9:23-29, 10:27
    - 2) before Solomon - see 16:10 Gezer fell to Solomon
    - 3) written before David's time - see 15:63
      - a) this would place it before 1000 BC
      - b) the Conquest took place ca 1200 -1150 BC

#### B. Joshua is a prophet like Moses on a smaller scale

1. he was commissioned to carry out the promise given to Moses 1:5
2. "As I was with Moses I will be with you" 1:5, 3:7
3. "Obey the Law of Moses": God speaks personally to Joshua 1:7
4. the people pledge to obey Joshua as they did Moses 1:17
5. red cord in window echoes blood on the doorpost of Passover 2:18
6. Joshua commands the priests who bear the ark 3:8
7. he stops the water so the people pass over on dry ground 3:13
8. he awes the people 4:14
9. Joshua's theophany is like Moses' at the burning bush 5:14
10. as an intercessor between God and people, he is on his face 7:6
11. he holds up the javelin to win like Moses held up his arms 8:18
12. he copies the Law in stone at Mt. Ebal and Mt. Gerizim and reads the blessings and the curses of Moses 8:32, Dt 27:2-8
13. he did what Moses commanded 11:15
14. recovenants the people to God. 8:30

1. at his death he reviewed their history like Moses did 24:1-12
- C. Joshua's tie to Jesus - the prefigurement in the book of Joshua
1. The Law and Moses cannot bring people into the Promised land (of heaven), only to the borders
    - a. we cannot earn heaven no matter how rigorously we try to keep the law, because we are lacking the Holy Spirit dimension of soul and spirit needed to keep it perfectly
    - b. we need a saviour who will pay for our sins against the Law and restore us to the right relationship to God
  - c. the idea of *rest* in scripture - resting in God and not our own efforts of keeping a law
    - 1) Joshua 1:13, 1:15, 14:15
    - 2) Ex. 33:14, Dt 3:20, 12:10; 25:19
    - 3) Hebrews 3, 4:8
      - a) after creation the 7th day rest
      - b) God's rest has no end
      - c) thru *faith* we enter into rest
      - d) rest is peace with God which is the promised land of heaven
      - e) we may fail to enter rest because of disobedience
      - f) we fail because of lack of faith
    - 4) David's psalm 95:7-11
  2. Joshua (the Hebrew name) and Jesus (Greek for the same name) means *God is Salvation*.

### II. The Conquest - map B-11, 8.9 A.

#### Conditions in Canaan

1. dichotomy between the rich and poor
2. demoralized city states 2:24
3. big powers waning and losing control
  - a. Egypt weakens as Pharaohs are challenged by Libyan armies and the Sea People
  - b. Hittite empire is on the decline
4. landless people, the Abiru, possibly Hebrews, occupy highlands
  - a. the Abiru may be relatives of the twelve tribes
    - 1) their name is related to Hebrew, and Abraham?
    - 2) their nomadic culture is normative of that people
    - 3) they seem to greet Joshua and the people as friends, there is no fight to gain their areas

- 4) we note that in Genesis, tucked into the story of Joseph and the people's arrival in Egypt is a story about Judah and his descendants still based in Canaan
- 5) there is this account of a joining of two peoples in 8 and 24
  - a)"sojourners and homeborn" covenanting again with Yahweh
  - b) they are told to put away the gods they have carried with them from "beyond *the* River" Euphrates - the area where Abraham and his family originated
- 5. city states of Canaan are non-cooperating
  - a. ethnic differences
  - b. rivalry over centuries
- 6. the Canaanite society is decadent
- B. Obedience to God is the source of Israel's strength
  - 1. the rite of circumcision marks them as God's own people
  - 2. keeping the Passover and other feasts centers them in God
  - 3. observing "harem" protects them from assimilation and contamination
    - a. no booty is taken, except when God allows it
    - b. no captives Dt 9:3
    - c. the land gained was God's not to be sold in perpetuity Lv
  - 4. the people and Abiru recovenanted to God at Shechem 8, 24
- C. Gilgal is the seat of the campaign, and thence of power for a generation
  - 1. here provisions were channeled from the Transjordan
  - 2. abundant water supply from oases
  - 3. three routes go from here into the central interior
  - 4. it lies between two big Kingdoms, Jerusalem and Shechem
- D. Military readiness of Israel
  - 1. hardened by life in the desert
  - 2. under strongly disciplined leadership
  - 3. a high morale
    - a. God is their commander
    - b. He promised victory
    - c. He promised He would dispirit the enemy
- E. Military tactics are guerrilla warfare
  - 1. intelligence and reconnaissance - Rahab and the spies 51
  - 2. psychology and God's power mesh in the march around Jericho
  - 3. ambush and deception at Ai
  - 4. surprise at Hazor
  - 5. timing is important in this kind of warfare
    - a. month of Nisan was barley harvest 4:19 a good food supply
      - b. by drawing Urim and Thummim, they could be sure of God's timing
- 6. stayed to the highlands where Canaan's chariots could not go
- 7. bold, imaginative leadership
- 8. indirect approach avoided frontal attacks
- 9. feints, decoys, ambushes, diversionary tactics, covert infiltration, drawing defenders out
- 10. night movements
- D. Defeats came with disobedience
  - 1. the defeat at Ai
    - a. disobedience to God's commands
      - 1) three commandments broken - stealing, lying, coveting 17:11-21 Achan's sin and punishment
      - 2) harem command ignored
    - b. Israel was overconfident
    - c. the intelligence failed
  - 2. Gibeon deceives them 9:14
    - a. forgetting to draw Urim and Thummim
    - b. made slaves of Gibeon instead of destroying them
- E. Victories for Joshua and his army
  - 1. Jericho
    - a. first a siege
    - b. conditioning of 6 days of tension
    - c. the miraculous collapse of the walls
  - 2. southern campaign
    - a. Kings battle - Jezebel at Lachish, Hebron, Egzi 10:5
    - b. at Makkedah - Libnah, Lachish, Eglon, Hebron, Debar
    - c. the day the sun stood still 10:12ff - poetry to say God is in charge of the time, giving them what they need
  - 3. northern campaign
    - a. many kings at the waters of Merom
    - b. Nazareth, Maron, Sharon, Achshaph
      - 1) *suddenly* they attack without warning
      - 2) 20 mi march with a climb of 3,000 ft. with secrecy
      - 3) hamstringing the horses and burning the chariots
  - 4. Tent of Meeting and Ark set up at Shiloh (5. altar at Mts. Gerizim and Ebal at Shechem)
  - 6. idealized summary 11:16ff to end, but note 11:18

### III. Assignment of the Land

- A. By lot west of the Jordan to Judah, Ephraim, Benjamin, Simeon, Zebulun, Issachar, Asher, Napthali, Dan and 1/2 Manasseh
- B. The Reubenites, Gadites, and Manassehites sent home with thanks
  - 1. setting up of a rival altar 22:10 opposed to Moses' command Dt 12:5
  - 2. near tragedy of civil war because of this misunderstanding
- C. Note Caleb's allotment (he and Joshua the only two adults with Moses who are allowed to possess the land 14:6
- D. Levites (including priests) given 48 cities and pasturelands
- E. Much land and most powerful Canaanite cities remained to be possessed 13:1

### IV. Archaeological Evidence

- A. End of Late Bronze Age (1550-1200 B.C.) changes are seen which support the Joshua account
  - 1. material culture in Canaan ended quite abruptly
  - 2. Egypt weak - and Hittites disappearing
    - a. Egypt pressed by Sea-people (Philistines)
    - b. Libya is on the offensive
  - 3. fortified city states destroyed through conflagration and destruction
  - 4. new, rough, semi-nomadic culture appeared on the old sites, developed into the iron **Age**
- B. Jericho
  - 1. most sources deny it could have happened as recorded
    - a. archeology of Jericho thought to prove the walls came down in the Middle Bronze age, 300 yrs. before Joshua
    - b. therefore, conclude the story to be concocted
  - 2. **BAR** (Biblical Archeology Review) March/April 1982, eminent archaeologist, Yagael Yadin, theorizes Jericho reused Middle Bronze walls which did in fact fall outward
- C. The destruction of Ai is also contested
  - 1. Some think Ai's location confused with Bethel
  - 2. Ai also was destroyed much earlier than Joshua's time
  - 3. more often than not, investigation eventually bears out the Biblical record
- D. Amarna letters found in Egypt from this period
  - 1. report deterioration, demoralization 2:9
  - 2. officers of city states in Canaan ask for reinforcements and materials
  - 3. general malaise is evident
- E. Jordan crossing dry-shod is *super* natural

- 1. marl hills collapse into the Jordan river to the north
- 2. at least 2 times in this century this stopped flow for 21 hrs

### V. End of the Conquest

- A. Death of Joshua in Ephraim after his Fa'rewell
- B. Burial of Joseph at Shechem
- C. Burial of Eleazar, son of Aaron in Ephraim
- D. 250 years from beginning of the Conquest to King David