

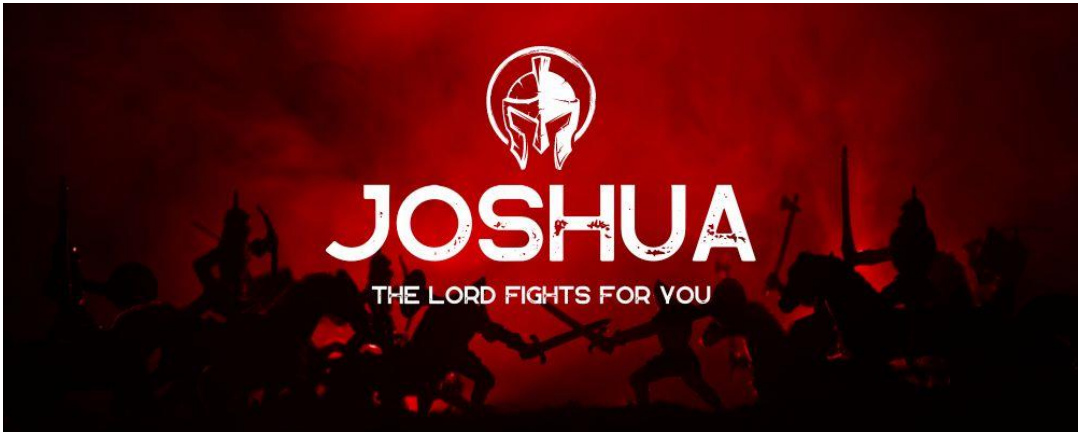


JOSHUA

THE LORD FIGHTS FOR YOU



LOTVLAYTON.ORG



The book of Joshua swings open the door to part two of God's Old Testament library. English Bibles call this section the 12 historic books. They follow the five books of Moses and consist of Joshua through Esther. These historic books cover about a thousand years of history: from Joshua's time at about 1400 B.C. to the time of Nehemiah, approaching 400 B.C.

Hebrew Bibles place Joshua first among the books called the prophets. That placement says something about the kind of history we read in Joshua. Prophetic history, scholars often call it. Prophetic history is not just the story of ancient Israel told for the sake of historical facts. Rather, it offers us selected slices of Israel's history chosen by a prophet to inspire faith by his God-breathed message.

The prophetic history in Joshua touches each of us in a personal way. The book of Joshua is an exciting early portion of the story of our salvation that features God's background work for Jesus' cross and empty tomb. A candle needs a candlestick. The Light of the world needed a setting when he took on our flesh. We see in the book of Joshua how the Lord gave Israel the land he promised and thus provided the setting for the saving acts of Jesus.

The purpose of the book of Joshua is to record the fulfillment of the LORD's promise to Abraham concerning the Land of Promise (**Genesis 12:1-3; 13:15**). **Joshua 21:45** and **23:14** serve as the summary and theme of the book of Joshua: "Not one promise out of all the good promises that the LORD had promised to the house of Israel failed. They all came true!"

Because of the Messianic goal of that promise, the history of the conquest of Canaan at the same time serves as a standing confirmation of the promise of a future redemption and an eternal home for God's people (**Hebrews 4:1-9**).

Timeline: Taking the Promised Land

2000 - 1450 BC

- ❖ **ca. 2000** – The LORD promises Abram the land he led him to.
- ❖ **1540** – New Kingdom (dynasty) in Egypt takes over.
- ❖ **1529** – Aaron is born.
- ❖ **1526** – Moses is born.
- ❖ **1490** – Joshua is born.
- ❖ **1479-1457** – Queen Makare Hatshepsut, daughter of Thutmose I, reigned in Egypt during a period of peace and prosperity.

1450 - 1425 BC

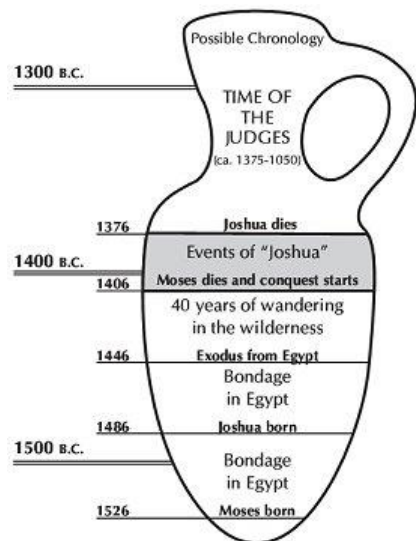
- ❖ **1446** – The Israelites leave Egypt and cross the Red Sea.
- ❖ **1445** – The promised land of Canaan is explored by the twelve spies.

1425 – 1400 BC

- ❖ **1409** – Aaron dies
- ❖ **1406** – Moses dies. Joshua takes over. Israelites cross the Jordan River. Battle of Jericho takes place.

1400 - 1375 BC

- ❖ **1400** – Warriors from the north, called Achaians by Homer, enter Greece to form foundations of Greek civilization. Phoenicians advance open sea transportation with ships powered by oars and navigation by reference to the stars.
- ❖ **1399** – Intensive battles recorded in Joshua are completed.
- ❖ **1385** – The 12 tribes of Israel divide the Promised Land.
- ❖ **1380** – Joshua dies.



Author: Joshua (mostly)



Jewish and early Christian traditions say that Joshua is the author of the book that bears his name. But neither the book itself nor any other part of the Bible names the book's author. While we speculate, the book of Joshua itself contains hints that may lead us to opinions about authorship and point us to a general time of writing.

- 1) On at least two occasions the text reports writing at Joshua's command or by Joshua himself. When the tribes received their territories, Joshua instructed his men "to make a survey of the land and write a description of it" (**18:8**). Then in the last scene of the book, when Joshua led Israel in a renewal of the covenant with the Lord, "he drew up decrees and laws" (**24:25**).
- 2) In **5:1,6** the author writes in the first person about crossing the Jordan and says, "We had crossed over." This leads some to think that the author was an eyewitness of the book's events. Others explain the we as a corporate term that means the same as "our nation Israel," as an American might write "We landed on the moon in 1969."
- 3) Joshua's death is recorded in the book (**24:29**). If there is a single author, he seems to be someone who lived after Joshua's time. The author writes before King David dislodged the Jebusites from Jerusalem (**15:63**). The book therefore could not have been written during the time of the later kings. (David ruled at about 1000 B.C.) The account of the long day when the sun stood still at Aijalon is substantiated by a quotation from another source, the Book of Jashar (**10:13**). This would hardly be natural for an eyewitness of the miracle, writing shortly after it happened. Also, there are 12 instances of the phrase "until this day." This suggests that the author wrote at a time somewhat separated from the events he relates.

Date of events in Joshua: ca. 1400 BC or ca 1250 BC

Much of the data from archaeology appears to support a date for Joshua's invasion c. 1250 B.C. This fits well with an exodus that would then have taken place 40 years earlier under the famous Rameses II, who ruled from the Nile delta at a city with the same name (**Exodus 1:11**). It also places Joseph in Egypt in a favorable situation: 400 years before Rameses II the pharaohs were the Semitic Hyksos, who also ruled from the delta near the land of Goshen.

On the other hand, a good case can be made for the traditional viewpoint that the invasion occurred c. 1406 B.C. The oppression would have taken place under Amunhotep II after the death of his father Thutmose III, who is known to have used slave labor in his building projects. The earlier date also fits better with the two numbers found in **Judges 11:26** and **1 Kings 6:1**, since it allows for an additional 150 years between Moses and the monarchy.

Joshua: A Résumé

Leader



Construct a résumé for Joshua based on the following Bible accounts.

- Exodus 17:8-16
- Exodus 24:12-14; 32:15-19; 33:7-11
- Numbers 13-14
- Numbers 32:10-13
- Numbers 27:12-23; Deuteronomy 31:1-9
- Deuteronomy 34:1-12

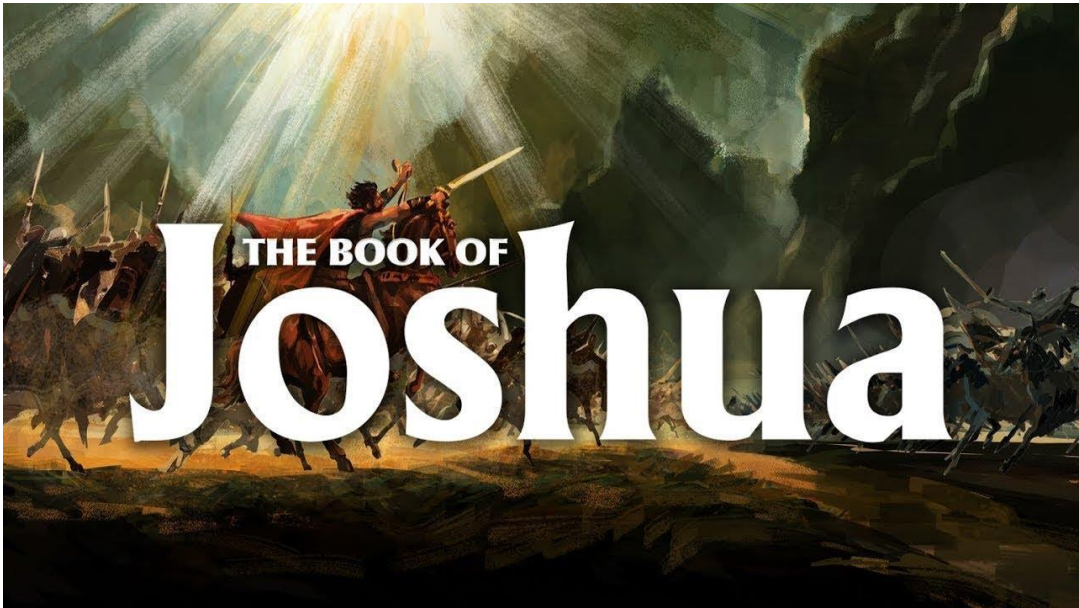
Professional Summary

Work History

Education

Skills

References



Outline of Joshua

Part I: The Conquest (Chapters 1–12)

A. The preparations and entry (ch 1–5:12)

B. The conquest (5:13—ch 12)

1. The opening campaign (5:13—ch 7)

2. The southern campaign (ch 8–10)

3. The northern campaign and summary (ch 11–12)

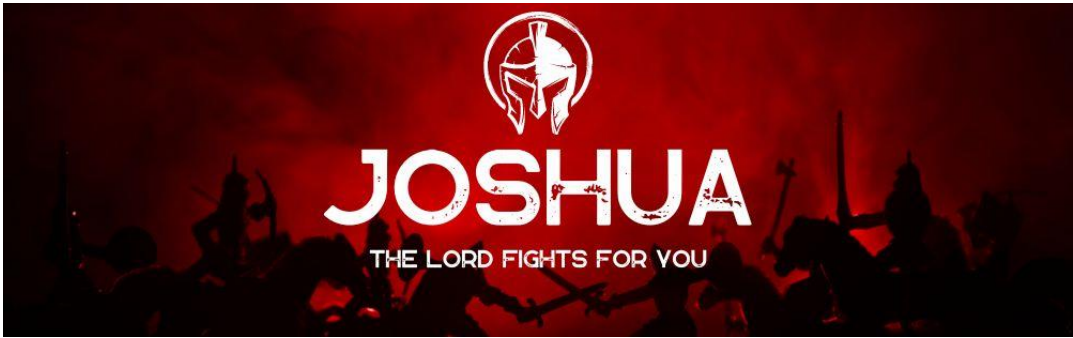
Part II: The Distribution of Land and the Farewell of Joshua (Chapters 13–24)

A. The allotments (ch 13–22)

1. At Gilgal (ch 13–17)

2. At Shiloh (ch 18–22)

B. Farewell and conclusion (ch 23–24)

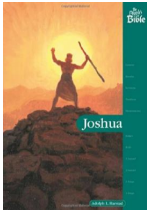


Chapter 1

Why do you think the LORD reminds Joshua (and us) of Moses' death?

What temptations would be specific to Joshua at this point in his life?

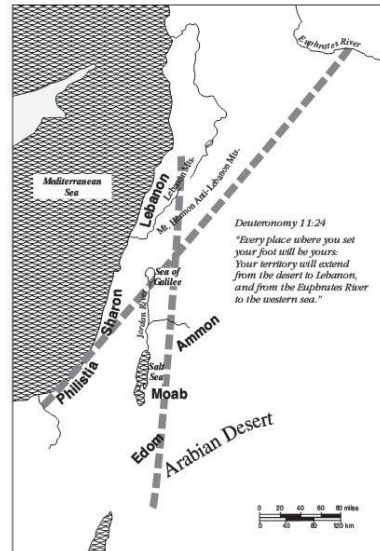
What does God do for Joshua?



PEOPLE'S BIBLE COMMENTARY: "Get Ready to Cross the Jordan River"

That is a big command! Just how big sinks in when we note that the Jordan and its valley are part of the Great Rift that stretches all the way from Turkey down into Malawi and Mozambique in southeast Africa. This rift is such a deep gash down the face of the earth that it can be seen from the moon.

The Lord frames the Promised Land with the natural borders of antiquity in the Middle East—an expansive desert, a snowcapped mountain range, a dominant river, and the Great Sea that would later be called the middle of the earth (Mediterranean). The appeal of the land already known by Israel to be flowing with milk and honey is heightened by the frame God places around it. Other boundary descriptions of the Land of Promise are found in **Genesis 15:18–21**; **Exodus 23:31**; **Numbers 34:1–12**; and **Deuteronomy 1:7**; **11:24**. It may be difficult to tell exactly from where to where the Lord draws his lines on an imaginary map. But the general territory is evident. If we take **Deuteronomy 11:24** as our cue, the Lord is here sketching a rough X. The first line of the Lord's X stretches from the Arabian Desert in the southeast to Lebanon in the northwest. It is likely that "the desert" is the Arabian Desert since it is the most imposing desert of the Middle East. "Lebanon," which means "white," refers to the Lebanon mountain ranges. Their snowcapped peaks or white limestone cliffs provide the name. In Hebrew the Lord says, "this Lebanon." On a clear day, Joshua can see the mountain peaks far to the northwest as the Lord speaks to him in Moab. The second line of the Lord's X runs from the Euphrates River in the northeast to the shores of the Mediterranean Sea in the southwest. The Lord may be summarizing all of Israel's promised turf when he refers to "all the Hittite country." An alternate view is that "all the Hittite country" refers only to the northern part—from Lebanon to the Euphrates...



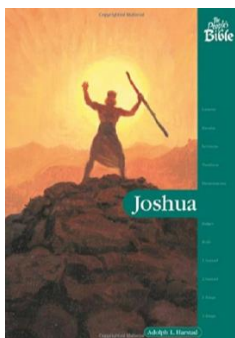
From the census figures recorded in **Numbers chapter 26**, we can project that Israel was a nation of at least two million people. That massive assembly would have to descend from the plains of Moab into this chasm near the earth's lowest point at 1,296 feet below sea level. Then they would have to cross the river at flood stage (**3:15**) and penetrate a land filled with hostile nations. Israel's new leader would need a heart made bold by the Lord. God gave Joshua the encouragement he needed in the form of a visual display with commentary. The Lord holds before Joshua's eyes the inviting land just beyond the Great Rift.

List the great promises to Joshua.

Read the following passages. How do the promises of Joshua apply to me?

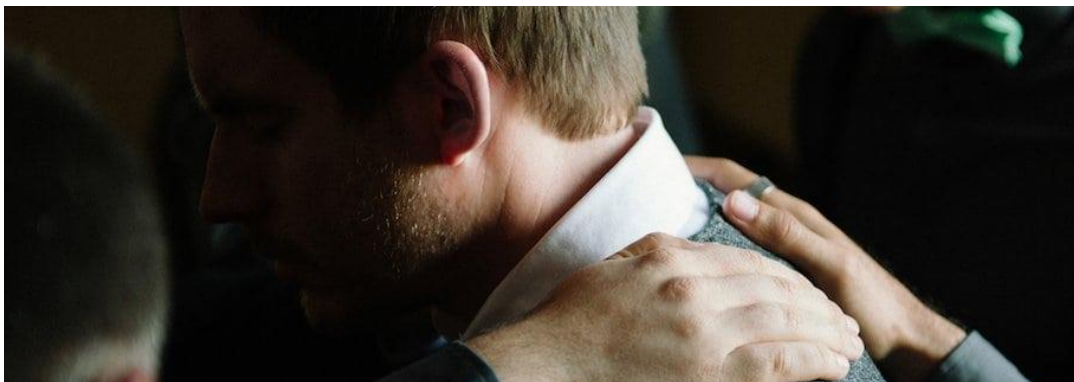
- **Hebrews 11:13-16**
- **Romans 8:31 & Psalm 56:3-4**
- **Hebrews 13:5-6; Psalm 121**
- **Ephesians 6:10; Deuteronomy 31:1,6; 1 Corinthians 16:13; Psalm 31:24; Isaiah 41:10**
- **Matthew 28:20; Psalm 139:7-12; Psalm 23:24**

PEOPLE'S BIBLE COMMENTARY: Repetition



The repetition of the Lord's encouragement is both striking and significant. Does the repetition show that a clumsy editor spliced together some similar documents to form the book of Joshua and failed to remove the overlaps? Some critics make this claim. But there are better reasons for the repetition. First, repetition plays a big part in Hebrew writing style. In his speaking, the Lord accommodates himself to this style of his people. Second, the repetition is for emphasis. He wants Joshua to be sure that he can conquer Canaan. Joshua is no different from us. To be firm in our faith, we need to hear God's uplifting words again and again.

In **verse 8**, the LORD tells Joshua to "Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it." How would Joshua do that? How do we do that? (c.f. **Psalm 1**)



How might we use Joshua's installation to help a new pastor?

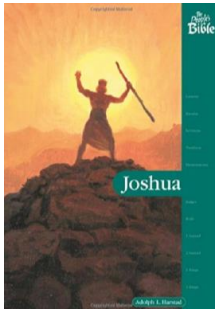
What's the deal with the Reubenites, the Gadites, and the half-tribe of Manasseh? Read **Numbers 32**.

Consider the promises of the two and a half tribes of Israel. (c.f. **verses 16-18**) What did they promise? How might we imitate them in our lives?



Chapter 2

PEOPLE'S BIBLE COMMENTARY: Jericho

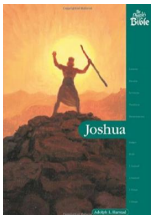


Jericho, named after the Canaanite moon god, is the oldest known city of the world. **Deuteronomy 34:3** calls the ancient settlement the City of Palms. Archaeologists say that by the time the spies entered Jericho, the site had been settled for several thousand years. Its abundant supply of water and pleasant year-round climate (because of its location 800 feet below sea level) enticed people to stay. Like other cities of Canaan at Joshua's time (about 1400 B.C.), Jericho was now an independent city-state under a king. If the king and his city fall, Israel will have a first crucial hold on the center of the Land of Promise.

Compare Moses sending out the spies in **Numbers 13 & 14** and Joshua sending out the spies in this chapter. What's the same? What's the difference?

Agree or Disagree and explain your reasoning: Joshua should not have sent spies into the land because God had already promised that they would take the land?

PEOPLE'S BIBLE COMMENTARY: Was Rahab a Prostitute?



An NIV footnote on **verse 1** suggests that she was possibly an innkeeper. The ancient source of that interpretation is Josephus, a first-century Jewish historian. But while the Hebrew word translated as “prostitute” may be somewhat ambiguous, two New Testament verses clearly call her a prostitute. (See **Hebrews 11:31** and **James 2:25**.) The grace of God toward Rahab is all the more amazing when we know her past.



Why would the God-fearing Israelite spies stay at a prostitute's house?

Evaluate Rahab's actions. In doing so, also read **Romans 13:1-7; Acts 5:17-29; Exodus 1:15-21; Hebrews 13:31; James 2:25.**

What was the reputation of the Israelites? What does this mean about the events of the Exodus? (c.f. **Exodus 15:15-17**)

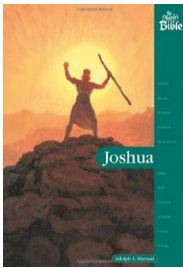
In swearing to spare Rahab and her family, are the spies acting against the order of Moses in **Deuteronomy 7:2**?

What was the report of the spies to Joshua? Why do you think this report is recorded for us?



Chapter 3

PEOPLE'S BIBLE COMMENTARY: Was it Three Days?



Many commentators see a problem with Joshua's words "three days from now you will cross the Jordan." The problem is that the Jordan crossing does not seem to take place three days after Joshua's words in **chapter 1 verse 11**. When we read **chapter 2** and the first verses of **chapter 3**, it seems that nine or ten days elapse before the crossing (**2:2, 22; 3:1, 2**). Some critics view this as a contradiction that comes from piecing together documents that disagree. Solutions can be offered that do not accuse the text of opposing itself:

- 1) "Three days from now" may here be a Hebrew idiom that means simply "very soon now."
- 2) Joshua may have intended to cross in three days but circumstances prevented it. Note that Joshua speaks the words, not the Lord.
- 3) "Three days from now" may mean that preparations for crossing were to begin in three days but not the crossing itself.
- 4) The officers may have been instructed to delay some days before giving the command.
- 5) The episode of the spies in **chapter 2** may take place before or at the same time as the events of **chapter 1**. The crossing may go as scheduled in three days. (In Hebrew writing, episodes are sometimes narrated without precise connection with what is told before and after. At times that style may catch us by surprise.).



Why was there a three-day delay at the banks of the Jordan River?

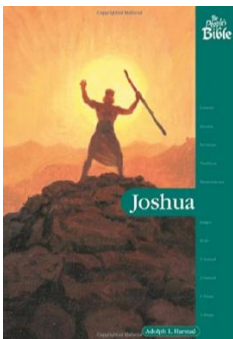
The days at the east bank of the Jordan River were for spiritual preparation (**verses 1-5**). How do you spiritually prepare for a worship service?

“You have never been this way before.” (**verse 4**) What did the LORD do to help the Israelites as they went into uncharted territory? What does God do for us today as we navigate uncharted territory?

Why the command of the officers to “keep a distance of about a thousand yards” between the people and the ark of the covenant? (c.f. **Exodus 3:5; 19:12**)

What amazing things did the LORD do among the Israelites here? Will the LORD do amazing things among us? (c.f. **Romans 8:28**)

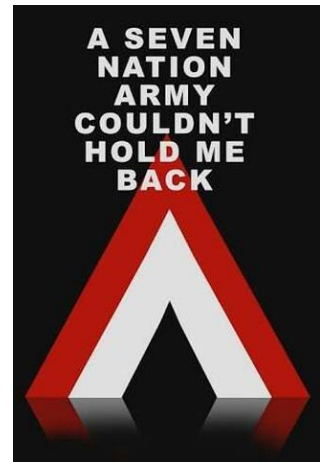
PEOPLE’S BIBLE COMMENTARY: **Seven Nations**



The number 7 often carries the idea of fullness in the Bible. The seven nations named may symbolize the full number of Israel’s enemies. In **Genesis 15:16**, God had told Abraham that the sin of the people of Canaan had “not yet reached its full measure.” In great patience he gave those nations more than half a millennium of grace to repent of their rejection of him, their witchcraft, cultic prostitution, and child sacrifices. They answered his grace with more detestable practices. The time of judgment has come. God’s agent will be the army of Israel. Read **Deuteronomy 18:9–12** to see why the Lord is about to judge the people of Canaan.

These are seven nations ripe for God's wrath:

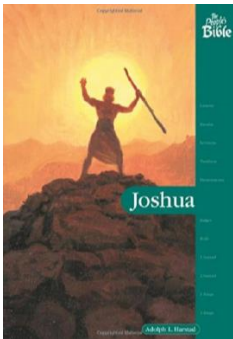
- 1) *Canaanites*. The name comes from Canaan, son of Ham. The term Canaanites is often used in a collective sense for all the people in the land promised to Israel. Here it is used in a narrow sense for the people living along the coast of the Mediterranean and along the Jordan River. (See **Numbers 13:29; Joshua 5:1; 11:3**.)
- 2) *Hittites*. In **Joshua 1:4** the Lord had promised Israel "all the Hittite country." We commented there that this term may be a summary expression for all of the Promised Land or may refer only to the northern part of it. A great Hittite empire was founded about 1800 B.C. in Asia Minor (present-day Turkey). The Hittites may have been the third most powerful force in the ancient Middle East after the Egyptians and the Mesopotamians.
- 3) *Hivites*. These people seem to have lived primarily in the north. In **Joshua 9:7, 17**, the Hivites occupy four confederate cities, one of which was Gibeon. The Bible accounts do not present the Hivites as a warlike people.
- 4) *Perizzites*. We know very little about the Perizzites. **Joshua 17:15** indicates that they lived in forested land. Their name may mean "dwellers in unwalled villages."
- 5) *Girgashites*. All we can say of these people is that **Genesis 10:16** names them as descendants of Canaan and that **Joshua 24:11** locates them west of the Jordan.
- 6) *Amorites*. Like the Hittites, Girgashites, and Jebusites, the Amorites descended from Canaan, son of Ham (**Genesis 10:15-16**). In Hebrew their name always appears in the singular as "the Amorite" (**Amos 2:9**). The name literally means "the high one." Because of their prominence, their name is used at times for all the Canaanites, as in **Genesis 15:16** and **Joshua 24:15**. In a narrow sense "the Amorites" refers to inhabitants of the mountain regions of Canaan, as in **Numbers 13:29** and **Deuteronomy 1:7**. Sihon and Og, mentioned in **Joshua 2:10**, were "two kings of the Amorites east of the Jordan," whom Israel had already defeated.
- 7) *Jebusites*. These people seem to inhabit the hill country (**Numbers 13:29; Joshua 11:3**). Jerusalem was their city (**Joshua 15:63**). Jerusalem is sometimes referred to as Jebus (**Judges 19:10**). The Jebusites, a warring people, held on to their royal city of Jerusalem until the time of David (**Joshua 15:63; 2 Samuel 5:6-7**).





Chapter 4

PEOPLE'S BIBLE COMMENTARY: It was the Style of the Time



Before we proceed, it is helpful to note that there will be some surprises if we expect a purely chronological account of the crossing. We may feel as if we are on a literary ride through rapids. The author at times rushes forward to complete a subject, then lunges back to fill in some details. The author's style leads some commentators to charge that in **chapters 3 and 4**, we have an impossible set of contradictions. That claim does not mesh with the reality of inspiration by the Holy Spirit. We can answer many of the negative charges in terms of the author's rich style. Keep in mind the following literary features as we follow Israel across the Jordan:

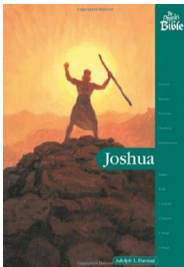
- 1) The author establishes a pattern that gives **chapters 3 and 4** a structure and unity. Three times he follows this pattern: first the Lord gives Joshua a command; then Joshua passes the command on to the people; finally the people carry out the command. (See **3:7, 9, 14; 4:1, 4, 8, 15, 17, 18**.) He does not let strict chronology interfere with this pattern.
- 2) The author has arranged his account by topic and not by precise time sequence. His treatment of a subject is logical rather than chronological.
- 3) The author uses a dovetailing, or overlay, technique in his narrative. After completing a section, he goes back and enlarges on some details, then moves on with the story.

How many stone memorials were set up? Where were they set up? What was the point of these stone memorials?

What would be some ideas for memorials that could be used at our church?

What might be a reason for mentioning the two and a half tribes of Reuben, Gad, and the half tribe of Manasseh here?

PEOPLE'S BIBLE COMMENTARY: Tenth Day of the First Month



The mention of the tenth of Nisan is significant for several reasons. It is a reminder that God stopped Jordan's waters in the springtime when they surged their strongest at flood stage. It prepares us for the first celebration of Passover in the Promised Land on the 14th of Nisan, an event coming up in **chapter 5**. It ties together Jordan's miracle with the Red Sea crossing, also in Nisan, and thus links Joshua with Moses. Since the Passover lamb was chosen on the tenth of Nisan (**Exodus 12:3**), each year when Israel selected the lamb, they would also remember the Jordan miracle.

Although we didn't get to cross the Red Sea nor the Jordan River the way the Israelites did, what does God promise of us? Read **Isaiah 43:1-2**.

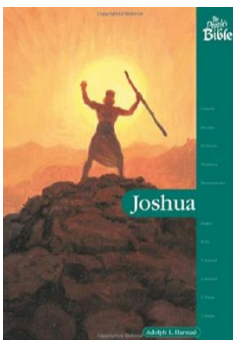


Chapter 5

What were additional results of the Israelites crossing over the Jordan River?

Circumcision had been neglect during the Israelites' 40 years of desert wandering. What was the purpose of circumcision? Why was it vital to do at this point in time? Read **Genesis 17:9-14**; **Leviticus 12:2-3**; & **Exodus 12:48-49**.

PEOPLE'S BIBLE COMMENTARY: Notes on Circumcision



By projecting the census figures of **Numbers chapter 26**, we can estimate that the entire population of Israel was at least two million people at this time, about a million of them males. Assuming that circumcision ended 38 years earlier, all males age 38 and younger now needed to be circumcised. The men between 39 and 60 had already been circumcised in Egypt. (Only Joshua and Caleb were over 60.) About one-third, then, were already circumcised and about two-thirds (perhaps about 650,000) are now circumcised at Gilgal. When verse 8 tells of "the whole nation" being circumcised, it is referring to males from every tribe of Israel, not each male in Israel.

The Lord even specifies the instrument to be used: "flint knives." Why the use of the more ancient flint knives when metal had been in use for centuries? There are at least two possible reasons. First, the use of the old tool is a reminder that circumcision is an old, long-standing sign of God's covenant, stretching back about five hundred years to the time of Abraham, when flint was in more common use. The Lord is leading his people to reflect on the ancient covenant and compare the old promises with the present reality. Second, flint knives may have been the better surgical tool.

Why do we no longer practice circumcision for religious reasons? (c.f. **Acts 15:1-11; Galatians 5:1-11; Galatians 6:11-16; 1 Corinthians 7:17-20; Colossians 2:8-12; Philippians 3:1-3; & Romans 2:29**)

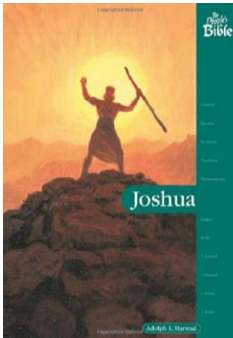
How might celebrating the Passover affect the Israelites at this point?

Why was the ending of manna a time of joy and not a time of disappointment?

How has the Lord rolled reproach away from you?

In **verses 13-15**, we are introduced to the commander of the army of the LORD. Who is he? What's he doing here?

PEOPLE'S BIBLE COMMENTARY: Chronology of Events



While we cannot determine a chronology of events in the first five chapters of Joshua with certainty, we propose the following: At the beginning of the month of Nisan, perhaps in the year 1406 BC, the Lord encourages Joshua in his new role as leader. About the same time, Joshua sends spies to Jericho. On the fifth of Nisan, Israel travels to the east bank of the Jordan and camps for four more days. On the tenth of the month, the nation crosses the river, sets up two memorials, and camps at Gilgal that night. The ceremony of circumcision is renewed on the 11th. The first Passover in 39 years is celebrated at twilight of the 14th of Nisan. The people eat the first produce of Canaan on the

16th. On the 17th manna stops falling from heaven. This two-week period of Israel's history is one of the most significant portions of the Old Testament era.



Chapter 6

What was the effect of the Canaanites' melted hearts?

Ancient Jericho

Towns became bigger as their populations increased. This made their architecture and urban planning more complex and they required more space to expand. The possibility of storing food surpluses meant that part of the population quit agricultural activities to devote their time to other things. Artisans, priests, traders... The wealth of flourishing cities attracted greed of the nomadic tribes and forced their inhabitants to build protective walls around their cities. This was the case of Jericho, in the West Bank, Palestine. With a history of more than 11,000 years, this was the first fortified city known ever and, up to the present day, it is considered the first city in history.

Jericho, the first one

Natural hunter groups settled in this spot in 12,000 BC before it became the city of Jericho. Towards 9,400 BC, the settlement had more than 70 houses with around a thousand inhabitants and something unprecedented; a 3.5m high and almost 2m thick wall and a stone tower that reached a height of 8.5 m.

7000 BC

The round houses made with adobe, similar to igloos, were substituted by rectangular ones. Sanctuaries and ovens appeared.

Glory and collapse

The apportion of the Canaanites implied changes in house planning. The people absorbed the original culture and took Jericho to its most glorious times. According to archeological records, the city was destroyed by 1500 BC to be re-founded in the 9th century BC.

Houses

They had stone foundations, clay brick structure, 50 cm width walls and the roofs were covered with a mixture of reeds and clay.

Courtyards

The buildings usually had a 7 metre square courtyard used to cook and preventing smoke from entering inside the house.

Double fortification similar to medieval fortifications, these were 10m more than 4m high by 700 BC, they were reconstructed at least 15 times.

Resources:

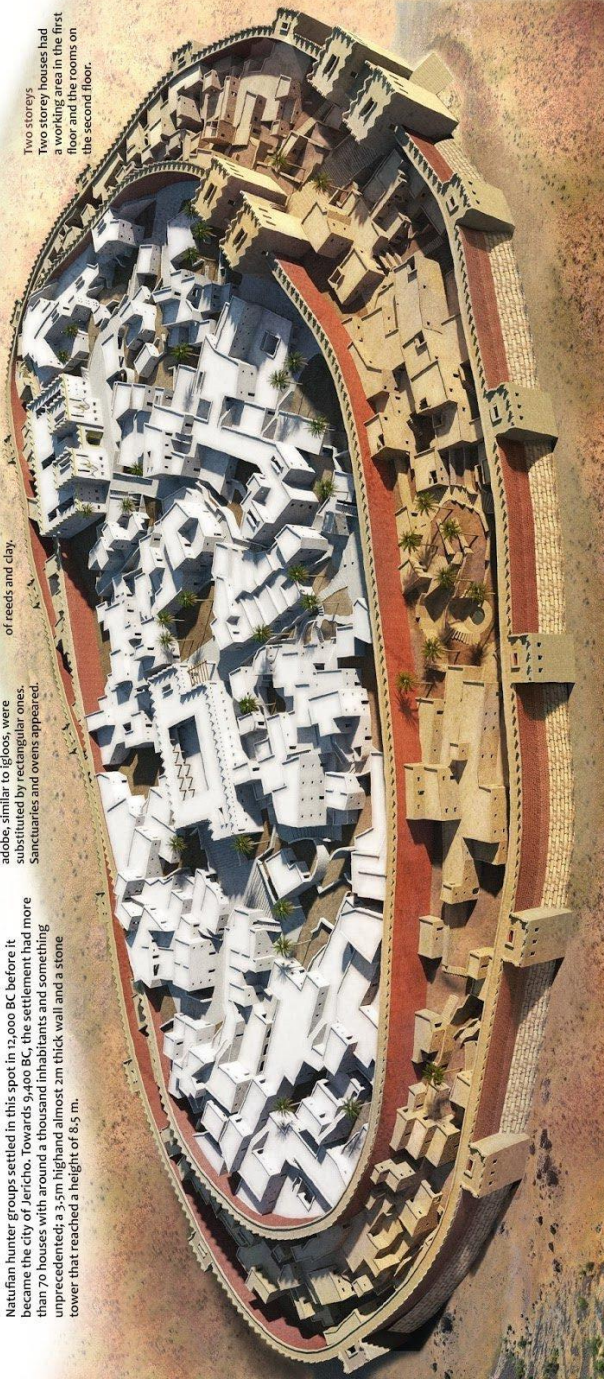
There is evidence of cultivated plants and possible sheep breeding since 7200 BC. There was a water canal system.

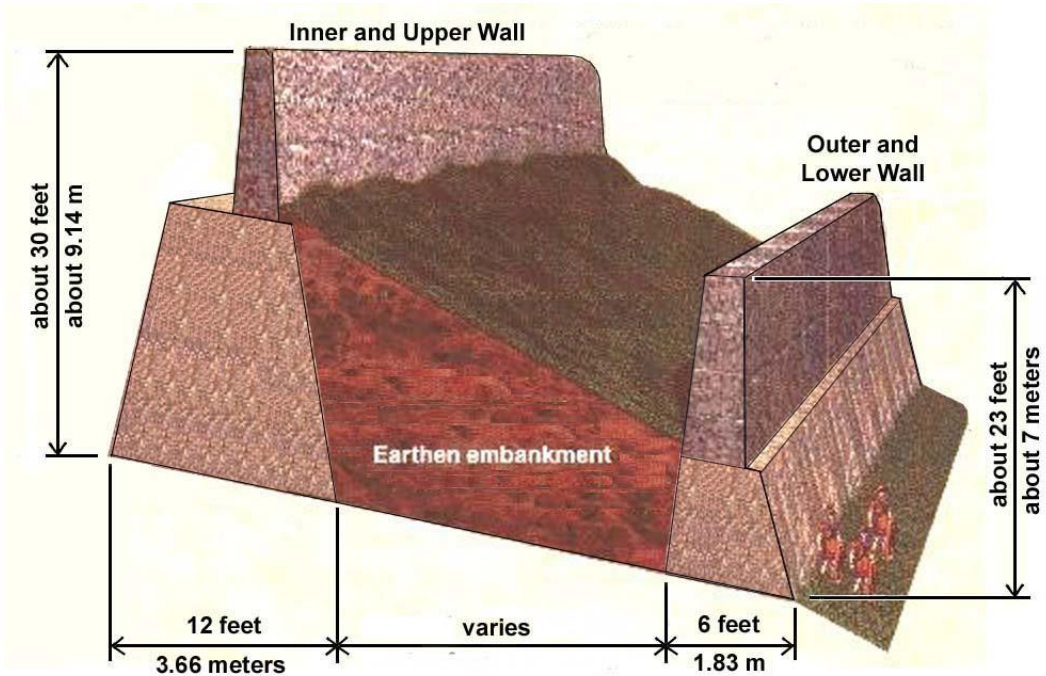
The Jordan River

Jericho was favored by the river and trade. Its walls became thicker and were surrounded by a moat.

Two storeys

Two storey houses had a working area in the first floor and the rooms on the second floor.





DOUBLE REDOUBTABLE WALL FOR THE ANCIENT CITY OF JERICO

How does the fall of Jericho show that the LORD fights for his people?

Why have the Israelites march around Jericho for 7 days? (c.f. **Hebrews 11:30**)

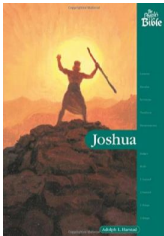
“Now you know
the rest of
the story
—Paul Harvey

Channeling a bit of Paul Harvey, what is the rest of Rahab's story? See also **Matthew 1:1,5-6,16**.



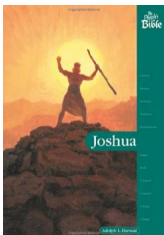
In what way might Rahab's salvation from Jericho serve to picture the holy Christian church?

PEOPLE'S BIBLE COMMENTARY: Total Destruction



The destruction of the city is total. All living things are killed. Readers of Joshua sometimes grieve or even cringe at the thought. That is natural. Jesus wept over unrepentant Jerusalem and the impending destruction of the children within its walls (**Luke 19:41–44**). God says: "As surely as I live ... I take no pleasure in the death of the wicked, but rather that they turn from their ways and live" (**Ezekiel 33:11**). There is no hint that Israel enjoyed its role in the taking of life at Jericho. They were acting under God's orders as the agents of his judgment. As "the Lord of all the earth" he has the perfect right to end the time of grace of those who have mocked his love and chosen their sin. We cringe not so much at the physical death of Jericho's citizens as at their eternal loss.

PEOPLE'S BIBLE COMMENTARY: The Curse of Jericho

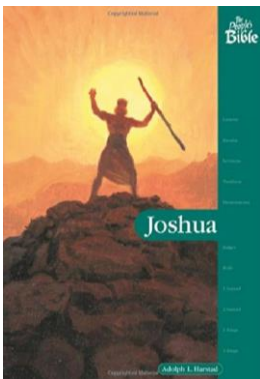


The curse of the oath was fulfilled by the Lord some five hundred years later during the reign of King Ahab (874–853 B.C.). **First Kings 16:34** says: "In Ahab's time, Hiel of Bethel rebuilt Jericho. He laid its foundations at the cost of his firstborn son Abiram, and he set up its gates at the cost of his youngest son Segub, in accordance with the word of the LORD spoken by Joshua son of Nun."



Chapter 7

PEOPLE'S BIBLE COMMENTARY: The Problem with Ai



Journals of archaeology have carried many articles on the so-called problem of Ai. What is the problem? Ai, which means “ruin,” has long been identified with et-Tell, Arabic for “the ruin.” But there is no archaeological evidence of settlement there in the Late Bronze Age (1500–1250 B.C.), the time of Joshua’s conquest. There is evidence of a flourishing community in the third millennium B.C. But that material is from a thousand years before Joshua. The choice of et-Tell as ancient Ai seems to fit with the description in **verse 2**, which says that Ai is “near Beth Aven to the east of Bethel.” Bethel is commonly identified with Beitin, an Arab village about 12 miles north of Jerusalem. The location of Beth Aven is unknown. Why is there no

evidence of occupation at et-Tell during Joshua’s time? Many reasons have been offered. Among them are these:

- 1) Et-Tell is not biblical Ai, which must be somewhere else in the area.
- 2) Ai at the time of Joshua was already a ruin since its name means just that. The site of the ruin may have been used only as a temporary military outpost that left no remains.
- 3) **Chapters 7 and 8** of Joshua are a folk story invented to explain the ruins at Ai, ruins that really predated Joshua by a thousand years.
- 4) The writer of Joshua mistakenly transferred the events of **chapters 7 and 8** from Bethel to Ai.

While the last two explanations are popular, they obviously fly in the face of the Bible’s inerrancy. It is best to leave the problem of Ai unanswered for the time being without presuming to give foolproof solutions.

It is interesting when archaeology can present material evidence of Bible accounts, but our faith in the Bible's reliability does not hang in the balance until a spade digs up the proof. Interpretations of archaeologists change due to the inexact nature of the science. The Bible stands changeless and reliable on its own, due to its inspiration by the Holy Spirit. The findings from a dig in Israel this summer may change what was an irrefutable interpretation five years ago. Interpretations wither and fall, "but the word of our God stands forever" (**Isaiah 40:8; 1 Peter 1:25**). "When seeming discrepancies occur between the Bible and archaeology, a judicious response would be to withhold judgment. Historically, many have leaped to pronounce sentence while the jury was still out, only to find that later archaeological discoveries resolved the conflict."

Following their defeat, the Israelites' hearts melted and came like water. How can we relate?

What was the smart response by Joshua and the elders of Israel in light of their defeat at Ai?

Evaluate Joshua's prayer.

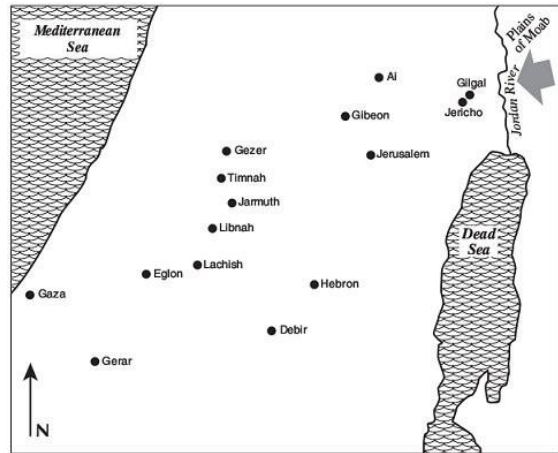
Why call out Achan that way that he was? What would be the effect on the people of Israel seeing this happen the way that it did?

What lessons do we learn from Achan?



Chapter 8

How do the LORD's words to Joshua help him? How does God speak the same way to us? (c.f. **Psalm 30:5** & **Isaiah 54:8**)

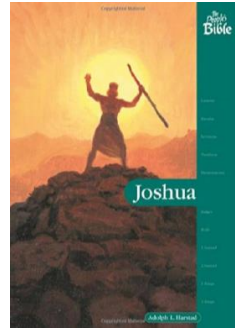


Compare the conquest of Ai with the conquest of Jericho.

What is a lesson we can learn about the LORD giving Joshua a carefully worked out plan for the Israelites to follow?

PEOPLE'S BIBLE COMMENTARY: How Many in the Ambush Force?

The general strategy and preparations are clear from the account. But a problem arises from the two different numbers given for the ambush force: "thirty thousand" in **verse 3** and "about five thousand" in **verse 12**. There are several solutions to the apparent problem:



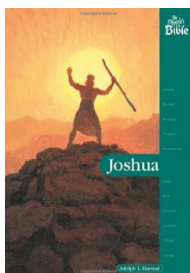
- 1) There may be a scribal error in one of the two verses. The commentator Keil says that five thousand is the correct figure. In ancient Hebrew, numbers were designated by letters of the alphabet. If Keil is correct, a copyist here substituted a lamed (el, l) for a he (atch, h). Even our computer age has not eliminated problems in the transmission of numbers in publications. Remember that it is the Bible's original manuscripts (the so-called autographs) that are inerrant. A copyist, in a momentary lapse, could have caused a discrepancy.
- 2) Joshua may have appointed two ambush forces. Some Jewish commentators suggest that 5,000 troops camped close to the city and 30,000 farther away.
- 3) A single ambush force of 25,000 soldiers may have had the task of blocking a retreat while the remaining 5,000 attacked Ai.

While there may be some questions in our minds about the precise arrangements, there is no confusion in Israel's army under the directions of the Lord's general. The trap is set.

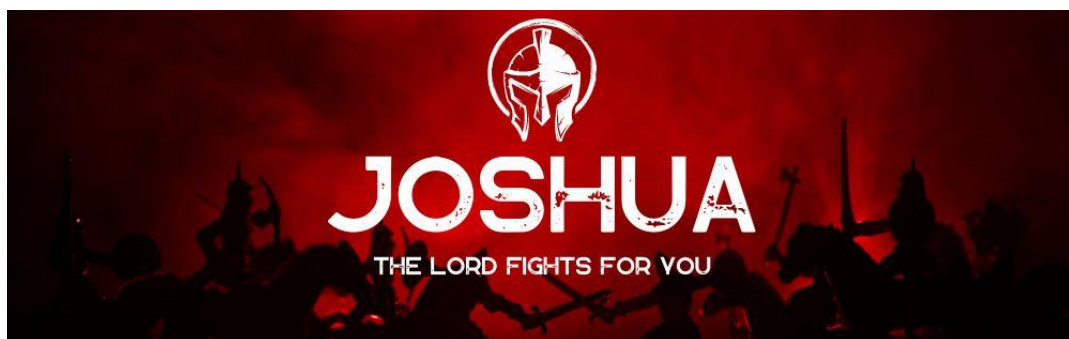
Describe the significance of Joshua's raised javelin. How can we hold high the javelin until the Lord's victories are won?

Why record the covenant renewal at Mount Ebal? (c.f. **Deuteronomy 11:26-32; Deuteronomy 27-28**)

PEOPLE'S BIBLE COMMENTARY: Offerings



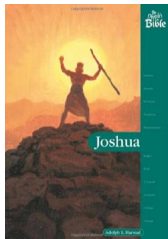
Burnt offerings are described in **Leviticus chapter 1**. The sacrificed animal was a perfect bull, ram, or male bird. The animal was completely burned up. The Hebrew word for this kind of sacrifice means “going up.” A burnt offering made atonement for unintentional sins and also expressed total devotion to the Lord. After the Achan episode, we can appreciate the rich meaning of Israel’s atonement at this time. Fellowship offerings (or peace offerings) are described in **Leviticus chapters 3 and 7**. Any perfect animal from the flock or herd could be offered. All the fat was offered to the Lord by burning it, but the meat was eaten in a communal meal. Fellowship offerings expressed thanksgiving and peace between God and man. The Hebrew name for this offering is related to the Hebrew greeting shalom, which means “peace” or “wholeness.”



Chapter 9

Following the crossing of the Jordan River and the destruction of Jericho and Ai, what did the kings west of the Jordan do?

PEOPLE'S BIBLE COMMENTARY: Gibeon

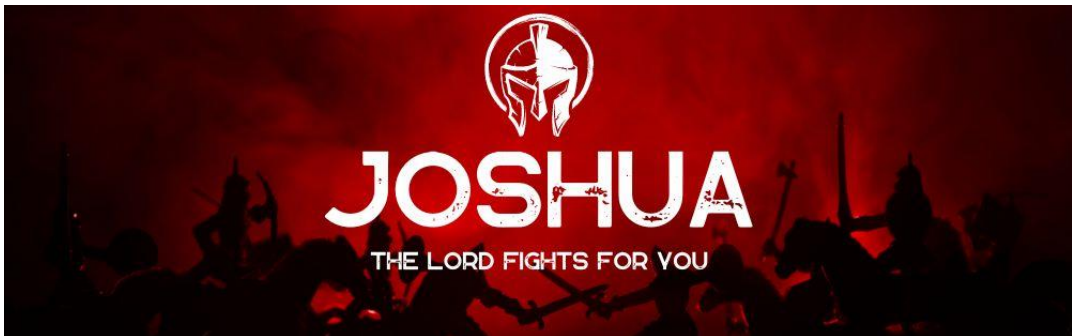


Gibeon (hill city) is eight miles northwest of Jerusalem and about the same distance southwest of Ai. The short distance between Gibeon and Ai indicates that the Gibeonites know well what has just happened there. Gibeon is identified with el-Jib, where handles from wine jars stamped with the name Gibeon were found. Items found from Joshua’s time include flasks, lamps, and jugs. The pool of Gibeon, with its 79-step spiral staircase, hints that the city was famous for its water supply. The pool is mentioned in **2 Samuel 2:13**.

What could have been done differently with the Gibeonites?

How do we as Christians deal with deception?

The Israelites went against God's will by not consulting the Lord and destroying the Gibeonites. However, the Lord can use even our sins for his own purposes. What good can you see coming from this? (**verse 27**)

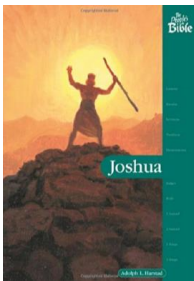


Chapter 10

In light of the treaty with the Gibeonites, what did Adoni-Zedek king of Jerusalem do?

How do the following verses show that the Lord was fighting for his people: **verses 8, 10, 11, 12-14, 30-43**?

How can I keep in mind that the LORD fights for me?



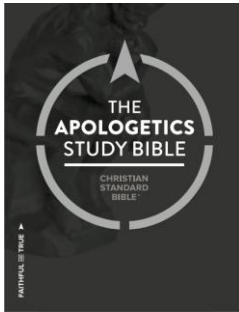
PEOPLE'S BIBLE COMMENTARY: What is the Book of Jashar?

The first readers of the book of Joshua already know that prayer since it was included in the Book of Jashar, or “book of the righteous.” That book was a collection of poems singing the praises of Israel’s heroes. The collection was evidently added to as time went by. David’s lament over Saul and Jonathan was later included in the same book according to **2 Samuel 1:18**. The Book of the Wars of the LORD was another similar collection (**Numbers 21:14**). Both of these books are long lost.

Why did it take courage to kill the five southern kings? (**verses 16-27**)

Verses 29 and following detail in very specific language the total destruction of the Canaanites. How can we respond to those who reject God because of the violence found in books of the Bible like Joshua?

CHRISTIAN STANDARD BIBLE APOLOGETICS STUDY BIBLE: Total Conquest?



Many critical scholars have proposed that the Israelite conquest of Canaan portrayed in Joshua is not factual. The three major critical explanations for how the Israelites came to possess the land are: (1) the conquest model, which views the entrance of Israel into the land of Canaan as a massive hostile invasion resulting in destruction of cities and towns; (2) the peaceful infiltration model, which views the entrance of Israel into the land as a peaceful settlement among the Canaanites; and (3) the peasant revolt model, which views the situation as an internal political upheaval of peasants who revolted and toppled the existing Canaanite political system. The conquest model comes closest to the biblical account by acknowledging the invasion of Canaan by an external Israelite force. But critical assessments of this view typically overemphasize the violent destruction of cities and towns. The biblical account records that the only cities destroyed were Jericho, Ai, and Hazor (**6:24; 8:28; 11:11,13**). But the peaceful infiltration and peasant revolt models do not reflect the biblical account at all. Both are skeptical of the biblical account, reflecting an anti-supernatural bias in their attempt to offer alternative explanations for Israelite possession of Canaan. Yet neither model accounts for the biblical data. In the Bible, divine sovereignty is demonstrated in the victories of Israel. The Israelites entered the land of Canaan and took possession of it by the divine purpose and power of God who had already promised to give it to them (**1:2–5**).

ARTICLE

JOSHUA 6

WHAT DID JESUS HAVE TO DO WITH VIOLENCE?

by Mark Durie

The conquest of Canaan, as described in the Bible, was a bloody one. Some cities like Jericho were put to the sword. Isn't it dangerous to have such material in the Bible? Might not these stories incite Christians to acts of bloodshed or even genocide against others? The answer to this question is a very emphatic "No!"

There are a number of reasons why the conquest of Canaan and other stories of conflict in the Bible do not incite Christians into violent acts of insurrection, murder, and genocide.

One is that the account of the conquest of Canaan was entirely situation-specific. Yes, there is a divine instruction reported in the Bible to take the land by force and occupy it, driving out the inhabitants (**Nm 33:52**). However, this was not an eternal permission to believers to wage war. It was for a specific time and place. According to the Bible, the Canaanites had come under divine judgment because of their religious practices, above all child sacrifice (**Dt 18:10–12**).

The sacrificing of firstborn children by immolating them before an idol was a persistent trait of Canaanite religion. The Phoenicians were Canaanites, and as late as the second century BC the people of Carthage, a Phoenician colony, were sacrificing children to their goddess Tanit. Archaeologists have found charred remains of tens of thousands of newborn infants and fetuses buried in Carthage. The practice of child sacrifice made the Romans despise the Carthaginians.

The Bible's stories of the use of force against the Canaanites are more than balanced by the accounts of the destruction of Israel and Judah by foreign armies. These violent invasions are also described as being God's judgment, now turned against the Israelites because they did not distance themselves from Canaanite religious practices. Even the kings of Israel and Judah are charged with practicing child sacrifice (**2Kg 17:17; 21:6; Ezk 16:21**).

Although the Old Testament does condone the use of force to purge a land of violence and injustice, the Bible's attitude to such violence is not that it is sacred or holy. On the contrary, King David, who fought many wars with God's active support and guidance, was not allowed to be the one to build God's temple in Jerusalem, because there was so much blood on his hands (**1Ch 28:3**).

Violence is regarded by the Bible as an inherently evil symptom of the corruption of the whole earth after the fall: "the earth was filled with wickedness" (**Gn 6:11**). In contrast, the prophet Isaiah looked forward to the day when the days of violence would be no more. Isaiah describes the Lord's anointed as unacquainted with violence: "He was assigned a grave with the wicked, but he was with a rich man at his death, because he had done no violence and had not spoken deceitfully" (**Is 53:9**).

In this way the Old Testament sets the scene for the revelation of Jesus Christ. The key question for Christians is "What did Jesus have to do with violence?" When we turn to consider Jesus and his followers, we find a systematic rejection of religious violence. Jesus's message was that his kingdom would be spiritual and not political. Jesus explicitly

and repeatedly condemns the use of force to achieve his goals: “Put your sword back in its place because all who take up the sword will perish by the sword” (**Mt 26:52**).

As Jesus went to the cross, he renounced force, even at the cost of his own life: “My kingdom is not of this world ... If my kingdom were of this world, my servants would fight, so that I wouldn’t be handed over to the Jews. But as it is, my kingdom is not from here” (**Jn 18:36**).

At one point Christ said, “Don’t assume that I came to bring peace on the earth. I did not come to bring peace, but a sword.” (**Mt 10:34**) This is sometimes cited by anti-Christian apologists as evidence for Jesus’s militancy, but the statement occurs in an extended passage where Jesus is advising his disciples on the inevitability of persecution. The sword he refers to is the one which will be raised against them.

Jesus’s take on violence was reinforced by the apostles Paul and Peter, who urged Christians to show consideration to their enemies, renounce retaliation, live peaceably, return cursing with blessing, and show humility to others (**Rm 12:14–21; Ti 3:1–2; 1Pt 2:20–24**). They also allowed that the (most likely pagan) civil authorities would need to use force to keep the peace and this role should be respected (**Rm 13:1–7; 1Pt 2:13–17**). This was an extension of the earlier Jewish position that Jews should submit to the rule of law in whichever country they find themselves, even if the king was a pagan (**Jr 29:4–7**).

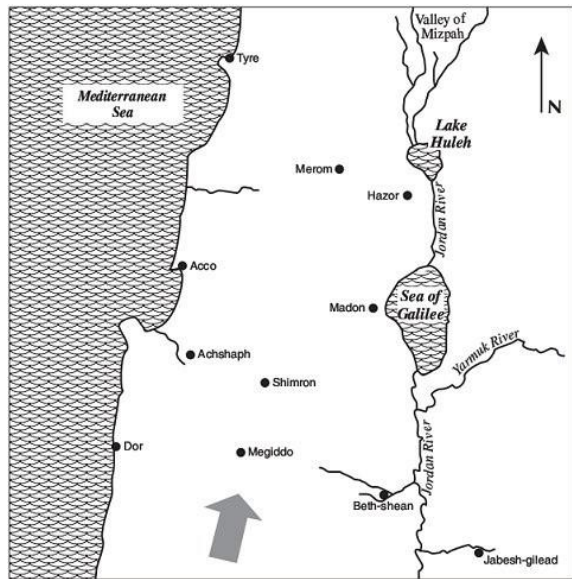
The New Testament supports the just use of force as a proper function of the state, whatever its religious identity. Thus it is not a specifically religious or sacred act to go to war or to use force to implement justice. It is just a matter of public duty, one aspect of the ordering of society which God has established for the common good. Fighting may be considered just, not because it is advancing any one faith over another, but because it is warranted and conducted according to principles of justice applicable to all people.

If only Christians had maintained this New Testament position down the centuries, the world would have been a better place. The invention of “Christendom” in the fourth Christian century, and the later influence of a centuries-long struggle against the Islamic jihad, ultimately led Christians to develop aberrant theologies that regarded warfare against non-Christians as “holy,” and soldiers who died fighting in such wars were regarded as “martyrs.” Thankfully, this view of warfare has been universally denounced in the modern era as incompatible with the gospel of Christ.



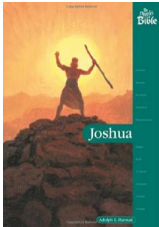
Chapter 11

Which verses bring out the power of the forces that were amassed against Israel? Why do you think the author highlights their power?



Why do you think the LORD ordered the special tactic, "You are to hamstring their horses and burn their chariots"? (**verse 6**)

How is the LORD credited with the victories once again?



PEOPLE'S BIBLE COMMENTARY: Then the Land had Rest from War

The land the Lord is giving as Israel's inheritance has rest from war. This does not mean that Israel has absolute control over all parts of the land, as **chapter 13** will attest. It suggests that Joshua has "hamstrung" the Canaanites. They no longer have the might or the will to organize resistance. All the kings of the land that dared to fight have been crushed.



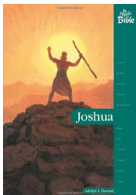
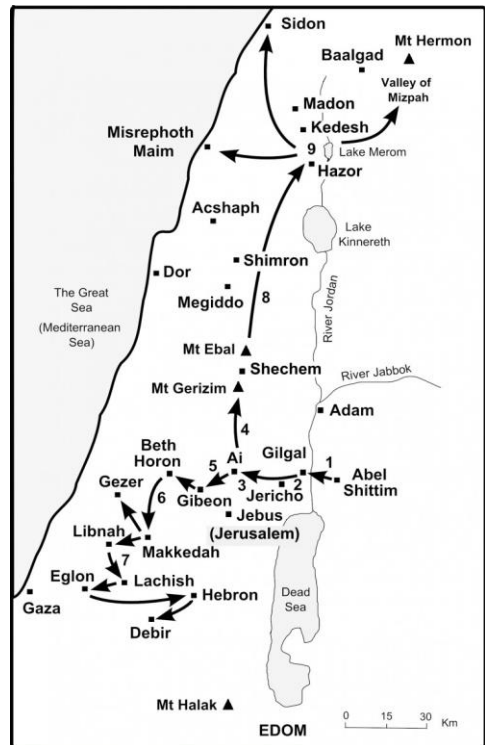
Chapter 12

Why record this list of defeated kings?



Chapter 13

This chapter begins a new section in the book of Joshua. Israel is transitioning from conquest to settlement in Canaan. The shape and size of Canaan are comparable to the state of New Hampshire. Reaching from Mount Hermon to the Negev and from the Mediterranean to the edge of the Arabian Desert, the area covers approximately 10,000 square miles. About three-fifths of the land lies west of the Jordan. Three major geographical areas remain to be conquered: (1) Philistia, including the five major cities of the Philistines: Gaza, Ashkelon, Ashdod, Gath and Ekron (vv. 2–3); (2) the Phoenician coast (v. 4); and (3) the Lebanon mountain range (v. 5).



PEOPLE'S BIBLE COMMENTARY: How Old is Joshua?

Assuming that Joshua is somewhat older than Caleb, he may be in his 90s as the Lord speaks. Caleb is 85 (**Joshua 14:10**). Joshua was already an old, but vigorous, man when the conquest began.

While there is still more territory to be taken over, how does the LORD say that he is still going to continue to fight for them?

Read **Psalm 121**. What comfort do we have, like Joshua, even when we are tired or worn out with age?



Chapter 14

Reading chapter upon chapter of Israel dividing up the Promised Land does not necessarily make for riveting reading. Why record the division of the land? What blessings can we gain from reading this?

How is Caleb a role model for believers, especially senior citizens?

Twelve Tribes Joshua 13-22 1400 BC

6 City-State Empires in 1406 BC

Amorite 15 city state Basham empire
King Jabim at Hazor
Hazor, Madon, Shinaron, Achshaph, Dor;
Joshua 11:1-3,10; Judges 4:2

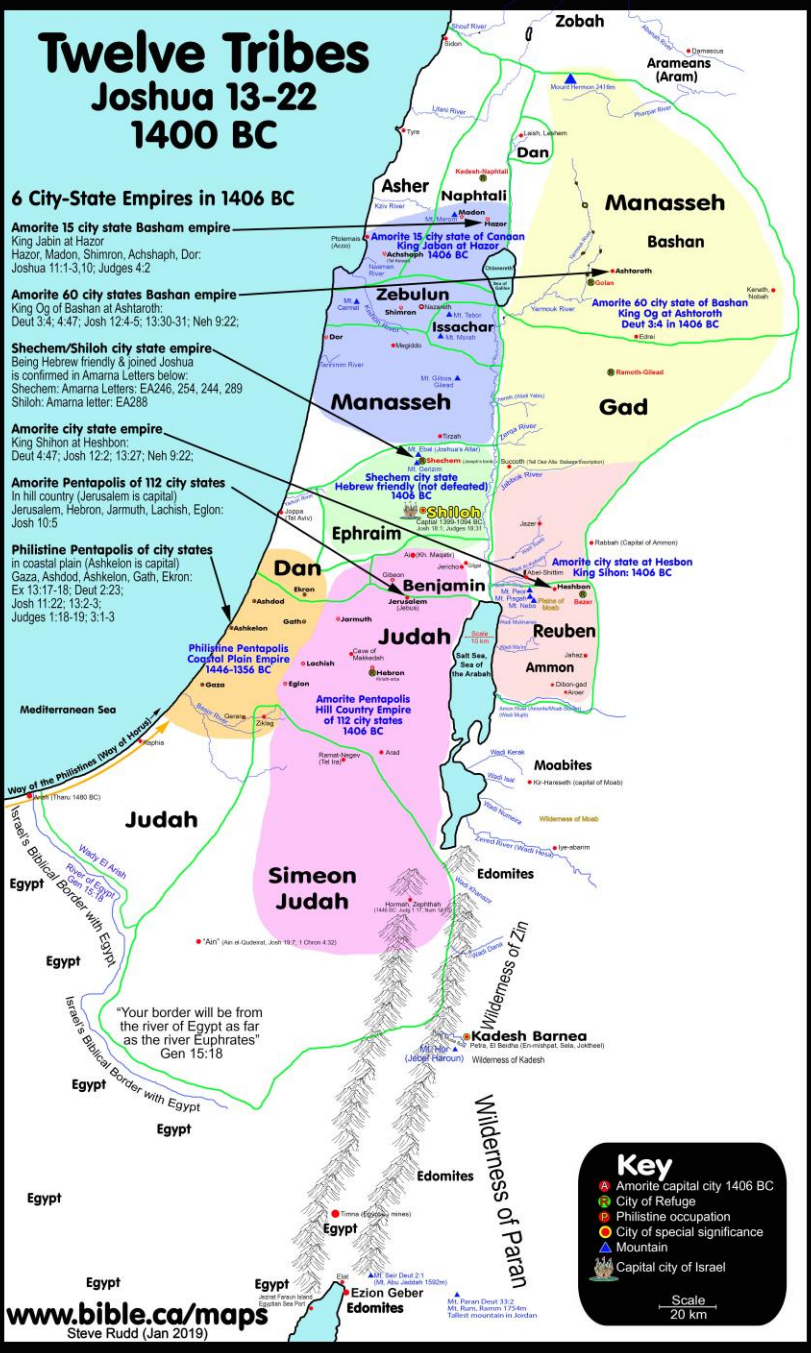
Amorite 60 city states Bashan empire
King Og of Bashan at Ashtaroth;
Deut 3:4, 4:47; Josh 12:4-5; 13:30-31; Neh 9:22;

Shechem/Shiloh city state empire
Being Hebrew friendly & joined Joshua
is confirmed in Amarna Letters below:
Shechem: Amarna Letters: EA246, 254, 244, 249
Shiloh: Amarna letter: EA288

Amorite city state empire
King Shihon at Heshbon;
Deut 4:47; Josh 12:2; 13:27; Neh 9:22;

Amorite Pentapolis of 112 city states
In hill country (Jerusalem is capital)
Jerusalem, Hebron, Jarmuth, Lachish, Eglon;
Josh 10:5

Philistine Pentapolis of city states
in coastal plain (Ashkelon is capital)
Gaza, Ashdod, Ashkelon, Gath, Ekron;
Ex 13:17-18; Deut 2:23;
Josh 11:22; 13:2-3;
Judges 1:18-19; 3:1-3



www.bible.ca/maps
Steve Rudd (Jan 2019)



Chapter 15

Why put so much emphasis and detail on Judah's land allotment?



Chapter 16

Division of the Promised Land is Fulfilled Prophecy

When we look at Jacob's blessings given in **Genesis 49**, we see that the division of the land under Joshua was a fulfilled prophecy.

Reuben: This firstborn son of Jacob gave up his birthright through his evil actions. Joseph, the firstborn of Jacob's wife Rachel, received a double portion instead. Reuben's inheritance was east of the Jordan, outside of the Promised Land (**Joshua 13:8**).

Simeon and Levi: These two brothers were mentioned together in **Genesis 49:3–4** as violent individuals whose land would be divided. Simeon's inheritance was a small area of cities in Israel.

Levi became the priestly tribe that had no land inheritance. Instead, they lived in cities scattered throughout the other tribes of Israel.

Judah: **Genesis 49:8–12** predicted Judah as a lion who would lead the other tribes. Judah was the tribe that remained loyal to God the longest in the divided kingdom, and Jesus Christ was a descendant of Judah.

Zebulun: According to **Genesis 49:13** this son would receive land between the Mediterranean Sea and the Sea of Galilee. In **Joshua 19:10–16** Zebulun received the third lot of the inheritance. It was located in the northern part of the Promised Land that included Nazareth, the future hometown of Jesus. **Ezekiel 48** also speaks of an area promised to Zebulun—a land that has not yet been received.

Issachar: Issachar's allotment included the important farming region of the Valley of Jezreel in Galilee. This closely matches the prediction of **Genesis 49:14–15** of Issachar's receiving agricultural land.

Dan: Dan's blessing in **Genesis 49:16–18** dealt with his becoming a judge in Israel rather than referring to his land. Judges records that Samson came from this tribe, yet so did leaders who worshiped idols (Judges 18), prompting God's judgment upon the people of Israel.

Gad: Gad's blessing in **Genesis 49:19** only referred to his skill in military conflict. Some have made a connection with the large number of troops from Gad who served in King David's army, though Jacob's blessing is too vague to make a very direct connection.

Asher: In **Genesis 49:20** Jacob said Asher would have good soil. In Joshua, Asher's tribe inherited ideal land in Carmel in the coastal region.

Naphtali: The only reference to Naphtali in **Genesis 49:21** is that other tribes would admire him. In **Joshua 19:32–39** Naphtali received land from the Sea of Galilee up to Phoenicia in the north and included 19 fortified cities.

Joseph: He received a double portion as both his sons, Ephraim and Manasseh, received a separate inheritance. Ephraim's land was west of the Jordan River. Manasseh's territory was split, with half of it to the east of the Jordan and half of it to the west.

Benjamin: Jacob predicted that his youngest son would become a warrior. From his tribe came the judge Ehud, King Saul, and Saul's son Jonathan. This tribe was often noted for its warlike personality (**Judges 5:14; 20:16**).

As can be seen, the sons of Jacob who were given a land blessing in **Genesis 49** received it in ways that matched in Joshua's allotment of land or, in Zebulun's case, match another prophet's prediction. The fact that numerous details predicted by Jacob came true generations later serves as a powerful testimony to God's power.



Chapter 17

The tribes were supposed to mop up the work started by Joshua. For roughly seven years, Israel had continued to live in tents near Gilgal. Under Joshua, they had captured and, in some cases, completely destroyed the chief cities of the land. All that remained were smaller towns, which individual tribes could destroy with the Lord's help. However, we hear a recurring theme in **16:10** and **17:12-13**. What is that theme?

You can't help but like the daughters of Zelophehad. See **17:3-4**; **Numbers 27:1-11**; and **Numbers 36:1-12**. What did they treasure more than anything?

Contrast Caleb's attitude in **14:6-15** and the attitude of the two Joseph tribes in **17:14-18**. How can you be more like Caleb and less like the two Joseph tribes?



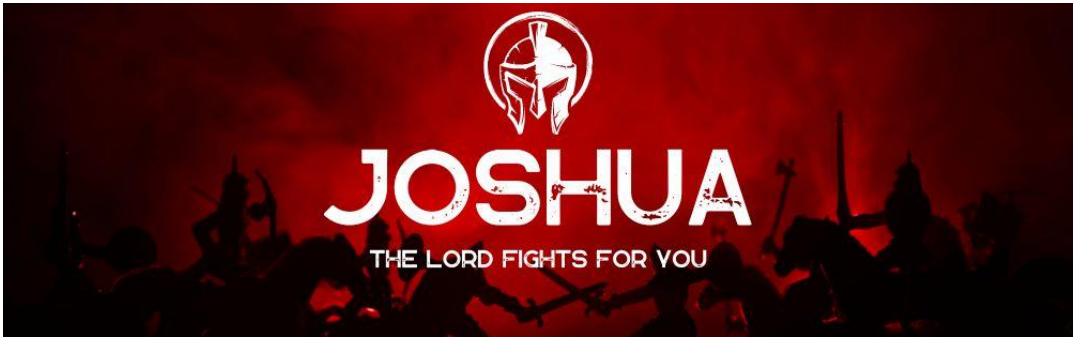
Chapter 18

How do Joshua's words in **verse 3** serve as both reprimand and encouragement?



Chapter 19

How do **verses 49-50** demonstrate that Joshua's faith had been well-placed when he and Caleb some 45 years before encouraged the Israelites to go up and take the land?

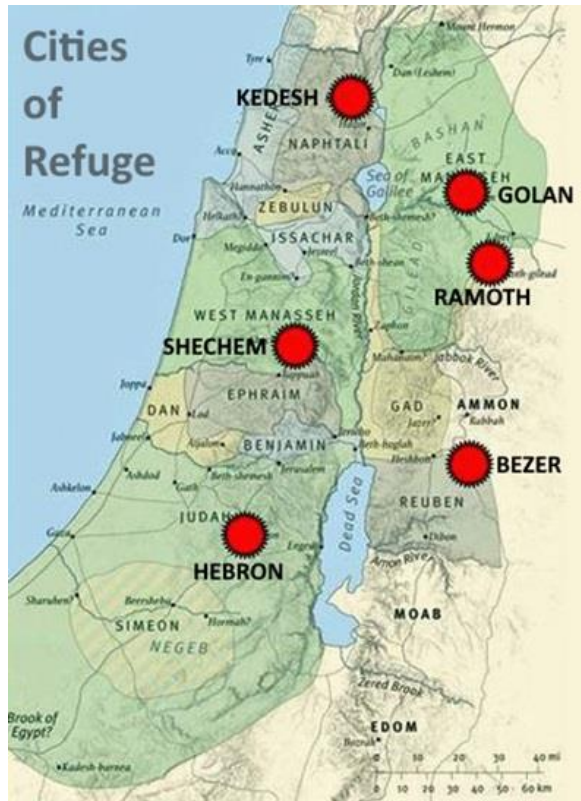


Chapter 20

What was the purpose of the cities of refuge?

What does the Lord show us about himself by appointing six special cities of refuge?

Why do you think all the cities of refuge were also Levitical cities?





Chapter 21

What was the Levites' real inheritance? (See **Deuteronomy 18:1-2**.)

What was the role of the Levites according to **Deuteronomy 33:8-11** and **2 Chronicles 17:8-9**?

How do **verses 43-45** bring out the Holy Spirit's clear purpose in giving us the book of Joshua?



Chapter 22

The two and a half tribes built an altar before they crossed the Jordan River. Was it wrong for them to do this? (c.f. **Deuteronomy 13:12-15**) What might each party have done differently?

If you were saying goodbye to faithful families from your church who are moving to another area, what thoughts would you apply to them from **verses 1-9**?



Chapter 23

Now, some 20 years later, Joshua is very old, near the end of his 110 years (**23:14; 24:29**). How does his farewell bolster the Israelites' faith that the LORD would fight for them? How can we apply this to our lives?

What one basic thing were the Israelites to do? What one basic thing were they not to do? How does that apply to us?

What sharp warning did Joshua extend at the conclusion of this chapter? How does that apply to us?



Chapter 24

“Then Joshua assembled all the tribes of Israel at Shechem.” Joshua assembled the nation’s leaders at Shechem to renew the covenant. Shechem is of historical significance: (1) There the Lord appeared to Abram upon his arrival in Canaan, and there Abram built an altar to the Lord and called on the name of the Lord (**Genesis 12**). (2) There Jacob buried the household gods under an oak tree (**Genesis 35**). (3) There, between Mounts Ebal and Gerizim, Joshua renewed the covenant (**Joshua 8:30-35**), according to the Lord’s command in **Deuteronomy chapters 11 and 27**. There the statutes of covenant renewal were inscribed on a large monument set up beneath the oak tree.

Using Joshua’s outline in this chapter, do a quick history of the people of Israel.

- **verses 2-4:**

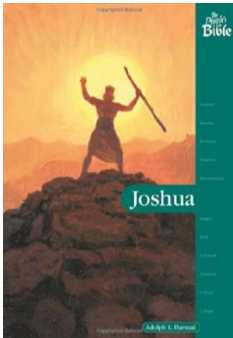
- **verses 5-7:**

- **verses 8-10:**

- **verses 11-13:**

What was the purpose of this summary of salvation history? (**verse 14**)

PEOPLE'S BIBLE COMMENTARY: The Hornet



A curious detail in **verse 12** may invite questions. What does the Lord mean when he says, "I sent the hornet ahead of you"? In **Exodus 23:27-28**, the Lord first promised the hornet. That context speaks of the terror and confusion the Lord would send on Israel's enemies. There are several acceptable understandings of the verse before us: (1) "The hornet" may be a colorful metaphor for the dread that gripped the Canaanites. After the Lord stung Israel's enemies with defeat, the hornet of terror winged its way to future opponents to stun them. For references in Joshua to this terror, see **2:11**; **5:1**; and **9:24**. (2) Some commentators point out that the hornet was a symbol of Lower Egypt.

They suggest that early incursions of Egyptian armies, which weakened the Canaanites, may explain "the hornet." (3) A completely literal interpretation of "the hornet" is also possible. The Lord who summoned frogs, gnats, flies, and locusts to plague the Egyptians (**Exodus 8-10**) could also gather swarms of hornets to terrorize the Canaanites.

What was Joshua's challenge to the people? How did they respond?

Why do you think Joshua told the people they could not fulfill their pledge to serve the LORD?

Does Israel cling to objects of wood, stone, or metal as Joshua speaks? Why or why not?

Joshua would not accept their initial answer, and he pressed them with the law. Why he did this becomes clear from what he says in **verse 23**. Explain.

Joshua would not withhold the gospel forever. What was his next step? (**verses 25-26**)

Why is **verse 32** a suitable place to mention the burial of Joseph's bones? (c.f. **Genesis 50:25; Exodus 13:19; & Hebrews 11:22**)

Why record the death of the high priest?



Consider the following aspects from the book of Joshua. How do each of these connect to Jesus?

The Name: Joshua (**Matthew 1:20-21**)

Joshua's Relationship with God's Word (**Joshua 1:6-8; 24:1-15; Luke 2:41-49; 4:16**)

Joshua as Prophet (**Deuteronomy 18:15-18; Acts 3:22; Matthew 21:11**)

Joshua as Servant (**Joshua 24:29; Isaiah 52:13-53:12; Mark 10:45**)

The Lord being with Joshua (**Matthew 1:22-23; Matthew 28:20**)

Rolling Away the Reproach at Gilgal (**Joshua 5:9; Romans 8:28-39**)

The Destruction of Jericho (**Matthew 24:30-31; Revelation 11:15-18**)

The Rescue of Rahab (**Joshua 6:22-25; Matthew 1:1,5-6; Romans 5:6-8**)

The Valley of Achor where Achan was Stoned to Death (**Hosea 2:15; Jeremiah 31:34**)

The Altar on Mount Ebal (**Hebrews 10:1-18**)

Saving the Gibeonites (**Joshua 10:6; Luke 18:38; Matthew 8:25; Luke 23:42**)

The Defeat of the Canaanites (**1 John 3:8; Colossians 2:15; 1 Corinthians 15:25,55**)

The Rest from Battle (**Hebrews 4:6-10; Matthew 11:28-30**)

The Allotment of the Nations (**Joshua 21:43-45; Galatians 3:15-4:7**)



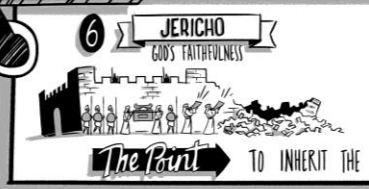
JOSHUA



1-5 JOSHUA LEADS



6-12 BATTLES WITH



GOD'S JUSTICE ON HUMAN EVIL

WHY THE CANAANITES?

1 **MORAL CORRUPTION** (SEE LEVITICUS 18)

2 **CHILD SACRIFICE** (SEE DEUTERONOMY 12:29-31)

2 **DID GOD INITIATE A GENOCIDE?**

STORIES USE HYPERBOLE

TOTALLY INSTEAD NO SURVIVORS ALL THAT BREATHED (SEE DEUTERONOMY 7 - "DESTROY" ISN'T LITERAL SEE JOSHUA 10:36-39 15:13-15)

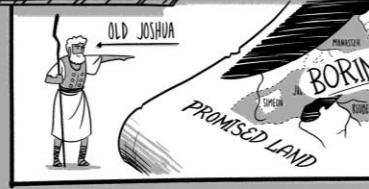
CANAANITES CAN TURN TO GOD OF ISRAEL

3 **UNIQUE MOMENT IN HISTORY**

LIMITED TO CANAANITES

PEACE WITH OTHER NATIONS (SEE DEUTERONOMY 20)

13-22 JOSHUA DIV



HUA

Looking back: CIRCUMCISION PASSOVER

Looking forward: ISRAEL VERSUS PHARISEES **GOD'S BATTLE & PLAN**

ISRAEL

1-4 OBEY THE COMMANDS OF THE TORAH

2 THE SENDING OF THE SPIES

3-4 LEADS ISRAEL INTO PROMISED LAND

5 ANGEL OF THE LORD

ARE YOU FOR US FOR OUR ENEMIES? **NEITHER**

GOD OF ISRAEL! **RAHAB**

THE CANAANITES

7-8 **AI ISRAEL'S FAILURE!**

9 **GOD OF ISRAEL!**

10-11 **DESTROY ISRAEL!**

12 **ISRAEL'S VICTORIES**

LAND, ISRAEL MUST BE OBEYANT

GIBONITES

CANAANITE KINGS

- of JERICHO
- of AI
- of BEBES
- of HEBRON
- of GAZA
- of GAZER
- of DEBIR
- of HORMAH
- of BETHEL
- of TAPPACH
- of ATHER
- of LASHARON
- of HAZOR
- of KASHITH
- of TARNATH

VIDES UP THE LAND

CONQUERING!

BUT FOR THE ISRAELITES, IT'S SUPER IMPORTANT

FULFILLMENT OF GOD'S PROMISE TO ABRAHAM (SEE GENESIS 12:6-7)

ABRAHAM

23-24 JOSHUA'S FINAL WORDS

FAITHFULNESS TO THE TORAH

LIFE AND BLESSINGS IN THE LAND

UNFAITHFULNESS

DIVINE JUSTICE AND EXILE

WHAT ARE THEY GOING TO DO?

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