

JOSHUA

NOTES

From
The Flow of History Through Joshua
By Francis Shaeffer

OUTLINES AND COMMENTS

By
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INTRODUCTION

If you don't have a Creator, you do not need a Savior. If you have neither, it stands to reason that you do not have a Judge. If you don't have Genesis 1 you don't need John 1. If you don't have Genesis 3 you don't need John 3. Without Jesus, the Mosaic Law is of no more significance than the Code of Hammurabi. Without the Cross, the entire sacrificial system is meaningless.

If we allow attacks on any part of the Pentateuch (the first five books of the Bible) to go unchallenged, we weaken our defense of the rest of the Bible. If, as some have suggested, Revelation is the graduate school of Scripture, the Pentateuch is the primary, or elementary school. You will never teach English literature to a student who has never learned to read. You lay a foundation and then build on it - in education, construction, or theology.

Okay. What does all that have to do with the Book of Joshua? I'm glad you asked. If you haven't already asked, please ask now. Joshua is a very crucial book for three reasons. First, it is inspired Scripture - it is the Word of God. Second, the book of Joshua is our bridge between the Pentateuch and the rest of the Bible. Third, the Book of Joshua teaches us how we should look at the Pentateuch.

As an American I have great respect for the Constitution of the United States of America. I am more than a little disturbed by the liberal assault on the Constitution by politicians and many federal judges. It has been going on for several decades now. Honored Supreme Court justices (who view the Constitution as a "living document" - meaning changeable) have seen themselves as having been chosen (anointed) to rewrite the Constitution. They speculate as to what the signers of the Constitution had in mind. Fortunately, we have the writings of the Founding Fathers, in which they tell us what they meant. We do not have to guess.

When people attack the creation story in Genesis, or the Ten Commandments (Ted Turner believes there should be no commandment against adultery), I like to go back to those nearest the time of the writing of the Pentateuch and see what they thought about it. Let us look to those who were in the best position to know what was written (and how it was written) and see what they did with the Law (Torah). That is exactly what we are going to see in the book of Joshua. Unfortunately, some people students of the Word adopt the Patrick McManus school of logic in their study of Scripture. The greatest outdoor humorist America has produced said (Real Ponies Dont Go Oink, p. 195):

I don't know if Sasquatches exist or not, but I like to think they do. The idea of Sasquatches appeals to me, if not the real thing. I understand they smell terrible. If Sasquatches did not exist, how could anyone know what they smell like?

Francis Shaeffer rises above the Patrick McManus system of logic. It is easier to understand

McManus, but I trust you will appreciate some of Shaeffer's thoughts on Joshua.

NOTES ON JOSHUA

LESSONS JOSHUA HAD TO LEARN

1. **God will not tolerate the rebellion of man against Himself.** Amalek (Ex. 17:8-16).
The Amalekites were rebelling against the throne of the LORD, vv. 12, 16.
2. **Power is not merely the power of the general and the sword, but the power of God** (Ex. 17:11f).

Ex. 17:14 - SCRIPTURE - WRITE IN THE (definite article)BOOK.

3. **The terribleness of sin, especially among God's People, (Ex. 32).**

ON SINAI - TWO STRONG EMPHASES:

1. The reality of God.
2. The glory of God.

THE GOLDEN CALF.

1. People made a god that was no god.
2. Complete moral breakdown followed.
3. They may have inscribed the golden calf with the Tetragrammaton (YHWH).

4. **There is a difference between self-aggrandizement and leadership,** (Num. 11:24-29).
5. **A person cannot bind God with man-made rules,** (Num. 11:24-29).
6. **When the majority is against you, you must still stand with God,** (Num. 14:6-10).

Joshua and Caleb were in the minority - but they were right. No rule by polls!
7. **God keeps His promises,** (Num. 14:30, Joshua).
8. **True spiritual leadership comes from God,** (Num. 27:18-23).

JOSHUA IS NOW READY - Deut. 34:9

THREE CHANGELESS FACTORS

I. THE WRITTEN BOOK.

- A. The Pentateuch Tells How It Came to be Written.
 - 1. Ex. 17:14 - God commanded Moses to write in “the “ book.
 - 2. Num. 33 refers to the writing of Numbers.
 - 3. Deut. 31 portrays the growth of the Pentateuch - Moses wrote in a book.
 - 4. This was not simply oral tradition, Deut. 31:9.
 - 5. Scripture was not a priestly book, Deut 31:9-13.
 - 6. The book was kept in the side of the Ark of the Covenant, Deut. 31:26.

- B. Joshua Shows How to use the Book, Josh. 1:1-8.
 - 1. Know it. 2. Talk about it. 3. Think about it. 4. Do it.
 - 5. Jesus: “Hear My words and do them” trust and obey.
 - 6. The canon grew as Joshua wrote in the book, Josh 24:26.

II. THE POWER OF GOD.

- A. The Power of God is Seen in the Crossing of the Jordan, Josh. 3:7-17; 4:18.
 - 1. By the power of God they crossed the Red Sea.
 - 2. By the power of God they crossed the Jordan.

- B. There is a continuity of power - and the power is God’s.

III. THE SUPERNATURAL LEADER.

- A. Joshua Followed a Supernatural Leader, Josh. 5:13-17; 6:2).

- B. Moses Followed a Supernatural Leader, Ex. 3:5.

- C. There Is a Continuity of Divine Leadership.

CONCLUSION. Whether Moses, Joshua, NT believers, or modern leaders - there is but one Person, one Power, one Book. Moses was on holy ground. Joshua was on holy ground. We are on holy ground. “If our shoes are not off before this leader, we will not know the power” (Shaeffer).

CONTINUITY OF THE COVENANT

In 1:6 God reminds Joshua of the covenant He had made with the patriarchs. The covenant idea is based on the friendship covenant in which an animal was cut in two and the two parties would then pass between the two halves of the animal, symbolizing that the covenant was more binding than the two halves of the animal. Let us briefly review the covenant of grace God made.

1. **THE COVENANT OF WORKS** - before the Fall.
2. **THE COVENANT OF GRACE** - after the Fall (Gen. 3:15). The “seed” would a human being.

Covenant narrows - Seth replaces Abel; Seth has a son named Enos: then men began to call upon the name of the LORD [better, to call themselves by the name of the LORD] (Gen. 4:25f). **NOW THERE IS ONE COMMON ANCESTOR BUT TWO RACES (DIVISIONS)--** (1) THOSE WHO TURNED BACK TO GOD AND (2) THOSE WHO CONTINUED IN REBELLION. The covenant (promise) would stand with the former.

3. **NOAH (SHEM)**. The covenant is further limited to the Semitic people (Gen. 9:26ff).
4. **THE ABRAHAMIC COVENANT**. Abraham came from the high Sumerian culture. He would go to a new land to become the first Jew. There are three aspects to the Abrahamic Covenant (Gen. 12:1ff).
 - (1). SPIRITUAL ASPECT (MESSIAH)
 - (2). THE NATION
 - (3) THE LAND
5. **ISAAC** .
6. **ISRAEL (JACOB AND ESAU)**.
7. **JUDAH** (Gen 49) the covenant is narrowed again.
8. **THE DAVIDIC COVENANT**.

All parts were **unconditional**. Later, God added some **conditional** parts. To illustrate, **David** was given an **unconditional** promise - from him would come the Messiah. **Solomon** was given a **conditional** promise - He failed and the promise passed to another son of David and Bathsheba, Nathan (Luke 3:31). Solomon was given a conditional promise

10. **THE MESSIAH.** Old Covenant fulfilled, New Covenant instituted (Acts 3:22-26).

RAHAB

1. **JOSHUA SENT OUT TWO SPIES** (Joshua 2).
2. **THE SPIES WENT TO RAHAB'S HOUSE.** Two questions. (1) Why? Ans. To get lost.
(2) What did Rahab provide? Shelter and information, 2:9-11.
3. **PARALLEL IN THE LIFE OF GIDEON** (Judges 7:13-15).
4. **RAHAB'S PERSPECTIVE** - A harlot in a heathen land, 2:12-21.
RAHAB HAD TWO THINGS GOING FOR HER.
 - 1). "She had heard something propositional" (Shaeffer). She had heard about Moses and the Exodus (time, space history).
 - 2) She had before her two spies who represented Israel.
5. **RAHAB'S CONFESSION** (2:9-11). What did she do? She believed! *When, not if!*
See Josh. 2:24 FOR THE REPORT TO JOSHUA.
6. **PARALLEL IN ABRAHAM**, Gen. 12; Josh. 24:15. She made a choice.
 - 1) Peter at Pentecost - each individual must believe. (2) Heb. 11:31.
 - 3) Rahab stood where most Christians stand today - non-Jewish believers.
 - 4) She became something not all Jews are - a believer (spiritual aspect of covenant).
7. **THE SCARLET CORD.**
 - 1) In Church history, the scarlet cord has represented the blood of Christ.
 - 2) A clear parallel is seen in the Passover Lamb.
 - 3) Parallel in Lot (Rahab's family came into her house, Lot's family refused him; her family was saved, his lost).
8. **FAITH IN ACTION** - She demonstrated her faith by her actions.
 - 1) There was war between the king of Jericho and God (2:3).
 - 2) Rahab is the only person mentioned as a parallel to Abraham in James 2:21, 25.
 - 3) She stood alone against the total culture surrounding her.
 - 4) In Egypt the Israelites had eaten the Passover "with loins girded, your shoes on, and your staff in your hand (Ex. 12:11).
 - 5) **This world is a place of pilgrimage and war.**
 - 6) Rahab is a great example for us. "It is just plain stupid for a Christian not to expect spiritual warfare while he lives in enemy territory (Shaeffer).

- 7) Rahab is listed in the genealogy of Christ (wife of Salmon, mother of Boaz, Matt. 1).
- 8) All people stand before God as did Rahab

9. **EITHER JESUS IS YOUR SAVIOR OR HE IS YOUR JUDGE.**

TWO KINDS OF MEMORIALS

What was happening in the camp of the Israelites as Rahab awaited her deliverance with the scarlet cord in her window? Soon after the spies returned with their report (2:24), Joshua gave the marching orders (3:1ff) and the people left Acacia Grove and move to the Jordan. Officers pass among the people and tell them that in three days they will cross over the Jordan to possess their possession.

1. **THE ARK OF THE COVENANT WOULD LEAD THE PROCESSION** (3:3-4).
2. **JOSHUA TOLD THE PEOPLE TO SANCTIFY THEMSELVES** (3:5).
3. **GOD WAS ABOUT TO MAGNIFY JOSHUA BEFORE ISRAEL** (3:7).
 - 1) God ordered that when the feet of the priests who were bearing the Ark came to the edge of the Jordan they were to stand still in the water. There would be a space of 3,000 feet between the Ark of the Covenant and the people.
 - 2) The people would know God was with them when the waters of the Jordan were rolled back. Why? See 3:11-13.
 - 3) There is a continuity between this crossing and the crossing of the Red Sea - the continuity of the power of the LORD.
4. **TWO PILES OF MEMORIAL STONES**, 4:1-11. *12 stones were placed in the River.*
 - 1) The pile of stones would be seen when the river was low.

ILL. A message is inscribed on a stone in the lake near Geneva: “When you read this, weep.” The water would be low enough to see the inscription only during a drought. The memorial in Jordan was the exact opposite - *remember and rejoice!*
 - 2) Another pile would be placed at Gilgal, the first camp in the Land of Promise. The stones were taken from the river and stacked into a pillar (4:20).
 - 3) The memorial stones served two purposes (4:21-24):
 - a. To instruct future generations of Israelites. The people would be reminded that God is faithful to His promises - they were in the land (after 600 years).
 - b. To tell other nations that the God of Israel is different - and that He exists.

QUOTE: “God today gives us, especially at the beginning of our Christian lives or at the start of a Christian work, things that we can

remember. This way, when the waves get high, we can look back and see that God has worked, and that helps to give us a faith in the future” (Shaeffer).

THE ARK OF THE COVENANT

Recall the continuities we have seen: The written Book, the supernatural power, the supernatural Leader, the Abrahamic Covenant, the reverse side of the covenant of grace - judgment (Shaeffer, p. 216). Now we will see two more continuities represented by the Ark.

1. THE ARK REPRESENTED THE CHARACTER OF THE LORD.

What was the Ark? It was a box with lid on it and it represented the character of God. It contained the Law which stresses that God is holy, and it is covered with a lid (covering, mercy-seat which represented the love of God. His love covers His holiness when we come to Him His way (Shaeffer).

God gave His people no image to worship - He is spirit, He has no image. In the Ten Commandments they were ordered to worship no image. The Ark was simply a reminder of His character.

2. THE ARK WAS THE ARK OF THE COVENANT OF GOD.

- 1) It is a covenant of the promises of the LORD. You can trust Him!
- 2) He is a holy God and He will never lie, all promises will be fulfilled.

3. THE ARK OF THE COVENANT OF THE LORD OF ALL THE EARTH (3:11).

The true God is God of all the earth and not limited to one nations as the heathen gods.

4. THE ARK OF THE COVENANT OF THE LORD (CH. 4).

These words are repeated numerous times. The Ark was an external sign that the promises of God. He would fulfill all His promises.

5. WHAT HAPPENED TO THE ARK OF THE COVENANT?

The Ark was destroyed by the Babylonians when they destroyed the Temple in 586 B.C. The Ark may have been destroyed, but what it represented continues. This applies to the promises made in Genesis 3:15, the Abrahamic Covenant, the Davidic Covenant, and all other promises. Isaiah wrote, “The grass withereth, the flowers fadeth, but the Word of our God shall stand forever (Is. 40:8). See 1 John 1:9.

6. **THE ARK WAS DESTROYED BUT THE COVENANT REMAINED IN PLACE.**

7. **IN CHRIST WE ENTER INTO AN COVENANT OF GRACE.**

This new covenant is written in the blood of our Savior. We enter into a covenant relationship with God when we believe in His Son, the Messiah. We are saved by grace through faith in Jesus Christ.

TWO LIVING MEMORIALS

CIRCUMCISION (Joshua 5:1-9).

We have already seen two memorials - two piles of stones. Here will have two living memorials (signs). They were both of utmost importance and receive a lot of attention in the O.T.

1. **God commanded Joshua to circumcise the men a second time.**

When had they been circumcised a first time? In Egypt

2. **Why did Joshua circumcise them?** See 5:4-7.

3. **The timing was incredible!**

Joshua had led all the people of the 9 1/2 tribes across the Jordan River, along with all the men of war from all 12 tribes. The men of war were ready to begin the conquest of the land. Now, right before the enemy - not only Jericho but also before all the kings of all the Amorites and the Canaanite - he stopped and made knives and circumcised all the men of war who had been born in the wilderness in the past 40 years. *Right in the face of the enemy he disabled his army!*

4. **They named the place Gilgal** (“a rolling”)

They had rolled away the reproach of Egypt. What was the reproach of Egypt? Was it the shame and disgrace of slavery? Or the mockery of the Egyptians because they had been wandering in the wilderness 40 years without being able to enter their Promised Land?

5. **Why was circumcision so important?**

Stephen called it “the covenant of circumcision” (Acts. 7:8). God had determined that before Israel began the war for the Land, “every man was to have upon his body the mark of the Abrahamic covenant” (Shaeffer).

6. **SCRIPTURE.** See Gen. 17:9-14; 23-25; 21:4; Ex. 12:43 (Passover is included here).

There are two aspects of Circumcision:

a. *national.* It marked a Jew as a Jew.

b. *spiritual.* See Deut. 10:16; 30:6; Jer. 4:4; 9:26.

7. **There is a parallel in Exodus 4:24-26.**

God sent Moses to lead His people out of Egypt but when he sought to return

without circumcising his son, God “sought to kill him.” Zipporah, his wife, circumcised their sons. “Moses was not ready to lead God’s people until the body of his own son was marked with the sign of the covenant of grace” (Shaeffer). Moses could not bring himself to do it, but Zipporah performed the ritual. Then Moses could lead the people.

At Gilgal, because the males were uncircumcised, the Israelites were not ready to fight the battle of the Lord. They must first bear the mark of the covenant” (Shaeffer, p. 223).

THE PASSOVER

1. FIRST CIRCUMCISION AND THEN PASSOVER (5:10).

Without circumcision they would have been unqualified to participate in this important event (Ex. 12:43-44, 48). Interestingly the nation arrived across the Jordan just in time to celebrate the Passover on **the 14th day of the month** (Ex. 12:2, 6). God’s timing is always precise! This was only the third Passover the nation had observed. The first was observed in Egypt the night before their deliverance from bondage and oppression (Ex. 12:1-28). The second was observed at Mount Sinai just before the people broke camp and moved toward Canaan (Num. 9:1-5) [QV: Bible Knowledge Com.]. Their national existence was commenced by two solemn act of devotion to the LORD.

2. ANOTHER PARALLEL, ANOTHER CONTINUITY.

First Moses had to observe the mark of circumcision and then, under the direction and authority of God, he instituted the Passover. As Shaeffer comments:

The parallels between Moses and Joshua are amazing and teach us an important lesson. “Years pass,” God seems to say, “but throughout history there is a continuity in My dealings with My people. This continuity is rooted in Myself - My character, My promises, My covenant” [Shaeffer, p. 223].

3. PASSOVER CONTINUES IN THE LORD’S SUPPER (Mt. 26:17-20; 26-30).

4. THE PASSOVER LOOKED TWO WAYS.

1) It looked back to their deliverance from Egypt.

2) It looked ahead to the first coming of the Messiah, Jesus Christ.

Passover was a prophecy about Jesus. The Passover lamb could have no broken bone - Jesus had no bone broken on the Cross “that the Scripture should be fulfilled” (John 19:36). Paul wrote, “Christ, our Passover, is sacrificed for us” (1 Cor. 5:7).

5. THE LORD’S SUPPER LOOKS TWO WAYS.

1) It looks back to the death of Christ.

2) It looks ahead to His second coming.

6. **THE SIGN WAS GIVEN BEFORE PASSOVER** (Josh. 5).

Deuteronomy and Jeremiah relate circumcision to the spiritual aspect of the covenant. Paul says, "But he is a Jew who is one inwardly; and circumcision is that of the heart" (Rom. 2:29).

"So just as a circumcised Israelite could eat the Passover at Gilgal, a person today who is circumcised in the heart can go on to the Lord's Supper" [Shaeffer: p. 224].

7. **CIRCUMCISION IN OT; BAPTISM IN NT** - Continuity of sign (Col. 2:11-12).

Remember that Rahab and her family are still waiting in her home in Jericho.

THE BATTLE OF JERICHO

1. **REAL TIME SPACE-HISTORY** (Josh. 6).

2. **REAL TIME-SPACE GEOGRAPHY.**

Geography effects tactics (Shaeffer). In WW II Germany drove a wedge through the middle of France and expanded it both ways. When the Greeks were fighting the Italians, the Greeks took the hills and the Italians the plains - the Greeks won with a smaller army. The British attacked the strongholds first and then fanned out and overran weaker areas. Joshua combined all three strategies. Jericho controlled the ascent to the mountain, Ai the top.

3. **GOD'S STRATEGY AGAINST JERICHO** (Josh. 6:1-7).

Jericho was a small city (7 acres), but a very strong fortress in a strategic location. All the men of war were to march around the city once each day for 6 days with the 7 priests with trumpets leading and others bearing the Ark following them. On the 7th day they were to march around the city 7 times and the 7 priests were to blow their trumpet and they would shout and the walls would tumble down. The soldiers would simply march straight forward. See. 6:8-16.

4. **JOSHUA EXPECTED THE VICTORY** (6:16).

The strategy was God's and so was the victory.

5. **JOSHUA REMEMBERED RAHAB** (6:17b 22-23).

6. **THE CITY WAS ACCURSED** (6:17a).

The word means "devoted" (given to God, 6:18-19). Shaeffer said, "The city of Jericho was a sign of the first fruits. In all things the first fruits belonged to God" [P. 230]. The first fruit, the tithe, goes back to Abraham.

7. **THE CITY WAS BURNED** (6:24).

8. **A CURSE WAS PLACED UPON ANYONE WHO REBUILT THE CITY (6:26).**
Later in the O T we see that the city was rebuilt - but with the tragic results prophesied here (See 1 Kings 16:34).

ACHAN'S SIN

The Israelites had captured and burned Jericho. The lower part of the ascent was now in their hands. All that remained was the small fortress of Ai at the top. When it was taken Israel would command the central hills and they would be in a position to expand the wedge to the south and then to the north. The strong fortress had fallen, and only a small fortress stood before them. It should have been an easy victory. However, as Shaeffer points out, "The seventh chapter of Joshua begins with the word 'but,' and stands in antithesis to the sixth, for it tells of defeat" [p. 232].

1. **THE PEOPLE WERE OVERCONFIDENT AFTER JERICHO (Josh. 7:3).**
Only 3,000 people went up to attack Ai. Were they motivated by faith or pride? We are not told, but there was something wrong! They were soundly defeated and 36 men were killed.
2. **HOW COULD GOD LET THEM BE DEFEATED?**
They had the Book; the supernatural power, the supernatural Leader, and they had just destroyed Jericho, a stronger fortress. Was God not fulfilling the Abrahamic covenant?
3. **JOSHUA'S CRY AND GOD'S REPLY (7:6-12).**
4. **SANCTIFY THE PEOPLE (7:13).**
5. **GOD POINTED OUT ACHAN - HE CONFESSED (7:20-21).**
Achan coveted the spoils. Sin always begins in the mind. The last of the Ten commandments is "thou shalt not covet." Covetousness precedes every other sin. "Before we break any of the other nine, we have coveted internally something either of God's or of another man's" [Shaeffer: p.234]. Achan stole a luxurious Babylonian garment (mantle of Shinar), 200 shekels of silver, and a "wedge of gold." He took them and hid them. No one knew. No, God knew!
6. **TWOFOLD NATURE OF ACHAN'S SIN** - Simple theft and a prideful desire of the

heart.

7. **ALL THE PEOPLE JOINED IN THE PUNISHMENT OF ACHAN (7:25).**

8. **GOD SENT A LARGER ARMY TO DEFEAT AI.**

9. **PRINCIPLE OF JUDGMENT.**

(1) Achan stole from God. (2) Though only one man sinned the blessings stopped for the people of God corporately. (3) When judgement was applied victory came. "This simple yet profound process explains all the rest of the Old Testament" [SHAEFFER: p. 236].

10. **LESSONS:** This was the beginning of a new era - sin would not be dealt with lightly.

Pentecost was the beginning of a new era (compare Achan with Ananias and Saphira, Acts 4:31-5:11).

MOUNT EBAL AND MOUNT GERIZIM

After conquering Jericho and Ai, the Israelites controlled the north-south ridge highway that an parallel to the Jordan River. About 20 miles northwest of Ai the road passes to the east of two mountains, Gerizim on the south and Ebal on the north. A road branches off and runs between the two mountains to Samaria, 7 miles beyond. The ancient city of Shechem is located between the two mountains. Abraham had built his first altar in the Promised Land here 600 years earlier.

1. **MOSES HAD COMMANDED THE ISRAELITES TO GO TO EBAL AND GERIZIM.**

2. **HALF THE PEOPLE WERE AGAINST EITHER MOUNTAIN (Josh. 8:33-35).**

3. **GERIZIM IS PLACE OF THE BLESSING; EBAL, THE CURSE.**

4. **AN ALTAR WAS BUILT ON EBAL (Deut. 27:4-7; Josh. 8:30-31).**

1) Why Ebal and not Gerizim? They could not keep all the Law - they would need an altar.

See John 2:1ff.

2) The altar must be built of natural stones - no tools of man would touch them.

3) Burnt offerings and peace offerings were sacrificed there.

5. **PARALLELS IN MOSES.**

1) After the Law was given at Sinai, God told them to build an altar of earth (Deut. 20:24f).

2) No tools were to touch it.

3) An altar does not have value because of what people do to it.

6. **YOU CANNOT GO TO GOD ON YOUR OWN TERMS.**

1) You cannot go to God on humanistic terms.

2) Abraham, Moses, Joshua, and Paul understood this (see Rom. 4:3-4).

- 3) They all came to God through Mount Ebal, not Mount Gerizim.
7. **ALTAR OF STONES OR STONE OF STUMBLING.** (See Romans 9:31-10:4).
 1) OT believers had to come to God just as we do - by grace through faith, Ebal, not Gerizim. 2) Why did the Jews miss the way?
 3) “They stumbled at the stone of stumbling” (Rom. 9:32).
8. **JESUS AND THE WOMAN AT THE WELL** (John 4).
 1) Samaritans tried to go to God through Mount Gerizim (John 4:20).
 2) Jew tried to go to God through Jerusalem (ritual, ceremony, works).
 3) Jesus did not tell her to turn from Mount Gerizim to Jerusalem.
 4) Jesus, in a sense, lifted her off Mt. Gerizim and set her on Mt. Ebal (Only Jesus has the water of life).

THE CONQUEST

CHAPTER 9 - The treaty with the Gibeonites.

CHAPTER 10 - When Adoni-Zedek, king of Jerusalem heard that Joshua had made peace with the Gibeonites, he asked other kings in the region to join him in attacking the city of Gibeon. The Gibeonites sent word to Joshua at Gilgal to ask him to help. Joshua rushed to their aid, with assurance from the Lord that He would give them the victory (10:8). God put the Amorites to flight when he caused large hail stones to fall on them. As the battle raged, God caused the Sun to stand still for about one whole day so that Joshua could complete the victory (Josh. 10:15).

CHAPTER 11 - Continuity of the law of Moses is seen again (11:15,23).

CHAPTER 12 - *Summary of the total campaign.*

- 1) Trans-Jordan Campaign under Moses, 12:1-6.
- 2) Campaign under Joshua west of the Jordan, 12:7-24.

For seven years the Israelites, under Joshua, fought a holy war under the supernatural leadership of God, and victory after victory was won through His power. After driving a wedge through the center of the country and expanding it, they turned south and overthrew all the nations to the south. After that they turned to the north. The king of Hazor called all the kings of the north into a confederacy and met Joshua at the waters of Merom. Israel defeated them and took the northern part of their inheritance in one campaign (Joshua 11).

SECOND DIVISION OF THE BOOK

Chapters 13-24

CHAPTER 13 - *Possessing their possessions.*

- 1) Joshua “was old and stricken in years” (13:1).
- 2) There was still land to be taken (13:2-6).
- 3) God told them to possess their possessions.
- 4) Many failed to possess their possessions (18:1-3).

There were two reasons for their failure. The first was that they were unable to drive them out for a while. It took time (15:63). The second reason was that some of the Canaanites were forced to pay tribute and those tribes to whom they paid tribute did not want to give up the tribute. It was their fault (17:12).

CALEB’S FAITHFULNESS

1. **CALEB, VETERAN SPY AND SOLDIER** (Josh. 14).
 - 1) Caleb was one of the twelve spies sent to Canaan by Moses.
 - 2) Only Caleb and Joshua believed they could conquer Canaan.
 - 3) Caleb and Joshua were the only ones over 20 permitted to enter the Promised Land.
 - 4) Continuity of the Law of Moses continues through Joshua (Josh. 11:15, 23; 14:6).
2. **CALEB REMINDS JOSHUA OF THE PROMISE OF MOSES**, (14:6-11).
3. **CALEB ASKS FOR A HEBRON** (14:12-15).
 - 1) At 85 Caleb still fought his own battles.
 - 2) He asked for a stronghold that had not been conquered.
 - 3) The Anakim (giants) lived in Hebron.
 - 4) He believed God would enable him to drive them out.
 - 5) God gave him the victory and rewarded his faith.
4. **THERE WAS PEACE IN THE LAND** (Josh. 14:15b).

DIVISION OF THE LAND

There were three steps in the division of the land; the first was by Moses east of the Jordan and the second and third by Joshua at Gilgal and then at Shiloh.

JUDAH. Judah received the blessing from his father, Jacob (Israel). Caleb was of Judah. The Covenant would be fulfilled through Judah, the 4th son. See Gen. 49.

SIMEON AND LEVI. See Gen. 49:5-7. Simeon and Levi would be scattered among their brethren because of sin.

SIMEON. The Tribe of Simeon was divided into two halves (around Judah).

LEVI. Because of their faithfulness and response to Moses at the time of the golden calf in the wilderness (Ex. 32), they were given the special blessing of being near the altar. They inherited 48 Levitical cities. Their scattering proved a blessing.

JOSEPH. Joseph received a double blessing. This two sons, Ephraim and Manaseh both received an inheritance.

FINAL DIVISION AT SHILOH.

CITIES OF THE LEVITES - Joshua 21; Num. 35.

THE CITIES OF REFUGE (6) Joshua 21; Num. 35.

JOSHUA'S FAREWELL ADDRESS - CHS. 23-24.

JOSHUA CHOSE TO FOLLOW THE LORD.

HE CHALLENGED HIS PEOPLE TO CHOOSE TO FOLLOW GOD.

JOSHUA AND THE BIBLE

The Pentateuch was written as God told Moses to write it in the book; Now we see that the Book of Joshua was written as God told him to write it in the book (Josh 24: 26). The canon of Scripture is developing - as God tells His servants to write what He tells them to write in the Book.

THE DEATH OF JOSHUA -24:29-30.

THE BONES OF JOSEPH BURIED - 24:32.

ELEAZER THE PRIEST, SON OF AARON DIES

Joshua 24:33

Phinehas becomes the High Priest

“Israel served the LORD all the days of Joshua and all the days of the elders who survived Joshua, and had known all the deeds of the LORD which He had done for Israel” (24:31, NAS).