

## Outline of the Book of JOSHUA (LDC)

- I. The Conquest of the Land (Joshua 1-12).
  - A. Introductory chapter (Joshua 1) -- the commission of Joshua.
  - B. The spies' mission to Jericho -- Rahab (Joshua 2).
  - C. The crossing of the Jordan River -- Israel's entry into Canaan (Joshua 3, 4).
    - 1. The preparation (3:1-13).
    - 2. The crossing (3:14-17).
    - 3. The memorials (4:1-24).
  - D. The preparation for the conquest of the land of Canaan (Joshua 5) -- circumcision, the Passover, the Captain of the Lord's host.
  - E. The victory over Jericho (Joshua 6).
  - F. The defeat at Ai (Joshua 7) -- God's judgment on Achan.
  - G. The victory over Ai (Joshua 8).
  - H. The deception of the Gibeonites (Joshua 9).
  - I. The conquest of southern Canaan (Joshua 10).
  - J. The conquest of northern Canaan (Joshua 11), concluding with a brief review of the conquest of the land.
  - K. A summary of Israel's victories, east and west of the Jordan River (Joshua 12).
  
- II. The Division of the Land (Joshua 13-21).
  - A. The land remaining to be possessed (Joshua 13:1-6).
  - B. The land to be given to each tribe (Joshua 13:7-19:51).
    - 1. A survey of all the land (13:7-14).
    - 2. The division of the land east of the Jordan (13:15-33).
      - a. To Reuben (13:15-23).
      - b. To Gad (13:24-28).
      - c. To the half tribe of Manasseh (13:29-31).
      - d. The concluding statement regarding the land east of the Jordan (13:32, 33).
    - 3. The division of the land west of the Jordan (14:1-19:51).
      - a. A preliminary explanation (14:1-5).
      - b. The request of Caleb for his inheritance (14:6-15).
      - c. To Judah (15:1-63)
        - 1) The boundaries (15:1-12).
        - 2) The inheritance of Caleb (15:13-19).
        - 3) The four areas of Judah's inheritance (15:20-63).
          - a) The negev, or the south (15:20-32).
          - b) The shephelah, or the lowlands (15:33-47).
          - c) The mountains (15:48-60).
          - d) The desert (15:61-63).
      - d. To the tribes of Joseph (16:1-17:18).
        - 1) The territory to be divided (16:1-4).
        - 2) The part to be given to Ephraim (16:5-10).
        - 3) The part to be given to Manasseh (17:1-13).
        - 4) The objection of the tribes of Joseph -- with Joshua's answer (17:14-18).

Joshua (2)

- e. The survey conducted by the three representatives of each of the remaining seven tribes (Joshua 18:1-9).
- f. The division by lot of the remaining portion of the land (18:10-19:51).
  - 1) To Benjamin (18:10-28).
  - 2) To Simeon (19:1-9).
  - 3) To Zebulun (19:10-16).
  - 4) To Issachar (19:17-23).
  - 5) To Asher (19:24-31).
  - 6) To Naphtali (19:32-39).
  - 7) To Dan (19:40-48).
  - 8) The special inheritance of Joshua (19:49, 50).
  - 9) The concluding statement (19:51).

C. The cities of refuge (20:1-9).

D. The cities of the priests (21:1-42).

- 1. Their request (21:1, 2).
- 2. The numbers of the cities given to each of the families of Levi (21:3-8).
  - a. To Kohath -- 23 cities (21:3-5).
  - b. To Gershon -- 13 cities (21:6).
  - c. To Merari -- 12 cities (21:7, 8).
- 3. The names of the cities given to each of the families of Levi (21:9-42).
  - a. To Kohath (21:9-26).
    - 1) To the children of Aaron (21:9-19).
    - 2) To the remainder of the Kohathites (21:20-26).
  - b. To Gershon (21:27-33).
  - c. To Merari (21:34-40).
  - d. The summary (21:41, 42).

E. The conclusion to chapter 13-21 (21:43-45).

III. The Possession of the Land (Joshua 22-24).

- A. The return of Reuben, Gad, and half of the tribe of Manasseh to their land east of the Jordan River (Joshua 22) -- the trouble over the altar.
- B. Joshua's last words to Israel (Joshua 23:1-24:28).
  - 1. Exhortations and warnings regarding their life in the land (23:1-16).
  - 2. A review of God's dealings with them from Abraham's day to their occupation of the land (24:1-25) -- also their covenant to serve the Lord.
  - 3. The stone set up as a witness (24:26-28).
- C. Conclusion (24:29-33) -- the death of Joshua, the bones of Joseph, and the death of Eleazar.

JOSHUA

Prayerfully read the book as often as you can -- once a week, if possible. Seek the understanding which only the Holy Spirit can give. HE is our Teacher!

Get the contents of the book well in mind. Note the principal characters, the principal events, and the principal teachings of the book. Always look for practical teachings that would be applicable to your own life.

This morning our lesson will be introductory -- getting acquainted with the book and with the main character of the book. We will look at three things:

- 1) The book itself -- its divisions and its message.
- 2) The place of the book in the Scriptures -- following, as it does, The Pentateuch, and preceding the book of Judges.
- 3) The background of the outstanding character of the book: JOSHUA.

I. The book of Joshua -- its divisions and its message.

The book has three main divisions:

- I. The Historical Division (Chapters 1-12).
- II. The Geographical Division (Chapters 13-21).
- III. The Practical Division (Chapters 22-24).

Or, we could state it another way:

- 1) The first twelve chapters deal with the conquest of the land. 1-12
- 2) The next nine chapters deal with the division of the land. 13-21
- 3) The last three chapters deal with the possession, or occupation, 22-24 of the land.

The first part of the book speaks of the battles and victories of the children of Israel as they went into land of Canaan; and the latter part shows how Joshua was used of God to bring the people into "rest" (see Heb. 3:7-19 which refers to the period of Moses' leadership, and then to Heb. 4:1-11 which refers to the period of Joshua's leadership -- showing that the Old Testament books of Moses and Joshua are not only historical, but typical and prophetical).

II. The place of Joshua in the Scriptures.

The first and obvious thing that we can say is that it follows the book of Deuteronomy, and is just before the book of Judges. It is the sixth book of the OT. Its contents indicate that it must be classified as an historical book.

It is the first book of the Bible to carry the name of its principal character (unless we consider Job which historically probably falls into the period of the patriarchs -- Abraham, etc.).

Perhaps it would be good for us to look for a moment at the major divisions of the Bible before we look particularly at the place that the book of Joshua has in the Scriptures.

- 1) The Bible is divided into two testaments -- the Old, and the New. The Old Testament begins with creation and goes up to approximately 400 years before the birth of Jesus Christ. The New Testament begins with the birth of Christ and was completed toward the end of the first century. The Old Testament contains 39 books; the New Testament, 27 books. The Old Testament was written in Hebrew and Aramaic; the New Testament was written in Greek.
- 2) The Old Testament is divided into four main groups:

- a) The Pentateuch (5 books).
- b) The Books of History (12 books).
- c) The Books of Poetry (5 books).
- d) The Books of Prophecy (17 books)
  - (1) The major prophets (4 prophets, 5 books).
  - (2) The minor prophets (12 books).

Note: These are so identified because of their length, not because of their importance.

The book of Joshua comes at the beginning of the books of history. However, this can be a little misleading because much of the Pentateuch is historical in character, perhaps we could say that all of it is. So, in reality, there are 17 books of history in the OT just as there are 17 books of prophecy. The first 5 books are set apart from the next 12 because they were written by Moses, and are recognized in Scripture both as the books of Moses and also as the books of The Law. They are:

- 1) Genesis -- the book of beginnings, divided into two sections (1-11 and 12-50), the first eleven chapters covering as much time as the rest of the OT, and the last part giving us the history of Abraham, Isaac, Jacob, and Joseph -- with Abraham clearly the main character.
- 2) Exodus -- telling the story of the deliverance of the children of Israel from Egyptian bondage and their journey as far as Mount Sinai where God gave Moses the Law and where the Tabernacle was built.
- 3) Leviticus -- is what might be called, the priest's handbook (Levi-ticus). In it we have the offerings the people were to give, an elaboration of the Law, and the Feast Days of Israel.
- 4) Numbers gives us the rest of the history of Israel from Mount Sinai to the time when they came to the borders of the land of Canaan. In this book we learn why that whole generation was refused entrance into the promised land, and why even Moses was not permitted to enter.
- 5) Deuteronomy -- so-called because it is a repetition of the Law for the second generation which would be entering the land. It means, a second law (not a new law, but a re-stating of that which was given to Moses in Exodus).

The book of Deuteronomy ends with the death of Moses.

The book of Joshua picks up the history after the death of Moses, with the new leadership of Joshua. It tells how he led the children of Israel into the land, conquered the land, and settled the land. It ends with the death of Joshua, and is followed by the book of Judges and the period of the judges. After that, in the book of 1 Samuel, the monarchy began.

### III. THE MAN, JOSHUA.

Joshua was born in Egypt.

He is referred to in the following places in Exodus, Numbers, and Deuteronomy:

- 1) The first time he is mentioned is in Ex. 17:9, 10, 13, 14 -- as a soldier.
- 2) The second time, as Moses' minister: Ex. 24:12-18. See v. 13. The same word is translated servant in Ex. 33:11. It means that Joshua was Moses' chief assistant, to help Moses every way that he could. He had the same relationship to Moses that Timothy had to Paul. Cf. Phil. 2:22 (where the word for serve means bondservice). Ex. 32:17, 18 prove that Joshua was in the mount with Moses for the 40 days and 40 nights.
- 3) The third time of significance that Joshua is mentioned is as a worshipper: Ex. 33:11.

- 4) Going to the book of Numbers -- we see his zeal in 11:28, his faithfulness with Moses.
- 5) In Num. 13:8, 16 we learn that it was Moses who changed his name from Oshea to Jehoshua (which was shortened to Joshua without changing its meaning). This is the OT equivalent of Jesus -- and that is the reason for the translation we have in Acts 7:45 and Heb. 4:8. It means Jehovah help, or whose help is Jehovah. Why Moses made this change, we do not know, except that it might have been to give God the glory for any deliverance that came through Joshua.
- 6) In Num. 14:6, 30, 38 we see Joshua as a man of faith and courage. He was one of the twelve spies. Cf. also Num. 26:65; 32:12
- 7) In Num. 27:15-23 Joshua was appointed to succeed Moses, as a shepherd of the people. Cf. Num. 32:28; 34:17; Deut. 1:37, 38; 3:21, 28; 31:3, 7.
- 8) In Deut. 31:14(2x)-23 we have Joshua installed as the leader of Israel, as God's choice, not the people's. Cf. Deut. 34:9 and Num. 27:18 concerning the ministry of the Holy Spirit in Joshua's life.

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## JOSHUA 1

The first chapter - introductory and preparatory.

There are three parts to it:

- 1) The Lord's word to Joshua (vv. 1-9).
- 2) Joshua's word to the people (vv. 10-15).
- 3) The people's response to Joshua (vv. 16-18).

In vv. 1-9 the Lord tells Joshua:

- 1) what Joshua is to do - with appropriate promises (vv. 1-5).
- 2) what Joshua is to be - with appropriate promises (vv. 6-9). ~~Practically~~

Practically everything in these verses (1-9) is a repetition of what the Lord had said before. See opposite page.

Here Joshua's thoughts were turned from Moses (page) to the Lord. "Moses my servant is dead" (v. 2). "After the death of Moses" (v. 1). Moses could no longer help Israel or Joshua (except by the memory of his example, and by his written teaching which he had left behind. Calvin says that "the people were left like a body with its head lopped off" (IV, xix).

BUT GOD LIVES!

Note the contrast, too, between Moses and Christ - cf. Rev. 1:18.

The death of Moses made no change in God, nor in His will, nor in the possibility that their will could be accomplished - because that was all dependent upon the living Lord, not upon Moses).

"Moses my servant is dead" also brings to mind why he died - which could have been a time of great discouragement to Joshua - like Uzziah's death was to Isaiah (Isa. 6).

But these are always times when the Lord turns us to Himself. Human leaders come and go (all of them do), BUT GOD REMAINS!

How important to see that the first voice we hear in this book is the voice of the Lord, and that He expresses His will regarding what takes place in this book.

It seems that three insurmountable difficulties stand in the way (see v. 2):

- 1) Moses is dead. He is gone. His voice is silent.
- 2) The Jordan - which had to be crossed.
- 3) The land with its people.

Remember how this had deterred the people at Kadesh-Barnea.

But what was the statement that took care of all of these obstacles? It is this:

THEY WERE GOING TO THE LAND CONCERNING WHICH THE LORD SAID, "... which I do give to them." The NASB has it, "... which I am giving to them."

See the same promise in v. 3.

So the promise makes the command possible. The land had actually been given to them before they possessed it. Knowing this was to inspire Joshua with strength and courage.

This is <sup>one of</sup> the reasons for God's promises and all of the prophetic word. It does not leave us without anything to do ("arise, go over this Jordan, thou, and all this people, unto the land . . ." - with all that that involved of faith, war, etc.), but it did guarantee the success of the mission.

*Prov. 13:12*  
*Psa. 37:6*

At length the hour has come to take possession of the inheritance! At length the promise made so many hundred years ago to Abraham, Isaac, and Jacob is ripe for fulfilment! You, children of Israel, have seen that God is in no haste to fulfil His promises, and your hearts may have known much of the sickness of hope deferred. But now you are to see that after all God is faithful. He never forgets. He makes no mistakes. His delays are all designed for good, either to chasten or to try, and thus confirm and bless His people. He will now bring forth your righteousness as the light and your judgment as the noon-day.

-- William G. Blaikie,  
The Book of Joshua, pp. 48, 49.

God vindicates His people who WAIT!

Blaikie also points out that the Lord was asking Joshua to do:

- 1) An impossible thing: to cross the Jordan.
- 2) An extremely dangerous thing: to enter the land of the Canaan.

BUT HE KNEW THAT THEY WERE SUPPORTED BY THE PROMISES OF A FAITHFUL GOD!

"It is God's part to give orders, it is your part to execute them, and it is God's part to strengthen you to do so" (Blaikie, p. 51).

It was not meagre or stingy spirit that God was now to fulfil His ancient promise, but in a way corresponding to the essential bountifulness of His nature. For it is a delightful truth that God's heart is large and liberal, and that He delights in large and bountiful gifts.

-- Blaikie, pp. 52, 53.

Cf. 2 Cor. 9:8; Eph. 3:20, 21; 1 Thess. 1:3; Psa. 14:19; Phil. 4:19.

In v. 4 the Lord even gives the boundaries of the land again (as, e.g., in Gen. 15: 18-21). All of this shows that Joshua and Israel had:

- 1) a living God.
- 2) an unchanging God.
- 3) a faithful God.
- 4) a sufficient God. As important as Moses was in his day, he was dispensable! The promises of God do not rest on men, or circumstances, or a particular time - BUT ON GOD!

To Joshua, in the strength of all of this were to obey the command, "Arise, go over this Jordan," with the promise that God was giving them the land.

Cf. Heb. 10:37; Hab. 2:3

What encouragement is here. God may delay, but He does not forget, nor does He fail. "Wait for it."

But v. 5 gives us three more promises. (Note how much more abundant the promises are than the commands!)

- 1) "There shall not any man be able to stand before thee all the days of thy life."

The inability of men to take the place of God, or to nullify the purposes of God - sometimes without; sometimes within. But they always seem to be around.

But they are doomed to failure before they start!

Jacob had Esau; Joseph had his brothers;

Moses had Pharaoh; David had Saul and Absalom; Peter had Herod; Paul had Alexander the Coppersmith; our Lord had Judas.

Joshua had Achan and all of the Canaanites. Cf. Joshua 10:8; 21:44, 45; 23:9

"To stand before thee" is like the angel of the Lord did to Balaam in Num 22. It means to withstand, to block the way, to defeat. Cf. Deut. 11:25, spoken to the people.

- Isa. 54:17*
- 2) "As I was with Moses, so I will be with thee." How important prepositions are with God — before, with, in, after, among, out of, into, etc.!

This does not just mean omnipresence, BUT IT MEANS BLESSING. See the defn of "with thee" in Gen. 28:15.

Cf. Joshua 5:13-15

Also Rom. 8:31, but read vv. 28-39.

- 3) "I will not fail thee, nor forsake thee."

To fail (from  $\text{לֹא}$ ) means to let go off, to cast off. In some ways it is related to John 10:28-30.

To forsake (from  $\text{לֹא}$ ) coupled with fail may give the two ideas: I will not cast you off, neither will I let you go away of your own accord.

So after speaking to Joshua about what he was to do, accompanying it with promises, in vv. 6-9 the Lord tells Joshua what He wanted him to be!

The exhortations of vv. 6-ff. are based upon

Discuss the  
evidence that  
God had been  
with Moses.

Does  
apply this  
Cf. Heb. 13:5, 6.  
See also Rom.  
15:4; 1 Cor. 10:11;  
23-25; Rom. 4:

"Be strong" - but how? Neh. 6:10  
Isa. 40:31; 41:10  
Dan. 11:32  
1 Pet. 5:10  
Eph. 6:10  
Rom. 4:20  
Prayer: Neh. 6:9

the words of the Lord in the preceding verses (1-5).

Three times the Lord said in this passage, "Be strong and of a good courage." Cf. vv. 6, 7, 9. Also v. 18.

Cf. 10:25. See also ch. 23 - Joshua's exhortation to the leaders of Israel.

"Be strong" (from  $\text{פָּנַת}$ ) has the idea of being firm. It is the same word in all 3 verses (6, 7, 9). "Of a good courage" (from  $\text{נְאָמֵן}$ ), meaning to be encouraged. The opposite of these two is to be vacillating and discouraged. See v. 9.

This was to be Joshua's position at all times.

How could he be strong and courageous?

- 1) By the promises previously given in vv. 1-5.
- 2) By the promise repeated in v. 6.
- 3) By the promise of prosperity and success (vv. 7, 8).
- 4) By unswerving faithfulness to the Word.
- 5) By remembering WHO had given this command: "Have not I commanded thee . . . ?" (v. 9).

On v. 6 Joshua was to be strong in the work.

On vv. 7, 8 . . . "and" "and" "and" . . . in the Word.

On v. 9 . . . "and" "and" "and" . . . in the way.

note in vv. 7, 8 they were to do 'all the law . . . all that is written therein' - AND SO ARE WE! To prosper and to "have good success" is to be able to do what the Lord has called you to do.

"of  
a  
good  
courage"  
well,  
not alarmed,

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On meditation, cf. Psalm 1.

1 Tim. 4:13-16.

(Col. 3:16. —

What does the Word do for us?

2 Tim 3:15

Psa. 119:165.

2 Tim 3:16

Jer. 15:16

1 Pet. 2:2,3

2 Tim 3:17

Blaikie, p. 64,

This habit of meditation on the law which Joshua was instructed to practise was of great value to one who was to lead a busy life. No mere cursory perusal of a book of law can secure the ends for which it is given. The memory is treacherous, the heart is careless, and the power of worldly objects to withdraw attention is proverbial. We must be continually in contact with the Book of God. The practice enjoined on Joshua has kept its ground among a limited class during all the intervening generations. In every age of the Church it has been impressed on all devout and earnest hearts that there can be no spiritual prosperity and progress without daily meditation on the Word of God. It would be hard to believe in the genuine Christianity of any one who did not make a practice morning and evening of bringing his soul into contact with some portion of that Word. And wherever an eminent degree of piety has been reached, we shall find that an eminently close study of the Word has been practised.

Failure to abide by the Word of God resulted in the Captivity and the grief of Jeremiah expressed in his Lamentations.

Success for Joshua was

not just getting Israel victoriously into the land,  
nor dividing the land among the tribes,  
but by establishing them in lives of obedience  
to the Word of God so that they would not be  
lured into the idolatry of the Canaanites.

Blaikie, p. 69,

And so at all times, in dealing with human beings, we can obtain no adequate and satisfying success unless their hearts are turned to God. Your children may be great scholars, or successful merchants, or distinguished authors, or brilliant artists, or even statesmen; what does it come to if they are dead to God, and have no living fellowship with Jesus Christ? Your congregation may be large and influential, and wealthy, and liberal; what if they are wordly, proud, and contentious? We must aim at far deeper effects, effects not to be found without the Spirit of God. The more we labour in this spirit, the more shall our way be made prosperous, the better shall be our success.

In v. 8 we have the word, "meditate" — מִתְהַלֵּל, from תְּלֹל, "to speak with oneself in a low murmuring voice, as is often done by a person in deep meditation" (Gen., 242). It means to think, to think deeply and continuously, to contemplate. The Syriac means to read by syllables.

The Word is to be:

- 1) Spoken — "in thy mouth."
- 2) Meditated upon.
- 3) Obeyed — "that thou mayest observe to do according to all that is written herein."

Failure in accomplishing God's will is impossible when these conditions are met!

On meditation, Calvin says,

*"Assiduous  
means  
constant,  
persevering."*

Assiduous meditation on the Law is also commanded; because, whenever it is intermittent, even for a short time, many errors readily creep in, and the memory becomes rusted, so that many, after ceasing from the continuous study of it, engage in practical business, as if they were mere ignorant tyros (a beginner, or a novice).

Cf. Vol. IV, p. 32.

Also, since v. 8 points the way to spiritual prosperity and success, it follows that anything attempted in any other way is doomed to failure from the start. Calvin expresses it as follows:

... everything which profane men endeavour to accomplish in contempt of the word of God, must ultimately fail of success, and that however prosperous the commencement may sometimes seem to be, the issue will be disastrous . . . (IV, 33).

Concerning 1:10 - 18 —

- 1) The hand of God is evident in the response of the people.
- 2) The diligent obedience and faith of ~~these~~ Joshua is most certainly implied.

10:10 Note how the word, "commanded," is used in Joshua 1. Cf vv. 7, 9, 10, 13, 16, 18 (2x). This shows the proper way for us to consider

Think of those  
who have  
stood for the  
truth and  
preserved the  
faith!

Note the emphasis on the unity of the Lord's people.

The importance of vows.

The way those more advanced in their possessions minister on behalf of those less advanced. Blackie (p. 11) calls this a Divine Plan, and applies it even to missions.

all of the Word of God. Our relationship to it is not optional, BUT ABSOLUTELY BINDING. We have no choice if we want to glorify God and if we want to see the blessing of God. "Then thou shalt make thy way prosperous, and then thou shalt have good success" -- and not until then!

He did not beg for their compliance as a favour unto himself -- I hope you will be willing to serve under me. Nor did he appeal on behalf of their brethren -- the other tribes will be encouraged if you are willing to help them. Nor did he bid them remember their promise to Moses.

No, he pressed upon them the Word of God! (Italics mine)

Pink (p. 50) said this regarding Joshua's words to the two and a half tribes in vv. 12-15.

This is consistent with NT teaching. Cf. Tit. 2:15,

"These things speak, and exhort, and rebuke with all authority."

10:11 Note the spiritual significance of, "Prepare your victuals..." Relate this to v. 8.

Joshua did not say, "Prepare a bridge," or, "Prepare some boats," but, "Prepare your victuals"!

See Lord will take care of the means by which His will is done; what we need is the strength that comes through His Word!

The Word of God brings certainty: "... ye shall pass over this Jordan..."

10:12-15 Joshua's word of remembrance to the 2½ tribes.

Cf. Num. 32:

Cf. Luke 14:26. This is discipleship.

10:13 See quotation above from Pink. We are confronted with authority again: "which Moses... commanded..."

Even though people know the truth, we must not hesitate to remind them of what God has commanded, and exhort them to be obedient.

(1:16-18) What an example of Phil. 2:13.

What is the pattern for us to follow?

- 1) Joshua obeyed the Lord, and he did it immediately.
- 2) He obviously obeyed because he believed.
- 3) He spoke the Word authoritatively to the people, giving them no alternative but to obey the Lord.

The people

- 1) Promise (vv. 16, 17a)
- 2) Pray: "only the Lord thy God be with thee, as he was with Moses." Cf. v. 5. This is an example of turning the Word into prayer.
- 3) Pledge: (v. 18a).
- 4) Promote him to be what the Lord told him to be. This is in the sense of encouraging. "... only be strong and of a good courage."

There was "not one discordant note" (Blaikie, p. 80).

Strange that the Old Testament Joshua should have got at once what eighteen years have failed to bring to the New Testament Jesus! (Blaikie, p. 81.)

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## JOSHUA 2 - The Spies' Mission to Jericho

Outline:

- 1) Joshua's charge to the spies (v. 1a).
- 2) The mission of the spies (vv. 1b - 22).
- 3) The spies' report to Joshua (vv. 22, 23).

In Joshua 1 he was encouraged by:

- 1) God's words to him.
- 2) The people's response when he moved ahead in obedience to the Lord.

In Joshua 2 he was encouraged by:

- 1) The willingness of the spies to enter the land.
- 2) The safe return of the spies from Jericho.
- 3) The report of the spies about Jericho.

"... none are ever losers by trusting in the Lord and rendering obedience to His Word" (Pink, p. 52). Cf. 2 Chron. 16:9.

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- 1) Joshua's charge to the spies (v. 1a).

As M. Henry (II, 8) says, here we see THE PRUDENCE OF JOSHUA.

He had the precedent of Num. 13 when he himself was a spy. The promises of God do not mean that we must not seek His wisdom also each step along the way.

"Secretly" probably means, as K + D (p. 33) indicate:

- (1) That he gave the spies their instructions "secretly."
- (2) That when they left, they went "secretly," without the knowledge of the nation.

This is also a chapter in which we see much evidence of THE PROVIDENCE OF GOD.

Through God's providence they got into the city.  
Cf. Psa. 127:1; Rev. 3:8

It was also within the providence of God  
that they were discovered, and that the news  
got even to the king of Jericho.

The results of Rahab's lie could be likened  
to the water that came from the Rock when  
Moses struck it <sup>Num. 20:11-13</sup> instead of speaking  
to it.

(1) In the willingness of the spies to go. They are called in 6:23, "young men." But this was a most dangerous mission, esp. when the previous mission had been so disastrous for Israel.

←  
 John 10:4  
 Ps. 37:23

See outline  
 of chapter  
 at the top  
 of the  
 preceding  
 page →  
 also

(2) We see THE PROVIDENCE OF GOD, in the fact that they were directed to the house of Rahab, the harlot. This brings us to the second and main division of the chapter:

2) The mission of the spies (2:1b-22).

At Rahab's house GOD'S PROVIDENCE is seen in:

(a) Her protection of the spies (vv. 2-7).

Rahab was risking her own life as well as that of her family, but, as we will learn, she was motivated by even stronger desires than that of patriotism.

What about her lie? Or her lies!

It was a lie (to be sure), just as Rebekah and Jacob lied to Isaac in Gen. 27. There is nothing to indicate that God sanctioned it, but we can say:

- that it shows the <sup>spiritual</sup> need of Rahab. We all change far too slowly from what we were to what we need to be.
- that it illustrates the sovereignty of God in overruling even sin for His own glory.

Cf. Jas. 2:25. The Spirit of God commends this as Rahab's justification by works, i.e., proof of her justification. (note the use of this word in view of the kind of a person Rahab was.) She

may have even continued with her harlotry for a time (we do not know). But we must see that God uses imperfect instruments, sometimes totally unregenerate instruments, to accomplish His will.

Next we see THE PROVIDENCE OF GOD in:

(b) Her words to the spies (vv. 8-13).

M. Henry (II, 10) says:

"She gives them ... all the encouragement that could be desired to make their intended descent upon Canaan. This was what they came for, and it was worth coming for."

There are two things evident in her words:

[1] The effect of the works of God upon the whole city of Jericho (vv. 9-11a). Note how Rahab includes herself with her use of "us" and "we" and "our."

Note also how she mentions that this is what "the Lord" had done (vv. 9, 10). Remember that the Lord had done all that He had done that everyone <sup>would</sup> ~~had~~ know that He was the Lord, the God of Israel!

Here is evidence that at least 40 years before God had started to work in the hearts of the people of Jericho and that the Israelites (often failing, unbelieving, rebellious) had had nothing to do with what was going on in Jericho!

All is proof  
of God's promise  
in Deut. 11:25.

Concerning Rahab's faith (at bottom of next page under [b]), cf. Isa. 53:1 - for one to believe the report it is necessary for the arm of the Lord to be revealed.. Cf. Pink, pp. 65, 66.

Cf. 1 Cor. 4:7 and note the question and its obvious answer: "For who maketh thee to differ from another?" The answer has to be: GOD!

And the genuineness of Rahab's faith was made even more evident by the fact that she stood alone. She had no one to encourage her nor with whom she could have fellowship until the spies came! How gracious of God to send them. And yet every child of God must learn to stand alone! Cf. Abel, Enoch, Noah, Abraham, Joseph, Moses, Elijah, Daniel, Jeremiah, Daniel, Ezra, Nehemiah, Esther, Mordecai, Peter, Paul, John. Also Luther, Calvin, etc.

[ ] Another evidence that she was saved was "the stalks of flax" (v. 6).

Flax was used to make linen, and the linen was used for clothing (as well as for other things).

Cf. the virtuous woman in Prov. 31:13.

Linen was prominent in Israel - for clothing (Deut. 22:11), for the Tabernacle, for the priestly garments.

Linen is called in Rev. 19:8, "the righteousness of the saints."

Joseph of Arimathea wrapped the body of the Lord Jesus "in a clean linen cloth" (Matt. 27:59).

The flax is probably evidence that Rahab was no longer any longer as a harlot, but occupied herself in useful ways.

Note esp. vv. 9 b, 11.

They "heard," but how? We do not know, but they did hear - and they were devastated.

[2] The effect of the works of God upon Rahab (vv. 9 a, 11 b, 12, 13).

Apparently, in the whole city Rahab was the only one who turned to the Lord! She was one of God's elect.

The Holy Spirit has given her a place in FAITH'S HALL OF FAME. Cf. Heb. 11:31.

How did this happen? Are we to see the providence of God in all of these circumstances except in Rahab's faith?

Why did she believe?

Go on in Hebrews to 12:1, 2.

Read Rom. 10:17 - and Eph. 2:8, 9.

Can anyone deny that, if God had chosen to do so, He could have saved everyone in Jericho? Wasn't salvation His purpose in waiting? Cf. Gen. 15: 15, 16.

We do not know why any more than we can explain why everybody in the world is not saved. But we must never say it was because He could not!

Look at the evidence that Rahab was saved:

[a] Her kindness to the spies - men of God. Cf. v. 1 a. Also v. 4 a and W. 15, 16.

[b] Her declaration of faith (v. 11 b) -

← like Jethro's in <sup>Exodus</sup> 18:10, 11. She was like Lydia - God had opened her heart (Acts 16:14).

[c] Her conviction about the purpose of God. See v. 9 a.

Cf. Luke 1:

25-27 - concerning Elijah & the widow, and Elisha and Naaman.

Two questions equally difficult.  
1) why didn't God save all the Jericho's of  
2) why did Rahab? He save

Prov. 20:12  
(See top of preceding page.)

See in

the answer  
6:22, 23,  
this do we reconcile  
7:2? with Deut.

[d] Her concern for her family (v. 13).

Note that a husband or children are not mentioned. Cf. Acts 16:31; 1 Cor. 7:12-14.

[e] Her desire to become a part of the people of God — and what a part she was to have, as we shall see!

[f] Her obedience to the will of God expressed through the spies. They told her to do three things.

This leads us to the third evidence of GOD'S PROVIDENCE:

(c) Her obedience to the spies:

[1] Concerning the scarlet cord, or line (v. 18a). The color links it to blood. The picture is similar to the blood of the Passover lamb on the doorposts in Egypt. Cf. Ex. 12:13.

[2] Concerning her family — that they had to be in her house (vv. 18b, 19). Was this not an indication of God's purpose concerning the family? Note that there is personal responsibility here.

This also was like the Passover night — cf. Ex. 12:22 b.

[3] Concerning her tongue — she was not to tell about the spies' mission (v. 20).

She agreed, and obeyed (v. 21).

Finally, we see the PROVIDENCE OF GOD in the safe return of the spies (vv. 22-24).

3) The spies' report to Joshua (2:23, 24).

How encouraging it is to act upon the

There is no safety from divine judgment apart from

the blood of the cross.

These three were used to establish the reality of her faith.

Word of God. As Pink says,

"... none are ever losers by trusting the Lord and rendering obedience to His Word... These two men were in the path of duty, carrying out the orders of God's servant, and He under-took for them" (p. 52).

### God's grace to Rahab:

- 1) She was a Gentile. Cf. Eph. 2:12.
- 2) She belonged to a city that was under the judgment of God.
- 3) She was a harlot - and there is no way to soften that. Two of the three times she is mentioned in the NT she is called, "the harlot Rahab." Cf. Heb. 11:31; Jas. 2:25.  
God's grace extends even to sinners. Cf. 1 Cor. 6:9-11; 2:26-29.
- 4) She was saved.
- 5) She was given a place in the earthly family of our Lord Jesus Christ - Mt. 1:5.  
In the words of Heb. 2:10, 11, our Lord is "not ashamed" to claim her as a part of His family.

Cf. Tit. 3:5 and 1 Tim. 1:15.

How gladly Rahab would have sung:

Amazing grace -- how sweet the sound  
That saved a wretch like me!  
I once was lost, but now am found --  
Was blind, but now I see.

'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed!

-- John Newton, 1779.

- 6) She is a type of the Church. Cf. Eph. 3:1-7.

If. Mt. 21:  
31, 32  
(v. 23-32)

but was anxious to come to grips with it. The Lord rewarded his diligence by inclining the people to co-operate with him. They might have demurred, saying "What is the use of leaving this place where we have so long been encamped, and moving forward to Jordan itself, where there are neither bridges nor boats for us to cross over it?" Instead, they laid hold of the promise "within three days ye shall pass over this Jordan (1: 11), and went forward in faith and obedience. They knew not *how* the obstacle was to be overcome, and for the moment that was none of their business. Their responsibility was to proceed along the path of duty so far as they were able; and count upon God's continuing to keep that path open for them!

"And it came to pass after three days that the officers went through the host" (v. 2). At first thought it seems strange that such a multitude should be left encamped there for this length of time ere a further word was spoken to them, but a little reflection should indicate the Lord's design therein, and then show us the important lesson we should learn therefrom. Ponder this incident; visualise the scene before your mind's eye. It was not an army of men only, but a vast congregation of men, women and children, to say nothing of their baggage and herds of animals, and further advance was blocked by the river.

Whatever the breadth and depth of the Jordan in recent centuries or today, it is evident that it presented an impassable obstruction in Joshua's time—moreover, it was *in flood* at that particular season (3: 15): and yet they were left to gaze upon it for three days, faced with the fact that they had no means of their own for crossing it! Why? What was the Lord's object in this? Was it not to impress Israel more deeply with a realisation of their own utter helplessness? Was it not to shut them up more completely unto Himself?

And is not that, very often, the chief design of God's providential dealings with us? To bring us to the end of our own resources, to make us conscious of our own insufficiency, by bringing us into a situation from which we cannot extricate ourselves, confronting us with some obstacle which to human wit and might is insurmountable? By nature we are proud and self-reliant, ignorant of the fact that the arm of flesh is frail. And even when faced with difficulties, we seek to solve them by our own wisdom, or get out of a tight corner by our own efforts. But the Lord is graciously resolved to humble us, and therefore the difficulties are increased and the corner becomes tighter, and for a season we are left to ourselves—as Israel was before the Jordan. It is not until we have duly weighed the difficulty and then discovered we have nothing of our own to place in the opposite scale, that we are really brought to realise our impotency, and turn unto Him who alone can undertake for us and free us from our dilemma. But such dull scholars are we that, the lesson must be taught us again and yet again before we actually put it into practice.

Those three days before that unfordable river was the necessary preparation for what followed—the background from which the following miracle might be the more evident to and the more appreciated by Israel. Man's extremity furnishes the most suitable opportunity for God to display His power. And it is not until man is made painfully aware of his extremity that he turns unto the Lord and seeks His intervention. That truth is writ large across the

107th Psalm, which forcible illustrates and exemplifies what we have been seeking to express. "Hungry and thirsty their souls fainted in them. Then they cried unto the Lord in their trouble" (vv. 5, 6). "There was none to help: then they cried unto the Lord in their trouble, and He saved them" (vv. 12, 13). "They draw near unto the gates of death: then they cry unto the Lord" (vv. 18, 19). They "are at their wits' end: then they cry unto the

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## JOSHUA 3,4 - THE ENTRY INTO CANAAN.

- 1) The preparation for the entry (3:1-13)
  - 2) The crossing of the Jordan (3:14-17).
  - 3) The memorials of the crossing (4:1-24).
- 
- 1) The preparation for the entry (3:1-13).
    - a) The move to the Jordan, and the delay (3:1, 2).  
The word that they would pass over had been given many times, but how had not yet been revealed. Cf. Num. 33:51; 35:10; Deut. 9:1; 11:31; 12:10; 27:2; 30:18; 31:13; 32:47; Joshua 1:11.  
→ (2) "Sick day"  
This was a time for reflection on:
      - (a) The impossibility of the situation.
      - (b) The dangers that day ahead.
      - (c) What God had done at the Red Sea -- but that was under Moses. Could Joshua do the same? If so, would he do it the same way?God has purposes in His delays -- which seem to come one after another. Cf. Isa. 30:18; Psa. 37:7; 40:1-5; 42.  
→ note: the time:
      - (1) "Early in the morning" (3:1; 6:12, 15; 7:16; 8:10, 14).  
Also -- Abraham (Gen. 19:27; 21:14; 22:3).  
Jacob (Gen. 28:18).  
David (Psa. 5:3).  
The Lord (Mark 1:35).  
". . . few have reached a high position in the Christian life who could not say, in the spirit of the hymn, 'early in the morning my song shall rise to thee'" (Blairie, pp. 97, 98).

On the three days preceding for graduation from Pink

b) A time of instruction (3:3-13). This shows also why we have delays.

(1) Concerning the ark (3:3, 4).

They were to watch the ark -- not themselves, not primarily Joshua, not the Jordan, and not Jericho - BUT THE ARK where two things are emphasized:

- the presence of the Lord
- the Word of God, the Law, which called for the obedience. When we are delayed we are always responsible to obey the Lord.

The distance was so they would be assured as to the direction they would take.

(2) Concerning the people (3:5).

Cf. at Sinai - Ex. 19:10.

This meant a time of separation, cleansing, the perfecting of holiness.

Cf. 2 Cor. 6:11-7:1.

(3) Concerning the priests (3:6, 8).

Theirs was to be a special step of faith, preceding the people, going into the bed of the Jordan River, and standing there!

Note in v. 4: "... ye have not passed this way heretofore." NOT ONLY WAS THIS NEW TO THESE PRIESTS, BUT THERE IS NO INDICATION IN SCRIPTURE THAT GOD HAD WORKED THIS WAY BEFORE.

(4) Concerning Joshua (3:7).

This is something which only the Lord can do.

It was only the beginning

The meaning of "magnify" is that the Lord would show that He was "with" Joshua, as He had been "with Moses"! This meant that the Lord would show by giving His Word to Joshua, and His blessing, that Joshua was indeed the leader God had appointed for them.

Note this of our Lord according to Acts 2:22 ff.

Also of Aaron - Ex. 7:10-12  
of Moses when criticized by Aaron and Miriam (Num. 12).

Cf. Josh. 4:14

(5)

The means was revealed to Joshua, and it happened as he said it would.  
Concerning the Lord Himself (3:9, 10). The crossing of the Jordan was meant to teach them two things:

- "that the living God is among you," i.e., visible evidence of an unseen God!
- "that he will without fail drive out from before you the Canaanites..."

Cf. Josh. 4:21-24.

Why did not the people of Jericho even try to stop them? Of all the reasons that could be given, this is the basic reason!

God designs all that He does for His own glory.

On "the living God," cf. Deut. 5:26  
In Heb. - □ 48.

1 Sam. 17:26, 36  
Psa. 42:2; 84:2

Isa. 37:4, 17  
Jn. 10:10; 23:26

The pattern of the revelation in chs. 3, 4  
over and over is:

- 1) God commands Joshua
- 2) Joshua commands the people.
- 3) The people obey.

(b) Concerning the divinely ordained plan of entry (3:11-13).

Cf. v. 8 also.

Note what the ark is called: "the ark of the covenant of the Lord of all the earth . . . the ark of the Lord, the Lord of all the earth" (vv. 11, 13).

— "Lord" = יְהוָה

— v. 13 gives יְהוָה first; then יְהוָה.

The Owner, the Possessor of all earth, entered into a covenant with Israel, His people, and He has the right to do what He wills with that which is His own.

2) The crossing of the Jordan (3:14-17).

Note: It was the most difficult time of the year ("for Jordan overfloweth all his banks all the time of the harvest" — v. 15 b).

The priests did just what God said — they entered the river bed, and "stood firm on dry ground in the midst of the Jordan" (v. 17) — because God ~~said~~ <sup>did</sup> ~~He~~ would do what He ~~said~~ <sup>do</sup> — "until all the people were passed clean over Jordan" (v. 17).

Cf. Psa. 114:1-8. As in Ex. 15 (the song), the Lord is given the glory — not Moses, nor Joshua.

3) The memorials of the crossing (4:1-24)

a) The first memorial (4:1-8)

b) The second memorial (4:9<sup>10</sup>).

c) Parenthesis: The completion of the crossing (4:11-18).

probably 10-12  
get deep, 20-60'  
full width.  
the time of  
the barley harvest  
April, May)

We cannot see those stones today, but we have an enduring record in the Word! And our responsibility with ~~this~~<sup>was</sup> record is the same as theirs, with the stones!

"Notwithstanding all differences in means of obtaining knowledge, the old law remains in full force, that the parent is the natural and most powerful instructor in the ways of God. The Jewish father was not to send his child to some Levite or other to get his question answered, but was to answer it himself. I am afraid that a good many English parents, who call themselves Christians, are too apt to say, 'Ask your Sunday-school teacher,' when such questions are put to them. The decay of parental religious teaching is working enormous mischief in Christian households; and the happiest results would follow if Joshua's homely advice were attended to, 'Ye shall let your children know' (Maclaren, I, 122).

"May we not learn the lesson to stand fixed and patient wherever God sets us, as long as He does not call us thence? God's priests should be like the legionary on guard in Pompeii, who stuck to his post while the ashes were falling thick, and was smothered by them, rather than leave his charge without his commander's orders" (Maclaren, Alexander, I, 118, 119).

- d) The first memorial set up (4:19-24).
- (1) The place (4:19, 20).
  - (2) The purpose (4:21-24).

Points of special interest in the chapter:

1) God had the memorial plan. Note its simplicity - designed to glorify God, not to be an object of worship. Cf. vv. 1-3.

In spite of what God did, men have prostituted God's work and God's purpose, supposing that there were miraculous powers in the waters of the Jordan, that there was special merit in being baptized in these waters.

2) The expression of unity - 12 stones for 12 tribes. Perhaps this is why the 2's tribes are mentioned in vv. 11-13. (Note the word "all" in v. 11.) For all 12 to be represented gives greater emphasis to its importance.

3) The responsibility of fathers to their children - the main purpose Children will ask questions. They need to be answered at home.

Cf. vv. 6, 7, 21-24. "a sign" - סַנְאֵת, a proof or confirmation, expressed in a way as to attract attention.

4) The power of God - cf. v. 7 - "... the waters of Jordan were cut off before the ark of the covenant of the Lord ..." And then see also vv. 15-18.

Cf. also vv. 23, 24.

5) The first step in their conquest of the land: the removal of the obstacle to their entrance into the land.

Think of how God did this:

- (1) With Og and Sihon
- (2) at the Red Sea
- (3) With Pharaoh's resistance
- (4) Concerning Joseph the lie of Potiphar's wife
- (5) Esau's hatred of Jacob
- (6) the age of Abraham and Sarah.

x "From his introducing the children asking, What mean these stones? we infer that they were arranged so as to attract the notice of spectators. For had they been heaped together at random, without any order, it would never have come into the mind of posterity to inquire concerning their meaning. There must therefore have been something so remarkable in their position as not to allow the sight to be overlooked" (Calvin, IV, p. 74).

The Lord still does this for His people,

- (1) Through testing He purifies our lives and strengthens our faith.
- (2) He deals with people and circumstances that stand in the way.
- (3) He miraculously provides, and opens the way for His people.

The stones, then, served a threefold purpose:

- 1) as a reminder to Israel of what God had done;
  - a) To evoke praise.
  - b) To strengthen faith.
- 2) as a testimony to their families.
- 3) as a testimony to the whole world (v. 24).

Thus we was an indication of God's purpose for the Gentiles also.

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## THE PREPARATION FOR THE CONQUEST OF CANAAN (JOSHUA 5).

We could also speak of this chapter as THE CHAPTER OF DIVINE ENCOURAGEMENTS, or ASSURANCES.

There are 5 of them - one of them possibly unknown (the first one), but even that is given for our encouragement and blessing.  
1) The effect upon the Canaanites (5:1)

The crossing of the Jordan + the Amorites & the Kings of Canaanites (5:1)

They were completely demoralized. The battles were over and Israel was already the victor in their eyes. Note the expression: "that the Lord had dried up the waters of Jordan from before the children of Israel."

We often get discouraged by the impossibility of our circumstances and by the enemy in the way, and so it is good occasionally to have a glimpse into the enemy's thoughts and feelings.

Cf another example in Gideon - Judges 7:  
9-15

2) The circumcision of Israel's men (5:2-9).

Note: That this was done at the specific command of the Lord. See v. 2.

Why not before? Why did Moses not take care of this? What did their circumcision actually mean? Why choose a dangerous time like this? Cf. Gen. 34 and what happened to the men of Simeon + Levi's family.

We are told in v. 5 that all who came out of Egypt had been circumcised, but none of those born since that time had been circumcised.

This was a very serious omission in the light of Gen. 17. See v. 14! Note also the meaning of circumcision according

To Gen. 17:7, 8. It meant 2 things:

- 1) That they were God's people, His covenant people. See v. 7.
- 2) That they were to have the land of Canaan. See v. 8.

Two times esp. during the 40 years God had renounced His people:

- 1) At Sinai - where the Law was given. See Ex. 32:7-14. Notice two things are prominent in Moses' prayer: (1) that Israel was God's people; (2) that God had promised them the land.

Note also Ex. 32:12 in connection with the expression, "the reproach of Egypt," in Joshua 5:9.

- 2) At Kadesh Barnea (Num. 13, 14). See esp. Num. 14:1-12.

See Moses' appeal in Num. 14:13-16.

Moses reviews both of these instances (Sinai and Kadesh Barnea) in Deut. 9:12-29.

Again he (Moses) emphasized 2 points:

- (1) the people and (2) the land.

Thus, in a sense, while that generation lived, there was no circumcision, and only one recorded time when they observed the Passover. Cf. Num. 9:1-5. THEY WERE A GENERATION UNDER JUDGMENT.

Thus, Moses did not <sup>re</sup>institute it because

- 1) it was not his business to do so;
- 2) the Lord had not commanded him to do so.

NOW THE COMMAND IS GIVEN TO JOSHUA

BECAUSE GOD IS REAFFIRMING THE TWO POINTS:

- 1) That Israel is His people.
- 2) That He will give them the land.

Note the grace of God in all of this:

- 1) We have proof that His purposes are irrevocable.
- 2) He let the people get into the land before re-instituting circumcision so that in this initial step they would have this proof that He can do what He has promised. Even to have them circumcised when it would seem esp. dangerous was still greater confirmation of God's promise.

K + D (p. 57) make the following important comment:

It is the rule of divine grace first to give and then to ask. As the Lord did not enjoin circumcision as a covenant duty upon Abraham himself till He had given him a practical proof of His grace by leading him to Canaan, and by repeated promises of a numerous prosperity, and of the eventual possession of the land; and just as He did not give the law to the children of Israel at Sinai till He had redeemed them with a mighty arm from the bondage of Egypt, and borne them on eagles' wings, and brought them to Himself, and had thereby made them willing to promise gladly to fulfil all that He should say to them as His covenant nation; so now He did not require the newnewal of circumcision, which involved as the covenant sign the observance of the whole law, till He had given His people practical proofs, through the help afforded in the defeat of Sihon and Og, the kings of the Amorites, and in the miraculous division of the waters of Jordan, that He was able to remove all the obstacles that might lie in the way of the fulfillment of His promises, and give them the promised land for their inheritance, as He had sworn to their fathers (p. 57).

They also add (p. 59):

This reproach was rolled away from Israel with the circumcision of the people at Gilgal, inasmuch as this act was a practical declaration of the perfect restoration of the covenant, and a pledge that the Lord would now give them the land of Canaan for their inheritance.

The spiritual significance of circumcision is given only one place in the NT: Col. 2:11. The Jews had corrupted it to mean the very opposite of what God intended. The people had made it meritorious; God instituted it as a sign of His faithfulness to His people. This is the reason we have Abraham's faith in Gen. <sup>15</sup>~~27~~; his circumcision in Gen. 17.

## 3) The observance of the Passover (5:10).

This Feast which pointed so clearly to Christ, had only been observed twice before. Circumcision preceded it, as did the Passover precede the Last.

This pointed back to the means of their redemption.

## 4) unleavened bread from "the old corn of the land." Cf 5:11,12

Also "they did eat of the fruit of the land of Canaan that year."

Cf. Deut. 6:10,11.

This was another forecast of the faithfulness of God.

5) "The captain of the Lord's host" (singular, which K + D say is never used in the sing. of Israel, but always of angels)

This was a pre-incarnate appearance of Christ.

Note the similarity between this and the Lord's appearance to Moses in Ex 3:1-10. There it was after Moses' failure; here, after Israel's failure.

In both instances it resulted in:

- (1) a new understanding of the holiness of God
- (2) a great humbling of the Lord's servants
- (3) a renewal of God's promises.
- (4) a pledge of God's presence.

Thus we see that the victories of Israel were not due to Israel's great military might, but to the Lord's presence, and to the power of the angelic hosts.

## JOSHUA 6 - THE VICTORY OVER JERICHO.

The events of this chapter have been memorialized in Heb. 11 — vv. 30, 31. The important part has to do with faith!

Faith is:

- 1) Manifested by men, but is a gift from God. Cf. Eph. 2:8, 9; Heb. 12:2
- 2) Imparted to man from God by means of the Word. Cf. Rom. 10:17.
- 3) Always accompanied by obedience to the Word of God. The words, "by faith," in Heb. 11 are combined with people and what they did.

See outline:

- 1) The divine plan for victory revealed to Joshua (vv. 1-5)

The setting: v. 1. The city was shut up tightly. The participles used express a permanent situation. It looked like a long, hard battle.

All is preceded by God's promise: v. 2. God is the One Who will do the work, but it is spoken of as accomplished.

The plan itself (vv. 3-5).

Note the prominence of the number 7 —

- seven priests

- seven trumpets

- seven times

- seven days

- the seventh day

Seven first becomes important in Gen.

1, 2. There also we have 7 days. The

meaning of seven is indicated in

Gen. 2:1-3 — God's work completed,

"...the Lord often, for a time, conceals His own might under weakness, and seems to sport with mere trifles, that his weakness may at length appear stronger than all might, and his folly superior to all wisdom" (Calvin, IV, 93).

bringing rest.

Note how unique the plan was. There never had been one like it; it has never been repeated. Humanly speaking it looked very, very foolish!

Cf. Isa. 55:8,9.

Cf. 1 Cor. 1:18-25

- 2) The plan made known to the people (vv. 6-11).

(The revelation of the plan and the beginning of the execution of the plan are combined in this section.)

"The ark of the covenant" is mentioned for the first time in this chapter in v.6. See v.8 and the way that "the Lord" and "the ark of the covenant of the Lord" are combined. IT WAS THE VERY PRESENCE OF THE LORD AMONG THE PEOPLE. Cf. Isa. 41:10.

The order was:

- (1) Armed men.
- (2) The seven priests with seven rams' horns, or jubilee trumpets.
- (3) The ark of the covenant.
- (4) The rear guard.

Note that the command of the people was for silence. Cf. Psa. 46:10 NASB - close  
shining, urge,  
relax.

Isa. 30:15; 32:17

- 3) The obedience of the people and the victory (vv. 12-20 - with vv. 17-19 as parenthetical).

Note that this was a march of faith. Nothing was different until after the 7<sup>th</sup> time around the city on the 7<sup>th</sup> day, when suddenly the victory was theirs! (For we walk by faith, not by sight :)

Did  
People

March?

(2 Cor 5:7 - note the context).

Cf. also Heb. 11:6. Note the difference between faith and presumption.

Cf. this with the healing of Naaman the Syrian - 2 Kings 5. He had to dip himself 7 times in the Jordan. See v. 14.

Faith resting on the promise of God cannot be disappointed. Do what the Word tells you to do - and wait quietly! The time to shout will come!

"God's commandments are written in your heart." Cf. Zech. 4:6-10.

4) The invasion <sup>and conquest</sup> of the city (vv. 21-25).

Three things are mentioned:

- (1) The people were killed + the city burned
- (2) Silver, gold, vessels of brass and iron saved.

(3) Rahab and her family saved - Gentiles, trophies of God's grace. Note her faith as well. She did what the spies told her to do - and then waited - even though her house was on the wall.

5) The curse (v. 26).

6) A summation (v. 27 - cf. 3:7; 4:14).

Spurgeon's outline on this chapter (Vol. II, (eleven), pp. 265-276):

I WORK in obedience. must be followed.

II WAIT in faith, patiently.

III WIN - surely, completely, suddenly, gloriously.

Perhaps the first point could also be WALK, or WAR.

1/6/81

## JOSHUA 7

Outline:

- I. Israel's sin (v. 1), the Lord's anger aroused.
- II. Israel defeated at Ai (vv. 2-5).
- III. Joshua's prayer (vv. 6-9).
- IV. The Lord's answer (vv. 10-15).
- V. Achan's <sup>Conviction and</sup> confession (vv. 16-21)
- VI. Achan's judgment (vv. 22-26a).
- VII. The Lord's anger appeased (v. 26 b).

(7:1) A truth emphasized: the unity of the people of the Lord. This is probably the greatest lesson of the chapter. Achan was the sinner, but his sin is spoken of pre-eminently as the sin of the entire nation! K + D (footnote, pp. 74, 75) indicate that our failure to recognize this unity will cause us to blame the Lord of "caprice and injustice" (as Joshua did - vv. 6-9) if we fail to recognize this unity.

Therefore, since the sin of one becomes the sin of the whole (nation, or church), it becomes the responsibility of the nation or church to discover the sin and the sinner and to root them out!

Some minimize this on the ground that this is an OT event.

Is this also applicable now?

Cf. 1 Cor. 5.

What about Ananias and Sapphira? Cf. Acts 5:1-11.

If this were not important, why did the Lord pray as He did in John 17:11, 21-23?

See also Eph. 1:9-12, and Eph. 2:14-22, and Eph. 3:6-4:16.

Cf also Psa. 133 for the clincher!

Now - note carefully the reading of Joshua 1:1!  
Three things are here:

- 1) What is said about Israel.
- 2) What is said about Achas.
- 3) What is said about the Lord.

Re: Israel - "committed a trespass" - חָשַׁבְתִּי  
 חָשַׁב... Cf. Josh. 22:20. The meaning of חָשַׁב is  
 twofold: to do something under cover,  
 (secretly)  
 to do it treacherously,  
 to do it knowing that it is wrong  
 - and so to be unfaithful, or faithless,  
 in it!

Achash's sin is described thus: he "took  
 of the accursed thing" - the idea being that  
 he did not take it all, just a part of the  
 whole! But it was "the accursed thing" -

חַדְּבֵל, something which is to be destroyed  
 completely, exterminated. no part was to be  
 spared! There can be no compromise with:

- 1) The Word of God - it must be carried out  
 completely.
- 2) Sin - we cannot tolerate any part of it.

Cf. Deut. 7:1-2b.

The Word of God must be obeyed in every  
 detail - and not only will blessing be limited  
 if it is not, but judgment will eventually  
 come!

What were the consequences here? "The  
 anger of the Lord was kindled against the  
 children of Israel"

This was true:

- 1) Even though they were victorious at Jericho.
- 2) Even before their defeat at Ai.

Thus, the pleasure of the Lord is not  
 determined by circumstances, but by the

Word of God.

"The anger of the Lord was kindled" -  
 וְיָרַא יְהוָה עָבֹדֶת. יְהוָה is a noun from יָהָה, meaning anger. עָבֹדֶת is the Ial 3 pers. sing. macc. of עָבֹד, to become hot or to burn with anger. It also indicates that God is deeply grieved. God was not just angry; He was very angry. Achan had willfully and secretly defied His Word.

- 7:2 God's displeasure was to be realized at Ai. Spies were sent out first.
- 7:3 2-3,000 men would have been sufficient normally for the 12,000 people of Ai. Cf. Josh. 8:25.
- 7:4 3,000 went to Ai, but they were routed.
- 7:5 36 men were killed in the rout.

The result: "the hearts of the people melted, and became as water." Cf. 2:11.

What was the reason?

It was not the might of Ai.

nor was it the weakness nor the changeableness of God.

It was the sin of one man which was the sin of the nation.

In 7:6-9 we have the humiliation of Joshua and the elders + Joshua's prayer).

What can be said about it?

- 7:7 1) Joshua blamed the Lord for their defeat  
 2) He sounded very much like the 10 spies who went into the land at Kadesh-Barnea. Note the response of the people in Num. 14:2, 3, and compare it with Joshua 7:7

Blakie (p. 168) likens Joshua to Peter when Peter was walking on the water, and then suddenly began to sink.

(7:8) Joshua was rightly concerned about three things:

- 1) How he would explain this to the Israelites

(7:9) 2) The courage and ultimate success this would give to the Canaanites.  
3) The loss of glory for the name of the Lord.

Joshua's prayer revealed how far off he was from determining the real reason. It is, however, commendable that he seemed primarily concerned about the honor of God's name!

Cf. Samuel in 1 Sam. 12:22.

Cf. Solomon's prayer: 1 K. 8:37-43.

Also Psa. 76:1; 99:1-3; Jer. 10:6-16; Matt. 6:9;

Mary in Luke 1:49

THESE ALL HAVE TO DO WITH THE HONOR OF GOD'S NAME, i.e., THE GLORY OF GOD!

(7:10) Sin can even be unconsciously regarded in our hearts. Cf. Psa. 66:18.

(7:11) "Israel hath sinned" - cf. Isa. 59.  
Again notice that the whole nation is charged.

They had taken that which was the Lord's, which He had devoted to destruction, "and they have put it even among their own stuff." THERE IS MORE THAN ONE WAY TO ROB GOD.

(7:12) Here is the true reason for Israel's defeat. Cf. 16:18.

"Because they (the Israelites) were accursed"

◻ 7:14 7:17 ◻ In this and in (7:13) it becomes apparent that the blessing of God

on Israel would not be restored until "the accursed thing" was removed from them.

**7:14, 15**) The means of discovering the sinner  
- known to the Lord, but as it was'

to be discovered by Joshua and the Israelites.

Calvin (IV, 112) has an interesting comment on  
why it was done this way:

And they are forewarned of what is to take place, in order  
that each may be more careful in examining himself. Nay,  
the Lord proceeds step by step, as if he meant to give  
intervals for repentance; for it is impossible to imagine  
any other reason for descending from tribe to family, and  
coming at length to the single individual.

How important it is to settle problems the  
Lord's way!

The sinner had done two things:

1) "He hath transgressed the covenant of the Lord"

- the Godward side.

2) "He hath wrought folly in Israel" - the man-

ward side. Heb: נָבָל מִתְּעֵנָה. Nabal's name  
comes from the word "folly." It was stupid.

A man is a fool to disobey God. There is  
nothing that shows a man to be more lacking  
in judgment.

**7:16-18**) Achan's conviction.

**7:19**) Achan added sin to sin by not confessing  
until:

1) He was made known as the sinner.

2) Joshua asked him for a confession.

**7:20, 21**) Note the steps in his sin:

1) "I saw..." Cf. Gen 3:6

2) "I coveted..." Commandment #10.

3) "I took..." " # 7.

4) I hid... " # 9.

Sprague once preached A Sermon With Seven  
Texts - about 7 men who said what Achan  
said: "I have sinned." They were:

- 1) Pharaoh - The Hardened Sinner - Ex 9:27
- 2) Balaam - The Double minded man - Num. 22:34
- 3) Saul - The Insincere man - 1 Sam. 15:24.
- 4) Achan - The Doubtful Penitent - Joshua 7:20
- 5) Judas - The Repentance of Despair - Mat. 27:4
- 6) Job - The Repentance of a Saint - Job 1:20.

7) The Prodigal - The Blessed Confession - Luke 15:18.

men differ as to the sincerity of Achan's confession. Spurgeon treats it as a death-bed conversion, and he refers to a doctor who during his life stood by the bedside of approx. 1000 patients

who thought they were dying  
who professed faith in Christ  
and lived. (He wrote their names down.)

Out of these he said "out of the whole thousand he had not three persons who turned out well afterwards, but they returned to their sins again, and were as bad as ever" (Vol. III, 54).

TBC - 2/10/81 Review Lesson over Joshua 1-1

### JOSHUA 1-7

- First of all, what place does the book of Joshua have in Scripture?
  - It records the history of Israel immediately after the death of Moses when, under Joshua, the nation entered,
    - conquered,
    - divided, and
    - possessed the land.

This was all in fulfillment of God's promises from Abraham's day in Genesis 12, which was renewed to Isaac and to Jacob. It was the reason behind the Exodus under Moses. The Lord was taking them to their own land!

Cf Gen. 12:1-3 to Abraham.

Gen. 26:1-5 to Isaac.

Gen. 28:10-15 to Jacob.

Gen. 50:22-26 - what Joseph said

Ex. 3:1-10 to Moses

Joshua 1:1-6 to Joshua.

This is the land where the Messiah would be born - Micah 5:2.

This is the land where the Messiah grew up, ministered, and where He died - with all of the significance that has!

This is the land where He was raised, from which He ascended, and to which He will return!

Geographically all of Scripture is centered in this land.

WE MUST NOT DISREGARD THE LITERAL NATURE OF THESE PROMISES AND THEIR PLACE IN THE PURPOSES OF GOD. THEY DO HAVE MANY SPIRITUAL LESSONS FOR US, BUT THEY ARE NOT TO BE SPIRITUALIZED AWAY SO THAT THEY LOSE THEIR LITERAL MEANING. IF THE UNFULFILLED PROMISES OF GOD TO ISRAEL CAN BE CANCELLED, THEN

- REMEMBER: SO CAN THE CHURCH'S PROMISES BE CANCELLED - BUT SUCH IS INCONCEIVABLE WITH GOD!
- Thus, we have in the book of Joshua another great section in Scripture in which we see
  - the faithfulness of God, fulfilling His promises, carrying out every detail of His plans and purposes.

All history bears testimony to the sovereignty of our great God and of His beloved Son and of the Holy Spirit.

Joshua, by his very name, is a type of Jesus - our Lord Jesus Christ. In fact, at least 2x in the NT the KJV translators have used "Jesus" where they should have used Joshua. Cf. Acts 7:45; Heb. 4:8.

(Give the outline.)

In reviewing Joshua 1-7 I want to concentrate on what they teach us about GOD.

We have in this section one THEOPHANY - an OT appearance of Christ: Joshua 5:13-15.

But let us look at the first 7 chapters remembering that the Bible is not only a revelation from God, but a revelation of God = a revelation which has its greatest glory and final completion in the coming of Jesus Christ in the world.

What are the main events of the first 7 chapters?

- 1) Ch. 1 - Joshua's commission, Joshua and his God
- 2) Ch. 2 - Rahab and the spies.
- 3) Chs. 3, 4 - The crossing of the Jordan
- 4) Ch. 5 - Circumcision, and "the captain"

- of the Lord's host."
- 5) Victory at Jericho. Ch. 6
- 6) Ch. 7 - Defeat at Ai.

Now in all of these chapters there are specific revelations of God - special ways in which God makes known His attributes. Let me mention these, and then we will talk about them:

- 1) Ch. 1 - the faithfulness of God
- 2) Ch. 2 - the sovereignty of God,
- 3) Chs. 3, 4 - the power of God
- 4) Ch. 5 - The holiness of God.
- 5) Ch. 6 - the faithfulness and power of God  
(lessons repeated)
- 6) Ch. 7 - The wrath of God

Thus, we learn about God's dealings with us that

- He makes Himself known by His ways with us.

- One revelation is built upon another

- The same lessons are usually repeated.

By contrast, when we look at Israel we see two contrasting pictures:

- On the one hand, weakness and sin

- On the other, courage and faith

Ch. 1 - All is based upon the Word of God which Joshua had. Cf. 1:8 + link with the three times the Lord said, "Be strong ... God's faithfulness": vv. 3, 5, 9.

Ch. 2 - The spies - the sovereignty of God.

Read vv. 8-12.

Chs. 3, 4 - note how the emphasis on sovereignty carries over - vv. 10, 11, 13.

But on the power of God, note 4:19-24. This

- was the main lesson at the Red Sea with  
the preceding generation, and now the  
lesson is repeated.

Ch. 5 - Circumcision and the appearance of  
"the captain of the Lord's host," i.e.,  
of the angels!

Both events stress the holiness of God.

Cf. vv. 9, 15.

Cf. with Moses' experience - Ex. 3:5.

Ch. 6 - The faithfulness and power of God  
at Jericho. How foolish it all seemed  
to be, but it was a test of Israel's faith  
and obedience! Cf. their shout in v. 16.

Ch. 7 - Ai and Achan - the sin of one man  
and the wrath of God. Cf. v. 26.

DC - 2/17/81

JOSHUA 8 -- Victory over Ai.

It emphasizes the grace of God giving victory in the place of former defeat.

Outline:

- I. The Divine Battle Plan, or God's will revealed to Joshua regarding the conquest of Ai (vv. 1, 2).
- II. The Briefing of the Troops, or Joshua tells the army of Israel how the Lord has planned that they should take the city of Ai <sup>in the field</sup> (vv. 3-8).
- III. The Battle and the Victory, or the obedience of Joshua and the Israelites in defeating Ai and Bethel (vv. 10-23).
- IV. The End of the Battle -- the destruction of the inhabitants of Ai (vv. 24-29).
- V. The Celebration of the Victory in the valley of Shechem (vv. 30-35).

I. The Divine Battle Plan (Joshua 8:1, 2).

Contrast this with chs. 6, 7:

- 1) In the strategy used against Jericho. It is completely different here. It was the will of God to give them both cities, but the method was different in each case. Therefore we see the need to seek God's way in each conflict. This leads to the second point which seems obvious by comparing the beginning of ch 8 with the beginning of ch. 7.
- 2) In ch. 7 we see the Israelites making and following their own plan; in ch 8 we see Joshua listening to the Lord and learning what His plan is.

There are five things to note in these two verses:

- 1) The Lord's ministry to Joshua: "Fear not, neither be thou dismayed."

This would have taken Joshua back to the

2) The change from what the Israelites had done in their first attempt to take Ai. The spies had said, "Don't take all the people, just 2 or 3 thousand." Cf. Joshua 7:3. BUT THE LORD SAID, "Take all of the people of war with thee" (Joshua 8:1) We must never underestimate the enemy!

Illustrate with Eph. 6:10-20, noting esp v.12 which is the explanation for the whole passage and the details that are given. How prone we are to be only partially prepared?

Lord's words in ch. 1, esp. v. 8, words which he could have felt were no longer valid because of the sin of the people.

But the word of God does not change, nor does God, nor do His purposes! How reassuring to go back to the Word of God for strength and to renew our hope.

Note how victory tends to make us self-confident, overly confident in ourselves, to lessen our trust in the Lord, and to act according to our own plans. The result: defeat and humiliation, followed by fear.

But the Lord turns this to our good, as He did for Joshua and the children of Israel. Regardless of the circumstances, we are still responsible to obey God's original words to us: "Fear not . . .", etc. Joshua shows how to overcome fear: (1) through the Word of God; (2) through the presence of God

### 3) The promise of victory.

They had been defeated, but note the words: "I have given into my hand the king of Ai, and his people, and his city, and his land"

What more was there?

We are inclined to look at ourselves, esp. after we have been defeated; GOD WANTS US TO LOOK AT HIM AND TO DWELL ON HIS PROMISES AS MUCH AS WE DO HIS COMMANDS.

What a lesson in seeing to it that our outlook is GOD-CENTERED!

Always pay attention when the Lord says, "I . . . !!! Illustrate with Ex. 6:1-8.

4) and 5) Two changes were to be introduced in

the case of Ai:

- a) The people were allowed to take the spoil.  
What a tragedy that Achan did not wait!  
God has His times when He withholds His blessings, but as Blairie says,

It is not God's method to muzzle  
the ox that treadeth out the corn...

Let God arrange the order in which  
His gifts are distributed. Never hurry

Providence" (italics mine -- p. 195). Cf. Mt. 6:33

- b) The method of battle was to be different.  
At Jericho they circled the city for 7 days;  
at Ai it was to be an ambush.

Here is one major point at which the Church is going wrong today -- with our methods, assuming that the Lord is going to work with others as He does with us, or with us (as He does) with others -- and we even have to pay our money for it! How tragic! And how it reveals our gross ignorance of the Word of God! When will we learn to look to the Lord, and to His Word, and to wait and to listen to Him. Here again we need to be GOD-CENTERED.

But now let us look at the second part of the chapter:

## II. The Briefing of the Troops (Joshua 8:3-<sup>9</sup>).

Let every pastor, parent, spiritual leader, every child of God take note of THE FAITHFULNESS OF JOSHUA IN DELIVERING THE WORD OF GOD.

TO HIS PEOPLE! These were not Joshua's plans; they were the Lord's -- every detail of them!

But Joshua does another thing: He holds out only one hope for victory! See v. 1, esp.

the latter part of the verse: "... for the Lord your God will deliver it into your hand." There could be no greater word of encouragement for a people who had just suffered a humiliating defeat. Note what the defeat had done to Israel according to Joshua 7:5 b, and then note the words in Jesus's prayer in vv. 8, 9 (of ch. 7).

Here Joshua is ministering to his army to make them GOD-CENTERED.

But now let us look at

### III. The Battle and The Victory in the field (Joshua 8:10-23).

Now let me ask you a question: With such promises of victory, and with such assurances of victory, what would you expect Joshua to do?

Would you expect him to sit around and do nothing -- just waiting for God to do the work wholly apart from Joshua and the Israelites?

Let's see what he did.

Cf. vv. 10, 11, 12, 13, 15, 16, 18, 19, 21, 23. Joshua was in there, totally involved, leading his men, obeying the Lord, in the thick of it from start to finish.

Do you see -- the certainty of victory,

the clear promises of scripture, the great doctineness of the Word,

do not make us lethargic and lazy and unwilling to work. THEY ARE OUR GREATEST SOURCE OF STRENGTH TO SPUR US ON TO VICTORY.

Let me illustrate.

Take what the Lord is doing in the newly formed Trinity Bible Church. Why have another church in Portland? And why

should I, who have been a pastor here in this city ~~be a part of~~<sup>be a part of</sup> another church in this very place?

The answer! Because the Lord is working here and throughout our country to bring the Church back to the realization that God's work is dependent upon God alone, that it is and has to be God-centered! We need to cease being afraid of any truth in Scripture. We need to be zealous for God's glory. We need to follow in the steps of Moses, and David, and Isaiah, and Daniel, and Peter, and John, and Paul -- just as all of them were followers of the Lord!

Same the doctrine of election! People either deny it, or say, "Leave it alone; don't talk about it." Does it make people lethargic? Did God make a mistake by putting it in His Word? Does it serve no purpose? It is certainly in Scripture. The Lord talked about the people whom the Father had given to Him. And Paul claims that this was <sup>the</sup> ~~the~~ <sup>ultimate</sup> reason for his salvation. Did it make them indifferent and calloused and inapour (as one Bible teacher has changed)?

It sent the Lord Jesus to the cross. It burdened Paul and sent him out as no one else has gone in the history of the Church. Have you ever heard any servant of the Lord talk like Paul writes in Rom. 9:1-3 after what he has written in Rom 8 and as he prepares to write what he is going to write in Rom 9-11, leading up to Rom 12:1, 2?

And what about the doctrine of our security in Christ -- does that make men careless about salvation? Did it make Paul careless, indifferent, lazy about his own salvation, or about the salvation of others?

Cf. Dr. Redmeh's testimony concerning men in the service in relation to his doctrine.

The answer: See, <sup>certain</sup> doctrines of scripture, the promises of God, do not make us say, "Let God do it; we do not need to be concerned." No! Instead they make us like Joshua, rushing into battle, trusting in the Lord, absolutely sure of victory, and seeing the victory which God had guaranteed by His promises.

But then what happened?

#### IV. The End of the Battle in the city (Joshua 8:24-29).

Their obedience to God is completed. God's promises to them are fully realized. Note the evidence of Joshua's faith in v. 26. Cf. v. 13. It was like Moses in Ex. 17:11-13. What a strange thing to do! Calvin makes the following excellent comment:

As by raising the spear he gave sign and pledge of hope as it were from heaven, he did not cease to keep the minds of his followers fixed upon it until they were masters of the city. By thus persevering he sufficiently proved how far removed he was from ambition; how free from doing anything in the way of vain ostentation. For it was just as if he had resigned the office of leader, and transferred the whole praise of the victory to God. . . . he exhorts the soldiers to look to God alone, to whom he resigns the success of the battle. By thus standing aloof he profited more than if he had in all directions, and by his own hand, struck down heaps of the enemy . . . (Vol. IV, pp. 128, 129).

How important it is for us today to give such glory to God alone!

Finally, we have

V. The Celebration of the Victory in the Valley of Shechem (Joshua 8:30-35).

How different this is from the way men celebrate their victories -- with drinking and cursing and immorality and boasting! God's people glorify Him. It is not only important to see what they did, but where and why! The mention of Ebal and Gerizim take us back to Deut. 27:1-12 ff. (Read.)

We might even give this passage the heading: TIME OUT TO WORSHIP GOD! Cf. Mt. 6:33.

Instead of proceeding immediately with their conquest of the land, the people were careful to obey what God had told them to do previously under Moses in Deut. 27.

Some feel that this event came later, after they had taken the land, but there seems to be no great reason for not leaving it right here, so grateful were the people after such a humiliating defeat.

It has been estimated that they went on a march of as much as 100 miles to do this, but it was probably only 20 miles away. What a glorious sight it must have been!

And note how safe they were with the good hand of God's protection upon them.

We are to be concerned here about 5 things:

- 1) The altar - and the place where it was setup.
- 2) The sacrifices which were offered.
- 3) The writing of the Law on the stones.
- 4) The blessing of the people by the priests as they stood around the ark of the covenant, note Gerizim (blessing) and Ebal (cursing).
- 5) The reading of the Law.

A. The altar (Joshua 8:30, 31a; cf. Deut. 27:5, 6; Ex. 20:24-26). This is a tremendous illustration

of the importance of worship and praise! M. Henry (II, 46) says, "The way to prosper is to begin with God."

See also Deut. 11:26-32 where Moses first spoke of this.

The altar was not to be beautified by the works of man because our works do not even help in our access to God. God delights in the simplicity of our worship.

This is the first time the altar is referred to in Joshua.

It is important to note that the manner in which the altar was built was in strict obedience to God.

### B. The sacrifices which were offered (Josh. 8:31b)

There were two:

1. Burnt offerings (plural -- but we are not told how many)
2. Peace offerings (plural again), the number not specified)

These two offerings were for different purposes:

- 1) The burnt offering for dedication to the Lord -- wholehearted, complete commitment of themselves to the Lord.
- 2) The peace offering here would surely be for thanksgiving and praise.

These sacrifices primarily represent the coming Redeemer: CHRIST JESUS, OUR LORD!

As such they teach us a most important lesson: THAT WE CAN ONLY OFFER OURSELVES TO THE LORD, OR EVEN WORSHIP THE LORD WITH OUR PRAISES THROUGH CHRIST!

In this connection, note:

- 1) Rom. 12:1,2 } (link both to Christ.)
- 2) Heb. 13:15

- C. The writing of the Law on the stones (Joshua 8:32).

See the purpose as expressed later in Joshua 24:26-28.

There is possibly a suggestion here of the permanence of the Law.

This would draw attention to every detail, every syllable of the Law -- showing the importance of it all.

Or was a reminder that continued victory was dependent upon continued obedience.

This may be a practice that should be resumed today -- that of writing the Word of God! What an excellent way to keep the scriptures, in every detail, before us!

Remember what the kings of Israel were supposed to do: Deut. 17:18-20.

What would you think if instead of just asking a new Christian to read the Gospel of John (or some other book), we asked him to write it?

Note the emphasis on writing in Deut. 17:9 - the conclusion of all that was to be done with the Law.

- D. The blessing of the people by the priests as the nation (its leaders) and its people stood around the ark of the covenant.

Cf. Joshua 8:33.

On this work of the priests, cf. Dt. 21:5. Josh. 8:35 shows us that all the people were there -- women and children included.

Both sides of scripture were set before the people:

- 1) Meriyim = blessing
- 2) Ebal = cursing

All of this was set up around the ark of the covenant where the presence of the Lord was manifested.

Cf. Gen 17:1 where Abraham was reminded of the abiding presence of the Lord: "I am the almighty God; walk before me, and be thou perfect." NOTHING WILL BE MORE CONDUCIVE TO A GODLY WALK THAN THE REMEMBRANCE THAT WE LIVE CONSTANTLY, DAY AND NIGHT, EVERY SECOND, IN THE VERY PRESENCE OF THE LORD!

#### E. The reading of the Law (Joshua 8:34,35).

Joshua read it ALL -- the promises of blessing; the warnings of judgment!

Do you read the Word, all of the Word, faithfully read it to learn what God wants you to know, to do what He wants you to do, to avoid and detest the things which He hates and which displease Him?

How important is obedience -- both in the NT as well as the OT!

Note the words: "And afterward..." That which preceded were necessary preparations for the reading of the Law.

N.T. passages on reading the Word: 1 Tim 4:13

Rev. 1:3

Col. 4:16

1 Th. 5:27

N.T. passages on obedience: 1 Jn. 2:3,4

1 Jn. 3:22-24

Jn. 14:15

Gas. 1:22

Rom. 6:12-18

Remember the Lord's words to Joshua in Joshua 1:8, climaxing with, "that thou mayest observe to do..."

3/3/81

## JOSHUA 9 -

- ISRAEL'S SIN CONCERNING THE GIBEONITES,
- OR THE ANCIENT SATANIC ART OF DECEPTION,
- OR THE SIN OF PRAYERLESSNESS.

### Outline:

- I. The Deceptiveness of the Gibeonites  
(vv. 1-5) (<sup>Strategy</sup>)
- II. Israel's Discovery and Decision Regarding  
their Foolishness (vv. 16-21)
- III. The Agreement Reached With Gibeon  
(vv. 22-27)

Cf. re: Gibeon: Joshua 10:2.

Under I we learn, first of all, of

- A. The Intensified, United Opposition of the Canaanites (vv. 1, 2)

Victories do not mean that the enemy goes away, or gives up. In fact, the opposition usually becomes even greater, and strategy is employed which we have never faced before in order to deceive and defeat us!

- B. The Preparation Made by the Gibeonites  
(vv. 3-5).

Cf. in v. 4, "wily," <sup>וַיְהִי</sup>, with craft, cunningly. "They" is very emphatic.

This is the same word (though not the same form) that is used for the serpent in Gen. 3:1, now the serpent was more subtle than... Thus we see the continuing method of Satan which is evident in the world and the flesh also.

Cf. Jer. 17:9

- C. The Approach of the Gibeonites (vv. 6-13).

Their very words were a warning to Joshua and to Israel which they did not heed. Cf.

Ex. 23:32, 33 (vv. 20-33); 34:12, 15 (vv. 10-11 -- after the

- sin of worshipping the golden calf!); Num. 33:55, 56 (vv. 50-56); Deut. 9:2 (vv. 1-11).

Thus, they were adequately warned. The Word of God is all we need to keep us from sin. (Review Joshua 1:8 again). Also Psa 119:11. The oldest and most successful method of Satan is friendly infiltration, but the results are always disastrous! It has become so common today that you rarely hear a warning against it. In fact, if you want to become very unpopular and get thrown out for your stand, then lift your voice against it!

You can see it in church alliances,

evangelism (cooperation)  
including missions  
finances  
music

even in our preaching & teaching

People will say you are being negative. LISTEN: the Bible is always negative where sin is concerned. We need to get out of our heads the idea that negativism is bad. It is just as important as being positive!

Cf. Rom. 12:1, 2 (Which verse is most important, 1 or 2?)

(9:9) Note how flattery, and even spiritual, the Gibeonites sound.

And yet notice how foolish the request was if they lived so far away! note v. 9, "a very far country," and v. 13, "the very long journey."

On flattery: How wonderful if Joshua and Israel had prayed David's prayer in Psa. 5:8, 9, and meant it. Man will even flatter God in prayer; Psa 18:36 (vv. 35-37). Harlots use flattery -- Prov 2:16; 7:5. Cf also Prov. 26:28; 29:5.

The Gibeonites were lying: cf. Psa. 50:3; 62:4. What further need do we have for proof of

- man's utter depravity! If you don't understand this, you haven't gotten anywhere in your understanding of the Word.

Illus: I've been accused of being a Calvinist and I plead guilty (although I do not hold to all that Calvinists teach, nor do I hold any brief for the name).

But I do feel that the so-called five points of Calvinism are Abrahamic and Davidic and Pauline and Petrine and Johannine! <sup>In short, they are Biblical.</sup> They have been simplified by an acrostic on the word TULIP:

T - Total Depravity

U - Unconditional Election

L - Limited Atonement

I - Irresistible Grace

P - Perseverance of the Saints

(diff from) Eternal Security as it is used today)

Now I can understand why people have trouble with some of these points.

(Explain - election, atonement, grace, etc.) But one thing I have great difficulty in understanding is this:

HOW ANYBODY WHO PROFESSES TO BE A CHRISTIAN, KNOWING HIS OWN HEART, AND KNOWING ANYTHING AT ALL ABOUT THE WORD OF GOD, CAN DENY THE TOTAL DEPRAVITY OF MAN.

And yet in the meeting where I was asked to resign, one of the men who has been the strongest against me, and who has been on that Board longer than (he almost 23 years) (but I had been) at the church, said, "The trouble with Calvinism is that it is built upon

the wrong foundation -- and that foundation is the doctrine of total depravity!

Can you imagine a statement like that -- in the light of Isa. 64:6 and Eph. 2:1 and Ps. 14 and Gen. 6:5 and Rom. 1, 2, 3, and a host of other passages?

Joshua 9 not only teaches the depravity of the Gibeonites, but it teaches the depravity of Joshua and the Israelites!

But now let us go on to see:

#### D. The Tragic Mistake of Joshua and the Israelites (vv. 14, 15).

What was it?

Was it that they "took of their victuals"? No! That was bad, but that was not the worst mistake.

Was it that they "made peace with them"? No! That was bad, too, but that was not the worst mistake.

Was it that they "made a league with them, to let them live"? No! That was a third big thing, but not the worst mistake.

Was it that they confirmed their covenant with an oath -- that "the princes of the congregation sware unto them"? No! That was bad, too, very bad, but not the worst thing!

WHAT THEN WAS THE WORST THING?

It was that they "asked not counsel at the mouth of the Lord"! The greatest sin, their most tragic mistake, was that they did not pray and wait on the Lord before making their decision. Cf. Isa. 30:1, 2.

Cf. also Prov. 3:5, 6; Jas. 1:5; Ex. 28:30, the Uriim and the Thummim. Think even of what happened at Joshua's ordination service: cf. Num. 27:18-23

It is no wonder that Samuel said what he did about praying for his people, Israel. See 1 Sam. 12:23 (vv. 20-25).

Oh, that we might keep before us our great need to pray, and to pray continually!

Cf. Eph. 6:18.

## II. Israel's Discovery and Decision Regarding Their Foolishness (Josh. 9:16-21).

3/10/81 Israel's discovery: see v. 16.

Thus, the Word of God had been violated.

Can't you imagine how today such a thing as this would be followed by all kinds of lawsuits, etc., for misrepresentation, making an agreement under false pretenses!

Notice, however, the following statements:

- 1) V. 16 - "made a league."
- 2) V. 18 - "had sworn."
- 3) V. 19 - "we have sworn."
- 4) V. 20 - "because of the oath which we swore unto them."

And then look the three expressions in v. 15:

- 1) "made peace."
- 2) "made a league."
- 3) "swore."

THE FEAR OF THE PRINCES AT THIS POINT WAS NOT

(1) OF THE CONGREGATION, NOR (2) OF THE GIBEONITES, BUT (3) OF THE LORD! See vv. 19, 20, "lest wrath be upon us."

"Wrath" did fall on the Israelites approx 300 years later, because of what paul had done to the Gibeonites. Cf. 2 Sam. 21:1, 2.

- What are we to learn from a passage like this?
- The answer is clear: IT IS THE SACRED RESPONSIBILITY OF LIVING UP TO THE AGREEMENTS WE MAKE.

But here is another: THE LORD USES THIS TO TEACH US THE INVOLUBLE NATURE OF HIS OWN PROMISES AND OATHS!

### Concerning the first:

Regarding agreements we make --

- 1) God expects us to be people of our word, scrupulously honest, absolutely dependable.
- 2) Prior to our agreements, how important it is
  - a) To know what the Word has to say
  - b) To wait upon the Lord in prayer. See Joshua 9:14. Our failure to pray, is the <sup>the wait</sup> <sub>another of</sub> main reason for mistakes we make.

Oh, what peace we often forfeit,  
 Oh, what needless pain we bear,  
 All because we do not carry  
 Everything to God in prayer!

LET US NOTE WHAT THE WORD HAS TO SAY ABOUT OATHS!

See another illustration: Jephthah in Judges 11:29.

Another having to do with Judah and his daughter-in-law, Tamar -- in Gen. 38. This even resulted in a son, Pharez, who became part of the messianic line.

What about Judah's promises to his father regarding Benjamin. Cf. Gen. 43:8, 9.

Cf. of vows -- Ecc. 5:4

This is one thing that is involved in the third commandment. Cf. Ex. 20:7.

Cf. the question in Psa. 81:1, and a part of the answer in v. 4 b.

Cf. Lev. 5:4

The main issue, the big issue, facing the Israelites at this time is expressed in v. 19. It is to the eternal honor of the princes that their primary concern was for the glory of God!

1. The main issue  
2. The main issue  
3. The main issue

Cf. Matt. 5:33-37. "Forswear" is from ἐπιορκέω, meaning to swear falsely; oaths are to be considered as made to the Lord, and kept with Him.

Even notice how concerned Paul was about this -- a promise he had made, and note the connection he makes with the Word of God.

See 2 Cor. 1:17 (vv. 8-24). Paul's dishonesty would reflect upon the integrity of God's Word.

#### NOW LET US LOOK AT GOD'S PROMISES AND OATHS AND COVENANTS:

Cf. Deut. 7:8. (vv. 1-11).

Cf. Gen. 26:3 (vv. 1-5).

The classic passage is Heb. 6:17, 18 (vv. 11-20).

See also Sir. 1:1-4. "God... cannot lie."

### III. The Agreement Reached With Gibeon (Joshua 9:22-27)

Israel's responsibility regarding their oath did not mean:

- 1) That the Gibeonites were not guilty. See v. 22.
- 2) That they would not bear the consequences of their sin. See v. 23.

Joshua was the conqueror of Jordan Canaan.

3/16/81

## JOSHUA 10 - THE DEFEAT OF THE FIVE CANAANITE KINGS AND THEIR CITIES (vv. 1-27).

- Also, ADDITIONAL VICTORIES OF ISRAEL (vv. 28-43).

### I. ISRAEL'S VICTORY OVER THE FIVE KINGS (vv. 1-27),

#### A. THE ALLIANCE AGAINST GIBEON (vv. 1-5).

B. GIBEON'S APPEAL TO JOSHUA (vv. 6, 7). Joshua leads his army of Gibeon's aid.

#### C. THE LORD'S BATTLE AGAINST THE KINGS (vv. 8-14)

1. The Lord's promise (v. 8)
2. The Lord's power (vv. 9-11). He cast down hail stones.
3. The Lord's provision (vv. 12-14) - the sun and the moon stood still for almost a whole day.

#### D. THE FINAL OVERTHROW OF THE KINGS AND THE PEOPLE (vv. 15-27).

1. The kings trapped in the cave; Joshua slaughters his enemies (vv. 15-20).
2. The kings hanged (vv. 21-27).

### II. THE ADDITIONAL VICTORIES OF ISRAEL (vv. 28-43)

#### A. OVER MARENDAH (vv. 28).

#### B. OVER LIBNAH (vv. 29, 30).

#### C. OVER LACHISH (vv. 31, 32).

#### D. OVER GEZER (v. 33).

#### E. OVER EGLON (vv. 34, 35).

#### F. OVER HEBRON (vv. 36, 37).

#### G. OVER DEBIR (vv. 38, 39).

#### H. THE SUMMARY (vv. 40-43).

(10:1) Ps. 33:10, 11 are good verses to write at the beginning of this chapter:

"The Lord bringeth the counsel of the heathen to nought;  
he maketh the devices of the people of none effect."

"The counsel of the Lord standeth for ever,  
the thoughts of his heart to all generations."

Jerusalem had the most to fear, being the closest to Gibeon, but the other were near.

- enough to be in danger, too.
- note the similarity between
  - 1) Adonizedec, King of Jerusalem } probably the
  - 2) Melchizedec, King of Salem } same place.
 The first means, Lord of righteousness;  
 the second means, King of righteousness.  
 These names may be an indication of what  
 was going on in Canaan during those 400  
 years, and before!

The King of opposition to Gibeon was because "the inhabitants of Gibeon had made peace with Israel, and were among them." See also v. 4.

(10:2) See greatness of Gibeon would make the defeat of Gibeon the first step in defeating Israel.

(10:3-5) The alliance is made, and the 5 kings go with their armies to make war with Gibeon.

### B. GIBEON'S APPEAL TO JOSHUA (vv. 6,7)

(10:6) The 5 kings evidently had the power to destroy Gibeon, so the Gibeonites issued an urgent call to Joshua.

(10:7) Note Joshua's immediate response.

Why did he do this? Cf. 9:15. He had "made a league with them, to let them live." He could have let the 5 kings destroy Gibeon, and then sought to destroy the 5 kings. But there was no <sup>such</sup> evasion of his oath. In order to have God's blessing, we must never displease Him.

Cf. David's opportunities to kill Saul. Circumstances alone are never a safe means of guidance. SO JOSHUA, BOUND BY HIS OATH, HAD NO ALTERNATIVE BUT TO GO TO GIBEON'S AID. And it is evident that the blessing of God was upon Joshua's decision (as is evident from the 8<sup>th</sup> verse + ff.).

Sibbes (1577-1635)

Re: "Fear not"

God's "enemies... have undertaken a damned cause" (Sibbes, 36)

"Two things trouble the peace of Christians very much (1), their weakness hanging upon them, and (2) fear of holding out for time to come" (Sibbes, 40).

- (10:8) See how God strengthens us by His Word.  
We have here:
  - 1) a command.
  - 2) two promises.

The first shows Joshua's main problem at this point: FEAR. He was inclined to be afraid, and he had cause to be. Such commands from God do not minimize the danger, but point to the One Who is adequate to deliver us from the danger.

Cf. "Fear... not" in Joshua 1:9; 8:1. See 10:25 later in this passage.

V. 6 shows that the Canaanites were afraid of the 5 kings. Cf. also 9:24.

V. 2 shows that the 5 kings were afraid.

EVERY BODY WAS AFRAID!

The Israelites were the only ones who had any reason for not being afraid.

Fear is natural to the human heart. Only the Lord is sufficient to drive it away.

What were the promises?

"I have delivered them into thy hand."

Cf. 8:1; 6:2, 16; 1:3.

The outcome was decided before the battle began. Cf. Rom. 8:28.

2) "There shall not a man of them stand before thee." Cf. 1:5; Deut. 11:25; Isa 2:22.

These promises had been given to Joshua before, but he needs to hear them again, and to believe them now.

Note how the Lord ministers to the leader!

(10:9) How forceful is the word "therefore" following, as it does, v. 8.

(10:10) "Discomfited" - פָּתַח, from פָּתַח, translated "troubled" in Ex. 14:24. In Ex. 23:21, "destroy".

Here it probably means confused them. They were

- thrown into disarray. Nothing went the way they had planned it. Cf. Psa. 33:10, 11 again (on first page of notes on this chapter). He frustrated their plans and routed them.

Note: This is what the Lord did!

(10:11) The Lord killed more than the Israelites did.

Here we see "the omnipotent power of God" (K + D, 106) who is not limited to human power and resources.

"By this the Israelites were to be made to see that it was not their own power, but the supernatural help of their God, which had given them the victory; Whilst the enemy discovered that it was not only the people of Israel, but the God of Israel, that had devoted them to destruction" (Ibid.).

(10:12) BUT THIS WAS NOT ALL THAT THE LORD DID.

This was the outstanding day in all of history when "the Lord hearkened unto the voice of a man" (v.14).

And why did He do it? "For the Lord fought for Israel" (v.14). Cf. Ex 14:13, 14; 2 Chron. 20:17.

(10:13) The inspired writer cites an uninspired book as proof that this really took place.

K + D says that this "book of Jasher" (mentioned again in 2 Sam. 1:18) was a poetic book of wars in which the heroes of Israel were honored. It is like Paul citing the Greek poets when he spoke in Athens in Acts 17.

The point is: THIS REALLY HAPPENED! The Lord gave His people the time (and strength) to do what they needed to do in defeating their enemies.

(10:14) Psalm 46.

"This is the day that the Lord hath made . . ." (Psa. 118:24). What is the testimony of this day?

- 1) It witnesses to the child of God has enemies.
- 2) It witnesses to the fact that God answers prayer.

- 3) It witnesses to His mighty power -- the God of all creation. His sufficiency
- 4) It witnesses that the Lord gives us the time to finish the work He gives us to do.
- 5) It witnesses that the Lord will completely vanquish our enemies, giving us the victory.

3/23/81      10:15      D. THE FINAL OVERTHROW OF THE KINGS AND THE PEOPLE (10:15-27)

- 1. The kings trapped in the cave at Makkedah; Joshua slaughters his enemies (10:15-20)
- 2. The kings hanged (10:21-27).

There are four things to note in these verses:

- 1) The providence of God that the five kings were "found" (v. 10). This indicates that a search had been made for them. That which they chose for a hiding place to escape became their prison where they were held for execution.

Cf. Psa. 5:10; 33:10, 11; 9:15, 16.

- 2) The efficiency ("Roll great stones... set men by it...") and urgency ("And stay ye not, but pursue... and smite... suffer them not...") with which Joshua carried out the

<sup>Cf. v. 18, 19.</sup> Lord's work. The promise ("for the Lord your God hath delivered them into your hand") did not make him indifferent, but courageous and obedient. This is the true effect of the Word of God upon the hearts of His people. If we act otherwise, we do not really believe the promise. Faith does not produce indolence, but action.

Cf. the verbs with "By faith" over and over again in Heb. 11

Remember what Joshua and Caleb had been like at Kadesh Barnea. Cf Num 14: 6-10.

- 3) The faithfulness of the Lord (v. 21). NASB: "no one uttered a word...". The same in the NIV.

Cf. Ex. 11:7; Isa. 54:17; 57:4; Psa. 35:19-28.

All threats were silenced and the schemes of the enemy were completely frustrated.

- 4) The encouragement which Joshua gave to his people. Cf. vv. 24, 25.

This was a sign of victory. Cf. 2 Cor. 2: 22: 38-51 (esp. vv. 39, 40, 41, 43, 48, 49). This is also Psa. 18. Cf. Psa. 110:1; Rom. 16:20; Gen. 3:15

Look at the warning and the empty victory in Heb. 10:29.

This is a foretaste of the victories which were to follow as are recorded in vv. 28-39! Every victory should be added encouragement not to fear, but to be strong and courageous. Yet how quickly we forget!

Seven victories are recorded in vv. 28-39.

Cf. 2 Cor. 2:14; 1 Cor. 15:57; Rom. 8:31, 37-39.

God may be patient with sinners, but ultimately judgment comes.

The summary (vv. 40-43).

Note how each verse attributed the action to Joshua. This is like Joshua 8:10-23 when Joshua led his people in victory over Ai.

Joshua obeyed the Lord, and the Lord fought for Israel (vv. 40, 42).

3/31/81 JOSHUA 11 - THE FINAL BATTLES

This chapter gives us the victory of the Israelites in northern Canaan. See v. 5, "the waters of Merom" - which were to the NW of the Sea of Chinnereth (Galilee), and which flowed into the Sea of Chinnereth.

OUTLINE:

I. THE VICTORY IN NORTHERN CANAAN (VV. 1-14).

- The gathering of the enemy (vv. 1-5).
- The Lord's word of encouragement to Joshua (v. 6).

- The battle and Israel's victory (vv. 7-9).
- The conquest of the cities of the kings (vv. 10-14).

II. A REVIEW OF THE CONQUEST OF CANAAN (VV. 15-23).

- The general report (vv. 15-20).

- A special report - on the Anakims (vv. 21, 22).

- The summary (v. 23).

11:1-5 The Israelites were faced with the greatest opposition they had faced since they left Egypt.

Note 3 things from vv. 4, 5.

1) The tremendous size of the opposition: "as the sand that is upon the sea shore in multitude." Cf. Gen. 32:12 of Israel.

2) The enemy had weapons which Israel did not have - "with horses and chariots very many."

3) At this point, the kings were the aggressors. See v. 5.

For what it may be worth, Josephus says that there were 300,000 foot soldiers  
10,000 horses

20,000 chariots (drawn by other horses).

Calvin points out how we have to be encouraged by the Word again and again: The Lord . . . appears to his servant Joshua, and promises the same success as he had previously given him on several occasions. It is to be carefully observed, that as often as he reiterates his promises men are reminded of their forgetfulness, or their sloth, or their fickleness. For unless new nourishment is ever now and then given to faith, they forthwith faint and fall away. And yet such is our perverse fastidiousness, that to hear the same thing twice is usually felt to be irksome. Wherefore let us learn, as often as we are called to engage in new contests, to recall the remembrance of the divine promises, which may correct our langour, or rouse us from our sloth. Cf. IV, 167.

- On the ways of the Lord, cf. Ex. 13:17.
- From this we can learn the following lessons:
  - 1) The Lord is the One who orders our trials and our enemies so that we do not face the biggest and worst first.  
Cf. Abraham offering Isaac in Gen. 22.
  - 2) When we are overwhelmed with opposition, it is because the Lord intends to give us a greater victory — for His own glory!
  - 3) The enemies of God and of His people will bring about their own destruction. To have all of these kings and all of their armies together in one place, simplified their destruction.

How clearly the providence of God appears!

11:6 See the Lord's word of encouragement to Joshua.

M. Henry says,

Fresh dangers and difficulties make it necessary to fetch in fresh supports and comforts from the word of God, which we always have nigh unto us, to be made use of in every time of need. Cf. II, 6.

It speaks of:

- 1) What Joshua was not to do.

2) What the Lord would do

- to how many
- when

3) What Joshua (and Israel) would then be able to do

"If God be for us, who can be against us?"

(Rom. 8:31 b.)

Joshua 11:6 gives the sole reason for Israel's great victory. With God's word given to us,

This "was undoubtedly intended to prevent them from adopting those more studied modes of warfare which were in use among profane nations. . . It was necessary, therefore, to render the horses useless for war, by cutting their sinews, and to destroy the chariots, in order that the Israelites might not become accustomed to the practices of the heathen" (Calvin, IV, 169).

- 1) There is no reason for fear;
- 2) There is no possibility of defeat.

**11:7-9 The battle and Israel's victory**

What a lesson there is in the words, "So Joshua came, and all the people of war with him..." Why? Because of the Word of God in v. 6. This is faith -- taking God at His Word, and acting upon it. Anything else would have been presumption.

**11:8 The faithfulness of the Lord.**

The victory was complete.

**11:9 Why did they not keep the horses and chariots?**

- 1) Because the Lord had told them not to. See v. 6.

Whether we immediately understand God's Word or not, the only right and safe way to go is in obedience to that Word. Cf. Psa 119: 105, 130; Prov. 6:20-23.

- 2) Because of Psa. 20:7; 33:17 (v. 13-22). The Lord wants us to trust only Himself. Cf. Deut. 17:16. Cf. Psa. 147:10, 11; Prov. 21:30, 31; Isa. 31:1-3; Gen. 15:1.

"Hough" is pronounced hock, and means to hamstring or cripple.

**11:10-14 The conquest of the cities of the kings** — starting Jabin who evidently had escaped from the battle and had fled back to his home in Hazor.

Again, as with the 5 kings in ch. 10, "that which he thought would be for his welfare was his trap" (M. Henry, II, 67).

Cf. Ecc. 9:11, 12.

This was the only city destroyed, although

"Those who continue ever in their ungodly life, and think not at all of true heart-conversion, those become finally so blinded by God, and are so entirely given up to a perverse heart that, like madmen, they run to meet their own destruction, until they are plunged at length into everlasting hell-fire." (Osiander in Lange, II, 110).

- The people in the other cities were destroyed.
  - The victory was complete. Cf. Deut. 6:10-12.
  - Joachim Neander wrote in 1680:
- "Praise to the Lord, who o'er all things so wondrously reigneth,  
Shelters thee under his wings, yea, so gently sustaineth!  
Hast thou not seen How thy desires e'er have been  
Granted in what he ordaineth?"

Cf. Isa. 55:8, 9.

- (11:12) Notice the mention of "moses". Also in vv. 15(2x), 20, 23. Joshua was not letting his passions run riot, but was carefully obeying the Word of God in all that he did.
- Cf. 1 Cor. 14:32, "And the spirits of the prophets are subject to the prophets."

## II. A REVIEW OF THE CONQUEST OF CANAAN (vv. 15-23)

### 11:15-20] The general report

Why did not more cities do what the Gibeonites had done?

Because of God -- that His purposes might be accomplished. See vv. 19, 20. We have another instance here of the sovereignty of God.

### 11:21, 22] A special report

Cf. Deut. 9:1-3. The reason for this is Num. 13:33.

How foolish our fears are! "Giants are dwarfs to Omnipotence" (M. Henry, II, 68). Cf. Goliath cramer in Lange (II, 110) - "against God no giant even has any strength".

### 11:23] The summary

The back of Canaan was broken.

Although much still had to be done, yet "the land rested from war". Cf. Deut. 12:9, 10 (vv. 8-14).

What a lesson for the unregenerate! 400 yrs of grace. What evidence of depravity and of the ultimate judgment of God.

Cf. Osiander's statement in Lange (II, 110) on the back of the preceding page

Cf. even of Israel: Psa. 78:31, 32.

## - JOSHUA 12 - A SUMMARY OF ISRAEL'S VICTORIES

- A. East of the Jordan (12:1-6).
- B. West of the Jordan (12:7-24).

The first had to do with Moses; the latter, with Joshua (see vv. 6, 7).

What can we learn from a chapter like this?

- 1) It is a testimony to the faithfulness of God.

Calvin has written (IV, 178), ". . . there is very good reason for here placing before our eyes as it were a living picture of the goodness of God, proving that there had been a complete ratification and performance of the covenant made with Abraham as given in the words, 'Unto thy seed will I give this land.' (Gen. xii. 7; xiii. 15; xv. 18)."

- 2) It should be an encouragement to the people of God in their latter years. Moses was about 120 when he did what was mentioned in vv. 1-6; Joshua, 80!

Cf. Job 42:12

Psa. 71:9-24

Psa. 92:14, 15

Isa. 46:3, 4

- 3) It teaches us that we should not forget the men of God from the past. Moses, in this case.

One reason we are in so much trouble spiritually now is because we are so deficient in our understanding of church history.

This is one <sup>great</sup> value of the Bible

But what do we know today about <sup>Hus, Wycliffe,</sup> Augustine, Calvin, Luther, Bunyan, Whitefield, Owen, M. Henry, Edwards, Spurgeon, Ryde -- and many, many others who could be mentioned.

- 4) There is a lesson here in the types involved -- Moses, always linked with the Land; Joshua, by his name identified with the Lord Jesus Christ.

Remember that Canaan does not typify

- heaven, but Moses and Joshua set before us the contrast between the OT times and the NT times -- i.e., before the cross, and after!

Note two things:

- 1) That the nation Israel got much more under Joshua than they did under Moses.
- 2) That, nevertheless, what they got under Moses was a part of the fuller inheritance than they would get under Joshua.
- 3) As an encouragement to our progress in grace we have the statement at the end of 13:1 -- "there remaineth yet very much land to be possessed."
- 4) It gives us an opportunity to review all of the victories we have in Christ. Some of them are as follows:
  - a) Over sin - Rom. 6:14
  - b) In our trials - Rom 8:37, 28.
  - c) In our witness - 2 Cor. 2:14.
  - d) Over death - 1 Cor. 15:57.
  - e) Over Satan - 1 Jn. 2:13, 14; Rev. 12:11.
  - f) Over the world - 1 Jn. 5:4.
  - g) Over error - 1 Jn. 4:4.
  - h) In the letters to the seven churches of Asia (Rev. 2:7, 11, 17, 26-28; 3:5, 12, 21).
  - i) Over the beast (Rev. 16:2)

From these it is evident that victory is an identifying mark of a child of God.

What a wonderful place to be reminded by Joshua's defeat of the kings of Canaan that our Lord Jesus Christ will one day show Himself to be "the blessed and only Potentate,

"the King of kings, and Lord of lords" (1 Tim. 6:15).

## JOSHUA 13-21 -- THE DIVISION OF THE LAND.

This has also been called the geographical section of the book. It does not require a verse-by-verse exposition, but instead there are certain themes which are deserving of our attention. The outline will give the content of this section which shows:

- 1) The territory given to each tribe.
- 2) The special allotments for Caleb and Joshua.
- 3) The cities of the Levites.
- 4) The cities of refuge.

A few narrative sections are included which we will also consider).

(13:1) Note the spiritual significance of these two facts:

- 1) Joshua was old.
- 2) "There remaineth yet very much land to be possessed."

Cf. John 16:12.

Cf. Paul in Phil. 3:12-14.

Cf. Moses in Deut. 3:24, 25.

We need also to note the emphasis in this section that the land was "an inheritance" -- either the noun or verb appearing approx. 55 times from Joshua 13 to 21!

So this obviously is a point of emphasis. This is a very important NT doctrine: cf. heirs in Rom. 8:16, 17

Gal. 3:29; 4:7

Jit. 3:4-7

Heb. 1:14

Heb. 6:17, 18

Heb. 11:8-10

1 Pet. 3:5

- Cf. the doctrine of our inheritance: Eph. 1:11,14
- Eph. 5:5
- Col. 1:12
- Col. 3:24
- Heb. 9:15
- 1 Pet. 1:3,4

Cf. inherit: 1 Cor. 6:9,10; Gal. 5:19-21  
1 Cor. 15:50

In the NT it has reference to all aspects of our salvation.

In the OT it had to do esp. with the land, but the promise of salvation was also included.

In our western culture an inheritance is not generally received until death, but that was not always the case in Bible times, as the story of the prodigal son illustrates. Cf. Luke 15:12.

However, cf. Heb. 9:15-20.

What can we say about an inheritance?

- 1) There must be a testator and a designated heir, or heirs.
- 2) The will of the testator is committed to writing.
- 3) It is a binding agreement -- legal, permanent.
- 4) It is a gracious act. The testator is free to do as he wills.
- 5) The inheritance is actually a gift.
- 6) The inheritance is personal. It was indicated by ~~you for so many inheritances were not confused~~.
- 7) The inheritance indicates that the heir has come into the possession of that which he did not have before.

The doctrines of election and particular redemption are basic to the Biblical doctrine of our inheritance.

God had promised Abraham & his seed the land. It is His by creation, and also by

- purchase. Cf Psa. 78:52-55; 44:1-3.
- Another important theme in these chapters has to do with the Levites. They got no territory, although they did get 48 cities with their suburbs. See Joshua 21. But it is interesting to note how they are mentioned:

Joshua 13:14

" 14:3, 4

18:7a

Deut. 13:1; Num. 35:1-8

Link this with the priesthood of believers in the NT: 1 Pet. 2:5, 9

Rev. 1:5, 6

On our sacrifices, cf. Heb. 13:15, 16

Phil. 2:17

Phil. 4:18

Rom. 12:1, 2

While the Levites were not all priests, yet the Aaronic priests were Levites, and the rest of the Levites were assistants in the priestly ministries.

A fourth point: the request of Caleb (Joshua 14:16-15; cf. 15:13-19)

Caleb is one of those outstanding examples in scripture that we would do well to follow. In Joshua 14 note the following:

- 1) His faith in the promise of God (vv. 6, 9)
- 2) His willingness to stand alone. Compromise was not in his vocabulary. Cf. vv. 7, 8. He was like Joseph, Moses, David, Daniel, Paul, the Reformers, the Puritans, Spurgeon, and many others.
- 3) His recognition of God's goodness (v. 10, 11).
- 4) His eagerness for the hardest task. Cf. v. 12.

"We know not if there be another case in scripture of such prominence given to names of no moral or spiritual quality, but simply in connection with a law of property" (Blairie, 309).

The main issue is the preservation of the inheritance -- not just the rights of women. It would illustrate 1 Pet. 1:3,4 and the willingness of women to:

1) Abide by the Word of God.

2) To recognize the leadership of the man

"herein lay  
"But the falsehood of their complaint concerning narrow boundaries, that they counted all that was yet to be acquired, as nothing; as if the lot had assigned portions by warlike prowess to the other tribes only in subjugated territory" (Calvin, IV, 219, 220).

3

THUS WE SEE A CONTINUING EMPHASIS ON THE NEED TO POSSESS OUR POSSESSIONS -- TO CLAIM THE LAND WHICH THE LORD HAD GIVEN THEM.

- Several things can be said about Caleb in Joshua 15:13-19.
- 1) His words put into action. He was not one who just talked courageously. He drove out three well-known sons of Anak.
- 2) He sought to inspire courage in the younger generation. Cf. 15:16.
- 3) His generosity - 15:18, 19. Cf. Prov. 11:24; Isa. 32:8; Acts 20:35.

Going back to the subject of the inheritance we have three instances of those who were eager for their inheritance, and one where Joshua had to exhort/rebuke some because they were not claiming their inheritance.

The first three were:

1) Caleb (14:6-15; 15:13-19)

- 2) The daughters of Zelophehad (17:3, 4). Cf. Num. 26:3; 27:1-11; 36:11  
 3) The children of Joseph (17:14-18).

See one was: the seven tribes who had not claimed their inheritance. Cf. 18:1-10.

H21/81 → (2) Calvin again (Ibid.): "... they were so blinded by sloth as to complain that they were straitened for room, because they were unwilling to move their finger to seek the full possession of their inheritance.

"Wherefore, this passage teaches us, that if at any time we think less is performed for us than is due, we ought ~~to~~ carefully to shake off all delays, and not rashly throw upon others the blame which is inherent in ourselves" (IV, 220).

Joshua 18:1-10 gives us another example of the need for some of the people to be separated from their LETHARGY.

"It is easy to infer from his (Joshua's) speech that they had shown great alacrity at the outset, but that there had been no perseverance" (Calvin, IV, 222).

- note the erection of the Tabernacle in Siloh. Cf. Judges 21:19. It was about 20 miles to the N.N.E. of Jerusalem, in the center of the country, and this was the location of the Tab. until after Eli's death recorded in 1 Samuel.

Cf. what the Lord said to Jeremiah about Siloh in Jer. 7:12

The Tab is mentioned again in Joshua 19:51.

### Joshua's inheritance (19:49, 50)

- 1) His came last after all the dividing had been done.
- 2) It was worthless until he built the city.
- 3) Note his efforts were an example to his people.

4/28/31

### The Cities of Refuge (Joshua 20) Cf. Ex. 21:13

Cf. Num. 35:19-28; Joshua 21:13, 21, 27, 32, 38.

Dent. 19:1-13. The frequent mention shows its great importance.

Cf. Heb. 6:18. These cities showed several things:

- 1) The Lord's concern for human life.
- 2) The Lord's protection for an innocent offender. He had deliverance from the wrath of the victim's family. Otherwise the land would have been polluted with innocent blood.
- 3) The Lord's compassion for the bereaved. The one who did the killing could not stay around as a constant reminder of the accident which had caused such grief.
- 4) The cities typified Christ, and there is much significance to the fact that the offender remained in the city of refuge until the death of the high priest.

- Those who would have needed such cities in the N.T.
- 1) Those who killed our Lord.
- 2) Paul.

It makes us aware that we can be innocently guilty of grievous sin. Cf Psa 19:12.

We must cultivate a spirit of forgiveness and of compassion.

### The cities of the Levites (Joshua 21:1-42). Num. 35:1-8

The emphasis on the inheritance continues although here it is upon cities, not sections of land as given to the tribes.

(Review notes on p. 3 for Joshua 13-21.)

The conclusion is Joshua 13-21. (Josh 21:43-45):

1) They got the land (v. 43).

2) They got rest (v. 44).

3) They got their enemies (v. 44).

4) Nothing failed of all that the Lord had promised to do (v. 45).

Note that it is emphasized that "the Lord" did all of this.

Note also:

1) That there is perfect agreement in the final account between what God said He would do in His Word, and what He actually did.

2) The rest came the same way - in accordance with God's oath. And it was only by their own sin and disobedience did they lose it.

3) "not a man" in v. 44; cf. 1:5

JOSHUA 22-24 -- The Possession of the Land.

Joshua 22 -- The Return of the  $2\frac{1}{2}$  Tribes, and the Trouble over the Altar.

Outline of Joshua 22:

- 1) The return of the  $2\frac{1}{2}$  tribes (vv. 1-9). This was initiated by Joshua as a sign that the chief battles for the conquest of the land were over.
- 2) The construction of the great altar by the  $2\frac{1}{2}$  tribes (v. 10). This was erected on the west side of the Jordan River, just inside the land that was occupied by the  $9\frac{1}{2}$  tribes.
- 3) The alarm which this caused among the  $9\frac{1}{2}$  tribes followed by the meeting between the two sections of the nation to discuss the altar (vv. 11-31).
  - a) The  $9\frac{1}{2}$  tribes gather at Shiloh (where the Tabernacle was) to go to war against the  $2\frac{1}{2}$  tribes (vv. 11, 12).
  - b) The ambassage sent by the  $9\frac{1}{2}$  tribes to confer with the  $2\frac{1}{2}$  tribes (vv. 13-31).
    - (1) The ambassage -- Phinehas and 10 princes (vv. 13, 14).
    - (2) The protest made by the ambassage to the  $2\frac{1}{2}$  tribes (vv. 15-20).
    - (3) The explanation given to the ambassage by the  $2\frac{1}{2}$  tribes (vv. 16-29). The altar was not to be used for sacrifices, but would be a witness to the children of the  $2\frac{1}{2}$  tribes (as well as to the  $9\frac{1}{2}$ ) that they were all one nation, and that the Lord was their God, too.
    - (4) The favorable reaction of the ambassage (vv. 30, 31).
  - c) The return of the ambassage (vv. 32, 33).
- 4) The  $2\frac{1}{2}$  tribes name the altar: ED (v. 34).

For discussion:

- 1) The agreement with the  $2\frac{1}{2}$  tribes: cf. Num. 32:28-32. Also Joshua 1:12-18; 4:12, 13. 40,000 men were sent into Canaan by the  $2\frac{1}{2}$  tribes.
- 2) Joshua's counsel to the  $2\frac{1}{2}$  tribes as they return (v. 5). Their greatest concern should be their obedience to the Law of God which had been given to them by Moses.

Note the application of this counsel to us now in connection with the NT as well as the OT. Cf. John 14:21, 23.

- 3) The previous instruction of the people concerning having just one altar. See Lev. 17:8, 9; Deut. 12:1-14.

This was to emphasize the oneness of God, the oneness of the nation, and to preserve them from idolatry. Note how the Canaanites had their places of worship all over the land, in every high place, etc.

- 4) See v. 12 -- the zeal of the  $9\frac{1}{2}$  tribes for the will of God in connection with the altar because of their fear of divine judgment.

This was most commendable, and reflects the teaching of Deut. 13:12-18. The great danger for the nation was that they would be pulled into idolatry.

Cf. 1 John 5:21. What are 20th century idols? How we need to be careful about those first steps into situations that can lead us away from the Lord.

Cf. also 1 Cor. 10:6, 7, 11-15; 8; Col. 3:5.

- 5) How important it is that we learn from the past -- the difficulties that we have experienced as a judgment from God. Cf. 1 Pet. 4:1-5.

- a) Baal-peor (v. 17). Cf. Num. 25:1-9.

This was probably mentioned because of the part that Phinehas had had in turning away the wrath of God.

- b) Achan -- an incident which all of them would remember (v. 20). Cf. 7:1-26.

36 men died in the battle for Ai. Evidently all of Achan's children were stoned to death in the judgment upon Achan. Cf. Joshua 7:24-26.

- 6) The wisdom of the  $9\frac{1}{2}$  tribes in conducting an investigation. This is a warning to us against taking action too hastily when things appear to be wrong. We must know that they are wrong.

Perhaps the classic illustration of Scripture is in what the Lord Himself did in connection with Sodom and Gomorrah, recorded in Gen. 18:20-22. But see also Gen. 11:5 and the tower of Babel.

- 7) The response of the  $2\frac{1}{2}$  tribes -- their concern for their children.

Note how they begin with the repetition of the three names of God -- and remember the law against taking the Lord's name "in vain." The translation of the ASV is to be preferred:

The Mighty One, God, Jehovah, the Mighty One, God, Jehovah, he knoweth; and Israel he shall know: if it be in rebellion, or if in trespass against Jehovah, (save thou us not this day,) (Joshua 22:22).

They are the Hebrew names El, Elohim, and Jehovah. Instead of seeking to be idolatrous, their objectives were:

- (1) to glorify God,
- (2) to preserve the faith for their children,
- (3) to safeguard the unity of the nation -- the very thing which "the place" (the Tabernacle) was designed to do.

- 8) The response of the  $9\frac{1}{2}$  tribes (in contrast with 7) above).

"Love . . . believeth all things, hopeth all things, . . ." (1 Cor. 13:7).

Note from v. 31 how they recognize the hand of the Lord in what the  $2\frac{1}{2}$  tribes have not done. So they do as Matthew Henry says, ". . . let God have the glory of it, and let us take the comfort of it" (II, 108).

5/19/81

## JOSHUA 23

This and ch. 24 are really farewell messages to Israel from Joshua who now is "old and stricken in age." Cf. v. 2.

He knows (but he does) not have long to live.  
See v. 14.

The time: "... a long time after that the Lord had given rest to Israel from all their enemies round about" (v. 1). They had seen:

- 1) what the Lord had done for them (vv. 3, 9).
- 2) the above had been done in complete accord with what God had promised to do. Cf. v. 14 b, <sup>v. 15 a</sup>, God has been faithful. See also v. 45. He stands by His Word, His promises of blessing. Cf. Heb. 6:13-20; Tit. 1:2; Num. 23:19.

They had also seen what Joshua had done.

Cf. v. 4.

But Joshua had also seen some things about them - ~~three~~ (in particular), related to each other:

- 1) Their tendency to forget that there were things that the Lord still intended to do. See vv. 5, 10, 12, 13 (esp. v. 13 in relation to v. 12).
- 2) Their tendency to neglect the Word of God, esp. their obedience to that Word. See v. 6.
- 3) Their tendency to accept the Canaanites, to compromise with them, to intermarry with them, and to worship their gods. See vv. 1, 12, 16a.

Thus, Joshua exhorts them in the following ways:

- 1) concerning their obedience to the Word.

Cf. v. 6.

- 2) concerning the Canaanites -- v. 7.

Notice the way vv. 6, 7 are tied together.

See also v. 12, 16a.

- 3) Concerning the Lord -- to do two things:
  - a) To cleave unto Him (v. 8).
  - b) To love Him (v. 11).
- And related to all three of the foregoing will have a fourth thing:
- 4) "Take good heed therefore unto yourselves..." (v. 11)

This all leads to THE MAIN REASON FOR THIS MESSAGE: TO WARN ISRAEL THAT GOD IS FAITHFUL TO ALL THAT HE HAS SAID -- TO THE PREDICTIONS OF JUDGMENT, AS WELL AS TO THE PROMISES OF BLESSING. Cf. v. 11-16.

Disobedience to God will:

- 1) Put a stop to the blessing they have been experiencing. See v. 13a.
- 2) Bring on them a lot of troubles that they have not had before. Cf. v. 13m
- 3) Cause them to lose what they have already gained. Cf. v. 13b.

Three times Joshua mentions that disobedience to the Lord + compromise with the Canaanites will result in their destruction from the land where they are now living. See vv. 13, 15, 16.

What does all of this call for?

- 1) Courage -- courage to obey God in every detail of His Word. Cf. v. 6.

Note the refs to courage in Joshua alone:

1:6, 7, 9; 10:25; 23:6.

~~Joshua used two words for courage:~~

- ~~a) YDQ, which contains the ideas of being alert, strong, steadfast, prevailing, brave, undaunted. It has both positive & negative aspects.~~

~~It is the word found in the first four refs above.)~~

~~35.3~~

- b) In 23:6 we have פִּתְּחַ, which means much the same as פָּסַח, but the primary meaning seems to be seize something, to grasp something and not let it go.

This word is also used of hardening one's heart in a bad sense -- as Pharaoh did. But here it would speak of hardening one's heart in a good sense -- against sin, against any kind of disobedience against God. On this way it is good to have a hard heart -- like Joseph did, like <sup>moses</sup> Joshua did, like Daniel did, like Paul did, like our Lord did!

Wilson (Old Testament Word Studies, p 99) says that

These two words are combined to denote intrepidity, fearlessness, and a resolute mind.

Thus we are talking about being dauntless, resolute, heroic

Only the Lord can make us courageous

- 2) Cleaving (v. 8). See the wrong kind of cleaving in v. 12 (the same word). Cf. also 22:5.

The word is פִּתְּחַ. It means to be glued to some one or something --

- like Ruth was with Naomi
- like Jonathan was with David
- like the disciples were with the Lord in John 6.
- like little children are with their parents)

So it means to be devoted, to follow, to love, etc.

- 3) Take heed (v. 11). Cf. again 23:5. Heb: תְּהִלֵּן

It means to watch yourself, guard and protect yourself, beware to anything that could harm you, to look earnestly at yourself.

Cf. 2 Jn. 8

- 4) Love (v. 11) This is the object for the preceding -- we are to keep a careful eye on ourselves that nothing happens to hurt our love for the Lord.

The first commandment -- Deut. 6:4, 5

Mt 22:34 - 40.

The Hebrew is תִּדְּבָרָה, meaning to delight in, to desire earnestly, ardent, fervent love.

5/26/81 - JOSHUA 24 - JOSHUA'S FINAL MESSAGE TO ISRAEL

- It was delivered at Shechem (v. 1) evidently because of the historical significance of that place in connection with:
- 1) Abraham -- who had built an altar there after his first entrance into the land (Gen. 12:6,7).
  - 2) Jacob -- who buried the idols of his family there when he returned to the land (Gen. 35:2,4).

Outline:

I. ~~The~~ The message and Its Consequences  
(vv. 1-28)

II. The Conclusion to the Book (vv. 29-33)

Under the first we have:

A. Joshua's message -- a lesson, both in history and in the grace of God (vv. 1-13).

He traces their history from Abraham to that time when Joshua was speaking.  
He divides it into four periods:

① The days of Abraham and the patriarchs (vv. 1-4). This is found in GENESIS.

2. The days of Moses (vv. 5-10). This is found in EXODUS through DEUT.  
There are two parts here:

a) The journey from Egypt to "the land of the Amorites", east of Jordan (vv. 5-7).

b) The events in "the land of the Amorites" (vv. 8-10).

③ The conquest of Canaan (vv. 11-13). This is in the book of JOSHUA.

4. The exploration (vv. 14, 15) -- positively and negatively.

B. The dialogue between Joshua and the people (vv. 16-25)

1. Their immediate response (vv. 16-18).

The four periods  
are circled.

## Joshua 24 (2)

2. Joshua's clarification (vv. 19, 20).
3. The people reaffirm their stand (v. 21).
4. Joshua establishes the covenant -- actually, reviews what had been established (vv. 22-25)

- a. Joshua (v. 22a).
- b. The people (v. 22b).
- c. Joshua (v. 23)
- d. The people (v. 24).

e. The covenant confirmed (v. 25).

- C. The permanent record and the memorial stone (vv. 26-28).

### II The Conclusion (vv. 29-33).

- A. Joshua's death (vv.