

Joshua, who represents the New Moses of Deuteronomy 18:15 will deliver a new generation of Israelites into the rest in the Land of Promise through the Passover Lamb, just as ultimately the New Moses (Jesus = Joshua) will deliver Israel into the Land of Canaan through Himself (Genesis 3:15) as, not only the Great Conquering New Adam, but also the Human Sacrifice pictured in the the Passover Lamb.

The key word in this book is that God will "give them rest."

- a. **1:13, and 1:15** to indicate that God will give them rest from conquering the enemy and war.
- b. **11:23** following the total victory of the land.
- c. **Following Chapter 14** indicating Caleb's retirement in the land which had rest from war.
- d. **21:44** to emphasize that the Lord had given them all He had promised them; they had conquered all their enemies and had rest.

Date and Author

1. **Traditionally the authorship has been attributed to Joshua** (Talmud). The book certainly details the life of Joshua, as it begins with the start of his command and ends with his death.

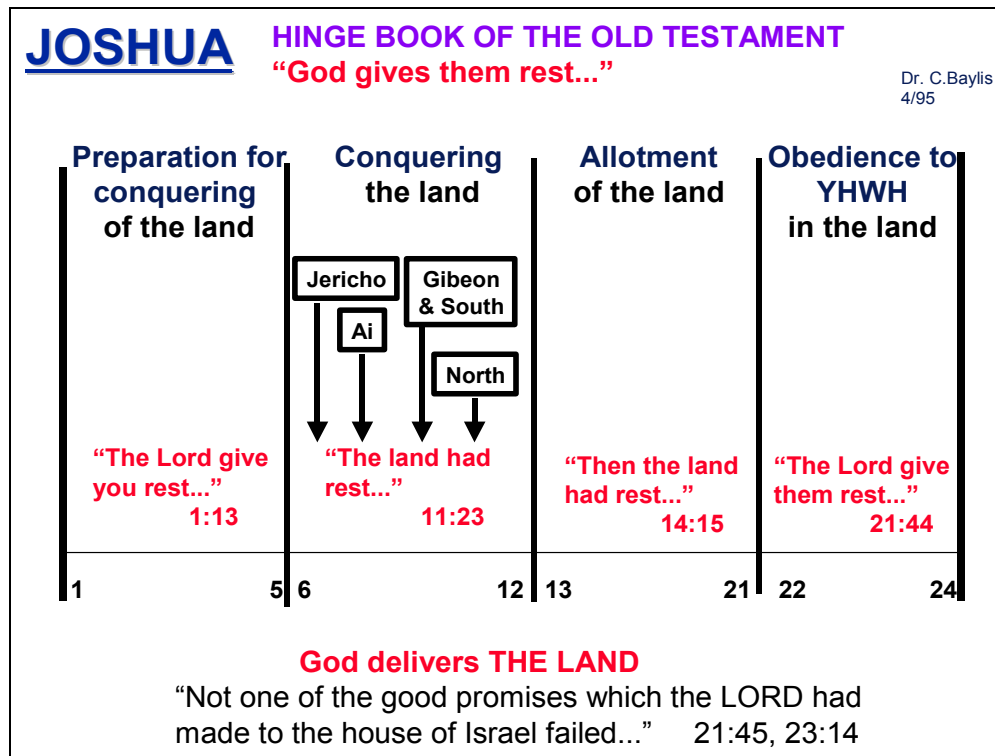
2. The fact that some of **the cities are named clearly by their ancient names** is an indication that the book was written by someone familiar with that period of time. The details are such that Joshua would have been either the only one who knew, or must have related them to others (e.g., 1:1-9).
3. In some manuscripts, Joshua 5:1 describes the blocking of Jordan, **"until 'we' were passed over. There is also an 'us' in 5:6.**
4. It further appears that **Rahab was still living** at the time of the writing of the book (6:25).
5. Joshua 24:26 indicates **that Joshua had written his farewell speech** himself.
6. Further **the Gibeonites continued in the service of the tabernacle** until the days of King Saul (2 Sam. 21:1-9), yet 9:27 indicates they were in that service "to this day."
7. There is the question of **the addition of the fact of Joshua's death** in the final chapter (24:29-30). And there are some problems, which seemingly would have been added at a later date (i.e., 15:15). However, the Targum appoints Eleazar as the editor in these areas, and his son Phineas, the editor of 24:33, and these suggestions seem to be reasonable possibilities. Inerrancy does not hinge on who wrote Joshua, thus the editor would also have been inspired.

Introduction

Basically the book picks up where Numbers (and the lectures of Moses in Deuteronomy) left off. The nation had been purged of the older, disobedient generation, which refused to enter the land at Kadesh-Barnea, and now the new generation was standing ready to enter. Reuben, Gad and the half tribe of Manasseh had requested to live on the east of the Jordan and it had been granted to them. Israel stood on the brink of its greatest victories. It had the Abrahamic Promise, ready to be fulfilled. It had the blessings (and cursings) of the Mosaic Covenant guaranteed them if they would obey. Now they were ready.

Major Divisions

Four major sections of Joshua.



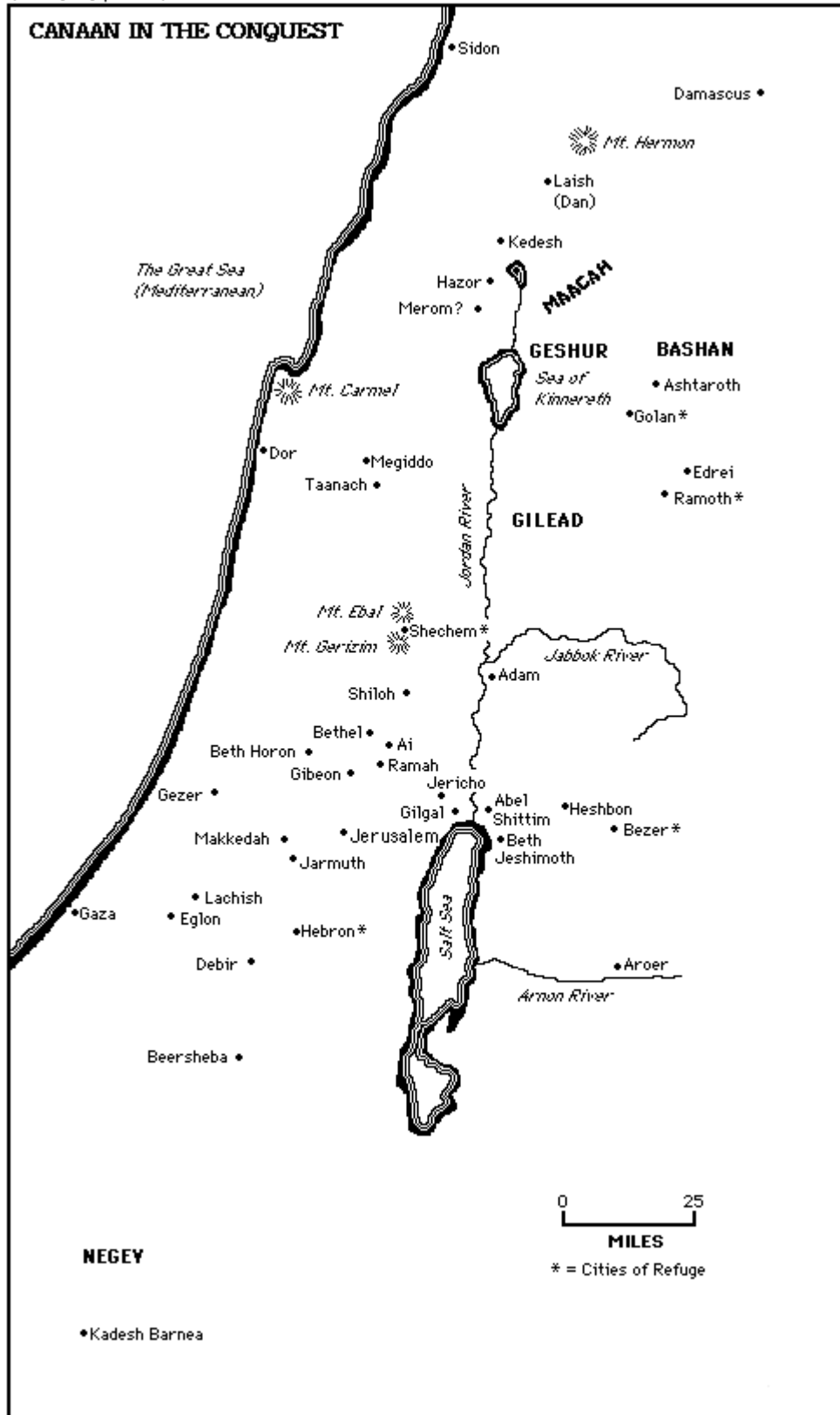
1. Joshua mediates victory for Israel through YHWH’s power and is confirmed as the new Moses and ultimately conquers Jericho (1--5)
2. Joshua leads the nation in war with those in the land of Canaan, taking the land fulfilling God's promise of the land (6--12).
3. The land was allotted to the various tribes assuring their conquering (13--21).
4. Instructions and warnings were given to those who were to possess the land, and to stay in it based on their obedience to YHWH (22--24).

Joshua 1--5

The New Moses - Joshua establishes a new generation unlike the previous generation who rejected the land. The focus of these chapters is to establish Joshua as the New Moses. He will repeat all the major events of Moses in Exodus through Numbers.

CHAPTER	1	2	3	4	5	6
Joshua and 2 nd Generation	God speaks to Josh. / People commit	Spies sent to Jericho	Crossing of Jordan	Instructions to remember crossing of Jordan	Celebrate Passover / Circumcision	Conquers Jericho, first city in new land
Moses and 1 st Generation	God speaks to Moses / People commit	Spies sent to Kadesh-Barnea	Crossing of Red Sea	Instructions to remember the Exodus	Original Passover / Circumcision of Moses' son	God affirms Joshua as New Moses, conqueror
Event / section	Change to Joshua (1:2-5). Joshua charge to leaders (1:10-18)	Spies sent to Jericho	Crossing Jordan at the Word of Joshua	Establish Memorials to YHWH	Circumcision Passover Unleavened Bread, Captain of Lord's host	Confirm Joshua as New Moses, the new conqueror of the land
Purpose of section	Consolidate under Joshua's leadership	Confirm promise of YHWH in Joshua	Establish Joshua as leader	Remember YHWH's work	Establish peoples commitment to promise	Establish to people that Joshua was new Moses - conqueror
Central Subject	Leadership established in the Word	People's faith encouraged through Joshua	Joshua set apart as authoritative	Memorial Stones	Separation of Commitment to the Promise	YHWH delivers without human abilities through Joshua

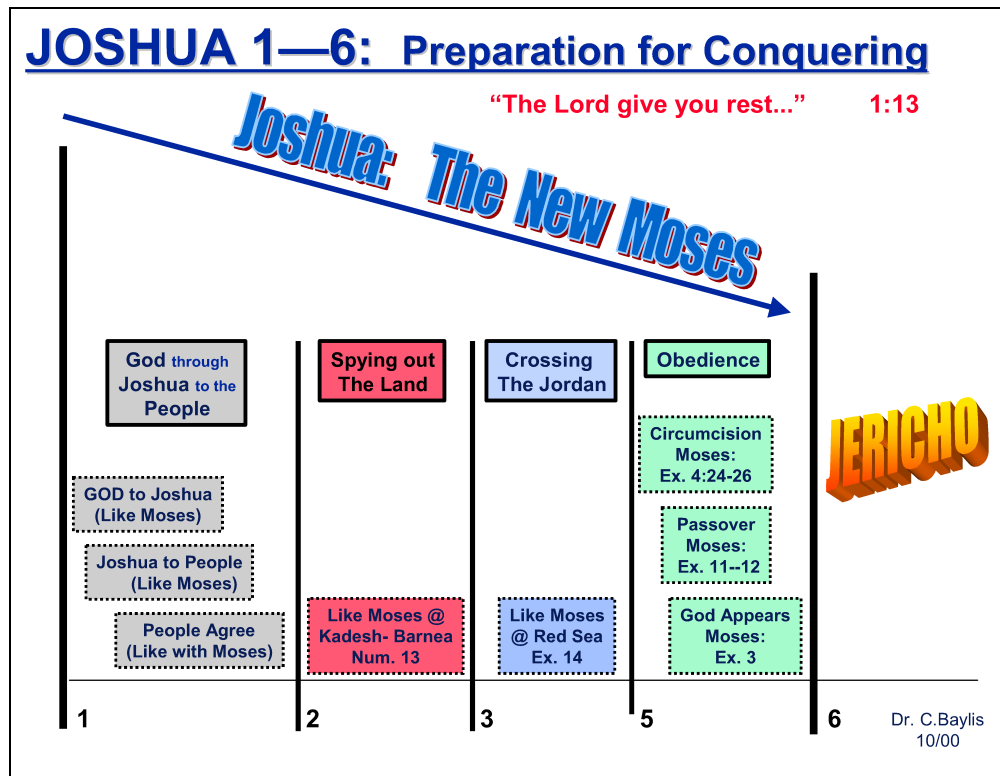
(BKC [OT] p. 333)



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² From The Bible Knowledge Commentary, OT Edition, "Joshua", p. 333, by

Commentary



I. Equipping: To *equip* Joshua as the New Moses and the second generation as able to conquer the land as they respond to Joshua (1--5).

Note: **The focus of the first five chapters of Joshua is *Joshua*.** It is he with whom God is working. God instructs His servant, and the people respond. The hero of the book is JOSHUA (cf. 1:1-9, 16-18, 3:7,11-13, 4:14, 23, 24, 10:14.)

As God has equipped uniquely all those who are chosen to represent Him uniquely, now God moves to equip Joshua as the New Moses. The first five chapters are preparation for the conquering of the land, which God had promised to the nation Israel. However, the major emphasis is that Joshua provides the leadership (the New Moses) to which the people will respond. The people's disobedience is much diminished from the former generation and it appears that they did indeed follow the Lord (more or less; cf. 24:31). The point is that God is faithful to see that another generation would enter the land under the New Moses.³

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³ The Moses and Joshua sequence aligned with the first generation (out of Egypt) and the second generation from Kadesh-Barnea. It anticipates the two comings of Christ and the first generation (the generation that rejected Christ as the new Moses) and then

A. The first chapter begins with the demonstration that this was the new Moses (Joshua) and a new generation, led by Joshua, which God had chosen to enter the land (1:1-18).

*There were repeated pronouncements in the preparation of the people which reminded them that **God had given them this land if they would just take it in faith to His specific promises in the Pentateuch (vv. 2,3,4,5,6,7,8,9,11,13,15).***

Chapter 1 establishes Joshua as the leader for YHWH with the people (1:1,6,8), Joshua's lecture, people's response to Joshua, obedience or apostasy (1:16-18). The comparison is back to Moses and God's establishment of Joshua to take his place fully.

1. Confirmation of land promise to Joshua

YHWH explains to Joshua that he will be the leader who possesses the land as a fulfillment of the promise to Moses (1:1-6).

1:1 Now it came about after the death of Moses the servant of the LORD that the LORD spoke to Joshua the son of Nun, Moses' servant, saying,² "Moses My servant is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel⁴.³ "Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses.⁵⁴ "From the wilderness and this Lebanon, even as far as the great river, the river Euphrates⁶, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun, will be your territory.⁷⁵ "No man will *be able to* stand before you all the days of your life. Just as I have been with Moses, I will be with you; I will

the second generation (the generation that will follow Him into the land). It is important to note that the focus of Exodus, Numbers and Joshua was on the equipping of the leaders in Moses and Joshua to lead Israel to the land.

⁴ Joshua's partial conquering of the land is explained in Judges 2:21-23.

⁵ Deut. 7:24.

⁶ See Genesis 15:18.

⁷ With some variation this is the promise given to Abraham in Genesis 15:18-21, re-quoted more precisely from Deut. 11:24.

not fail you or forsake you⁸. ⁶ "Be strong and courageous, for you shall give this people possession of the land which I swore to their fathers to give them."⁹

2. **Joshua to find his direction from the Law of Moses (1:7-9)**

The emphasis here is the Law. Should Joshua depart from the revelation for his own reasoning he will fail. Should he follow the Law, then God will operate on his behalf.

⁷ "Only be strong and very courageous; be careful to do according to all the law which Moses My servant commanded you¹⁰; do not turn from it to the right or to the left¹¹, so that you may have success wherever you go. ⁸ "This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success. ⁹ "Have I not commanded you? Be strong and courageous¹²! Do not tremble or be dismayed, for the LORD your God is with you wherever you go."

3. **Joshua to the people: Joshua passes on the information regarding requirements to the people (1:10-15).**

Joshua then indicates to the people to prepare themselves for the battle. In order to reconfirm the unity of the nation, he instructs the 2-1/2 tribes to be sure to come with them into battle and then they may return.

¹⁰ Then Joshua commanded the officers of the people, saying, ¹¹ "Pass through the midst of the camp and command the people, saying, 'Prepare provisions for yourselves, for within three days you are to cross this Jordan, to go in to possess the land which the LORD your God is giving you, to possess it.'" ¹² And to the Reubenites and to the Gadites and to the half-tribe of Manasseh,

⁸ Deut 31:6,8.

⁹ Genesis 13.

¹⁰ Exodus 19, Deuteronomy

¹¹ Deut. 5:32, 28:14.

¹² This is quoted from Deuteronomy 31:6-7 and from his charge to Joshua in 31:23.

Joshua said,¹³ "Remember the word which Moses the servant of the LORD commanded you, saying, 'The LORD your God gives you rest, and will give you this land.'¹⁴ "Your wives, your little ones, and your cattle shall remain in the land which Moses gave you beyond the Jordan, but you shall cross before your brothers in battle array, all your valiant warriors, and shall help them,¹⁵ until the LORD gives your brothers rest, as *He gives* you, and they also possess the land which the LORD your God is giving them. Then you shall return to your own land, and possess that which Moses the servant of the LORD gave you beyond the Jordan toward the sunrise."

4. **The people respond to Joshua that they will obey (1:16-18).**

The people then agree to be under Joshua's leadership as they agreed to be under Moses' leadership in Exodus.¹³

¹⁶ And they answered Joshua, saying, "All that you have commanded us we will do, and wherever you send us we will go.¹⁷ "Just as we obeyed Moses in all things, so we will obey you; only may the LORD your God be with you, as He was with Moses.¹⁸ "Anyone who rebels against your command and does not obey your words in all that you command him, shall be put to death; only be strong and courageous."¹⁴

B. **Like Moses at Kadesh-Barnea, Joshua sends the spies into the land, but they return with an affirmation of God's promise through the testimony of a pagan (2:1-24).**

The New Moses comparison continues as the spies are a comparison to the people who had failed at Kadesh-Barnea. While the previous group's faith was weak, seeing themselves as ants in the sight of the Canaanites, this group stated,

"Surely YHWH has given all the land into our hands, and all the inhabitants of the land, moreover, have melted away before us."

It is very interesting to note that their report did not include any fruitfulness nor the size of the enemy, but instead they simply reported what Rahab had told them. This was a confirmation of the promise of God that the enemy would fear them. If the unbelieving enemy would fear

¹³ Exodus 19:7, Exodus 24:3,7.

¹⁴ This is an agreement with enforcing Deut. 17.

what they had done in Egypt, then they who were only one generation away from it, should also fear God.

Rahab's faith is held up as exemplary in James 2, **for Rahab knew that the God of Israel was the true God**, and she abandoned¹⁵ her own people, as she observed, "I know that YHWH has given you the land..." Rahab's preservation (the "scarlet cord (lit.: "hope") is a parallel to Passover, however, now as a Gentile, her deliverance is administered by the nation on behalf of God (Passover was administrated by God Himself). Thus, like the Passover Lamb, Rahab identifies with a scarlet cord when the destroyers (Israel) come through and her house is saved in the midst of judgment.

1. Setting: The spies are sent to the house of a harlot by Joshua (2:1)

2:1 Then Joshua the son of Nun sent two men as spies¹⁶ secretly from Shittim, saying, "Go, view the land, especially Jericho." So they went and came into the house of a harlot whose name was Rahab, and lodged there.

2. Tension: The king interrogates Rahab as to the Israelite spies location (2:2-3).

² And it was told the king of Jericho, saying, "Behold, men from the sons of Israel have come here tonight to search out the land."³ And the king of Jericho sent *word* to Rahab, saying, "Bring out the men who have come to you, who have entered your house, for they have come to search out all the land."

3. Response of Rahab to the pagan King (like the midwives lied to Pharaoh to save the Israelite babies): She lies and misleads the king to deliver the men of Israel (2:4-7).

This is a most important piece of the Rahab story. She had acted sacrificially on behalf of the spies, risking her own life for the army of YHWH. In addition, if she knew the covenant of YHWH (Deuteronomy 20), she knew that she was to be killed by

¹⁵ It is very important to note that Rahab became a traitor to her nation for the sake of Israel. Had she not prevailed in her appeal to the spies, or had Israel not conquered, Rahab would have died as a traitor.

¹⁶ This recalls Moses sending 12 spies in Numbers 13:2. Interestingly Joshua sends only two which is the same number as those who gave an honest report in Numbers.

the advancing army. Thus, in her assured death (either by Jericho or Israel), she welcomed the spies (as James says) because as her last act she saw the opportunity to give life to the spies and Israel based on what YHWH had given her (coincidence (?)) that the spies had shown up at the house of the only YHWHist in Jericho.

⁴ But the woman had taken the two men and hidden them, and she said, "Yes, the men came to me, but I did not know where they were from¹⁷. ⁵ "And it came about when *it was time* to shut the gate, at dark, that the men went out; I do not know where the men went. Pursue them quickly, for you will overtake them."¹⁸ ⁶ But she had brought them up to the roof and hidden them in the stalks of flax which she had laid in order on the roof. ⁷ So the men pursued them on the road to the Jordan to the fords; and as soon as those who were pursuing them had gone out, they shut the gate.

4. Response of Rahab to the Israelite spies: Recognition that YHWH is the God who will destroy Jericho based on His deliverance from Egypt, and her request to be aligned with Israel and their God in being delivered herself.

a. Rahab recites Deuteronomy 3 and Deuteronomy 6 regarding YHWH's conquest of Sihon and Og and the remembrance of God's deliverance from Egypt which was instructed to Israel, concluding that Israel's God YHWH was the true God (2:8-11).

⁸ Now before they lay down, she came up to them on the roof, ⁹ and said to the men, "I know that the LORD has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted away before you.¹⁹ ¹⁰ "For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the

¹⁷ Rahab responds only in a natural way, as she was simply a harlot and the suspicion was only that she had harbored them for her illicit practices, not for national rebellion. Thus she responds to them in a similar way, only describing that they had indeed left her.

¹⁸ This recalls the midwives lie to Pharaoh to protect the Israelite babies. There is a motif here of Rahab imitating the things from the Exodus. She will be delivered through the scarlet cord hung from her window as Israel was delivered by placing the blood from the Passover Lamb on the doorpost.

¹⁹ Similar to the Song of Moses in Exodus 15:14-16.

Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed.¹¹ "And when we heard *it*, our hearts melted and no courage remained in any man any longer because of you; for the LORD your God, He is God in heaven above and on earth beneath."²⁰

b. Rahab requests, based on her action of hiding them, that they pledge to deliver her when they conquer Jericho (2:12-13).

Note here that Rahab's argument regarding the triumphs of YHWH implicates her own situation, Jericho. She has no question that Jericho will fall since she believes in the revelation.

However (and this is extremely important), she uses the word "*hesed*" to identify her own action toward YHWH's army. And then uses it again in her request that they spare her and her family. This is very important, and the translation "kindly" does not in any way reflect the importance here. *Hesed* was the character of YHWH, that is, one-way sacrificial love toward his hopeless people. It was love that was given without a reward that would compensate the giver. Thus Rahab, first, by using this word identifies herself as a receiver of *hesed*, and thus is able to give it (*hesed*) on behalf of YHWH. She is thus a believer and identifies herself as such to the spies.

She is saying that she acted without a promise of deliverance since she had already acted by the time she speaks to the spies of her possible deliverance. That was *hesed*. Now she asks for YHWH to act with *hesed* on her behalf, simply because she had asked, and not in a response to her act (she is not trading or requesting based on her deservedness). And the spies, recognizing YHWH's deliverance based on those who ask,²¹ grant her that

²⁰ This is a relatively close quotation of Deuteronomy 4:39.

²¹ The "asking" that she does is likely based on YHWH's character based in Israel's deliverance was always through asking. In Deuteronomy 30:1-6, Israel cries out from exile and YHWH not only delivers them, He goes to the exile and brings them back to Israel and rewards them with the kingdom. This is exemplified in the Judges, for when the Judges find themselves under a curse and needing of deliverance, they "cry out" to YHWH. This is what Rahab did. Had she tried to make a deal wherein she argued that she had done some "good work" for YHWH and thus should be rewarded, she would be like the character in Judges 1:23-26 who was rewarded for helping YHWH, but without

deliverance, but only if she comes under the scarlet hope (cord), which puts her under the similar Passover Lamb.

¹² "Now therefore, please swear to me by the LORD, since I have dealt kindly²² with you, that you also will deal kindly with my father's household, and give me a pledge of truth, ¹³ and spare my father and my mother and my brothers and my sisters, with all who belong to them, and deliver our lives from death." ¹⁴ So the men said to her, "Our life for yours if you do not tell this business of ours; and it shall come about when the LORD gives us the land that we will deal kindly and faithfully with you." ¹⁵ Then she let them down by a rope through the window, for her house was on the city wall, so that she was living on the wall. ¹⁶ And she said to them, "Go to the hill country, lest the pursuers happen upon you, and hide yourselves there for three days, until the pursuers return. Then afterward you may go on your way." ¹⁷ And the men said to her, "We *shall be* free from this oath to you which you have made us swear, ¹⁸ unless, when we come into the land, you tie this cord of scarlet thread in the window through which you let us down, and gather to yourself into the house your father and your mother and your brothers and all your father's household. ¹⁹ "And it shall come about that anyone who goes out of the doors of your house into the street, his blood *shall be* on his own head, and we *shall be* free; but anyone who is with you in the house, his blood *shall be* on our head, if a hand is *laid* on him. ²⁰ "But if you tell this business of ours, then we shall be free from the oath which you have made us swear." ²¹ And she said, "According to your words, so be it." So she sent them away, and they departed; and she tied the scarlet cord in the window. ²²

the repentance and realization that everything came from YHWH's hand. Thus, he was rewarded by the spies, but ultimately rebuilt the city Israel destroyed.

²² This and the next "kindly" is the Hebrew; *chesed*. It indicates that she had acted at her own cost on behalf of the spies and Israel. She had not had any kind of deal, or assurance, that she would benefit from this act. In fact, Deuteronomy 20 indicated that she would be eliminated. However, this was once the battle ensued. She was proceeding early. However, her act of risk demonstrated that she was committing herself to Israel, for there was no turning back once she had acted. It appears that she, however, asks that they also deal with her in the great mercy of YHWH. In other words, she knew that YHWH could deliver without her, and in essence is requesting the mercy of God, not based on her deal, but based on the mercy of YHWH. She had indicated her confidence, now she wanted to be able to come into YHWH's favor.

And they departed and came to the hill country, and remained there for three days until the pursuers returned. Now the pursuers had sought *them* all along the road, but had not found *them*.

²³ Then the two men returned and came down from the hill country and crossed over and came to Joshua the son of Nun, and they related to him all that had happened to them.

²⁴ And they said to Joshua, "Surely the LORD has given all the land into our hands, and all the inhabitants of the land, moreover, have melted away before us."

C. The New Moses, Joshua, will lead Israel across the Jordan, as Moses led Israel through the Red Sea (3).

Like the Red Sea under Moses, Israel was to look back to the Jordan under Joshua as their great provision and escape into the land.

Now that the faith of Israel had been encouraged by the spies' report, because they trusted in YHWH, the book turns to focus **on the crossing of the Jordan**. This fact is demonstrated when Joshua was instructing them in the manner which they were to follow into the Jordan. God was about to pave the way for their entry, but they must heed the words of YHWH through Joshua.

D. According to the promise of the word of Joshua, he does deliver them through the Jordan and the marks out the spot with stones at Gilgal.²³

The fourth chapter then demonstrated that **YHWH was going to perform miracles for them to be victorious in Canaan**. This is the chapter where YHWH held back the Jordan so that they could cross on dry land. This was an important event, not only in the book's history, but in the history of the nation. For the chapter **begins** with an emphasis on **memorials** and **ends** with the same emphasis, creating an 'inclusio.' They were always to look back at this point in their history and see that God had given them dry land to cross, without any help on their own part.

E. The New Moses leads the nation in circumcision (the Abrahamic Covenant) and Passover (the forgiveness of sins through the Passover Lamb). (5)

²³ The marking of stones is very important in this book. They will mark the memory at Gilgal, then create a heap of stones over Achan, and then over the King of Ai, and finally at the end of the book, a memorial at Shechem.

Finally, as Israel arrived on the other side, **the fifth chapter demonstrates that they were to rely on God, never forsaking His word, demonstrated in the Passover and the circumcision**²⁴. For here Israel, in obedience to the promise to Abraham, insured that all the people who were born in the wilderness were now circumcised (the sign of the Abrahamic Covenant). They remembered the Passover, trusting in YHWH, who delivered them from Egypt, and made a covenant with them.

F. Summary (Chapters 1—5)

Thus the first five chapters demonstrate that Israel must rely in the God who covenanted with their father, Abraham, and delivered them from Egypt, and now had begun their conquering by crossing them through the Jordan on dry land.

The fact that this was a new chapter in the history of Israel is evident by the continuing mention that Joshua was fulfilling the covenants of Moses, and in fact paralleling Moses' feats.

Confirming Joshua as Moses' fulfiller

1:1-9

1:13

1:17

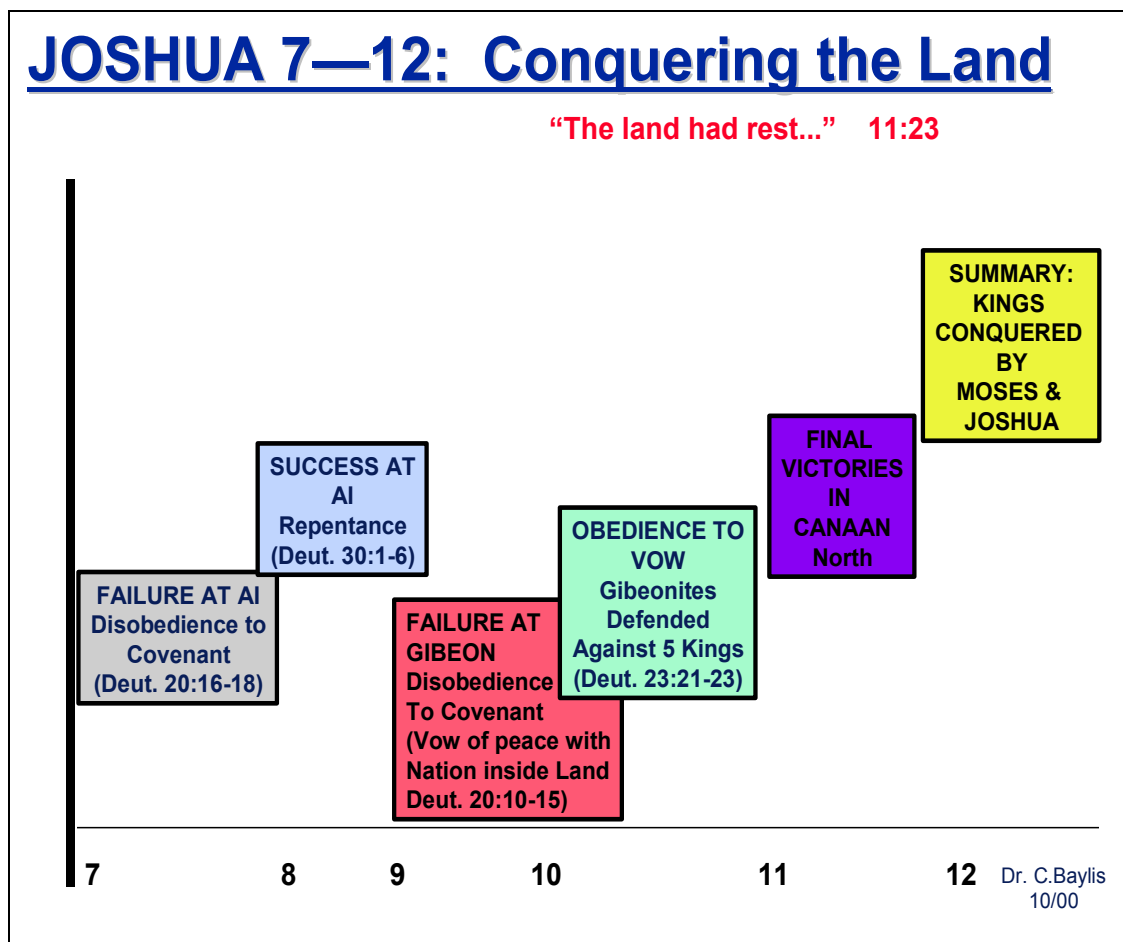
Parallels to Moses

2:1	spies sent to Land (2 instead of 12)
2:18-19	Rahab saved by scarlet cord instead of passover lamb ²⁵
3:7, 4:14	God to be with Joshua as Moses
3:4	Ark leading Joshua as Moses
3:16	Jordan opens for nation to cross like Red Sea
3:6-4:24	Memorial of crossing Jordan, like Moses deliverance from Egypt (Exodus 12:26, Deut. 6:2). Sons to be reminded.

²⁴ It is interesting to note that these items (Passover and circumcision) are to be done in preparation for battle. While it would seem that the men of war were ready and prepared to fight in their own strength, instead they were required to do something that seemed very unimportant to fighting. Yet it was in obedience that they would conquer.

²⁵ The scarlet cord actually was the representation of the Passover lamb. Israel was delivered through the Passover lamb and now the nation that was delivered was administering the same deliverance, but now to a Gentile. Had Rahab not believed in the Passover Lamb (note that she did), or if the Passover Lamb was not actually true (rather miraculous that a lamb could deliver Israel from the greatest nation on earth), then the scarlet cord was useless, for Israel would fail, not having the power of YHWH to deliver.

- II. To demonstrate that Joshua could conquer Canaan in YHWH's power, while demonstrating that obedience and subservience was necessary (6--12).



A. **YHWH conquers Jericho through Moses (6)**

Any little child knows that "Joshua fit the battle of Jericho." And it is true. But any little child also knows that they had to walk around the city, noiselessly for six days. And that on the seventh, their shouts brought the city down. While this author read a children's book which explained that the perfect frequency with which the nation shouted brought down the wall, any casual reader realizes that the people's obedience to the detail of God's instruction was necessary, but it was a miracle from God which collapsed the wall. And this is the message of Chapter 6; that God alone was the power by which Israel would conquer.

B. **Failure of Israel and Joshua to trust in YHWH at the Battle of Ai (7)**

Now that Israel was victorious, the nation sent spies to Ai (no indication of seeking God), and reported back that they were 'easy pickings.' So they sent a few men, and had a terrible defeat. **Joshua, in defeat, finally sought God's explanation, showing his weakness as he stated, "If only we had been willing to dwell beyond the Jordan."**²⁶ But the revelation was that there was sin in the camp. Someone had violated the ban. Thus Achan was dealt with; stoned and burned. The message of this chapter is that victory for Israel must be through YHWH, who must have **obedience** of His servants. Note that Israel now had evaluated through human eyes, evaluating Ai as few in number, and had not considered the importance of their continuing relationship with YHWH.

C. The failure at Ai purged and Israel restored (8)

Then Israel had a great victory over Ai, when they obeyed, purging the camp of disobedience. **The chapter closes with Joshua reading the book of the Law**, so that they would realize that **blessings and cursings were a result of their obedience and disobedience** as a fulfillment of the commandment of Moses in Deut. 27.

D. The failure of Joshua to seek YHWH as he submits to the “deceit” of Gibeon (9).

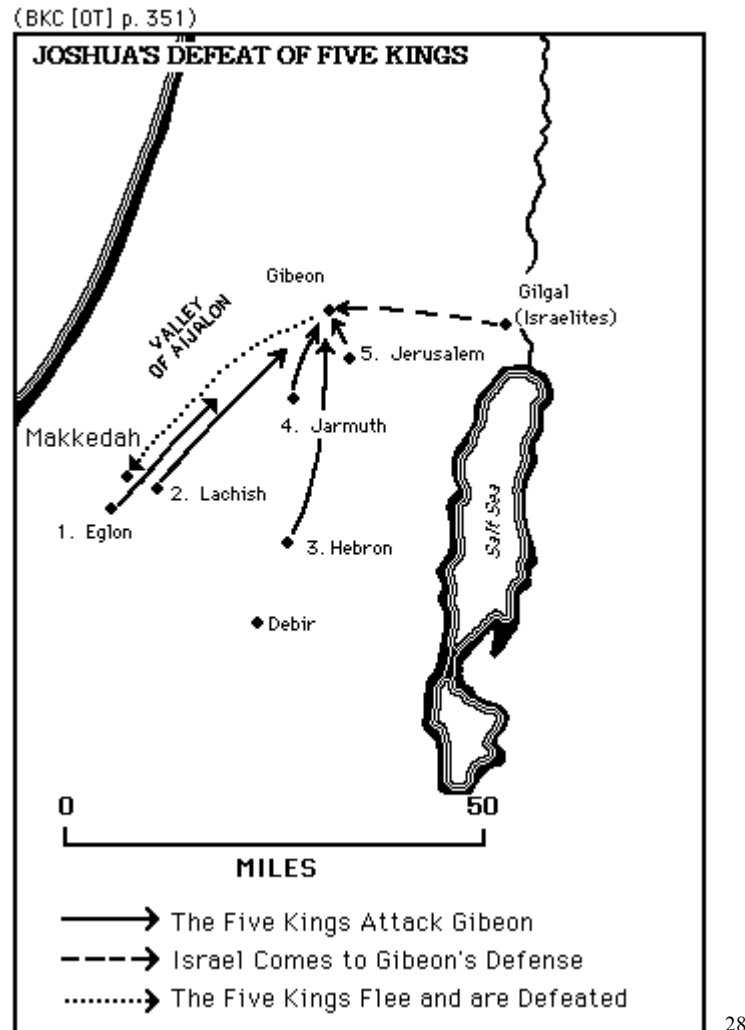
Israel had been instructed to consult YHWH when any judgment was too hard for them. Yet Israel, having a decision to make regarding the question of whether the Gibeonites were living in their land, decided to go by sight. **Gibeon deceived Israel into making a covenant** with them. Something God had specifically ruled out. The evil occupants of the land of Canaan were to be purged totally, else Israel would have to settle to live with these polluted people. **Yet they did not seek God's word** on the matter, as they had not done in the Ai campaign, and now they again settled for less.²⁷

²⁶ The statement here by Joshua is a crack in the armor of Joshua. It reminds one of the cry of the Israelites about how they were comfortable in Egypt. While this is not quite so severe as asking to go back to Egypt, it is indicative of a fear of not being able to conquer, which the Lord had promised in Leviticus 26.

²⁷ Note that according to the covenant (Deut. 20:10) if what the Gibeonites said was true, that they were from outside of Canaan, then Joshua could have told them to go back to their city and wait until they got there, and then Israel would offer them terms of peace and put them into forced labor. Because of Joshua's failure, this city's people were preserved as if they were outside the land.

E. The conquering of the South (10) and the North (11) and the continuance of the covenant faithfulness to the vow to the Gibeonites.

Chapter 10 and 11 are taken together since they form a geographical unity. The chapters demonstrate the complete conquering of the land; the south (Ch. 10), and the north (Chapter 11). Yet it must be noted that Chapter 10 goes with chapter 9 in that the conquering of the five kings were instigated by the defense of Gibeon. They were honoring a covenant that they had errantly made in chapter 9.



²⁸ From The Bible Knowledge Commentary, OT Edition, "Joshua", p. 351, by Donald K. Campbell.

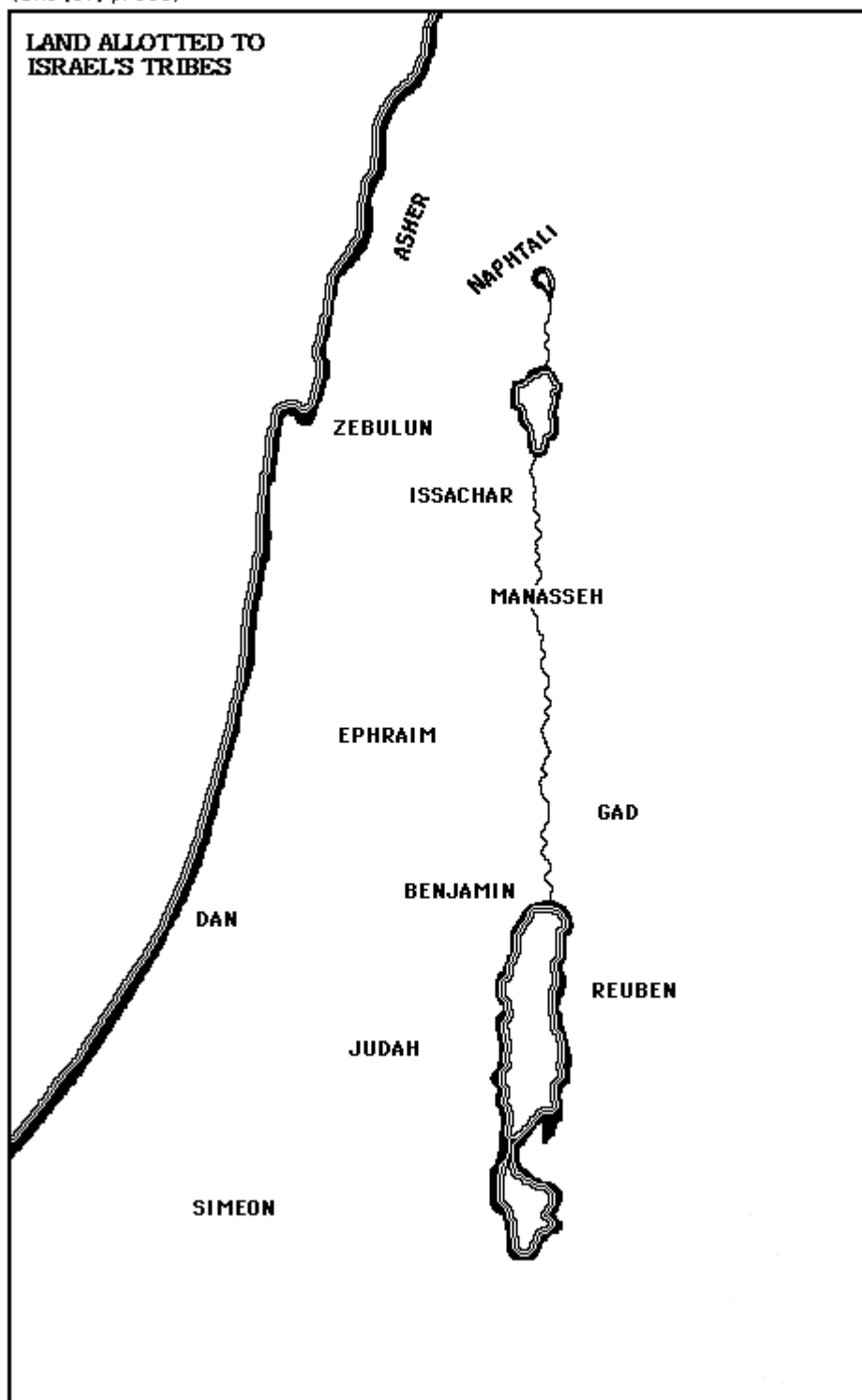
F. Summary (11): Israel conquers the land, both Moses and Joshua.

This chapter becomes a summary of the conquered lands. It essentially shows that **Moses conquered the lands east of the Jordan, and Joshua the west.**

G. Summary: Chapters 6--11

Victory in Canaan was to be through YHWH's power alone. He demonstrated His power at Jericho. But sin in the camp defeated them at Ai. Purging that sin gave victory. But their continuance in avoiding the Lord's word with the Gibeonites, made them come short of their goal. Finally, God gave them power to conquer both the south and the north of Canaan. **And the Lord gave the "rest from war."** There is an emphasis on God's faithfulness to do all that he had promised. Yet there is failure and complaint in Joshua as well as obedience and ultimate victory. And the people . . . they continue as they were under Moses.

(BKC [OT] p. 358)



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²⁹ From *The Bible Knowledge Commentary*, OT Edition, "Joshua", p. 358, by Donald K. Campbell.

III. To show the allotment of the land to the nation that they might possess it, following God's promise (13-21).

JOSHUA 13-21		Allocation of the Land
13	INTRODUCTION: Allotment for the Tribes: 9-1/2 Tribes (Joshua), 2-1/2 Tribes (Moses)	
14	JUDAH Caleb Judah	<p>"The Land had rest from war"</p> <p>"...could not drive them out (The Jebusites from Jerusalem)"</p>
16	Joseph Ephraim Manasseh	<p>"...did not drive out the Canaanites"</p> <p>"could not take possession of the cities...because the Canaanites persisted in living in that land ... did not drive them out completely"</p>
18	Benjamin	"(they) have chariots of iron"
19	Simeon	
	Zebulon	
	Issachar	
	Asher	
	Naphtali	
	Dan	
20	Levi: The Cities of Refuge	
22	Conclusion: Unity of the Tribes: The Altar of Unity	

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To apportion the Land

- 13 Land remaining allotted to 9-1/2 as inheritance, 2-1/2 to Reuben, Gad, Manasseh
- 14 Inherit land - Judah/Caleb
- 15 Judah
- 16--17 Joseph's sons
- 18--19 Shiloh and seven tribes
- 20 Cities of Refuge
- 21 Levitical cities among tribes

A. Land allotted to Reuben, Gad and half of Manasseh (13)

The author began this section following the conquering of the land by pointing out that **Joshua was old, and the land needed yet to be possessed (i.e., lived in, houses built, locals eliminated).** Joshua then pointed out that Reuben, Gad and the half tribe of Manasseh would dwell east of the Jordan as their allotment, while the other nine and one-half tribes would dwell on the west side. He then divided the east side between the two and one-half tribes. The phrase is repeated in 23:1. Joshua as the key figure examined in this book will, like Moses, leave the job unfinished.

B. Caleb allotted his portion by Joshua according to the promise of Numbers 13—14. (14)

Now Joshua turned to Judah, and Caleb stepped forth. There are two men yet from the old generation at Kadesh-Barnea, Joshua and Caleb. Each of them received a special exception due to their faithfulness to God. **Caleb was not forgotten and here his faithfulness was rewarded as he received his desire in land inheritance.**

C. Judah, Joseph's sons, and the seven remaining tribes given their inheritance (15—19)

Essentially these chapters must be taken together (along with 14) to point out the clarity of the inheritance which each tribe was to receive; Judah (15), Joseph's sons (16), and finally the seven remaining tribes (18,19). Judah and Joseph received priority as a result of Judah's leadership and Joseph's double blessing (cf. Genesis 49).

D. Levi and the Cities of Refuge allotted, and then God fulfills all the inheritance He had promised (20—21)

Now came the twelfth tribe; Levi. Levi did not have an inheritance as the other brothers, but Levi's inheritance was the LORD. Now the Lord gave the instructions in these chapters about the land on which the Levites were to live. Thus, chapter **20** explains about **the cities of refuge** (cf. Deut) to which the manslayer was to escape. Chapter 21 then describes further the **land areas which the Levites were to occupy**, 48 cities, and the pasture lands surrounding them. It is at this point that the allotment was complete and it is **clearly stated that YHWH had done all He promised.**

“And YHWH gave them rest on every side, according to all that He had sworn to their fathers, and no one of all their enemies stood before them; YHWH gave all their enemies into their hand. Not one of the good promises which YHWH had made to the house of Israel failed; all came to pass.” (21:45)

E. Summary: Chapters 13-21

Joshua as a hinge book is almost complete. For now the allotment had been given in these chapters. Israel had the land. They were in unity under YHWH. **He had completed His promise of giving them the land.**

IV. To show the preparation of the nation for the possession of the land, in obedience to God (22--24).

A. Instructions by Joshua to the tribes, that they must be faithful to the covenant of Moses. Then a demonstration of their intent follows (22).

This chapter reveals an event which demonstrated the unity of the nation under YHWH despite their separation by the Jordan. Since there was to be only one place of worship for the whole nation, it seemed dangerous when **the eastern tribes set up an altar**. However, this was explained by them as a demonstration of unity, not of a separate worship facility, and the nation unified, instead of warring. The message was that each was **enthusiastically desirous of unity under YHWH**.

B. Joshua continued the preparation to possess the land by giving them a warning to obey God and trust Him.

He pointed out clearly a warning of the curses which follow disobedience (23).

C. Joshua’s farewell exhortation (24).

Joshua continued with a **review of the history from Abraham to the present rest**. This was to demonstrate the faithfulness of God. He then offered them the **option of choosing YHWH, and they complied**. Having given them this farewell warning, **Joshua died**.

D. Summary (22—24)

Now that the land stood on the brink of possession, Joshua warned them that unity under YHWH and obedience was necessary for them to be successful in their movements in the land. Leadership now was about to change. No longer would there be a single leader, but local leaders. They must be faithful, else they would enlist the curses of the Mosaic Covenant. God was faithful. Would the people be?