

**Lesson Nine**  
**Joshua**  
**“Conquest”**

**Introduction**

- 1A **Authorship:** Unknown; probably an eyewitness because of the use of “we” and “us” (5:1, 6) along with the detailed descriptions indicate an observer. Further, \_\_\_\_\_, appears to still be alive (6:25) and the Jebusites are still in control of Jerusalem. Several times the writer notes that something is still present “to this day.”
- 2A **Date:** *ca.* 1380 B.C. – Composed at the end of the Conquest Period. The events cover the period from 1406 B.C. 1380 B.C.
- 3A **Purpose:** To demonstrate God’s faithfulness to His promises in fulfilling the promises He made to the patriarchs and Moses to give Israel the Land by holy war.
- 4A Joshua is the first of the \_\_\_\_\_ in the *nevi'im*.  
In the English Bible, Joshua is the first of the \_\_\_\_\_.
- 5A Structure of the Book:  
God leads Israel to enter the land of Canaan (1-5:12)  
God conquers the Canaanites to give the land to Israel (5:13-12:24)  
God apportions the land to the tribes (13:1-24:33)

**Exposition of Joshua**

- 1A God leads Israel to enter the land of Canaan. (1:1-5:15)
- 1B *Yhwh's* \_\_\_\_\_ of Joshua (1:1-9).
- 1C God Prepared Joshua for leadership
- 1D Dt. 34:9 – “Filled with a \_\_\_\_\_”.
- 2D Ex. 24:13 – With Moses at \_\_\_\_\_  
• \_\_\_\_\_.
- 3D Ex. 33:11 – Guarded the \_\_\_\_\_  
\_\_\_\_\_ .

- 2C God instructs Joshua to lead the people into the land. 1:1-9
- 1D God gives the land to Israel and describes the extent of the boundaries. 1:2-4
- 2D God reminds Joshua of His protection. 1:5
- 3D God instructs Joshua that true strength comes from obedience to His Word. 1:6-9.
- Key Words: Be strong (9x), Be courageous (5x), Do not be afraid (11x); Do not be dismayed (3x)**

- 3C Joshua prepares the nation to enter the land. 1:10-18
- 1D The three tribes of Reuben, Gad, Manasseh, were to leave their families behind and help the rest of the nation in the conquest.
- 2D The punishment for not obeying Joshua was death.

Key verse:

**1:18: “Put to death the rebels; Be strong and of good courage”**

\*Genuine strength and courage comes from God’s Word in the soul, not human virtue.

- 4C God used a prostitute to protect the spies. 2:1-24
- Joshua sent out 2 spies “secretly” but they were quickly discovered.

Shittim, near the Jordan, is the location of the problem with the Moabite women in Num 25.

- 1D Rahab was a \_\_\_\_\_ and a \_\_\_\_\_ .

Rahab’s place was probably a local tavern, inn or way station.

They are to look over the land, *especially* Jericho

The focus is on vv 9-14 and 16-21

The picture with the gates indicates a heavily guarded city, and there is a note of humor here.

1E Yet she is commended in scripture as an example of **Faith** in **YHWH**. (Jas. 2:25; Heb. 11:31).

2E She became an ancestress of \_\_\_\_\_ & \_\_\_\_\_ (Mt. 1:5-6).

2D Rahab knew the events of the Exodus.

“By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient” (Heb 11:31)

3D This shows that the \_\_\_\_\_ were more afraid of \_\_\_\_\_, then Israel was of the Canaanites when they sent in the spies. (2:8-13, cf., Num 13).

4D Rahab knew that God was going to give her land to Israel (v. 11).

5D Rahab is one of several examples in the Old Testament of Gentiles who believed in Israel’s God.

6D The ethical dilemma: three proposed solutions.

1E Choosing the lesser of two evils. At times in a fallen world two or more absolutes may come into conflict. So the less of two sins is chosen. In Rahab’s case the lesser sin was to lie, and this spared the lives of the spies.

*Weakness:* How can people be held accountable for sin when that is the only option. This would also appear to validate a situational ethic or relativism. Also, Jesus could not have remained sinless if he had committed a lesser sin to avoid a greater sin.

2E Heirarchicalism or graded absolutism. Absolutes exist in an ordered hierarchy, thus the one with the

greater good is to be followed. Thus lying in a conflict with a greater good, is not a sin. Other examples are the lies of the midwives' to the pharaoh to save the Israelite boys, Jesus command to hate father and mother, etc.

*Weakness.* This makes things that are normally sins, no longer sins. Sin is sin because it violates God's absolute righteousness. This position is not as extreme as situational ethics, but tries to make a moral wrong, right depending on the circumstances.

God also prohibits and punishes deceit (Josh 7:12).

Lying is characteristic of Satan, John 8:44

Lying is severely punished in Ananias and Sapphira, Acts: 5:1-5

3E Nonconflicting absolutes. The conflict is only apparent but not in reality. In these situations there will always be some third way that avoids sin. Support for this is found in Rom 3:7-8, 1 Cor. 10:13. Rahab should not have lied, but should have told the truth and trusted God to protect her.

*Weakness:* This view is considered naïve. However, ends do not justify the means (Rom. 3:7-8), and this view best fits the biblical data.

Truth is basic to God's character and to shade it casts doubts on God's character.

Rahab is commended only for her faith, not for her lying How could Rahab have avoiding lying and still protected the spies? We do not know exactly; we may only speculate. Kaiser, for example, suggests that "Rahab should have hidden the spies well and then refused to answer the question whether she was hiding them. She could, for instance, have volunteered, 'Come in and have a look around,' while simultaneously praying that God would have made the searchers especially obtuse." Even in the tragic, hypothetical case in which, had Rahab not lied, and the spies had been found out, we can note that even protection of

human life is not the highest good. If that were the case, there would never had been any Christian martyrs or there would never be any need to lay down one's life for someone else. To lie and deny the faith would be justified as reasonable under the circumstances, and yet the Bible and Christian history are replete with examples where people chose death over betraying God or others.<sup>1</sup>

- 5C God miraculously led Israel across the Jordan. (3:1-5:1)
- 1D The formation of the people was led by the \_\_\_\_\_ .
- 2D Before entering the land the people were commanded to sanctify themselves.
- 3D God miraculously parts the Jordan
- 1E The Jordan was at flood stage
- 2E It was a mile wide in some places
- 3E The water was not stopped until the priest's feet touched the water (Faith requires we \_\_\_\_\_ before we \_\_\_\_\_ ).
- 4D The Memorial Stones were set up as a teaching aid and reminder for future generations.
- 5D The twelve stones were set up at Gilgal.
- 6C God set apart the nation when they entered the land (5:1-13)
- 1D Circumcision is the sign of the Abrahamic Covenant.

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<sup>1</sup>Howard, David M., Jr. Vol. 5, *Joshua*. electronic ed. Logos Library System; The New American Commentary, Page 111. Nashville: Broadman & Holman Publishers, 2001, c1998.

- 2D No males born in the wilderness had been circumcised.
- 3D Circumcision was an act of \_\_\_\_\_  
\_\_\_\_\_
- 4D The name “Gilgal” from Hebrew term for \_\_\_\_\_, because God “rolled back” the reproach of Egypt.
- 5D God ceased the miraculous provision for food because they were now in the land promised by the Abrahamic Covenant. \_\_\_\_\_ .

2A God conquers the Canaanites to give the land to Israel (5:13-12:24)

1B *Yhwh* establishes Himself as the \_\_\_\_\_ .  
5:13-15

\*\*God is the one in charge of the battle. “The battle is the Lord’s”

2B God gives Israel victory over Jericho. 6:1-27

1C God instructs Joshua on the tactics for taking Jericho. 6:1-5

2C Joshua communicates God’s directives to the nation. 6:6-7

For the first six days the men of war were to march one time around the city in silence, then on the seventh day, they were to march around the city seven times and blow on the ram’s horns.

3C The first day’s march around Jericho. 6:8-11

4C The second day’s march around Jericho. 6:12-14

5C The seventh day’s march around Jericho. 6:15-16

6C God's orders to destroy everything in the city except Rahab and family. 6:17-19.

The city shall be "**under the ban**" = **prepared for destruction**.

#### A Closer Look at the Holy War

1. The Command is from **God/Moses**. (see Dt. 20:16-18 & 7:1-6).
2. The Canaanites had lived this long only by God's Mercy.
3. God has the right to **completely** judge sin (Gen. 18:25).
4. God has judged sin before in history (The flood; Sodom).
5. The people were not **innocent** (see Lev. 18:24-25).
6. This was a drastic measure to insure Israel's purity and devotion to God (see Num. 33:50-56).
7. Illustration: the removal of **Leaven**.

6:17

The instruction to "Utterly Destroy Everything" 6:17-18

7C The people obey the Lord, the walls fell down, everything was destroyed. 6:20-21

8C Joshua dispatched two men to rescue Rahab and family while the city is destroyed; only the silver, gold, bronze and iron objects are saved for the treasury of the Lord. 6:22-25

9C God places a curse on the man who rebuilds Jericho. Cf., 1 Kings 16:34. 6:26-27

3B God teaches Israel the importance of sanctification for victory—the defeat at Ai and Achan's sin.

\*\*\*A right thing must be done in a right way\*\*\*

1C God's justice disciplines Israel for their disobedience to the Holy War mandate. 7:1-9

- 1D God's judicial action summarized. 7:1
- 2D God causes the rout of Israel's army (2-3,000) resulting in 36 fatalities. 7:2-5
- 3D Joshua panics and blames God. 7:6-9
- 2C God reprimands Joshua and instructs him to sanctify the people. 7:10-15
- 1D God rebukes Joshua for his emotional reaction. 7:10
- 2D God states the principle of discipline for sin. 7:11-12  
Key words here "sinned" "transgressed" "stolen"  
"deceived"
- 3D God mandates the remedy—the sanctification solution. 7:13-14
- Believers must be sanctified experientially before we advance spiritually.
  - Experiential sanctification comes through cleansing.
  - Cleansing comes through confession of sin, Joshua 7:20; cf., 1 John 1:9.



4D God prescribes the temporal punishment. 7:15

Thought Question: Are stoning and burning at the stake forms of capital punishment that are barbaric?

Illustrates the spiritual principle of the book = **Obedience to God's Covenant.**

- Success only \_\_\_\_\_ by abiding in God's word.
- Success only \_\_\_\_\_ by abiding in God's word.
- Failure comes because of **sin**.

5D Joshua carries out God's instructions identifying the sin. 7:16-21

1E Joshua identifies the offending party. 7:16-19

2E Achan admits his sin. 7:20-21

3E Achan's punishment—stoned and burned with fire. 7:22-26

\*\*Note the progression from 7:21.

"I saw... I coveted... I took"

The parallel to events in **the garden**. (Gen 3:6).

Key Principle: My sin affects **everyone**.

The Law of Unintended Consequences

4B God gives Israel victory over Ai. 8:1-29

1C God gives Joshua the tactics to conquer Ai. 8:1-2

- God gives blessing (i.e., the land) to us positionally, but we realize the blessing only through sanctified obedience. God does not give because we obey.

- God gave the land to Abraham and his descendants freely. It was already theirs, it was realized only through obedience, when the timing was right.
- God determines both the end and the means. A right thing done in a wrong way is wrong.

NB Under the principle of Holy War, the inhabitants in Ai were to be destroyed, but this time the spoil and the cattle were to go to the people.

2C Joshua attacks with 30,000 men who set up a decoy and ambush. 8:3-13

Three battalions are deployed:

First, a group of 30,000 were deployed at night to hide west of the city.

Second, the main army positioned itself north of the Ai. This force was quite large.

Third, another group of 5,000 is positioned between Bethel and Ai to cut off retreat and reinforcement from Bethel

\*\*God is not restricted to one tactic to achieve His plan.

3C God led the men of Ai into the trap—the city was vacated. 8:14-17

4C God informs Joshua to take the city and raze it. 8:18-23

5C Israel completely annihilated the people at Ai—12,000. 8:24-29

5B Joshua reconfirms the Mosaic Covenant at Mt. Ebal. 8:30-35

cf., Deut 27:5,6

6B The Gibeonite's deception and treaty. 9:1-27

“Crafty” is the same word used to describe Satan in Gen. 3:1

Gibeon was a great city, like a royal city, Josh 10:2

1C God allows Israel the freedom to fail. 9:1-15

“this side of the river” now this means “in the land of Canaan.”

- Israel’s failure (9:14) = human reasoning and logic apart from God.

2C The deception discovered and honored, but the consequences remain. 9:16-21

- We must honor our obligations even when others are dishonorable.

3C The immediate consequences bring slavery to the Gibeonites. 9:22-27

Long Range Effects

2 Sam. 21:1-9

This coalition of Gibeonite cities along the main north-south route would become a factor in **dividing** the Land and the later division into Northern and Southern kingdoms

6B God miraculously provides victory over the southern alliance of Amorites. 10:1-15

1C Adoni-Zedek organizes a southern alliance to attack Gibeon. 10:1-5

2C God routes the Amorite alliance. 10:6-11

Identify the location of: Hebron, Jarmuth, Lachish, Eglon

3C God causes the sun to stand still to prolong the daylight. 10:12-15

## A Closer Look at Joshua's Long Day (10:12-14)

## Alternatives:

1. God halted the rotation of the Earth for 12-24 hours.
2. God slowed down the rotation of the earth to prolong the day (or night for a surprise attack).
3. The Sun's light was refracted through the atmosphere so that while continuing to rotate it still gave light.
4. Note: There are stories of a "long day" from Egypt, India, and China.
5. Also: Note Joshua's boldness in asking for a "longer" day.

4C Joshua executes the 5 kings. 10:16-27

Graves are there "until this very day"

Note the promise

**Jos 10:25 Joshua then said to them, "Do not fear or be dismayed! Be strong and courageous, for thus the LORD will do to all your enemies with whom you fight."**

The context is executing the enemy kings.

8B God gives Israel military victory over the southern alliance. 10:28-39

9B The victories summarized. 10:40-43

Identify: Makkedah, Libnah, Lachish, Gezer, Eglon, Debir.

"He left none remaining [of]... all that breathed." Josh 10:40

10B God gives Israel military victory over the north. 11:1-

Note: 10:40, 11:16, 11:23

1C The Northern kings form an alliance led by Jabin, King of Hazor.  
11:1-5

Identify: Madon, Shimron, Achsaph

2C God instructs Joshua on the tactics: hamstringing the horses and  
burning the chariots. 11:6-9

3C God's commands against Hazor fulfilled. 11:10-15

11B Summary of God's victories and Joshua's conquests 11:16-12:24

12:1-7 Lists the Kings and Territories conquered by Moses

12:8-24 Lists the Kings and Territories conquered by Joshua

- Joshua defeated the major power centers but never removed the Canaanites completely from the land (see 13:1).

3A God divides the Promised Land among the tribes of Israel. 13:1-21:24

1B God reviews the land areas yet to be possessed. 13:1-7

Philistia, Geshur, and lands in the north.

2B God divides the land east of the Jordan. 13:8-33

3B God divides the land west of the Jordan. 14:1-19:51

15:13-19 The land given to Caleb

17:13 They failed to drive out the Canaanites., cf., 17:18

4B God designates the cities of refuge and Levites. 20:1-9

20:4 – Declare case to the elders

20:6 – Stand before congregation (trial), if innocent returned to refuge.

20:6 – Freed at death of High Priest.

5B God designates the cities for the Levites. 21:1-42

6B Summary of the Lord's apportionment. 21:43-45

7B The Transjordan tribes blessed and sent home. 22:1-34

8B Joshua's Farewell address. 23:1-16

This includes a prophecy of their future sin and deportation from the land.

9B Joshua takes the nation through a covenant renewal ceremony. 24:1-33