

PITWM VERSE BY VERSE

JOSHUA

[Joshua 1](#)[Joshua 2](#)[Joshua 6](#)[Joshua 7](#)[Joshua 10](#)[Joshua 11](#)

[Joshua 1:1-16](#)

[NEXT](#) [2:1-24](#)

INTRODUCTION:

Moses, as the chosen leader of God had led the Israelites from Egyptian bondage to the very brink of the Promised Land. God ¹kept them out of the Promised Land for the span of a generation. He converted them within that time span, raising up a new generation that knew nothing but complete reliance on Him for their survival. After wandering for forty years in the wilderness, a new generation is ready to enter Canaan however, without their great emancipator. He now climbs Mount Nebo, going to the peak of Pisgah. The Lord showed him all the land of Gilead unto Dan which He had promised Abraham, Isaac, and Jacob. What a joy it must have been for Moses to look out over the dream of a lifetime but a disappointment as to not enter in with the people because he had not obeyed God in one instance (Numbers 20:1-13). Moses died according to the Word of the Lord. He was 120 years old, having not his eyes dim nor his natural forces abated when the Lord buried him. The eulogy issued upon his death, recorded in the last verse of Deuteronomy includes the remarks: "*And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face*" Deut.34:10.

Moses would be the outstanding leader of Israel until a person with a greater Law than the Mosaic Law enters the scene. And that is what happened when Jesus Christ came to fulfill that Law that was given to Moses by God. Jesus was the founder and Mediator of a New and better Covenant (Heb.8:6; 9:15; 12:24). But before Jesus Christ, Joshua comes.

1:1 Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying: The death of Moses is like a picture that shows new opportunities. This is a stark reminder that no servant of God, however large or small, is indispensable. The Lord's workers may die, but God's work moves on. We are told that God spoke to Joshua, but we are not told in what manner, whether it was face to face, or from the pillar of cloud at the tabernacle or whether by the priest through the Urim and Thummim, or by just revelation. It was clear to all of Israel that God had appointed Joshua to succeed Moses.

A distinction must be drawn in this first verse between "*Moses the servant*" and "*Joshua, Moses' minister*."

- The word "**servant**": a title of honor and authority; this title is used more often to refer to Moses than to any other individual in OT.
- "**Moses' minister**" means an aide or assistant; one who gives personal service to a leader. Until now, Joshua had only been a helper. He was the assistant to Moses. Now he had new responsibilities. It was important that he accepted these responsibilities.

God's work could not continue until Joshua accepted his new responsibilities. God could not bless His

¹ <http://www.essortment.com/book-old-testament-lessons-bible-44018.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

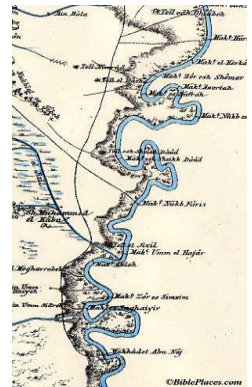
people until Joshua led them into the Promised Land. Therefore, his transition to be leader after the death of Moses occurred without any written controversy. God knew who He wanted! What qualifications did he have to become the leader of a nation?

1. God appointed him (Num.27:18-23).
2. He was one of the only two living eyewitnesses to the Egyptian plagues and the Exodus from Egypt.
3. He had been Moses' personal assistant for forty years. He was loyal.
4. Of the twelve spies, only he and Caleb showed complete confidence that God would help them conquer the land.
5. He never sought his own glory.

Therefore, he was well qualified to take on the task! This is the kind of leader that can take the people into the Promised Land of victorious, spirit-filled living. If we sow loyalty to our leaders, we shall have loyalty from our followers. If we sow faithfulness and humility to our leaders, then God will give us faithful and humble followers. If we work hard for those who lead us, God will give us folks who will work hard and will follow us.

1:2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel: As I said, Moses was a servant, yet God had another to replace him when he died and the work Moses was committed to, now Joshua was committed to and it shows that God's promise will not die.

The nation had mourned Moses' death for 30 days. It was now time to arise and go over to Jordan; get out of the wilderness and go to Canaan. This is the first mention of Jordan. Jordan was the obstacle which stood before them, before crossing into the Promised Land; the first mission for Joshua. The crossing of the Jordan River does not compare to the Red Sea crossing, but it was a difficult task before them. Although normally small, the Jordan can become torrential in the rainy season, as it was when the Israelites crossed. God had made a promise to the people to give them the land, even the children of Israel. The doubters had died out; the believers were a new generation to walk in and possess it. God was then in the process of bringing to pass, that which had been theirs all along. The land had virtually been theirs for 40 years. It was just waiting to be possessed. His promise is always sure!



Jordan River

1:3 Every place that the sole of your foot shall tread upon that have I given unto you, as I said unto Moses: God continues to give the same promise as in Deut.11:24 until it is theirs. Joshua had big shoes to fill but the sole of his feet were well able. This meant that they must go there, overcome the obstacles with the help and by the power of God, and take actual possession. Of course, having the title deed to the land (or our blessings in Christ) does not mean our lives will be without testing, conflict, struggles, and pressures. It indeed will, but since the battle is the Lord's, since God has done the most for us in Christ, tests and temptations come and God's deliverance through faith and the application of the Word will come.

1:4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast:

This began the physical act of stepping out by faith. God defined the precise boundaries of territory of the Promised Land.

PITWM VERSE BY VERSE

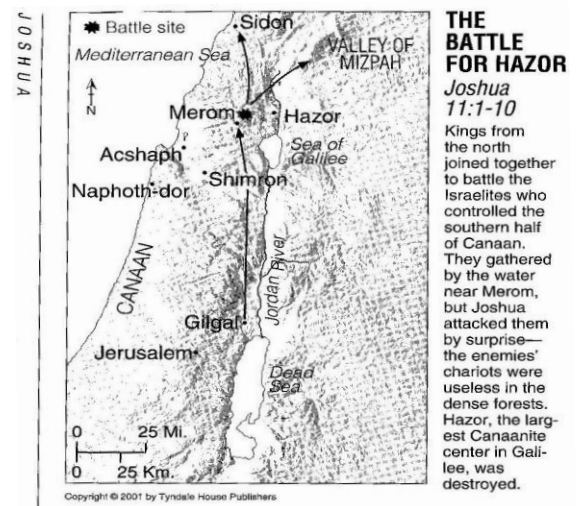
Borders foretold by the Lord:

1. **The wilderness** - the *southern border*—below the Salt Sea or Sea of the Arabah, which is now called the Dead Sea. This area included the Wilderness of Zin or the Negeb (also spelled Negev) (Num.34:3-5).
2. **Lebanon** - the *northern border* which is today northwest of Israel near the ancient city of Dan (Num.34:7-9).
3. **The River Euphrates** – the *eastern border* which is modern Iraq (Num.34:10-12).
4. **The Great Sea** - the *western border* which is the **Mediterranean Sea** (Num.34:6).

The areas described here include all that God promised to Abraham and the other patriarchs. God has already given them the land, but it is their responsibility now to put one foot in front of the other and start taking the territory. The Israelites, like so many of us, only inherited a small portion of the Promised Land. But even at the height of their possession, they only set foot on a tenth of what was available to them. It was a land filled with inhabitants who would not give up that land without a fierce fight. It was a big job; an enormous undertaking. ²The land of the Hittites' is not found in the original passage in Deuteronomy. But these wide boundaries were not attained till late in the history, and were not long retained. Did the promise, then, fail? No, for it, like all the promises, was contingent on conditions and Israel's unfaithfulness cut short its extent of territory. The "*going down of the sun*" meant as far west as they could go.

1:5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee: Joshua's new job consisted of leading more than a million people into a strange new land and conquering it. Every new job is a challenge. Without God it can be frightening. Here God promised Joshua His unfailing power and presence as He did with Moses: to counsel and advise, guide and direct, protect and defend, prosper and succeed. No man will be able to stand up against Joshua because the Lord would be with him, would not fail him, or forsake him. The assurance of God's presence is still essential to spiritual success.

1:6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them: Joshua was strengthened by the past and now he is strengthened by the future. Three times God tells Joshua, "*be strong and courageous*" (1:6, 7, 9). Ownership of the land depended on God's faithfulness, but occupation of the land also depended on Israel's faithfulness. For the people land would be divided. There were many challenges for Moses and there would be many challenges for Joshua and he needed to be strong and courageous to lead. People often run from ministry or difficult situations because of fear or because of the obstacles. But you have to realize that God's promise of inheritance is waiting for you and me. A call to service certainly grows us up!



1:7 Only be thou strong and very courageous: God repeats the same words from verse 6. When

² http://www.preceptaustin.org/maclaren_on_joshua.htm#tnlc
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

someone repeats something to you twice, it must be important! God told Joyce Meyer one day, "*Joyce you can choose to be pitiful or powerful.*" And I believe God is telling us the same thing today. You have a choice: choose to be strong and very courageous. The repetition of the command to be strong indicates that God is interested not only in the spiritual character of His servants, but in their physical actions as well. Joshua would be going up against some mighty and some fortified cities that he had not encountered, as being "*the*" leader. Therefore, for Joshua to succeed, he had to adhere to the divineness of God.

1:7b ...that thou mayest observe to do according to all the law, which Moses my servant commanded thee: There is more to just being the leader of a company, a people, or a task. Joshua must himself be under command, for no man's dignity or dominion sets him above the Law of God. "*Under command*" starts with humility. Though Joshua is the commander of God's people, yet he is subject, and obliged to observe "*all*" of God's commands and do them. The Law was God's Word. It hadn't changed! And for Joshua to observe the Word (The Law), it meant to examine and study the same Law Moses commanded. Joshua only had the first five books of the Bible as God's Law in which Moses had written. The law Moses gave them from God was a blessing, if it was kept.

1:7c ...turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest: This is an absolute must! Don't deviate from it. This shows that with God's assistance promised to him and the Israelites, was conditional, and might justly be withdrawn upon their breach of the conditions. The Law was not to be adjusted to the right or the left; nothing added or taken away from it. When obedience is learned, God is free to bless us. Joshua is to make the Law of God his rule. His success, growth, and prosperity depended on him not turning from God or His Word. And wherever God leads Joshua, he would prosper.

1:8 This book of the law shall not depart out of thy mouth: When it says "*shall not depart out of thy mouth*", it's meant as a figure of speech, meaning it has to be in the mouth before it can leave or not leave the mouth. He had to read it often. What you keep reading, what you keep speaking; what you keep meditating on won't depart, won't go away, won't leave you. It's in your mind and it shall come up every time you open your mouth. If you had a pop quiz tomorrow, what did you learn yesterday? What sunk in? Whatever sunk in will not go away; will not depart from your mouth because it's on your lips. That's an action process that causes fruition. It will be a time when it is not enough to hear and read the Word; to recommend and admire it; to know and remember it; to talk and discuss it, but we must do it!

1:8b ...but thou shalt meditate therein day and night: He is charged to meditate therein day and night, that he might understand instruction. Meditate means to think about; turn over in your mind; think through the implications for application; to resolve in the mind. What speaks to you in the verse you're meditating on? Ask God what am I to learn from this scripture? That means you have taken time out to allow God to teach you. It will keep teaching every time you meditate on it for any specific situation.

1:8c ...that thou mayest observe to do according to all that is written therein: for then thou shalt have good success: He is told again (v7a) to observe to do what has been written. That means all is written for his instruction and his direction. If we want to be strong, courageous, prosperous, and have good success, we also will have to follow God's written Word. If we fail, it will not be because of God.

1:9 Have not I commanded thee? Be strong and of a good courage: How many times does someone <http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

have to tell you the same thing before it's followed? How many times did your mom tell you something before you did it? This may not be the case for Joshua, but as God re-iterates it to him, it's ringing in his ear time and time again that he would be consistent to follow God.

1:9b ...be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest: The enemies are going to be numerous and powerful. It will not be the same way as when he was apart of the 12 spies when the others didn't believe God. He would not have to concur with anybody else except God and His Word! He was not afraid then and he will continue to not be fearful or saddened. Wherever they went, God was going to be with them. What a Promise! Notice the underlined words, all words of encouragement to you from God!

1:10 Then Joshua commanded the officers of the people, saying: Joshua acted immediately as commander-in-chief. This is not about being positive; this is about being obedient! The Promised Land was on the west side of Jordan. The Israelites were still on the east side. Joshua gave command to the officers. Moses organized the nation this way so that he could communicate quickly with the people through the officers (tribal leaders) (Num.1:16). The officers were now under the command of Joshua. Here Joshua assembles the leaders to give them God's orders to give to the people.

1:11 Pass through the host, and command the people, saying: There is only one agenda. Joshua calls together the leaders of the nation to give them a command, not to ask their advice. The word "*host*" means "*camp*." The officers were to go through the camp and command the people to prepare themselves; get ready; this is it! You have the command, now do it!

1:11b Prepare you victuals; for within three days ye shall pass over this Jordan: There is no time to waste. ³There is no wasted time with God. The waiting for God is often the most difficult part for us, but days of waiting are always days of preparation in God's work. They lasted 40 years. ⁴For forty years each family has depended on the supernatural provision of manna every morning, and the manna is still falling. It's going to stop after Israel enters the land (Josh. 5:10-12). The word "*victuals*" means food. What Joshua is telling the people now before they have crossed the river is that it is important for them to change their mindset, to plan for physical sustenance to keep up their strength, to start thinking about living off the land. They needed to prepare all types of food for the trip as they were to finally pass over the Jordan. He tells the people to prepare food, for in three days they will cross the Jordan (The crossing happens in Chapter 3). The number three is significant in many ways. This is not a maybe, "*ye shall pass over*"—it is a truth!

1:11c ...to go in to possess the land, which the Lord your God giveth you to possess it: This is why they were to prepare, to possess the Promise! A step of action comes before possession! It was already God's plan for them.

1:12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying: Joshua reminds the tribes of Gad, Reuben, and the half tribe of Manasseh of their previous promise and responsibilities. The Reubenites, the Gadites, and half the tribe of Manasseh had

³ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7508&commInfo=31&topic=Joshua&ar=Jos_1_11

⁴ <http://www.pbc.org/files/messages/6323/4456.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

already asked for an inheritance of the land before the Jordan (east of the Promised Land) (Num.32:5). Things were more appealing to the eye and where there was ease, comfort, plenty and riches as the world would look at it rather than go into their Promised Land for them; and they were already there. In Numbers 32 Moses saw the request from these two and a half tribes as sinful rebellion. However, he knew that it would be discouraging to the rest of the tribes if all didn't go in to fight. ⁵Moses had agreed on condition that they must agree to leave their families behind and go into Canaan with the other tribes when they went to fight to take the land. After the other tribes had taken their lands, then the 2½ tribes could return to their families and live in the land they had received (Num.32:20-23; 29-32).

1:13 Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land: Joshua is continuing his command and calling their remembrance back to that conversation with Moses. The Reubenites, the Gadites, and half the tribe of Manasseh wanted the grazing land on the east side of Jordan, and Moses let them have it, with the condition that they would fight with the other tribes and conquer to take the Promised Land of Canaan for Israel. Although the Lord had given them the land; they could not begin to settle down on it until their part of the promise was done. They had an obligation to Israel and he was letting them know that God had given them "rest" (provided a home; settle you) and the promise of their land (given them the region).

1:14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them: Their wives, little ones, and cattle remained in the land—same words spoken in Numbers 32:26-27. It was always contingent on them fighting for and with Israel to conquer the Land of Promise. Only after the land was conquered could they return to their homes. Now it was time for these 2½ tribes to live up to their agreement. Joshua wanted and needed all of their mighty men of valour armed to help fight.

1:15 Until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising: Had the two Tribes and the half Tribe permitted God to choose for them, how much happier and safer they would have been! But they chose for themselves land on the other side of Jordan, and brought upon themselves many sorrows and early captivity (1Kgs.22:3). Such is the sad experience of Christian people who plan for themselves and do not have fellowship with the thoughts of God. God's plan was, first to conquer Canaan, and then the land stretching from the Jordan to the Euphrates. The two Tribes and the half Tribe thought the reverse would be the better plan. Man's plans are never the better plan than God's plan! Have you ever looked at it like this? — ⁶This is like Christians who do not get completely involved in Christian things. They do not go to church very often. They do not meet with other Christians. They do not help in their local church. So they do not get all that God wants them to have. These 2½ tribes were not released from their obligation until several years (read Chapter 22); until they had helped conquer the land with their brethren. God wanted all 12 tribes to stand together in these battles for the land. They could not possess unless they helped conquer. "*Toward the sunrising*" meant their possession was located on the east of Jordan.

1:16 And they answered Joshua, saying, All that thou commandest us we will do, and

⁵ <http://www.religionofjesuschrist.com/commentary/history/joshua.pdf>

⁶ <http://www.easyenglish.info/bible-commentary/joshua-lbw.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

whithersoever thou sendest us, we will go: It was the same yes to Joshua as they gave to Moses. They have had ample time to prepare their families to survive, until they return. They are eager to keep their word to God. They will go into battle, wherever Joshua sends them. They were so happy with their promised land, they were eager to do God's will. Now that's encouragement for any leader!

SUMMARY:

The book of Joshua concerns itself with the change in leadership from Moses to Joshua and begins with the crossing of the Jordan. Joshua was a leader long before he became leader, if you know what I mean. In Numbers 27, God says to Moses to lay his hand on Joshua. He had been preparing him for the very moment. Now God tells him to be strong and very courageous; study to do; continue to follow according to the instructions of the Law of Moses. Don't allow it to depart from you. Night and day, I want you to observe it! God tells him again, don't be afraid, don't be dismayed, but be strong and courageous, for I will be with you wherever you go (*all paraphrased*). Joshua implements the first instruction from God. He does it with authority, commanding the officers of the people to go through the camp announcing to prepare enough food, for within three days we're all going to pass over this Jordan; the Jordan that it took 40yrs to get to. We will now go in and take possession of the land the Lord your God has given to possess.

⁷There are two geographical areas contrasted in these verses. First there is the land of Canaan across the Jordan to the west, the Promised Land. Twice it is called the place that the Lord gives them and twice a place of rest. God's desire is for them to enter into the land of Canaan. The contrasting land is that to the east of the Jordan, the lands of Bashan and Gilead and Moab. Twice these are called "*the land which Moses gave you.*" Apparently, their first concern was making a living and not entering into abundant spiritual life. They would rather have had large flocks and herds than live with their brothers and sisters in the inheritance that God gave them. In contrast to the concern of the two and a half tribes is Joshua's concern. He cares about unity and about the common good of the nation. He urges these tribes to keep the promises they made because he wants to guard against any estrangement among the people. He is concerned that Israel be a united people both in conquering the land and in worshiping the Lord. Joshua asks them to send all their fighting men (mighty men of valour) to help fight on the other side of the river.

But as they've always said: "*All that you command us we will do, and wheresoever you send us, we will go.*" They stuck to it! In their receiving anything, they had to live by and obey the rules set forth by Moses, then by Joshua. God expected each one to go by these stipulations: obey His word and help one another. Say yes to Jesus and mean it?

APPLICATION:

Three things: Resolve; Remind; Act—

- 1) Resolve to set aside time each day to read and think about God's Word.
- 2) Remind yourself of God's Word day and night.
- 3) Act today on what you know God has said by obeying.

[TOP](#)

⁷ <http://www.pbc.org/files/messages/6323/4456.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

JOSHUA 2:1-24

NEXT 6:1-4, 12-20

INTRODUCTION:

At the end of Joshua 1, the mighty men of valour of the Reubenites, the Gadites, and half the tribe of Manasseh tells Joshua that they would be with him; they would do all things commanded of them and go whithersoever Joshua sends them. There was immediate and enthusiastic agreement reconfirmed to Joshua as it had been with Moses.

2:1a And Joshua the son of Nun sent out of Shittim two men to spy secretly: Joshua uses wisdom. He secretly sends out two spies from the land of Shittim.

"Shittim" is literally from the "Valley of Acacias" (a valley in the land of the Moabites on the border of Palestine). It is a place east of the Jordan; their last resting-place before they crossed the Jordan. Jericho, the strongly fortified frontier town of Canaan; also known as the city of fragrance; the city of the palm trees.

2:1b ...saying, Go, view the land, even Jericho: He sends two men to view the land especially Jericho. This is the same process Moses used. This time it was not twelve spies but two. As you know two of the twelve spies came back with a good report. I assume Joshua understood the agreement of two because of he and Caleb being in agreement. Two is the symbol for number of witness, testimony (1 with 1=2). The reason they had wandered in the wilderness for forty years was, no agreement and no trust in God.

⁸Note the text says, (even) "*especially Jericho*" which shows us Joshua was particularly interested in this city. Why? Jericho lay just five miles on the other side of the Jordan and was one of the most formidable fortresses in the land. Conquering this city would not only give them a strong foothold into the land, but conquering Jericho would literally split the forces of the Canaanites by coming into Canaan in the middle hindering their communication and supply lines.

Why didn't he just go ahead, knowing God would somehow supply? He had not been given instruction on just how He would defeat the enemies they would face. As a wise military leader, Joshua was simply gathering information concerning the layout of the enemy's defenses, the condition of their moral, and other factors that would be important to any military campaign. Moreover he was not to presume on the Lord. He was to trust the Lord implicitly, but in that trust, he was also to use the resources God gave him: the training, the men, and the wisdom he had gained. By application, Joshua was living and acting on the precepts of Scripture as he was commanded in 1:7-8.

2:1c And they went, and came into an harlot's house, named Rahab, and lodged there. God knew the hearts of those under the leadership of Moses, being stiff-necked people and He knows the hearts of those now under the leadership of Joshua, a new generation. As God leads these spies, He leads them to the right place. He leads them to Rahab's house. Some commentators say this was an inn and she was the innkeeper. However, it said house. All I know is that Rahab was a harlot and God directed them there. He knew her heart was open to Him and that she would be instrumental in the Israelite's victory over

⁸ <http://bible.org/seriespage/preparing-enter-land-joshua-21-24>
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PITWM VERSE BY VERSE

Jericho. When people establish trust in God and the man God placed in position for a particular purpose, they would certainly be under the care and protection of God. His protection and care is there to keep them safe. They were so safe that they lodged there.

2:2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. Even though they'd tried to avoid being noticed, by coming at night, the king of Jericho found out that Israelite spies had entered Rahab's house. *"Hey, those Israelite men have come into our land; they come to search it out!"* You know how word gets out! They were on high alert!

2:3 And the king of Jericho sent into Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country: We see the men were not only seen coming into the city, but they were actually seen entering Rahab's house, but the king of Jericho didn't waste any time going to Rahab's house to give her a message to bring the men to him. He did not even like the thought of the Israelites spying out their land because of what had occurred on the other side of Jordan.

2:4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: This could have cost Rahab her life, if the king found her out.⁹ In the culture of that day, there was a strong tradition of hospitality. If someone was a guest in your house, you had a strong duty to protect them and care for them. Even considering this, Rahab went much further than the respect of cultural traditions regarding hospitality. She put her own life on the line for these men by hiding them from the king. She said they came by, true enough; but lied about not knowing where they came from. If Jews came into the city, they all knew.¹⁰ Rahab is telling lies to save the spies. She did not know the law of God and, probably, had no idea that telling lies was a sin. She, probably, did not even realize harlotry was a sin. She was a pagan woman living in a pagan society. These people were not taught in the ways of God. The spies did not ask Rahab to lie for them, nor did they commend her for this action.

2:5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I was not: pursue after them quickly; for ye shall overtake them:¹¹ At dark, the gate closed to the city. The city of Jericho was surrounded by walls, and some of the buildings made up a portion of those walls. Rahab lived inside the city gates; in fact, the back wall of her house was actually a part of the city wall. Rahab continues by telling the king's men that, they left, but I don't know where they went; although she did know, she knew just where they were! Now she adds, go after them quickly; you can catch them. She was trying to get them away from her place.

2:6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof: Rahab's flax might have been recently pulled, and was now drying on the roof of her house. It's used for making linen. Its stems are about three feet long and left to sit in water, then piled in the sun or on a level roof to dry; and, after lying awhile, it is piled up in numerous little stacks. The houses in the east were made of flat-roofs. They had flat roofs to do their daily business, walk

⁹ http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7509&commInfo=31&topic=Joshua&ar=Jos_2_3

¹⁰ <http://www.lovetheLord.com/books/joshua/02.html>

¹¹ <http://kukis.org/Joshua/Joshua02.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

about, converse, and oftentimes even sleep. This is where Rahab concealed the men, on the roof by piling stacks of flax upon them. She had enough flax laid out to dry and arranged in such a way as to cover over the two spies.

2:7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate: The king's men did as Rahab told them, pursued after the spies, even going as far as the Jordan to the fords. "Fords" or passages are the places where people used to pass over Jordan. This is the way in which these spies could get over Jordan, but the king's men probably did not choose to go further, because it would be to no purpose, and they might expose themselves to the camp of Israel, which lay on the other side. After the king's messengers had left the town, they shut the gate to prevent the spies from escaping, in case Rahab was mistaken and they were still lurking in the town.

2:8-9 And before they were laid down, she came up unto them upon the roof; And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you: Before they went to sleep, Rahab went upon the roof and began to converse with them. She began with a surprising outburst of faith which really shows how God had a plan in bringing Rahab and the spies together. Rahab had heard of the miracles the Lord wrought for Israel. She believed that His promises would certainly be fulfilled, and His threatenings would take effect; and that there was no way of escape but by submitting to Him, and joining with His people. Israel's reputation, or, more precisely, God's reputation had preceded them and we find out three things behind the walls.

- The Lord hath given you the land.
- Your terror is fallen upon us.
- All the inhabitants of the land faint because of you.

¹²For 40 years the Canaanites had been in fear of the Israelites. This must have been a revelation to these men of the terror that had laid hold of the whole population of Canaan, leaders, and people alike. They knew that they could not stand against Israel's God.

2:10-11 They also heard **how** the Lord dried up the Red Sea, and **what** He did to the two kings of the Amorites. They were fearful of falling when hearing all of this. There was not even any courage to fight because they knew that the God of the Israelites was God in heaven above and in the earth beneath.

2:12-14 Rahab risked her life for their safety, because she believed in their God. She pleads for her entire family, all that they have, as well as herself. This is similar to Christianity. Each Christian's desire is that his family will be saved. She is asking for something that will identify her and save her family, when the siege occurs. The condition upon which their lives were spared became the eventual salvation for Rahab's family. The spies said, "Our lives for yours." This was conditional. They had agreed to Rahab's terms, if she remains silent about their plans.

2:15 Then she let them down by a cord through the window: for her house was upon the town

¹² http://www.backtothebible.org/index.php/component?option=com_devotion/qid,4/task/show/resource_no,306/Itemid,75/
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

wall, and she dwelt upon the wall: This cord was a scarlet cord or rope (v18). It had to be strong enough to let down two men. The men were permitted to escape by being lowered from her window on to the ground outside the wall. There was a similar happening, when Paul was let down by a basket outside the wall. ¹³It is significant that it was a scarlet cord, or rope, that Rahab was to display in her window. This was symbolic of the blood of Christ, which, according to 1 John 1:7, cleanses us from all sin. The protection that came to Rahab's household reminds us also of the incident of the Passover in Egypt. God instructed His people to sprinkle blood on the doorposts of their houses. The scarlet cord in Rahab's window protected her household just as the blood on the doorposts protected the Israelites in Egypt. The New Testament makes special mention of Rahab with regard to this. James wrote: "*Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?*" (2:25). That part of the house in which she particularly dwelt was built on or a part of the wall. Rahab had a faith that worked. She aided the spies in their escape from Jericho and hung a scarlet cord from her window. This was faith in action.

2:16 And she said unto them, get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way: The spies took the advice of Rahab by quickly fleeing to the mountain. Not only had Rahab helped them out of the city, but she tells them of a good hiding place in the mountains where they will be safe. Near Jericho the mountains were full of caves, and they would be safe hiding in one of them. Since it was in the opposite direction, the armies of the king of Jericho, would not naturally be looking for the spies on that side of the city of Jericho. The mountain was near the city in which they were to hide, for three days and then be able to go back to their camp when the pursuers were no longer looking for them.

2:17-21 The men warned her that, unless she did what they told her, they would be free from the oath she had made them. So the men have agreed to see that she and her family are spared, but they have to set some reasonable conditions. Those, whose lives Rahab had begged for, will have to be in her home to be safe. Their sign of salvation would be the scarlet thread (cord; rope) in the window. Doesn't this remind you of the night the death angel came to Egypt? She must not only put the red thread of rope on her house, but she must not tell of their mission. Rahab agreed according to their terms as to what they told her to do.

2:22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not: Rahab had directed the men to the mountain and probably supplied them with food for three days until they were no longer pursued. The king's men had to have searched every hedge, field, and village as they went. However, after not finding them, they had to return to the king with the news.

2:23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: After waiting a period of time, concealing themselves in the mountain for three days, the two spies came down from the mountain and crossed the river Jordan back to their commander-in-chief, Joshua. They ¹⁴told him all things that befell them:

- what house they went into when they came to Jericho,

¹³ http://www.backtothebible.org/index.php/component/option,com_devotion/qid,4/task,show/resource_no,307/Itemid,75/

¹⁴ <http://bible.cc/joshua/2-23.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

- what reception they were met with,
- the report of them to the king of Jericho,
- how messengers were sent by the king of Jericho to demand they be released to him,
- and by what means they were preserved and made their escape.
- and they told Joshua of their promise to Rahab, as well.

2:24 And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us: And they told Joshua of the fear that had come upon the inhabitants of the land and how that the Lord had delivered them into their hands. What the Israelites had done to Egypt at the hand of God and drying up the Red Sea, was so spectacular that these people of Jericho still remembered forty years later and were still afraid. Also what they did to the two kings of the Amorites on the other side of the Jordan. The report the spies brought was encouraging. How different was this report from what was brought by the spies on a former occasion! There were no negative reports this time. The two spies found they truly could take this land of promise. The best news of all is the fact that the land they are about to enter, is fearful of the God of the Israelites; the enemy will, probably, give up easily, since they know that Israel's God fights for Israel. God's provision was with them to take the Promised Land 40 years ago however, they didn't believe it; now they are really assured that He will be with them and they are the fearless one now instead of the fearful.

SUMMARY:

That which seems to be accidental, is often overruled by the Divine providence to serve great ends. It was by faith that Rahab received those with peace, against whom her king and country had feared and about to go to war. After the servants of the king had come by looking for them, Rahab sent them quickly out by giving them the story that she didn't know where they had come from nor where they had gone. However, Rahab took the spies into her house and hid them from the king's men. The spies had been hidden on top of her roof under some flax stocks which had been laid out to dry. Rahab later let them out by a window with a scarlet cord to the outside of the walls after the city gate had been closed and secured. They were to secure all of her family when they were to take the city. War can be going on all around us, but, we are protected and covered by the blood of Jesus. This is a clear parallel to the Passover in Egypt. Death came to everyone except those houses marked by the blood. Death came to every person of Jericho but the one marked by the crimson cord. That's what happened with Rahab, all her household saved. The spies said, "*Our lives for yours.*" They would be saved if she didn't reveal their plans.

It appears, this window was in the wall of the city. Rahab let them down by a scarlet cord to the ground outside the wall; gives them instructions to hide in the mountain; and now they are to remain hidden for three days. They were able to hide safely, until the searchers from the king stopped looking. The report the spies brought was encouraging. "*All the people of the country faint because of Israel.*"

APPLICATION:

People, who are thinking about becoming a Christian, should not wait, until the trumpet blows in the sky. Trust Jesus Now!

JOSHUA 6:1-4, 12-20NEXT 7:1-26**HISTORY:**

¹⁵Just as at the Red Sea, God parts the waters of the Jordan River for the Israelites, so that they cross over on dry ground into the land of promise. This crossing marks the end of the wilderness period for Israel.

The Red Sea marked the beginning of Israel's journey in the wilderness of Sinai. The Jordan River marks the last boundary between the wilderness--where the Israelites have been wandering for forty years--and the land God has promised to Israel. As such, the crossing of the river is a momentous occasion, the beginning of the fulfillment of God's promises to Israel.

To mark the occasion, God instructs Joshua to build a memorial out of twelve stones taken from the riverbed and set up at Gilgal, where the Israelites camp after crossing the Jordan. **Joshua 4:9** states that Joshua set up a pile of twelve stones in the middle of the river, as well, to mark the place where the priests who carried the Ark of the Covenant stood. The Ark of the Covenant led the people across the Jordan. In time to come, the stones are to serve as a teaching tool for the Israelites; that is, when children ask about the stones, their parents are to tell them the story of the river crossing (4:5-7; 20-24).

The end of the wilderness wanderings is marked by two other significant events in **Joshua 5**. The male Israelites are circumcised at Gilgal, in obedience to God's commands. The text states that this generation of Israelites, all born in the wilderness, was never circumcised. Then the community celebrates Passover, the commemoration of their liberation from slavery in Egypt. They eat the produce of the land of Canaan for the first time, and immediately the supply of manna--the food that sustained them in the wilderness for forty years--ceases. The time in the wilderness has ended, and their new life as a people of God in the land of promise has begun.

The conquest of the Promised Land begins with the battle of Jericho. Everything up to now has been preparation. Now real war begins. The first five verses focuses on God's direction to Joshua before the battle. The Lord gives His plan of attack.

6:1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. The text implies that the city was prepared for a siege; it was shut up completely. Jericho was roughly six miles from the Jordan. It was one of the oldest cities in the world; a heavily fortified city; walls up to 25 feet high and 20 feet thick. Jericho was a symbol of military power and strength. The Canaanites saw Israel's God as a nature god because He parted the Jordan and as a war god because He defeated Sihon and Og (the two Amorite kings). But the Canaanites did not consider Him a fortress god—one who could prevail against a walled city. However, the people were afraid of the children of Israel. Gilgal was Joshua's headquarters and was probably about halfway to Jericho. Jericho was shut up to keep the Israelites out. None went out and none came in.

6:2 And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king

¹⁵ <http://www.enterthebible.org/oldtestament.aspx?rid=26>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

thereof, and the mighty men of valour: Joshua had not even fought the battle of Jericho yet, but the Lord appeared to him to say, "*I have given into thine hand Jericho; the king; and the mighty men of valour.*" God was telling Joshua that the enemy was already defeated. Now if that don't build your confidence up, I don't know what will! This is not the first time God has announced certainty before the fact. When Abraham was ninety years old and his wife Sarah had as yet borne him no sons, God said to him, "*for a father of many nations have I made thee*" (Gen.17:5). God is above time, and that which is yet future for us is present for Him. That's why God does not say "*I will do it*", but "*I have done it*!" What was for Joshua yet to happen in the capturing of Jericho, was for God already an accomplished fact. Doesn't that just grab you?

6:3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days: 6:4 And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets: God speaks the instructions to Joshua:

1. The men of war shall walk around the city, once for six days.
2. The Levitical priests are always to carry the Ark. It didn't say how many, probably four (two in front; two on the end; only the Levite priests were allowed to carry the Ark of the Covenant) [1 Chronicles 15:2].
3. Seven priests shall go before the Ark each carrying a ram's horn trumpet (7).
4. On the seventh day encircle (walk around) the city seven times (makes for a total of 13 times in seven days).
5. The priests will blow their trumpets.

This march was more than a military one, it was a religious march. There will be no trenches dug, no batteries erected, nor battering rams drawn up, nor any military preparations made. These are the bent or crooked trumpets with which the jubilee was proclaimed. Why did God give Joshua all these complicated instructions for the battle?

Several answers are possible:

1. God was making it undeniably clear that the battle would depend upon Him, and not upon Israel's weapons and expertise. This is why the priests who carry the Ark—God's presence, into battle as a spiritual weapon instead of a natural weapon.
2. God's method of taking the city accentuated the terror already felt in Jericho (2:9).
3. This strange military maneuver was a test of the Israelites' faith and their willingness to follow God completely.

You know how we question things that don't make sense, well Joshua and all the people followed all that God told Joshua to do.

6:12 And Joshua rose early in the morning, and the priests took up the ark of the Lord: Joshua had already called the people together and marched out of Gilgal, after getting instructions from God. Now he is ready for the battle plan God had given him. Now in this verse, this is the second day because they have already gone around the city once in verse 11 and went back into their camp. He rises up early again in the morning and everyone is in their places to do the same thing again carrying the Ark of the Lord.

PITWM VERSE BY VERSE

6:13 And seven priests bearing seven trumpets of ram's horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the Lord, the priests going on, and blowing with the trumpets: These all of had a symbolic representation:

- "*Seven*" is the number for perfection; completeness.
- "*Priest*" is a type of Christ; Intercessor.
- "*Trumpet*" is a symbol of gathering; judgment.
- "*Horn*" is a symbol of power.
- The "*Ark*" represented the Lord's presence.

Can you see the representation here? And can you imagine the difficulty of this? Several hundred thousand people marching around the city without a word, no chants, not even a whisper! (V10); just the sound of the trumpets. ¹⁶The trumpets the priests blew (v. 4, 9) were not the long silver trumpets but rams horns (*shophars*). The blowing of trumpets in Israel reminded the people of God's activity for them. The priests used them to call the people to follow God who was going before them in the wilderness. Both functions were applicable on this occasion. The trumpet blasts signaled judgment to the Canaanites but victory to the Israelites (1 Cor. 15:51-52; 1 Thess. 4:13-17). The line of march was as follows: soldiers, priests, the ark, and more soldiers. The armed men were those of Reuben, Gad, and the half tribe of Manasseh who were to help their brethren conquer Canaan and then they were allowed to go back east of the Jordan when the Israelites had conquered Canaan; the rearward came after the ark which were the tribe of Dan because it marched last and gathered up whatever was left of others. Num.2:31.

6:14 And the second day they compassed the city once, and returned into the camp: so they did six days: This concludes from verse 12. To the Canaanites this was a strange way of fighting—marching around in silence except for the blowing of trumpets. There was no effort to scale the wall, no weapons were used, no engines of siege were brought up, and no other ordinary means of warfare were used in any degree. The Israelites did all of this and went back to their camp. God could have caused the walls of Jericho to fall upon the first go round, but they must go round them thirteen times before they fall, that they might be kept waiting patiently for the Lord.

6:15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times: Well only on this day did they compass the city seven times. The sight of armed men and priests blowing the trumpet thus marching day after day, and this time, 7 times in one day on this 7th day, must have been a hilarious spectacle to the inhabitants of Jericho. However, 7 meant completeness. They were about to see a mighty action take place! This waiting had to be hard on both sides of the wall. The fear was mounting inside Jericho. And the marching on the outside of the wall was teaching the Israelites to be obedient to the commands of God.

6:16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city: Both those that were armed, and those that were not; they were to make one grand and general shout at once. At the command of Joshua,

¹⁶ <http://net.bible.org/#!bible/Joshua+6:12>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

this entire mass of people shouted in victory. The trumpets of the priests were blowing. This had to be an enormous sound all at once. The loud shout in unison expressed an expectation of God's action to fulfill His guaranteed promise.

- *"I have given into thine hand Jericho, and the king thereof, and the mighty men of valour" V2.*
- *"The wall of the city shall fall down flat and the people shall ascend up..." V5.*
- *"For the Lord hath given you the city" V16.*

Shout, for the LORD has given you the city! Hallelujah!

6:17 And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent: *"Accursed"* (Heb chērem) means to *"ban"* or *"devote."* It may also mean to *"seclude"*, as from society; meaning it is used of the utter destruction of the enemies of God. ¹⁷The entire city full of people will be destroyed, except for faithful Rahab and those of her household. Over and over, we have seen the faithful saved in the middle of the tumult. Rahab is no different. She believed in God, and it was counted unto her as righteousness. Just as Noah's family was saved by Noah's act of faith, Rahab's family was saved by her act of faith. The fact that Rahab hid the spies is truly observed by Joshua as a reason for sparing her and those that were with her, when all the rest would be destroyed.

6:18 And ye, in any wise keep yourselves from the accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it: ¹⁸The Israelites were to be a holy people separated from the idols of the world. They were not to desire anything of this city, because some of the sinfulness of the city would be on those things. These people had worshipped false gods and practiced all sorts of evil. The things of this city would need to be destroyed, to cleanse the city. Anyone who broke the Law of accursed things would not only be punished, he would bring a curse upon Israel. So therefore, it's saying, you will find yourselves inclined to reach towards it, but check yourselves.

6:19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord; they shall come into the treasury of the Lord: Every good thing and valuable thing that is not accursed belongs to God; it must come to the treasury of the house of God. God's wants all of what belongs to Him. God doesn't need anything but it is always to benefit His children. And remember that whatever is in the House of God is for the glory of God.

- *"Silver"* is a symbol of strength.
- *"Gold"* is a symbol of kingship.
- *"Brass"* is a symbol of judgment against sin of disobedience.
- *"Iron"* is a symbol of strength.

These were the only objects they were to spare. Each of these metals, and whatsoever were made of them were set apart for the Lord and dedicated to sacred use.

6:20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the

¹⁷ <http://www.lovetheLord.com/books/joshua/06.html>
¹⁸ <http://www.lovetheLord.com/books/joshua/06.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city: It was at this time the signal was given to the people and they responded with a great shout! They shouted when the priest received blew with a long blast of the ram's horn. Can you imagine being at a football stadium and everyone shouting and the horns sounding? I believe the sound was even greater! - Because I can see and imagine the heavenly chorus sounding with them with exuberance. This was the signal after the final march! As they shouted, the walls fell flat. They entered it without any difficulty. Israel was at war with the Canaanites, but behind these human soldiers God was waging war against sin.

SUMMARY:

Our subject says, The Thrill of Victory! Up to this point everything had been more or less preliminary and preparatory. Now the real task before them must be faced and tackled. God began by saying that He had given into Joshua hand, Jericho, with its king, and its powerful defenders. ¹⁹Jericho was not an exceptionally large city; but it was an important, formidable fortress city. If Israel could defeat Jericho, they could defeat anything else that would face them in Canaan. Again we see the wisdom of God as opposed to human wisdom, in that Israel faces their most difficult opponent first. The method of warfare was one that made absolutely no sense according to military intelligence. It required total dependence on God. Seven priests were to carry seven trumpets made from rams' horns before the Ark. As they had marched one time each day for six days, on the seventh day, they were to march seven times, and the priests were to blow the trumpets. On that day, the priests were to blow with a long blast of the trumpet and all the people were to shout as Joshua gave the signal: "*Shout, for the LORD has given you the city!*" Then God promised the wall would fall down flat, and all the people could march directly into the city and overtake it.

The seven priests, a type of Christ; each bearing trumpets, signaling judgment; of ram's horns, a symbol of power preceded by the Israelite men of war were commanded to march around Jericho, not saying a word, once each day for six days, blowing the horns. As we look at this course of action, it seemed a foolish way to capture a city; but this is what God said do and this battle was more than what anyone could see or imagine.

Joshua had to command the people of Israel to stay away from the accursed things. By this he means the idols and things associated with the demonic and depraved worship of the people of Canaan. He told the people not to keep any of the spoils of the city for themselves. Everything was doomed either to be destroyed or else to be given to the service of God (all the silver and gold, and vessels of bronze and iron, are consecrated to the Lord— set apart to the treasury of the Lord). It wasn't the shout of an attacking army; it wasn't a shout of fear, but it was a shout raised in praise to their God who had promised them the victory. God is truly victorious! That which the people of Jericho trusted to be their defense proved their destruction because when the people shouted, the walls could not stand. Walls are meant to fall in our lives so God can come in, and that's what Israel did, ran into the city because the walls were utterly destroyed and it was time to come in. That's victory!

APPLICATION:

Take a lesson from Israel and know whatever wall you want to go through it's not bigger than God. His promise can become real!

[TOP](#)

¹⁹ <http://www.enduringword.com/commentaries/0606.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

JOSHUA 7:1-26NEXT 10:1-15**HISTORY:**

The armed men and priests had walked around the wall of Jericho seven times on the seventh day. Then at the signal of the long blast of the trumpet of the ram's horns they shouted and the walls came down. Every living thing in the city was destroyed except Rahab, the prostitute and her family. Joshua told them to go to her house and bring her out so that she and her loved ones would live. From then on, she lived with the Israelites. The Israelites burned the city and everything in it except the silver, gold, bronze, and iron vessels which were to be kept for the Lord's treasury. Joshua pronounced a curse upon anyone who would attempt to build a city or rebuild upon the foundation the city Jericho. Their person's first-born would die when he begins to build (*lay the foundation*) and his youngest son would die upon completion (*set up the gate*). To sacrifice a first-born child at the founding of a city was not uncommon for ancient pagans. Joshua's prediction came true in the time of Ahab, one of Israel's most evil kings (1Kgs.16:34). Undoubtedly, the purpose of God's mysterious method for seizing Jericho was designed to test Israel's obedience to the will of God. Also it proved to strike even greater fear in the hearts of the enemy when the walls came tumbling down. And the greater purpose showed and reaffirmed Israel's faith in Joshua's leadership. God was with Joshua as He was with Moses. And upon this, Joshua's fame was spread throughout the country.

7:1 But the children of Israel committed a trespass in the accursed thing:— This verse is a continuation from the above verse: Chapter 6:27, "*So the Lord was with Joshua; and his fame was noised throughout all the country.*" We see God was with Joshua, "*But...*" Why is there a "but?" Although they had victory against Jericho, something happened that should not have happened. The Lord was with Joshua because he was obedient in all God told him to do. However, sin came into the camp of the children of the Israelites. It fell on all the children of Israel because when one sins, it is on all. "*Trespass*" (*Heb ma'al*) originally signified to cover as a garment. Hence, the noun came to mean a deceitful act or a misappropriation of property considered to be sacred. This sin committed was against God. When taking Jericho, the Israelites were commanded to spare Rahab and her family and to abstain from the "*accursed things.*" This meant that the things taken were absolutely and irrevocably consecrated to God. There was to be destruction of everything else. This has caused a set-back in this battle of God's hand moving with them.

7:1b for Achan, the son of Carmel, the son of Zabdif, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel: The culprit has been named. The children of Israel's sin was because of one man by the name of Achan. The one guilty of taking the accursed thing was Achan but God's anger fell on all the children of Israel; it polluted all of them. This experience of Achan illustrates how the sin of an individual has consequences for the family and community. However, unfair it may seem, the wrongdoing of one does indeed affect others adversely. Individual responsibility and corporate guilt often go hand in hand.

7:2-6 Joshua sends men from Jericho to Ai to spy out or explore the country. The name "*Ai*" means "*ruins,*" The spies come back to Joshua and tell Joshua to send out two or three thousand men to go against Ai. Joshua now takes instruction from the men instead of God. And the people of Ai defeated

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PITWM VERSE BY VERSE

them. Now this battle was not like the battle of Jericho. In this battle about 36 Israelites were killed by the people of Ai. They trusted God to go against Jericho; however, they trusted themselves to go against Ai. There was no mention of seeking God in this battle; there was no mention of God speaking to Joshua until after the battle. The Israelite forces must have been in shock because their hearts melted because the hand of the Lord had apparently been removed from them. Upon hearing of the defeat of his forces, Joshua demonstrated his deep sorrow and humiliation. He tore his clothes and fell face down to the ground before the ark until evening, while he and the elders placed dust on their foreheads.

7:7-9 Joshua begins to pray by asking God, why have they come over Jordan to be handed over to the Amorites and be destroyed? Troubles can always humble us to see our need for God after the fact! Joshua reminds God that they were content on the other side of Jordan and now they are running from their enemies; the Canaanites and everyone else will hear of this. ²⁰Joshua sees all of this as a shame they have brought upon God and this would give their enemies confidence to come against Israel. When Christians, who are God's representatives on the earth, go against God and look bad, it defames God, as well as the person.

7:10 And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Now, God begins to speak to Joshua by saying get up; rise up off the ground; get up off your face. This is after the fact of not consulting God sooner. Joshua really didn't know what had taken place; what was going on, but God did! That's why it's always good to consult God; seek His counsel first and see if you have peace about it! When you don't know what to do, Ask God!

7:11 Israel hath sinned, and they have also trespassed my covenant which I commanded them: for they have even taken of the accursed thing, and also stolen, and dissembled also, and they have put it even among their own stuff: God begins to tell the real reason of not winning the battle—sin in the camp! God doesn't call out any one name but He calls out Israel as a whole being the trespassers of His covenant! They have taken of the accursed thing, and also stolen, and dissembled (put on a false appearance; hide something by pretense), and mixed it with their own belongings. As I said Joshua didn't know, but God did! The point is: truth will always find its way.

7:12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you: In these three verses (10, 11, 12), God shows why prayer was not necessary at this time; God shows His presence; God gives a pause until Israel gets the problem straight.

- **Prayer:** Joshua had to get up off his face and not cry out for these people because God refused to hear Joshua ranting about why they were brought out there to be left alone.
- **Presence:** God's presence is always around; always ready for people that will obey Him. He knew the people had trespassed against Him; had left Him and not He leaving them.
- **Problem:** God will not stand among disobedient people. He's waiting for them to get it right— to remove the accursed thing from among them. There is a problem Israel!

²⁰ <http://www.lovetheLord.com/books/joshua/07.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

Thus, when one person failed everyone failed. If Achan's sin went unpunished, unlimited looting would break out. The nation as a whole had to take responsibility for preventing this. Did not Cain cry out and say "Am I my brother's keeper?" Surely he was and seems as if God thought so all the way back in Genesis. Have you ever been in a classroom and one person did something wrong and the perpetrator was not caught so all had to endure the punishment? Or have your mother punished all the children for one person's disobedience? Or you were on a sport's team and one messed up and all had to do laps as a punishment. Has anyone seen the movie Coach Carter, then you know what I'm talking about. We're all responsible for our brethren; we're all one body. This is what God wants us to see and know. It was so bad for Israel that they turned their backs; they ran from their enemies. And because their backs were to the soldiers of Ai, 36 men were killed. They went to battle without their banner being over them. Therefore Israel being a holy nation unto God is defiled (dishonored). Sin will have you running all kinds of ways. God cannot be in the mix of their sin. He has to clean it up first.

7:13-21 It's no need of you calling out one person's name, all; everyone had to be purified; cleansed; sanctified as a whole because at this point they could not stand against their enemies. Before the Israelites crossed the Jordan, they had to go through this same purification. Such rites prepared the people to approach God and constantly reminded them of their sinfulness and His holiness. Tribe by tribe had to come forth, then by families, and then man by man was brought by lot before the Lord. Therefore, the one who had taken this accursed thing and all that he had were to be burned with fire because he had violated the Covenant of the Lord and had brought calamity upon all of Israel.

TEMPTATION: THE ANALYSIS OF A SUCCESSFUL TRAP			
Satan	Eve	Achan	David
A perfect, anointed cherub (Ezek. 28:12, 13)	The perfect creation of God (Gen. 2:18, 22, 23)	A member of the tribe of Judah (Josh. 7:1)	The king of Israel (2 Sam. 12:7)
↓	↓	↓	↓
Saw God's glory (Ezek. 28:13)	Saw the fruit (Gen. 3:6)	Saw the treasures (Josh. 7:21)	Saw a woman (2 Sam. 11:2)
↓	↓	↓	↓
Desired to be like Him (Is. 14:13, 14)	Desired to be like God (Gen. 3:6)	Coveted what God had specified as His (Josh. 7:21)	Desired the wife of another man (2 Sam. 11:2)
↓	↓	↓	↓
Took what he wanted (Is. 14:14; Ezek. 28:6)	Took the fruit (Gen. 3:6)	Took the spoils of battle (Josh. 7:1, 21)	Took her for himself (2 Sam. 11:2-5, 26, 27)
↓	↓	↓	↓
Became the enemy of God (Is. 14:15; Ezek. 28:9)	Gave it to Adam (Gen. 3:6)	Hid the valuable objects (Josh. 7:21)	Lied and created a web of deception (2 Sam. 11:6-15)
	↓	↓	↓
	Ushered sin into the world (Gen. 3:7, 11-13, 16)	Caused the defeat of a nation (Josh. 7:12)	Caused the death of Uriah (2 Sam. 11:16, 17, 21)
	↓	↓	↓
	Was expelled from the Garden of Eden (Gen. 3:23, 24)	Destroyed himself and his family (Josh. 7:11, 15, 24, 25)	Broke fellowship with God (Gen. 12: 7-12)

As Joshua brought the tribes out before the Lord, Judah was the tribe singled out by lot; then the family of Judah which singled out the Zerahites individually (man by man), which singled out the Zabdi family individually (man by man), which singled out Achan. He was commanded to confess his sin unto God; that God may receive glory. Tell it all and don't keep back anything!

The sin is revealed!
²¹Achan knows he is caught, and begins to confess his sin in detail. He

knows his only chance lies in forgiveness. *Joshua 7:21* tells it all: "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver

²¹ <http://www.lovetheLord.com/books/joshua/07.html>
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PITWM VERSE BY VERSE

under it." One of the ten commandments of God is, "*Thou shalt not covet*". To "*covet*" means to desire what you don't have. Achan has broken God's Law. He did not confess, until after he was found out. It is too late for forgiveness. The silver and gold belonged to God, so he has stolen from the Lord. The garment was unclean and should have been burned. He knew how bad this was for he had buried the things in the floor of his tent. Points to remember:

1. Achan was directly responsible for the deaths of at least thirty-six men.
2. Achan had robbed God. He had not just robbed Jericho - he had robbed God! The precious metals of Jericho were designated for God's treasury.
3. Achan never repented! Yes, he confessed, but the text never says that he showed remorse and repented of his sin.

7:22 So Joshua sent messengers, and they ran unto the tent: and behold, it was hid in his tent, and the silver under it: The messengers found the accursed thing just as Achan had said. Lk.12:2 says, "*For there is nothing covered that shall not be revealed: neither hid that shall not be known.*" As we put it into our words, 'what's done in the dark will come to light.' It carries great meaning! Well this is the case for Achan. His deeds done in the dark could not be hidden any longer. It came to cost he and his family great punishment.

7:23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord: The accursed things were taken from Achan's tent and everyone had a chance to see what had caused so much trouble for them. All of these spoils were brought and laid before God. The offering to the Lord was the easy part; the punishment of Achan and his family was more difficult.

7:24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor: Achan underestimated God and didn't take his commands seriously. It may have seemed a small thing to Achan, but the effects of his sin were felt by the entire nation, especially his family (no wife mentioned, just sons and daughters). Like Achan, our actions affect more people than just ourselves. Remember Korah (Num.16) and his family and all those that sided with him? There were those who came against Moses and Aaron, God executed swift and final judgment against Korah, Dathan, Abiram, and their entire families when the ground opened up and swallowed all of them for their rejection of Moses and Aaron. We can also look into the news of today of how one's sin affects an entire family. Here, in this lesson, everything and everyone was brought to the valley of Achor meaning trouble because of Achan's sin. The Israelites felt the consequences it brought. We can see that the family is treated as a whole. Achan was head of the family; if he prospered, the family prospered; if he suffered, so did they.

7:25 And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones: Many Israelites had already died in battle because of Achan's sin. Here, Joshua is asking Achan why he has

PITWM VERSE BY VERSE

brought this calamity upon them. He then says God will bring calamity on Achan today. Achan and his entire family were to be stoned and after stoning, then burned with fire so that no trace of Achan or his family would remain in Israel.

7:26 And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day: Stones were piled on them. This pile of stones would be a constant reminder of what sin will bring. It's still called "The valley of Achor" today (meaning trouble). As the sin was put out of the camp, Israel is restored back to God!

SUMMARY:

Immediately after the triumph at Jericho, the Israelites fought against the city of Ai, but were unsuccessful in defeating them because they had not checked with God. Instead, Israel is defeated by the inhabitants of the city of Ai. The Israelites were running from them. In disobedience, secretly Achan had taken and hidden the accursed thing he had gotten from the battle of Jericho. Therefore, God's anger was against the children of Israel for Achan's sin. God reveals Achan, of the tribe of Judah by lot, as the culprit. God went through the process of selecting by lot. Maybe this process gave Achan time to come forward, confess, and repent of his sin voluntarily, and maybe God might have shown mercy – as when King David committed adultery with Bathsheba. Furthermore, this slow selection of lot process would give all the people of Israel a chance to examine themselves before the Lord. Well, the accursed things, along with Achan and his family, his livestock, and his possessions are taken to the Valley of Achor—trouble. They are stoned to death and then their bodies are burned. It was one thing to pinpoint Achan as the troubler, but the problem had to be judged and eliminated before Israel could move on. And God ceased from being angry. Do you think god sees your sin and winks at it or do you think it's coming to haunt you? It's still lurking for coming consequences? We've got to realize that sin affects more than just us. It affects the individual, it affects the family, and it affects the whole congregation. We often say oh the agony of defeat means there is pain and suffering when the enemy has crushed and overpowered you, and the Almighty God is not with you to help you. God knows how to deal with disobedience in His timing. And he can restore us back to right standing with Him when we repent of sin.

APPLICATION:

When going into a battle, make sure God is in the battle with you; our heart has repented of sin because sin should not be taken lightly because it causes you to be defeated before you even start. Repent when you know to do so! James 1:14-15 says, "*But every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death.*"

[TOP](#)

INTRODUCTION:

Ai was a small Canaanite town about 12 000 people living there. And according to chapter 7, the Israelites were defeated by Ai because of Achan's sin. He had kept some of the valuable things (accursed things) that he found in Jericho, therefore judgment came upon the Israelites. They had defied the Lord by sinning against Him. God had told the Israelites that they had to destroy the accursed from among them. Later Achan confessed, *"It is true! I have sinned against the Lord, the God of Israel. This is what I have done"* (7:20). He commenced to explain. Achan and his entire family were to be stoned and after stoning, then burned with fire so that no trace of Achan or his family would remain in Israel (7:25). Then stones were piled upon the ashes to remind the people of what sin would bring (7:26). When going into a battle, make sure God is in the battle with you; meaning, our heart has repented of sin because sin should not be taken lightly because it causes you to be defeated before you even start. God gives Israel another chance in chapter 8 against Ai, telling Joshua every step to take, and as the people followed exactly what God told them to do, none in Ai escaped. All 12,000 in Ai fell that day (8:25).

As we come to chapter 9, kings of the surrounding areas heard what happened to Jericho and they quickly combined their armies to fight against Joshua and the Israelis. But, the Gibeonites resorted to trickery and devised a plan to become friends with Israel. The *"Gibeonites"* were a group of people, descended from the Amorites. Though the Gibeonites deceived Israel by saying that they were from a distant land, which they were not. But 3days later the Gibeonites trickery was discovered by Israel. Joshua and his advisors had seen that they had made a mistake by making a covenant with them, and did not even seek the Lord about this. You see, God had told the Israelites not to make agreements with the inhabitants of Canaan (Deuteronomy 7). At the beginning Joshua had believed the lie of the Gibeonites; that they were from a far distance place, but hey were from a short distance, like in the mountains of Canaan. Israel had vowed to protect the Gibeonites, and so they kept their word. God had commanded that vows be kept (Lev.5:4; 27:9, 10), and a vow is serious. The Gibeonites told this lie because they had feared for their lives because of Israel defeating Jericho and Ai and even former friends and now their neighbors were attacking them. So, Joshua did not allow the people of Israel to kill them because of the covenant made with them.

10:1 Now it came to pass, when Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;— Jerusalem is first mentioned in the Bible as Salem, or Shalem, in Genesis 14:18, which describes a meeting between Abraham and Melchizedek. Jerusalem became the seat of power for the land of Israel during the time of King David and later known as *"the city of David."* However, Adoni-zedek, the king of Jerusalem is mentioned here.

²²*"Adonizedek"* comes from two Hebrew words **Adonai** which means *"sovereign"* and is translated *"Lord"*, and **Zedek** which means *"righteousness."* How is it that the Lord of righteousness who is king of Jerusalem can come against God's people the Israelites to destroy them?

Well, the king of Jerusalem had heard how Joshua had taken Ai and utterly destroyed them as he had also

²² <http://livingwordin3d.com/discovery/2018/01/24/adonizedek-the-mysterious-king-of-jerusalem/>
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PITWM VERSE BY VERSE

done to Jericho and her king. Well, word gets around, even the part about the trickery of the Gibeonites making peace with Israel and living among them.

10:2 That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. The king and his people were very afraid, because Gibeon was a great and an important city. It was like a king's city; a royal city, and bigger than Ai. All its men were mighty and fought well. So, them establishing a league together, something had to be done.

10:3 Wherefore Adonizedec king of Jerusalem, sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,— King Adonizedec of Jerusalem sent for some allies to be with him. Sending for other kings whose positions were threatened by Gibeon's association would put him in a better position. So he called for the kings of the nations of:

- Hoham king of Hebron, • Piram king of Jarmuth, • Japhia king of Lachish, and • Debir king of Eglon

10:4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel. The king wanted all of them to come and help him smite (kill) Gibeon because they had made peace with Joshua and with the children of Israel. The king of Jerusalem makes a desperate plea and cry—*"Come help me destroy Gibeon."*

10:5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. So these five kings of the Amorites—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered together and combined their armies for a united attack and went up with all their armies, and camped by Gibeon and fought against it. The threat has been made against Gibeon.

10:6 And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. There was a cry that went out to Joshua. The men of Gibeon hurriedly sent for Joshua to the camp at Gilgal—*"Come up quickly and save us—help us for all the kings of the Amorites that dwell in the mountains are gathered together against us."* The response from Gibeon was made to Joshua.

10:7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. Joshua didn't ask any questions. It says he ascended! And Joshua and all the people of war with him, including the mighty men of valour came up from Gilgal. This alliance of enemy kings from the south actually helped Joshua and his army because the enemies were united and making an attack on Gibeon. Joshua didn't have to spend the time and resources required to wage separate wars against each fortified city represented in the league.

10:8 And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.²³When the Gibeonites first came to Joshua he did not

ask God about them (Joshua 9:14). Now that the Gibeonites had asked Joshua for help, God spoke to Joshua and said *"I have delivered them into thine hand; there shall not a man of them stand before thee."* Whenever God says *"fear not"*, that meant that Joshua didn't have anything to worry about. That's

²³ <https://www.easyenglish.bible/bible-commentary/joshua-lbw.htm>
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PITWM VERSE BY VERSE

assurance! He placed the battle in their hands, fights the battle, and gave them the victory in spite of them not coming to Him first, He still honored their covenant with Gibeon because Joshua honored his covenant!

10:9 Joshua therefore came unto them suddenly, and went up from Gilgal all night. Joshua and all of his army came suddenly and surprised the kings and their armies for they had marched or rode all night from Gilgal to Gibeon. The Lord had said that not a man will be able to stand up to him! I know the five kings thought they were prepared to fight, but going up against God's man, you will be surprised!

10:10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah. The Lord confused the kings and their armies before Israel, and threw them into a panic, slaughtering great numbers at Gibeon, and chasing all the others all the way up to Bethhoron, to Azekah, and to Makkedah, killing them along the way. God did three things to help Joshua:

1. He confused the enemies.

10:11 And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. As they ran down to Bethhoron, the Lord attacked them with large (hail) stones to fall on them from the sky continuing all the way to Azekah. The Lord killed more men with the (hail) stones than the Israelites killed in the fight with the sword.

2. He sent hail stones to kill the enemy

10:12 Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, **Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.** *"Joshua spoke to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon stand, in the valley of Ajalon"* Joshua has said "stand still" on another great occasion as they embarked to cross the Jordan River. He told the people that the Lord will do a great miracle. Joshua 3:8 *"And thou shalt command the priests that bear the Ark of the Covenant, saying, When ye are come to the brink of the water of Jordan, ye shall "stand still" in Jordan."* If God did it for Joshua then, God was able to do it again.

10:13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. **Is not this written in the book of Jasher?**— So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

3. The sun and moon stood were still, until the Israelites had defeated the enemy. Joshua asked God to do this.

How did the sun stand still and the moon stayed? The Scripture says that his prayer or request was answered and the sun and moon did indeed stand still. A quote of Pink, pg.282 says *"The host of heaven, as well as the inhabitants of the earth are entirely at His disposal. The whole source of nature moves or stands still at the mere Will of its Maker."* The day was prolonged long enough by a miracle of God to turn the battle for His people! The Word speaks it in the book of Jasher. Because God guided the writer to select this material, His message comes with divine authority.

10:14 And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man:

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PITWM VERSE BY VERSE

for the Lord fought for Israel. This was such an unusual day in history, no other day like it or after it. It shows God using Joshua, and how God heard and heeded to this one man's voice. He's letting us know how the Lord fought for Israel. God will always listen to our prayers. We should pray to God often. Like Joshua, we too should have faith in God.

10:15 And Joshua returned, and all Israel with him, unto the camp to Gilgal. Joshua returns with all Israel with him to the camp of Gilgal. From the threat, to the response came total victory from God!

SUMMARY:

The king of Jerusalem had heard how Joshua had taken Ai and utterly destroyed them as he had also done to Jericho and her king. Well, word gets around, even the part about the trickery of the Gibeonites making peace with Israel and living among them. King Adonizedec and his people were very afraid, because Gibeon was a great and an important city and all its men were mighty and fought well. King Adonizedec of Jerusalem sent for some allies to be with him. The king wanted all of them to come and help him smite (kill) Gibeon because they had made peace with Joshua and with the children of Israel. The king of Jerusalem makes a desperate plea and cry—"Come help me destroy Gibeon." So these five kings of the Amorites— the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered together and combined their armies for a united attack and went up and camped before Gibeon and fought against it (10:1-5).

There was a cry that went out to Joshua. The men of Gibeon hurriedly sent for Joshua to the camp at Gilgal—"Come up quickly and save us—help us for all the kings of the Amorites that dwell in the mountains are gathered together against us." Joshua didn't ask any questions. It says he ascended! And Joshua and all the people of war with him, including the mighty men of valour came up from Gilgal. Now that the Gibeonites had asked Joshua for help, God spoke to Joshua and said *"I have delivered them into thine hand; there shall not a man of them stand before thee."* He placed the battle in their hands, fights the battle, and gave them the victory. Joshua and all of his army came suddenly and surprised the kings and their armies for they had marched or rode from Gilgal to Gibeon. The Lord had said not a man will be able to stand up to him! The Lord confused the kings and their armies before Israel and threw them into a panic, slaughtering great numbers at Gibeon, and chasing all the others all the way up to Bethhoron, to Azekah, and to Makkedah, killing them along the way. As they ran down to Bethhoron, the Lord attacked them with large hail stones to fall on them from the sky continuing all the way to Azekah. The Lord killed more men with the hail stones than the Israelites killed in the fight with the sword (10:6-11).

"Joshua spoke to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon" The sun stood still and the moon stayed until the Israelites had defeated the enemy. The sun *"standing still and the moon stayed"* because Joshua requested; asked in prayer making this such an unusual day in history, no other day like it or after it. It shows God using Joshua, and of how God heard and heeded to this one man's voice, letting us know how the Lord fought for Israel. Joshua then returns with all Israel with him to the camp of Gilgal (10:12-15).

JOSHUA 11:16-23

[Home](#)

Chapter Eleven covers the victories won over the kings in the North. The leaders of the northern Canaanite cities also decided to unite to withstand the threat of Israel's expansion. This section will include many of Joshua's conquests.

11:16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same:

This is a general view of the conquest. The division into five parts of the country:

1. the hills
2. the land of Goshen, that is, a pastoral land near Gibeon (Josh.10:41)
3. the valley
4. the plains and
5. the mountains of Israel.

Both mountains and valleys were captured by Israel.

11:17 Even from the mount Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them: These places were between Halak mountain (which was near Seir) and Baal Gad. "*Baal Gad*" was in the valley of Lebanon, below Hermon Mountain. He took all their kings and killed them all.

11:18 Joshua made war a long time with all those kings: The conquest took approximately 7 years.

1. ²⁴By protracting the war the Canaanites had time to repent, having sufficient opportunity to discern the hand of Jehovah.
2. Agriculture was carried on, and thus provision was made even for the support of the conquerors, for had the land been subdued and wasted at once, tillage must have stopped, and famine would have ensued.
3. Wild beasts would have multiplied upon them, and the land would have been desolated by their means.
4. Had these conquests been more rapid the people of Israel would have been less affected, and less instructed by miracles that had passed in such quick succession before their eyes; and, as in this case they would have obtained the dominion with comparatively little exertion, they might have felt themselves less interested in the preservation of an inheritance, to obtain which they had been but at little trouble and little expense.

What we labor under, the Divine blessing to acquire we are careful to retain; but what comes lightly generally goes lightly.

11:19 There was not a city that made peace with the children of Israel save the Hivites the inhabitants of Gibeon: all other they took in battle: Only the Hivites who lived in Gibeon submitted without a fight. So, Joshua took all the other cities in battle.

²⁴ <http://clarke.biblecommenter.com/joshua/11.htm>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

11:20 For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses. The hearts of the enemies were hardened by the Lord, that they should utterly destroy Israel in battle. There would be no favor but they would be mercilessly killed as the Lord commanded.

11:21 And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities: The Anakims descended from Anak (long-necked), and were related to the giants who made Israel's spies feel small as grasshoppers by comparison. The children of Anak were subdued from the mountains and cut off from Hebron, from Debir, and from Anak, a town about ten miles southwest of Hebron. The Anakims were the enemies who dwelt in the southern area which Joshua had defeated, however, all were not, so now, Joshua goes in and destroys those left in any of Israel's territory. Their territory was later given to Caleb as a reward for his loyalty (14:6-15).

11:22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained: Here, the foes of 40 years ago fall. There was a remnant of these giant people who lasted even until the time of David, because Goliath was a giant, over 9 feet tall. There were just a handful of giants left. They were no match for an army that was blessed and directed by God. The Anakim remained only in these coastal cities occupied by the Philistines (in Gaza, in Gath, and in Ashdod). Gaza was a stronghold of the Philistines. Gath and Ashdod were too. Why the Lord allowed this? We aren't told, however, God allows you to see that if your enemy is not destroyed completely, he will rear his ugly head up again for you to deal with. We do know that everything the Lord allows is for a purpose and reason.

11:23 So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war: ²⁵They took the entire Promised Land as God had commanded them to do. Joshua divided it up among the tribes as God had told him to do. This does not mean that he had killed every single person in opposition to Israel. It just means they were in total control of the Land of Promise. They cast lots to determine who got what piece of land. We remember the Levites got cities instead of land. All the other tribes got their allotted land. There was no more war, because the few people left, greatly feared Israel's God. And so there was much success for Joshua and the people of Israel.

The secret of Joshua's remarkable success from the human viewpoint was his consistent obedience to the Lord. And Joshua left nothing undone of all that the Lord commanded of him.

SUMMARY:

²⁵ <http://www.lovetheLord.com/books/joshua/12.html>
<http://www.pitwm.net/pitwm-versebyverse.html>

PITWM VERSE BY VERSE

When the days of mourning for Moses had passed (Deut. 34:8-12) there was a call to service for Joshua, and he assumed active command of the Israelites. "*Joshua*" means "*Jehovah is salvation*." Joshua is the son of Nun, the son of Elishama, prince of the tribe of Ephraim. The Greek form of "*Joshua*" is "*Jesus*." Until the time of Moses' death, God spoke to Moses; now, He speaks to Joshua in the same manner. The first directive God spoke to Joshua about was to cross the Jordan into their Promised Land. God had shown Moses the land of promise. It was everything west of the Jordan, all the way to the Mediterranean Sea. He assured him that He would be with him in battle. He commanded him to be strong and courageous and adhere to the Law of Moses, and assured him that as He had been with Moses He would be with him.²⁶ We know how courageous he was, because he wanted to go into the Promised Land the first time they spied it out. He was confident they could take it, even if there were giants in the land. Joshua's confidence was not in his own ability, but in God's ability. And God is just reassuring Joshua that he would win the battle, and indeed, divide the land. These are God's people, and He will protect them.

Joshua took all that land in obedience to the commands of God. Conquest after conquest led to Victory followed by many victories. Joshua took the entire land, hills, valleys, plains, and mountains. He waged war against all those kings for a long time. There was not a city that made peace with the children of Israel, except the Hivites the inhabitants of Gibeon. The cities all had to be taken by force, except the Hivites, who tricked Joshua into accepting them as servants of Israel. Gibeon was the main city that was saved.⁴

Joshua took the whole region. He did everything that God had told Moses and all that that was relayed to him. According to their tribal divisions Joshua portioned out the entire land as an inheritance to Israel. God had empowered him with success and Israel had rest from the war. This was truly a job well done; a job that depended on trust and obedience.

APPLICATION:

We know that the promise given to Moses was purposely fulfilled through Joshua. As we trust God to keep His promises, think about Joshua having such great success because of his obedience. Life is a battle which we must enter and win. God surely keeps His promises no matter how long it takes, even through another generation!

[TOP](#)

²⁶ <http://www.lovetheLord.com/books/joshua/01.html>
<http://www.pitwm.net/pitwm-versebyverse.html>