

STUDIES IN THE BOOK OF JOSHUA

PART II

STUDY NUMBER NINE - Joshua 9:1-27

9 Now when all the kings west of the Jordan heard about these things—those in the hill country, in the western foothills, and along the entire coast of the Great Sea^c as far as Lebanon (the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites)—²they came together to make war against Joshua and Israel.

³However, when the people of Gibeon heard what Joshua had done to Jericho and Ai, ⁴they resorted to a ruse: They went as a delegation whose donkeys were loaded^d with worn-out sacks and old wineskins, cracked and mended. ⁵The men put worn and patched sandals on their feet and wore old clothes. All the bread of their food supply was dry and moldy. ⁶Then they went to Joshua in the camp at Gilgal and said to him and the men of Israel, "We have come from a distant country; make a treaty with us."

⁷The men of Israel said to the Hivites, "But perhaps you live near us. How then can we make a treaty with you?"

⁸"We are your servants," they said to Joshua.

But Joshua asked, "Who are you and where do you come from?"

⁹They answered: "Your servants have come from a very distant country because of the fame of the LORD your God. For we have heard reports of him: all that he did in Egypt, ¹⁰and all that he did to the two kings of the Amorites east of the Jordan—Sihon king of Heshbon, and Og king of Bashan, who reigned in Ash-taroth. ¹¹And our elders and all those living in our country said to us, "Take provisions for your journey; go and meet them and say to them, "We are your servants; make a treaty with us." ¹²This bread of ours was warm when we packed it at home on the day we left to come to you. But now see how dry and moldy it is. ¹³And these wineskins that we filled were new, but see how cracked they are. And our clothes and sandals are worn out by the very long journey."

¹⁴The men of Israel sampled their

provisions but did not inquire of the LORD. ¹⁵Then Joshua made a treaty of peace with them to let them live, and the leaders of the assembly ratified it by oath.

¹⁶Three days after they made the treaty with the Gibeonites, the Israelites heard that they were neighbors, living near them. ¹⁷So the Israelites set out and on the third day came to their cities: Gibeon, Kephirah, Beeroth and Kiriath Jearim. ¹⁸But the Israelites did not attack them, because the leaders of the assembly had sworn an oath to them by the LORD, the God of Israel.

The whole assembly grumbled against the leaders, ¹⁹but all the leaders answered, "We have given them our oath by the LORD, the God of Israel, and we cannot touch them now. ²⁰This is what we will do to them: We will let them live, so that wrath will not fall on us for breaking the oath we swore to them." ²¹They continued, "Let them live, but let them be woodcutters and water carriers for the entire community." So the leaders' promise to them was kept.

²²Then Joshua summoned the Gibeonites and said, "Why did you deceive us by saying, 'We live a long way from you,' while actually you live near us? ²³You are now under a curse: You will never cease to serve as woodcutters and water carriers for the house of my God."

²⁴They answered Joshua, "Your servants were clearly told how the LORD your God had commanded his servant Moses to give you the whole land and to wipe out all its inhabitants from before you. So we feared for our lives because of you, and that is why we did this. ²⁵We are now in your hands. Do to us whatever seems good and right to you."

²⁶So Joshua saved them from the Israelites, and they did not kill them. ²⁷That day he made the Gibeonites woodcutters and water carriers for the community and for the altar of the LORD at the place the LORD would choose. And that is what they are to this day.

INTRODUCTION:

The outline of the Book of Joshua that we have been following is:

- I. THE INVASION OF THE LAND - chaps. 1-5
- II. THE SUBJECTION OF THE LAND - chaps. 6-12
- III. THE DIVISION OF THE LAND - chaps. 13-22
- IV. THE CONCLUSION - chaps. 23 & 24

The KEY VERSE to the whole book is chap. 1:3

"I will give you every place where you set your foot, as I promised Moses."

In Joshua, Part I, we studied the first 8 chapters, and now in Joshua, Part II, we are going to be studying chaps. 9-16.

We have witnessed in the first series of studies the change of leadership from Moses to Joshua.

We have witnessed the invasion of the land.

1. In Joshua chap. 1 we saw the COMMISSIONING OF JOSHUA.
2. Joshua chap. 2 the SPYING OF JERICHO by the spies who met Rahab in the city.
3. Joshua chap. 3 the CROSSING OF THE JORDAN.
4. In Joshua chap. 4 the MEMORIALS that were set up: 12 stones in the river and 12 stones at Gilgal, having reference to the death, burial, and resurrection of Jesus Christ.
5. Joshua chap. 5 the CONSECRATION OF THE PEOPLE in anticipation of the conflict.

This ended the first part of the study "The Invasion of the Land."

And beginning with chap. 6 we started on "The Subjection of the Land."

6. In Joshua chap. 6 we studied the CONQUEST OF JERICHO.
7. In Joshua chap. 7 the DEFEAT AT AI.
8. In Joshua chap. 8 the VICTORY AT AI.

This now brings us to Joshua chap. 9. I have titled this chapter "GIBEON."

Whereas we were concerned about Jericho in chap. 6, and Ai in chaps. 7 & 8, we are now concerned about Gibeon in chap. 9.

Whereas we saw:

JERICHO as a type of the WORLD,

AI as a type of the FLESH,

So we find GIBEON as a type of the DEVIL.

These three enemies stand in the way of progress for the believer in growing and developing into Christlikeness:

External The world presses us to conform to it.

Internal The flesh (our old nature) presses us to satisfy it.

Infernal And the evil one strives to keep us out of the Word of God and off of our knees, living for the moment rather than in view of eternity.

It is the strategy of General Joshua to drive a wedge through the middle of the land, and then be involved in a southern military campaign, and then finally a northern campaign.

Having crossed the Jordan, the first challenge was at Jericho, and then it was 18-20 miles to the west to Ai. Really, the next campaign would be against Gibeon and the surrounding cities.

See Maps here!

This eighteen-year-old kid was celebrating one night, because the next morning was going to be his first time through there. He was going to do it up big, get drunk and get himself a prostitute and spend the night doing whatever it is they do.

She was a sweet little thing. She brought a satchel charge into his APC with her. They did their thing. She went home, and shortly thereafter the charge blew up. Of course, being in a confined area, he not only got the shrapnel, he got the full load. He came in with no arms and his legs were gone below the knee. All he had was a head and a trunk.

I was the lucky one, I got to take care of him. He was so bad, he got a "special": one nurse just for him.

He had these huge gaping holes and he had lost so much blood. You give somebody a lot of blood and they have problems coagulating. They couldn't stop this kid from bleeding. So he's got these big dressings on his stumps that are bleeding and his arms are bleeding. He's recovering from the anesthesia. Yet, you don't want him to recover, because he's going to freak out when he sees what's left of him.

Plus, there were some other guys on the ward who knew him and they are waking up. They see him and they're going nuts. There's nothing you can do for them. All you can say is, "If you don't like it, man, you can just look the other way. I'm sorry, but there's just nothing that we can do about it."

Every time the kid tried to open his eyes or even lift his head to see how he was, we just gave him a blast of morphine. It took him two days to die. What an awful price to pay for a one-night stand.

pp. 216-17

NAM by Mark Baker

2 Cor. 2:10,11

But whom you forgive anything, I forgive also; for indeed what I have forgiven, if I have forgiven anything, I did it for your sakes in the presence of Christ, in order that no advantage be taken of us by Satan; for we are not ignorant of his schemes.

Luke 22:31,32

"Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."

*Victory
Reading The
Word!!*

Joshua and the armies have just had a great victory at Ai, and we left them reading the Word together between Mount Gerizim and Mount Ebal at the end of chap. 8. This seems to be the time when we are most vulnerable. With the victory goes vulnerability.

Elijah certainly experienced this on Mount Carmel when, having had a great victory over the prophets of Baal, we find him in just a few short verses running for his life because of a threat by Jezebel.

In the chapter before us there are going to be four things that stand out:

1. THE DECEPTION - verses 4 & 5
2. THE LYING - verse 6
3. THE FLATTERY - verse 9
4. JOSHUA MAKES A COVENANT - verse 15

v. 1 Now when all the kings west of the Jordan heard about these things--those in the hill country, in the western foothills, and along the entire coast of the Great Sea as far as Lebanon (the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites)--

"Now when all the kings west of the Jordan heard about these things"...

The things that they heard about were:

1. The miraculous crossing of the Jordan and the drying up of the riverbed by the Lord
2. The victory at Jericho and the most recent victory at Ai

And when they heard about these things, those in the hill country (that is, southwest of Gilgal, the Jerusalem/ Bethlehem/ Hebron area about 20-25 miles away) in the western foothills, and along the entire coast of the Great Sea (this is the Mediterranean Sea, probably 50-60 miles straight west) as far as Lebanon (up in the north) (the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites).

Here we have a listing of six of the seven racial groups that are presently inhabiting the land.

This group is a mixed group that are descendants of Canaan, the son of Ham and Noah.

The only group left out in this listing are the Gergashites from the region west of the Sea of Galilee.

The first is the HITTITES. They are descendants from the sons of Heth, and they settled in Asia Minor north of Lebanon. They also had, I am sure, large land holdings in the land of Palestine. It is believed by some that they had some large land developments 30-40 miles southwest of Gilgal in the hill country on the western shores of the Dead Sea.

The second is the AMORITES. They are a mountain people in the highlands, west and east of the Dead Sea and the Jordan River. The armies of Israel dealt a real blow to the Amorites when they wiped out their holdings on the east side of the Jordan, which has already become the inheritance of the Reubenites, the Gadites, and the half tribe of Manasseh when Israel defeated Sihon and Og, the kings of the Amorites.

The third group mentioned is the CANAANITES. They settled about 50 miles west from Gilgal on the shores of the Mediterranean Sea.

The fourth is the PERIZZITES. The term means "a villager." They are a Canaanitish race dwelling in the mountains of Judah. They are associated with the Canaanites in the north.

The fifth group is called the HIVITES, and they reside about 20 miles northwest of Gilgal in the heart of the land. This is the group that we are going to be primarily concerned with today in our study. They represent the peaceful Gibeonites near Jerusalem.

And the JEBUSITES are the warlike tribe that settled in and around Jerusalem about 15 miles southwest of Gilgal. They remained there even after the conquering of the land and were not defeated until the time of David when he defeats them and makes Jerusalem the capital of his united kingdom.

v. 2 they came together to make war against Joshua and Israel.

These six tribal groups organize themselves together in a council of war to go to battle against Joshua and Israel. They recognize that their only hope for survival would be to join hands to defeat this new menace in their territory.

v. 3 However, when the people of Gibeon heard what Joshua had done to Jericho and Ai,

The Gibeonites recognized that they don't have time to form alliances and to mobilize a united effort against Israel. They have been witnesses to the total demise of Jericho and Ai, and Gibeon is just 7-8 miles southwest of Ai. They knew they were next; cutting through the middle part put them next in the path of Joshua's tornado of destruction.

They needed to do something right now, and it was a case of survival.

v. 4 they resorted to a ruse: They went as a delegation whose donkeys were loaded with worn-out sacks and old wineskins, cracked and mended.

"They resorted to a ruse"--that is, a trick, a stratagem, a wile. It is their purpose to trick Joshua and the sons of Israel into signing a covenant of peace with them, and this was their only hope of survival.

They formed a delegation to make the trip about 18 miles to the east to Gilgal to enter into these negotiations. In anticipation of this trip, they got their donkeys loaded with worn-out sacks and old wineskins, cracked and mended. Their plan was to cause Israel to think that they had traveled from afar. Everything they wore and all of their supplies verified their long and arduous journey.

v. 5 The men put worn and patched sandals on their feet and wore old clothes. All the bread of their food supply was dry and moldy.

Well, they had worn-out sacks for their supplies, old wineskins for their beverage, and they wore on their feet worn and patched sandals; their robes that they wore were old, and all the bread was dry and moldy.

It has been well said that "Satan plays with loaded dice." He knows all the weaknesses of human nature and is an expert in the black art of deception. So in the New Testament believers are exhorted to "put on the whole armour of God, that [they] may be able to stand against the wiles of the devil" (Eph. 6:11).

We have a very striking illustration of the devil's deceptive practices in this ninth chapter of Joshua. As the word went out to the other Canaanite peoples that Jericho and Ai had fallen before the victorious Israelites, the dwellers in a certain Hivite city, named Gibeon, decided that if they would avert the destruction of themselves and their city, they must act at once and that in a manner calculated to mislead Joshua and his forces regarding their identity and the location of their homeland.

p. 92

Joshua, Ezra, Nehemiah, Esther by H. A. Ironside

The devil can pull the wool over our eyes. In 2 Corinthians 2:11 Paul says, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." Unfortunately, you and I are sometimes ignorant of his devices.

Now how do we overcome this enemy? James 4:7 says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." My friend, we need to submit ourselves to God--that's the first thing. Oh, how we need to stay close to Him in this day in which we live! Satan is out to deceive us as believers. He works wilily. Frankly, I am amazed at the stupidity of the saints today. They are taken in by every ruse imaginable. Do you know why religious rackets are flourishing? It is because Christians are supporting them without doing any investigation. We need to resist the devil.

p. 59

Joshua-Judges by J. Vernon McGee

Upon hearing what Joshua had done to Jericho and Ai, the inhabitants of Gibeon devised a cunning plan to save their lives. They had to act quickly, for they could expect an Israelite invasion momentarily because of their close proximity to the invaders. The city of Gibeon lay six and a half miles southwest of Ai and six miles northwest of Jerusalem. Gibeon has been identified

as el-Jib and has been confirmed by the findings of archaeologist J. B. Pritchard. He discovered numerous jar handles on the site with the inscription "Gibeon." The jars were used in the city's wine industry and coincide with the rich, fertile fields surrounding the hill on which Gibeon was built.

The city of Gibeon was actually a tetrapolis, consisting of the cities of Gibeon, Kephirah, Beeroth, and Kiriath Jearim (9:17). Although the four cities had combined their resources, they were nonetheless very small compared to an invading host of more than two million people.

p. 78

Joshua by Paul P. Enns

Picking a handful of weather-worn men, they dressed them in tattered clothing, threadbare with age and wear. On their feet they slipped shoddy old sandals ragged with long treks across rocky terrain...battered and wrecked by a thousand boulders.

Selecting the most wretched and aged asses they could find, they flung old tattered sacks across their blistered backs. These they loaded with ancient saddle pouches that bore stale, dry and moldy bread. The little wobbly kneed donkeys were also loaded with cracked and leaky wineskins, their stitches all coming undone. Some had been repaired a dozen times in clumsy ways.

And so a pathetic caravan was assembled, looking as if it had been on the dusty road for months and months.

p. 121

Joshua: Man of Fearless Faith by W. Phillip Keller

In our last we dwelt upon the twofold reaction of the Canaanites to the notable victories which the Lord gave Israel at Jericho and Ai, namely the determination of the kings to employ massed force (Joshua ix, 1,2), and the deception which the Gibeonites practised upon them (ix, 3-6), which illustrates the dual character in which Satan opposes the people of God and the methods he employs therein--as the roaring lion seeking to devour, as the subtle serpent using guile. Both Scriptural and ecclesiastical history demonstrate that the latter is far more dangerous and successful than the former.

p. 241

Gleanings in Joshua by Arthur W. Pink

*Napa Valley
OF Canaan
Ernest + Julia
Gallo!
Bartles + J...*

How similar are the tactics of the Gibeonites with that of the present-day Communist Party.

Jeffrey St. John in his book Day of the Cobra, which deals with the Communists' destruction of the Korean jetliner, reports:

*use
This!*

Ambassador Kirkpatrick, a week after the president's U.N. address and after the Soviets did their bashing in of his arms reduction proposals, spoke before the Heritage Foundation in Washington, avoiding any reference to the shipwreck of the administration's strategy at the United Nations over KAL 007. Instead, she concentrated on the scope of Soviet global ambitions, the product of a "tradition of Oriental despotism": that relies on lies and violence. "The neglect of history lies, I believe, at the root of most of our foreign policy failures," she said, citing the situations in Iran and Nicaragua as having long been known to the experts before internal upheavals occurred.

Burton Pines, former Time Magazine editor and vice president of the Heritage Foundation, would not quarrel with Mrs. Kirkpatrick's basic thesis. However, he is in a unique position to judge the record of the United Nations, having supervised a massive study of it undertaken by Heritage. Appearing on ABC-TV when the momentary public furor erupted over whether the United Nations should go elsewhere, he made the point that the United Nations has, among many things, given legitimacy to terrorist groups like the Palestine Liberation Organization. Pines stated:

I think it would be a marvelous idea if the United Nations were moved to Moscow. I think it would be very good, first of all, for the United States to have the same opportunities for espionage in Moscow that the Soviets have enjoyed here for three and a half decades. And it would also be marvelous that all those delegates from the Third World countries who romanticize the marvelous life in the Soviet Union would confront what life really is like in a totalitarian society.

The Heritage Foundation studies are only half way through its time frame. But if you pushed me to the wall, I would say that, so far, evidence seems to indicate the United Nations is not serving peace--or almost any of the purposes for which it was founded. It has not kept the peace. It does not make the peace. The United Nations increases tensions rather than lessens tensions. It politicizes issues which need not be politicized. It globalizes regional issues. It imposes an enormous cost on the United States, not the \$200 million a report mentioned before, but it currently costs the United States one billion dollars every year for the U.N.

Genesis 3:1-7

Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?" The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'" "You will not surely die," the serpent said to the woman. "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

1 John 1:8

If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.

v. 6 Then they went to Joshua in the camp at Gilgal and said to him and the men of Israel, "We have come from a distant country; make a treaty with us."

The delegation from Gibeon made the 18-mile trip to the east to the military base at Gilgal to speak with Joshua and the men of Israel. Their introductory remark is a lie: "We have come from a distant country; make a treaty with us."

John 8:44

You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies.

As Joshua began the conquest of the Promised Land, he faced three formidable enemies: Jericho, Ai, and the Gibeonites. These three enemies of Joshua represent the enemies of the Christian today. Jericho represents the world; Ai represents the flesh; and the Gibeonites represent the devil.

p. 57

Joshua-Judges by J. Vernon McGee

As he knelt at Valley Forge, George Washington was keenly aware that unless God aided his bedraggled and discouraged army, all was lost.

During the Civil War, Abraham Lincoln confessed to a friend that he was often driven to his knees to pray because he had nowhere else to go.

Of a veteran missionary it was said, that "throughout his life his first step was always to pray; it was never his last resort."

Israel's failure to consult the Lord was a major factor in her defeat at Ai, and the prayerlessness of her leaders was about to precipitate another crisis.

The people had just returned to camp at Gilgal after hearing the Word of God read to them from Mt. Ebal and Mt. Gerizim. They had affirmed their willingness to obey the Word of God. Because it was a time of spiritual victory; it was also a time for a subtle attack from Satan. When God's people think they have it made, they are most vulnerable to the enemy's assault.

p. 73

No Time for Neutrality by Donald K. Campbell

v. 7 The men of Israel said to the Hivites, "But perhaps you live near us. How then can we make a treaty with you?"

The response of the men of Israel, first of all, is in the form of a question: "How then can we make a treaty with you?"

Red lights on the dash! *Awkward!* *Doesn't feel right!*

You can almost sense at this point that there was anxiety about their request for making a treaty. The suspicion is expressed in the words "perhaps you live near us."

Uneasy
Feeling

v. 8 "We are your servants," they said to Joshua. But Joshua asked, "Who are you and where do you come from?"

The first question is: HOW? in verse 7 and now the second question has to do with WHO? and WHERE? "Who are you and where do you come from?"

Now notice as the delegation from Gibeon gives their answer how evasive it is. They don't answer where very specifically nor who in their discourse.

v. 9 They answered: "Your servants have come from a very distant country because of the fame of the Lord your God. For we have heard reports of him: all that he did in Egypt,

They immediately evade the issue of talking about who and where by speaking in complimentary ways about God and what He has done for them, giving the impression that they are really impressed with God's work even in the land of Egypt.

v.10 and all that he did to the two kings of the Amorites east of the Jordan--Sihon king of Heshbon, and Og king of Bashan, who reigned in Ashtaroth.

You will notice that they very carefully didn't mention Jericho or Ai because that's too close, so they just mention the wipe-out of the Amorites east of the Jordan and say nothing about what has taken place on the west side.

v.11 And our elders and all those living in our country said to us, 'Take provisions for your journey; go and meet them and say to them, "We are your servants; make a treaty with us."'

You will find that the worn-out and overused phrase in this appeal is "your servants."

"We are servants so make a treaty with us."

v.12 This bread of ours was warm when we packed it at home on the day we left to come to you. But now see how dry and moldy it is.

Here is another lie because back in verse 5 we read that all the bread of their food supply was dry and moldy when they left Gibeon to go to Gilgal.

v.13 And these wineskins that we filled were new, but see how cracked they are. And our clothes and sandals are worn out by the very long journey.

All of them are lies because they left with old wineskins that were cracked and mended, and the men wore patched sandals and old clothes when they left.

it is not A very long Journey! They left Yesterday!
They use all of these lies to give an impression that they have come on a very long journey to Gilgal, seeking a peace treaty with them because they are the servants of Israel.

① Will they pray
② "specific" but not accurately attribute. Any use of material without proper citation is unintentional.
③ Will they cover the path
→ to here
Victory at Jericho
Victory at Ai
Reading The way
Gibeon Next decept

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v.14 The men of Israel sampled their provisions but did not inquire of the Lord.

*Probably tried the wine because it gets better with Age!
Left the Bread Alone.*

Genesis 3:6

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

Here is the big mistake. Satan gets at us when we fail to read the Word and pray. His darts get to us when the shield of faith is not there for protection.

The word "but" forms the contrast in the passage:

The men sampled their provisions BUT did not inquire of the Lord.

How I wish we could turn that verse around!

The Lord is left out in these negotiations. They assume the mind of the Lord without asking.

A situation can look right and good, and we can fall into it if we don't pray.

*** At several points in our life we may insist: I'll do it myself. I'll live by myself. I'll solve it myself. I'll make my own decisions. And, having made that decision, we then may find ourselves scared to death of standing alone.

(Necessary Losses by Judith Viorst)

Joshua and his princes sinned in not seeking "counsel at the mouth of Jehovah" (9:14), through the high priest's inquiry ministry of Urim and Thummim (cf. Num. 27:15-23). The Gibeonites' lie went unrecognized, and Joshua made the covenant of peace with them (9:15).

How carefully the Christian must guard against the cunning deceit of the world in its attempt to get under the protective covert of the Church and capitalize on its blessings. With the Lord's counsel no false overtures need go undetected.

p. 81

Joshua: Rest-Land Won by Irving L. Jensen

God had ordered the Israelites to completely wipe out the people of the land and to make no treaties with them. Although it was Joshua's intent to obey God, he was deceived into making peace with the Gibeonites and actually making a league with them. Notice that neither Joshua nor the men of Israel asked the mind of God before entering into this alliance.

p. 58

Joshua-Judges by J. Vernon McGee

Whenever we are threatened with unprecedented difficulty, we may expect to encounter just such a temptation as that which the Gibeonites presented to Israel.

p. 114

Joshua by F. B. Meyer

They sent ambassadors of peace who professed to have come from a distant country. Their appearance fully substantiated their story--old sacks, old wineskins, tattered garments and shoes, moldy bread. Today they would be awarded an Oscar for their performance. Joshua and his leaders were suspicious at first, but the visual evidence was overwhelming. It was here they made their fatal blunder. "The men of Israel sampled their provisions but did not inquire of the Lord" (Joshua 9:14).

pp. 84-85

Promised Land Living, J. Oswald Sanders on Joshua

Thus far we have been focusing on the laziness involved in "clinging to old maps" and attitudes that have become obsolete. Let us also examine the narcissism. We are our attitudes. If someone criticizes an attitude of mine, I feel he or she is criticizing me. If one of my opinions is proved wrong, then I have been wrong. My self-image of perfection has been shattered. Individuals and nations cling to obsolete and outworn ideas not simply because it requires work to change them but also because, in their narcissism, they cannot imagine that their ideas and views could be wrong. They believe themselves to be right. Oh, we are quick to superficially disclaim our infallibility, but deep inside most of us, particularly when we have apparently been successful and powerful, we consider ourselves invariably in the right. It was this kind of narcissism, manifested in our behavior in Vietnam, that Senator William Fulbright referred to as "the arrogance of power."

(People of the Lie by M. Scott Peck, M.D.)

Once again we are confronted with our all-too-human laziness and narcissism. Basically, it was just too much trouble. We all had our lives to lead--doing our day-to-day jobs, buying new cars, painting our houses, sending our kids to college. As the majority of members of any group are content to let the leadership be exercised by the few, so as a citizenry we were content to let the government "do its thing." It was Johnson's job to lead, ours to follow. The citizenry was simply too lethargic to become aroused. Besides, we shared with Johnson his enormous large-as-Texas narcissism. (People of the Lie by M. Scott Peck, M.D.)

Children will, in my dream, be taught that laziness and narcissism are at the very root of all human evil, and why this is so. They will learn that each individual is of sacred importance. They will come to know that the natural tendency of the individual in a group is to forfeit his or her ethical judgment to the leader, and that this tendency should be resisted. And they will finally see it as each individual's responsibility to continually examine himself or herself for laziness and narcissism and then to purify themselves accordingly. They will do this in the knowledge that such personal purification is required not only for the salvation of their individual souls but also for the salvation of their world. (People of the Lie by M. Scott Peck, M.D.)

Laziness
Selfishness

v.15 Then Joshua made a treaty of peace with them to let them live, and the leaders of the assembly ratified it by oath.

Joshua fell for their line and made a treaty of peace with them, without even inquiring of the Lord.

Our text says they ratified it by oath. That oath is described in verse 18: they "had sworn an oath to them by the Lord, the God of Israel."

Without even inquiring of the Lord, they make this assumption that it is OK for them to make an oath by the Lord, the God of Israel.

Signed the Lord's name to the contract without Asking!

Ai.
Reading the word

Blam we got a Blow out!

Riding on the Rim

How oftentimes in our lives do we get entangled in our PLANS and PROGRAMS and then come, assuming that they are God's plans and programs, and asking for His assistance and blessing upon our endeavors. ✖

The Gibeonites, with their pious talk, were received into the congregation of Israel, just as the professing church is receiving the world into the church. The failure was with Israel. They asked not counsel of the Lord. Had Joshua gone in the presence of the Lord, He would soon have exposed the deceptions of the Gibeonites. Here is where our failure comes in likewise. Never can Satan, with his superior knowledge and his wiles, get an advantage over us, if we hold closely to the Word of God, the Sword of the Spirit, and if we ask counsel of the Lord through His Word and in prayer. The covenant made had to stand. It would have been unrighteousness, if Israel had acted differently. How many unequal yokes there are among God's people, entered into without having asked counsel of the Lord!
p. 30

The Annotated Bible - Vol. II by Arno C. Gaebelin

* Perhaps there is nothing whereby Satan has lured more young Christians into paths of disobedience and lifetime wretchedness than by the snare of mixed marriages. God has plainly forbidden the unequal yoke (2 Cor. 6:14); yet when Satan manages to get the affections engaged and the hearts of two are drawn together--the one a Christian and the other an unbeliever--it is easy to allow one's personal desires to overrule God's plain testimony. In the hope that after all He will be better than His Word, the child of God enters into a union entailing lifelong misery. The same is true as to many other relationships: business partnerships with the ungodly, joining lodges and other societies that link saved and unsaved together, and most insidious of all, the union of children of God and children of the devil in church fellowship!
pp. 95-96

Joshua, Ezra, Nehemiah, Esther by H. A. Ironside

- ① Marriage
- ② Business

As God's people we dare not form binding associations with those who do not know or love Christ. We must not be trapped into compacts with non-Christians. We cannot come to comfortable terms with a world system set in opposition to the ongoing purposes of our God. There are no happy alliances between us and the enemy.

If, in a moment of weakness or gullibility, we are ensnared by our antagonists, there can be repentance and restitution. Yet the outworking of the consequences can cause us grief to the end of our days. Only the generous grace of God can make up to us for our willful wrong moves; only His mercy restores the weary wasted years that come from our rash compromises with evil.

Joshua was trapped when he could have triumphed.

The same is too often true of us!

p. 125

Joshua: Man of Fearless Faith by W. Phillip Keller

v.16 Three days after they made the treaty with the Gibeonites, the Israelites heard that they were neighbors, living near them.

"There's got to be A Morning After" ~

The little word "after" helps us to recognize Satan's devices. You always find out after it is too late.

Soren Kierkegaard, that complicated Danish philosopher, once said a prayer that went something like this:

* Lord, I have to make a choice, and I'm afraid that I may make the wrong one. But I have to make it anyway; and I can't put it off. So I will make it, and trust you to forgive me if I do wrong. And, Lord, I will trust you, too, to help make things right afterward. Amen.

The last word about choices is this: nothing you do wrong can get God to love you less than he did when you did things right. Nothing need ever separate you from the love of God. After all is said and done, being right is not the most important thing in the world. Being forgiven is.

p. 121

Choices - Making Right Decisions in a Complex World

by Lewis B. Smedes

v.17 So the Israelites set out and on the third day came to their cities: Gibeon, Kephirah, Beeroth and Kiriath Jearim.

All of these cities are right in the heart of the land and directly west of Ai, and certainly were in the path of Joshua's war machine.

The result of learning that they had been tricked is the Israelites went to them for a time of confrontation.

v.18 But the Israelites did not attack them, because the leaders of the assembly had sworn an oath to them by the Lord, the God of Israel. The whole assembly grumbled against the leaders,

The word "but" that begins verse 18 forms the contrast with their prior conflict in Jericho and Ai. In this situation they did not attack them, and the reason is given: "because the leaders of the assembly had sworn an oath to them by the Lord, the God of Israel."

Gleason L. Archer in his Encyclopedia of Bible Difficulties says,

Actually Gibeon was less than a day's journey away. Unquestionably they had been guilty of misrepresentations and had lured Israel into an alliance by the use of deception. Under normal conditions, therefore, the Israelites would not have been obliged to keep their contract with them. Any court of law would have absolved them from adherence to their promises in view of the calculated deception practiced by the Gibeonites.

This however, was no ordinary contract engagement, for it was sealed by a solemn oath taken in the name of Yahweh their God. Since they did not first consult God about the matter, prior to entering into an agreement with these heathen Canaanites, they were bound to keep their covenant promises that had been sworn to in the name of Yahweh (v.15). Feeling that they could rely on their own good judgment and on the evidence of the dry, crumbling bread, the Israelites had neglected to go to God in prayer about the matter (v.14).

Therefore they were bound by their oath, even into the indefinite future. Failure to keep this covenant obligation was one of the offenses for which God visited judgment on Israel, because Saul had put some of the Gibeonites to death. (2 Sam. 21:1-14). *Seven descendants.*

You will note that the deception has an impact upon the nation because the whole assembly grumbled against the leaders.

v.19 but all the leaders answered, "We have given them our oath by the Lord, the God of Israel, and we cannot touch them now."

The lack of the unasked counsel of Jehovah led to the unhappy and ultimately grievous alliance with the Gibeonites; just as many a Christian husband or Christian wife, through his or her own action, unguided by God (because God has not been asked to guide) has become so entangled in an unequal yoke, sometimes in partnerships with the ungodly and sometimes in marriage ties with them, that they cannot righteously extricate themselves.

p. 45

Studies in Joshua-Job by W. R. Newell

Do you think that God, who believes in keeping a vow at any cost, will deal lightly with a man who will not keep up his end of the deal? Have you made a resolution in days gone by that you have put off and put off? Months have run into years and that pledge to God still needs to be fulfilled.

Promises made in times of difficulty are too often forgotten when fairer days come along. The psalmist reminds us that those vows are still waiting to be fulfilled. "I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble" (Psalm 66:13-14).

Jonah learned the hard way. His refusal to keep his vow caused him to slip down, down and still farther down. At the very bottom, he met God. In a prayer of conviction and confession, Jonah prayed: "But I will sacrifice unto thee with the voice of thanksgiving: I will pay that that I have vowed. Salvation is of the Lord" (Jonah 2:9).

(When the Ceiling is Zero by Robert D. Foster)

Saul +
The Gibeonites
Seven descendants

3. The importance of seeking the counsel of the Almighty. There is the reflex influence of prayer, purifying the desires, calming the passions, revealing the mischievous nature of much that seemed desirable, and leading to a clearer perception of principles. It cleanses "the thoughts of the heart." There is the answer granted to prayer. The mind is divinely directed, the Spirit of God fastens the eyes on particular passages of Scripture, and upon certain indications of Providence in external circumstances. To God, nothing that concerns His children is of trivial import; we may submit to Him matters great or small. "Commit thy way unto the Lord".--A.

p. 155

The Pulpit Commentary Vol. 3, edited by H.D.M. Spence and Joseph S. Exell

v.20 This is what we will do to them: We will let them live, so that wrath will not fall on us for breaking the oath we swore to them."

The leaders are defending themselves against the grumbling of the assembly, and in their statements we find the compromise. In view of the circumstances the way they are, we cannot touch them and we will let them live.

v.21 They continued, "Let them live, but let them be woodcutters and water carriers for the entire community." So the leaders' promise to them was kept.

What they want done is for the Gibeonites now to become servants because this is what they said they were earlier in their statements of deception. "Let them live, but let them be servants. They can be woodcutters and water carriers for the entire community."

v.22 Then Joshua summoned the Gibeonites and said, "Why did you deceive us by saying, 'We live a long way from you,' while actually you live near us?"

Joshua's remarks to the Gibeonites opens with a question "Why?" Earlier before the deception, the questions how, who, and where had been asked. And now following it, "Why did you deceive us?"

How much better it would have been, both for Israel and for Gibeon, if these Canaanites had come to Joshua in all honesty and made peace with Israel by accepting the amnesty which was offered freely to all who acknowledged the claims of Jehovah, the one true and living God, even as we are told in Deuteronomy 20:10-12: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it."

According to this Word of the Lord, had the men of Gibeon and the adjoining cities come to Joshua and frankly acknowledged the power and authority of Jehovah, seeking to make peace with Israel by complete surrender, their cities would have been spared, their lives saved, and an honorable league would have been entered into. But they chose instead to take the path of deception which led to bondage and servitude.

pp. 98-99

Joshua, Ezra, Nehemiah, Esther by H. A. Ironside

v.23 You are now under a curse: You will never cease to serve as woodcutters and water carriers for the house of my God."

Joshua makes a hard decision at this point. And his decision is to put them under a curse, and that for the rest of their lives they will serve as woodcutters and water carriers for the house of my God.

v.24 They answered Joshua, "Your servants were clearly told how the Lord your God had commanded his servant Moses to give you the whole land and to wipe out all its inhabitants from before you. So we feared for our lives because of you, and that is why we did this."

Now it all comes out. They had gotten the information that the whole land had been given to them by God and they were to wipe out all the inhabitants of that land.

Rahab
Having known this information, they should have fled to new territory or at least come honestly to Joshua, even as Rahab did to the spies and made an expression of their faith and desire to please God. Our text tells us they went on to say: "So we feared for our lives because of you, and that is why we did this."

We did what we did because we were scared.

v.25 We are now in your hands. Do to us whatever seems good and right to you."

They have accomplished their purpose in getting a treaty which gave them life physically, and so now they are willing to pay the consequences. "We are now in your hands. Do to us whatever seems good and right to you."

v.26 So Joshua saved them from the Israelites, and they did not kill them.

v.27 That day he made the Gibeonites woodcutters and water carriers for the community and for the altar of the Lord at the place the Lord would choose. And that is what they are to this day.

*At the place the Lord would choose!
Learned Another big lesson the hard way!*

This is a beautiful and comforting example of the way in which God overrules our mistakes, and brings blessing out of our sins; as the chemist obtains his loveliest dyes from the refuse of gas retorts. Inadvertently, and without due consideration, some reader may have entered into alliance with a Gibeonite--whether in marriage, in business, or in some other sphere. Are they therefore to abandon their high privilege, and forsake their lofty ministry to the world? Must they cease to be God's portion, and the priests of men? Not necessarily. Let them turn to God in repentance and confession, and he will teach them how these very hindrances may become great means of help; so that they shall hew the wood for the burnt-offering, draw the water for the libations, and promote the prosperity and well-being of the soul. "Out of the eater shall come forth meat, and out of the strong shall come forth sweetness."

p. 120

Joshua by F. B. Meyer

Oh, the wonder of the love of God! Oh, the matchless grace of Jesus! Oh, the amazing providence of God which takes us, with all our mistakes, all our defeats, and all our sins, and overrules them all to His glory! He has looked into our face and we have looked into His, and we have said, "Lord, I'm sorry I have blundered. But, Lord, I believe you can restore the years that the cankerworm has eaten. I will refuse to allow the devil to drag me down and keep me down. I will forget the things which are behind and press on to those that are before.

I have discovered that the thing in which I have blundered, the sin that I have committed, the wrong that I have done, though the memory of it often haunts my life, is what now drives me daily to the Cross for cleansing, for forgiveness, for power. The wretched man who once was bound by sin discovers that the very sin which bound him is now the blessing which, more than anything else, brings him to consecrated service to his Saviour. What a wonderful Saviour we have!

p. 145

Victorious Christian Living by Alan Redpath

CONCLUSION:

What are some of the lessons that we can learn from this particular study?

- * LESSON #1: Satan is CUNNING and CRAFTY and COVERS THE CONSEQUENCES.

- * LESSON #2: We are most vulnerable for attack at the time of victory.

- * LESSON #3: How sensitive we must be to the strategies of Satan and the Spirit's leadership in our lives.

- * LESSON #4: Lies and deception are two of Satan's greatest tools.

- LESSON #5: A situation can look right and good, and we can fall into it if we don't pray.

- LESSON #6: Satan gets at us when we fail to read the Word and pray.

- LESSON #7: The Lord is left out of all the negotiations.

- LESSON #8: They assumed the mind of the Lord without asking.

LESSON #9: When a vow is made, God intends for us to keep it.

LESSON #10: How good God is at taking our mistakes and salvaging them into something for our good.

James 1:13-16

Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt any one. But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it give birth to sin; and when sin is accomplished, it brings forth death. Do not be deceived, my beloved brethren.

The practical lessons from this chapter should be obvious to the child of God. First of all, he should recognize that his enemy is cunning and deceitful. Secondly, he should trust every decision of life into the hands of the Lord who knows the beginning from the end. Thirdly, he should never permit the glow of victory to blind his clear perception of the situations about him, for very quickly, victory can be turned into tragic defeat through complacency and lack of obedience.

pp. 61-62

Conquest and Crisis by John J. Davis

How patiently You wait, dear God
Until having battered myself
Against the impregnable wall
Of my own selfishness and rebellion
I turn at last
Broken and bruised
Into Your wide-open arms.
It is then that I learn
That all my struggling, my panic
My foolish pretenses were unnecessary--
Had I simply fallen trustingly
Into Your waiting arms
At the very beginning.

p. 28

Lord, It Keeps Happening ...And Happening
by Ruth Harms Calkin

O God

You have driven me into a corner
Where I cannot escape.

I come to You penitently
For today I've sinned grievously.

I have betrayed my highest ideals.

~~X~~ I have been false to my inner convictions.

I know I have broken Your heart.

Thank You for dealing with me

In the privacy of Your personal Presence

For my sin has been against You alone.

Cleanse me, Lord.

Change me.

Sin is so hideous, so outrageous!

Renew me until I am spiritually contagious.

p. 20

Lord, It Keeps Happening ...And Happening

by Ruth Harms Calkin