

A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Ten – Joshua 10:1-43

Let's start with:

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.”

In Joshua chapter 9 we saw a tragic mistake on the part of the children of Israel. They made a compromise or a peace treaty with the Gibeonites. They were fooled by the Gibeonites, but the tragedy in the passage was a little phrase, “they did not inquire of the Lord.”

As a result, they were assuming that this was what the Lord wanted them to do and they went ahead and did it without any consultation whatsoever. Then once the act was perpetrated and the contract was made, they discovered they lived only 18 miles east of their home base at Gilgal.

We talked about the covenant. Once they made that vow and that covenant, there was no way out of it. They couldn't say,

“Hey, you tricked us. We made a mistake, we didn’t mean what we said so we’re going to tear up the contract.” We don’t do that with God.

We don’t come to God when things are rough and make a vow that when things get better, we’re going to do something and then fail to do it and God forgets. He will remember. And it does us well as believers to constantly reflect on the things we’ve said to the Lord in times of stress and need. Because it’s certainly not nullified just because things get better. God expects us to keep our end of the deal.

Isn’t it interesting that in this passage from Luke 22, the Lord knows that Satan is going to work in Peter’s life and “sift him like wheat.” All the Lord can say to him at this time is, “I’m praying for you, that your faith won’t fail while you’re going through that. And when you’ve recovered, strengthen your brethren.”

The neat thing about that is, that when we make a mistake, when we fall flat on our face, God isn’t finished with us. He still has some things He wants to do with us and through us. And it’s an amazing thing how God can take those tragic mistakes and turn them into something for His benefit and profit and fall into line with His program.

That is the beauty of our study—to see how God can take this mistake that we looked at in our last study and turn it around and make it into something good and something that fits into His program. That serves as a backdrop to the study.

Lee Ezell had a tragedy in her life as a teenager and she wrote a book called *The Missing Piece*. This is what she says:

(The Missing Piece: Finding God's Peace for Your Past by Lee Ezell)

As I thought of my experience, a song kept going through my mind. It was from John Fischer's musical "The New Covenant," and I had memorized the lyrics because they meant so much to me:

We all get hurt,
We always seem to end up
face down in the dirt.
And hounded by the pain,
We just remain
Satisfied to be hurt again.

We close our minds to the meaning
in the madness that we find.
We prefer to hide out,
Rarely try to find out
Just what pain is all about.

But if there's one thing you need to know,
It's that hurtin' only makes you grow,
and the pain you feel
is the first step to being healed.

But there's one thing you need to do,
It's to get your eyes off you,
Place them on the Lord,
And He'll make pain an *open door*.
pp. 161-162

Joni Eareckson Tada writes this:

(Choices—Changes by Joni Eareckson Tada)

I read from the book of James: “Wash your hands, you sinners, and purify your hearts, you double-minded. Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. Humble yourselves before the Lord, and he will lift you up.”

Tears stream down my cheeks and splatter on my desk. This verse, I'm ashamed—no, pleased—to say, was written for me.

I read a page from an old Puritan book. It becomes my prayer:

O God,
I know that I often do thy work without thy power,
and sin by my dead, heartless, blind service,
my lack of inward light, love, delight,
my mind, heart, tongue moving without thy help.

Help me to rejoice in my infirmities and give thee praise,
to acknowledge my deficiencies before others
and not be discouraged by them,

that they may see thy glory more clearly.

Teach me that I must act by a power supernatural,
whereby I can attempt things above my strength,
and bear evils beyond my strength,
acting for Christ in all, and
having his superior power to help me.

Oh, how I want to do His work in His power. Not mine.
And I want very much to serve. But not heartlessly. I want to
admit my weaknesses and not be discouraged by them. *And
Lord, if I attempt things beyond my strength, may I always
find help in You.*

The healing is happening.

pp. 88-89

The beauty between our last study and this one is the healing
has already begun to happen. As Joshua and the forces are
now back in Gilgal—home base—they're probably singing:

Lead on, O King Eternal, the day of march is come
Henceforth in fields of conquest your tents shall be our home
Through days of preparation your grace has made us strong
And now, O King Eternal, we lift our battle song.
(source unknown)

We call chapter 9—GIBEON.

Chapter 10—THE SOUTHERN CAMPAIGN.

Now it's been Joshua's program—led by the Lord—to drive a wedge into the middle of the land, then take the south, and then take the north, which we'll see in the next study.

Now get the maps and let's just have a very brief geography lesson.

The maps are big ones. The two that are on that front page are so we can get the whole picture of the land. But turn to page 2 with the four squares.

Upper left-hand corner from Joshua part 1. Home base is Gilgal. Their first battle was Jericho. Then they went 18-20 miles northwest and took Ai. First an unsuccessful attempt in chapter 7, they took it in chapter 8, and that's where we left them.

Now the next city in the plan is a key city by the name of Gibeon. And it's only about 6 or 7 miles away from Ai. And the Gibeonites entered into this ploy, this trick, to get a peace treaty with Israel because they knew they were next.

Now see down in the bottom left-hand corner? That's the Gibeon campaign. We're getting ready to look at that right now. We have Gibeon in relation to the other cities and those names are the names of cities and kings that are going to be involved in this campaign.

Then in the upper right-hand corner in the last part of the chapter we're going to see the southern campaign. And many

of these cities that are listed there we're going to see in the text. So those are the two squares basically that we're going to want to look at—bottom left and upper right—as far as the study is concerned.

There are 43 verses in the study. There are three points and they all start with “C”:

- I. THE CAUSE—verses 1-5
- II. THE COURSE—verses 6-15
- III. THE CULMINATION—verses 16-43

The Lord is mentioned 13 times in this chapter. Focus on the Lord and not on the circumstances in the chapter.

Remember this is the Lord's battle. These people have had 430 years of grace and they failed to respond. They could have made a treaty, they could have left the land, they could have done a lot of things but they chose not to. And they chose to fight God to the death and that's why this happens.

Remember when we see something like this, “the Lord is not willing that any should perish but that all should come to repentance.” (2 Peter 3:9)

Let's jump over to the book of Revelation, because the very things that are happening in this passage are predicted to happen in the future.

So remember, the book of Revelation describes future judgments on humanity that are similar to what we're getting ready to see in the book of Joshua.

Okay let's get into:

I. THE CAUSE—verse 1.

Now the scene opens, Joshua and the forces are over in Gilgal close to the Jordan River—that's home base. They're about 18 miles away from Gibeon.

v. 1 Now Adoni-Zedek king of Jerusalem heard that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to Jericho and its king, and that the people of Gibeon had made a treaty of peace with Israel and were living near them.

“Now Adoni-Zedek king of Jerusalem heard that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to Jericho and its king, and that the people of Gibeon had made a treaty of peace with Israel and were living near them.”

Now evidently Adoni-Zedek is the tough guy on the block. Jericho never fell during this possession. Remember that David moved the kingdom from Hebron to Jerusalem and he had to drive out the Jebusites before he could take it in 2

Samuel chapter 5.

So the city is never really taken. Adoni-Zedek means “lord of righteousness.” We use the word “Melchizedek” when we refer to Christ—“the king of righteousness.” Well this is Adoni-Zedek not Melchizedek, “king of righteousness” but “lord of righteousness.”

It is a title not a person. When we talk about Egypt we always talk about the Pharaoh of Egypt. The Pharaoh has a name. Pharaoh is a title. We have a president in the United States. He has a name. President is his title.

Adoni-Zedek is the title of the head honcho in Jerusalem and he’s upset. He’s heard several things. He has heard:

“that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to Jericho and its king, and the people of Gibeon had made a peace treaty with Israel and were living near them.”

All of those locations are north of him. First of all, Ai’s only 10 or 12 miles away. And 17 or 18 miles to the northeast is Jericho—so he’s aware of that. But the thing that is—when it gets too close for comfort—Gibeon’s just 6 or 7 miles down the road. And that is a prominent city and he has gotten word that they made this peace treaty with Israel. Notice verse 2 is just a normal byproduct of that kind of thinking.

v. 2 He and his people were very much alarmed at this,

because Gibeon was an important city, like one of the royal cities; it was larger than Ai, and all its men were good fighters.

“He and his people were very much alarmed at this, because Gibeon was an important city, like one of the royal cities; it was larger than Ai, and all its men were good fighters.”

How'd he know that? Evidently he had entered into campaigns in battle with them and they'd joined him before and so he knows that these guys are special. They're from a very important city. We learned that they were the key city among the Hivites and in a very fertile part of the land, a prominent city. And for them to make this treaty has gotten him very upset.

v. 3 So Adoni-Zedek king of Jerusalem appealed to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish and Debir king of Eglon.

“So Adoni-Zedek king of Jerusalem appealed to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish and Debir king of Eglon.”

Now what does he do? He immediately turns—since all this in the north—he turns to all of his friends in the south. There's a common denominator of all four of these fellows that he calls on. They're all south of him.

Hebron is about 20 miles south.

Jarmuth is 17 miles southwest.

Lachish is 26 miles southwest.

Eglon is 32 miles southwest.

The thing that is so exciting about this is the next step in Joshua's program in the Lord's program is to go south.

See what God's doing? He's allowing the stresses of this treaty to stir up the head honcho in Jerusalem to go south to get help, but that's playing right into His hand. Don't say that God doesn't turn the hearts of kings on their thrones to accomplish His sovereign purpose and have decisions they make align with His ultimate purpose in view.

So here sits Adoni-Zedek making an alliance and an appeal to four kings in the south when that's the next step in God's program.

Talk to Satan about that. He thought that he had Christ when he nailed Him to the Cross and killed Him. And all the Father is saying is, "This is the next step in the program. We now have the redemption of mankind accomplished by what you thought was ending the life of Jesus Christ, My Son." The amazing wisdom of God.

Now listening, we might be having a rough time. We might be living in guilt over mistakes. Realize God can take that very

thing and turn it around and bring it in and use it in some way if we have a right attitude and we've sought His face in repentance and forgiveness, and we're on with the program that God has for us.

God will use that in some way. It doesn't make it any less for the sting and the hurt of it, but God still will use it in His ultimate purpose. And that's what is so neat here. They made this terrible mistake, but God's getting ready to use it in a special way as He goes south for help.

Here's the letter that he sends to these four fellas.

v. 4 “Come up and help me attack Gibeon,” he said, “because it has made peace with Joshua and the Israelites.”

“‘Come up and help me attack Gibeon,’ he said, ‘because it has made peace with Joshua and the Israelites.’”

v. 5 Then the five kings of the Amorites—the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon—joined forces. They moved up with all their troops and took up positions against Gibeon and attacked it.

“Then the five kings of the Amorites”—now these are the five fellas, Adoni-Zedek and the other four.

“—the kings of Jerusalem, Hebron, Jarmuth, Lachish and

Eglon—joined forces. They moved up with all their troops and took up positions against Gibeon and attacked it.”

Now notice it says “five kings of the Amorites”? They throw around terminology sometimes. It gets very confusing. The Amorites were wiped out on the East Bank—Heshbon and Og—and we’re going to meet them again in some later studies.

But the Amorites is the title to refer to as a general title for all the inhabitants of the land. Like we say “the land of Canaan is inhabited by the Canaanites.” Well the Canaanites—the tribe of the Canaanites—basically lived on the shore of the Mediterranean Sea on the west side. It is infiltrated by seven different descendants—we’ve talked about that earlier in the book.

Now when they say “Amorites” here they’re just using a general term again. They are mountain, war-like people. When they’re referring to war and things like that, they seem to use the term “Amorite” and so these five kings are referred to as the “Amorites” from these various cities.

Now get the picture. The odds are 5 against 1. They are good fighters in Gibeon, right? But they don’t have a prayer. It’s like Custer’s last stand when there’s 5 fellas moving up and ready to attack them.

Now we come to:

II. THE COURSE

That's the cause for what's getting ready to happen. Now watch the course of action because there are some lessons in this that are really loaded.

v. 6 The Gibeonites then sent word to Joshua in the camp at Gilgal: “Do not abandon your servants. Come up to us quickly and save us! Help us, because all the Amorite kings from the hill country have joined forces against us.”

“The Gibeonites then sent word to Joshua in the camp at Gilgal: ‘Do not abandon your servants. Come up to us quickly and save us! Help us, because all the Amorite kings from the hill country have joined forces against us.’”

What are they saying?

“Don’t abandon your servants!”

Is this a sense of urgency? We can look at some key words in that verse and get the whole picture:

“quickly,”

“save us,”

“help us.”

The sirens are sounding, the emergency buttons have been

pushed. They are already under fire and because they're good fighters they've been able to hold out for this long, but they need help. And it's an urgent call for the calvary.

“Go the 18 miles and tell Joshua we're under fire and under siege by these Amorite kings.”

Now, it's an all-out state of emergency. Now what would we do in a situation like this? From a human point of view we might say:

“Here I was tricked into making an alliance with them and I'm still mad at them anyway for doing that because they got me in trouble with the Lord over this. So here comes a hot telegram to me that I'm to mobilize my forces and come to their aid to honor my treaty.”

Right? What would we say?

“You know, forget it! This is God's way of getting me out of the treaty to let those 5 guys do their dirty work and wipe them out and I'm free of the treaty! Why go to all the trouble to go over there and mess around with them anyway? I don't want to fight! Let them kill each other! I don't want to be involved! They tricked me into the treaty anyway and obviously this must be God's way of wiping them off the map and taking care of the treaty, right?”

Wrong.

We are just like that in relationships with people who have real needs. We forget they're brothers and sisters in the body of Christ so we have to get our pound of flesh. And we have to rejoice over the fact that they have problems. And we're sure going to be in good stead if they don't survive too.

That happens so much. There are Christian brothers and sisters who have had that very same attitude when somebody with whom they are aligned with has a great need even though they've been used and tricked into it. They would just find this as a way to get out of it.

v. 7 So Joshua marched up from Gilgal with his entire army, including all the best fighting men.

“So Joshua marched up from Gilgal with his entire army, including all his best fighting men.”

The stock of that man just went sky high at this point. He made a covenant, he made a vow, he's obligated to these fellas. Even though he was tricked into it, he's not going to let that affect him. He is going to go and honor his responsibilities, even if it involves war and he's scared to death.

Isn't it cool how God works? Look at that next verse. The Lord always comes right on schedule, right on time, and He has the comfort, the encouragement and the peace we need! If we are walking in fellowship with Him, we ought to be all-ears when we're in the midst of stress because God is speaking through His Word and to our conscience and our mind. It's going to be

alright.

v. 8 The Lord said to Joshua, “Do not be afraid of them; I have given them into your hand. Not one of them will be able to withstand you.”

“The Lord said to Joshua, ‘Do not be afraid of them;’—He always starts that way—“I have given them into your hand. Not one of them will be able to withstand you.””

Remember when Paul was tossed around on the ship for two weeks and everybody gave up hope of them being saved? The Lord comes to speak to him and says, “It’s going to be alright, everybody’s going to be saved” and what Paul says? He stands up in the boat and he says:

Acts 27:25

Therefore sirs be of good cheer, I believe God it shall be even as it was told to me.

Here the Lord comes right on schedule to meet his need.

Is God honoring what He had said in His commissioning?
YES!

Joshua 1:5—back there in that commission:

Joshua 1:5

No one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you or forsake you.

We know it's going to be a winner because God and Joshua are together in it. They're on speaking terms and in fellowship. The Lord feels comfortable in coming to Joshua and saying, "Go for it man! I'm with you and they're not going to hurt you! Take it!"

v. 9 After an all-night march from Gilgal, Joshua took them by surprise.

"After an all-night march from Gilgal, Joshua took them by surprise."

That's an amazing thing that a man like this would mobilize his army because he gets an emergency telegram. It must have been late in the afternoon when he mobilized his men and says, "We can't wait until morning. We're leaving right now. We've got an 18 mile trip ahead of us and a lot of it's uphill, but men we've got to go. No arguing! We're leaving."

The richest experiences in ministry is when we drop everything and go when somebody needs us.

God will always honor us when we drop it and go when people need us. Joshua does that. And it's a lot of trouble! And it's going to cost a lot! But do it! It's the act of a person who walks with God. He goes and he takes "them by surprise."

What does that mean? Well they certainly thought they were still back in Gilgal and they were just fighting the Gibeonites. But now it's become a big thing when they have a whole army coming in behind them. It shocked them! They're not ready for it.

v. 10 The Lord threw them into confusion before Israel, who defeated them in a great victory at Gibeon. Israel pursued them along the road going up to Beth Horon and cut them down all the way to Azekah and Makkedah.

“The Lord threw them into confusion”—notice the Lord’s the One that did that—“before Israel, who defeated them in a great victory at Gibeon. Israel pursued them along the road going up to Beth Horon and cut them down all the way to Azekah and Makkedah.”

As soon as they started getting to Beth Horon—which is in the north and Azekah and Makkedah are south and west—they scattered. And the armies of Israel chased them and pursued them in both directions.

“The Lord threw them into confusion”—what’d they do? Well they got so confused because they thought they were fighting in front. Now they have to fight front and back, and pretty soon they’re fighting each other. And God has a way of doing that.

We can always tell when we're out of the will of God, it's thrown into confusion. It doesn't act right. It doesn't feel right. It doesn't work out. There are restraints. There's no sense of real direction. It's on hold, we're in confusion. Don't move ahead.

Here he uses this very act in throwing "them into confusion" so Israel has a remarkable victory. Beth Horon's about 7 or 8 miles northwest, Azekah is about 18-20 miles along with Makkedah southwest of there. So it's been quite a chase.

v. 11 As they fled before Israel on the road down from Beth Horon to Azekah, the Lord hurled large hailstones down on them from the sky, and more of them died from the hailstones than were killed by the swords of the Israelites.

"As they fled before Israel on the road down from Beth Horon to Azekah, the Lord hurled large hailstones down on them from the sky, and more of them died from the hailstones than were killed by the swords of the Israelites."

Some are probably saying, "See there, that's the God of the Old Testament."

God uses hailstones more than just once in the Bible. Remember back when the seventh plague took place in Exodus 9:22-26? God said to Moses: "Lift your staff, it's going to hail."

And boy it flat hailed and stripped all the vegetation and hit everybody in the fields and in the streets and no hail fell on Goshen! The Lord used it as an act of judgment against Pharaoh and the people in rebelling and in not allowing the people to leave.

Now here's a good verse to put alongside this:

Isaiah 30:30

The Lord will cause men to hear His majestic voice and make them see His arm coming down with raging anger and consuming fire, with cloudbursts, thunderstorm and hail.

We haven't seen a hailstorm yet. There is one coming and hopefully none of us are going to see it. If we know Jesus Christ, we're going to be taken up in the Rapture before this happens.

We read this is Revelation:

Revelation 16:21

And huge hailstones about a hundred pounds each came down from heaven upon men and men blasphemed God because of the plague of the hail, because its plague was extremely severe.

Imagine 100 pound hailstones hitting the ground. It's going to be something else, but that's the final wrath of God being

poured out against sin on that future day of tribulation.

The Lord will do whatever is necessary to gain the victory for His obedient children.

When we're walking in obedience to Him, He leads in triumph and in victory. He will do whatever is necessary to secure and gain that victory for His own—even if it involves hailstones.

Now get a load of the next one.

v. 12 On the day the Lord gave the Amorites over to Israel, Joshua said to the Lord in the presence of Israel: “O sun, stand still over Gibeon, O moon, over the Valley of Aijalon.”

“On the day the Lord gave the Amorites over to Israel, Joshua said to the Lord in the presence of Israel: ‘O sun, stand still over Gibeon, O moon, over the Valley of Aijalon.’”

Well the Lord's thrown them into confusion, He's thrown hailstones, and now Joshua says, “There's one more thing I need Lord. We're running out of time. Stop the sun! Hold it back for a time!”

And the moon in the Valley of Aijalon—that's kind of northwest from where they are in Gibeon. It's part of the battlefield. He needs some more time.

Nobody touches on this. The most incredible thing about this

is that he would ask for this! This guy has been up all night, he's fought all day and he still isn't crying uncle. He's saying, "Give me some more time and we'll do it up right."

It's kind of like Gideon when he's chasing the Midianites. It says, "Weary and yet pursuing." They're still going for it!

Too bad these guys aren't alive today. It'd be kind of fun to have them come around and see us. We think it's terrible to get up at 6:30 in the morning and we have to get to bed at 10:30 at night. We must have our three squares and everything else. And if that doesn't happen, we're going to get sick and die of the plague.

And here are these guys, they've been fighting, they've marched all night, fought all day, and now they want to fight all night again. Will the sun hold still?

We read in 1 John:

1 John 5:14, 15

And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

Can God make the sun stand still so they can keep on fighting?

Well look at verse 13.

v. 13 So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar. The sun stopped in the middle of the sky and delayed going down about a full day.

“So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar. The sun stopped in the middle of the sky and delayed going down about a full day.”

Now listen if we want to get involved in reading until we get blood-shot eyes and bug-eyed, start reading the volumes on why this couldn't happen scientifically. Horrible chaotic results would take place if it ever stopped, so the Bible cannot be true.

Jeremiah 33:3

Call to me and I will answer thee, and show thee great and mighty things which thou knowest not.

Jeremiah 32:27

I am the Lord God of all flesh. Is anything too hard for me?

No.

What's wrong when Colossians 1:16 tells us that "all things were created by Him and for Him, and without Him was not anything that was made"? And then in verse 17 it says, "by Him everything is held together"?

That tells us He handles all the switches. Can He throw one when He wants to stop it for a period of time and also throw another one to stop the consequences that would happen in case it stopped in order that His people can accomplish their victory in Gibeon and the Valley of Ajalon?

YES! Absolutely, positively YES!

God will do whatever is necessary to secure the victory for His obedient children, even if it involves stopping the sun.

There's an article called "The Missing Day" and it's written by Mr. Harold Hill—president of the Curtis Engine Company in Baltimore, Maryland. He was a consultant in the space program. This is his article. It's interesting:

I think one of the most amazing things that God has for us today happened to our astronauts and space scientists at Greenbelt, Maryland. They were checking the position of the sun, moon, and planets out in space where they would be a hundred years and a thousand years from now. We have to know this so we don't send a satellite out and have it bump into something later on in its orbits. We have to lay out the orbit in terms of the life of the satellite and where the planets will be so the whole thing will not bog down. They ran the

computer measurement back and forth over the centuries and it came to a halt. The computer stopped and put up a red signal which meant that there was something wrong with either the info fed to it or with the results as compared to the standards. They called in the service department to check it out and they said it's perfect. The IBM head of operations said what's wrong? Well, we've found there is a day missing in space in elapsed time. They scratched their heads and tore their hair. There was no answer.

“The sun stood still and the moon stayed and hastened not to go down for about a whole day.” The space men said there is a missing day. Well, they checked the computers, going back into the time it was written and found it was close but not close enough. The elapsed time that was missing back in Joshua's day was 23 hours and 20 minutes, not a whole day. They read the Bible and there it said, “About or approximately a day” (Joshua 10:12, 13).

These little words in the Bible are important. But they were still in trouble because if you cannot account for 40 minutes, you'll be in trouble a thousand years from now. Forty minutes had to be found because it can be multiplied many times over in orbits.

Well this same fellow also remembered somewhere in the Bible where it said “The sun went backwards.” The space men told him he was out of his mind but they got out the book and read those words in 2 Kings 20: “Hezekiah on his deathbed was visited by the prophet Isaiah who told him that he was not going to die. Hezekiah did not believe him and asked for a sign as proof. Isaiah said, “Do you want the sun to go ahead 10 degrees?” Hezekiah said, “It's nothing for the sun to go ahead

10 degrees, but let the shadow return backward 10 degrees.” Isaiah spoke to the Lord and the Lord brought the shadow 10 degrees backward (2 Kings 20:10, 11). Ten degrees is exactly 40 minutes. Twenty-three hours and twenty minutes in Joshua plus forty minutes in 2 Kings made the missing 24 hours the space travelers had to log in the logbook as being the missing day in the universe. Isn’t that amazing? Our God is rubbing their noses in His truth.
(source unknown)

When guys are writing all their volumes trying to figure it all out, we know it’s there. It’s just a matter of verifying it. And we need to walk by faith in believing that’s true and that’s what happened. It stopped! And they fought 23 hours, 40 minutes extra, so they could do what is described here.

v. 14 There has never been a day like it before or since, a day when the Lord listened to a man. Surely the Lord was fighting for Israel!

“There has never been a day like it before or since, a day when the Lord listened to a man. Surely the Lord was fighting for Israel!”

And there it is—a key phrase.

v. 15 Then Joshua returned with all Israel to the camp at Gilgal.

“Then Joshua returned with all Israel to the camp at Gilgal.”

Now that's about a 20 mile trip back and they're going for some R&R. It's been rough. They've been up all night and all day and had an extra day fighting. Now that it's through, they go back there for a little time of rest and refreshment.

But, watch:

III. THE CULMINATION in verses 16-43.

We'll cover this quickly because there's going to be some repetition.

v. 16 Now the five kings had fled and hidden in the cave at Makkedah.

“Now the five kings had fled and hidden in the cave at Makkedah.”

That's about 35 miles from Gilgal, but only about 17 miles from Gibeon.

The amazing thing is these five kings survived the hail storm and got down there to that cave. All five of them together ended up about 17 miles south of Gibeon where they were fighting, and they're all there together.

v. 17 When Joshua was told that the five kings had been found hiding in the cave at Makkedah,

“When Joshua was told that the five kings had been found hiding in the cave at Makkedah,”

v. 18 he said, “Roll large rocks up to the mouth of the cave, and post some men there to guard it.

“he said, ‘Roll large rocks up to the mouth of the cave, and post some men there to guard it.’”

Sounds like the Resurrection doesn't it?

v. 19 But don't stop! Pursue your enemies, attack them from the rear and don't let them reach their cities, for the Lord your God has given them into your hand.”

“But don't stop! Pursue your enemies, attack them from the rear and don't let them reach their cities, for the Lord your God has given them into your hand.””

“Don't stop just because you have the big boys. Pursue the rest of them to their city,” signed General Joshua. “Get on with the battle.” And they're probably ready to stop because they had done that.

v. 20 So Joshua and the Israelites destroyed them completely—almost to a man—but the few who were left reached their fortified cities.

“So Joshua and the Israelites destroyed them completely—

almost to a man—but the few who were left reached their fortified cities.”

v. 21 The whole army then returned safely to Joshua in the camp at Makkedah, and no one uttered a word against the Israelites.

“The whole army then returned safely to Joshua in the camp at Makkedah,”—they set up an outpost camp there at Makkedah—“and no one uttered a word against the Israelites.”

v. 22 Joshua said, “Open the mouth of the cave and bring those five kings out to me.”

“Joshua said, ‘Open the mouth of the cave and bring those five kings out to me.’”

Now what Joshua’s getting ready to do is to build up the courage and the strength of his men. He’s getting them ready for a large campaign.

Now this whole thing takes about 7 years so what they’re getting ready to do in these few verses doesn’t happen in just a few days. This is a long arduous campaign they’re getting ready for—and Joshua knows it. It’s taking the south that they’re getting ready to do. And in doing that, he has to build confidence in his men that the Lord’s in this.

He ministers to his men what the Lord ministered to him

when he was coming over to Gibeon back there in verse 8. Now watch how he does that.

v. 23 So they brought the five kings out of the cave—the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon.

“So they brought the five kings out of the cave—the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon.”

v. 24 When they had brought these kings to Joshua, he summoned all the men of Israel and said to the army commanders who had come with him, “Come here and put your feet on the necks of these kings.” So they came forward and placed their feet on their necks.

“When they had brought these kings to Joshua, he summoned all the men of Israel and said to the army commanders who had come with him, ‘Come here and put your feet on the necks of these kings.’ So they came forward and placed their feet on their necks.”

Now what’s the significance of that? Hebrews 10: 12 and 13 speaks of Christ until He is seated at the right hand of the Father, until He makes His enemies the footstool for His feet.

It’s evidence of victory and evidence of the defeat of these kings by what he is allowing them to do in this object lesson for them.

v. 25 Joshua said to them, “Do not be afraid; do not be discouraged. Be strong and courageous. This is what the Lord will do to all the enemies you are going to fight.”

“Joshua said to them, ‘Do not be afraid; do not be discouraged.’”

Have we seen that before? In his commissioning service the Lord said that, remember?

“Be strong and courageous” four times in chapter 1 and so he says it to them.

“Be strong and courageous. This is what the Lord will do to all the enemies you are going to fight.”

“Everything is going to be alright. You are going to win.”

Ruth Harms Calkin says:

(Lord, It Keeps Happening ...and Happening by Ruth Harms Calkin)

I stake my life totally
Completely
Permanently
On the integrity of Jesus.
Lord, Your integrity means

You will do all You promised.
You will see me through
Every fiery furnace
Every tempestuous storm.
If not, dear God
Then nothing in life
Makes any sense whatever.
Your part is to perform
What You promised.
My part is to trust and obey.
p. 24

They are told the victory is going to be yours.

v. 26 Then Joshua struck and killed the kings and hung them on five trees, and they were left hanging on the trees until evening.

“Then Joshua struck and killed the kings and hung them on five trees, and they were left hanging on the trees until evening.”

v. 27 At sunset Joshua gave the order and they took them down from the trees and threw them into the cave where they had been hiding. At the mouth of the cave they placed large rocks, which are there to this day.

“At sunset Joshua gave the order and they took them down from the trees and threw them into the cave where they had

been hiding. At the mouth of the cave they placed large rocks, which are there to this day.”

Basically that’s Ai and Jericho.

v. 28 That day Joshua took Makkedah. He put the city and its king to the sword and totally destroyed everyone in it. He left no survivors. And he did to the king of Makkedah as he had done to the king of Jericho.

“That day Joshua took Makkedah.”—this is the city where they’re camping. This is one of those southern cities—“He put the city and its king to the sword and totally destroyed everyone in it. He left no survivors. And he did to the king of Makkedah as he had done to the king of Jericho.”

Now we don’t have any record of what he did to the king of Jericho, but evidently he destroyed him because he wiped everything out there.

v. 29 Then Joshua and all Israel with him moved on from Makkedah to Libnah and attacked it.

“Then Joshua and all Israel with him moved on from Makkedah to Libnah and attacked it.”

That’s about 4 miles southwest of Makkedah now. We can see all these on our map.

v. 30 The Lord also gave that city and its king into Israel’s hand. The city and everyone in it Joshua put to the sword. He left no survivors there. And he did to its king as he had done to the king of Jericho.

“The Lord also gave that city and its king into Israel’s hand. The city and everyone in it Joshua put to the sword. He left no survivors there. And he did to its king as he had done to the king of Jericho.”

v. 31 Then Joshua and all Israel with him moved on from Libnah to Lachish; he took up positions against it and attacked it.

“Then Joshua and all Israel with him moved on from Libnah to Lachish;”—7 miles southwest of Libnah—“he took up positions against it and attacked it.”

v. 32 The Lord handed Lachish over to Israel, and Joshua took it on the second day. The city and everyone in it he put to the sword, just as he had done to Libnah.

“The Lord handed Lachish over to Israel,”—notice the phrase “The Lord.”

“and Joshua took it on the second day. The city and everyone in it he put to the sword, just as he had done to Libnah.”

v. 33 Meanwhile, Horam king of Gezer had come up to

help Lachish, but Joshua defeated him and his army—until no survivors were left.

“Meanwhile, Horam king of Gezer had come up to help Lachish, but Joshua defeated him and his army—until no survivors were left.”

Gezer’s about 20 miles to the north.

v. 34 Then Joshua and all Israel with him moved on from Lachish to Eglon; they took up positions against it and attacked it.

“Then Joshua and all Israel with him moved on from Lachish to Eglon; they took up positions against it and attacked it.”

These are all those cities that were involved in that original campaign.

Eglon is 8 miles southwest of Lachish.

v. 35 They captured it that same day and put it to the sword and totally destroyed everyone in it, just as they had done to Lachish.

“They captured it that same day and put it to the sword and totally destroyed everyone in it, just as they had done to Lachish.”

v. 36 Then Joshua and all Israel with him went up from

Eglon to Hebron and attacked it.

“Then Joshua and all Israel with him went up from Eglon to Hebron and attacked it.”

There’s the other city that was among those four.

Hebron’s 22 miles now east of Eglon.

Hoham the king evidently has already been replaced.

v. 37 They took the city and put it to the sword, together with its king, its villages and everyone in it. They left no survivors. Just as at Eglon, they totally destroyed it and everyone in it.

“They took the city and put it to the sword, together with its king, its villages and everyone in it. They left no survivors. Just as at Eglon, they totally destroyed it and everyone in it.”

v. 38 Then Joshua and all Israel with him turned around and attacked Debir.

“Then Joshua and all Israel with him turned around and attacked Debir.”

Now that’s 12 miles southwest so they had to turn around and backtrack here a little bit to take Debir.

v. 39 They took the city, its king and its villages, and

put them to the sword. Everyone in it they totally destroyed. They left no survivors. They did to Debir and its king as they had done to Libnah and its king and to Hebron.

“They took the city, its king and its villages, and put them to the sword. Everyone in it they totally destroyed. They left no survivors. They did to Debir and its king as they had done to Libnah and its king and to Hebron.”

v. 40 So Joshua subdued the whole region, including the hill country, the Negev, the western foothills and the mountain slopes, together with all their kings. He left no survivors. He totally destroyed all who breathed, just as the Lord, the God of Israel, had commanded.

“So Joshua”—now comes the SUMMARY—“subdued the whole region, including the hill country, the Negev, the western foothills and the mountain slopes, together with all their kings. He left no survivors. He totally destroyed all who breathed, just as the Lord, the God of Israel, had commanded.”

KEY PHRASE. Obedience was the key to the victory.

Listen to Ruth Harms Calkin again:

(Lord, It Keeps Happening ...and Happening by Ruth Harms Calkin)

God, so often I have heard You say
“Obedience—that’s the thing with Me.”
Just pure and simple obedience
Is what You ask.
In big things
Little things
Ordinary things.
The joy comes after obeying.
Or perhaps more accurately
The joy comes *in* obeying.
I have no excuse.
You assure me I can do
Everything You ask me to do
By Your continual enabling power.
I know, too
That nothing in the world
Gives greater peace
Or greater security
Than faithful obedience—
Day by day, hour after hour.
And yet, dear God
I achingly confess
I am prone to ignore Your commands.
Deliberately I disregard Your nudges.
Lord, may it be different today—
Much different!
Today may I obey all the way!
p.45

v. 41 Joshua subdued them from Kadesh Barnea to Gaza and from the whole region of Goshen to Gibeon.

“Joshua subdued them from Kadesh Barnea to Gaza and from the whole region of Goshen to Gibeon.”

Now just a couple of statements.

Gaza is over on the coast and it's south. Sixty miles south of that is Kadesh Barnea where they first came up there when they came out of Egypt.

The term “Goshen”—remember they lived in the land Goshen way down in Egypt. Evidently some of those people who came up to Kadesh Barnea settled in around that area and made that city and called it Goshen in remembrance of where they had lived during all those years of bondage in the land of Egypt.

This city has not yet been found by the archeologist to this day so we don't know where Goshen is. We only know it's somewhere in the southern region and it is named after that land where the Israelites lived while they were down there in bondage.

So it's all the way from Gibeon to Goshen. The south now belongs—it has fallen—it belongs to the hands of Israel. All we have left is the northern sector.

v. 42 All these kings and their lands Joshua conquered in one campaign, because the Lord, the God of Israel, fought for Israel.

“All these kings and their lands Joshua conquered in one campaign,”—but it was a long one—“because the Lord, the God of Israel, fought for Israel.”

Ruth Harms Calkin one more time:

(Lord, It Keeps Happening ...and Happening by Ruth Harms Calkin)

How can I put into words, my Lord
The flooding, transforming power
That sweeps my life because of You?
How can I explain to anyone
The soaring, surging peace
That You alone can give?
All the wonder-filled things in my life
All the joyful, glorious things
I owe to Your goodness
Your faithfulness
Your love.
Nothing is ever the same, my Lord
Since the day I met You.
And the longer I know You
The deeper [I love you].

p. 123

v. 43 Then Joshua returned with all Israel to the camp at Gilgal.

“Then Joshua returned with all Israel to the camp at Gilgal.”

Are they emotional? Are they drained? They are. But they have seen God victorious. They know God, and in a personal way they have seen God give them victory over their enemies.

Donald Campbell has written a book on the book of Joshua and he says this:

(No Time for Neutrality by Donald K. Campbell)

When Mark Twain was traveling in Europe with his young daughter, he was feted in several cities by royalty and famed people in the arts and sciences. Toward the end of their journeys, his daughter said to him, “Papa, you know everybody but God, don’t you?”

Joshua was a man who knew God above [everybody] else. The results are impressively recorded here. As Daniel later wrote, “The people who know their God will display strength and take action” (Dan. 11:32b).

For Joshua, for Daniel, and for you, knowing God and trusting Him implicitly is the key to victory.

p. 85

Now don’t get the idea that these guys are put in slots in the history book and there’s no relevance. The one passage that’s going to be rough in this series is study #12 because it’s a list

of all 31 of these kings that bite the bullet in these campaigns. But it's going to be the richest study because out of the names of those kings we're going to relate to 31 different experiences in our Christian life where we have had to either gain the victory or lose it. And we'll see it unfold before us.

God uses this to teach us. We have a battle too. We fight. We have the victory in Jesus Christ but oftentimes we lose. And we can learn from Joshua, that the battle is the Lord's and we can claim the victory in Him.

Now we have eleven lessons that come out of the passage.

Lesson #1: God uses the compromise with Gibeon to trigger the southern campaign.

Lesson #2: Prior compromises draw us into battles that we would just as soon not fight.

Maybe some of the battles and the struggles we're facing are because of prior compromises. And we'd just as soon not fight them. But we have to because of a prior compromise.

Lesson #3: The Lord can use our mistakes to accomplish His purpose.

What's the next purpose? Get the south. And He uses the compromise in Gibeon to get the south.

Lesson #4: The Lord grants the victory because Joshua and

the nation of Israel are living in obedience.

Lesson #5: Life gets **COMPLICATED** when we **COMPROMISE** our **CONVICTIONS**.

Lesson #6: Hebrews 10:31: “It is a fearful thing to fall into the hands of the living God.”

We have seen that demonstrated.

Lesson #7: The Lord always comes to us at the perfect time with peace, assurance, and confidence.

Joshua is leaving for Gibeon knowing that he has 5 kings over there fighting. He doesn't know what he's going to get into.

The Lord comes with peace, assurance and confidence that He's going before them.

Lesson #8: The Lord intervenes on the behalf of his people in answer to prayer.

He will for us too as we call upon Him and seek His face.

Lesson #9: Joshua challenges his men to be strong and courageous, even as the Lord had challenged him.

What he has received from the Lord he passes on to his men.

Lesson #10: 2 Corinthians 2:14: “Thanks be to God who leads

us in triumph.”

Lesson #11: The Lord will do whatever is necessary to gain the victory for His obedient children.

Immediately the words of great hymn came to mind that are relevant to the text:

Stand up, stand up for Jesus,
Ye soldiers of the cross,
Lift high His royal banner,
It must not suffer loss:
From vict'ry unto vict'ry
His army shall He lead,
Till ev'ry foe is vanquished,
And Christ is Lord indeed.

Stand up, stand up for Jesus,
The trumpet call obey;
Forth to the mighty conflict,
In this His glorious day:
“Ye that are men now serve Him”
Against unnumbered foes;
Let courage rise with danger,
and strength to strength oppose.

Stand up, stand up for Jesus,
Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own:

Put on the gospel armor,
Each piece put on with prayer;
Where duty calls, or danger,
Be never wanting there.

Stand up, stand up for Jesus,
The strife will not be long;
This day the noise of battle,
The next, the victor's song:
To Him that overcometh,
A crown of life shall be:
He with the King of glory
Shall reign eternally.
(source unknown)

Where does this study find us? Maybe it finds us in the family of God knowing Jesus Christ in a personal way and enjoying living in obedience. Maybe it finds us frustrated in disobedience. Maybe there's a lot of truth in what we've learned. Perhaps prior compromises have led to the complicated lifestyle we're living right now. God wants to clean that up and straighten it out. Are we willing to let that happen?

There's some real good work going on in the lives of Christians these days with our economic stresses and problems. People are beginning to rearrange priorities, stripping themselves down and getting their lives freed up so God can really use them. We're in the last days at a time when we have a great opportunity to be used by God to touch lives significantly. We

want to be living in victory and we want to be ready when He comes.

Father, thank You for this passage. Thank You for the beauty of it because we've seen You intervene on behalf of Your children. It is so encouraging to us because You could have certainly written them off after that compromise with and writing of the treaty with Gibeon without even consulting You. But then in Your patience and longsuffering You took their mistake and turned it around and accomplished Your purpose. We ask You now to continue to instruct and teach us from the pages of this book that we might be better men and women, effective in these days for You. In Jesus' name we pray. Amen.

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A Practical Study of JOSHUA

“The Path of Obedience Leads to Victory”

Study Number Ten – Joshua 10:1-43

NOTES

v. 1 Now Adoni-Zedek king of Jerusalem heard that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to Jericho and its king, and that the people of Gibeon had made a treaty of peace with Israel and were living near them.

v. 2 He and his people were very much alarmed at this, because Gibeon was an important city, like one of the royal cities; it was larger than Ai, and all its men were good fighters.

v. 3 So Adoni-Zedek king of Jerusalem appealed to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish and Debir king of Eglon.

v. 4 “Come up and help me attack Gibeon,” he said, “because it has made peace with Joshua and the Israelites.”

v. 5 Then the five kings of the Amorites—the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon—joined forces. They moved up with all their troops and took up positions against Gibeon and attacked it.

v. 6 The Gibeonites then sent word to Joshua in the camp at Gilgal: “Do not abandon your servants. Come up to us quickly and save us! Help us, because all the Amorite kings from the hill country have joined forces against us.”

v. 7 So Joshua marched up from Gilgal with his entire army, including all the best fighting men.

v. 8 The Lord said to Joshua, “Do not be afraid of them; I have given them into your hand. Not one of them will be able to withstand you.”

v. 9 After an all-night march from Gilgal, Joshua took them by surprise.

v. 10 The Lord threw them into confusion before Israel, who defeated them in a great victory at Gibeon. Israel pursued them along the road going up to Beth Horon and cut them down all the way to Azekah and Makkedah.

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v. 11 As they fled before Israel on the road down from Beth Horon to Azekah, the Lord hurled large hailstones down on them from the sky, and more of them died from the hailstones than were killed by the swords of the Israelites.

v. 12 On the day the Lord gave the Amorites over to Israel, Joshua said to the Lord in the presence of Israel: “O sun, stand still over Gibeon, O moon, over the Valley of Aijalon.”

v. 13 So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar. The sun stopped in the middle of the sky and delayed going down about a full day.

v. 14 There has never been a day like it before or since, a day when the Lord listened to a man. Surely the Lord was fighting for Israel!

v. 15 Then Joshua returned with all Israel to the camp at Gilgal.

v. 16 Now the five kings had fled and hidden in the cave at Makkedah.

v. 17 When Joshua was told that the five kings had been found hiding in the cave at Makkedah,

v. 18 he said, “Roll large rocks up to the mouth of the cave, and post some men there to guard it.

v. 19 But don’t stop! Pursue your enemies, attack them from the rear and don’t let them reach their cities, for the Lord your God has given them into your hand.”

v. 20 So Joshua and the Israelites destroyed them completely—almost to a man—but the few who were left reached their fortified cities.

v. 21 The whole army then returned safely to Joshua in the camp at Makkedah, and no one uttered a word against the Israelites.

v. 22 Joshua said, “Open the mouth of the cave and bring those five kings out to me.”

v. 23 So they brought the five kings out of the cave—the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon.

v. 24 When they had brought these kings to Joshua, he summoned all the men of Israel and said to the army commanders who had come with him, “Come here and put your feet on the necks of these kings.” So they came forward and placed their feet on their necks.

v. 25 Joshua said to them, “Do not be afraid; do not be discouraged. Be strong and courageous. This is what the Lord will do to all the enemies you are going to fight.”

NOTES

v. 26 Then Joshua struck and killed the kings and hung them on five trees, and they were left hanging on the trees until evening.

v. 27 At sunset Joshua gave the order and they took them down from the trees and threw them into the cave where they had been hiding. At the mouth of the cave they placed large rocks, which are there to this day.

v. 28 That day Joshua took Makkedah. He put the city and its king to the sword and totally destroyed everyone in it. He left no survivors. And he did to the king of Makkedah as he had done to the king of Jericho.

v. 29 Then Joshua and all Israel with him moved on from Makkedah to Libnah and attacked it.

v. 30 The Lord also gave that city and its king into Israel's hand. The city and everyone in it Joshua put to the sword. He left no survivors there. And he did to its king as he had done to the king of Jericho.

v. 31 Then Joshua and all Israel with him moved on from Libnah to Lachish; he took up positions against it and attacked it.

v. 32 The Lord handed Lachish over to Israel, and Joshua took it on the second day. The city and everyone in it he put to the sword, just as he had done to Libnah.

v. 33 Meanwhile, Hiram king of Gezer had come up to help Lachish, but Joshua defeated him and his army—until no survivors were left.

v. 34 Then Joshua and all Israel with him moved on from Lachish to Eglon; they took up positions against it and attacked it.

v. 35 They captured it that same day and put it to the sword and totally destroyed everyone in it, just as they had done to Lachish.

v. 36 Then Joshua and all Israel with him went up from Eglon to Hebron and attacked it.

v. 37 They took the city and put it to the sword, together with its king, its villages and everyone in it. They left no survivors. Just as at Eglon, they totally destroyed it and everyone in it.

v. 38 Then Joshua and all Israel with him turned around and attacked Debir.

v. 39 They took the city, its king and its villages, and put them to the sword. Everyone in it they totally destroyed. They left no survivors. They did to Debir and its king as they had done to Libnah and its king and to Hebron.

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v. 40 So Joshua subdued the whole region, including the hill country, the Negev, the western foothills and the mountain slopes, together with all their kings. He left no survivors. He totally destroyed all who breathed, just as the Lord, the God of Israel, had commanded.

v. 41 Joshua subdued them from Kadesh Barnea to Gaza and from the whole region of Goshen to Gibeon.

v. 42 All these kings and their lands Joshua conquered in one campaign, because the Lord, the God of Israel, fought for Israel.

v. 43 Then Joshua returned with all Israel to the camp at Gilgal.

QUESTIONS:

1. Read Joshua 10:1-43 and in your own words pull out the main thought of this passage.

2. What does the king of Jerusalem want to do, according to verse 4?

3. What do the Gibeonites do, according to verse 6?

4. What does the Lord say to Joshua in verse 8?

5. How did the Lord help Joshua and his forces in the battle, according to verse 11?

6. What else happened, according to verses 12 & 13?

7. What does Joshua say to his men in verse 25?

8. Why were Joshua and the sons of Israel so successful, according to verse 42?

9. What verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

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

LESSON #1: God uses the compromise with Gibeon to trigger the southern campaign.

LESSON #2: Prior compromises draw us into battles that we would just as soon not fight.

LESSON #3: The Lord can use our mistakes to accomplish His purpose.

LESSON #4: The Lord grants the victory because Joshua and the nation Israel are living in obedience.

LESSON #5: Life gets complicated when we compromise our convictions.

LESSON #6: It is a fearful thing to fall into the hands of the living God.

LESSON #7: The Lord always comes to us at the perfect time with peace, assurance, and confidence.

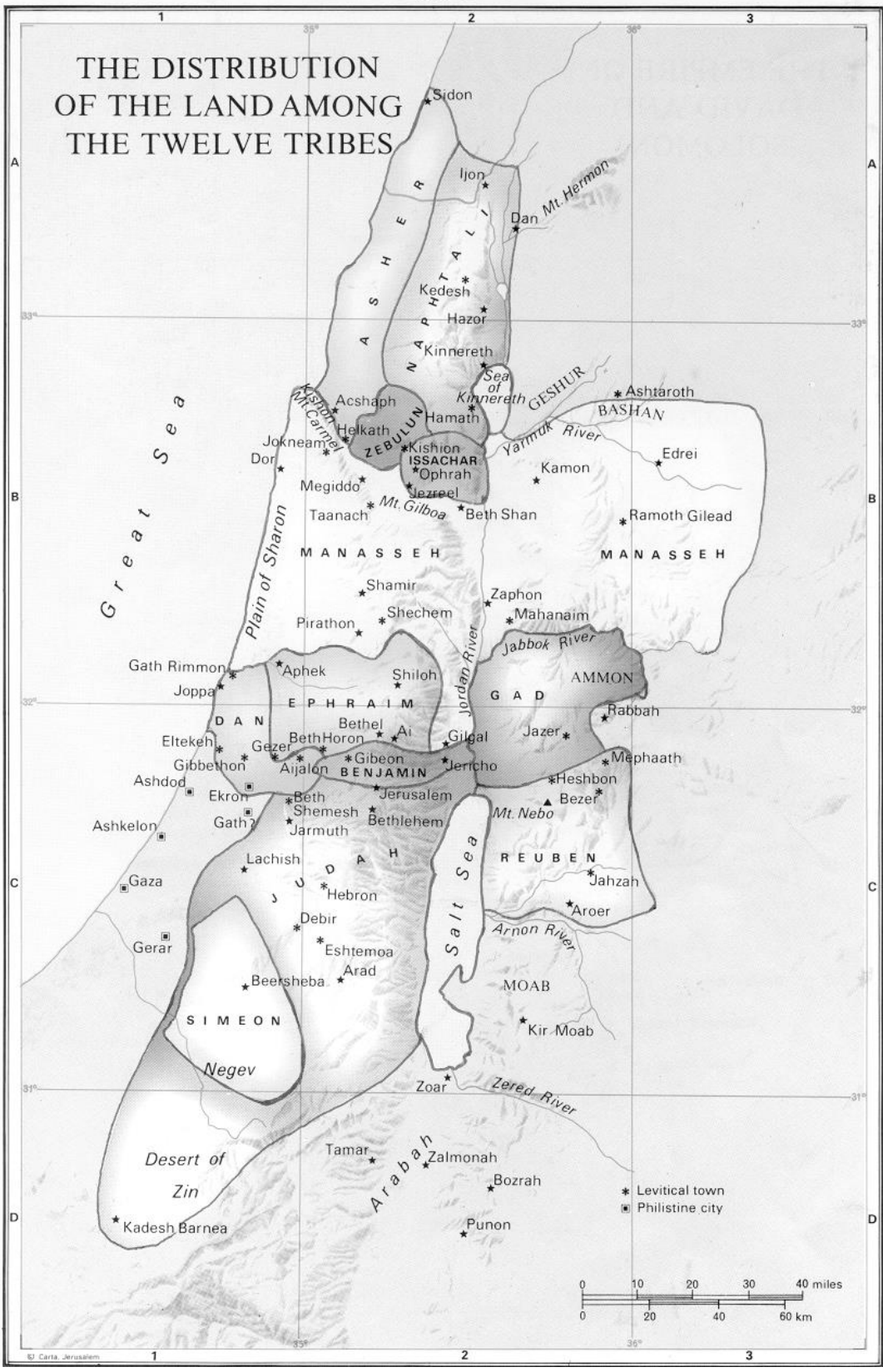
LESSON #8: The Lord intervenes on the behalf of his people in answer to prayer in the passage.

LESSON #9: Joshua challenges his men to be strong and courageous, even as the Lord had challenged him in his commissioning service in chap.

Lesson #10: 2 Corinthians 2:14: “Thanks be to God who leads us in triumph.”

Lesson #11: The Lord will do whatever is necessary to gain the victory for His obedient children.

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