

# **Dr. Elaine Phillips, Old Testament Literature,**

## **Lecture 16, Joshua**

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For how long? A week? A week and a half? Let's pray together as we start.

Our gracious Father in heaven, we're mindful that you have brought us through this week. You've brought each one of us to this point in our lives by your grace and your goodness and your protection, your mercy, and especially your love to us through Christ.

And Father, we would pray together that you would teach us today, enliven our hearts, fan into a flame the ember that burns in us. Father, we're well aware that this is a time in the semester when people are just tired and weary and stressed and there's a lot of anxiety because we're frail, Lord, and how much we need you. And so, we confess that need and we are just pleading with you to be present with each one of us.

Help those who have exams forthcoming, and help them have time to study. Keep us well, but not only well physically, keep us well spiritually and restore hearts that are broken and wounded, we pray. We would ask for your tender mercy in Christ's name, amen.

Well, we've got to review just a little bit. We're doing the Conquest and Settlement, which, of course, means we're doing the Book of Joshua in one fell swoop. Take a course in historical geography where we slow down a little bit.

This is skimming and hitting the tops of the waves as we're going through the Old Testament. A couple of things by way of, well, just one question. What's been accomplished for the people of Israel so far? We've got ourselves to the end of the Pentateuch now.

What's happened? What showed up on that exam? What's God done for his people? Not a rhetorical question. Ginger. Right, he's redeemed them from Egypt and taught them this profound lesson in his deliverance.

Now, we haven't quite got into the promised land yet, but we're looking at it. Right, Sarah. Good, so we've got a tabernacle, we've got sacrifices, we've got the mediator, we've got the whole system of worship established so that these people can approach God and in some small way begin to have an experience of going back to Eden, which is where we're all aiming throughout this whole period between Eden and Genesis and what we have in the book of Revelation, Chelsea.

Yeah, God has sustained them in a mighty way through the desert, that great dreadful and vast wilderness with scorpions and snakes and so forth and so on. Sure, right, good. McKenna.

Yeah, don't lose sight of the covenant. This takes us all the way back to Genesis, doesn't it? The covenant was established with Abraham, and then, of course, the Sinai covenant is going to build on that. Great, and I'm glad you went back to Abraham and the covenant because we're actually going to refer to Genesis 15 in just a moment.

Anything else? Yeah, Katie. We've got the Torah, which has its whole array of applications, ethical issues, moral issues, clearly social and civil issues, and then the stuff that Sarah was talking about in terms of the ritual Torah and approaching God. So, Torah is there.

Anything else? I can't think of anything just off the top of my head. I'm sure there's lots of stuff, but we're all, yes, he has fulfilled some promises to Abraham, and we're going to have it really fulfilled in a big way now as we're moving into the land because remember in Genesis 15, God says, you know, or Abraham says, how will I know that I'm going to have this land? And God says you're going to be enslaved. Your descendants are going to be enslaved for 400 years, but I will bring you back.

And so that's going to unfold. Well, good. We've got to do some other issues as we're talking along here.

This is kind of a technical term for biblical scholars. And by the way, there are 35 cents lying down here on the floor if anybody wants some money. Just saw it.

See how fast people run on after class. Sometimes, you're going to see this as the Deuteronomistic history, and sometimes, you're going to see it as the Deuteronomic history. There are some technical differences there, but what I want to say is simply this.

As you look at the books Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings, in other words, spanning the whole time period that the people are in the land before the exile, they are written from the perspective of whether or not the people are obedient to the covenant. And particularly to the covenant as it's articulated in the book of Deuteronomy. So, as people look at this span of books and that time period, from Joshua right on through the end of 2 Kings and the going into exile, they call it Deuteronomistic history or Deuteronomic history.

As I said, it can be one of those too. So, kind of keep that in mind. You're going to see it abbreviated from time to time as DH.

There are several other DHs, too, that we're not going to get into. This one, when I refer to it, is going to refer to this whole concept of history being written from the perspective of whether or not the people are keeping the covenant, whether or not they're obedient. And of course, as you know, most of the time they're not.

Therefore, they're going to experience the kinds of things that are part and parcel of the punishments that are articulated at the end of Deuteronomy, particularly chapter 28. If they disobeyed, there would be war; there would be bloodshed; there would be famine; there would be disease and distress; and finally, exile. So, kind of keep that in mind.

It's an important thing. It's a much more complicated issue, but this is all we're going to do with it for right now. Second thing we want to make a note of has to do with the primarily geopolitical concern.

And I want to unpack this one just a little bit. Put in your minds that you want to read very carefully the Old Testament parallel stuff on the excerpts there from the El Amarna text. So you can kind of go back and review those if you haven't done it yet.

But what you have going on geopolitically in the land that's going to become Israel, the land that God has promised to them, before the Israelites come in, we have a whole series of Canaanite city-states. Don't have great big political entities. Instead, these are fairly small cities and their surrounding villages, if you will.

And those are the geopolitical units in Canaan at that particular time. As you read the El Amarna texts, and by the way, these are letters that were found down in Egypt, and they describe the pleas and the appeals and the complaints and the frustrations from rulers of the city-states sent back down to Egypt complaining that Egypt is not really doing what it ought to be doing to control some of the stuff that's going on in Canaan at that point in time. Because you see, the Egyptians sort of, in theory, had their political hands-on Canaan at that point.

But one of the pharaohs whose name is Akhenaten, and you've I'm sure heard of him, we've mentioned him briefly, but you've probably also read about him in your history classes, he was much more concerned with developing some kind of form of monotheism, not what we would know of as Yahweh's monotheism, but he's so busy doing that he's sort of losing touch with what's going on up in Canaan and things are kind of floating a little bit out of control. And so, you have these leaders of these city-states writing the letters, and of course, those are the letters that have been found, and then we know a lot about this situation as I've just described it for you. Does that make sense if I spoke in English with that? The letters are written in Akkadian, and sometimes, as I look out over faces, I'm wondering if I'm speaking Akkadian, not that I know how to, but at any rate, that's the thing.

Now, these letters also mention a group of people called the Habiru or the Apiru, which refers to the same group of people. Different ways of transliterating the languages. The Habiru, or how these people are described, what they sound like, what they're doing, we can say the two things that I've noted there, seem to refer to some sort of ethnic identity.

I don't know what the boundaries of that are, but they're described in some texts in ways that would make us think of them as an ethnic group, but sort of fuzzy boundaries. The second thing we want to note is that consistently, whether we're reading Newsy texts, whether we're reading the El Amarna texts, both of which refer to these folks, they seem to have kind of as their overarching professional, and as I've noticed there, their professional role, some kind of military. Perhaps they might be the equivalent of mercenary soldiers.

They're not all low-class. Sometimes, you read that they are all people who are sort of lower class, marginalized types. It's not that easy.

They move around a lot. They move around a lot, but this is probably the best way to describe them. Now, of course, the question always comes up because Habiru sounds a little bit like Hebrew, doesn't it? And so, for a while, there was some idea that when the Hebrews came into Canaan, they were these Apiru, and it's just a different way of representing, in other words, in a different language, the title of a certain group of people.

That's not the case, and a lot of work's been done on this to indicate that the word Hebrew, as we read it in the biblical text, is not the same as these Apiru. Now, having said that, here's something you want to keep in mind, and I think I may have said this before, but I'll just say it again. When the term Hebrew is used in the Old Testament, it usually shows up when foreigners are referring to God's people.

Otherwise, what are they called? Israelites. That's the normal way of referring to God's people as we see them interacting, developing, and moving around in the First Testament. Israelites, i.e. children of Israel, sons of Jacob.

But when foreigners are referring to them as in Egypt, you know, worship the God of Hebrews, or when we get to the Philistines, they're called Hebrews. And so it may be, and again, this is where the maybe comes into this, it may be that this group of folks who are coming into the land was indeed perceived by outsiders as being rather like the Habiru, which were a much larger bunch of people. Am I making sense of that? If I'm not, please ask me.

It's not like it's going to end up as an essay question on an exam, but if I'm not making sense, please ask. All right, that's important. Kind of keep that in mind.

The next thing we need to say is simply what I've got up here, and that is, you know, sometimes when you read the book of Joshua, you have this sense that, whew, in six weeks, they got the whole land taken. It doesn't work quite like that. It takes them about seven years, actually, to kind of get in there.

So, there are some significant battles, and we're going to talk about a number of them today, but then the actual settlement unfolds over a period of time. Their major camp, their camp where they're kind of situated from which they go out and make these raids into the land, is actually down in the Jordan Valley at a place called Gilgal, not terribly far from Jericho. So, kind of keep that in mind as well because that, I think, will help us with a very important issue.

Depending on how much more reading you're going to do with regard to the Old Testament, I hope no matter what your major is, you're going to continue to read and study the Old Testament. I really hope that's true. After all, we know how foundational it is.

But a lot of stuff you're going to read, depending on what scholarship you happen to dabble into, is going to say, well, the book of Joshua and the book of Judges just don't agree with each other. They just don't. They're at loggerheads, and they're representing two entirely different situations and two entirely different traditions.

That's not true if you read this stuff carefully, particularly if you understand that this settlement stuff took some time, and it wasn't always entirely successful. And as a matter of fact, when we get into the book of Judges, we see some of the reasons why they weren't particularly successful, because they happen to have some nasty patterns right from the get-go of disobedience. So, sort of keep that in mind as we move through not only today but also next week.

What day is today? Is this Friday? Next week as well, right? Okay, this is probably this next issue is probably our biggest area of concern when we deal with Joshua because as you talk with people, you know, the first thing that comes up is, how could that God of the Old Testament command the kinds of things he commanded with regard to going in and wiping out Canaanites? That's really the issue. So let's see if we can unpack it a little bit. I don't claim to have all the answers here, because I don't have God all figured out.

But I think there are some things we can say with regard to what the text has to say. So, let's do a little bit with the text. The first thing we need to say is that the Canaanite culture was hideous.

You do some reading in terms of the wider cultural context and what we know from the Ugaritic texts, which are pretty much contemporaneous with the whole time period we're talking about, and there was a very vile polytheism. Baal, Asherah, Mot,

Anat, and so forth and so on. And there's a lot of stuff going on in terms of ritual practices that were sacred prostitution kinds of things.

We've talked about that sort of stuff already a little bit, but now you want to get it on your radar screen again—two things in that regard. I'm not going to read Genesis 15 now, but go back and review Genesis 15 because what God says when he's cutting that covenant with Abram is this.

Your descendants are going to be enslaved for four generations, 400 years. And then I'm going to bring you back up. And then he says, because of the sin of the Amorites is not yet filled up.

In other words, God knew how horrifyingly awful this population was. They're human beings. They're like us.

When we're unregenerate and unredeemed, we are really a mess, and we mess things up for other people as well. But in God's mercy, he's given them four centuries before he wipes them out. Sarah.

Difference between Canaanites and Amorites. Here's the quick answer, although it's a little bit bigger than this. The Amorites are actually a group that seems to have moved into this area from elsewhere, kind of north, northeast-ish.

And they actually, well it depends on where we're talking about. If you're talking about Babylon, they come from the northwest. But they're a more mobile population.

And here it's kind of a generic garden variety word that refers to people that are both on the west side of the Jordan River and on the east side of the Jordan River. When the Israelites encounter Og, king of Bashan, and Sihon, king of the Amorites, they're there as well. So, it seems to be a bigger umbrella term in terms of geography and geographical location.

Canaanites are located on the western side of the Jordan Valley, so they're more concentrated there. But there are lots of fuzzy boundaries going on here.

So, it's a good question. At any rate, the other thing we want to just note in this regard, in terms of the nature of the folks that were there, is don't forget your Genesis 19 incident and Sodom and Gomorrah. It's a very interesting thumbnail sketch.

And as I said when we talked about that incident, it's not just one sin that characterized that place. They were shot through with terrible social, sexual, economic, whatever you want to call it sins. The whole culture was just degenerate.

So, kind of keep that in mind. Leviticus 18.25 talks about the fact that the land itself was so polluted that God would vomit the people out. The land itself was so polluted, God would vomit the people out.

Or it would vomit, I should say, the land would vomit the people out because of their vileness. In light of that, then we read, and I'm going to back us up to Deuteronomy even though technically, we're beyond that and into Joshua. Let me read these verses that I've indicated here.

When the Lord your God brings you into this land, and then he lists the nations, when he's delivered them over to them, over to you, and you've defeated them, then you must destroy them totally. I'm going to come back to that word in a moment. The Hebrew word is haram.

I'm going to come back to that in a moment. Here we go—end of verse two.

Make no treaty with them. Hang on to that. And show them no mercy.

Don't intermarry with them. Don't give your daughters to their sons or take their daughters for your sons. Here, verse four starts to get the reasons.

For they will turn your sons away from following me to serve other gods, and the Lord's anger will burn against you and will quickly destroy you. This is what you are to do to them. Break down their altars, smash their sacred stones, cut down their Asherah poles, burn their idols in the fire because now, get the because you are supposed to be a people holy to the Lord your God.

The Lord your God has chosen you out of all the peoples of the face of the earth to be his people, his treasured possession. Remember that goes all the way back to Exodus 19 and that promise that God was going to make. Now God goes on to say he didn't choose these people because they were really great and they were wonderful.

They're stiff-necked, hard-hearted, but God in his mercy has chosen them. But because of their proclivities, which we all have, if they were surrounded by people who would lead them astray, they would very easily run right into that stuff, and God knew it. That was one of the reasons for saying you need to get rid of those things that are going to draw your hearts astray.

Now we say, oh, isn't that awful? But what we really ought to be saying is, isn't it awful that we so easily fall into temptations to sink to the lowest common denominator? Isn't that awful? And God really was protecting those people in doing this. Now, that doesn't make it any easier. That doesn't make it any easier to think about what's going on here, but nevertheless recognize that something about being

God's holy people is almost beyond our capacity to understand how seriously God takes that and how seriously we need to take it.

Of course, in our day and age, in our context, there are different ways of doing this, but that was his plan for that particular point in time. We have more to say about that in a moment, but we think there are just a few more issues here. Yes, lest we think that this is a vendetta against everybody else, notice what's going on.

Even when there are false prophets in Israel, Deuteronomy 13, remember that passage when you read it? If there are false prophets in Israel leading the people astray, they're supposed to die. And then, of course, the whole people themselves are going to go into exile and suffer the really awful consequences of their piled-up sin for literally generation after generation after generation. So, Israel itself is not exempt from what God does to preserve the purity and the holiness of his people.

Now, again, you can translate that into today. There are different ways of thinking about it today, but we are not exempt from what God will do to make sure that we are his holy people. And we need to take that charge seriously.

We're supposed to live out our calling carefully. Ephesians makes that very clear. All right, here's the next one we want to deal with, and that's this word herem.

You get to put a dot under that h in case you're talking about this with somebody. It's herem. I know it comes up in everyday conversations, but there it is.

When you read your text, and it talks about this city, Jericho, for example, was devoted to destruction or irrevocably given over to the Lord for destruction or some phraseology like that depending on what translation you're reading, here is the word or a verb form that comes from it. And as I've indicated, it not only means given over for destruction sort of on a haphazard whim that God happens to have, but when you read that word and read it in its context, it's in the context where the people have been intentionally rebellious against God, going contrary to what we ought to know from general revelation in terms of the nature and character of God and what happens to be right or wrong. And of course, remember Romans 2, our consciences tell us those kinds of things.

So herem or the verb yachirim comes in those contexts, and in those contexts then these are given over for destruction. Interestingly enough, and we're going to see this when we start talking about the Jericho conquest, if someone recognizes who God is, recognizes who these people are as God's people, and wants refuge, those persons have that. Who's our parade example of that in Jericho? What's her name? That's Rahab, isn't it? It's Rahab.



She recognizes that something dramatic is going on here, something is bigger than something she can deal with and the king of Jericho can deal with. And so she asks for refuge and she gets it. So, there is not, you know, no way out for people who are seeking God and somehow they're getting cut off anyway.

It doesn't work that way. Now, I know that doesn't solve all the issues that you might have, but it gives us some basis, I think, for discussing this in its wider cultural context and perhaps in a theological context as well. I'm going to move on to maybe easier issues.

For those of you who like diagrams and schematic ways of looking at things, here's how to look at the book of Joshua. And for those of you who are music types, this is an ABA form. Remember ABA when you studied musical forms? Yeah, Katie, you got all this.

This is an action business appeal. We have an ABA form. I realize that's a really poor analogy, but at any rate, there it is.

The parts that are fun to read are the parts that have to do with the action. It's when you get down to the business that you're going, oh my goodness, this isn't what I really wanted to choose for devotions this morning. Because what's going on in the business? Well, it's doling out the inheritance.

And, of course, reading 67 verses of chapter 15 about what Judah may not seem, well, really scintillating, and you may not get a great spiritual boost out of it for the day, but here's the thing. As you read those things about the inheritance, or skim them, or whatever you do with them, get two messages. As God says, Judah, Judah is going to get this monumentally huge inheritance, right? A whole chapter was given over to Judah.

Get to the end of this whole business in Chapter 19, for example, and you have six tribes all packed into one chapter. Something about Judah's importance. And, of course, that's going to be David and the son of David.

So, the line of Judah, even in this giving of the inheritance, is really important. More important than all, we see God here keeping his promise. Yeah, they go in and conquer, and that's the beginning of it, no question about it.

But now, the very fact that he doles out inheritances for these people means the families are going to have the land, and it's going to be an ongoing possession of that land that God has deeded to them. He's the owner, no question about it, but they are the tenants. And so, the promise to Abraham that we mentioned a moment ago, the promise to Abraham, is now coming to fruition in a very real way.

They're getting an inheritance. So again, those chapters may not be really exciting to you, but think of the principles underlying them. We're going to talk primarily today about the preparation to conquer and the conquest itself, and then just in closing, really a little bit at the end about the covenant renewal.

But that's our schematic approach to Joshua. There are a few things we need to say about Joshua himself. What does his name mean? Yehoshua.

What does Joshua mean? Yeah, and even more than Savior, the Lord, that divine name Yahweh is built into it right at the beginning of it there, Yehoshua. All right, so it's the Lord saves, or the Lord is salvation. Look at it both ways.

And, of course, that's the Hebrew form of whose name? Jesus. Right. I mean, you're reading in the New Testament, Jesus in Greek, but that's going to be the transliteration of Joshua.

So, there are some nice adumbrations coming through in this as well in terms of how far you want to push this. That's kind of up to you. There are some important things in Joshua's way of functioning up to this point.

God prepared him because he served as the commanding chief in that battle against the Amalekites. And remember when we put together Exodus 17 and Deuteronomy 25, and not just reading Exodus 17, the Amalekites were really making life difficult for the Israelites, picking off the weak and the vulnerable at the end. I don't know, it sounds like the Israelites were losing that battle for the time being.

Joshua has been commanding that. So, in some senses, that's his military preparation for this whole business of going in and conquering the land. In Exodus 32 through 34 when Moses was up on the mountain receiving the instructions for the tabernacle and for Aaron and for all this wonderful business of approaching God, Joshua's up there too.

So, he knows what it's like to have that kind of an experience, that separateness, because, of course, Aaron and the rest of the people are down doing the golden calf thing. And then, finally, Joshua is one of the spies sent into the land, and here, too, he's going contrary to popular opinion. He and Caleb are the ones that say, we need to do what God's commanding us to do.

Whereas the rest of the ten spies, all leaders, remember that, they're all leaders, and yet they're going to go contrary to God's command. So, Joshua's already got some very significant preparation in what's expected of him and what's going to be expected. Now I want to take some time to look at chapter one.

I hope some of you have your Bibles with you because there's some interesting things going on here, and we need to mention at least a few of them. First of all, if you grew up in Sunday school, I'd be willing to bet that you memorized Joshua 1.8. I'd be willing to bet. Let me read it for you.

It's after the Lord has said, Moses, my servant, is dead, you know now you're going to take his place basically, and God has promised, I'm going to be with you, I'm not going to forsake you. What does verse 8 say? Do not let this word of the Torah depart from your mouth. Meditate on it day and night.

Remember that one? Does anybody have to remember that? Is that when you were kids? Does anybody memorize anything anymore? All right. Meditate on it day and night so that you may be careful to obey what is in it. Here's what I want you to keep in mind.

Don't let the word of the Torah depart out of your mouth. Meditate on it day and night. That exhortation starts the second section of the Hebrew Bible at the Pentateuch.

It's the Torah. Joshua starts, well, what we call the Deuteronomistic history, but also it's bigger than that. It starts out the second section of the Hebrew Bible.

Do you know what book starts the third section of the Hebrew Bible? Psalms. And what's the main focus of Psalm 1? Torah and meditating on Torah. Do you see some interesting patterning here? We'll pick that up when we start on the book of Psalms.

So, at any rate, Joshua is exhorted to meditate on Torah. And then we have some very interesting incidents, and I'm just going to highlight a little bit of a note that I find a bit ironic, and I hope you saw this when you read through it. He gives a little exhortation to those two-and-a-half tribes that are going to be on the east side.

Who are those two-and-a-half tribes on the east side of the Jordan River? One starts with R, Reuben, Gad, and half-tribe of Manasseh. Right. And Joshua gives them a little exhortation, and then they say, ready for this? I love this verse: whatever you commanded us, we're going to do, and wherever you send us, we're going to go, just as we fully obeyed Moses, so we're going to obey you.

You didn't really catch the Israelites being terribly obedient to Moses, did you? That's not what I read from Numbers 13 through 20, whatever it is. But yeah, and Joshua, at that point, might have been quite tempted to turn tail and run because he saw the pattern as well. At any rate, we have crossed the Jordan.

One of the things I want you to see in these incidents, and I'm going to buzz through them really quickly, is how the Lord in his mercy encourages both Joshua and as well

as showing the Israelites that Joshua is indeed taking over from Moses. Joshua has God's full affirmation to take over from Moses, and we know that as these incidents unfold. How does the Jordan crossing unfold? Well, look at what's happening here.

Spin over to, if I can find it, crossing the Jordan, chapter 3, verse 7. The Lord says to Joshua, today I will begin to exalt you in the eyes of all Israel. When you reach the edge of Jordan's waters, go stand in the river, and they do. Notice the end of the chapter.

They're carrying the Ark of the Covenant, and it goes through on dry ground. And it's not mentioned once, and it's mentioned multiple times. The same thing happened when the Israelites crossed the Sea of Reeds.

They're going through on dry ground. They're supposed to be seeing these parallels here with this kind of thing. They're also going to celebrate Passover.

It's the same season. You've got the commander of the army of the Lord showing up, and what does he say to Joshua? You're standing on holy ground. That sounds pretty familiar, too, doesn't it? And then, of course, because they had not been circumcising themselves in the wilderness, they're to take flint knives and circumcise themselves.

An interesting prospect. Now, here are just a couple of other things in terms of this Jordan crossing. If you look at the Jordan River today, it's pretty small.

It's pretty small. In fact, I'm sure the Jordan River could flow through this room when you look at it just north of the Dead Sea. But actually, in antiquity, in flood stage, it would reach about a mile wide.

And so, we're talking about something that would be a little more difficult to cross. Those of you who know the Midwest and know the Mississippi River at certain points, that's a wide river, and getting across that is going to be a major task. And likewise, this is taking place at Passover.

That's flood season. That's the end of the rainy season. There's going to be a lot of water there.

Why is there not so much water now? There are a number of reasons, not least of which is that both the nation of Jordan and the nation of Israel have taken off all sorts of water from the foothills of Mount Hermon and are using it for things that are agricultural, industrial, etc. But there's not nearly as much water for that reason. Just remember that when you see pictures of the Jordan that your tourist friends or family come back with, don't read it like that 3,500 years ago.

It wouldn't have been nearly as small. All right, is there anything else we need to say about this? They set up commemorative stones, which again shows this educational thing. When your children ask you, what do these stones mean? You're supposed to educate them.

Passing on the traditions is a major part of this whole thing. I'm sorry, say it again? Oh, the second part of the scriptures? In the Hebrew Bible, it's the Nevi'im, which are the prophets, which is going to include, as we understand it, both the historical books and the writing prophets. No, the prophets. When the Hebrew Bible uses the term prophets, Nevi'im, it actually starts with Joshua.

And in the Nevi'im includes Joshua, Judges, 1 and 2 Samuel, Kings, and then also Isaiah, Jeremiah, Ezekiel, and the 12 minor prophets. It's a much bigger thing. But Joshua starts it, and it has that emphasis on Torah.

Yeah, thank you. Well, are we ready to go on? Sort of. A little map.

You know, this map is available in the NIV Atlas of the Bible, and of course it helps also to always use the maps that are at the back of your Bible. Maps are great, especially now that we're locating ourselves in the land, and things that are going to unfold are going to be historical events, and they take place on the chessboard. And so it helps to know the chessboard.

Here we go. They've crossed the Jordan, or they're going to, well, they've crossed the Jordan. We're going to conquer Jericho in a moment.

But I want you to notice something about the location of Jericho. It's right here, kind of dead center if you will. You know, Israel's going to extend down this way, it's going to extend up that way.

A lot of people have said when they conquer Jericho, they're really getting the underbelly of this land of Canaan. Okay, it's going to be a vulnerable spot. They remember that the Jordan Valley is significantly below sea level.

The north end of the Dead Sea is 1300 feet below sea level. So, they've got some upward movement to make, and we'll talk about how they go about doing that in a couple of campaigns. But their next thing is to go up and try Ai or Ai.

I'll be pronouncing it Ai, that's the Hebrew pronunciation of it. And we'll talk about that campaign in a moment, and its initial failure. Then, after they finally take this area around here, around Ai and Bethel, that means they've got a toehold on an elevated area.

It's hard to conquer people if you're below them, which is where they were when they were down here. But once they get up here, they're a presence. They're a presence, and they're a bit of a threatening presence.

Keep in mind, as I said earlier, that these cities are city-states. And so, you've got a little city-state of Gibeon, and you've got one of Gezer, and you've got one of Shechem, and so forth. The people right around here get very nervous.

And these four cities, if you've read the narrative for today, what do they do? Yeah, they band together because Joshua and the Israelites have scared the living daylights out of them. So, they band together, and they say, well, we've come from afar. You see our moldy bread, and you see our torn-apart shoes, and let's make a treaty.

And, of course, the really interesting thing, and it's very clear in the text, is that Joshua didn't inquire of the Lord. Big mistake. It makes the treaty because it looks on the surface like it's a smart thing to do.

But notice they keep the treaty. And in God's sovereignty, that's going to be the means for their actually coming in and doing a major wipe through the south in this initial campaign. So, treaty here with Israelites, get the pointer working, with Israelites, and these four cities that are sort of smudged in yellow there.

Once that treaty is in effect, there are some more city-states that are getting nervous. Do you remember Joshua chapter 10? Here you've got Jerusalem, a major force. With Joshua, the Israelites, and the Gibeonites holding this area right up here, Jerusalem has been cut off.

We're going to do more with that when we do geography later on, but they have been cut off their means of access, both going east and going west, because that goes up here and then out. I know this map doesn't make it look like it, but this area directly west of Jerusalem is so rugged that there aren't roads that go out that way, not in antiquity. And so, they know that their means of access to major routes are now under the control of somebody who is alien to them.

So, at any rate, Jerusalem gets together with these other cities, Hebron, Yarmouth, Lachish, and Eglon, and they're going to beat up on, or try to, a coalition against Joshua. Yeah, Sarah. Jebusites is the word that is used with regard to that, and it was the city of Jebus. we'll have a lot more to say about that when we start talking about David and his actual conquest of Jerusalem.

But yeah, they're Jebusites. There are all these little entities, Hittites, Hivites, Jebusites, Perizzites, etc. They're all probably tribal, if you want to think of that more than anything else, small ethnic identities.

Okay, so that's our map, and basically, it's what's called the Southern Campaign. It's going to take us through Chapter 10 of Joshua, right? Cut through the center, swing south, and get major cities right here in our Shephelah area. So, this is how it works on the map.

Now we'll just say this is what I've already said: they enter Jericho. Again, Jericho is a key place, central in terms of the country, gains the high ground, do a divide and conquer, really, because the cities north of here now can't, you know, communicate with the cities that are the south. Sweep through the south and deal with those major cities, but did you notice as you were reading that none of these cities are burned except Jericho and Ai? The rest of them, it's just a, you know, go in, deal with the populations, and then that material becomes yours eventually.

Now granted, as I said earlier, the first thing they're doing is simply dealing with leaders and conquering quickly. The settlement comes later. The northern victory, and I'm going to call it a victory because although we have the major one described against the king of Hazor, again, it's taking a long time, and there may have been other issues involved in this as well.

Hazor is very important, Hazor, Hazor, all right? This city during this time period was absolutely huge. It's the biggest city in the whole area on the western side of the Jordan Valley, village, Jordan Valley, village; where did I get that from? At any rate, Jordan Valley. Here's the thing.

When you read the El Amar texts, the ruler of Hazor is the only person in those texts that's called a king. The rest of them are leaders, rulers. The ruler of Hazor is called a king, and in this time period, that particular site was at more than 200 acres, and you're thinking, I have no idea what an acre is.

Well, the site of Jerusalem, let's just think relatively, or Jebus at that point in time, that site was about 10 or 11 acres. Hazor is that much bigger. It is a huge city, so when Hazor gangs up on these people in Joshua takes on Hazor and the folks round about them, you know, this is a major battle that unfolds.

The king is Jabin. It's probably a dynastic name. We're going to talk about that later when we talk about the Book of Judges.

The same thing's going to show up again. All right, so they win that one, and just to reiterate what I said earlier, the settlement itself comes later. This is not an occupation at this point.

These are the initial battles in which God ensures that the Israelites are victorious. This is the first step in inheriting the land. So, questions on that before we move

along? We've got some more things to do in terms of looking at major battles and lessons.

All right. Oh, a few pictures. I forgot I was going to show these, too.

The Jordan River meanders a whole lot. Okay, this is an aerial, and this is the little river as we see it now. Really having pointer problems today.

Here's the wider floodplain area that's being cultivated quite nicely. Notice how barren it is when you get on both sides. Here, we are actually looking at the Old Testament site of Jericho, the Tell.

It's right down here. Not very big. Modern-day town of Jericho.

Out beyond there, you can sort of see it in the haze right about there. The Dead Sea, northern end, and then, of course, these are the mountains of Transjordan up here. So, this is the site that they would have been marching around once for six days and then seven times on the seventh day.

Now, an interesting thing just to look at, there is a huge, huge, huge discussion and debate among archaeologists in terms of the conquest of Jericho. Do we have evidence of it? Was Jericho settled at that time? How are we going to know all this? And, of course, depending on whom you read, you come out on one side or the other. But just a couple of things to keep in mind.

Contrary to a woman whose name is Kathleen Kenyon, who was a very significant archaeologist, no question about it, she said no evidence of late Bronze Period settlement in Jericho because she was looking for a particular kind of elitist pottery, and it wasn't there. Subsequent work has shown that there is indeed evidence of late Bronze, and that's the time period when the exodus took place, the exodus, and the conquest. There is indeed evidence there.

Again, it's a much larger thing. Hey, if this interests you, you know, if you're an econ business major, an international relations major, take Dr. Wilson's course in archaeology. Fun stuff.

At any rate, there is evidence of settlement at that point in time. And the other thing that they've discovered is really fascinating at the south end of the tell. Here you've got a stone wall, okay? It's a stone revetment wall.

Some people are dating that to about a time period of late Bronze conquest, maybe. Again, there's some huge debate on this and you're saying, why are you telling us all this? I'm going somewhere, don't worry. Fallen down brick walls.



So, here's how it works. You've got a stone wall, and on top of that, you have a brick wall. Got it? Stone foundation wall.

There are not a lot of stones right around Jericho. It's in the Jordan Valley. You import your big building stones, but then what do you use? You got a lot of mud there, you got a lot of stuff you can make bricks out of.

You make bricks and build a lot of the structures that are part and parcel of where you're living. And so, on top of this base foundation wall is what's called the, this is the revetment wall, sorry. So, you've got these mud brick walls.

They found them fallen down on the outer side in this particular section, the south end of the tell. So, here's the suggestion. Again, there will be lots of debate, and maybe Dr. Hildebrandt can take me on and we can argue about this, but the suggestion is that when these walls fell, there could have been some seismic activity.

This is an area that's very seismically active; earthquakes are another way of putting it, you know. Walls fell down. What does it say? The people walked right in.

Perhaps, I really wish my pointer would work here. Perhaps when this stuff fell down, it almost provided a little bit of a ramp. Up they go, you know.

You don't have to climb the walls anymore. Now all you got to do is get over this stuff and our fallen mud brick stuff would be a place that the invaders could actually march right on up. Again, dating is an issue, I know that, but this is an interesting little thing to look at.

Here's the other thing. Stone walls don't erode very fast. Mud brick does.

And you're looking at me, and you're saying, yeah, but it doesn't rain a whole lot down in the Jordan Valley. And you're right. It doesn't rain a lot, but it does rain some.

And I'll just give you a little illustration. We first went and visited Jericho back in the 1970s, mid-1970s. The pictures we have from that time period are not nearly as eroded, not the pictures, but the things we were taking pictures of, not nearly showing as much erosion as the ones that we took last year.

So even in the space of 25 years, 30 years now, when it does rain, lots of stuff, if you're talking about mud stuff, is going to disintegrate. And so, if people are looking for lots of remains of mud brick walls, if they haven't been covered over by some kind of subsequent packing and so forth, they might not find them. Might not find them.

Okay, you've probably heard a whole lot more about Jericho than you want to. I'm actually trying to scintillate you a little bit and get your interest up in taking another course. Sarah, is that a question? No.

Yes? No. No. Okay.

We also read about Rahab. Don't go with the footnote in your NIV that says, she might be an innkeeper. Nonsense.

She's an Isha Zona. It means a woman of harlotry or a woman of prostitution. That's what it means.

She lives in the wall. This is not Jericho because we don't have these walls standing. But at Beersheba, you have the same kind of archaeological, not, architectural structure, city plan, et cetera, et cetera.

Right out here, you have an outer wall and an inner wall. And in between is space. And it was often used as a living space.

In fact, this is probably terminology that you can relate to a little bit better, even though it doesn't sound very nice. The people who lived in those wall areas were usually your marginalized types—good place for a prostitute to be living.

Human shields. Do you recognize that term from contemporary discussions? Human shields are used sometimes to protect fighters that want to go in and hide behind them. We see that in contemporary battle issues in places, and that's ugly.

But the same kind of thing might have been going on back here. Certain parts of the population that were probably considered a little more dispensable, didn't have money to live in the inner part of the city, safer, et cetera, et cetera, were living out in the walls. This is where Rahab established her own business.

And of course, as you know, she harbors the spies, tells a lie to save their lives, and then she herself is spared because she hangs the scarlet cord down from her window. When the Israelites come through, not only she but also her family are spared. So, some really interesting lessons in that whole thing in a number of ways.

Well, we're also going to talk a little bit about going up to Bethel and Ai. I think you've seen this picture before when we've been talking about the geography and topography of Israel. But here's where you'd be coming if you're making your way up to the area of Ai.

Out over there is Transjordan. Here's the area just above the Jordan Valley. And so coming up these wadis and along these cliffs is not all that easy.

Marching upward is what the Israelites needed to be doing. And finally, here's Ai, or Ai, which means ruin. And the archaeological evidence tells us that by the time the Israelites came through, whether you have an early date for the exodus or a late date for the exodus, remember that whole discussion? No matter which way you go, this place is already a ruin.

It was a big place in the early Bronze Period. That's the third millennium BC. But by the time we get to the Israelites coming to the land, it's a ruin.

Isn't it interesting that the biblical text calls it a ruin? Now, part of the issue then comes from an archaeological perspective. However, how did they burn this ruin? Because this is one of the cities that was supposed to be burned. That's an issue. I don't have an answer for it.

It's still one of those things that's a bit of a struggle. Well, we need to talk about the major campaigns and the time we have left. I've mentioned Rahab.

We've talked about the implications of Haram. Do you remember the whole principle of first fruits when you were reading some of the ritual Torah stuff? The Israelites were to bring the first fruits to God. A number of people suggest that as the conquest itself unfolded, giving Jericho and everything that was in Jericho irrevocably over to God meant giving the first fruits to God.

It's the first fruits of the land. So not only everybody's individual little land produce was supposed to give first fruits, this is Israel getting their land grant from God and Jericho was the first fruits and they're offering it to God. Well, the other thing we need to talk in terms about the conquest of Ai is probably the more applicable matter.

And if you've read Dr. Wilson, you know that he hammers this one home as well. And you've probably got this from growing up in a church if you've been in church places where we preach about this stuff fairly much. We live in an individualistic culture, not so back then.

It's very clear when we look at the narrative about Achan that one person's sin has a profound and devastating impact on the whole community. That's the Achan narrative. It's not between him and God that he keeps this stuff and lies about it.

It has dreadful implications in terms of the deaths of Israelites and what he's done. And I would submit the same is still true. That's why Paul says in 1 Corinthians 5, get rid of the leaven that's in your midst, talking to the church that's tolerating that incestuous relationship there, because it's going to permeate the whole community.

So, the Achan situation has some good lessons for us. In between the conquest of Bethel Ai and the narrative that I mentioned a moment ago with regard to Gibeon, we do have a little bit of a break at the end of chapter 8. And the people go to Shechem. There you have both Mount Ebal and Mount Gerizim, and the tribes, in accordance with what Moses told them to do, are going to stand and pronounce the curses and the blessings and have a covenant affirmation ceremony at that point.

Well, I've already talked about the Gibeonite deception, you know, the rotting moldy bread and so forth and so on. They make this treaty. They ratify it with an oath.

And though even it was made under a stupid decision on the part of the Israelites, they keep their treaty, kind of like a vow, you know. So, the Jerusalem Confederation comes up against them. As we looked at the map, I talked about its implications.

They will, as a result of taking on Jerusalem, Hebron, Lachish, Eglon, and Yarmouth, those five cities, they are going to then get a toehold in the south. And that's the southern campaign. I already mentioned the northern campaign and Hazor.

Now, in five minutes, we have to do a few more things. We need to note the fact that the text itself of Joshua says, hey, there's some stuff they didn't take. And it has primarily to do with the coastal plain, i.e., those cosmopolitan areas and then the Jezreel Valley.

Here's where we get to Joshua's business section. What I want you to do is find this map somewhere. It's probably in the back of your Bible if you've got a study Bible because I'm going to want you to know the major tribal allotments.

I'm not going to be so fussy about who has what up here, you know, where Zebulun and Issachar are particularly. But you need to know Judah right down here. Just write them down for now and you can find them later.

You need to know Benjamin because we're going to have a lot to say about Benjamin. You need to know Ephraim. Remember the two sons of Joseph? Between the two of them, they get a whole parcel of land.

Manasseh is on both sides of the Jordan River. You need to know Reuben and Gad. And it's going to be helpful to know Dan because Dan, well, Dan's going to make some interesting moves.

So those seven you need to know. Again, I'm not so concerned about Asher, Naphtali, Zebulun, Issachar, and Simeon. There are also cities of refuge that are established.

What was the city of refuge for? Yeah, involuntary manslaughter. If they committed that sort of thing, the person could flee to a notice where they are. Hebron is one.

Shechem is another. Kadesh is a third. You see how they're fairly evenly spaced? Let me run them again.

Hebron, Shechem, Kadesh. There are three on the west side of the Jordan, evenly spaced so that someone who's running can get there before the pursuer gets them.

Golan is over on the east side. Ramoth-Gilead. Yes, they're close together, but there is a wadi in between that is so deep that it's an actual geopolitical divide.

And then down here, a place called Bezer. What happened to the Levites? Does anybody remember what happened to the Levites? They get 46 towns. 46 towns.

Going to be all spaced in particularly different towns. Why? Levites didn't get their own tribal inheritance. Instead, they were positioned throughout because what was one of the Levites' chief responsibilities? Teaching the Torah.

So here they are positioned throughout this whole group of God's people, and they're supposed to be teaching the Torah. Well, just one more thing, and then we'll stop. Joshua gives... Yeah, I'm sorry, Rebecca.

On Blackboard. I don't want to do it because it's out of an atlas and so I can't publish it that way. I know Blackboard is an internal thing, but I still don't want to do that lest we get into any problems.

You can find these things in any kind of an atlas and I would say make your own. It's a good educational tool. I wish I could, but I don't want to create any copyright issues.

Joshua gives an impassioned speech that the people would stay true to the Lord. It's going to happen in chapter 23 and 24 and let me just in closing read another passage that I bet you memorized in Sunday school. Verse 14.

Fear the Lord. Serve him with faithfulness. Throw away your gods.

If serving the Lord seems undesirable to you, choose yourselves this day whom you will serve, whether the gods your forefathers served beyond the river or the gods of the Amorites in whose land you're living. But as for me and my household, we're going to serve the Lord. Remember that one? As for me and my household, we're going to serve the Lord.

All right. It is time to stop. Shabbat Shalom.

See you on Monday. I'm hoping your exams will be back in your boxes sometime later today. Again, if you have questions, come and ask.