

# SESSION 3

## "Conquering the Land"—Part 1 "Central Campaign"

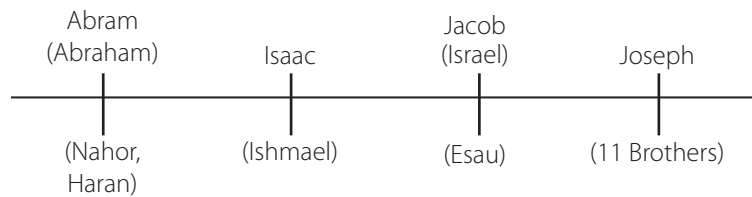
### I. PRAYER

### II. PANORAMA TIMELINES

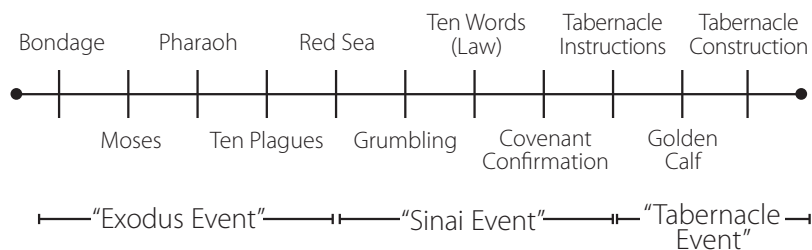
#### A. Movement #1: "Prologue"



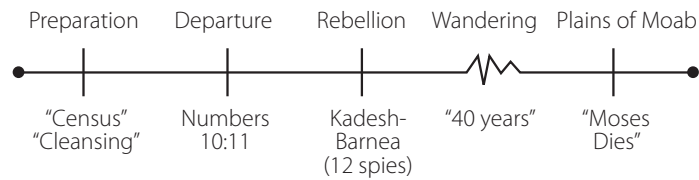
#### B. Movement #2: "Patriarchs"



#### C. Movement #3: "Redemption"



D. Movement #3: "Wanderings"



E. Movement #4: "Conquest"



III. BOOK OF JOSHUA

A. Chart

THE BOOK OF JOSHUA					
"Promise/Fulfillment of the Land"					
Enter		Conquer		Possess	
1	5	5	12	13	24
Jordan River		Canaan		East of Jordan	
				West of Jordan	

**B. Chapter Overview**

THE BOOK OF JOSHUA		
Chapter	Event	Significance
1	Charge to Joshua	Task Identified
2	Spying Jericho	Enemy Studied
3	Crossing Jordan	Leader Magnified
4	Stones Set Up	Deliverance Memorialized
5	Circumcision and Passover	Hearts Prepared
6	Battle of Jericho	Fortress Captured
7	Sin of Achan	Disobedience Uncovered
8	Battles at Ai	Victory Secured (Covenant Renewed)
9	Men of Gibeon	Israelities Deceived

**IV. “CONQUERING THE LAND”: BIBLICAL DEVELOPMENT  
(Part I)**

**A. Commander: Lord’s Army** (Chapter 5)

**Joshua 5:13–15**

<sup>13</sup> Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, “Are you for us or for our enemies?” <sup>14</sup> “Neither,” he replied, “but as commander of the army of the LORD I have now come.” Then Joshua fell facedown to the ground in reverence, and asked him, “What message does my Lord have for his servant?” <sup>15</sup> The commander of the LORD’s army replied, “Take off your sandals, for the place where you are standing is holy.” And Joshua did so.

**1. Context for the encounter**

The Israelites had previously commemorated the Abrahamic Covenant promises (circumcision) and the miraculous redemption from Egyptian bondage (Passover). Now, a theophany (God-appearance) would underscore the Lord’s power and presence as the people ventured forth by faith into the land.

## 2. Identity of the “man”

- a. The “man” is not aligned with Joshua or his enemies (13–14).
- b. The “man” identifies himself as “commander” (prince) of the army of the Lord (14). This celestial army would later play a role in the days of Elisha. When the armies of Aram surrounded the prophet and his servant, the servant asked (in desperation or fear), “What shall we do?”

### 2 Kings 6:16–17

<sup>16</sup> “Don’t be afraid,” the prophet answered. “Those who are with us are more than those who are with them.” <sup>17</sup> And Elisha prayed, “Open his eyes, LORD, so that he may see.” Then the LORD opened the servant’s eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha.

#### Insight

“God is sovereign. It is never a question whether God is on our side but whether we are on God’s side”

(D. Madvig, 3:276).

- c. The “man” commands Joshua to take off his sandals.  
The command mirrors the experience of Moses at Mt. Sinai. The prince-turned-shepherd saw a bush aflame yet not being consumed (burned up).

### Exodus 3:5–6

<sup>5</sup> “Do not come any closer,” God said. “Take off your sandals, for the place where you are standing is holy ground.” <sup>6</sup> Then he said, “I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.” At this, Moses hid his face, because he was afraid to look at God.

- d. The “man” was likely a pre-incarnate (before Bethlehem) appearance of Christ.
  - Perhaps this was the “angel of the Lord” (a designation used for a pre-incarnate appearance of Christ).
  - Taking off of sandals was to acknowledge the holiness of the place, holy because of the Lord’s presence.

- Falling facedown was a posture of worship, an act not permitted before created angelic beings.

### 3. The effect of the encounter

Joshua, like Moses before him, had the assured presence of God with him. The battle ultimately was not the Israelites' but the Lord's (yet recall the truth of divine enablement and human effort energized by faith-obedience).

## B. "Central Campaign" (Chapters 6–8)

### 1. Conquest: Jericho (6:1–27)

#### a. Condition (1)

##### Joshua 6:1

<sup>1</sup> *Now the gates of Jericho were securely barred because of the Israelites. No one went out and no one came in.*

#### b. Instructions (2–5)

The Israelites were not a skilled army, though they had prevailed in previous skirmishes. The close, fortified, walled city was beyond their experience. The taking of the city would be as miraculous as the crossing of the flooded Jordan. The Lord would give the victory over the fortress city (2).

##### Joshua 6:3–5

<sup>3</sup> *March around the city once with all the armed men. Do this for six days.* <sup>4</sup> *Have seven priests carry trumpets of rams' horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets.* <sup>5</sup> *When you hear them sound a long blast on the trumpets, have the whole army give a loud shout; then the wall of the city will collapse and the army will go up, everyone straight in."*

(1) The Lord gave Joshua the battle plan.

(2) The battle plan was unusual (note the frequency of the number seven). To capture a walled city, there were only five common strategies that invading armies could use:

- Scaling over the walls
- Tunneling under the walls

- Breaking through the walls
- Encircle (isolate) the walls (starvation plan)
- Trickery (used in the second attempt at Ai—cf. Josh 8:3–8)

(3) The battle plan required faith in God and obedience to His instructions.

### **Hebrews 11:30**

<sup>30</sup> *By faith the walls of Jericho fell, after the army had marched around them for seven days.*

(4) The battle plan was decidedly religious as well as military. Note the use of trumpets (sounded at Israel's feasts), the priests, and the Ark of the Covenant.

#### **c. Capture (6–21)**

For six days the Israelites followed the Lord's instructions.

### **Joshua 6:8–9**

<sup>8</sup> *When Joshua had spoken to the people, the seven priests carrying the seven trumpets before the LORD went forward, blowing their trumpets, and the ark of the LORD's covenant followed them. <sup>9</sup> The armed guard marched ahead of the priests who blew the trumpets, and the rear guard followed the ark. All this time the trumpets were sounding.*

On the seventh day, the walls fell.

### **Joshua 6:20–21**

<sup>20</sup> *When the trumpets sounded, the army shouted, and at the sound of the trumpet, when the men gave a loud shout, the wall collapsed; so everyone charged straight in, and they took the city. <sup>21</sup> They devoted the city to the LORD and destroyed with the sword every living thing in it—men and women, young and old, cattle, sheep and donkeys.*

(1) The entire city and all of the spoils of war were put under the *herem* ban (i.e., “devoted to the Lord”—see verses 17–18).

**Insight: “Holy War”**

War is hostile conflict between nations. In ancient times, it was believed also to be a power encounter between the rival gods of the warring nations, with the strongest god prevailing.

The spoils of war were customarily divided among the victorious soldiers. However, for Israel war could be “holy war,” and the opposing nation was placed under the “herem” ban, and thus there was to be complete destruction. All spoils belonged exclusively to God alone.

For the Israelites conquering the Promised Land, there was a dual purpose: (1) God fulfilled His promise to give the land to the descendants of Abraham. (2) God used the Israelites to bring judgment on the sinfully corrupt peoples of the land.

(2) Rahab and her family were spared the fate of the conquered city (17).

**Insight: Herem Ban**

The herem ban meant “devoted to destruction.” This extreme measure was used in the conquest of the land of Canaan. Joshua 6:21 notes, “They devoted the city to the Lord and destroyed with the sword every living thing in it—men and women, young and old, cattle, sheep and donkeys.” Besides that, all spoils belong to the Lord alone.

In response to such harshness, Archer (*Encyclopedia of Bible Difficulties*, 158–59) points out:

In every case the baneful infection of degenerate idolatry and moral depravity had to be removed before Israel could safely settle down in these regions and set up a monotheistic, law-governed commonwealth as a testimony for the one true God. Much as we regret the terrible loss of life, we must remember that far greater mischief would have resulted if they had been permitted to live on in the midst of the Hebrew nation. These incorrigible degenerates of the Canaanite civilization were a sinister threat to the spiritual survival of Abraham’s race. The

failure to carry through completely the policy of the extermination of the heathen in the Land of Promise later led to the moral and religious downfall of the Twelve Tribes in the days of the Judges (Judg 2:1–3, 10–15, 19–23).

d. Rahab (22–25)

**Joshua 6:22–23**

<sup>22</sup> Joshua said to the two men who had spied out the land, “Go into the prostitute’s house and bring her out and all who belong to her, in accordance with your oath to her.” <sup>23</sup> So the young men who had done the spying went in and brought out Rahab, her father and mother, her brothers and sisters and all who belonged to her. They brought out her entire family and put them in a place outside the camp of Israel.

**Joshua 6:25**

<sup>25</sup> But Joshua spared Rahab the prostitute, with her family and all who belonged to her, because she hid the men Joshua had sent as spies to Jericho—and she lives among the Israelites to this day.

**Hebrews 11:31**

<sup>31</sup> By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.

(Also, see the genealogy of Christ in Matthew 1:1–16, especially note v. 5)

e. Oath (26–27)

**Joshua 6:26–27**

<sup>26</sup> At that time Joshua pronounced this solemn oath: “Cursed before the LORD is the one who undertakes to rebuild this city, Jericho: “At the cost of his firstborn son he will lay its foundations; at the cost of his youngest he will set up its gates.” <sup>27</sup> So the LORD was with Joshua, and his fame spread throughout the land.

The curse (by God) likely was not directed toward inhabiting the site, for houses were built there later. Rather, it was not to be rebuilt as a fortress.



### Insight

Later, in the reign of the northern King of Israel, Ahab, this curse was effected upon Hiel of Bethel.

### 1 Kings 16:34

<sup>34</sup>*In Ahab's time, Hiel of Bethel rebuilt Jericho. He laid its foundations at the cost of his firstborn son Abiram, and he set up its gates at the cost of his youngest son Segub, in accordance with the word of the LORD spoken by Joshua son of Nun.*

## 2. Defeat: Ai (7:1–26)

The next city to conquer was Ai. Instead of victory, the Israelites experienced defeat. “We are never in greater danger than right after we have won a great victory” (Constable, *Notes*, quoting H. Jacobsen, 38).

### a. Reason for defeat (1)

#### Joshua 7:1

<sup>1</sup>*But the Israelites were unfaithful in regard to the devoted things; Achan son of Karmi, the son of Zimri, the son of Zerah, of the tribe of Judah, took some of them. So the LORD's anger burned against Israel.*

Achan's sin was to steal from God (taking spoils of war that exclusively belonged to the Lord) and for contaminating the purity of the covenant relationship before God. One man's sin is charged to all (e.g., in a similar way, see Paul's words to the Corinthian church—1 Cor 5:1–8, particularly vv. 6–8; “Don't you know that a little yeast works through the whole batch of dough.”)

### b. Account of defeat (2–5)

#### Joshua 7:4–5

<sup>4</sup>*So about three thousand went up; but they were routed by the men of Ai, <sup>5</sup>who killed about thirty-six of them. They chased the Israelites from the city gate as far as the stone quarries and struck them down on the slopes. At this the hearts of the people melted in fear and became like water.*

(1) There is no mention of Joshua consulting the Lord before attacking Ai (Heb. “ruins”).

(2) The advisers to Joshua counseled the need for only two or three thousand soldiers to capture the much less formidable Ai (pride?).

(3) The defeat affected the morale of the people ("hearts of the people melted"). Faith in God at Jericho has been replaced with fear at Ai.

c. Reaction to defeat (6–9)

(1) "Joshua tore his clothes and fell facedown to the ground before the Ark of the Lord" (repentance).

(2) The elders did the same.

(3) Joshua verbalized to the Lord his wavering faith with three hard questions:

- Why did You bring us here to be defeated by the Amorites (i.e., the Canaanites)? (7)
- What do I say in light of this crushing defeat? (8)
- What about Your loss of reputation ("great name") before the Canaanites? (9)

d. Rebuke after defeat (10–12)

**Joshua 7:10–12**

<sup>10</sup>The LORD said to Joshua, "Stand up! What are you doing down on your face? <sup>11</sup>Israel has sinned; they have violated my covenant, which I commanded them to keep. They have taken some of the devoted things; they have stolen, they have lied, they have put them with their own possessions. <sup>12</sup>That is why the Israelites cannot stand against their enemies; they turn their backs and run because they have been made liable to destruction. I will not be with you anymore unless you destroy whatever among you is devoted to destruction.

e. Return to God (13–15)

For the nation to take responsibility for its actions, three steps were required:

(1) "Consecrate the people" (13).

(2) "Present yourselves tribe by tribe" (14).

(3) The guilty “caught with the devoted things shall be destroyed by fire” (15).

f. Confession (16–26)

- (1) The casting of lots pointed correctly to Achan (14–15).  
The lengthy process would have intensified the dramatic revelation (it may also have given the guilty Achan time to repent and perhaps even save his life).

**Insight: “Casting of lots”**

The practice was common in the Old Testament, less so in the New Testament (yet see selection of Matthias to replace Judas Iscariot—Acts 1).

The need for such guidance appeared to be in cases where an important decision had to be made and there was no apparent Biblical guidance available, or on some occasions this process was God-approved to discover His will (e.g., tribal allotments—Num 26; Josh 14).

God never condemned the practice, and it was likely based on Proverbs 16:33: “The lot is cast into the lap, but its every decision is from the Lord.” After the outpouring of the Holy Spirit for enabling strength, guidance, and inspired NT writings, the practice ceased in the church age.

(2) Joshua charged Achan to do three things:

- First, “give glory to the Lord” (19).
- Second, “give him (the Lord) the praise” (19).
- Third, “give confession” (19).

*Achan replied that the charge was true and confessed, “I have sinned against the Lord, the God of Israel” (20).*

(3) Achan’s explanation (defense?) of his sin rings a familiar tone.

**Joshua 7:21**

<sup>21</sup> *When I **saw** in the plunder a beautiful robe from Babylonia, two hundred shekels of silver and a bar of gold weighing fifty shekels, I*

**coveted** them and **took** them. They are hidden in the ground inside my tent, with the silver underneath.

Compare Achan's experience to the temptations of Adam/Eve as well as later King David.

### Genesis 3:6–7

<sup>6</sup>When the woman **saw** that the fruit of the tree was good for food and pleasing to the eye, and also **desirable** for gaining wisdom, she **took** some and ate it. She also gave some to her husband, who was with her, and he ate it. <sup>7</sup>Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

### 2 Samuel 11:2–4

<sup>2</sup>One evening David got up from his bed and walked around on the roof of the palace. From the roof he **saw** a woman bathing. The woman was very beautiful, <sup>3</sup>and David sent someone to find out about her. The man said, "She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite." <sup>4</sup>Then David sent messengers to **get** her. She came to him, and **he slept with her**. (Now she was purifying herself from her monthly uncleanness.) Then she went back home.

### Insight

<sup>13</sup>No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it. (1 Cor 10:13)

- (4) Joshua sent messengers to the tent of Achan, where the forbidden spoils were hidden (22–23).
- (5) Achan and his sons and daughters (guilty through duplicity?) were stoned to death for their sin. The place of burial was called the Valley of Achor (Heb. "trouble").

### Insight

The event was memorable and deeply underscored the necessity of full obedience. This severe judgment mirrors that of Nadab and Abihu (Lev 10), Korah and company (Num 16), and later the deceptive sin of Ananias and Sapphira (Acts 5). Constable notes, "The fact that God does not judge sin today as He did on these occasions does not mean He feels any less strongly about it. He mercifully withholds judgment in most instances" (Constable, 42).

The big lesson? The effects of sin are destructive and deadly.

### 3. Conquest: Ai (8:1–29)

#### a. Setting (1–2)

##### Joshua 8:1–2

<sup>1</sup> Then the LORD said to Joshua, "Do not be afraid; do not be discouraged. Take the whole army with you, and go up and attack Ai. For I have delivered into your hands the king of Ai, his people, his city and his land." <sup>2</sup> You shall do to Ai and its king as you did to Jericho and its king, except that you may carry off their plunder and livestock for yourselves. Set an ambush behind the city."

#### b. Strategy (3–8)

In light of a second attempt to destroy Ai, Joshua planned an ambush. Thinking that the people of Ai would be overconfident, Joshua's strategy was to lure the enemy soldiers out for another supposed rout, but Israelites prepared to attack would be lying in ambush.

#### c. Sequence (9–27)

- (1) The main army marched in full view of the city and encamped (9–13).
- (2) The ambush army secretly took concealed positions and waited (12–13).
- (3) The king of Ai prepared to attack the Israelites, confident again of victory.

### **Joshua 8:14–17**

*<sup>14</sup> When the king of Ai saw this, he and all the men of the city hurried out early in the morning to meet Israel in battle at a certain place overlooking the Arabah. But he did not know that an ambush had been set against him behind the city. <sup>15</sup> Joshua and all Israel let themselves be driven back before them, and they fled toward the wilderness. <sup>16</sup> All the men of Ai were called to pursue them, and they pursued Joshua and were lured away from the city. <sup>17</sup> Not a man remained in Ai or Bethel who did not go after Israel. They left the city open and went in pursuit of Israel.*

The Lord instructed Joshua to point the javelin toward Ai. Whether this was a symbolic act or a signal, the result was that the city was captured (18–19). The gesture was reminiscent of Moses holding the staff aloft during the battle against the Amalekites (Ex 17:8–13).

- (4) The Israelites soundly defeated the people of Ai (24–27).  
“Trust and obey” is a guiding principle for success in taking the land of Canaan.

d. Sequel (28–29)

### **Joshua 8:28–29**

*<sup>28</sup> So Joshua burned Ai and made it a permanent heap of ruins, a desolate place to this day. <sup>29</sup> He impaled the body of the king of Ai on a pole and left it there until evening. At sunset, Joshua ordered them to take the body from the pole and throw it down at the entrance of the city gate. And they raised a large pile of rocks over it, which remains to this day.*

## **4. Covenant Renewal: Mt. Gerizim and Mt. Ebal (8:30–35)**

The land had been entered. Two city-states had been conquered. To acknowledge the fact of the Lord as their source of blessing and victory, a religious ceremony followed. Moses commanded this act of worship and renewal before his death (cf. Deut 27 ff).

The location was upon Mt. Ebal (where an altar of uncut stone would be erected) and Mt. Gerizim. According to Moses’ instructions, curses upon acts of disobedience to the law would be read, and the people in the valley between the mountains would reply, “Amen!” Blessings would be read from Mt. Gerizim, and the reply again would be, “Amen!”

With this covenant renewal, the Israelites pledged themselves to the covenant-giving and covenant-keeping God of the Israelites. Obedience to His expressed will would bring blessing. Disobedience would bring cursing.

### **C. Deception: Gibeonites** (Chapter 9)

#### **1. The reality: Canaanite war (1–2)**

##### **Joshua 9:1–2**

*<sup>1</sup> Now when all the kings west of the Jordan heard about these things—the kings in the hill country, in the western foothills, and along the entire coast of the Mediterranean Sea as far as Lebanon (the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites)—<sup>2</sup> they came together to wage war against Joshua and Israel.*

#### **2. The ruse enacted (3–15)**

Gibeon was located in the hill country west of Gilgal, the entry point and base of operations for Joshua. Realizing that they were probably soon to come under siege, a delegation of Gibeonites approached Joshua, looking as if they had traveled long and far. Attempting to mislead the Israelites, they confessed. *“We have come from a distant country; make a treaty with us”* (6).

Israel was not permitted to make treaties with peoples of the land to be conquered (however, treaties with peoples outside the land were permissible—cf. Deut 20:10–18). At the very least, Joshua and the Israelites should have been suspicious. (Why would far-off nations travel long distances to make a treaty? Seems premature.)

##### **Joshua 9:9–13**

*<sup>9</sup> They answered: “Your servants have come from a very distant country because of the fame of the LORD your God. For we have heard reports of him: all that he did in Egypt,<sup>10</sup> and all that he did to the two kings of the Amorites east of the Jordan—Sihon king of Heshbon, and Og king of Bashan, who reigned in Ashtaroth.”<sup>11</sup> And our elders and all those living in our country said to us, “Take provisions for your journey; go and meet them and say to them, “We are your servants; make a treaty with us.”*

*<sup>12</sup> This bread of ours was warm when we packed it at home on the day we left to come to you. But now see how dry and moldy it is.<sup>13</sup> And these wineskins that we filled were new, but see how cracked they are. And our clothes and sandals are worn out by the very long journey.”*

The Gibeonites declared that they had traveled far because of the “fame of the Lord” (or “name” as the Hebrew word is often translated). Name refers to essence, character, and authority of a person. (Joel 2:32 declares, “And everyone who calls on the name of the Lord will be saved.”)

The Gibeonites’ report matched that spoken by Rahab (Josh 2:9–11). To further the ruse, recent reports (crossing the Jordan, defeating Jericho and Ai) were omitted.

#### **Joshua 9:14–15**

<sup>14</sup> *The Israelites sampled their provisions but did not inquire of the LORD.*

<sup>15</sup> *Then Joshua made a treaty of peace with them to let them live, and the leaders of the assembly ratified it by oath.*

Joshua and the men of Israel made two errors of judgment:

- First, they let the appearance of truth convince them that the delegation was truthful.
- Second, and most important, they “did not inquire of the Lord” (14).

#### **Insight**

The folly of presumptive planning and not seeking the Lord’s guidance is a NT warning from James 4:13–15:

<sup>13</sup> *Now listen, you who say, “Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.”* <sup>14</sup> *Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.* <sup>15</sup> *Instead, you ought to say, “If it is the Lord’s will, we will live and do this or that.”*

### **3. The ruse discovered (16–17)**

#### **Joshua 9:16**

<sup>16</sup> *Three days after they made the treaty with the Gibeonites, the Israelites heard that they were neighbors, living near them.*



#### 4. The reaction (by Israelites) (16–17)

- a. The people are incensed (18).

##### Joshua 9:18

*<sup>18</sup> But the Israelites did not attack them, because the leaders of the assembly had sworn an oath to them by the LORD, the God of Israel. The whole assembly grumbled against the leaders...*

- b. The leaders are apologetic (19–21).

##### Joshua 9:19–21

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

- c. The Gibeonites are confronted (22–23).

Joshua confronts their deception and declares them to be under a curse. They will now be "woodcutters and water carriers," virtual slaves to the Israelites (yet for the Gibeonites preferable to death).

- d. The Gibeonites accept their fate (24–27).

##### Joshua 9:26–27

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

## V. LESSONS TO LEARN

- A. **Key Principle:** Divine enablement and human effort when energized by faith-obedience brings success (victory).
- B. **Disobedience:** In the Biblical story of defeat at Ai, Achan (and likely his family as well) were disobedient to God and ignored

the herem ban on taking spoils of war. As a result, the whole nation suffered defeat. It is a true spiritual principle: one's personal sin can affect others as well.

Plenteous grace with thee is found,  
Grace to cover all my sin;  
Let the healing stream abound;  
Make and keep me pure within.  
Just and holy is thy name,  
I am all unrighteousness;  
False and full of sin I am;  
Thou art full of truth and grace.  
—Charles Wesley

- C. **Temptation:** Achan's inability to withstand the temptation to take God's spoils of war led to Israel's defeat and Achan's death. This story illustrates a key NT teaching.

**James 1:13–15**

*<sup>13</sup> When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone; <sup>14</sup> but each person is tempted when they are dragged away by their own evil desire and enticed. <sup>15</sup> Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.*

**1 Corinthians 10:13 NLT**

*<sup>13</sup> The temptations in your life are no different from what others experience. And God is faithful. He will not allow the temptation to be more than you can stand. When you are tempted, he will show you a way out so that you can endure.*

- D. **Trust and Obey:** The covenant renewal at Mt. Gerizim and Mt. Ebal highlighted the truth that obedience to God's law would bring blessing; disobedience would bring cursing (discipline). The hymn writer was theologically on target when he penned these words:

*When we walk with the Lord  
In the light of His Word,  
What a glory He sheds on our way!  
While we do His good will,  
He abides with us still,  
And with all who will **trust and obey.***

—J. Sammis

- E. **Salvation:** The Gibeonite deception led to the survival of the Gibeonites, but also resulted in their slavery. Theologians question whether or not these “spared” but now “servants” of Israel experienced salvation with God (in the OT sense).

Recall, Rahab the prostitute came to faith (Josh 2:9, 11). And the Gibeonites confessed and believed in the Lord’s “fame” (Josh 9:9), feared His power (9:9–10), and believed in the Lord’s ability to provide what He promised to Israel (9:24).

### Insight

So there really are exact parallels between Rahab the individual and the Gibeonites the corporate unit. Rahab (plus her family) was the only individual saved out of Jericho. The Gibeonites were the only people saved out of the land. Rahab believed, left Jericho, and came among the people of God. The Gibeonites were the only people in the land who turned to God, and they flowed on through all the years of Jewish history.

(F. Schaeffer, *Joshua*, 151)