

220824-4 Jos 10, The Southern Campaign, the Amorites' Defeat—CThurman

The nations that presently inhabit the land of Canaan begin to form a coalition to fight against the invading host of Israel, especially since Israel made a covenant of peace with the Hivites that live in and around the city of Gibeon; a covenant which the LORD had commanded Israel not to make with the inhabitants of the land. (cf. Ex.23.32, 33; 34.12-16; Deu.7.2-6) The LORD warned Israel against making covenants with the inhabitants of the land because it would turn to be a snare to the nation and lead to their eventual apostasy. But Joshua and the princes failed to seek counsel from the LORD and through the guile of the Hivites', pretending to be ambassadors of a land vary, far away, they made peace with them. It was only three days later that Joshua and the princes realized what they had done, when they came to fight against the next cities, but now they must spare their lives because of the covenant they had made. (cf. Jos.9.20) So instead Israel made the Hivites in this area to be their bond servants.

2Chr.8.7 As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

Just a note concerning the servitude of the nations. Such bondmen have none of the rights, privileges or protections that an Israelite servant has under the law. For bondslaves of this sort there is no release from servitude on the seventh year or at the 50th year, the year of Jubilee. (cf. Ex.21.2; Lev.25.40)

Le.25.39 ¶ And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

Joshua now turns the narrative back to the coalition of Gentiles that has formed to defend themselves from the Israelite invasion. (cf. (Jos.9.1, 2) Most, if not all of the present inhabitants of the land are of the family of Canaan, son of Ham, son of Noah.(cf. Ge.10.18; 1Chr.1.8, 13-16). In this chapter Israel comes into conflict

with the Amorites that reside in the southern part of the land of Canaan. (cf. v.5; Ge.10.16) This might be called The Southern Campaign. But before Israel sets out to war the tribe of Judah, Caleb being their representative, desire to have Hebron as their allotment, which is granted them. (cf. Jos.14.6-15) This event tells us that the destruction of Jericho and Ai, and the covenant of peace with Gibeon covered a period of five years.

This chapter concerns Israel's capturing the southern parts of Canaan. What application can we make? We know Israel erred to make a covenant with the Hivites, but they are unable to break that covenant now. In light of this covenant they are obligated to do something they would have never done before, that is, to defend a former enemy. But not all is lost. This is turned to their advantage. Because of the covenant of peace which Israel made with the Hivites the Amorites move against them. This opens the door for Israel to make a sweeping advance into the south of Canaan against the Amorites to invade all of the southern land of Canaan. Sometimes we make bad or worse decisions than we should have made, and we're going to have to learn to live with the results of those, perhaps, for the rest of our lives. But somehow in Christ's love for us He turns those decisions to our advantage. We would have never thought it possible, but here we are with opportunities we don't deserve to have, because we made such a mess of it all. How many times has this been our experience? We're not justifying rash decisions, sinful decisions, or presumptuous sins. No. But when we repent and humble ourselves before God does He not again and again open new opportunities to us, without His violating the rule of sowing and reaping, so that we might continue to show forth through us? Isn't that right? As a child of God still plagued with this corrupted nature we can make bad decisions, but the Lord might use them to open to us other opportunities.

Chapter 10

1 ¶ Now it came to pass, when Adonizedek king of Jerusalem
'The Lord of Justice' (what shall be called)

Adonizedek, אֲדֹנֵי־נַי, ah-dōh-nai, my Lord + צְדָקָה, tzeh'-dek,
righteousness, justice. Young's Concordance, 'Lord of Justice,'
Cruden's Concordance, 'justice of the Lord' or 'The Lord of Justice.'

לְכָד

**had heard how Joshua had taken Ai, and had utterly destroyed it;
captured**

**as he had done to Jericho and her king, so he had done to Ai and her king; and
how the inhabitants of Gibeon had made peace with Israel, and were among
them;**

So the inhabitants of Gibeon were overthrown becoming slaves to the nation of Israel. So the Hivites posed no military threat against Israel.

2 That they feared greatly, because Gibeon was a great city, as one of the royal cities,

royal, מַמְלָכָה, mam-lah-kah, a fem. noun tss. kingdom (oft) or as an adj. royal city or cities. So a city from which kingdom affairs are conducted, the capital city in the area.

Evidently great cities were specially fortified cities because the ruler, prince or king resided there.

and because it was greater than Ai, and all the men thereof were mighty.

mighty, גִּבּוֹר, gib-bōhr, an adj. tss. mighty, champion, valiant, giant, strong.

3 Wherefore Adonizedek king of Jerusalem sent unto Hoham king of Hebron,

Hoham, הוֹהָם, Young's Concordance, 'Jah protects the multitude;' Cruden's Concordance, 'A multitude of a multitude.'

Hebron is an ancient city.

Nu 13:22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

Sometime during Moses' lifetime the name of the city formerly known as Mamre and Kirjatharba was changed to Hebron.

Ge 13:18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

Ge 23:2 And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

Ge 35:27 And Jacob came unto Isaac his father unto Mamre, unto the city of (a man named) Arbah, which is Hebron, where Abraham and Isaac sojourned.

Jos 14:15 And the name of Hebron before was Kirjatharba (Jos.15.54); which Arba was a great man among the Anakims. And the land had rest from war.

and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

Piram, 'wild' or 'roving' – Japhia, 'high' – Debir, 'Speaker.'

So, Adonizedek solicited four others to form an alliance of five kings to apparently punish dissenters among the inhabitants of the land. Stand with us or we'll come against you.

Jerusalem is just about 5 miles south of Gibeon. Hebron is further south, just over 20 miles, of Jerusalem. Jarmuth is about 17 miles northwest of Hebron, on the edge of the foothills. From Jarmuth to Lachish, is about 15 miles to the southwest, just into the foothills. And Eglon is even further into the foothills, being about 7 miles southwest of Lachish. And all of these are cities of the Amorites.

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.
immediately

suddenly, פתאום, pith-ōhm, an adv. tss. suddenly, straightway.

As the crow flies Gilgal is about 20 miles to the east of Gibeon.

10 And the LORD discomfited them before Israel, and slew them
crushed, troubled, vexed

discomfited, המ, hah-mam, Qal fut. verb tss. to destroy, to eat, to break, to crush, to vex, to trouble, to discomfit.

with a great slaughter at Gibeon, and chased them along the way that goeth up
pursued

chased, Qal fut. of the verb רדף, rah-daph, tss. to pursue, to follow, to chase, to persecute; to put to flight.

to Bethhoron, and smote them to Azekah,
which is to the north of Gibeon just below Jarmuth

and unto Makkedah.

which is just above Jarmuth

11 And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones
a steep place hurled

the going down to, מורד, mōh-rahd, a masc. noun tss. the going down, thin, a steep place (marg. a descent).

cast down, Hiphil (causative act.) pret. of the verb שלך, shah-lak, tss. to cast, to hurl, to cast down, to cast away, to cast out, to throw, to pluck, to adventure.

from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

hail, הַרְדָּה, bah-rahd, a masc. noun always tss. with the English and refers to the ice that rains from heaven, *hail*.

In this instance, noting that the major part of judgment falling upon the inhabitants of Canaan came from the hand of the LORD Himself, what one man wrote could be applied here also. With reference to the prophesied judgments and death that shall fall upon unregenerate man during the *tribulation period* is not so much by man but by the LORD Himself. This applies to what we read here in this 10th chapter of Joshua and the promises made to Israel concerning the land of Canaan.

‘God does not need man’s help to fulfill the bulk of His prophesies. (or promises [added]) The present day natural creation of God has all the ingredients pre-prepared by God to fulfill the horrifying picture represented concerning the effect of the tribulation period.’ *The Tribulation Period, A Geological & Meteorological Analysis*, Thomas McElmurry

12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

stand thou still, the verb דָּמָה, dah-mam, tss. *to rest, to cease, to tarry, to be still, to wait, to forbear, to hold his peace, to keep silence; vss. 12, 13.*

13 And the sun stood still, and the moon עָמַד **stayed, until the people**
had avenged themselves upon their enemies. stood

avenged themselves, Qal fut. of the verb נָקַם, nah-qam, tss. *to avenge, to revenge, to punish.*

In this case Israel avenged themselves because of the assault of the Amorites upon those that are under Israel's dominion.

Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hastened not to go down about a whole day.

hasted, Qal pret. of the verb חָצַק , ootz, tss. *to haste, to be narrow, to labor.*

Reference to the book of Jasher, the 'Book of the Upright' could be a public record of historical accounts that someone kept and to which reference is made twice in the Scriptures. (cf. 2Sa.1.17) Even the name given to this book is uncertain. Is it called after the name of the person that compiled the information or is it directed to such persons as are upright?

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

The Lord stopped time for a day at this time. It was a powerful miracle that affected the whole earth. John Gill says that the timing of this event corresponds to an account found in ancient, Chinese history, though, as is usually the case, exaggerated there.

'In the Chinese history it is reported, that in the time of their seventh, emperor, Yao, the sun did not set for ten days, and that men were afraid the world would be burnt, and there were great fires at that time; and though the time of the sun's standing still is enlarged beyond the bounds of truth, yet it seems to refer to this fact, and was manifestly about the same time; for this miracle was wrought in the year of the world 2554, which fell in the seventy fifth, or, as some say, the sixty seventh year of that emperor's reign, who reigned ninety years ...' *Exposition of the Old & New Testaments*, vol. 2, p.218.

Another such miracle of global proportions was during the days of the kings of Israel, when the LORD caused the sun go back ten degrees.

2Ki.20.8 And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

*11 And Isaiah the prophet cried unto **the LORD**: and he **brought the shadow ten degrees backward**, by which it had gone down in the dial of Ahaz. (cf. Is.38.1-8)*

Another account is the darkness that covered the whole earth at the time of Christ's crucifixion, though it is certain that there was no eclipse at that time.

Lu 23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

Of course mention could be made to the global, destructive flood waters of Noah's day.

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

It sounds like this was his intent to return to their base camp in Gilgal, but there was a change in plans.

16 But these five Amorite kings fled, and hid themselves in a cave at Makkedah.

hid themselves, חָתַן, chah-vah, Niphal (simple pass.) in vss. 16, 17, 27, tss. to be secret, to hide, to be held.

Makkedah located just above Jarmuth. (2-3 miles north)

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

defenced (into defensible positions)

fenced, מְבֻצָּר, a masc. noun tss. strong hold, fenced [cities], fortress, defenced [city].

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

bestirred

moved, Qal pret. of the verb יָחַרְצַח, chah-ratz, tss. to move, to decide, to bestir, to maime, to decree, to determine.

Israel's forward camp now installed at Makkedah where the five Amorites kings have been discovered hiding in a cave.

none moved his tongue –The enemies of Israel said nothing against them.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem,

(Adonizedek)

the king of Hebron,

(Hoham)

the king of Jarmuth,

(Piram)

the king of Lachish,

(Japhia)

and the king of Eglon.

(Debir)

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him,

captains, קִצֵּי, a masc. noun tss. captain, guide, prince, ruler.

Come near, put your feet upon the necks of these kings.

come ... near, קָרַב, a verb tss. to be at hand, to approach, to stand by, to be ready, to bring, etc.; cf. Jos.3.4, come ... near; 7.14, shall come; 7.16, 17, 18, he brought; 8.5, will approach; 8.23, and brought; 10.24, come near; 17.4, and they came near.

And they came near, and put their feet upon the necks of them.

To put the feet upon the necks of their enemies shows Israel's dominion over their enemies.

1Co.15.24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid,

(So, in this manner, these kings were buried.)

and laid great stones in the cave's mouth, which remain until this very day.

As with the Hivite king of Ai (Jos.9.7; 8.29), so with these five Amorite kings, their bodies were removed from the tree before evening. To leave bodies hanging upon the tree into the night was to defile the land.

Due.21.22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 *His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.*

defile, Piel (intensive act.) fut. of the Hebrew verb טָהַר, tah-meh' tss. to be unclean, to be defiled, to be polluted.

until this very day – Again, at the time of the close of the book of Joshua, at the time of his death these stones before this cave at Makkedah were still there as evidence of the great victory that the LORD granted to Israel then.

28 ¶ *And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.*

and he did to the king of Makkedah as he did unto the king of Jericho – Means that the king of Jericho was killed with all of the rest of the inhabitants of this city.

Jos.6.21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

29 *Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:*

Libna appears to be located to the south of Makkedah, between Jarmuth and Lachish.

30 *And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.*

31 *And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:*

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

33 Then Horam king of Gezer came up to help Lachish;

Gezer appears to be located due west from Gibeon, so to the north from Israel's present location.

and Joshua smote him and his people,

(probably referring to the warriors)

until he had left him none remaining.

(there at Lachish)

34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

Probably insert at this place the event recorded in Jos.14.6-15, when Caleb desired to go up to take Hebron as the Lord has promised to give him it. This text tells us that Israel had been in the land of Canaan for five years by the time the cities of Jericho and Ai were destroyed and Gibeon deceived Israel into making a covenant of peace, which then led to a swift and successful campaign in the south.

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof,

So, not only did Israel come against Hebron, but they also came against a number of the surrounding cities.

and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

38 And Joshua returned, and all Israel with him, to Debir;
turned back

returned, (15, 21, 38, 43) Qal fut. of the verb שׁוּב, shoov, tss. to come again, to return, to turn, to turn again or away, to retire, to turn back, etc.

and fought against it:

Israel went a direct course to Hebron and destroyed that city and the surrounding cities, then turned back to the south and west to destroy the city of Debir and the cities around it.

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 So Joshua smote all the country of the hills, and of the south, and of the vale,
land mountains low
country

vale, שְׁפֵלָה, sh'phey-lah, a fem. noun tss. vale, valley, plain, low country.

and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.

41 And Joshua smote them from Kadeshbarnea even unto Gaza, and all the

Kadeshbarnea marks Israel's southernmost border and to Gaza takes Israel over to the River or Brook of Egypt where the Mediterranean Sea forms Israel's western border.

אֶרֶץ

country of Goshen,
land

Goshen appears to be the near proximity of the city of Debir.

even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

at one time, פעם אחת, a Hebrew phrase that is found in Jos.6.3, 11, once; 10.42, at one time; Is.66.8, in one day), meaning this southern conquest was accomplished in a single military operation.

Adonizedek, king of Jerusalem	king and city of Libna
Hoham, king of Hebron & cities	Horam, king of Gezer (but not Gezer)
Piram, king of Jarmuth	king and city & cities of Debir
Japhia, king of Lachish	Kadesh-barnea to Gaza (Brook of
Debir, king of Eglon	Egypt) & all the land associated with
king and city of Makkedah	Goshen

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

This entire southern campaign by Israel was because the Amorites were angry with the Hivites for making peace with Israel; a covenant of peace which Israel was deceived into making with them. But the conflict between these two Gentile families was an open door for Israel to win the greater part of the southern country of Canaan.