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Week 11 – Deuteronomy 29-34, Joshua 1-15

Week 11 Bible Readings

Sunday: Deut. 29-31

Monday: Deut. 32-34

Tuesday: Josh. 1-3

Wednesday: Josh. 4-6

Thursday: Josh. 7-9

Friday: Josh. 10-12

Saturday: Josh. 13-15

Week 11 Chapter Titles

Joshua 1. Joshua Assumes Leadership

Joshua 2. Rahab and the Spies

Joshua 3. Crossing the Jordan

Joshua 4. 2TwoMemorials (Jordan River & Gilgal)

Joshua 5. The Unseen Captain

Joshua 6. The Conquest of Jericho

Joshua 7. Defeat at Ai

Joshua 8. Victory at Ai

Joshua 9. Deception of the Gibeonites

Joshua 10. Gibeon Campaign & Southern Campaign

Joshua 11. Final Conquest of Canaan

Joshua 12. The 31 Kings

Joshua 13-17. Division of the Land

Deuteronomy 29

1. Chapters 29-31 form Moses' 5th and final farewell message.
 2. Moses begins this message with a "here we are now" perspective (Deut. 29:2-13).
 - a. You have observed the Exodus and the wilderness wanderings with human observation (Deut. 29:2,3,5,6).
 - b. You have not yet received a heart to know, nor eyes to see, nor ears to hear (Deut. 29:4; Isa. 6:9,10; Ezek. 36:24-27; cp. Eph. 1:18,19a).
 - c. We've had to fight "impossible odds" even before entering into the promised land (Deut. 29:7,8).
 - d. Let's not blow it now, obey the Lord and identify with the blessings of His covenant (Deut. 29:9-13).
 3. Moses reminds Israel that the Lord's covenant was not just with them, but with the Patriarchs, and elders who have preceded them, and the generations of Israel that have yet to come (Deut. 29:14,15).
 - a. In light of this perspective, Israel should be careful to learn from the idolatrous failures of their parents (Deut. 29:16,17).
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- b. In light of this perspective, future generations should be careful to avoid this idolatrous failure (Deut. 29:18-21).
- 4. Moses taught that in generations to come, this precise idolatry is certain to happen (Deut. 29:22-28).
 - a. Judgment will be severe.
 - b. The example will be set for Gentile nations to learn by.
- 5. The chapter concludes with a basic principle (Deut. 29:29).
 - a. Believers should not worry about the future unrevealed things.
 - b. Believers have enough accountability concerning the things already revealed.

Deuteronomy 30

- 1. The Lord's judgment and the dispersion of Israel are not the end of the story. God will regather Israel, and establish them in the land (Deut. 30:1-5).
 - a. This restoration of Israel will only happen when Israel returns to the Lord with all their heart and soul (Deut. 30:2) (as a consequence of the Great Tribulation of Israel) (Dan. 12:1; Isa. 10:20-23; Jer. 30).
 - b. The regathering will be a world-wide regathering (Deut. 30:3,4).
- 2. The Lord will also circumcise their heart, and provide the spiritual empowerment for them to fulfill their responsibilities in the land (Deut. 30:6; Jer. 31:31-34; 32:37-40).
- 3. The Lord will bless Israel in that day, because Israel will faithfully keep these laws (Deut. 30:7-10).
- 4. Even now, Israel may abide in the Word, and prove to be His disciples (Deut. 30:11-14).
- 5. Moses lays it out one more time, as an either/or message for Israel to volitionally take hold of (Deut. 30:15-20).

Deuteronomy 31

- 1. Moses concludes his 5th farewell message on his 120th birthday (Deut. 31:1,2).
 - 2. Moses encourages Israel that their faith is in the Lord, and not in their human leader (Deut. 31:3-6; cf. 1st Cor. 2:5).
 - 3. Moses charges Joshua to lead by example, and demonstrate the strength and courage Israel must possess (Deut. 31:7,8).
 - 4. Moses concluded his written works.
 - a. Moses is the author of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Psalm 90, and possibly Job.
 - b. These written works, as inspired Scripture (2nd Tim. 3:16; 2nd Pet. 1:20,21), endure to this day (more or less) in their current form.
 - c. The Book of the Covenant (Ex. 24:7) no longer exists in that precise form, but most likely consisted of the collection of laws found in Ex. 20:22-23:33.
 - d. The Book of the Law of Moses (Deut. 31:9,24-26) no longer exists in that precise form, but most likely consisted of the legal portions of Exodus, Leviticus, Numbers, & Deuteronomy.
 - 1) Moses entrusted this Book to the Levitical priesthood (Deut. 31:24-29).
 - 2) This is the Book which was to be read from each Feast of Tabernacles (Deut. 31:10-13).
 - 3) This is the Book which Hilkiah found during the reign of Josiah (2nd Kgs. 22:8).
 - 5. The Lord requires Joshua's ordination to be a public manner before the assembly of all Israel (Deut. 31:14,15,23).
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6. The Lord provides a song for Moses to teach Israel, which will highlight His faithfulness despite Israel's faithlessness (Deut. 31:16-22; 32:1-43).

Deuteronomy 32

1. This song calls heaven and earth to bear witness to the truth of God's Word (Deut. 32:1; cf. 4:26; 30:19; 31:28; Ps. 50:4; Isa. 1:2; Eph. 3:10; 1st Pet. 1:12).
 - a. The song is the Lord's song, communicating His Word for the blessing of Israel (Deut. 32:2; Isa. 55:10,11).
 - b. Man's response to God's revealed Word should be one of praise and worship (Deut. 32:3,4), and not the faithless response of a crooked and perverse generation (Deut. 32:5,6; Phil. 2:15).
 - c. The work of God in setting apart Israel was a Sovereign work of Divine grace (Deut. 32:7-14).
 - d. Jeshurun is the poetic name for Israel in prosperity.
 - 1) Jeshurun failed the prosperity test (Deut. 32:15-18).
 - 2) Jeshurun reaped the Divine consequences for their spiritual adultery (Deut. 32:19-27).
 - e. The Lord laments that Israel is not living up to everything that they could be living up to (Deut. 32:28-33; 5:29; Ps. 81:13; Isa. 48:18; Matt. 23:37; Lk. 13:34).
 - f. The Lord promises a time when Israel will enjoy His deliverance for all eternity (Deut. 32:34-43).
2. Moses urges Joshua & all Israel to pay attention to the Lord's teaching through this psalm, and to live it in their daily life (Deut. 32:44-47).
3. At the conclusion to that psalm, the Lord directed Moses to ascend Mt. Nebo (Pisgah, Deut. 34:1) for the last time (Deut. 32:48-52).

Deuteronomy 33

1. Moses' blessings upon the tribes of Israel (Deut. 33:1-25) is an interesting comparison study with Jacob's blessings upon the tribes of Israel (Gen. 49:1-27).
 2. The introduction paints a picture of Sinai that is only hinted at elsewhere in Scripture (Deut. 33:2-5; Ex. 34:5-8; Ps. 68:15-18; Acts 7:38,53; Gal. 3:19).
 3. Reuben's blessing was to survive (Deut. 33:6; cp. Gen. 49:3,4; Jdg. 5:15,16).
 4. Judah's blessing was to go forth in military victory (Deut. 33:7; cp. Gen. 49:8-12).
 5. Levi's blessing was to remain faithful in the Lord's service, regardless of the conflict they must endure (Deut. 33:8-11). This is quite a bit different than Jacob's prophetic word (Gen. 49:5-7).
 6. Benjamin's blessing is to have a closeness to the Lord (Deut. 33:12). This is different from his ravenous wolf identity that Jacob prophesied (Gen. 49:27).
 7. Joseph receives a lengthy blessing, and highlights his fruitfulness (Deut. 33:13-17; Gen. 49:22-26).
 8. Zebulun & Issachar are linked together (Deut. 33:18,19; cp. Gen. 49:13,14,15; Jdg. 5:14,15).
 9. The blessings on Gad are for enlarged territories as a response to Gad's faithfulness in battle (Deut. 33:20,21; Gen. 49:19).
 10. Dan is a lion's whelp, springing away from a serpent (alternative to Bashan) (Deut. 33:22). In Jacob's prophecy, he was a serpent (Gen. 49:16-18).
 11. Naphtali is promised favor (grace) (Deut. 33:23). In Jacob's prophecy, he was a doe (Gen. 49:21). A view of the coming grace of Jesus Christ may be at work here (Matt. 4:13-16; Isa. 9:1ff.).
 12. Asher is promised abundant favor and blessings (Deut. 33:24,25; Gen. 49:20).
 13. The conclusion to the song is a reminder that there is no people on earth like Israel, and there is no god on earth like the one true God Whom they serve (Deut. 33:26-29).
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Deuteronomy 34

1. Moses is given a panorama view of the promised land (Deut. 34:1-4).
2. Moses died, and was buried by the Lord (Deut. 34:5-8; Jude 9).
3. Joshua succeeds Moses (Deut. 34:9) and writes the epitaph to the Book of Deuteronomy, even the entire Law of Moses (Deut. 34:10-12).

Joshua Ihsou~ ?? ??

Joshua is the Book of Conquest. It details how God's chosen people proceed into the land, and experience the blessings that had been promised to their parents. The conquest is left incomplete, however, as the volitional obedience of Israel was incomplete. Some tribes did well, some tribes didn't do so well. Joshua & Caleb, the faithful spies from Numbers, are the faithful patriarchs in Joshua. Joshua is the first of the twelve historical books (Joshua-Esther).

Title: The Hebrew title yeshu^a is the shortened form of Joshua (Jeshua), from which the Greek name *Yesous* is derived. Hence, the Septuagint title is *Yesous*, and the English title is Joshua.

Author: The authorship of Joshua cannot totally be proven. Jewish tradition is almost unanimous in ascribing the work to Joshua himself. Josh. 24:26 shows that he wrote the final charge, at the very least, and it is natural to accept that Joshua wrote the entire Book. The fact that Rahab is still alive at the time of writing, makes for a very early date (Josh. 6:25). The epilogue to the Book was probably written by Phinehas, much as Joshua most likely penned the epilogue to Deuteronomy.

Focus	Conquest of Canaan		Settlement in Canaan			
	1:1	13:7	13:8			24:33
Divisions	Preparation of Israel for Conquest	Conquest of Canaan by Israel	Settlement East of the Jordan	Settlement West of the Jordan	Settlement of Religious Community	Conditions for Continued Settlement
	1:1 5:15	6:1 13:7	13:8 13:33	14:1 19:51	20:1 21:45	22:1 24:33
Topics	Entering Canaan	Conquering Canaan	Dividing Canaan			
	Preparation	Subjection	Possession			
Place	Jordan River	Canaan	2 ½ Tribes—East Jordan 9 ½ Tribes—West Jordan			
Time	c. 1 month	c. 7 years	c. 18 years			

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Joshua 1

1. The Lord directs Joshua to be strong and courageous, and lead Israel to the victories the Lord has promised (Josh. 1:1-9).
 - a. The extent of the promised land is from the Mediterranean (Great Sea) to the Euphrates river (Josh. 1:4).
 - b. This was the land grant promised to Abraham (Gen. 15:18-21). Israel has never yet occupied this entire land grant, but will do so in the Millennial reign of Jesus Christ.
 - c. Three times Joshua is commanded to be strong and courageous, as the Lord will be with Joshua wherever he goes (Josh. 1:6,7,9).
2. Joshua accepts his command, and takes action with the officers under his command (Josh. 1:10-18).
 - a. He prepares Israel for immediate deployment (Josh. 1:10,11).
 - b. He warns Reuben, Gad, and ½ Manasseh to fulfill their oath to Moses (Josh. 1:12-18; Num. 32:20-22).

Joshua 2

1. Joshua (one of the two faithful spies in the previous generation) sends forth two faithful spies into the city of Jericho (Josh. 2:1a).
2. These two spies stayed the night in Rahab's brothel (Josh. 2:1b).
 - a. *??? ???? ???? ????.* beyth-'ishshah zownah. *???? zanah* ^{#2181}: *to commit fornication, be a harlot.*
 - 1) Rahab was not a sacred prostitute.
???? ???? q^edeshah ^{#6948}.
 - 2) She was a secular prostitute.
p???? porne ^{#4204} (Jms. 2:25; Heb. 11:31).
 - b. The house's position on the city wall, may have motivated the spies' tactical decision to spend the night there (Josh. 2:15).
 - c. Rahab's Divine destiny as a believer, and ancestress of the Lord Jesus Christ certainly dictated the Lord's Sovereign direction for the spies to spend the night there (Matt. 1:5).
3. Rahab hid the two spies on her roof as an expression of faith (Josh. 2:4,6,8-13; Heb. 11:31).
 - a. Rahab understood YHWH's intention to destroy the Canaanites (Josh. 2:9a).
 - b. Rahab understood that the Lord had removed the Canaanites' demonic empowerment (Josh. 2:11; Num. 14:9).
 - c. The Lord's example of Egypt in the previous generation, and Sihon & Og in this generation, accomplished what He intended—the demonic and human fear of the Lord's wrath (Josh. 2:10; Jms. 2:19).
 - d. Rahab places herself in the Lord's care according to His grace (Josh. 2:12,13).
4. The King of Jericho demanded Rahab turn over the spies, but her stratagem (lie), sent the king's guards looking elsewhere (Josh. 2:2-7).
 - a. Stratagem: an artifice or trick in war for deceiving and outwitting the enemy.
 - b. The Commandments must be placed in proper setting, and not related to God's laws for warfare and espionage.
 - 1) Taking human life in the prosecution of righteous warfare does not violate the 6th Commandment.
 - 2) Taking plunder in the aftermath of righteous warfare does not violate the 7th Commandment.

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- 3) Marrying the captive women in the aftermath of righteous warfare does not violate the 8th Commandment.
- 4) Strategic lying in the course of warfare and espionage does not violate the 9th Commandment.
5. The spies coordinate the signal for Rahab's deliverance, and return to Joshua with their good report (Josh. 2:14-24).
 - a. God had promised to put fear in the heart of the people (Deut. 2:25; 11:25).
 - b. The spies testified to the Lord's faithfulness in this prophecy (Josh. 2:24).
 - c. The people can then have confidence in the Lord's other promises regarding the Conquest.

Joshua 3

1. Although Judah typically lead the march of Israel (Num. 2:9; 10:14), in this case, the Ark of the Covenant will lead the way (Josh. 3:1-6).
2. God will give Israel a visual testimony to Joshua's rightful succession of Moses (Josh. 3:7; 4:14).
3. The crossing of the Jordan reminds us of the crossing of the Red Sea (Josh. 3:8-17; 4:23,24; Ex. 14:21,22).

Joshua 4

1. The Lord directs Joshua to erect a memorial pillar to the Jordan crossing (Josh. 4:1-7,20-24).
2. Joshua follows the Lord's instructions, and also erects a pillar of his own in the midst of the Jordan river (Josh. 4:8,9).
3. The crossing of the Jordan river occurred on the 10th day of the first month (Josh. 4:19).
 - a. This is the day that the Passover lamb is to be set aside (Ex. 12:3).
 - b. Israel will observe this Passover here at Gilgal (Josh. 5:10).

Joshua 5

1. The demoniac Canaanites were powerless through fear because of the word they received of Israel's entrance into Canaan (Josh. 5:1).
2. Israel cannot proceed with the Conquest until they obey the Lord's instructions regarding circumcision (Josh. 5:2-8).
3. The Lord taught Joshua the significance of the name Gilgal (Josh. 5:9).
4. Israel observed the Passover for the 42nd time overall (Josh. 5:10).
5. The provision of manna ended at this time (Josh. 5:11,12).
6. The chapter closes with Joshua meeting the Lord Jesus Christ, as the Captain of the Host of the Lord (Josh. 5:13-15).

Joshua 6

1. Jericho prepared themselves for a siege by the nation of Israel (Josh. 6:1).
 - a. They had high walls (Josh. 2:15; 6:5,20).
 - b. They had valiant warriors (Josh. 6:2). *gibbowrey hechayil* (Josh. 1:14; 6:2; 8:3; 10:7; Jdg. 6:12; 11:1; Ruth 2:1; 1st Sam. 9:1; 16:18; 1st Kgs. 11:28; 2nd Kgs. 5:1; 15:20; 24:14; 1st Chr. 5:24; 7:2,5,7,9,11,40; 8:40; 9:13; 1st Chr. 11:26).
2. Israel's conquest of Jericho was not a military victory, but a spiritual victory, achieved through their humble obedience to the instructions of the Lord (Josh. 6:2-21).
 - a. The priests and the Ark of the Covenant were in the center of the procession (Josh. 6:4,5,6,8,13,16).

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- b. The priests blew the trumpets, but the people remained silent until it was time for the shout (Josh. 6:10).
3. The priestly ritual involved repetitions of the number of completion—seven.
 - a. Seven priests
 - b. blowing seven trumpets
 - c. for seven days
 - d. with seven laps on the seventh day.
4. The plunder of Jericho was governed by “the ban” (Josh. 6:17, NASB). “Devoted things” (NIV). “Doomed to destruction” (NKJV).
 - a. **חֵרֶם** *cherem* ^{#2764}: *a thing devoted, dedicated, utterly destroyed.*
 - b. **חָרָם** *charam* ^{#2763}: *to ban, devote, completely destroy.*
 - c. The first appearance of this concept was revealed at Hormah (Num. 21:2,3).
 - d. The necessity for this total destruction was for the preservation of Israel’s purity (Deut. 7:2-6).
5. The Lord was entitled to the first-fruits of their labor, and Jericho represents the first-fruits of the Conquest (Josh. 6:19,24).
6. Rahab and her family were graciously spared by the Lord (Josh. 6:17,22-25).
7. Joshua utters a curse for any man who rebuilds Jericho (Josh. 6:26).
 - a. Moses, in the Law, established a prohibition against rebuilding an apostate Hebrew city (Deut. 13:16,17).
 - b. Hiel the Bethelite will experience Joshua’s curse, by rebuilding what had been destroyed for the glory of the Lord (1st Kgs. 16:34).
 - c. The second city of the Conquest will be destroyed for good (Josh. 8:28).
8. The passage concludes with a reference to the fame of Joshua spreading throughout the land he would soon conquer (Josh. 6:27).

Joshua 7

1. The great victory over Jericho was marred by the faithlessness of one man (Josh. 7:1).
 - a. “The sons” (plural) acted unfaithfully.
 - b. Achan (**אָחָן** *‘akan* ^{#5912}: *troubler*) was personally responsible for his personally sinful actions (Deut. 24:16).
 - c. The family of Carmi had a familial responsibility to discover and expose the evil within their sphere of accountability.
 - d. The division of Zabdi had a divisional responsibility to discover and expose the evil within their sphere of accountability.
 - e. The clan of Zerah had a clannish responsibility to discover and expose the evil within their sphere of accountability.
 - f. The tribe of Judah had a tribal responsibility to discover and expose the evil within their sphere of accountability.
 - g. The nation of Israel had a national responsibility to discover and expose the evil within their sphere of accountability.
 2. The Lord’s anger is directed against the *nation* in response to the rebellion of the *man* (Josh. 7:1b).
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3. Joshua, unaware of Achan's sin, dispatched spies to Conquest City #2: Ai (Josh. 7:2).
 - a. The spies viewed Ai as a relatively easy conquest (Josh. 7:3).
 - b. Joshua accepts the spies assessment, and dispatches a strike force of 3,000 men who faced immediate defeat (Josh. 7:4,5).
4. Joshua and the elders of Israel humbled themselves before the Lord, and lamented the shame and reproach they had brought upon Israel (Josh. 7:6-9).
5. The Lord lifts up Joshua, and teaches him that the defeat was a spiritual defeat rather than a military defeat (Josh. 7:10-12).
6. The Lord also teaches Joshua that the only solution for Israel is to investigate the sin and root it out (Josh. 7:13-15).
7. Joshua presided over the national grand-jury investigation. Lot by lot was selected, and the chain of evidence from Judah to Zerah to Zabdi to Carmi to Achan was established (Josh. 7:16-18).
8. Provided with the opportunity to confess, Achan confessed to what he had looted from Jericho (Josh. 7:19-21).
9. The evidence is then collected, and the entire family of Achan is then brought to trial for sentencing (Josh. 7:22-26).

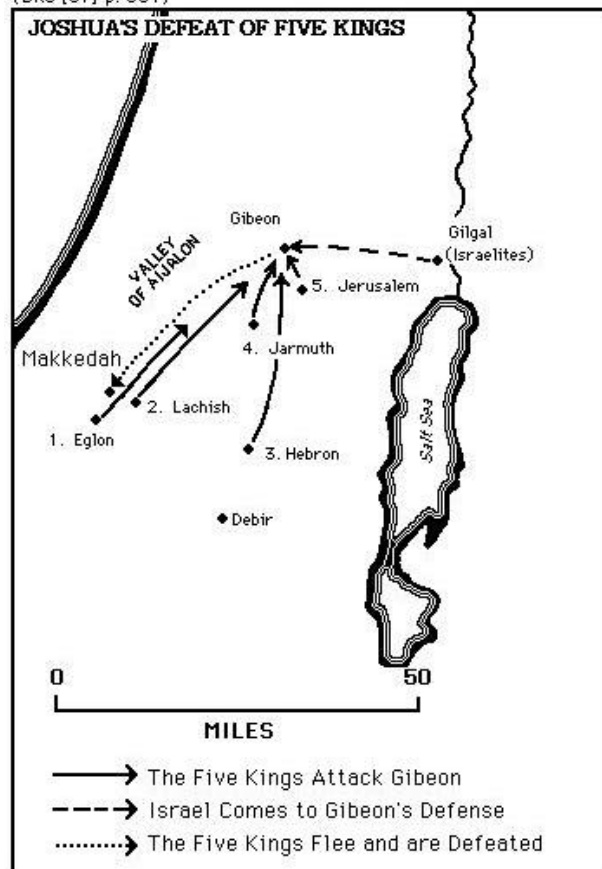
Joshua 8

1. The Conquest is now permitted to go forth (Josh. 8:1).
 - a. The first attempt was not ordained by the Lord.
 - b. The second attempt will be made by the entire army, and not a limited human force based upon a finite perspective of human ability.
2. Joshua oversees the destruction of Ai through stratagem and ambush (Josh. 8:2-23).
3. Unlike Jericho (first fruits), Israel will be blessed by the plunder of Ai (Josh. 8:24-29).
4. Joshua built an altar of uncut stones (Ex. 20:24,25) to the Lord (Josh. 8:30-35), in obedience to the instructions of the Lord (Deut. 27:2-8).

Joshua 9

1. Israel's victories over Jericho & Ai prompted a united Canaanite alliance formed to fight against Israel (Josh. 9:1,2).
 2. Israel's victories over Jericho & Ai also prompted a Gibeonite plan to deceive Israel (Josh. 9:3-15).
 - a. The Gibeonites were a clan of Hivvites (Josh. 9:7).
 - b. Israel suspected the origin of the Gibeonites (Josh. 9:7).
 - c. Israel succumbed to the flattery of the Gibeonites (Josh. 9:8-13).
 - d. Israel failed to inquire of the Lord for His wisdom in the matter (Josh. 9:14).
 3. Israel's covenant with Gibeon was against the will of God (Ex. 23:32; 34:12; Deut. 7:2), but as an oath, Israel could not violate it (Josh. 9:18-20; Deut. 23:21-23).
 4. Joshua enslaved the Gibeonites to temporal-life service to the Levitical priesthood (Josh. 9:21-27).
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(BKC [OT] p. 351)



Joshua 10

1. Chapter Ten is a summary of Joshua's southern campaign.
2. The capitulation of Gibeon had a tremendous impact among the Amorite kings of the Judean highlands (Josh. 10:1-5).
 - a. Adoni-zedek is quite the contrast to Melchizedek (Josh. 10:1,3; Gen. 14:18).
 - b. Jerusalem, Hebron, Jarmuth, Lachish, and Eglon choose to join forces and fight Israel in the field, rather than endure sieges individually.
 - c. The 5 Amorite kings choose to begin their military campaign with a punitive strike against Gibeon.
3. Having made a covenant with Gibeon, Joshua is obligated to protect Gibeon (Josh. 10:6-27).
 - a. An all-night forced-march positions his armies in place to attack the Amorites (Josh. 19:9).
 - b. Israel's assault was a "smashing" success, as the Lord did most of the work Himself through His own artillery (Josh. 10:11).
 - c. Joshua realized that additional daylight hours would be needed to complete the destruction of the routed Amorite armies.
 - 1) So, he issued a military command.
 - 2) The Lord executed Joshua's order with an immediate and omnipotent response.
 - d. The sun stood still.

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- 1) This is perhaps the greatest miracle recorded in the Bible, as God brought the revolution and rotation of the earth to a halt.
- 2) Scientific treatment of this miracle has been written on extensively. Pastor Bolender especially enjoys “The Long Day of Joshua, and Six other Catastrophies,” by Donald W. Patten, © 1973 Pacific Meridian Publishing Company.
- 3) Ancient History comparisons to Joshua’s longest day in secular records are detailed in “Worlds in Collision,” © 1950 Immanuel Velikovsky; The McMillan Company, New York.
- e. This miracle was recorded in the Bible, and in secular histories of the time (Josh. 10:13).
- f. The 5 Amorite kings were located, and imprisoned until the military action could be completed against their armies (Josh. 10:16-27).
- g. The armies of Israel pursued the fleeing Amorites, until the remnant of those forces found refuge in their cities (Josh. 10:19-21).
4. The remainder of the chapter details Joshua’s southern campaign.
 - a. Makkedah (Josh. 10:28).
 - b. Libnah (Josh. 10:29,30).
 - c. Lachish & Gezer (Josh. 10:31-33).
 - d. Eglon (Josh. 10:34,35).
 - e. Hebron (Josh. 10:36,37; 11:21,22). Caleb distinguished himself in this battle (Josh. 14:6-15; 15:13,14).
 - f. Debir (Josh. 10:38,39). Caleb’s younger brother Othniel distinguished himself in this battle, and won the hand of Caleb’s daughter (Josh. 15:15-17).
 - g. Other various locations in the Negev (Josh. 10:40-43).

Joshua 11

1. Chapter Eleven is a summary of Joshua’s northern campaign.
 2. Jabin, King of Hazor, assembled an alliance greater than Adoni-zedek’s alliance (Josh. 11:1-5).
 - a. They numbered as the sand on the seashore, with infantry, calvary, and armor divisions (Josh. 11:4).
 - b. Josephus estimated their combined strength as 300,000 infantry soldiers, 10,000 cavalry troops, and 20,000 chariots.
 3. In obedience to the command of the Lord, Joshua refused fear, and advanced by faith (Josh. 11:6-9).
 4. With the northern alliance defeated at Merom, the northern cities fell in due time (Josh. 11:10-18).
 - a. The cities were plundered (Josh. 11:11,14,15; Deut. 10:16-18).
 - b. Hazor was razed (Josh. 11:13).
 5. The remainder of the chapter gives some summary statement information about the central, southern, and northern campaigns (Josh. 11:19-23).
 - a. Joshua learned from the Gibeon mistake, and never repeated it (Josh. 11:19).
 - b. Joshua focused especially on giant-extermination throughout the Canaanite conquest (Josh. 11:21,22).
 - c. The land’s rest from war lasted from the conclusion of Joshua’s active Conquest, to the beginning of the tribes’ settlement efforts (Judges).
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Joshua 12

1. Chapter Twelve is a historical review of Israel's military victories, across the Jordan, and within the land of Canaan (Josh. 12:1).
2. Sihon & Og, east of the Jordan (Josh. 12:2-6).
3. Thirty-one kings west of the Jordan (Josh. 12:7-24).

Joshua 13

1. Chapter Thirteen begins the division of the land, into the inheritance of the tribes of Israel.
2. The Lord addressed Joshua in his old age, and charged him with passing the colors to the next generation (Josh. 13:1).
3. Unconquered land remained (Josh. 13:2-6).
4. The land was to be apportioned, so that each tribe could occupy their territory, and complete the Canaanite extermination.
 - a. Nine and one-half tribes west of the Jordan still needed their inheritance (Josh. 13:7).
 - b. Reuben, Gad, and ½ Manasseh already had their land-grant, east of the Jordan (Josh. 13:8-33).
 - 1) The transjordan conquest was an incomplete conquest, but Reuben, Gad, and ½ Manasseh wanted the land anyway (Josh. 13:13).
 - 2) Joshua confirmed the instructions of Moses, and released Reuben, Gad, and ½ Manasseh from any further military obligations west of the Jordan.

Joshua 14

1. The land division continues, with the land west of Jordan (Josh. 14:1-5).
 - a. Eleazar the priest has supreme spiritual authority.
 - b. Joshua has supreme temporal authority.
 - c. The heads of the households assist Eleazar and Joshua in the land allocation (Num. 34:17-29).
2. Caleb makes a land request, which is granted and blessed by Joshua (Josh. 14:6-15).

Biographical Note on Caleb:

There is some question as to the exact ancestry of Caleb. The genealogy in I Chr 2:18 mentions Caleb as the son of Hezron. On the other hand, Jephunneh the Kenezite is called Caleb's father in Num 32:12. The Kenezites, descendants of Kenaz, seem to be one of the Edomite tribes roaming the deserts of Sinai (Gen 36:15). It was into one of these tribes, the Kenites, that Moses had married (Jdg 1:16; 4:11). The migration of Israel northward attracted some of these people, and they joined themselves in faith to the Lord and to His people. Caleb's family was attached to the tribe of Judah, and Caleb quickly gained a place of leadership. Although the chief of the tribe was Nahshon, son of Amminadab (Num 2:3), it was Caleb who represented the tribe as a spy and later as one of those who divided the land into tribal areas (Josh 21:12). It is said that Caleb was given his portion "among the children of Judah" (Josh 15:13), implying that he was not actually a member of that tribe. Centuries later, in the days of Saul and David the Calebites were still a distinct family in Judah and their part of the country seems to have been a separate enclave in the tribe (I Sam 25:3; 30:14).¹

Joshua 15

1. The first lot for land division went to Judah (Josh. 15:1-63).
2. The borders are established (Josh. 15:1-12).

¹*The Wycliffe Bible encyclopedia*. 1975 (C. F. Pfeiffer, H. F. Vos & J. Rea, Ed.). Chicago: Moody Press.

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3. The Request of Caleb is confirmed (Josh. 15:13-20).
 4. The cities are denoted.
 - a. 29 towns plus their villages in the Negeb (south) (Josh. 15:21-32).
 - 1) 36 towns are actually named in the passage.
 - 2) 7 of these are later given to Simeon (Josh. 19:1-7).
 - b. 42 towns plus villages in the Shephelah (Josh. 15:33-47).
 - c. 38 towns plus villages in the hill country (Josh. 15:48-60).
 - d. 6 towns plus villages in the wilderness of Judah (Josh. 15:61,62).
 5. The Jebusites in Jerusalem remained as a snare (Josh. 15:63), although at one point the city was ravaged (Jdg. 1:8).
 - a. Jerusalem was on the border between Judah and Benjamin (Josh. 15:8), which tribe was also unsuccessful in driving out the Jebusites (Jdg. 1:21).
 - b. Jerusalem will finally be taken by David, and made into his capital (1st Chr. 11:4-9).
- Other cities besides Jerusalem would also be a thorn (Jdg. 1:19).