

Joshua: Chapter 10

- V. 1 – Now it came about when Adoni-zedek king of Jerusalem heard that Joshua had captured Ai, and had utterly destroyed it (just as he had done to Jericho and its king, so he had done to Ai and its king), and that the inhabitants of Gibeon had made peace with Israel and were within their land,
- V. 2 – that he feared greatly, because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai, and all its men (SC: Wow. Greater than Ai) were mighty.
 - SC: The key here is the power of *fear*. Notice what the power of fear *does* to a person's psychology, thinking, and behavior. Here was a great city, much greater than Ai, men *mightier* than Ai's men, but their fear made them *buckle*. This is why managers or leaders use fear with people because fear is a quick motivator. It takes a lot less effort, a lot less thought, a lot less strategy, a lot less IQ than to be strategic and tactical. So it's the tactical tool of choice for a lot of leaders and managers. Whether that be church leaders, political leaders, whoever, business leaders.
- V. 3 – Therefore Adoni-zedek king of Jerusalem sent word to Hoham king of Hebron and to Piram king of Jarmuth and to Japhia king of Lachish and to Debir king of Eglon, saying,
- V. 4 – “Come up to me and help me, and let us attack Gibeon, for it has made peace with Joshua and with the sons of Israel.”
- V. 5 – So the five kings of the Amorites (SC: There you go. It's the five kings of the Amorites), the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered together and went up, they with all their armies, and camped by Gibeon and fought against it.
- V. 6 – Then the men of Gibeon sent word to Joshua to the camp at Gilgal, saying, “Do not abandon your servants; come up to us quickly and save us and help us, for all the kings of the Amorites that live in the hill country have assembled against us.”
 - SC: The first thing we are to notice here is the Gibeonites, back in Chapter 9:10, are two Kings of the Amorites. So there were five *other* Kings of the Amorites that went against them. Here's the point, though. You don't see the gift Gibeonites and their two Kings abandoning their homes and their livelihoods and just living in the corner of the hours or houses of the Israelites being slaves. You see them resuming their lives but acknowledging that we are your slaves. This is what Rome did throughout the Roman Empire. So the Roman Empire wasn't filled with Romans. It was filled with the inhabitants of whatever city or province or country. And they had just all agreed that they would, frankly, be slaves to the Romans. But they didn't use the word slave. And they paid taxes, essentially, tributes to the Roman government with the promise the Roman government, military would protect them. And if they didn't agree to that, then Roman soldiers, military would kill them. It's a real simple thing. This is the same thing here. I can't help but to believe that the Romans *got* that from *this*. Maybe not. But the Gibeonites were able to live their lives and stay alive and without being attacked by simply agreeing to subjugate themselves to the Israelites when the Israelites won.
- V. 7 – So Joshua went up from Gilgal, he and all the people of war with him and all the valiant warriors.

- SC: Key message here is war and warriors. War and warriors is *not* a passive concept. It's an assertive, proactive, aggressive concept. People who are passive will always be crushed and or made subservient to those who are proactive.
- V. 8 – And the LORD said to Joshua, “Do not fear them, for I have given them into your hands; not one of them shall stand before you.”
- V. 9 – So Joshua came upon them suddenly by marching all night from Gilgal.
 - SC: So it was a surprise attack. Again, a *common* military tactic of winners. Surprise attacks, they don't expect it. So when you do or say something that's not expected to your enemy, with your enemy, it's a surprise attack. Calculated, asserted with resident proactive.
- V. 10 – And the LORD confounded them (SC: In other words, they were *confused*.) before Israel, and He slew them with a great slaughter (SC: You think of slaughter as farmers slaughtered animals. But this is people slaughtered other people.) at Gibeon, and pursued them by the way of the ascent of Beth-horon, and struck them as far as Azekah and Makkedah.
- V. 11 – And it came about as they fled from before Israel, while they were at the descent of Beth-horon, that the LORD threw large stones from heaven on them as far as Azekah, and they died; there were more who died from the hailstones (SC: So the large stones were *hailstones*) than those whom the sons of Israel killed (SC: Wow. So an act of *nature*.) with the sword.
- V. 12 – Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the sons of Israel, and he said in the sight of Israel,

“O sun, stand still at Gibeon,
And O moon in the valley of Aijalon.”
- V. 13 – So the sun stood still, and the moon stopped, Until the nation avenged themselves of their enemies.
 - SC: So this is the one place in the Bible where a supernatural rendering happened where, in other words, the Earth stopped *rotating*. So there's a quandary here. How can the Sun stand still? I don't know the answer is, but if the sun stands still, it's not the sun that's not moving, it's the Earth. And if the Earth stops. You just wonder, how does this happen? I don't know. Maybe if you put the words “as if” in front of it. Maybe it's referring to *time*, as if *time* stood still. I don't know. I *do* know *this*. It is obvious that there's an allegory and analogy and flexibility in Scripture. And it's also obvious there are times where things are definite. And I don't think it's up for us to determine that. **It's up for us to just have a heart of trust in the creator that made us and the word the Bible he gave us.**
 - And it continues: “...Is it not written in the book of Jashar? (SC: Where is *that* book) And the sun stopped in the middle of the sky, and did not hasten to go down for about a whole day.”
 - SC: This is *huge*. What does this *mean*? Where's this book of Jashar? That's what *I'm* interested in. What you *do* want to know is back then... even back then, we humans were very much aware of *time*. So was *time* standing still? Is that what they're talking about? Because we did *measure* time by the sun and the moon. It's how we came up with a 30-day calendar. And 12 months equals a year. It takes one year to go around the sun. And every month, the moon goes through its four phases. So there's a lot here with time and timing. It's all math and it's all predictable.
- V. 14 – And there was no day like that before it or after it, when the LORD listened to the voice of a man; for the LORD fought for Israel.
 - SC: So, *they* said, “O sun, stand still at Gibeon, And O moon in the valley of Aijalon.” So the question is, why did they ask for the sun to stand still? That's the question you want to answer.
- V. 15 – Then Joshua and all Israel with him returned to the camp to Gilgal.
 - SC: Why did they need the sun to stand still in the first place? Did they need more daylight so they can get off the inhabitants? Why? Because this comes out of nowhere. You have a narrative here and then out of *nowhere* you got these two verses. Why?

- V. 16 – Now these five kings had fled and hidden themselves in the cave at Makkedah.
- V. 17 – And it was told Joshua, saying, “The five kings have been found hidden in the cave at Makkedah.”
- V. 18 – And Joshua said, “Roll large stones against the mouth of the cave, and assign men by it to guard them,
- V. 19 – but do not stay there yourselves; (SC: Instead...) pursue your enemies and attack them (SC: Literally, attack their tail) in the rear. (SC: It’s *huge*) Do not allow them to enter their cities
 - SC: Why? Because if it allows them to enter their cities, they can in and let it enter their homes. Their homes are their feeling of safety and security. Their cities are their feeling of safety and security. He doesn't *want* them feeling safe and secure.
 - And it continues: “...for the LORD your God has delivered them into your hand.”
- V. 20 – And it came about when Joshua and the sons of Israel had finished slaying them with a very great slaughter, until they were destroyed, and the survivors who remained of them had entered the fortified cities,
- V. 21 – that all the people returned to the camp to Joshua at Makkedah in peace. No one uttered a word against any of the sons of Israel.
 - SC: I wonder why.
- V. 22 – Then Joshua said, “Open the mouth of the cave and bring these five kings out to me from the cave.”
- V. 23 – And they did so, and brought these five kings out to him from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.
 - SC: You know, you hear king, you may want to think Mayor of the cities.
- V. 24 – And it came about when they brought these kings out to Joshua, that Joshua called for all the men of Israel, and said to the chiefs of the men of war who had gone with him, “Come near, put your feet on the necks of these kings.” So they came near and put their feet on their necks.
- V. 25 – Joshua then said to them, “Do not fear or be dismayed! Be strong and courageous, for thus the LORD will do to all your enemies with whom you fight.”
- V. 26 – So afterward Joshua struck them and put them to death, and he hanged them on five trees; and they hung on the trees until evening.
 - SC: This has been a common practice for eons, thousands of years. Then you take the defeated leaders and many times you decapitate them. Indians did this to us whites. The whites did it to Indians. And you put their head on a stake and put it out there on the sea. Or you would take their whole body, or you take the other half of their body and do the same. Or you take their whole body and you kill it and do it. As early as 150 years ago, we were hanging people publicly. The little children could go with their mom and dad to one public hanging. When they would shoot and kill the outlaws, they would put them in the wood casket without the lid on it and take pictures of them and have them setting up on the sidewalks for you to see the dead outlaw. It was important that people *witnessed* justice. It's always been a big thing with humans. Witness the justice, witness the slay. Either put fear in you to obey or put allegiance within you to continue being a part of the group. That won.
- V. 27 – And it came about at sunset that Joshua commanded, and they took them down from the trees and threw them into the cave where they had hidden themselves, and put large stones over the mouth of the cave, to this very day.
- V. 28 – Now Joshua captured Makkedah on that day, and struck it and its king with the edge of the sword; he utterly destroyed it and every person who was in it. He left no survivor. Thus he did to the king of Makkedah just as he had done to the king of Jericho.
 - SC: No survivor. When an enemy is an enemy, they're an enemy. Now, what's weird is these were enemies only because they were in their own land. And these foreigners, the children of Israel were foreigners, were commanded by their God to go in and take that land, seize that land as their own, as their promised land. And in so doing, have to eliminate the inhabitants of that land.
- V. 29 – Then Joshua and all Israel with him passed on from Makkedah to Libnah, and fought against Libnah.

- V. 30 – And the LORD gave it also with its king into the hands of Israel, and he struck it and every person who was in it with the edge of the sword. He left no survivor in it. Thus he did to its king just as he had done to the king of Jericho.
- V. 31 – And Joshua and all Israel with him passed on from Libnah to Lachish, and they camped by it and fought against it.
- V. 32 – And the LORD gave Lachish into the hands of Israel; and he captured it on the second day, and struck it and every person who was in it with the edge of the sword, according to all that he had done to Libnah.
- V. 33 – Then Horam king of Gezer came up to help Lachish, and Joshua defeated him and his people until he had left him no survivor.
- V. 34 – And Joshua and all Israel with him passed on from Lachish to Eglon, and they camped by it and fought against it.
- V. 35 – And they captured it on that day and struck it with the edge of the sword; and he utterly destroyed that day every person who was in it, according to all that he had done to Lachish.
- V. 36 – Then Joshua and all Israel with him went up from Eglon to Hebron, and they fought against it.
- V. 37 – And they captured it and struck it and its king and all its cities and all the persons who were in it with the edge of the sword. He left no survivor, according to all that he had done to Eglon. And he utterly destroyed it and every person who was in it.
- V. 38 – Then Joshua and all Israel with him returned to Debir, and they fought against it.
- V. 39 – And he captured it and its king and all its cities, and they struck them with the edge of the sword, and utterly destroyed every person who was in it. He left no survivor. Just as he had done to Hebron, so he did to Debir and its king, as he had also done to Libnah and its king.
- V. 40 – Thus Joshua struck all the land, the hill country and the Negev and the lowland and the slopes and all their kings. He left no survivor, but he utterly destroyed all who breathed, just as the LORD, the God of Israel, had commanded.
- V. 41 – And Joshua struck them from Kadesh-barnea even as far as Gaza, and all the country of Goshen even as far as Gibeon.
- V. 42 – And Joshua captured all these kings and their lands (SC: There's the key) at one time, because the LORD, the God of Israel, fought for Israel.
 - SC: Out to my margin I wrote, "Didn't procrastinate or stop to glory in his victory")
- V. 43 – So Joshua and all Israel with him returned to the camp at Gilgal.
 - SC: So what are you seeing here? You're not seeing passiveness. You're not seeing management by fear. There's a lot you're not seeing. You're seeing **management by courage. Joshua didn't manage by fear, he managed by courage. "Be strong and courageous.** For the Lord your God is with you," Joshua 10:25. How many times have you seen "no survivors"? There's six. There's two times when it says every person, they destroy every person. So I count those. No mercy, no grace, no forgiveness. They're nothing to forgive. These countries had not harmed them. You got to see that. These countries had done nothing to them. It truly was like the Europeans coming into this continent with the inhabitants that were here and they did. It's amazing. And so you all know American history. If you ever get into reading American history, you'll find that a lot of our political and military religious leaders from before the Revolutionary War and after it, saw the parallel of the children of Israel going in and possessing the promised land. They saw we Americans, white Americans as anointed by God. God was giving us this land and it was ours to take and seize and kill off the inhabitants. What most people don't realize is we didn't just have Indian battles and wars in the Midwest. There were Indian battles and wars 200 years before the Revolutionary War up in New England and all through the country. And everywhere because there was only one way to do it, and that was us to get rid of them. So the Indians either got killed or they migrated Westward through several centuries. And it's amazing thing to read and think about. It's just as wrong that the children of Israel went in and presented the promise plan. And nobody talks about that as if that was wrong. That was. It's an interesting thing.