

HISTORY OF OLD TESTAMENT ISRAEL

PERIOD #3—THE CONQUEST & DIVISION OF THE LAND

Emphasis: “BE STRONG AND COURAGEOUS”

This third period in Old Testament History is known as The Conquest and Division of the Land. This period is recorded for us in the book of Joshua and covers a period of about fifteen years from the entrance into the Promised Land in 1406 BC to Joshua’s death about 1391 BC. The two major events of this period include conquering the Land of Canaan and then dividing the Promised Land up among the 12 tribes of Israel.

I. Historical Considerations relevant to this period:

A. Chronology: The dates for this period are 1406 BC to 1391 BC

1. The Initial Calculations:

Remember that the basis for Old Testament Chronology comes from the fixed date of June 15, 763 BC, an astronomically dated eclipse of the sun identified in the Assyrian Eponym lists. By using this fixed date and the mention of the reigns of Kings Ahab and Jehu of the Northern Kingdom of Israel from the Eponym list, one can work backward through the divided kingdom, to determine that the Kingdom was divided about 931 BC.

The United Kingdom of Israel was divided after the reign of Solomon (cf. 1 Kings 12). Since Solomon reigned for 40 years according to 1 Kings 11:42, he must of become king about 971 BC.

By taking note of 1 Kings 6:1, Solomon began building the temple during his fourth year as king (966 BC) 480 years after the Exodus from Egypt. This would place Israel’s Exodus from Egypt about 1446 BC. After their Exodus, the people spent about 1 year and 1 month in route to and at Mt. Sinai. If you remember, this time frame included travel from Egypt to Sinai, the giving of the Law, the construction of the tabernacle and instruction concerning worship. This includes the entire contents of Exodus and Leviticus.

After their rebellion at Kadesh Barnea and the refusal to enter the land, Israel wandered in the wilderness for about 38 years and 9 months traveling to the eastern border of the promised land on the plains of Moab. The content from this period is covered in the book of Numbers. Once the second generation of Israelites arrived on the plains of Moab, they spent approximately 2 months (about 1 month for Moses to give a last charge to the nation and 1 month for the nation to mourn his death).

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The time for Israel to travel from Egypt to the plains of Moab is about 40 years. This places the nation of Israel on the plains of Moab in the opening of the book of Joshua at about 1406 BC.

2. The Debate:

Two areas of debate regarding the Conquest under Joshua exist. There are two significant issues which arise because of presuppositions which are (to one degree or another) born of a critical spirit, and which relate to the period of the Conquest under Joshua.

- **First—The date of the Conquest under Joshua:**

- (1) The issue with reference to the date of the Conquest is inextricably related to the issue of the date of the Exodus of Israel from Egypt.
- (2) Several arguments are marshaled in defense of a late (i.e. mid-twelfth century) date for the Exodus; however, the primary argument might be as follows:

1-The Conquest of Canaan occurred soon after the Exodus; therefore to date one is effectively to date the other.

2-The Conquest of Canaan, if it was remotely similar to the record in the book of Joshua, must necessarily have left physical evidence of wide-spread destruction and burning, which evidence could be discovered by modern archaeology.

3-Archaeology has been entirely unable to uncover any pattern of wide-spread destruction in Israel from the late 15th or early 14th century (early date).

4-However, archaeology has demonstrated that there was wide-spread destruction throughout Israel in the mid-13th century (late date).

5-We must conclude, therefore, that the Exodus/Conquest in fact occurred during the 13th century BC, in spite of the fact that the Old Testament affirms that those events occurred late in the 15th and early in the 14th centuries.

Remember that the late date defense for the Exodus includes the following:

1-13th century pattern of destruction (i.e. conquest)

2-Trans-Jordan sub-culture (peoples were more prominent in this area later)

3-Ramses (store cities match Egyptian Pharaoh during later time)

4-1 Kings 6:1 must be symbolic of 12 generations so only 240 years instead of 480 years.

5-Thus Joseph went down to Egypt during the period of the Hyksos rather than during the 12th dynasty.

(3) This issue was discussed earlier in connection with the Exodus from Egypt. It is sufficient here to re-affirm two simple matters:

-First, if there is no wide-spread destruction during the conquest, then the archaeology actually supports an early date for the Conquest rather than a late date.

-Second, the higher critical community rejects the historical accuracy of the Bible and thus utilizes human thinking, approaches and presuppositions in resolving issues.

- **Second—The historical model according to which the entrance of Israel into Canaan ought to be understood:**

(1) The biblical record concerning the emergence of Israel in the land of Canaan is very straightforward, but it is also laced with the miraculous. The critical mind has no room for the supernatural, and thus must devise a theory which is able to account for the simple fact that a twelve-tribe confederacy calling itself Israel did indeed exist in that land by about 1200 BC, but which does not depend in any way or to any degree upon the supernatural.

(2) Although there is no homogeneity whatever to the models and/or theories which have been suggested, there are two discernable (if not distinct) models which today prevail in the critical community.

The Traditio – Historical Model:

- Primary Exponent: Martin Noth

- Summary:

-The process by which Israel emerged in Canaan is not related to divine intervention, miraculous deliverances, etc...; on the contrary, that process can be reconstructed as a series of reasonable historical occurrences by which 12 disparate tribes became a united confederation, and by which those tribes then developed a tradition which included such elements as common ancestry, a special covenant relationship with a god known as YHWH, a miraculous deliverance from Egypt, ect...

-The 12 clearly came together to embrace a common cult (i.e. YHWH worship); there is disagreement among devotees of this theory as to whether that religion grew out of the confederation (confederation = the cause; religion = the result), or the confederation was the necessary consequence of the fact that the tribes already shared a common devotion to YHWH (religion = the cause; confederation = the result).

-Several different tribal groups (not immediately related), all non-Canaanite, facing pressures (especially from the Philistines), perhaps sharing common elements of their

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individual histories (all former slaves, all worshipping similar pantheons of gods, etc.), had settled in land of Canaan.

-Some of these retained tribal identity quite thoroughly (e.g., Judah in the Negev & Reuben in trans-Jordan), others more scattered (Levi scattered throughout the land because small and weak; Dan forced by Philistines from Sharon to Laish); Perhaps a few of them (usually, Levi & the Joseph tribes) did come from Egypt, where they had been enslaved; even those did not come together.

-One of the Levites (Moses) encountered a Midianite (Jethro) along the way from Egypt, and that Midianite introduced the Levite to the worship of a god name YHWH.

-Upon entering Canaan, Moses encountered other tribes, converted them to the worship of YHWH (assimilating in the process the gods they already worshipped, as Elohim etc...)

- The various traditions (e.g. promises to their fathers from a special god; a miraculous deliverance, covenant promises, a period of wandering, a conquest of the land) and experiences of these tribes were eventually combined and became the Pentateuch.

The Sociological Model:

- Primary Exponent: Norman Gottwald

- Summary:

-The Israelite confederation was the result of an organized peasant revolt against the Canaanite state. Perhaps the various tribes were non-Canaanite in origin, perhaps they migrated to the land at about this time (as suggested in the Tradition-historical model), but these are ancillary points; the real explanation for the confederation is found in the supposed revolt.

-A tribe known as the `apiru (documented in the Amarna correspondence) revolted.

-Various peasant groups followed the pattern; several of these were bound together by common cultic (all worshippers of Elohim), sociopolitical and military interests.

-Ultimately, merger of the `apiru, Elohist, and some pastoral groups migrating from Egypt resulted in the nation, which came to be known as Israel, and worships YHWH.

- Important: this model rejects the entire idea of a conquest, and assumes the emergence of Israel was the result of class struggles between nobility (Canaanites) and peasants (Israel)

which resulted in a tribal confederation, and ultimately a monarchy.

(3) Understand the philosophical construct, which lies behind each of these models:

- No supernatural activity whatsoever.
- All religion is simply man's attempt to create God (usually through evolutionary means).
- The Old Testament is a propagandistic record of one nation's evolving idea of God.

(4) Contrast these to the biblical model:

"we are impressed by the lack of any need to rescue [the biblical historian's] credibility or to explain away the means by which the conquest and occupation were reportedly accomplished. There is nothing improbable in the report that several hundred thousand people set up temporary encampment at Gilgal while their fighting men undertook military missions against cities and towns the length and breadth of Canaan. The region around Gilgal, Jericho, and the lower Jordan valley is well able to sustain a population of this size both in terms of its area and the availability of pasturage, cultivable fields, and water. There is nothing in the record to preclude a wide-ranging occupation of the region extending perhaps over a large part of the western slopes of the valley. That Joshua and Israel should be so eminently successful in their military exploits is not surprising either. The Canaanites and their allies had already been demoralized by news of Israel's past victories and impending invasion. Moreover, they were sorely unprepared and, in fact, were at each other's throats in constant warfare right up until the conquest began. Also, Israel must have greatly outnumbered the enemy except possibly in the northern campaign against Hazor. Last, but certainly not least, YHWH Himself fought for Israel. This was a holy war, and by divine intervention deeds were accomplished that otherwise could never have been done. To argue that the conquest as the Bible describes it was impossible because it required or presupposed the supernatural is to argue against that which is central to biblical faith: God could and did bare His mighty arm to enable His people to have victory against impossible odds. This can be challenged not only on historical grounds but only theological." [Merrill, *Kingdom of Priests*, p. 128]

3. The Conclusions:

This period is consumed with two occurrences: the conquest of Canaan and the division of the land among the twelve tribes of Israel. The chronology of the Conquest itself is based upon the testimony of Caleb in Joshua 14:6-10.

"(6) Then the sons of Judah drew near to Joshua in Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, 'You know the word which the LORD spoke to Moses the man of God concerning you and me in Kadesh-barnea. (7) 'I was forty years old when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land, and I brought word back to him as it was in my heart. (8) 'Nevertheless my brethren who went up with me made the heart of the people melt with fear; but I followed the LORD my God fully. (9) 'So Moses swore on that day, saying, 'Surely the land on which your foot has trodden will be an inheritance to you and to your

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children forever, because you have followed the LORD my God fully.’ (10) “Now behold, the LORD has let me live, just as He spoke, these forty-five years, from the time that the LORD spoke this word to Moses, when Israel walked in the wilderness; and now behold, I am eighty-five years old today.”

It appears that at this point, Caleb is 85 years old (v. 10). At the time they were sent out to spy the land he was 40 years old (v. 7). So 45 years have passed since that time. Since Israel spent about 38 years wandering after their refusal to enter the land (Deuteronomy 2:14), then the Conquest of Canaan must have taken about 7 years. Thus the dates of the Conquest can be dated about 1406 BC to 1399 BC.

Chronological Considerations for the Conquest:		
Caleb was 85 years old at this point.	Joshua 14:10	85 years
Caleb was 40 years old when he spied out the land.	Joshua 14:7	-40 years
The time that had elapsed between these two events		45 years
Israel had wandered in the wilderness about 38 years.	Deuteronomy 2:14	-38 years
Leaving about 7 years for the actual Conquest of Canaan.		7 years left

The single most difficult chronological consideration from this period is when did Joshua (and the elders of his generation) die?

Joshua 24:29, *“It came about after these things that Joshua the son of Nun, the servant of the LORD, died, being one hundred and ten years old.”*

-The age of Joshua at his death = 110 years old.

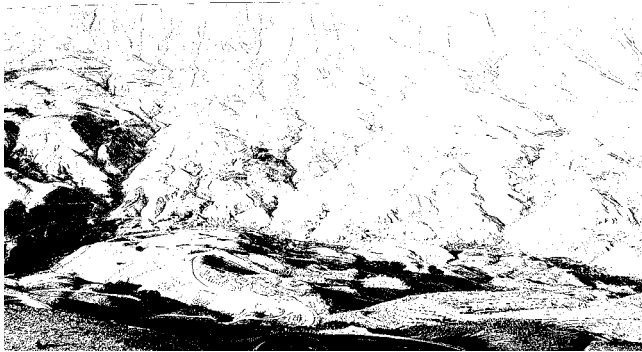
-The Old Testament record appeals to the death of Joshua and “the elders who survived Joshua” as the point of transition between the period of the Conquest and Division of the Land and the Period of the Judges (cf. Joshua 24:31; Judges 2:7).

-While the date of Joshua’s death can be estimated, it is impossible to know for sure how much longer the elders of Joshua’s generation lived on. Most would see the elders of Joshua’s generation as dying shortly after Joshua. So we will date this period as follows:

THE PERIOD OF THE CONQUEST & DIVISION OF THE LAND			
JOSHUA 1-5	JOSHUA 6-11	JOSHUA 12-22	JOSHUA 23-24
Israel enters the Promised Land	Israel conquers the Promised Land	Israel divides the Land among the 12 tribes.	Joshua’s charge & death.
1406 BC (About 1 month)	About 7 years	About 8 years	1391 BC

II. An Overview of the Conquest of Canaan & The Division of the Land (with a focus on Archaeological, Geographical & Cultural Considerations):

After wandering in the wilderness for 40 years, Moses handed over leadership to Joshua, whose responsibility it was to bring the nation of Israel into the promised land of Canaan. After being camped out on the plains of Moab, receiving the proclamation of the Book of Deuteronomy from Moses, mourning the death of Moses and the transfer of leadership to Joshua Israel was finally ready to enter and conquer the land of Canaan.



Instead of entering the land from the south at Kadesh Barnea, they would cross over the Jordan and enter the land from the east. After entering Canaan, Joshua had to go to war with the people who occupied the land. Canaan was a land of city-states. There was no central government; each city had its own king. To conquer the land each city would have to be defeated.

At the time of the Conquest of Canaan by Israel Egypt was nominally in control of the region:

- Pharaoh Thutmose III (1504-1450) had added the region to Egypt's domain.
- His son, Amenhotep II (1450-1424), Pharaoh of the Exodus, continued control.
- His son, Thutmose IV (1424-1414), Pharaoh while Israel was in the wilderness, was more interested in foreign alliances than military dominance. He had married the Asiatic daughter of Artatama, King of Mitanni. Mitanni was in northern Mesopotamia.

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- His son, Amenhotep III (1414-1378), who now ruled, was not interested in maintaining an empire. He was more concerned with domestic interests. The Tell el-Amarna letters depict him as ignoring the Canaanite pleas for help against the Hapiru. He left the individual cities of Canaan to themselves during the conquest by Israel.

THE LAND OF CANAAN:

Canaan culture was fairly advanced:

- Cities were well laid out, and houses showed good design and construction.
- Floors of buildings, were often paved, or plastered.
- Drainage systems had been developed.
- Workers were skilled in the use of copper, lead, and gold.
- Pottery was among the finest anywhere in the world.
- Extensive trade was conducted with foreign countries, including Egypt, Northern Mesopotamia, and Cyprus.

God commanded that all Canaanites be destroyed or driven from the land:

Numbers 33:51-56

“Speak to the sons of Israel and say to them, ‘When you cross over the Jordan into the land of Canaan, then you shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images and demolish all their high places; and you shall take possession of the land and live in it, for I have given the land to you to possess it. ‘You shall inherit the land by lot according to your families; to the larger you shall give more inheritance, and to the smaller you shall give less inheritance. Wherever the lot falls to anyone, that shall be his. You shall inherit according to the tribes of your fathers. ‘But if you do not drive out the inhabitants of the land from before you, then it shall come about that those whom you let remain of them will become as pricks in your eyes and as thorns in your sides, and they will trouble you in the land in which you live. ‘And as I plan to do to them, so I will do to you.’”

Deuteronomy 7:1-5

“When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, and when the LORD your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to

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them. “Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. “For they will turn your sons away from following Me to serve other gods; then the anger of the LORD will be kindled against you and He will quickly destroy you. “But thus you shall do to them: you shall tear down their altars, and smash their sacred pillars, and hew down their Asherim, and burn their graven images with fire.

Had Israel done so, all would have been well; but she did not. Many Canaanites were allowed to remain, and Israel suffered the effects of their influence. This was the danger that God wanted to avoid. Many of the people accepted the worship of the Canaanite Baal rather than God.

The attraction was that Baal was held to be the god of rainfall and good crops. No doubt the Canaanites advised their new farming neighbors that technical skill was not enough to insure a good harvest, but that worship of Baal was still more important.



Fig. 2 Canaanite God BAAL

ENTERING THE LAND OF CANAAN: (Joshua 1-5)

According to Joshua chapter 1, Joshua was commissioned by Yahweh to lead the Israelites into the Promise Land.

Joshua 1:6

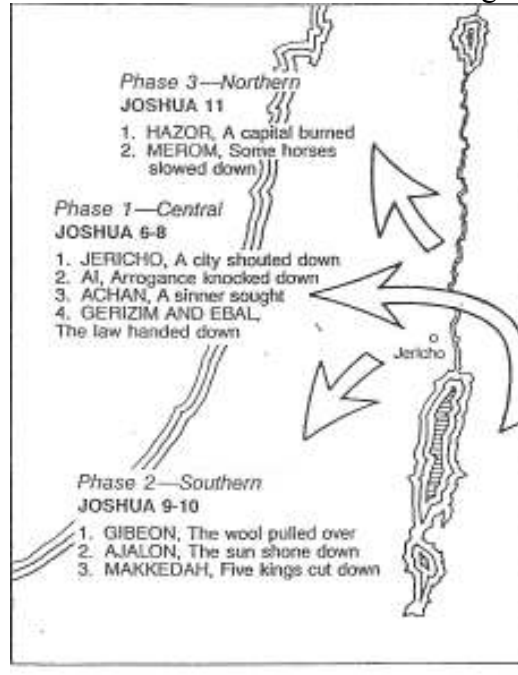
“Be strong and courageous, for you shall give this people possession of the land which I swore to their fathers to give them.”

In response to this commission from the Lord, Joshua sent spies into the land (Joshua 2:1ff). Then the nation of Israel crossed over the Jordan River on dry ground (Joshua 3:17) and camped at Gilgal on the eastern edge of Jericho (Joshua 3-5).

Gilgal was on the plain of Jericho just north of the city of Jericho. Gilgal remained the headquarters of the nation throughout the conquest of the land of Canaan. It is here where they celebrate the first Passover in the land (Joshua 5:10) exactly forty years to the day from the Passover in Exodus 14 and God’s provision of manna ceases (Joshua 5:11-12).

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Joshua's military approach is often referred to as divide and conquer. Phase one would involve entering the central portion of the land dividing the north from the south and conquering the central portion of Canaan. Then would come phase two, which would conquer the southern sections of the Land of Canaan and then they would be free to move north and conquer the northern sections of the Land of Canaan as noted on the following chart.



PHASE 1—THE CENTRAL CAMPAIGN:

Moses' strategy for taking Canaan, no doubt revealed to him by God, clearly had been to attack the land at its approximate midpoint, coming in from the east, and divide it into a south and north section, so that each section could be conquered separately. We may assume that Moses had shared this plan with Joshua, so that the new leader had the plan in mind as the people prepared for crossing the Jordan.

1. JERICHO

Jericho stood as a first and principal objective in the conquest of Canaan.

- Joshua sent two spies to make reconnaissance.
- The two crossed the Jordan and came to the city where they were protected by a harlot, Rahab, whose house was located on the city wall.
- When the men were detected, Rahab hid them beneath stalks of flax on the roof and then pointed the pursuers in the wrong direction.
- Convinced that Jericho would fall to Israel, Rahab requested safety for her and her family

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in return for her help. The men gave their promise and with further help escaped back to Joshua.

- Joshua learned from Rahab that the people feared Israel greatly. News of victories over Sihon and Og had reached Jericho. The morning after the spies' return, Joshua ordered the people to move to the bank of the Jordan. Shittim (exact location unknown, but likely across the Jordan from Jericho), is where they camped.



It was spring and the Jordan was at flood stage. Before crossing three days were spent in final preparations and instructions.

We may believe that during these three days the people wondered how all Israel could possibly cross the wide expanse of water flowing by them.

When everything was ready, the priests, carrying the ark, moved toward the river. The people, followed at a distance of 3000 feet (Joshua 3:4). This insured that a maximum number would see the ark as the guiding signal.

When the feet of the priests touched the water, it miraculously separated. As if stopped by a dam, the water from upstream that flowed toward them “stood up in a heap.” The other water continued its course to the Dead Sea, leaving a wide space for the people to cross.

The priests bearing the ark stopped and remained in the middle of the river as the people moved past. As the people crossed, the water backed up approximately 15 miles upriver, as far as the city Adam. This gave testimony to each person that God was restraining the water.

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Fig. 3 The Ark Passes Through the Jordan

Adam is identified with Tell ed-Damieh about 20 miles from the Dead Sea. Israel crossed the Jordan opposite Jericho about five miles from the Dead Sea, so they were 15 miles from Adam. Since rockslides have occurred near Adam temporarily stopping the Jordan (once in AD 1267, 1906 and 1927), some have suggested that God used this means here.

As soon as everyone had left the riverbed, the water was released and the river flowed again. Two memorials of this crossing were created, one in the Jordan and one across at Gilgal, where the people encamped (Joshua 4:1-24).

2. GILGAL

Gilgal now became a continuing center of Israelite activity. Its exact location is still uncertain, but clearly it was somewhere in the Jordan Valley between Jericho and the Jordan River (Joshua 4:19).

- From here, Jericho and Ai were soon taken.
- Later the Gibeonites came to Gilgal seeking a peace treaty (Joshua 9:6) and from Gilgal Joshua led his army by forced march to help the Gibeonites against the southern confederacy (Joshua 10:6-7).
- From here, too, Joshua went north to meet the northern confederacy (Joshua 11:6-14).
- And here the first allotment of tribal territories was made (Joshua 14:6). While the army was in the field fighting, the people remained at Gilgal as home base.

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Three important events transpired soon after encampment:

- 1-The circumcision of all the men (Joshua 5:2-9).
- 2-The observance of the Passover (Joshua 5:10).
- 3-The cessation of manna. God had supplied this food since the first year of travel (Exodus 16:14-22).

3. DEFEAT OF JERICHO

Frequent biblical reference to Jericho shows that it was of major importance in the land. Jericho is well identified with Tell es-Sultan, five miles west of the Jordan and seven miles north of the Dead Sea. The mound covers about eight acres (fig. 4).



Fig. 4 Jericho (Tell es-Sultan)

After Jerusalem, Jericho is the most excavated site in Israel. Charles Warren in 1868 sank several shafts but concluded that nothing was to be found. Germans Sellin and Watzinger excavated 1907-13, Garstang 1930-36 and Kenyon 1952-58. Since 1997 an Italian-Palestinian team has been digging.

Kenyon's description of the walls of Jericho is significant. The walls were of a type, which made direct assault practically impossible. An approaching enemy first encountered a stone abutment 11 feet high, back and up from which sloped a 35 degree plastered scarp reaching to the main wall some 35 vertical feet above.

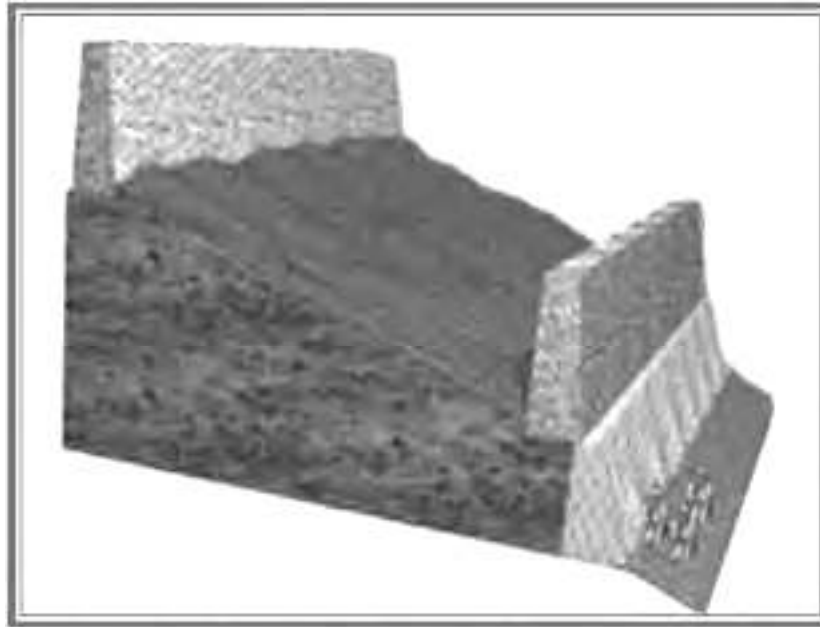


Fig. 5 Cross-Section of Jericho Wall

The steep, smooth slope prohibited battering the wall by any effective device or building fires to break it. An army trying to storm the wall found difficulty in climbing the slope, and ladders to scale it could find no satisfactory footing.

God had plans for taking Jericho, which were revealed to Joshua in an unusual manner (Josh. 5:13-6:5). Joshua was met by one, called the “commander of the army of the LORD.”

“Commander of the army of the Lord,” could be the appearance of Christ as the Angel of the Lord. This “Commander” called the ground “holy” (Joshua 5:15), as with Moses at the burning bush (Exodus 3:5), and used the personal pronoun “I” as giving Jericho into Joshua’s hand.

The plans were to have “armed men,” led by seven priests carrying the ark, walk around the city once each day for six days and seven times on the seventh. At the close of the thirteenth circuit, the priests would blow trumpets and the people shout with a loud voice. When they did, the walls of the city would collapse and the army could enter.

The plan was executed as instructed. Thirteen times the city was circled and then the walls fell as the trumpets sounded and the people shouted. The army took the city with ease.

All the people of the city were killed, with the exception of Rahab and her family, whose lives were spared in keeping with the spies’ promise, and the city was leveled by fire. No Israelite was permitted to enrich himself by looting. God placed a ban on the city, declaring that it was “devoted” to Himself (Joshua 6:17-18).

Spared, Rahab came to be included in the ancestral line of David and so of Christ according to Matthew 1:5.

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Archaeologists have found that the walls of Jericho did indeed fall down. They date the destruction of the wall to the time of Joshua (c. 1400 BC). [Notice the early date!]

The first major excavation of Jericho was carried out by a German team between 1907 and 1909. They found piles of mud bricks at the base of the mound the city was built on.

It was not until a British archaeologist named Kathleen Kenyon excavated the site with modern methods in the 1950s that it was understood what these piles of bricks were. She determined that they were from the city wall, which had collapsed when the city was destroyed.



The Bible says that when the walls collapsed, the Israelites stormed the city and set it on fire. Archaeologists have found evidence of a massive destruction by fire just as the Bible states.

Kenyon wrote in her excavation report:

“The destruction was complete. Walls and floors were blackened or reddened by fire, and every room was filled with fallen bricks, timbers, and household utensils; in most rooms the fallen debris was heavily burnt.”

What caused the walls of Jericho to collapse?

The common secular explanation is an earthquake must have caused the collapse. It must have been a very unusual earthquake because it struck in such a way as to allow a portion of the city wall on the north side of the site to remain standing, while everywhere else the wall fell. Rahab's house was evidently located on the north side of the city.

The Bible states that her house was built against the city wall. Before returning to the Israelite camp, the spies told Rahab to bring her family into her house and they would be spared. Rahab's house was miraculously spared while the rest of the city wall fell.

As we would expect, this is exactly what archaeologists have found. The preserved city wall on the north side of the city had houses built against it.

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The timing of the earthquake and the manner in which it selectively took down the city wall suggests something other than a natural calamity...It was God at work.

Both Garstang and Kenyon found dozens of store jars full of grain from the Canaanite city of Jericho. The obvious conclusion is that these were from the city when it was burned, not looted, by Joshua. The archaeological record fits the biblical account precisely.

AI & BETHEL

The city of Ai was the next objective before Israel. A reconnaissance party sent by Joshua was not impressed by Ai's strength and, overconfident, advised that merely "two or three thousand" would be sufficient to take the city. Joshua sent 3,000 soldiers, who ended up being defeated by Ai.

The main reason for the defeat, however, was not the number of Israelite soldiers; it was the existence of sin in Israel's camp. Achan of the tribe of Judah had ignored God's ban on the "devoted" items from Jericho and took a Babylonian garment, 200 shekels of silver, and a 50-shekel bar of gold.

Following the defeat, God revealed to Joshua that such a sin had been committed and told him to inquire as to the identity of the guilty party. This was done, and Achan was identified.

Identification was found probably by using the Urim and Thummim (Exodus 28:30; Numbers 27:21).



Fig. 16 Urim & Thummim

Achan confessed to having taken the items and hidden them in his tent. These were recovered from their hiding place, and then Achan and his family were stoned and then burned with all of his possessions. This punishment was necessary, both in view of the serious offense and as a warning to other Israelites. With the sin punished, Israel was now able to conquer Ai (Joshua 8).

By night, Joshua sent a large force to hide in ambush in a valley between Ai and Bethel. The next day Joshua led another force in a frontal attack on the city.

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When the men of Ai came out from the city, Joshua's force retreated. The hidden force arose and attacked the army of Ai from behind. Joshua's force then turned, and the enemy was trapped.

The result was that all 12,000 of the male inhabitants of Ai were killed, the king hanged, and the city reduced to rubble. The location of Ai is still uncertain but could be either et-Tell, or Khirbet Nisya.

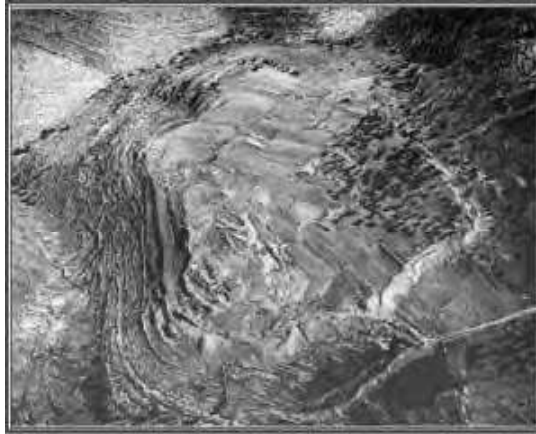


Fig. 6 Ai (et-Tell), Aerial View

David Livingstone theorized that ancient Bethel should be located at modern Bireh. Working from that hypothesis he identified Nisya as the place the biblical description for Ai would demand. Nisya is only two to three acres, which correlates well with the biblical description of Ai as a small, but walled city, and is located correctly to be the biblical Ai.



No indication is given of a conquest of Bethel by Joshua, however, Bethel's king is listed as killed by Joshua's forces (Joshua 12:16), but no record is given of a direct attack on the city.

The reason may be that her power was broken at the time of Ai's defeat. It was only logical for her to join in assisting Ai against an enemy which she could expect would confront her next, and Joshua 8:17 states directly that she did.

Bethel's king may have been killed at this time, though the record mentions only Ai's ruler (Joshua 8:23, 29). Joshua's employment of so many more troops the second time may have been in part due to his expectation that Bethel would join with Ai.

4. SHECHEM

With Jericho, Ai, and Bethel controlled, Joshua took the people, according to God’s instruction (Deuteronomy 27:1-26), north to Shechem to renew God’s covenant. Near Shechem, at the foot of Mount Ebal, Joshua built an altar, and the priests made burnt offerings and peace offerings. On prepared stones, Joshua also wrote a “copy of the law of Moses” (Joshua 8:32).

Half the tribes moved toward Mount Gerizim, with half remaining near Mount Ebal. Near Joshua as he read was the Ark of the Covenant.



Mount Ebal and Mount Gerizim lie north and south from each other with Shechem between their eastern ends.



Fig. 7 Mount Ebal-Gerizim and Shechem



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Israel's conquest of this northern, central region where Shechem was a principal city (Genesis 12:6; 33:18-20) is not described in Scripture. The biblical account speaks of the Israelites being able to move north to it, apparently without difficulty, but does not explain how this was possible.

Shechem was more than 30 miles north of Ai, and her people would not have considered themselves under Israelite domination simply because the more southern city had fallen. The most likely explanation is that Israelite forces had moved north to subjugate the area ahead of time, though after Ai's fall. Certain matters suggest this:

1-Joshua 11:19 states that no city other than Gibeon (Joshua 9) capitulated to Israel peacefully, which means that Shechem must have been taken forcibly.

2-Joshua 12:17, 18, 24 lists kings of the Shechem area who were killed by Joshua's troops at some point in time, and so probably here at this logical juncture.

3-One of the Amarna letters indicate that the prince of Gezer and the prince of Shechem surrendered to Joshua during the conquest of the land:

“See the actions taken by Milkilu, the prince of Gezer, and the sons of Labayu, the princes of Shechem, who have handed over the land to the Hapiru.” This letter also confirms the Bible, in that these two cities were also spared, not destroyed, in Joshua's conquest. They are both mentioned together in Joshua 21:21.

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PHASE 2—THE SOUTHERN CAMPAIGN:

The Israelites received homage from another group of people of central Canaan, the Hivites, representing four major cities northwest of Jerusalem a few miles: Gibeon, Chephirah, Beeroth, and Kirjath-jearim -sometimes called the Gibeonite tetrapolis.

The Hivites were one of the seven listed national groups of Canaan at the time of the conquest: Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, and Jebusites (Joshua 3:10; 24:11).

Doubting that Israel would accept their treaty offer if they were identified with nearby Gibeon, they contrived a trick, wearing worn-out clothing and bearing moldy bread, to make themselves appear to have traveled from a distant country.

They asked that Israel make a treaty of peace with them, and it was granted. This was contrary to God's instruction (Exodus 23:32; 34:12; Deuteronomy 7:2), however, and the Israelites were held responsible because they had not asked counsel "of the LORD."

When the ruse was known three days later, Joshua and the elders honored the treaty because it had been made in the name of God.

At this point Israel had separated the northern and southern regions of Canaan. Jericho, Ai, Bethel, Beeroth, Gibeon, Chephirah, and Kirjath-Jearim formed a continuous line across southern central Canaan; and the fact that Israel had been able to assemble peaceably at Shechem indicates control had been gained in the northern central area as well. The South and North were now separated and remained to be taken each by itself. After gaining control of the central portion of the land of Canaan, Joshua and the Israelites then turned their attention south.

1. Defeat of Southern Canaan

Contact with the South came soon after the treaty with the Hivite tetrapolis. Among the four cities, Gibeon was the largest and most powerful (Joshua 10:2); and when news of her action reached the king of Jerusalem, he formed a coalition of major southern cities. Four leading cities joined with him: Hebron, Jarmuth, Lachish, and Eglon.

These confederates began their general resistance to Israel by first attacking Gibeon, apparently to force her out of the new alliance with Israel. Gibeon quickly appealed to Joshua in Gilgal, and Joshua brought his troops by forced march the 24-mile distance to Gibeon in one night. He took the attackers by surprise, routed them, and pursued them toward the heights near Beth-horon to the west.

Near Beth-horon the fleeing troops turned south in an apparent attempt to reach home cities, but on the way God sent a hailstorm that killed more of the enemy than did Israel's swords. The five kings, staying close together, succeeded in getting to the vicinity of Azekah and Makkedah, but then sought shelter in a cave.

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The pursuing Israelites found the kings in a cave, but merely sealed the opening with stones and continued after the fleeing soldiers.

Joshua wanted the troops themselves caught and killed before they could get to the safety of their walled cities. This was accomplished in major part (Josh. 10:18-20), and then attention was again given to the trapped kings.

Joshua commanded his military leaders to place their feet on the necks of these rulers while he slew them. Then Joshua had the lifeless bodies of all five hung on trees for his men to see during the remainder of the day (Joshua 10:21-27).

There is an amazing piece of evidence to support this. A letter has been found, written by a man named Abdi-Hiba, Governor of Jerusalem, to Pharaoh Amenhotep IV, requesting aid from Egypt in fighting the approaching Hebrews. The letter states the following:

“Why do you not hear my plea? All the governors are lost; the king, my lord, does not have a single governor left! Let my lord, the king, send troops of archers, or the king will have no lands left. All the lands of the king are being plundered by the Habiru. If archers are here by the end of the year, then the lands of my lord, the king, will continue to exist; but if the archers are not sent, then the lands of the king, my lord, will be surrendered.”

Compare this with the following statement found in Joshua 10:1-5:

“Now it came to pass when Adoni-Zedek king of Jerusalem heard how Joshua had taken Ai and had utterly destroyed it; ...Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying, ‘Come up to me and help me, that we may attack Gibeon, for it has made peace with Joshua and with the children of Israel.’ Therefore the five kings of the Amorites, the king of Jerusalem,gathered together and went up, they and all their armies, and camped before Gibeon and made war against it.”

The Bible states in Joshua 10:26 that Joshua defeated these kings, captured them and killed them, including the king of Jerusalem, Adoni-Zedek. The letter written by Abdi-Hiba was probably written after the Biblical event by the successor of Adoni-Zedek, Abdi-Hiba, as a last ditch effort to stop the advancing Hebrews.

2. Joshua’s Long Day (Joshua 10:12-14)

It was earlier that same day, as Joshua stood on a hill near Gibeon watching the enemy flee from his troops, that he called to God, “O sun stand still over Gibeon, O moon, over the Valley of Aijalon” (Joshua 10:12). These words have traditionally been taken to mean that this day was miraculously prolonged.

The verb AMADH is used (twice in v. 13), and it definitely indicates a change in pattern of movement. Further, verse 13 closes with the expression, “and did not hasten to go down,” where the word “did not hasten” (UZ) again speaks of motion, and the phrase “to go down” (LABHO)

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is normal in reference to the sun setting. Still further, verse 14 states that this day was unique in history, which suggests a major miracle such as the prolonging of a natural day occurred.

The extent of this prolongation can also be estimated. Since the hour was at noon when Joshua voiced the call, and it is stated that the sun did not go down for “about a full day,” it is likely that the afternoon hours until sunset were prolonged twice their normal length. In other words, the total daylight hours of the day were one and one-half times normal.

There was good reason for Joshua wanting this day prolonged. The five strong kings had brought their armies out from their fortified cities to do battle with Israel in the open. Their thinking likely had been that, since the walls of Jericho and Ai had not helped those cities, it would be better to try a new method. But this left them without their best means of defense, and Joshua knew it. Now he did not want them to get back behind their walls if he could help it, all that would be needed was enough daylight to make the route complete. Accordingly, Joshua asked God to supply added hours.

The claim that astronomical calculations proved that a day was “missing” began over a century ago. However, I am not sure that it can be completely confirmed.

There have also been many suggestions to make this miracle seem less miraculous than it really is: “Some say that an eclipse hid the sun, keeping its heat from Joshua’s worn soldiers and allowing coolness for battle. Others suppose a local (not universal) refraction of the sun’s rays such as the local darkness in Egypt in Exodus 10:21-23. Another view has it as only language of observation; i.e. God helped them do in one 24-hour day what would normally take longer. Others view it as lavish poetic description, not literal fact.”

“However, such ideas fail to do justice to Joshua 10:12-14, and needlessly question God’s power as Creator. This is best accepted as an outright, monumental miracle. Joshua moved by the Lord’s will, asked the Lord to delay the sun. The earth actually stopped revolving or, more likely, the sun moved in the same way to keep perfect pace with the battlefield. The moon also ceased its orbiting. This permitted Joshua’s troops time to finish the battle with complete victory (v. 11).”

3. Conquering of the Southern Cities

With this crucial battle won, Joshua pressed on to conquer cities in all the southern area. The first assaults were against Makedah and then Libnah, both close to the cave where the kings had been killed. Each city was taken with the respective kings killed. However, little physical harm was done to the cities, a pattern Joshua followed for all this southern campaign.

The location of each city is uncertain, Makedah is best identified with Khirbet el-Kheishum, two miles northeast of Azekah at the head of the Elah Valley, and Libnah with Tell es-Safi four miles west. Joshua then moved south to three of the cities of the confederacy: Lachish, Eglon, and Hebron.

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Lachish, about ten miles southwest of Azekah, was the strongest of the three and was attacked first. The city fell on the second day of fighting, and the people were killed as at Makkedah and Libnah, though this time the king had already been killed at the cave near Makkedah. Lachish is identified with Tell-Lachish, discovered in 1929 and excavated in 1932-1938 and 1973-1987.



The king of Gezer (identified with Tell Jezer) came with his army to aid Lachish, but he and his men all perished before Joshua. Joshua then moved on to Eglon the farthest west of the southern three confederate cities, and then to Hebron, the farthest east, both fell.

After these earlier conquests, Joshua continued south to subdue the lower part of Canaan. His army reached Kadesh-Barnea, where Israel had spent time during the wilderness journey.

Debir was probably the most important prize in this lower southern area. Debir is identified with Tell Beit Mirsim, 13 miles southwest of Hebron. Finally, Joshua returned to Gibeon where the whole campaign had started.

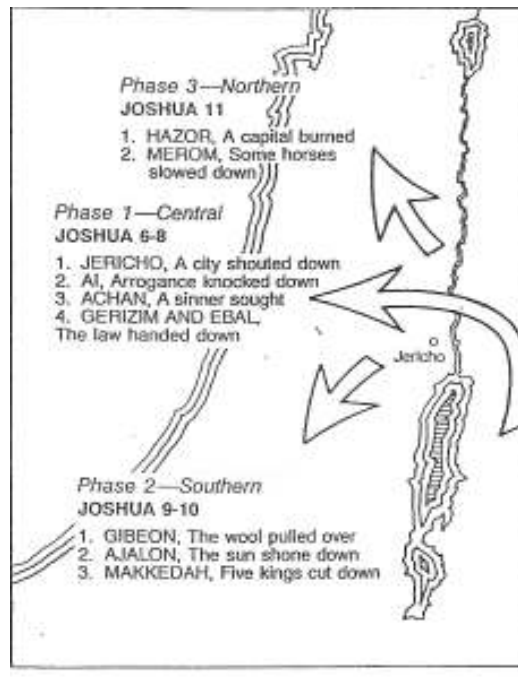
One main city, however, was not taken. That was Jerusalem, one of the five confederates. Jerusalem had been out of the way as Joshua had pursued the fleeing enemy on the way south. It remained a tiny island, not incorporated into Israelite territory, until King David seized it later.

With the conquering of the southern cities, Joshua and the Israelites could now focus their attention north to take over the land of Canaan and divide it among the twelve tribes.

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PHASE 3—THE NORTHERN CAMPAIGN:

Israel has now conquered central Canaan and the southern sections of Canaan with great ease.



Now, news of Joshua's conquest of the South reached Jabin the king of Hazor. Jabin, fearing similar attack on his region formed a confederacy.

The kings he assembled are listed as representing all parts of northern Canaan:

- The mountain region above Hazor.
- The plain "south of Kinnereth (Sea of Galilee)."
- The Valley of Esdraelon.
- The western region as far as Dor.
- Three cities mentioned in particular, Madon, Shimron, and Achshaph.

The assembly included Canaanites, Amorites, Hittites, Perizzites, Jebusites, and Hivites. The gathering point was the waters of Merom (Lake Huleh), and the host numbered like "the sand on the seashore" (Joshua 11:4).

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Joshua brought his battle-trying troops north to meet this confederacy. Jabin's confederacy was routed and chased far to the west. Joshua followed up this triumph by putting "all these royal cities and their kings to the sword" (Joshua 11:12). Then he returned to the city of Hazor itself and burned it (the third city in addition to Jericho and Ai, which was destroyed).

Similar to the Southern Campaign, most cities were spared, but Hazor was apparently seen by Joshua as a prize of psychological value for burning. People would be forced to recognize that any city could have been burned had Israel chosen, especially if great city of Hazor could not escape.

Evidence of the Conquest from the Amarna Tablets:

Other letters requesting aid from Egypt have also been discovered that were written during this same time frame.



Fig 10. Amarna Tablet

The following letter is from a man named Shuwardata, governor of Gath:

"May the king, my lord, know that the chief of the Hapiru has besieged the lands which your god has given me; but I have attacked him. Also let the king, my lord, know that none of my allies have come to my aid, it is only I and Abdu-Heba who fight against the Hapiru chief. I plead with the king my lord, if you agree, send Yanhamu, and let us quickly go to war, so that the lands of the king, my lord, might be restored to their original boundaries!"

Shuwardata governor of Gath is also mentioned in the following letter from a man named Milkilu, a prince of Gezer, with whom he was allied:

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“Let it be known to the king that there is great hostility against me and against Shuwardata. I ask the king, my lord, protect his land from the approaching Hapiru.”

These two men later seem to have offered allegiance to Joshua, as evidence from a second letter from Abdi-Heba, governor of Jerusalem:

“Let it be known what Milkilu and Shuwardata did to the land of the king, my lord! They sent troops of Gezer, troops of Gath, they took the land of Rubutu; the land of the king went over to the Hapiru. But now even a town near Jerusalem, Bit-Lahmi (Bethlehem) by name, a village which once belonged to the king, has fallen to the enemy. Let the king hear the words of your servant Abdi-Heba, and send archers to restore the imperial lands of the king! But if no archers are sent, the lands of the king will be taken by the Hapiru people. This act was done by the hand of Milkilu and Shuwardata.”

This is interesting, because even though Joshua destroyed most of the inhabitants of the cities he came across, the city of Gath was spared. Joshua 11:22 states: “No Anakites were left in Israelite territory; only in Gaza, Gath and Ashdod did any survive.”

So the Israelites had conquered the land quite decisively and rid the land of most of the inhabitants, but not all. It is at this point about seven years after the initial conquest and victory in Jericho that the conquest is complete and the land is now divided among the twelve tribes.

THE DIVISION OF THE LAND OF CANAAN

Before the respective tribes could begin occupation, it was necessary to assign territory to the remaining nine and a half tribes. This was the task to which Joshua set himself on returning to the people still encamped at Gilgal. The procedure had already been indicated when the people were still east of the Jordan; namely, by lot, which placed the decision with God rather than men (Numbers 26:55-56; 33:54).

Tribal Allotments East of the Jordan:

Reuben, Gad, and half of the tribe of **Manasseh** had already received their allotted portions. Moses had supervised this prior to the crossing of the Jordan (Numbers 32:1-42; Deuteronomy 3:13-17; Joshua 13:8-33). The land then assigned stretched from the Arnon River north to Mount Hermon.

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Allotments of Judah, Ephraim, and Manasseh:

JUDAH—While preparations were being made for allotting portions on the west of the Jordan, Caleb interrupted proceedings with a request (Joshua 14:6-15).

He asked that he might personally be granted the Hebron area, where the giant Anakim had been found, when he, Joshua, and the other spies had surveyed the land before. He reminded Joshua that Moses had promised him the region (see Deuteronomy 1:36). Joshua granted the request.

The tribe of Judah, Caleb's tribe received the first regular allotment of land, which included the area already granted to Caleb. The territory was very large (Joshua 15:1-12).

Its eastern border was the Dead Sea, and its western the Mediterranean. Its southern border angled south from the Dead Sea so that Kadesh-barnea was included and its northern border ran irregularly from the northern tip of the Dead Sea west to the Mediterranean. Its main cities in Joshua 15:20-63, make a long list.

Another amazing find that confirms the Book of Joshua was found on the walls of an Egyptian temple at Medinet Habu. The walls contain a list of cities that Rameses II (1304-1238) recorded as enemy towns.



Fig. 13 Egyptian List of Israelite Cities

The cities are represented on the wall by men bearing shields. Within the shields are the names of the cities. Among the list of cities are Janum, Aphekah and Hebron. Joshua 15:53-54 states that the among the cities on the border of the children of Judah were “Janum,...Aphekah,... Kirjath Arba (Hebron).”

EPHRAIM—The next lot went to Ephraim, Joshua’s tribe (Josh. 16:1-10). Ephraim was given a smaller section than Judah, north of Judah and with room left between for Benjamin.

MANASSEH—The third lot was for the remaining half tribe of Manasseh (Josh. 17:1-11). is portion bordered Ephraim on the north, stretching again, like Judah and Ephraim, from the Jordan to the Medi-terranean. The northern boundary of Manasseh was the southern edge of the Esdraelon Valley.

Allotting Interrupted:

Before allotting the remaining seven tribes, the people, for some reason, gave themselves to the task of moving camp from Gilgal to Shiloh, where they then erected the tabernacle in the place it was to occupy for many years (Joshua 18:1).

They had been at Gilgal between about seven years during the time of Joshua’s campaigns. Now they moved farther into the land to occupy a city, which had just been allotted to Ephraim.

One reason for the interruption was the people’s desire to locate the tabernacle in a permanent place. Another reason the Bible suggests is the remaining tribes suddenly displayed a surprising lack of interest in receiving their portions. This change of attitude seems to have resulted when both Ephraim and Manasseh objected to their allotments.

These two tribes complained that their portions were too small, especially since they contained large wooded areas.

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Their objections evidently were enough to influence the other tribes, which now hesitated to occupy their allotments at all. With the people gathered at Shiloh, however, Joshua began allotting again (Joshua 18:2-9). The decision on which section was to be received by a particular tribe was still to be revealed by lot.

The Seven Remaining Allotments:

BENJAMIN— The first tribe now to receive territory was Benjamin (Joshua 18:10-28). Benjamin's allotment was small, squeezed between large Judah to the south and the Joseph tribes to the north. It extended only about halfway to the Mediterranean from the Jordan. It did include the cities Jericho and Jerusalem.

SIMEON— The next allotment was for Simeon. This time no land area as such was assigned but only cities within the large territory of Judah. In fact seventeen cities are named in Joshua 19:1-9. Simeon was the smallest of the tribes, numbering only 22,200 men at the second census (Numbers 26:14) and so they could fit into smaller quarters than others.

ZEBULUN & ISSACHAR—Zebulun received an allotment next (Joshua 19:10-16), followed by Issachar (Joshua 19:17-23). Both of these territories were small, about the size of Benjamin, but constituted mainly of fine level land in the fertile Esdraelon Valley. Zebulun bordered on Issachar's northwest.

ASHER—Asher received the fifth allotment, a larger section again (Joshua 19:24-31). It lay along the Mediterranean, from Manasseh on the south to Israel's border on the north.

NAPHTALI—The sixth allotment was for Naphtali, the last of the northern tribes (Joshua 19:32-39). Her area was also large, extending from north to south beside Asher. It bordered both Zebulun and Issachar on the south.

DAN—The last tribe to receive allotment was Dan, whose land was in the south (Joshua 19:40-48). This territory was small, between Judah and Ephraim, like Benjamin, which bordered it on the east. Eighteen cities are listed in the division. Because Dan was one of the larger tribes numerically, many Danites migrated. They went far north to Laish, which city they conquered and then renamed Dan (Joshua 19:47; Judges 18).

Levites (The Priests):

Religious personnel were important to the manner of worship that God had instituted in Israel. One entire tribe was devoted by God to provide this personnel, the tribe of Levi. This tribe was considered by God as a substitution for the male firstborn, spared on the night of the initial Passover, and so otherwise claimed by God (Exodus 13:1-15; Numbers 3:40-51). Levites numbered 23,000 males one month and older at the time of the conquest.

Among them, descendants of Aaron were declared to be priests, and the eldest son of the continuing family was designated high priest. Priests and Levites administered the tabernacle

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ceremonies. Priests did the sacrificing and Levites assisted. Some persons had to act as teachers, and those persons were the priests and Levites. God had commanded them to fill this need (Leviticus 10:11; Deuteronomy 33:10).

The Central Tabernacle:

In keeping with the idea of theocracy, with God as chief ruler, the main unifying instrument among the tribes was the central sanctuary at Shiloh, the tabernacle. As in the wilderness, the tabernacle represented God's presence among His people. This religious center was for all the people of every tribe, with no tribe favored over another. All could come to the tabernacle and on occasion were commanded to come for their religious expression.

URIM & THUMMIM:

In addition to the revealed, recorded Law, God supplied the priests and Levites with a special device for receiving further information from Himself. This was the Urim and Thummim, apparently consisting of objects, which could be contained in the pocket-type "breastplate" of the high priest, worn on the front of his ephod (Exodus 28:30; Leviticus 8:8; Numbers 27:21; Deuteronomy 33:8; 1 Samuel 28:6; Ezra 2:63).

The exact method by which God intended these objects to give the revelation is not stated. Whatever it was, when so used, the Urim and Thummim did provide a way whereby God's will might be known, though perhaps limited to a yes or no type of communication. The question could be voiced and God would use this means to give answer. Only the high priest could use the objects, a limitation which safeguarded against improper use.

The Urim and Thummim are rather mysterious objects. The Bible does not specifically describe them. Even their names, Urim, "light" and Thummim, "perfection," give scholars scarcely a clue to their form and function.

Exodus 28:30 says that the Urim and Thummim were placed in a breastplate that Aaron, the high priest, wore. One of the functions of this breastplate was to reveal God's judgment, an account of which Moses records in Numbers 27:21. In this case, the Urim revealed what God wanted Israel to do. Saul and David probably consulted the Urim and Thummim through the high priest (1 Samuel 14:36-37; 23:2-4). Biblical use of the Urim and Thummim is not specifically mentioned after the reign of David.



Fig. 15 Breastplate with Urim & Thummim

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Josephus, first century Jewish historian, wrote about the Urim and Thummim in his Antiquities of the Jews. The Thummim, he writes, were twelve stones, which were set in three rows of four stones in the breastplate (3.7.5). He describes the Urim as being two sardonyx stones that were placed on the shoulders of the high priest (3.8.9).

When God wished to guide the Israelites, He often did so by means of these stones. Josephus states: “God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God’s being present for their assistance.”

SUMMARY

Joshua was victorious from the extreme south, near “Mount Halak, which rises toward Seir,” to the extreme north “in the Valley of Lebanon below Mount Hermon.” The only people who made peace without being attacked were the Hivites of the Gibeonite tetrapolis.

It is expressly stated that among those slain were the giants, the Anakim, of whom the spies had particularly spoken years before (Numbers 13:33). The total number of kings killed was 31, the names of their cities being given in Joshua 12:10-24.

This means that, when Joshua returned to Gilgal from the northern campaign, the military strength of the major part of the land had been broken. Included was the area on the east of the Jordan from the Arnon River in the south to Mount Hermon in the north, and on the west from below the Dead Sea in the south to Mount Hermon again in the north.

One region had escaped, with Canaanites scattered throughout the land. The plain of Philistia, on the Mediterranean coastline, was unconquered (Joshua 13:1-6) as well as the city, which would come to be known as Jerusalem. Most of this territory remained in Canaanite hands until the time of David.