



Three Rivers Fellowship

A Survey of the Book of Joshua

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1. Abstract

This brief paper is intended to be an easy introduction to the Book of Joshua for the purpose of getting saints excited about the “coming of age” of the nation of Israel. Joshua represents a key phase in the history of the Jewish nation since the book records the partial expelling of usurping Gentiles out of the land originally and always promised to the seed of Shem, through Abraham, Isaac, Jacob, and the Twelve Patriarchs. Much material has not been included in this brief discussion.

2. Introduction

We are introduced to the scene in Joshua One. Moses, a very strong righteous man dies at the age of 120 (see Deut. 34:1-8), when Joshua is given orders to continue the quest in conquering and regaining the land promised to the line on Shem¹, specifically for Abraham through Isaac, Jacob, and the Twelve Patriarchs² (see Deut. 34:9-12). These are the fathers of Israel!

2.1. Who was Moses?

Moses was God’s first prophet to Israel, leading them through the wilderness and getting them ready to conquer the land promised to the sons of Shem (e.g., the 12 patriarch-sons of Jacob). In this role, Moses was God’s servant to the nation in its infancy and served as a huge example for future Israel. He is called the Servant of the Lord in many places. See Deut. 34:5; Josh 1:2, 7, 13, 15, 8:31; 12:6; 13:8, 1 Kings 8:56; 2 Kings 18:12; Ps, 105:26; Rev 15:1. Moreover, Moses was given the Law for the nation to live by and provide the written link to the nature and attributes of God.

The writer of the book of Joshua makes sure that Moses is revered for Joshua will become his replacement and requires the same respect and honor as did Moses.

2.2. Who is Joshua?

Joshua the son of Nun (Exo 33:11) of the tribe of Ephraim was the servant of Moses and a brilliant military commander. He was one of the twelve spies of the land sent by Moses³ with his first military assignment to “discomfort” the Amalekites (Exo 17). Indeed, Joshua had become Moses “right hand man” (Exo 25) and accompanied Moses to the “Mount” but did not go with Moses to the top. Only Moses was allowed for that.

Just before Moses had been taken by the Lord, Joshua was given the position of land conqueror and leader of Israel by Moses himself (Num 27). This was a public ceremony with Eleazer the priest of the Lord presiding over the ceremony and laying hands on Joshua.

Only Joshua and Caleb survived the Wilderness to enter into the Promised Lands, as they were the only two of the twelve spies to give a positive, faithful report (Num 32).

Joshua was finally vindicated one last time by Moses in Deut. 1 as being the one to bring Israel into their land. Throughout the Book of Joshua, the author places Joshua in a place of respect as he continues to drive the idea of national unity among the tribes (e.g., 2 sets of 12 stones, 12 men from among the tribes to select the stones, etc.).

¹ See section 5.3. Why Slaughter the Gentile Inhabitants?

² It does not appear that all of the twelve patriarchs were saved Israelites. Certainly, Joseph and perhaps Judah and Benjamin were elect. What’s important as far as “the nation” is concerned is their biology/genealogy. This also explains why the text always refers to the “God of Abraham, Isaac, and Jacob” leaving out the Twelve Patriarchs who God actually used to define the nation. See Gen 49 for Jacob’s “death-bed” assessment of his sons.

³ Recall that only Joshua and Caleb gave a positive report when back from their mission (Num 14).

A comparison between Deut. 11 and Josh. 1, will show virtually a complete reiteration of the Lord's faithfulness to Joshua just as with Moses. Obey the Law and Joshua will prosper and receive the Land promised to Abraham. Include in your comparison Ex 23 as well.⁴

2.3. The Place of the Book of Joshua in the Old Testament

In this subsection we shall briefly look at the opening verse of the book of Joshua.

Joshua 1:1 **Now after** the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

Joshua 1:1 **καὶ ἐγένετο μετὰ** τὴν τελευτὴν Μωυσῆ εἶπεν κύριος τῷ Ἰησοῖ υἱῷ Ναυη τῷ ὑπουργῶ Μωυσῆ λέγων

Joshua 1:1 **וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ בֶּן־נֹון מִשְׁרַת מֹשֶׁה לֵאמֹר:**

The start of the book of Joshua is an interesting one since it grammatically connects itself to the book of Deuteronomy by the using of “waye hi” (SN: 1961) “it came to be”. The LXX Translators recognized this link and translated it as “καὶ ἐγένετο μετὰ” meaning “*it came to be after...*”. So, this grammar indicates that the book of Joshua picks up immediately upon the death of Moses and there is no break between the Pentateuch and the book of Joshua.

2.4. Jehovah's Administration to Joshua

At the end of the Exodus and Wilderness journey, Moses brought Israel to occupy the land of Moab, readying them for crossing the Jordan River into the land of the Usurpers (the Canaanites and other Gentiles)⁵ and the conquering of the Promised Land. He would not himself enter into the land at this time because of his disobedience (see Num 20:1-12) in striking the Rock of Meribah. Moses dies (God takes him), and God blesses Joshua to be the next leader of Israel and the one to bring the nation into the Promised Land⁶ (Joshua 1).

Figure 1 below⁷ illustrates the land to be conquered by Joshua and includes the disposition of the land to each of the twelve tribes by lot. We shall come back to this figure often throughout this outline. Gad, Reuben, and half of the tribe of Manasseh are already settled in their parcel on the Eastern side of the Jordan River. As ordered by Moses, they agree to help their brethren with the appropriation of the other tribes' specific land parcels and for the first time the nation is acting as one (if even only for a short time).

⁴ See Howard, Reference 4, pp. 74-76.

⁵ Over time, the pre-conquest inhabitants of the promised land became a mixture of many differing peoples. Hamites, Japhetite's, and Semites all inhabited the land at various locations. We will detail the identity of these inhabitants when we cover the beginning history of Israel from Abraham to the taking of Moses. It is indeed quite interesting!

⁷ I don't agree with the late date for the Exodus and therefore do not agree with the dates on this little map insert. We are looking at about 1406 BC for the beginning of the Conquest. It is also interesting how the land distribution seems to fit the “blessings and curses” given to the twelve patriarchs by their father Jacob (Gen 49). See https://en.wikipedia.org/wiki/Transjordan_in_the_Bible. The dates in Figure 1 are based on the faulty research of Kathleen Kenyon (circa 1958). See <https://biblearchaeology.org/research/chronological-categories/conquest-of-canaan/4069-researching-lericho>.



Figure 1. The Land of Joshua

We read in Josh 1:4 that the total extent of the land is much greater than the actual conquered land by Joshua and later David. See section 5.4 below for details on the full extent of the Promised Land. Joshua is both encouraged and reminded of Jehovah’s faithfulness. As long as Joshua and the nation follow God’s law as enumerated by Moses (Pentateuch) Israel will be successful in conquering the land.

Note verse 8 of chapter 1. God commands Joshua to keep His word close by, so much so that he is to “meditate” on God’s word “day and night”. The word for meditate is “haghaw” and means to *agonize* or to *groan*. The idea in using this word is to show the intensity with which Joshua is to study and master his Scriptures. Not merely read them, but *dive into them ... give himself wholly to them ... master them ... devour them*. Does not this remind us of Paul’s admonition to Timothy:

2 Tim 2:15 **Study** to shew thyself approved unto God, a **workman** that needeth not to be ashamed, rightly dividing the word of truth.

Like Joshua we too are to *agonize, work, and study* God’s word, especially the Gospel given to Paul by the post-ascended Christ. We are not called to be “students of secondary sources” or “masters of commentaries”, but **masters of the inspired text, the inspired Word**.

If we find ourselves mostly “reading” the Bible, then we are doing something good, BUT *the good is often the enemy of the best*. We are to rigorously *train ourselves in the Scriptures* so that we may gain Christ and know the power of His resurrection, in order that we might be living examples of the risen Christ as He is our Head!

Finally, in verses 1:10-18, Joshua reminds the Eastern Tribes (Reuben, Gad, Half-Tribe of Manasseh) to fight with their brethren and gain the Western Land. This they swear they will do as promised to Moses, while their wives, daughters, livestock, and non-fighting young men stay behind and take care of things “back home”. So much instruction is reiterated to Joshua as was given to Moses. It is wise to reread much of Exodus, Numbers, and Deuteronomy alongside as you read Joshua. For example, Joshua 1:12-15 correlates with Num 32:1-42; Deut. 2:26-3:17-20.

3. Conquering the Land of Abraham

The land that the nation of Israel is to conquer is described as a land “Flowing with Milk and Honey”⁸. This term occurs 20 times in the English OT and found in Exo 3:8,17; 13:5; 33:3; Lev 20:24; Num 13:27; 14:8; 16:13,14; Deu 6:3; 11:9; 26:9,15; 27:3; 31:20; Josh 5:6; 11:5; Jer 11:5; 32:22; Eze 20:6,15.



Figure 2. Land Flowing with Milk and Honey

Describing the land with this phrase directly addresses the richness (and potential richness) of the land. The idea of “milk” being abundant implies massive animal husbandry with dairies and farms supporting such livestock. The term “honey” implies a rich farming industry indicating a huge farming community in need of bees and other insects active in the pollination process. A simple phrase used to describe a remarkably rich, prosperous, and blessed nation. With these industries must come an industrial base to support such a large farming community, large enough no doubt to feed the nation and others.

As an aside, modern-day Shiloh⁹ in the West Bank, and part of the territory currently inhabited by the Palestinians and therefore part of the so-called disputed territory of Modern-Israel is often cited as evidence of Israeli Farming compared to the local inhabitants ignoring the richness of the land and reducing it to parched desert.

Figure 3 shows the distinction between the Israeli farms against the land not being utilized and simply letting it go to dirt and rocks.

⁸ See <https://laymansbible.files.wordpress.com/2014/05/a-land-flowing-with-milk-and-honey-paradise.jpg> and <https://kingsenglish.info/2011/02/16/a-land-flowing-with-milk-and-honey/>.

⁹ See https://kids.kiddle.co/images/c/c2/Khirbet_Seilun_31.JPG.



Figure 3. Modern-Day Shiloh

3.1. Setting Up the Military Logistics

The battle preparations are addressed in Josh 2:1–5:15. Some of this activity takes place on the Eastern Side (Transjordan) of the Jordan River until the priesthood and Ark of the Covenant are ready for action. In this section we provide brief comments on this piece of the conquest as well as the pre-conquest planning and intelligence.

Moses led the conquest of Transjordan (See Num 32; Josh 1:12-18; 3:10; 9:1). This piece of the conquest will be dealt with in more detail when we cover the Wilderness Journey of the Nation after coming out of Egypt.¹⁰ An examination of the map of Figure 1 shows the approximate Eastern Land conquered by Israel and “lotted” to Reuben, Gad, and half of the tribe of Manasseh. This large piece of the Promised Land provided a launching point for the impending invasion.

3.1.1. Joshua’s Military Genius – The Spies of Chapter Two

From Shittim (see Figure 5) we see in Joshua 2:1, that Joshua¹¹ sends two spies to scope out the Usurpers, where it is in Jericho that the spies find Rahab, whose house was on the city’s exterior wall. Note that Rahab¹² talks about Jehovah in a very personal way as if Jehovah is also her God, Creator, and Redeemer. She mentions the Exodus (Ex 14) and Israel’s crushing of Sihon and Og (Num 21:21-35). She seems to be very well acquainted with the hope of Israel and the specific promises to the Nation. Before continuing however, let’s look at the significance of Rahab fully aware of what it means to have Israel completely wipe out the kingdoms of Sihon and Og and their more than 60 cities.

According to Deut. 2:30-37 when Israel destroyed Sihon’s kingdom they gained all of the land up to the Land of Ammon (the son of Lot) all because Sihon did not allow Israel to pass through their land, Israel “tore them apart” and took much of the land of Moab. It is unclear if Sihon was Rephaimic (part of the Nephilim), but the fact that Og was the “last” of the Rephaim (in this area) this may reflect back to Sihon being the “second to last” (?).

Next Israel comes to the Kingdom of Og, who is Rephaimic (13.5 feet tall) and is made aware that the Israelites are coming and goes out to fight against them only to be utterly crushed by the Israelite forces. Indeed, the entire land is all killed – there is no one left. All of this land becomes the land to be settled

¹⁰ Next in our series on the History of Israel. No completion date is in view.

¹¹ I have listened to lectures by military historians who argue that Joshua was a genius military strategist after the order of Alexander.

¹² Rahab, a righteous Gentile, eventually marries a Jew (Salman) and gives birth to the great Boaz (who also marries a righteous Gentile, Ruth). Rahab is the Great-Great Grandmother of King David!

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by Reuben, Gad, and the half-tribe of Manasseh. Figure 4 below¹³ nicely illustrates the land and its cities.



Figure 4. The Kingdoms of Sihon and Og

So, Rahab hides the two Israelite spies under her stocks of flax residing on her rooftop. One's rooftop was a typical location for drying grain in the sun during the day. This also shows that the conquering of the land began in the Spring since that was time of the flax harvest. It also means that the Jordan River would be at its highest levels making crossing the Jordan more treacherous. From a military point of view the inhabitants would be less likely to think that the Israelites would attempt an attack during the high-water season. Nevertheless, the soldiers sought the spies to the fords of the Jordan. Fords are points of easier crossing where the water is less deep and slower moving. Arguably, very few of these would be good locations at this time of year. Fords¹⁴ are also mentioned in Gen 32:22 (Jabbok); Judges 3:28; 12:5,6; Isa 16:2 (Arnon); and Jer 51:32 (Euphrates). Sometimes translated as "passages".

¹³ <https://biblemapper.com/blog/index.php/2021/03/02/israel-defeats-og-and-sihon/>

¹⁴ As one might have expected the term "ford" (Western Germanic Term) is in fact related to "fjord" (Nordic Term). A Fjord is an inlet water-way, where a "Ford" is an easy passageway across water. Though the linguistics of these two words are related, their differences is the depth of the water. The deepest Fjord in Norway is the Sognefjord with a depth of 4291 feet (hardly walkable for an army).

When reporting back to Joshua the two spies essentially recount the testimony of Rahab and how she described the state of the Usurpers.

Some have had difficulty in ascribing the avocation of *harlot* to Rahab, given that she is labelled as a harlot (prostitute). The Hebrew word could also be used for an Inn Keeper, and in this context, Rahab may have been the “Lady” of the house, the one who owns the building and “runs the business”. This also brings up questions concerning the motivation of the two spies heading toward what might be - a *house of ill repute*. Indeed, even the LXX Translators used the word *porne* to translate the Hebrew word “zawnah” (meaning *whore*). To claim Rahab was not a harlot would be difficult to make, indeed even contradict the New Testament references to her.

Heb 11:31 By faith the harlot (πορνιη) Rahab perished not with them that believed not, when she had received the spies with peace.

James 2:25 Likewise also was not Rahab the harlot (πορνιη) justified by works, when she had received the messengers, and had sent *them* out another way?

Rahab was a repentant harlot, who manifested her regeneration by protecting the spies of Israel and is listed in the Great Hall of Faith (Heb 11) and the Great Hall of Works (James 2). She was a Canaanite apparently not tainted by any Nephilim incursion and is in the genetic/messianic line of Messiah - Jesus of Nazareth (Mat 1:5, Salman via Rahab [mother of the great Boaz]).

Before the invasion is to begin there are two activities to perform. First, is the ceremonial preparation and consecration of the nation, and second, is crossing over the Jordan River into the Land of the Usurpers.

3.1.2. Ceremonial Preparation and Crossing of the Jordan – Chapters Three through Five

The first detail to perform is the ceremonial cleansing and consecration of the nation to both conquer and inhabit the land promised to Abraham.¹⁵ The Jordan River flowing north to south between the Sea of Galilee and the Dead Sea separates the Nation’s Army at Shittim on the East and the Usurpers on the West. The distance between Shittim and the Jordan River is about 12 miles as seen in Figure 5 below¹⁶.

¹⁵ Shortly the nation’s males will be ceremonially circumcised to identify with the nation fully (Chapter 5).

¹⁶ See [https://www.israel-a-history-of.com/battle-of-gericho.html#gallery\[pageGallery\]/3/](https://www.israel-a-history-of.com/battle-of-gericho.html#gallery[pageGallery]/3/)

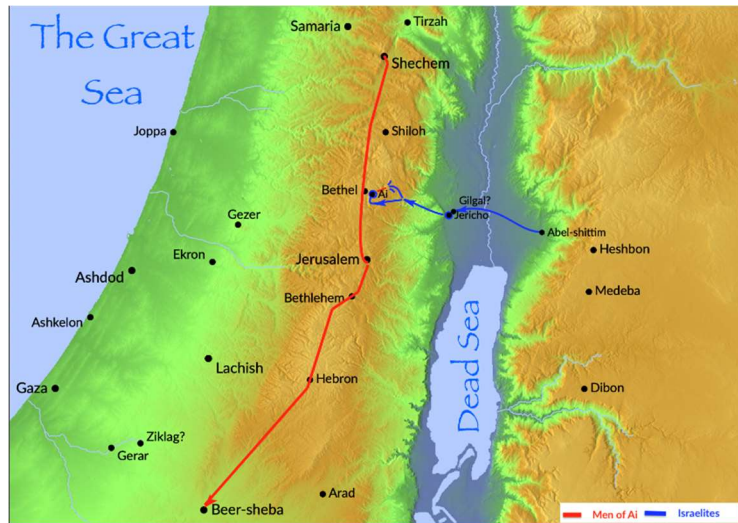


Figure 5. The Jordan River Crossing

3.1.2.1. [Chapter Three \(The Role of the Priests and the Ark of the Covenant\)](#)

Already within the Jordan Plain, behind the Ark of the Covenant, the Army starts out from Shittim and comes to the banks of the Jordan River. There they encamp themselves near the river for three days. The leaders of each tribe informed the army how they are to manage themselves when crossing the Jordan River and what their relationship is with respect to the Ark crossing the Jordan River in a miraculous way (Josh 3:13-17)¹⁷.

Once the Ark carrying priests are all within the Jordan River, the river dries up allowing the entire army to cross the river basin and onto the opposite riverbank, the *Western Bank*. While the priests are carrying the Ark on the East side and into the river the army is to stay behind a distance of 2000 cubits (3000 feet), more than half of a mile away from the Ark. From Shittim to Gilgal the terrain is a difficult one. Steep mountains, rocky-edgy cliffs, and a very difficult river basin in which to walk. Nothing will be easy in this first part of battle preparation.

Once the priests are all within the river, the river dries up and the army is able to cross through the riverbed without incident or difficulty. The waters were stopped (clogged up or dammed up) further north just south of Adam. But where the army crossed was directly opposite to Jericho, making that city an obvious choice for conquering. Jericho was also one of the major outposts to protect the Paganized land of invasion from the East.

3.1.2.2. [Chapter Four \(The Two Sets of Memorial Stones\)](#)

After the Western tribes of Israel's army had crossed over into the Western Bank (Plains of Jericho (Joshua 4:13), the Eastern Tribes of Reuben, Gad, and Half-Manasseh followed. Note that special attention is made regarding the Eastern Tribes, for their men of war are described as being armed. So, it seems that the Eastern piece of Israel's army is "ready to go", armed to the teeth, and ready for battle. Perhaps the Western tribes need to prepare a bit more after all they were still nomadic in nature relative to the Eastern tribes who had a short time to "settle in". Once the entire army is crossed the priests carry the Ark to the Plain of Jericho in front of the People. Seeing the Ark pass before them provides an awe factor that should strengthen the men of war.

¹⁷ Note that in this Joshua reference the Jordan River is described as flowing greatly and it was the time of harvest. These conditions refer to Springtime during the harvest of Flax and Barley, while the River overflows its banks due to the "Spring thaw" up stream. It also addresses the availability of flax for Rahab to cover the two spies.

It is interesting that the number of Eastern soldiers who passed over for battle numbers to only 40,000. The total from Numbers 26 is 136,930. The number of eastern men of war at this time was only 29% of the total male population of the Eastern Tribes. Nevertheless, with Jehovah on their side, if they are obedient as stated in Joshua 1:8 they will be equivalent to Teir 1 warriors of today. In other words, "Don't mess with them". Some of the fiercest Teir 1 warriors today come from all over the world. US, Russia, China which one would expect, but also included in these ranks are Brazil, Australia, Britain, Austria, France, Iran, Israel, Vietnam, Saudi Arabia, and many others. Joshua's Israel must be obedient to the Lord to keep this classification.

Once everyone was over and resting in the Plain of Jericho, Joshua orders one man from each tribe to go down into the Jordan River and gather a large stone and bring it back to Gilgal (Joshua 4:1-8). One from each tribe numbers a total of twelve stones as a memorial to commemorate the crossing of the Jordan River to conquer the Promised Land. These stones were placed in Gilgal so that subsequent generations could see them and know that the Lord was with Joshua and the nation. Gilgal means "circle of stones" similar to the word "galgalim" of Ezekiel and the angelic wheels.

It is archeologically unclear if these stones still stand today since there has been no agreed upon location for Gilgal. Indeed, Gilgal may not refer to a city or village, but to a general area, such as the *Plain of Jericho*.

Likewise, Joshua ordered another twelve stones be taken from the dry land and placed into the Jordan River where the feet of the priest stood as Israel passed by into the Plain of Jericho (Joshua 4:9,10). Why this second set of stones were set into the Jordan is not as clear, since they would be under water that may be as deep as 200 feet and not visible to any on lookers from the riverbanks. Perhaps it was for ecological reasons to slow or stop erosion as the Jordan River would have raged past the holes, eroded the sides, and made bigger holes. Nevertheless, the best exegesis seems to be that these stones were to be a "memorial marker" as to the location of the official Jordan Crossing, where the feet of the priests stood. This "stands" to reason since the stones had to be placed within the river before the priest left the riverbed. So, while the priests remained in the riverbed, the stones were placed next to each of them for the location marking.

Yet, we ask ourselves why twelve? Did six (one stone for each foot) or twelve (one stone for each priest) priests carry the ark? Or perhaps four priests with three stones each? No matter the number of priests carrying the ark it would seem that the idea of memorial marker is a good "exegetical guess". Moreover, it seems that having twelve stones is another brilliant strategy on the part of Joshua to guarantee national unity, having each of the tribes represented.

Regarding the notion of "marker" how could these twelve stones be visible to a person standing on the river's edge. Once the water prevailed, would not the stones be completely covered and perhaps in hundreds of feet of water? Some commentators argue that these twelve stones were actually piles of stones and were piled so high so as to be visible to one standing on the river's edge.

Converted to our Gregorian Calendar the date of the Joshuan Jordan Crossing would have been roughly March 28, 1405BC.¹⁸

¹⁸ <https://www.thesacredcalendar.com/book-of-joshua-conquest-of-canaan/>

3.1.2.3. Chapter Five (Ceremonial Circumcision of Israel and the Passover)

Now that Israel has a firm foothold on the Western side of the Jordan River, they are in a position to ready themselves for the final detail before the Conquest - the ceremonial preparation of the Army.

Josh 5:1 And it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them anymore, because of the children of Israel.

2 At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

Despite Gentiles practicing circumcision before the Conquest¹⁹, for Israel the ceremonial rite of circumcision identifies a male-person with the Nation of Israel. All males to be a functioning part of the Land had to be circumcised. Moses was instructed to circumcise every male child on the eighth day after birth so that he would be considered a full Israelite and worthy of the Nation and its Land (see Gen 17:14). Circumcision was not practiced while Israel was wandering for the simple reason that they were not “in the Land”.

We see circumcision first Biblically mentioned²⁰ in Gen 17 with Abraham as the father of Israel. He already had a son named Ishmael - the son of uncircumcised Abram and therefore Ishmael could not be the continued line of “the Promise”. Abraham was circumcised and became the father Isaac, the son of circumcised Abraham. Therefore, through Isaac comes “the Promise”.

Except for Joshua and Caleb (the only two faithful spies [Num 13:1-33; Deut. 1:22-40]) the generation²¹ coming out of Egypt all died in the Wilderness, in our particular context here the “men of war”. When Israel rebelled and obviously not entering the Promised Land, circumcision was not practiced during

¹⁹ <https://egypt-museum.com/circumcision-in-ancient-egypt/>

²⁰ This is the first Biblical reference. Circumcision had been practiced long before it was utilized by Abraham.

²¹ This is the First Prophetic Generation of Israel and provides a theological picture the nature of Israel's Pre-Millennial history. During the Millennium they shall “all be saved” and no longer reflected in any of their Prophetic Generations.

the Wandering years as Israel was not in the land - no one of the Wilderness years was circumcised. Obedience to the Law required every male to be circumcised and thus Joshua (and the priests) circumcised the entire male population of pre-invasion Israel (Num 1:3). See Exo 4:24-26 (an unusual occurrence) and Exo 12:43-51. But Israel's constant faithlessness and murmuring caused them to "die in the desert".

Once circumcised, Israel is ceremonially ready to conquer the Promised Land and take it back from the Usurpers. The military strategy devised by Moses and Joshua has Israel based East of the Jordan River. This is the perfect scenario to enter the Land and begin the campaign. Thus, the book of Joshua opens up with Israel inhabiting part of the Promised Land with Reuben, Gad, and half of Manasseh. From there they cross the Jordan River and encamp at Gilgal. D-Day is about to begin!

3.2. The Battle for Central Canaan

Joshua 6:1 – 8:35

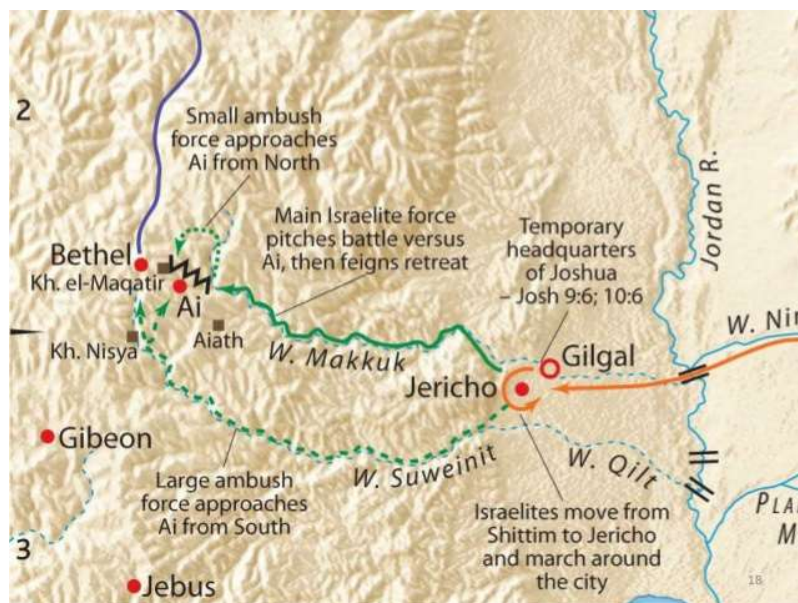


Figure 6. Central Canaan Campaign

The Central Canaan Campaign is shown in Figure 6 above²². With Israel ceremonially clean and firmly encamped at Gilgal (coming from Abel-Shittim) Joshua and the nation are ready to take the Promised Land. The first objective of the Central Canaan Campaign is the taking of Jericho, since it is the city protecting the Canaanites from the East. As such it is an important military objective and is one of the first fortified cities known to archeologists. Indeed, there are several walls to the city of Jericho (Figure 8).

Jericho is located in the Jordan River Valley, just west of the Jordan River proper at the foothills of the Western Escarpment. The valley itself is the lowest altitude in the world where Jericho is situated at about -846ft (846ft below sea level).

²² See <https://inspiredscripture.com/bible-studies/joshua-8#gsc.tab=0>

3.2.1. The Battle of Jericho (Chapter 6)

Chapter 6 tells us that the Lord gave Joshua the recipe for success in the battle of Jericho. Israel is to perform the following activities in this order:

1. Army walks about city once per day for six days
2. 7-Priests with Ram Horns (Trumpets)²³
3. Priests carry the Ark
4. A Rear Echelon²⁴

As the contingent marches around the city, the priests blow the Ram's Horns continuously until the marching is complete for each day. Given the number soldiers and the size of the city, there were probably several soldiers marching abreast to form a deep set of soldiers around the city. This marching ceremony is performed for 6-days consecutive days and Figure 7 below shows the horn from a Ram. The horn itself is essentially hollow with part of the internal structure made out of foam-like trabecular bone. This internal foam-like material is formed in a mesh fashion providing remarkable energy storing capability when the male Rams (Big Horn Sheep) "do their thing" with head on collisions.²⁵

To manufacture the musical instruments the horns are removed from the Ram's head and any of the horn's internal core material taken out. The horns are heated to make them pliable to shape and make the mouthpiece as part of the instrument. There is no separate mouthpiece.



Figure 7. A Ram's Horn

The city of Jericho was a small walled-village as shown below in Figure 8²⁶ and Figure 8²⁷. It is clear how the army and priests would have marched around this well-defined city, comprising several levels of walls with an easy path around the city.

²³ <https://davidson.weizmann.ac.il/en/online/sciencepanorama/standing-waves-synagogue-physics-shofar>

²⁴ On page 110, Woudstra (Ref 14) refers to several sources (including Bavinck) arguing that a rear guard was also present.

²⁵ Drake, Donahue, et al, Horn and horn core trabecular bone of bighorn sheep rams absorbs impact energy and reduces brain cavity accelerations during high impact ramming of the skull, Pub Med Internet Site, 2016.

See also https://pubs.aip.org/asa/jasa/article/114/4_Supplement/2325/546226/The-rams-horn-in-western-history.

²⁶ <https://www.thecollector.com/jericho-ancient-city-secrets/>

²⁷ <http://www.archwithtal.com/blog/did-the-walls-of-jericho-really-come-tumbling-down>

Joshua tells us that the inhabitants were overwhelmed with fear as they had known about the Red Sea Crossing and the subsequent crushing of Sihon, Og and all of their cities. As long as Israel was fully devoted to the Law of Moses and obeyed its moral and ceremonial law, they were no match for any army in the world. If Israel was coming after you and your land ... you were toast!
See section 3.1.1. Joshua's Military Genius – The Spies of Chapter Two.

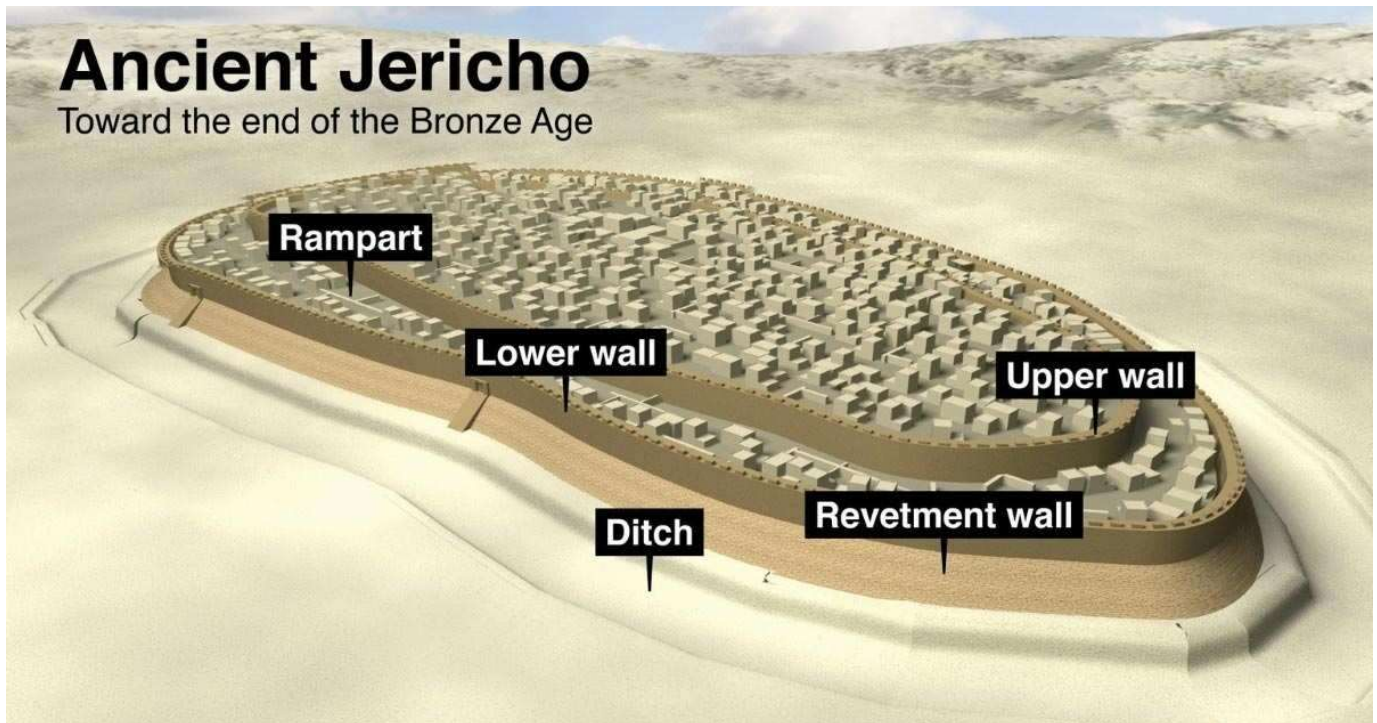


Figure 8. Drawing of Bronze Age Jericho

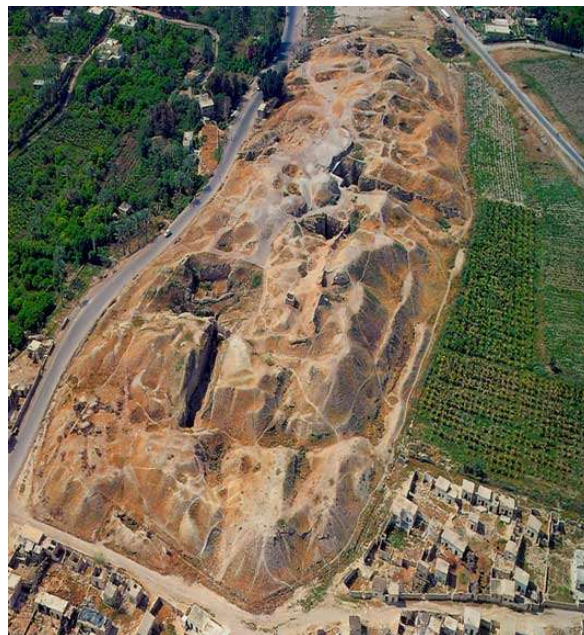


Figure 9. Jericho's Archeological Dig

The city of Jericho was a remarkably small town in comparison to our standards today, but its fortifications were quite impenetrable in 1406BC with the cruder weapons possessed in those days (Late Bronze Age)²⁸. The city itself was roughly 6 Acres in size corresponding to an area of 261,360 ft² or 5 ½ American football fields. Assuming about 200 residents per acre, the city proper could have had 1100 residents, not including the suburbs and those living on the rampart (dirt embankment) of the city (between the walls). The total metropolitan area could have numbered between 2-3 thousand people.

The Bronze Age Biblical City of Jericho lies north of modern-day Jericho by about 1.2 miles, fully surrounded by modern residents and neighborhoods as can be seen in Figure 9 above, along with cultivated fields.

A Brief Archeological History of Jericho's Excavations

The history of the archeological research at Jericho is an interesting one and truly shows how secular archeology has become a game! A game of "Who can disbelieve the most?"

Several major excavations²⁹ have been performed at Jericho since Warren in 1868. Sellin and Watzinger excavated between 1907 and 1911, and John Garstang led excavations between 1930 and 1936.

Garstang's excavations³⁰ are particularly interesting because he found the outside wall which according to him fit the description of Joshua's account as well as the wall having "fallen flat".

Kathleen Kenyon next excavated Jericho between 1952 and 1958 and concluded that there was no evidence of a Late Bronze Age city at all inhabited in the late 15th Century (circa 1400BC) when the Biblical account records Joshua's victory over the city. Much of Kenyon's "evidence" came from the lack of types of imported pottery, such as Cypriot pottery which was popularly imported into the Land between the Mediterranean and mountainous region just West of Jericho.

Finally, the Italian-Palestinian team led by Nigro and Marchetti excavated as recently as 1997 to 2017.

In the late 1970s and early 1980s, Bryant Wood of the University of Toronto meticulously analyzed Kenyon's pottery samples, finding that her many, many specimens were very selective and did not include a proper sampling of the pottery found at Jericho. Wood's analysis was excruciatingly detailed. As such Wood found that Garstang's conclusion that the Jericho walls existed in the time of Joshua, fell flat, and the city burned was the correct one; that Jericho did indeed exist in the Late Bronze Age and was crushed and burned by Joshua and the nation's army just as recorded in the book of Joshua.

Sadly, Wood's work³¹ has gone largely unnoticed by secular archologists and when even discussed it is usually in the context of Yale's Bienkowski's work attempting to refute Wood. Wood wrote a refutation of Bienkowski's analysis.

²⁸ For a nice readable survey see <https://answersingenesis.org/archaeology/the-walls-of-jericho/>.

²⁹ <https://en.wikipedia.org/wiki/Jericho>

³⁰ <https://garstangmuseum.wordpress.com/2018/09/12/john-garstangs-excavations-at-jericho/comment-page-1/>

³¹ <https://www.biblearchaeology.org/research/chronological-categories/conquest-of-canaan/3625-the-walls-of-jericho>

<https://www.biblearchaeology.org/research/chronological-categories/conquest-of-canaan/4069-researching-jericho>

<https://www.biblearchaeology.org/faq/4248-did-the-walls-of-jericho-really-fall-as-the-bible-describes>

<https://www.biblearchaeology.org/research/chronological-categories/conquest-of-canaan/2945-dating-jerichos-destruction-bienkowski-is-wrong-on-all-counts>

The Seventh and Final March for Jericho (Verses 6:16-27)

As Joshua was instructed of the Lord, the nation's army and priests were to march around the city of Jericho for six days, but the seventh day along with the blowing of the Ram trumpets the people were shout a great shout!



Figure 10. Joshua's Military Formation Around Jericho

As can be seen in Figure 10 the army is surrounding the city, the priests blowing the ram horns and the people shouting with a great shout. Upon the people shouting with the horns blowing, the walls come crashing down flat allowing the nation's army to enter the city and take it, while leaving only Rahab and her household alive.

In the case of Jericho, they were instructed to kill all of the inhabitants, male, female, and children along with its livestock (For a discussion on the killing of the Gentile Land Usurpers, see Section 5.3. Why Slaughter the Gentile Inhabitants?).

Upon the defeat of the Canaanites and the saving of Rahab, Joshua burned the city and had taken only the precious things and ordered them to be placed into the treasury of the nation.

Joshua then cursed the city and stated that whoever rebuilds Jericho shall himself be accursed. The fulfillment of this tragic curse is found in 1 Kings 16:30-34, with the evil Ahab's Reign and Hiel of Bethel.

1 Kings 16:30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

From this passage of 1 Kings, it seems that this was done as an “in your face” activity to slap the Lord in the face and rebel against His law. This is roughly 532 years after Joshua’s curse. Man in his unregenerate state hates everything of God. Hence the Minimalists School of Biblical Scholarship.³²

Jericho is the first city to be taken on the western side of the Jordan River. The Central Campaign is now in full swing.

3.2.2. The Treachery of Achan and its National Consequences (Chapter 7)

After the city of Jericho was taken, Joshua ordered certain men to go up and spy out the small city of Ai (See Figure 6). Upon their return they reported the city as small, and that the entire army was not necessary for its capture. Thus, they suggested between 2-3 thousand men be sent. The men were sent and were soundly routed as they had to fall back from the soldiers of Ai, where out of the 3000 men 36 of the nation’s army were killed in battle.

Both Joshua and the nation were shocked and distraught over this defeat, Joshua at the time did not realize that an evil occurred within the nation, where someone did not keep God’s rules of engagement. Joshua and the priests spent all day before the Ark face down, prostrate before the Lord with dirt upon their heads. Joshua’s prayers seem to be somewhat accusatory of the Lord, not realizing the one thing that would doom Israel and rob them of victory was committed.

The Lord told Joshua what had been done and commanded him to gather the people together on the next day and interrogate every tribe among the nation. Finally, it comes to the tribe of Judah, and Joshua finds that Achan has taken the Accursed Thing. According to verse 21, the Accursed Thing consisted of a beautiful Babylonian Garment along with silver and a Gold Tongue. Considering the religious affections of the Canaanite People these “things” were no doubt connected with their evil worship and sexual perversion. This would seem to be the case given the descriptions throughout the Pentateuch and elsewhere concerning the Canaanites.

Achan’s confession of his own sin is rather remarkable and seems to follow the way of all such sins. First, Achan “saw” goods to be had, then he “coveted” them, then he “took” them, and finally he “hid” them.

See => Covet => Steal => Hide

Is this not similar to Adam and Eve, where Eve saw the fruit, lusted after it, plucked it off of the tree (an act of theft), and finally she and her husband “covered themselves, and hid themselves from the Lord.

The entire nation suffered as 36 fellow soldiers lost their lives all due to Achan’s sin. Had Achan been allowed to do this, the nation would have fallen into the same religious and sexual perversion as the Canaanites (they certainly did later on). In other words, “a little leaven spoils the whole lump”.

³² https://en.wikipedia.org/wiki/Biblical_minimalism

At the time of the writing of Joshua, Achan's rock pile still existed as a constant reminder of faithfulness, honesty, and staying true to God's law.

3.2.3. The Battle of Ai and Its Territory (Chapters 8)

Joshua's military genius is seen in the Battle of Ai. The Lord tells Joshua to make a second attempt at taking Ai. This time they will be successful. The Lord gives Joshua one military tip, to form an ambush on the back side of the city.

Referring to Figure 6, we see that Joshua orders 30,000 elite soldiers to hide themselves behind the city, but close enough to see Joshua's commands, as Joshua will be leading the frontal assault on the city (vss. 3-5). Then Joshua will turn and run, faking that they have been routed. When all the men of war are out of Ai, attack the city, killing all who remain while keeping the livestock. Once complete set the city ablaze which the king of Ai will see and reverse themselves in attempt to save the city. Once turned back Joshua will reverse himself and attack the forces of Ai and the mighty men of Ai shall be crushed from both sides (vss.6-8).

Joshua then "inspected" the men of war and they all went up as the main attacking force from north of the city. In the meantime, Joshua selected 5,000 elite forces out of his main attacking army to secretly set up west of the city. Apparently, this was to protect from any resources sent to Ai from Bethel. This was a stroke of genius on Joshua's part. Now all is in place to seal the doom of Ai and her king (vss. 9-12).

The Battle proper begins in verse 13. There Joshua and his men go into the valley next to Ai, so that the King can see the goings-on. As expected, the King rouses his army and heads out to do battle with Israel. As the army of Ai approaches the nation's forces Joshua orders a retreat so that all the Ai men of war are called out of the city in hot pursuit of Joshua. Of course, the king does not know that there is an ambush waiting for just the right time (vss. 13-17).

Now when Joshua is in the proper position for the ambush army to clearly see him, Joshua is ordered by the Lord to raise his spear which is the signal for the ambush forces to attack and take the city of Ai³⁴. Once all are killed and everything is subdued in the city, Ai is set ablaze. The king and his forces see that the city is in peril when Joshua and his forces turn around to attack the men of Ai. The soldiers of Ai were also being attacked from behind by the ambush forces. The army of Ai is literally crushed on both sides. This is similar to a "pincer movement" where an army is simultaneously attacked on opposing sides. In this case, Joshua attacked from the front and rear of the Ai army (vss. 18-28).

The one temporarily surviving member of Ai's army was its king. Joshua took the king of Ai and hanged him and allowed him to be on display for an entire day. At sundown Joshua ordered the king's body to be placed in the gate of the burned city and buried under a pile of rocks (vs. 28). A fitting end to an evil usurper!

After the success of the Central Campaign, Israel offers thanks and sacrifices to the Lord as commanded in the Law.

³⁴ Joshua's raising his spear is similar to what Moses had done when Joshua was attacking the Amalekites. Recall that Moses arms were often tired and needed help by Aaron and Hur. See Deut. 34:9-16.

Ex 20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Deut. 27:2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any iron tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

In these two verse-sets we see the command of the Lord given to Moses and now passed onto Joshua. The nation has now crossed the Jordan and has a significant foothold on the western side of the Jordan river, just as it does on the east. Joshua sees clearly and recognizes it is time to fulfill the “Law of the Altar” (See Ex 20:24-26 and Deut. 27:2-8 above).

1. Joshua builds an Altar.
2. The Altar is made out of pristine stones, nothing hewn (shaped by man).
3. The Altar is essentially ground (or waist) level so that no one can see up the robes of the priests³⁵.
4. Joshua writes on the stones the entire Law of Moses (Genesis to Deuteronomy)³⁶.
5. The letters and words were to be written without haste and easily readable.
6. The location of the Altar is Mt. Ebal in the north.
7. The entire Western army attended the opening of the Altar as commanded by Moses.

Joshua builds the altar at Mt. Ebal (the Mountain of Curses) and the Army attends the ceremony. The ceremony comprises sacrifices and the reading of the entire Pentateuch. How in the world does the entire attendees hear the reading.

³⁵ Does the Ezekiel Temple contradict this requirement?

³⁶ Bullinger well notes that the implication of this statement is that Joshua had a written copy of the Pentateuch, as many other Israelites might have had. Perhaps each family had their own copies. Moreover, this implies that sophisticated writing existed before this time (1406 BC). See Companion Bible (Ex 17:14; 24:4; and Appendix 47). This is an example of the Darwinian / Evolutionary Curse upon the worldview of unregenerate man!



Figure 12. The Natural Amphitheater of the Gerizim-Ebal Valley

Accordingly, half of the attendees, line themselves at the base of Mt. Gerizim while the remaining half at the foothills of Mt. Ebal.³⁷ From there, apparently the entire set of attendees can hear the reading. Interestingly, in the valley between these two great Mounts lies the city of Shechem³⁸.

The general locations of these important cities and mountains is seen below in Figure 13.³⁹

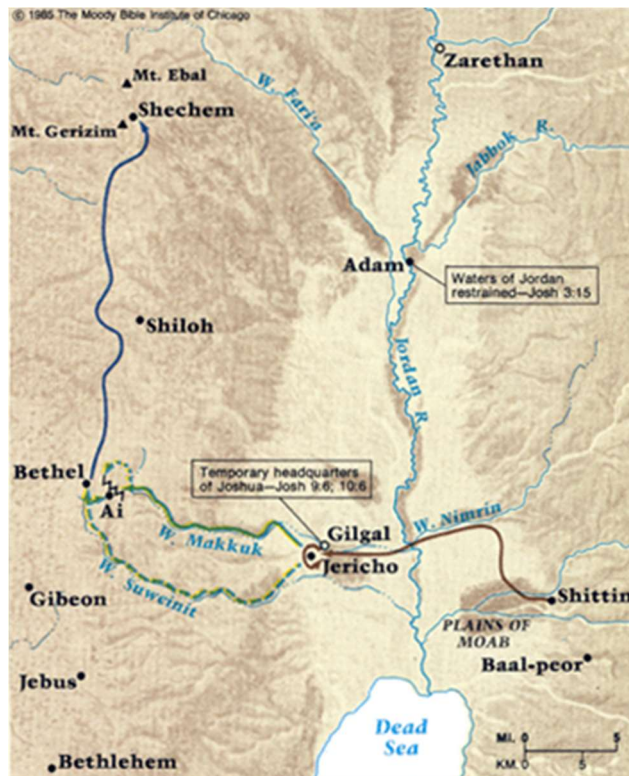


Figure 13. Locations of the Central Campaign and Mt. Ebal

³⁷<https://dailyoffice.wordpress.com/2016/07/19/morning-prayer-7-20-16-four-liberating-women-stanton-bloomer-truth-tubman-prophets/joshuasaltarmtebal-bible-ca/>

³⁸ Shechem means *back* or *shoulder*.

Once the ceremony is complete the nation returns to its conquered areas, ending the Central Campaign. The Central Campaign accomplished the conquering of three cities and all of the territory under their hegemony:

1. Jericho
2. Ai
3. Bethel

This small but necessary campaign now allows Israel entrance into both the south and north.

3.3. The Battle for Southern Canaan

Joshua 9 and 10

Many commentators include chapter 9 with the Southern Campaign, but I am not convinced of this. While I have herein included it under the Southern Campaign, the cities in which Joshua garnered from the agreement with the Gibeonites were simply a little more west of Jericho and Ai (See Figure 14).

3.3.1. The Treachery of the Gibeonites

Joshua 9

The men of Gibeon heard of Israel taking city after city and nation after nation, so they conjured up a devious plan to remain alive. They journeyed to Gilgal to meet Joshua. There they asked to enter into a covenant with the nation since they came from a far distant land and were in no shape for unfriendly intentions. Part of the Gibeonites' plan was to take with them old worn-out clothes, canteens and wine skins, shoes, and such to indicate they had been traveling a long way on foot.

In verses 9 and 10 they admit to hearing the accounts of the devastation of Egypt, Eastern kings, and Jericho and Ai. They did not want to become another "statistic", so they essentially threw themselves on the "mercy of the court" but with not the best of intentions. So, Joshua made peace with the Gibeonites (vs. 16), but did not seek counsel from the Lord (vs. 16). As such, because Joshua and the princes of Israel swore by the Name of the Lord, they could not break their agreement, so the Gibeonites obtained their lives, but at a cost.

As a result of this "deal" they became laborers among Israel, responsible for the arduous task of wood cutting and continually ascertaining sufficient water for the entire congregation.

The cities of the Gibeonites⁴⁰ are shown in Figure 14 below.

⁴⁰ <https://mikeinsac.com/tag/repentance/>

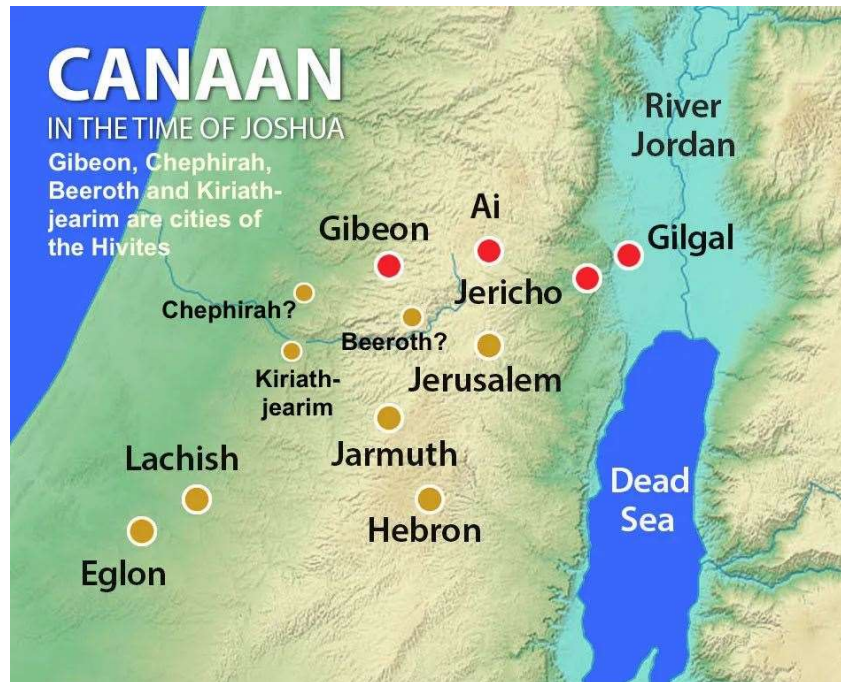


Figure 14, Cities of the Gibeonites

You can see that Gibeon is directly due west of Jericho, Gilgal, and Ai.

For an interesting case of treachery on the part of Saul see 2 Sam 21, where Saul tried to annihilate the Gibeonites in violation of the agreement that was made some 450 years earlier in the days of Joshua. David made amends by sending seven of the lineages of Saul to be hanged by the Gibeonites. This David did, but not of the line of Jonathon!

Question for further discussion. Were the Gibeonites saved Gentiles?

3.3.2. The Amorite Kings and Joshua's Long Day

Joshua 10:1-28

Joshua 10:1-5 introduces us to the players and their nature. These include Gibeon and the Gibeonites themselves, the King of Jerusalem and the other kings that will be part of this battle. Note that in verse 2 the Gibeonites were great warriors, but even at that they did not want to go up against the nation of Israel as we saw in chapter 9. Furthermore, it seems that not only the kings whom Israel conquers are killed in remarkable fashion, but few if any of the towns' folks are left surviving, while there seems to be no record of Israel, when obedient to the Lord's Law, suffering any casualties. This latter point is worth considering. Consider being an enemy combatant knowing full well that Israel will suffer no loss and you and your military will be completely destroyed down to the last man, woman, and child. This has been shown time and time again, just in the few battles Joshua has fought, thus far.

This clearly shows that the execution of Achan and his family has had a positive effect on the nation, in that it served as a great deterrent for the breaking God's Law.

Adoni-Zedek, the unrighteous king of Jerusalem summons four Amorite kings to join him in battle against Gibeon since they are traitors to the Amorites' cause. The total sum of Amorite Kings is five and are identified in the text (vs. 3) as:

1. Adoni-Zedek Himself of Jebus (Jerusalem)
2. Horam of Hebron (Kirjath-Arba)
3. Piram of Jarmuth
4. Japhia of Lachish
5. Debir of Eglon (Kirjath-Sepher)

The Gibeonites hear of the imminent attack and sends emissaries to Joshua to come to their defense and help them in the defeat of the Five Amorite Kings. Joshua immediately gets his army, ascends the escarpment and goes to battle. The Lord tells Joshua that He has given these evil kings and their attending armies into the hands of Joshua and the nation, thereby saving Gibeon and destroying more of Israel's usurping enemies. Figure 15 below⁴¹ provides a nice geo-map showing the cities of the Amorite kings and the routes which Israel took to conquer their enemies.⁴²

Referring to Figure 15 the Amorite armies surround Gibeon only to find Israel coming at them with a vengeance (vss. 9-11). Joshua greatly routed the Amorites, and their armies ran toward Beth-Horon at which time God sent great hailstones upon the retreating armies and killed more enemy combatants than did Israel.

⁴¹ <https://isthatinthebible.wordpress.com/2015/07/30/the-day-the-sun-stood-still-interpreting-the-miracle-of-joshua-10/>

⁴² As Figure 15 indicates, there are differences between the Masoretic and Septuagint texts with regard to details of the routes taken by Israel. The author has chosen at this time not to include a discussion on these differences, but will consider adding them in a later edition of this outline.

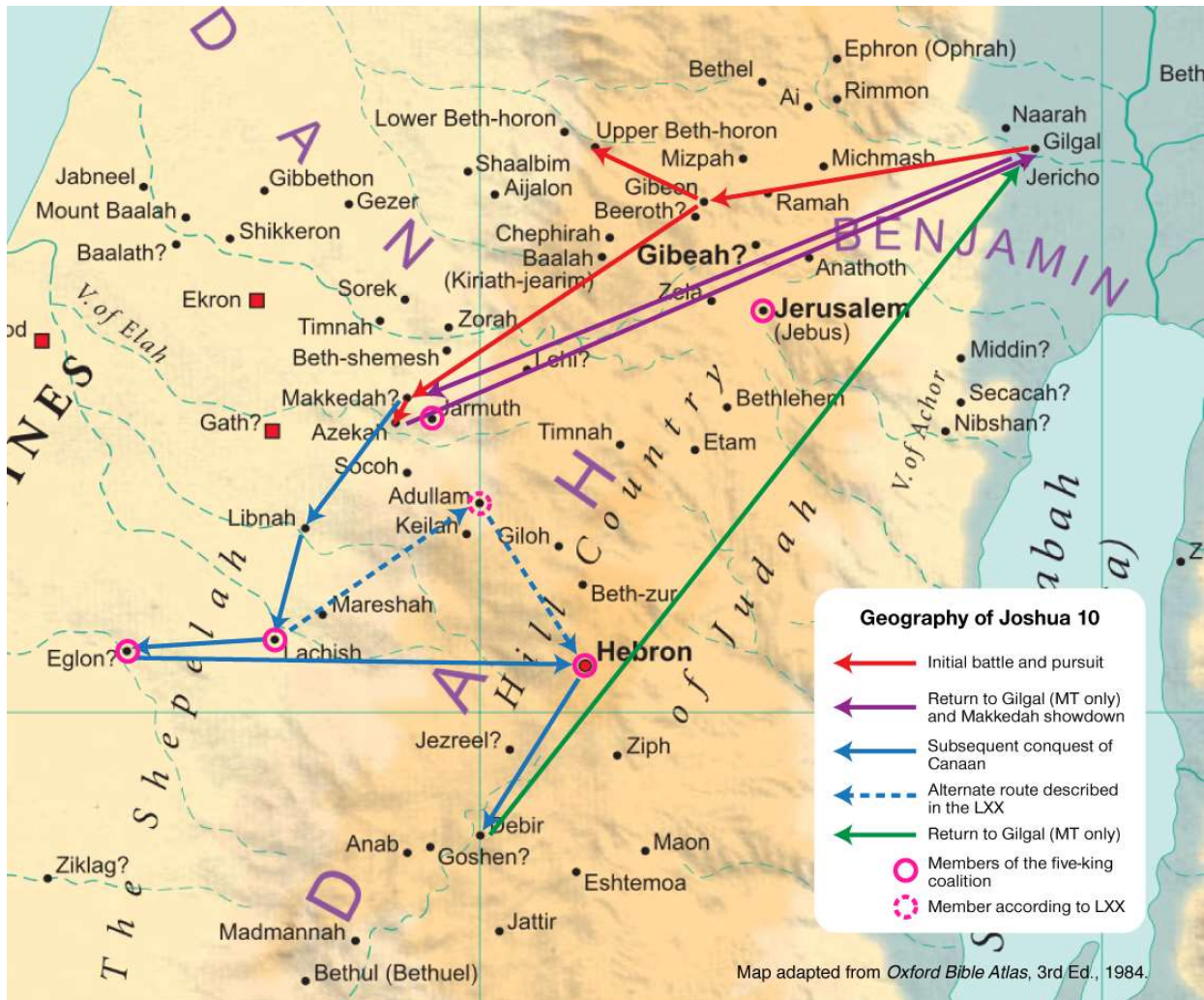


Figure 15. The Five Amorite Cities of Joshua 10

In taking with the Lord (vss. 12-15), Joshua commanded that both the sun and moon standstill, which would give Joshua more time to “take care” of the remaining Amorite armies at Beth-Horon. The Lord obliged Joshua’s command and the sun and moon did not move in their orbits. Joshua’s Long Day is one of the majestic miracles in the Old Testament. This longer day persisted until Israel had taken the opportunity to kill all of the Amorites.

The miracle of Joshua’s Long day has caused a huge conflict among de-mythologizers, who cannot see or believe in the miraculous. Joshua’s Long day is clearly a miracle performed by God so the materialistic, de-mythological view of Scripture will not work. Thus, all of the secular attempts to disprove Joshua’s Long day are hopelessly in grievous error. They are arguing from a wholly false worldview, which must include materialism, stating that only matter, energy, and time exist. Even those who “profess” to believe in the Scriptures but fail to agree with Joshua 10 argue within this false worldview of secular materialism.

The writer of Joshua does not give us a scientific explanation of how God performed this miracle. However, the text does say what the effect was, both the sun and moon stopped moving in the sky⁴³.

How did this happen? Some have argued for an astronomical solution while others look for a meteorological one. At the end of the day, we do not know how God accomplished remarkable miracle, all we know is that it happened.

The astronomical solutions generally rely on the relative periods of planetary, lunar, and solar rotations as well as planetary and lunar orbital periods.

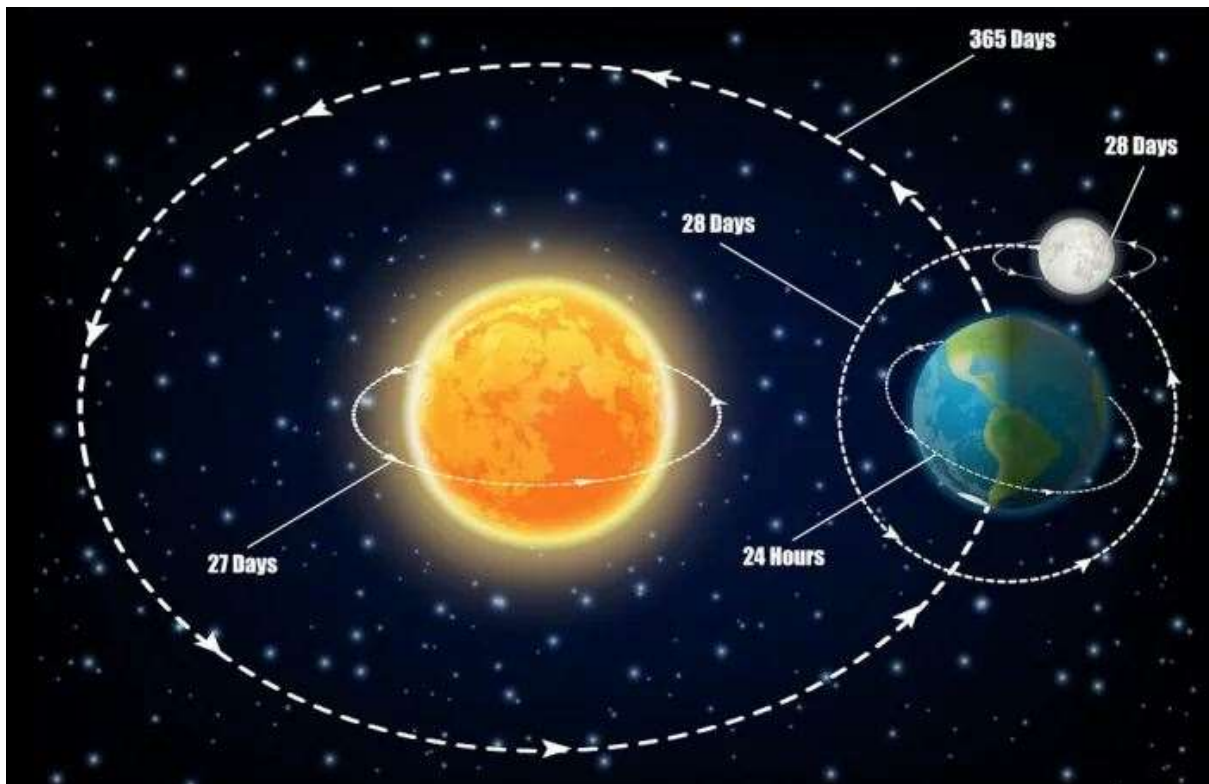


Figure 16. Astronomical Parameters for Assessing Joshua's Long Day

Figure 16 above⁴⁴ illustrates some of the basic solar parameters needed to think about modeling Joshua's Long Day. These include:

1. Solar Rotation Period – 27 Days
2. Earth's Rotation Period – 24 Hours
3. Earth's Orbital Period – 365 Days
4. Moon's Orbital Period – 28 Days
5. Moon's Rotation Period – 28 Days

The question is asked what needs to happen to keep both the sun and moon stationary? At a bare minimum both the sun and moon would have to stop rotating. This of course is just one example of an

⁴³ This idea could also be a Figure like using the phrase today, "the sun rises in the East and sets in the West". This is a statement of observation and not one of actual motion.

⁴⁴ <https://discover.hubpages.com/religion-philosophy/Science-and-Joshuas-Long-Day>

astronomical solution and one that is fairly straight forward, though there be other suggestions that may be more sophisticated.

The meteorological solutions include the hailstorm that occurred (vs. 11). These hailstones would have come from a massive set of ice clouds that would as the earth continued to rotate, slowly losing sunlight, the ice crystals being higher in the atmosphere would capture what light they continued to receive and focus it on the area from Beth Horem to Makkedah.

Back to the battle (vss. 16-28), the so-called “kings” of these five Amorite cities flee in the opposite direction of their main armies and hide in a cave at Makkedah (See Figure 15). There Joshua orders the cave to be closed off with large stones, when in the meantime the armies of Israel pursue the remaining “back tier” of the Amorites and destroy them all before they are able to return to their cities. Upon wiping out the entire set of armies, Joshua returns to the cave at Makkedah and orders the stones to be rolled away and bring out the five Amorite kings. There Joshua puts the kings to death and hangs their bodies on trees, only to take them down at sunset, throw their “carcasses” back into the cave, and sealing up the cave, which remained sealed up even to time of the writing of the book of Joshua. So, Joshua captured on this day a very large and strategic piece of the Promised Land. This Campaign from Jericho to Makkedah has placed Israel in a position to clear the way for both the conquering of Southern and Northern Israel. Not stopping for a rest, Joshua and the Israelite army continue battling and begin the Southern Campaign. By some chronometers⁴⁵ there are about 170 days between the Battle of Jericho and Joshua’s Long day. If true, this is a remarkable achievement on the part of Joshua and the Israelite army. In just 170 days Israel has captured a significant and strategic piece of the Promised Land.

3.3.3. The Southern Battles Proper

Joshua 10:29-48

Now that the Central Campaign is over, and the Western Cities conquered, the Southern Campaign can continue without interference.

The lower half of Figure 17 shows the southern cities and areas conquered by Joshua. As summarized in chapter 10:29-48, the land to which Joshua and Israel conquered extended south to the neighborhood and suburbs of Kadesh-Barnea and as far west as the Land of Goshen.

⁴⁵ <https://www.thesacredcalendar.com/book-of-joshua-conquest-of-canaan/>

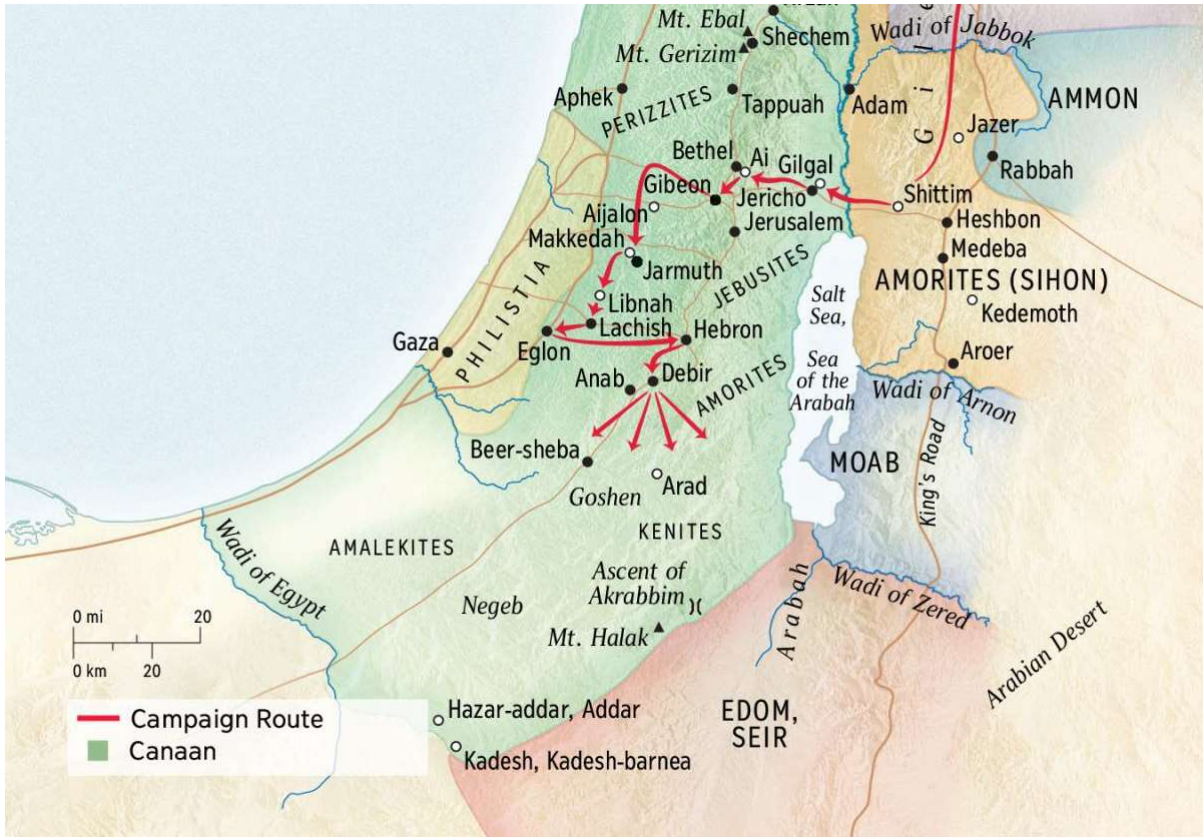


Figure 17. The Southern Campaign

A question remains regarding Goshen. How far east did Goshen extend?



Figure 18. The Land of Goshen

Figure 18 above shows a simple map of the area of Goshen. There is little doubt that Goshen to the west extended up and perhaps beyond the Nile River, but how far to the east did Goshen extend? Was the eastern boarder the Isthmus of Suez or did it continue to the Wadi (River) of Egypt?

If the Isthmus of Suez is considered to be Goshen's east border, then Israel's Promised Land extends to the Isthmus, but if Goshen extended to the Wadi of Egypt, then it ends there. In both cases, Kadesh-Barnea area forms the southern border of the Promised Land.

The specific cities mentioned in Joshua 10:28-43 starting from Makkedah are:

1. Libnah to
2. Lachish to
3. Eglon to
4. Hebron to
5. Debir to
6. All lands south to the Land of Goshen⁴⁶ and Kadesh-Barnea and the coastal town of Gaza.

This includes all these cities and their areas of their hegemony. The land so far conquered is from Gibeon in the north of the Central Campaign to Kadesh-Barnea in the south. If the conquered land includes Goshen, then the Promised Land may include Egypt up to the Nile River.⁴⁷

3.4. The Battle for Northern Canaan

Joshua 11

3.4.1. Identifying the Enemies

Verse 1-5 enumerate the kings, cities, and areas that are to be allied against God's people, Israel.

Figure 19 below⁴⁸ in context with the comment above illustrates the kings, cities, and areas that have been identified to be enemies and enemy territories aligned against Israel. The kings are Jabin of Hazor, Jobab of Madon, king of Shimron, king of Achshaph, kings of the north country, kings of Arabah - south of Chinneroth (Sea of Galilee), and the kings of the lowlands, kings of Naphoth-Dor on the Mediterranean coast, kings of both the eastern and western Canaanites, kings of the Amorites, kings of the Hittites⁴⁹, kings of the Perizzites, kings of the Jebusites all in the hill country, and finally the kings of the Hivites by Mt. Herman in the land of Mizpeh.

While there are remarkable similarities between the Northern and Southern Campaigns, the sheer number of the "men of war" coming against Israel in the Northern Campaign is staggering. Indeed, Joshua 11:4 describes the number of the "men of war" to be "like the sand of the seashore".⁵⁰

⁴⁶ And apparently including the Land of Goshen (see verse 41).

⁴⁷ To definitively claim that the area of Israel's bondage in Egypt is to be included in the Promised Land then it must be shown that the reference to "Goshen" is the Egyptian Goshen and not some other area.

⁴⁸ <https://truthsnitch.com/the-holy-bible-tiffsnotes/joshua/chapter-11/>

⁴⁹ Interestingly, the kingdom of the Hittites extended into and included most of Asia Minor (now modern-day Turkey). This is a remarkable fact given that much of the activities of the Diaspora of the Apocalypse occurs in Asia Minor (Rev 2, 3).

⁵⁰ A Figure of Hyperbole to indicate the overwhelming odds against Israel, used to show that God is on their side, just at a face value examination of the task ahead. God must come against the pagan armies; else Israel will cease to be a threat!



Figure 19. Areas of the Northern Campaign

Figure 19 above shows the area of “congregation” of these massive Gentile armies in the area of Merom, just north-west of the Sea of Galilee.⁵¹

3.4.2. God’s Encouragement of Joshua and a Summary of the Main Battle

Verses 6-9 provide words of encouragement for Joshua, who is about to go up against an unbelievable number of soldiers with remarkable military odds all against him. If not for the Lord, Joshua would have normally failed at such a task, simply due to the overwhelming armies against him. Continuing in the vein of both the Central and Southern Campaigns, Jehovah is to give the victory to Israel as long as

⁵¹ <https://headwatersresources.org/conquest-of-canaan-the-northern-campaign-joshua-11-1-15/>

they obey His law. Joshua and his armies did just that, especially after the consequences of and lessons learned from the sin of Achan (Central Campaign).

Joshua's battle summary is so light that the reader looking for military strategy and tactics will not find them. The success in this great campaign is solely the Lord's ("And the Lord gave them into the hand of Israel" [vs. 8a]). No Belisarius-like, Rommel-like, or Patton-like moves were necessary for the defeat of the pagan armies. God gave them into the hands of Joshua and Israel.

In fact, Israel chased the pagan combatants all the way to Sidon and Misrephoth-Maim some 60 miles Northwest of the Sea of Galilee. One might suppose that the Hittites in particular high-tailed it back to Asia Minor. As far as the eastern part of the campaign is concerned, Israel chased them back to the valley of Mizpeh, which is directly east of Tyre by some 20 miles.

In verse 9, we see Joshua's obedience to the command to "hamstring" all of the horses and to burn all of the chariots. Both horses and chariots were verboten and to be "hands off" for Israel's military campaigns and their future king.

Deut. 17:14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

Horses were forbidden for Israel, because the nation would come to rely on horses in warfare and the Lord wanted the nation to rely on Him⁵² and in this way, He would show them obedience to His law. In hamstringing the horses, they could not be used for military purposes and especially not against Israel. The chariots indeed were a fool hearty craft in the hill country and could only be used in the relatively level area, in the lowlands. Chariots fell into the same category as horses... not to rely on them militarily.

Solomon, however, had other ideas. Despite being a righteous king, Solomon contradicted the Lord's command and bred horses having thousands upon thousands⁵³ of stalls for horses.

1 Kings 4:26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

Here we see Solomon owning a plethora of horses and chariots, but the text states that he had these forbidden instruments of war strictly for game hunting. Despite this transgression God gave Solomon

⁵² David M. Howard, Joshua, Broadman and Holman Publishers, Nashville, TN, 1998, p. 267

⁵³ Interestingly, 2 Chron 9:25 states that Solomon had 4000 stalls and not 40,000 as does 1 Kings 4:26. This is a textual error due to a copyist at some later point. Arguably, the best figure is more than likely 4000 since the arithmetic of horsemen to chariot and horses to chariot make more sense with the 4000 number. See <https://www.bibletools.org/index.cfm/fuseaction/topical.show/RTD/cgg/ID/13349/Multiplying-Horses.htm>

wisdom and genius. However, Solomon also sold and bought horses and chariots with neighboring nations. This turned out to be a bad thing since these nations (Hittites and Syrians) eventually attacked Israel with the very same commodities sold to them by Solomon (See link in footnote below).

3.4.3. Joshua's Return Trip

Verses 10-15

Once Joshua and the Israelite Army pursued the pagan armies far enough north, they turned back to clean up the remaining forces of the defeated armies. Joshua captured Jabin and killed him with the sword, as a just reward for his dastardly deed of forming this great pagan army to fight against Israel, God's chosen people, ordained to possess this land. Joshua continued with the cleanup activities burning Hazor to the ground - the lead northern city against Israel, one of only three cities Joshua burned during these three campaigns⁵⁴. Following suit, Israel killed every king who came against them, keeping the spoils of war for the nation (livestock, cities, crops [see Deut. 6:10,11]).

Joshua's obedience to Moses' commands and Jehovah's statutes is unparalleled in Jewish history. Only the 2 Witnesses and 144,000 of the Apocalypse will be more committed, showing perfect obedience to God's Law.

3.5. Summary and Post-Mortem of the Great Conquest

Only the Central Campaign was Israel on the Offensive so-to-speak. As such, the Central Campaign included overt miracles of the Lord to secure Israel's victories. It is the Central Campaign and its major successes that laid the foundation for both the Southern and Northern Campaigns. The pagan nations saw the fierceness of Joshua and the Israelites and the nature of their victories that took place within the Central Campaign. No doubt with the exception of Ai, Israel lost very few men in battle since after the sin of Achan they remained in the strictest obedience to God's moral, ceremonial, and military law.

The similarities between the Southern and Northern Campaigns cannot go unnoticed. In each case, a collection of pagan armies decided on their own to come against the Nation to stop the Israelite invasion. Israel did nothing specific to these areas (South and North) to aggravate the pagans, but on the other hand the pagans knew that their time was about up if they did not try to defend their homeland, which in fact, was not theirs at all (See Section 5.3. Why Slaughter the Gentile Inhabitants?).

In both of these major military offenses, Israel acted in a defensive many to protect themselves. See the pagan armies encroaching upon them, Israel crushed the very daylights out of the usurping armies. The parallels between the Mosaic and Joshuan Conquests (including the Central Campaign) are noteworthy.⁵⁵

1. Jehovah appears to both Moses (Ex 3:1-22) and Joshua (Josh 5:13-15).
2. Both Moses (Ex 3:5) and Joshua (Josh 5:15) stand on holy ground.
3. God hardens Pharaoh's heart (Ex 7:13,14) and hardens the hearts of the pagan kings and armies (Josh 11:20).
4. Moses' Eastern Victories (Josh 12:1-6) and Joshua's Western Victories (Josh 12:7-24).
5. Moses' Tribal Parcels (Josh 13:8-33) and Joshua's Tribal Parcels (Josh 14-19).

⁵⁴ Jericho and Ai being the other two.

⁵⁵ M.H. Woudstra, *The Book of Joshua*, Eerdmans Publishers, Grand Rapids, MI, 1981, pp. 103-105, 193.

Despite the enormous success of Israel under Joshua's obedient leadership, when Joshua is seen as a man "well stricken in years" (Josh 13:1), it is confirmed that there is much of Abraham's Promised Land to conquer and subjugate. The unconquered land is enumerated in Josh 13:1-7, specifically 2-6a and bulleted below:

1. Circuits of the Philistines
2. The Geshurites (From the "face" (payneem) of Sihor [Nile River])⁵⁶
3. Philistia (From the Nile to just north of Ekron)
 - a. Gaza
 - b. Ashdod
 - c. Ashkelon
 - d. Gath (from where came Goliath)
 - e. Ekron (the northern most city of these enumerated Philistine cities)
4. The area of the Avvites (interestingly, people originally from Crete)
5. Land of the Canaanites
6. Area of Sidon
7. Area of the Gebalites (Lebanon)
8. Area of Mt. Hermon
9. North to Hamath (northern border of Promised Land)

The question in the mind of the author is *why are the eastern parcels limited?* They do not seem to extend to the Eastern most border of the Euphrates River. It is clear however from many references elsewhere that Israel's influence and hegemony extended to the Euphrates.⁵⁷

After the Joshuan Conquest, the only cities remaining with Rephaim were the five cities of the Philistines. This problem would not be resolved for another 400 years by King David.

4. The Tribal Divisions of the Land

In this section we shall provide brief comments only.⁵⁸ At a later time, it is intended to come back to this theme and detail the geography of the Joshuan Conquest. The author argues that this conquest provides a picture for the complete conquest performed by the 144,000 in the Apocalypse.

4.1. The Eastern Tribes (Reuben, Gad, Half-Tribe of Manasseh)

The land east of the Jordan river, as we saw before and in other studies was given to Reuben, Gad, and the eastern half-tribe of Manasseh. We see the geography described in Josh 13:8-32, including the Tribe of Levi who was not to receive any of the land parcels, but are to receive cities for the purposes of managing the ceremonial law and the teaching of doctrine, faith, and practice to the nation.

⁵⁶ See Josh 13:3; 19:26; 1 Chron 2:18; 13:5; Isa 23:3. The only reference that does not seem to refer to the Nile River is Josh 19:26, where it explicitly states a different river body. The using of the Heb. "payneem" here is fascinating ["in your face"].

⁵⁷ See Gen 15:18; Deut. 1:7; 11:24; Josh 1:4; 2 Sam 8:3; 1 Chron 18:3; 2 Chron 35:20; Jer 46:6,10; Rev 16:12

⁵⁸ Refer to R.E.Walsh, Jacob's Blessing and Curses, Three Rivers Fellowship, Pittsburgh, PA 2023. [Ref # 15] for some brief summary discussions on each of these sub-sections.

4.2. The Inheritance of Levi and the Cities of Refuge

The map below illustrates both the cities inherited by the tribe of Levi as well as the cities of refuge.⁵⁹

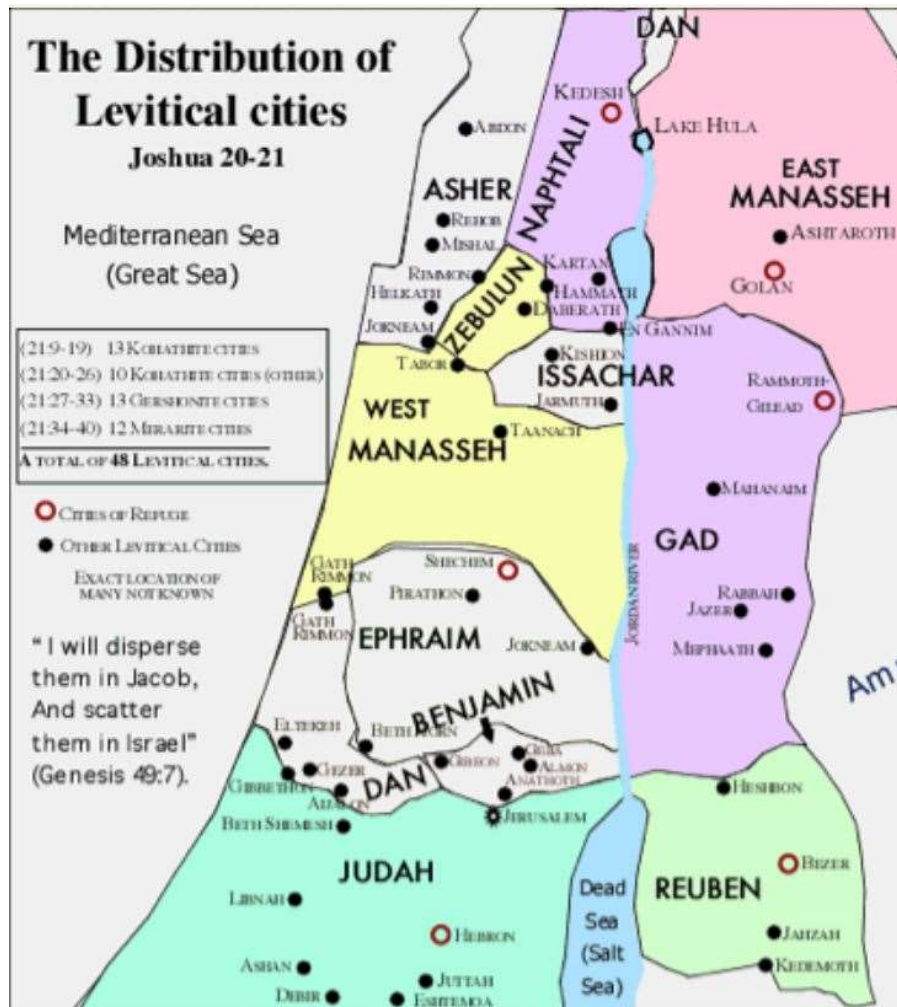


Figure 20. Levitical and Refuge Cities

As mentioned above, the tribe of Levi received no land inheritance from Jehovah. Instead, they were ordained to be the priests of Israel, inheriting cities throughout the nation so that they could better manage God's law, teach the nation, and be close to judicial areas (the cities of refuge). See Joshua 20 and 21 as well as Genesis 49.⁶⁰ See Joshua 20 and 21.

4.3. The Inheritance of Judah

Joshua 15 tells us the geographical details of Judah's inheritance. Judah receives the largest inheritance because he received part of the blessing that should have been Reuben's. Judah received a large piece of real estate. All this despite Judah's character and sin.

⁵⁹ https://wwwFOUNDATIONSforfreedom.net/References/OT/Historical/Joshua/Joshua13-24/Joshua21.8-42_Special%20Service.html

⁶⁰ Walsh, *op cit*.

4.4. The Inheritance of the Western Half-Tribe of Manasseh

Seen in Joshua 16 and 17 a half-tribe of Manasseh receives land west of the Jordan River just as its other half received land on the eastern side.

4.5. The Inheritance of Ephraim

Ephraim follows suit in the same chapters (Joshua 16 and 17). Through Manasseh and Ephraim Joseph receives his “double portion” and blessing.

4.6. The Inheritance of Benjamin

Joshua 18:11-28 tells us the geographical details of Benjamin’s inheritance.

4.7. The Inheritance of Simeon

Simeon, as *one of two peas in a pod* with Levi receives his inheritance in Joshua 19:1-9.

4.8. The Inheritance of Zebulon

Joshua 19:10-16 record for us Zebulon’s inheritance.

4.9. The Inheritance of Issachar

Joshua 19:17-23 tells us of Zebulon’s inheritance.

4.10. The Inheritance of Asher

Joshua 19:24-31 tells us of Asher’s inheritance.

4.11. The Inheritance of Naphtali

Naphtali receives his inheritance according to Joshua 19:32-39.

4.12. The Inheritance of Dan

Dan, the first tribe to apostatize after the Joshuan-Age receives his portion according to Joshua 19:40-48.

4.13. The Inheritance of Joshua

Even Joshua for his obedience to the Lord and His Law receives the city of Timnath-Serah in the land of Ephraim as his inheritance (Joshua 19:49,50)

4.14. Important Miscellaneous Items

From Joshua 22-24 includes several important issues for Israel. They are:

1. The Return of the Eastern Armies (Reuben, Gad, Eastern-Manasseh) – Joshua 22:1-9.
2. The Eastern Altar of Witness – Joshua 22:10-34.
3. Joshua’s Marching Orders to Israel’s Leaders – Joshua 23
4. The Renewal of God’s Covenant – Joshua 24:1-28.
5. Joshua’s Death – Joshua 24:29-33

After the sin of Achan, Israel obeyed the Lord through the Generation of the Conquest. But, afterwards, a new generation grew up (Joshua 24:31)! Joseph’s body was brought up out of Egypt and buried in Shechem (Joshua 24:32), and Joshua’s trusted assistant, Eleazor was buried in Gibeah in the land of Ephraim.

The following map shows the complete real estate allotment to the nation of Israel upon the success of Joshua and his generation in conquering the land.

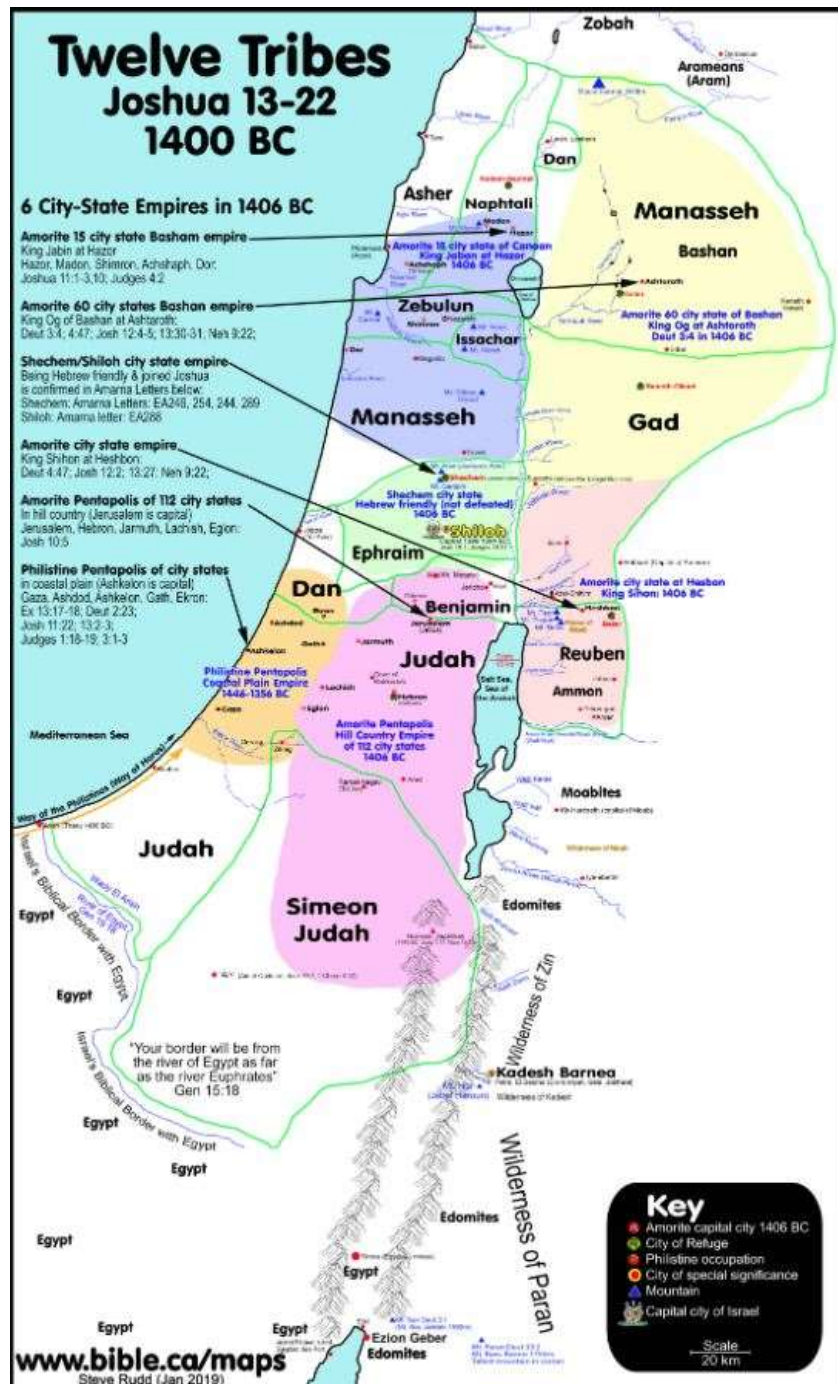


Figure 21. The Land Joshua Conquered

5. Comments on Various Themes

5.1. Comparing the Promised Land to Joshua's Conquest

The specifics of the land promised to Abraham is first given to us in Gen 15:18-21:

Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaim,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Note that besides the specific tribes enumerated, the eastern and western borders of the land are given in verse 18. From the River of Egypt which in the context of Abram's trip to eastern Egypt in the Delta Region, strongly suggesting eastern most tributary of the Nile Delta Area (the same areas [Goshen] where Israel was enslaved in bondage for 400 years) to the Euphrates River.

The northern boundary is defined as Hamath longitudinally to the Euphrates (Deu 11:24; Eze 47:15-17, 20; 48:1)

Eze 47:15 And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibram, which *is* between the border of Damascus and the border of Hamath; Hazarhatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

Note how precise the boundary descriptions are. This suggests more work need to be performed on the specific boundary curvature rather than a straight latitudinal line from the Mediterranean to the Euphrates through Hamath.

The map below compares the land of Joshua's Conquest to the Land as promised to Abraham.⁶¹

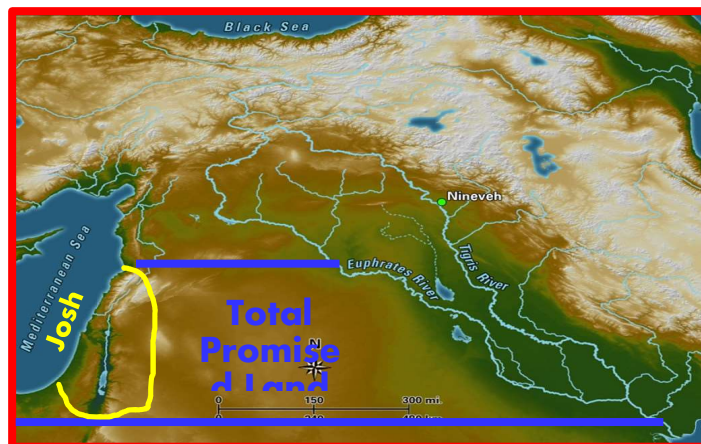


Figure 22. Comparing the Promised Land with Joshua's Conquest

⁶¹ Robert Walsh, *Israel's Inheritance in the Land*, 2000 TGF Bible Conference, TRF Updated 2024, Three Rivers Fellowship, Pittsburgh, PA 2024.

Figure 22 above comparatively shows the differences in land areas between Abraham and Joshua. Much more work needs to be done on the actual defining of the boundaries. The language is exceptionally detailed and precise.

Assuming then that the land is not fully conquered by Joshua, and we know that it was not ()

Joshua 13:1 Now Joshua was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, **and there remaineth yet very much land to be possessed.**

2 This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill country from Lebanon unto Misrephothmaim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

The question remains, how far east does the border of the Promised Land go? More work needs to be performed to establish the eastern border with confidence. The upper bound is the entire Euphrates River, which the author currently holds.

5.2. Who are the Giants?

In this sub-section we shall simply give a brief summary of this remarkable theme.⁶²

The Giants (Nephilim) are first presented to us in Gen 6:4:

Gen 6:4 There were giants (Nephilim) in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

We see that the Nephilim were produced by angels leaving their “first estate” and taking upon themselves the bodies of male humans. In this way they could have relations with human women and produce a progeny that was neither human nor angel. At first, they were huge and gross creatures that often-had unusual characteristics. If there is a sense of truth in the Greek and Roman, myths then these creatures were part human and angel (Zeus, Agamemnon, etc.), or part human-like and animal (such as the Centaur or the Minotaur, etc.). Later, after the Flood these creatures were improved so that then they were simply larger human looking, with perhaps minor differences (relatively speaking), such as six fingers on each hand and 6 toes on each foot. Finally, it would seem, by the time AntiChrist comes on the scene, these differences are solved, and Tares cannot be ciphered from the Wheat ... until the harvest!

⁶² For a more detailed examination of this subject see R.E. Walsh, *A Three-Part Series on the Doctrine of the Nephilim*, Three Rivers Fellowship, Pittsburgh, PA 15015, 2009, UPD: 2024.

2 Sam 21:18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which *was* of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew *the brother of Goliath* the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied Israel, Jonathan the son of Shimea the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

These creatures were a main cause for God bringing about Noah's Flood, to destroy all things that had been polluted by this Nephilimic incursion. As in the case above, this sinful angelic act also occurred after the Flood and continued until the generation of David killed them off.

They also went by other names by Israel and the surrounding gentile nations.

1. As in the case above in 2 Sam 21, the word used is *Rephaim* and essentially means "twice dead" or often used as *being sick*.
2. *Emims*, as named by the Moabites (Gen 14:5; Deut. 2:10,11).
3. *Zuzims* is yet another name (Gen 14:5).
4. *Zamzummims*, as named by the Ammonites (Deut. 2:20).

From a Biblico-Historical perspective we see these creatures pop up in three periods of human history.

1. First, Satan and his unmerry band of fallen angels crafted a plan to do away with the Messianic Line, the very line which would crush Satan's head according to Gen 3:15. Many of these fallen angels took upon themselves male human flesh and had relations with human women and produced a race of humanoids, half-angel, half-human. Also, they either themselves, or through their Nephilimic progeny corrupted the animal kingdom. By the time the Flood came to be, most if not all of humanity was polluted with this Nephilimic incursion except for the 8 on the Ark. It may also be true with the animal kingdom as well, which may be part of the reason God led the correct animals to the Ark and did not allow Noah to take any creature himself. The Flood destroyed all of this perversion and the fallen angels who performed this dastardly deed were captured and placed into Tartarus. Much of these historical narratives of Scripture have been corrupted in the great myths of antiquity (Greek, Roman, Nordic, Babylonian, etc.).
2. After the Flood (Gen 6:4) Satan started this Nephilimic polluting all over again, but in this case, he seems to have placed most of his focus on the area surrounding the Promised Land. Not that they were not in other places, but their main purpose seems to have been corrupting and usurping the Promised Land so that Israel could not inherit their hope and bring about the Messiah. The Post-Flood Nephilimic Incursion ran from the Flood to the generation of David. After which they were all killed off (at least within the area of the Promised Land). It is in this era of the Nephilim that we see them called by other names. This second outburst includes the evil Goliath of Gath whom David defeated as a young shepherd boy.

3. The final Nephilimic incursion occurs in Israel's Prophetic Future and is yet unfulfilled as of the writing of this very brief outline on Joshua. Upon the Rapture of the Body of Christ the first event on God's earthly prophetic calendar for Israel is the releasing of the wagons in Zech 6. These wagons are released from the "portal" leading to and exiting from Tartarus and is located in the Kidron Valley. The riders of these wagons are the fallen angels who once left their first estate and have the unique purpose of corrupting humanity one last time, but this time they focus solely on the Promised Land and its surrounding Gentile nations who play key roles in the bringing about Israel's Millennial Kingdom. The purpose of this Nephilimic incursion is multifold:
- Sire the "Tares" of the "Wheat and Tares" Parable, who persecute the Wheat. The Wheat are the elect of Israel (Mat 13) during Israel's third Generation. The Tares are reprobate Israel parading about as if they are Israelites.
 - Satan and these Tares fight against God's 2-Witnesses and eventually when given authority to do so assassinate the 2-Witnesses.⁶³
 - Finally, and perhaps most importantly these Tares are arguably Satan's leading actors against the Father's sealed 144K, God's human instruments who are the future army of Third Generation of Israel made up of Jewish Tier One operators (12K from each tribe) who rid the Promised Land of all reprobates whether human or humanoid (Nephilimic). This is the great army of the books of Joel and Micah which cannot be stopped as they are led by shekinah going through the Land recapturing all of the Promised Land. They cannot be stopped; they leap tall buildings in a single bound; they are stabbed but are not wounded; they never brake ranks; they are divinely disciplined; they are 144K Jewish "Terminators" ordained of God to crush the very life out of Satan's kingdom.

So, we see the people living in the Promised Land at the time of Joshua are polluted with this Nephilimic incursion and need to be wiped out. God commanded Joshua to clean out the land so that Israel can live in their inheritance without these perverted and corrupt people. An examination of Canaan, his progeny, and their relationship with the Nephilim is an interesting and necessary topic when considering God's command to Joshua to kill all of the inhabitants of the land. As indicated above Joshua's Nephilim are part of the Post-Flood incursion. This will be covered in Section 5.3.

Each Nephilimic incursion brings about wild and gross sexual perversion, murder, idolatry, and child sacrifice.

5.3. Why Slaughter the Gentile Inhabitants?

5.3.1. Who were the Canaanites?

As we have shown elsewhere⁶⁴, the sin of Ham in "seeing the nakedness of his father" was not merely accidentally or intentionally seeing Noah without clothes. Rather, as is shown through a detailed analysis of the Biblical usage of the phrase "nakedness of one's father" this act of Ham refers to his having relations with his mother. Whether it was consensual or indeed a rape, we are not explicitly

⁶³ The Two Witnesses are Israel's Future Chief Priest and Governor/Temple Builder, NOT Enoch, Elijah, or Moses. For a nice proof see S. Rodabaugh, R. Walsh, *A Working Outline on the Book of Revelation*, Three Rivers Fellowship, Bradford Woods, PA 15015, 1997.

⁶⁴ Robert E. Walsh, *The Nephilim: From the Flood to their Davidic Destruction*, Three Rivers Fellowship, Pittsburgh, PA, 2011, Revised 2023.

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told, but it is reasonable to assume that Noah’s wife was tipsy just as her husband Noah and was unaware what Ham was doing.⁶⁵

Though written upon the hearts of men, this part of God’s moral law was not yet codified in the form of Moses’ Law. As such Ham was not put to death, but his son Canaan, who was the progeny of this illicit union was cursed, both morally and genetically.

This sin was condemned in God’s moral law (Lev 18:7-17) and such acts demand capital punishment (Lev 18:27,28; 20:11). Indeed, it is so heinous that God calls it an **abomination**.

The curse was upon Canaan because of the sin of his father, Ham and by that included all of the progeny of Canaan. The following figure illustrates the genealogy of Ham-Canaan.

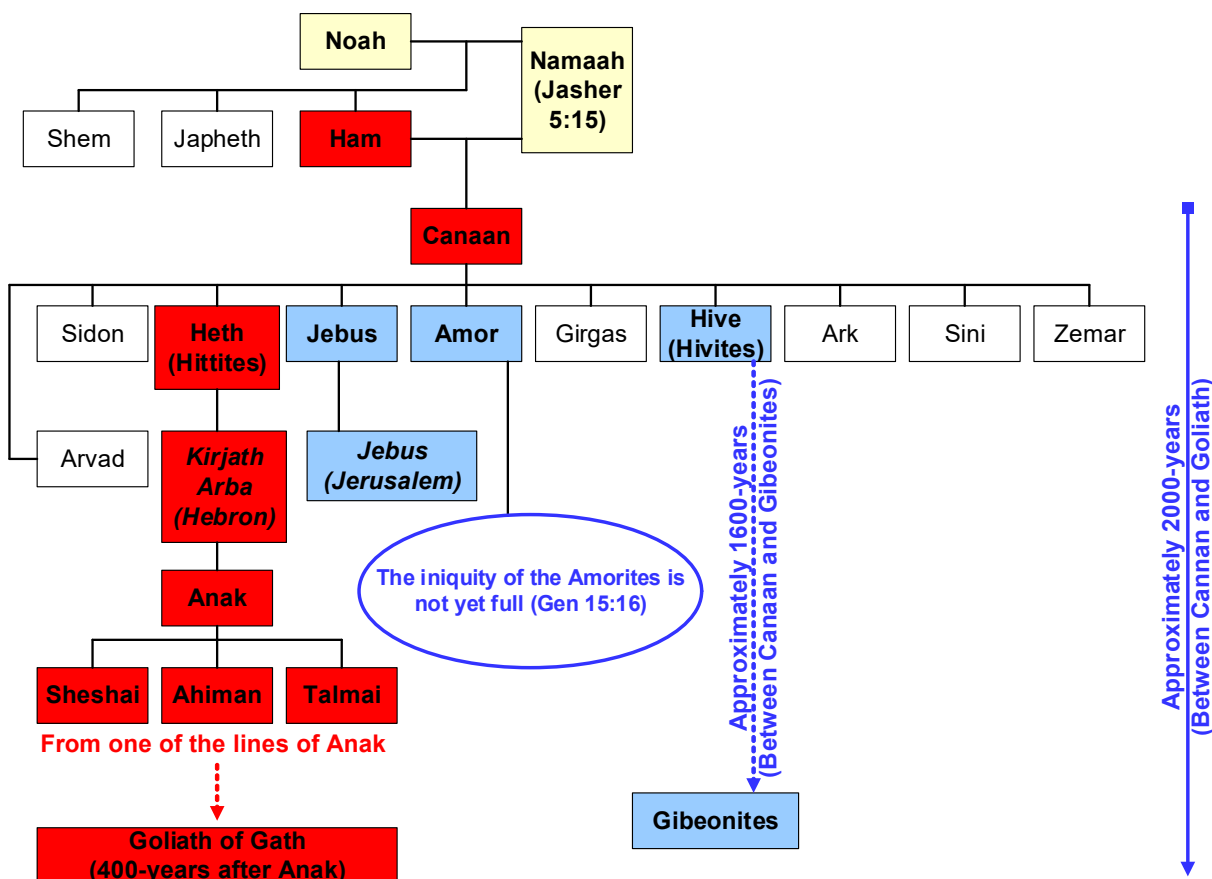


Figure 23. The Descendants of Ham-Canaan

Figure 23 above illustrates the family tree (Heb: toledoth) of Ham’s son, Canaan. Each of his progeny “set up shop” around the Jordan River Valley mostly on the western side, some on the east; the Hittites in the north, while the Amorites were in fact split on both sides of the Jordan River.

⁶⁵ Similar to Lot (Gen 19:30-38) unknowingly being used of his two daughters to sire their children (Moab and Ammon).



Figure 24. The Geographical Distribution of Canaan’s Sons

Not all of Canaan’s sons are shown, but notice, like Manasseh the Amorites were split on both sides of the Jordan. Also, the Amorites were both the largest tribe and the most powerful.

Gen 15:16b for the iniquity of the Amorites is not yet full.

When the Lord said this to Abraham, it could be viewed as a Synecdoche where a part of the collection of Canaanite tribes is given for the whole. Since the Amorites were the largest and most powerful of the Canaanite tribes the whole collection of the Canaanites could have been called by this name, the Amorite! The Figure of Synecdoche is often used in modern English, as seen in this familiar example: SOS – Save our Souls is a Synecdoche where a part of the person is put for the whole person⁶⁶ - Body, Soul, and Spirit. Other modern examples are:

- Boots on the Ground (for the whole soldier)
- All hands on deck (for the whole sailor/crew)

⁶⁶ There is an inverse Synecdoche where the whole thing is put for a part. Can you think of a modern English example?

- Friends, Romans, countrymen, lend me your ears (for the complete attention of the audience)

The point in this discussion is that by the time Abraham came to Canaan, the sons of Canaan were already there in number, which makes Joshua's Conquest that much greater since they had 400-years to overtake the entire area and dominate every aspect of life in the Jordan River area.

The sons of Canaan continued in their father's curse and reveled in his nature and perverted themselves to unheard-of and embarrassing levels. The Canaanites were problematic (to use a Figure of Understatement) in every respect.

1. By settling in the land of the Jordan River they were usurping the land grant given to the line of Shem. They were USURPERS, SQUATTERS.
2. They were moral perverts, perverting every aspect of life, especially the religious realm, which included child sacrifice. This warranted the death penalty.

Each of these points will be briefly summarized below.

5.3.2. The Canaanite Squatters

An important reason the Canaanites were to be removed from the Jordan River area was because they were usurping that real estate. They were literally "squatting" in the area that came to be named after them – the Land of Canaan. What a sad state of affairs.

Just prior to mankind spreading out into the world each of the sons, grandsons, great-grandsons, and perhaps even g-g-grandsons of Noah were given land areas in which they were to inherit and manage. While the Scriptures indicate this is generally what the Lord wanted mankind to do, they did not migrate immediately nor are the specific inherited land grants enumerated in the inscripturated text. For the specifics we have to go to the Pseudepigrapha for details and exercise extreme caution since we are now dealing with non-inscripturated historical books that contain errors, exaggerations, and approximations. We must carefully examine these works within the framework of Scripture. It is the intent of this author to stay very close, indeed *within* the historical framework of the inscripturated text. In this regard, it is just like reading a modern-day history book. No book written today is the Inscripturated Word of God. This does not mean a book has to contain errors. One can argue that a simple book on arithmetic contains no errors after levels of review, but even that book is not "inscripturated". Indeed, your favorite novels or musical works are not inscripturated although sometimes a beautiful symphony brings tears to the eyes (Bach's Brandenburg Concertos; Beethoven's 5, 7, 9, and Moonlight Sonata; Dvorak World Symphony and Slavonic Dances; Rossini's William Tell Overture, need I go on). Despite my love for the first British Invasion of popular music (circa 1964-1972), I never wanted to shed a tear for the majesty of those works of art. The Mongoose Song (1970) may be an exception, since the Mongoose saved the village from the Cobra. Not the soothing of songs!

The following verse sets from the Book of Jubilees describe for us the land grants assigned to each of the children of Noah. We shall focus on Ham, since Canaan is the son of Ham and represents the first generation born after the Flood.

The Legal Canaanite Real Estate Land Grant

Jubilees 9:1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, **and to the west of him [and to the west thereof] on the sea for Canaan.**

We are told in Jub. 9:1 specifically where the land grants for the sons of Ham were to be. The figure below attempts to clarify these locations for each son of Ham.

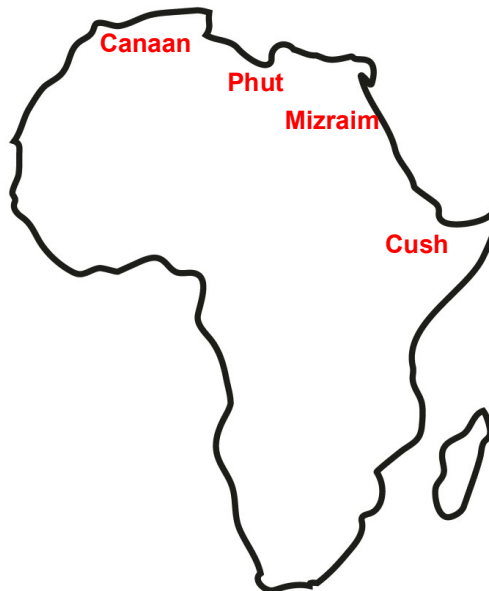


Figure 25. The Land Grants of the Sons of Ham

Note that Cush is south-east of his brother Mizraim. The Cushite may have given rise to the great Ethiopian Empire. To the north-west of Cush is the land of Mizraim (becoming Egypt). To the west of Mizraim is the land grand of his brother Phut, who are now the Libyans. However, Canaan did not care for his land and chose not to go there and accept his grant. Remember that after the Flood this area is not thought to be the arid desert it is today. The convective rainfall throughout the years after the Flood would have caused a “Land of Milk and Honey” in this area and continued through the Middle East including the land of Shem and the Promised Land. Perhaps Canaan did not want to be that far from civilization’s center. Whatever the reasons, besides falling in love with the land between the Mediterranean Sea and the Jordan river he rejected his hope for himself and his progeny.

The next section describes the land Canaan stole from the house of Shem.

The Ill-Legal Canaanite Usurpation Real Estate

Jubilees 10:26 And YAHWEH sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'.

27 In the fourth week in the first year [1688 A.M.] in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30 And Ham, his father, and Cush and Mizraim his brothers said to him: 'You have settled in a land which is not yours, and which did not fall to us by lot: do not do so; for if you do, do so, you and your sons will fall in the land and (be) accursed through sedition; for by sedition you have settled, and by sedition will your children fall, and you shall be rooted out forever.

31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32 Cursed are you, and cursed shall you be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the kodesh judge, and in the presence of Noah our father.'

33 But he did not listen to them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day.

34 And for this reason that land is named Canaan.

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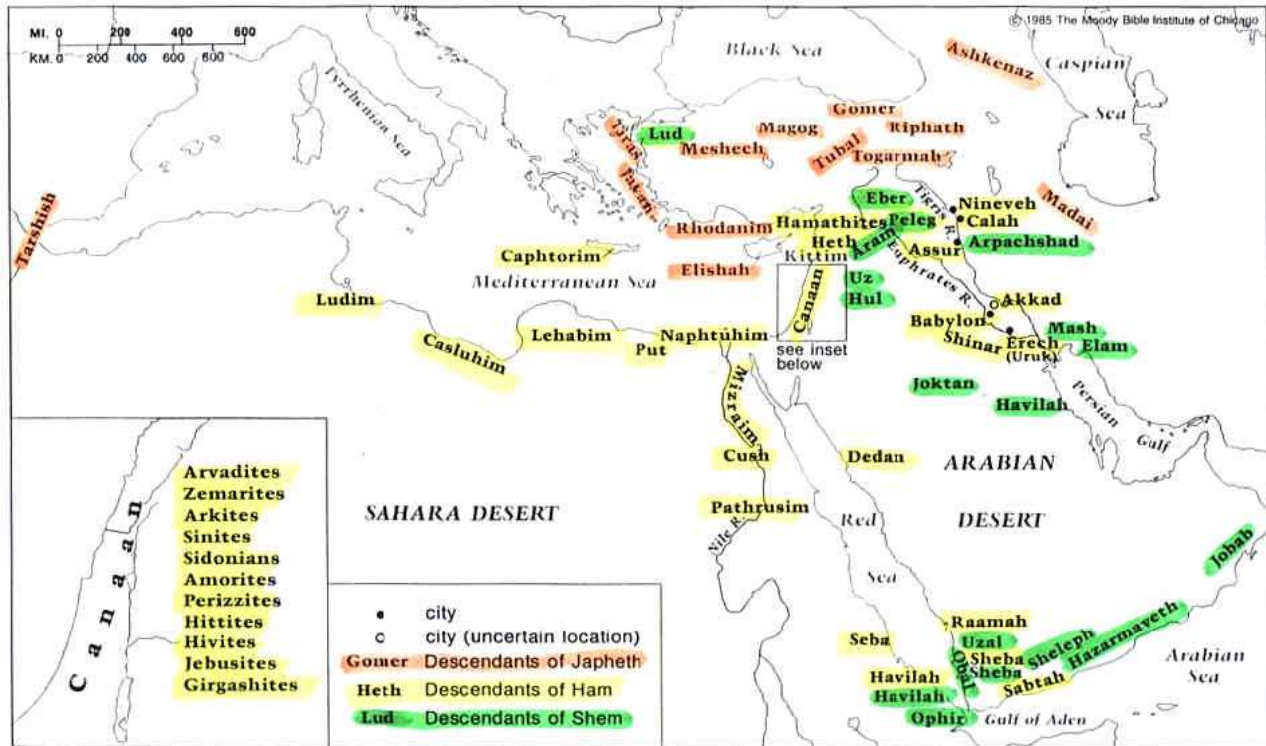


Figure 26. The Stolen Land of Canaan

Apparently while Canaan and his tribe were traveling toward their land grant, they came across the area now known as Palestine. This is clearly illustrated in Figure 26 above. Canaan loved it so much; he did not have to “hike so far”, so he claimed it for his own and had been squatting when Joshua arrived on the scene. In rejecting his hope, Canaan as a gentile manifested his reprobation and condemned his progeny to destruction.

5.3.3. The Morality of the Canaanites

Like the Egyptians, the Canaanites practiced gross immorality and debauchery of a sort that is not always seen in the Gentile world.

Leviticus 18:1 And the LORD spake unto Moses, saying,
 2 Speak unto the children of Israel, and say unto them, I am the LORD your God.
 3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.
 4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.
 5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD.

Our Leviticus verses above warn Israel not to follow after the Canaanite ways. Indeed, all of their sin not only stemmed from their own depravity, but their depravity itself was manifested by the very nature of the religion which they adopted after Nimrod. They adopted a form of paganism that encouraged all the sins we shall enumerate below with a relishing for them like child in the candy store. Their paganism can be briefly summarized by the following quote from an Arminian author who unknowingly finds

himself often apologizing for God's treatment of the Canaanites, despite Mr. Baugher being fully aware and agreeing with the penalty for the Canaanites' sin.⁶⁷

The gods were always betraying and fighting against each other. Ba'al, the Canaanite storm god, became the high god by defeating Yamm, the sea god. Later, Mot, the god of the grave, attacked Ba'al in order to gain power. Anat, Ba'al's wife and goddess of war and love, fought her way into the grave to rescue her husband. Ugaritic Ba'al myth describes Anat as taking joy in slaughtering her enemies, cutting off their heads and hands and wearing them as a necklace and belt. She is described as killing so many that she was wading through their blood. The death of Yamm and Mot involved cutting them in half, grinding them up, and sifting them in the wind.

Incest and adultery were also part of the gods' lives. El, the father of the gods, was married to Asherah, by whom he had seventy children. Ba'al, one of his sons, was married to his sister Anat. One day Ba'al reported to his father that his mother had tried to seduce him. El told him to go ahead and have sex with her in order to humiliate her, which Ba'al did. One of Ba'al's wives was his daughter Pidray. These are just a few examples, and none of these behaviors of the gods are portrayed with contempt in the texts of their religions.

These are the gods that the Canaanites worship, which means that the people thought and behaved as the gods did. Not only did they worship these gods, but they worshiped these gods with acts of sex in the temples and called it holy and righteous. In fact, temple prostitution was a large part of worship in the Canaanite culture. Asherah or Ishtar, also known as the Queen of Heaven, was a female fertility goddess who was worshiped through sexual acts, including orgies. Temple prostitutes were male and female priests who had dedicated their bodies to the gods and were considered holy priests. People would go to the temples and have sex with these prostitutes as an act of worship. The people of the ancient Near East viewed a sexual act with these priests as sexual union with the goddess herself.

This is an important element to understand. When Noah and his progeny began to spread out from Ararat, they settled in areas of the southern ice shields (southern Europe, south of the Asian Steppes, etc. Other peoples (Shemites [now called Semites] and Hamites and some Japhethites) high-tailed it to the Shinar Delta and Nile River Regions. In Shinar, Nimrod became a powerful politician and leader of men just a few generations after Noah and he persuaded mankind to abandon God for the source of their happiness and seek out him and the state. From this point forward in history the abandonment of Jehovah-Elohim brought about the many pagan religions around the world, each of which have similarities and differences that would impact the kind of culture a nation would adopt and develop.

⁶⁷ Cody Baugher, [The Extermination of the Canaanite](http://www.knowingthebible.net), www.knowingthebible.net. See the references within the original post.

This whole concept of “religious-cultural development” needs to be rigorously developed within a young-earth framework by Creation Anthropologists.⁶⁸

Homosexuality is a grievous sin, so affronting to the righteousness of God that He calls it in His word an **ABOMINATION!**

We find in God’s Law its condemnation:

Lev 18:22 Thou shalt not lie with mankind, as with womankind: it is abomination.

Lev 20:13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

Homosexuality of all stripes is considered an abomination by the Lord. Sodom and Gomorrah were destroyed for this sin and received their just rewards. For examples of homosexuality see Gen 19:5-8; Ex 22:19; Deut. 23:17; Judges 19:22-30 (a sad story on many fronts); 1 Kings 14:22-24; Rom 1:24-27; 1 Cor 6:9; 1 Tim 1:9,10, and more.

Bestiality was condemned by God’s Law but practiced by the Canaanites (Lev 18:23).

Indeed, the religious worship and their ceremonies of these pagan religions included the very acts their gods were already performing among themselves, including all sort of sexual perversion. These activities were often simply a culture following the same patterns as their gods. They also included sacrificing their children into the fire of Moloch or other gods. The depths and evil of unregenerate man is almost indescribable, but today we are taught the “inherit goodness of man” as he rises from the Darwinian goop!

Summary of the Canaanites

The Land promised to Shem and his progeny was stolen by Canaan and in so doing manifested his reprobation in this life. He condemned his progeny to a life of idolatry and perversion. One might think that once everyone gets “settled in” they may insist on Canaan picking up stakes and making it quickly to his own parcel, but nothing like that happened. It is key as well that both his father and brothers warned him not to steal the land from Shem. This was against the decree of Noah

On top of this, all the Canaanites perverted themselves and fell into gross and perverted sin. Each of their sins:

1. Child Sacrifice
2. Adultery
3. Homosexuality
4. Bestiality
5. Idol worship,

⁶⁸ In the author’s opinion, Arthur Custance started this kind of work, but due to his “old-earth” position, failed at going very far or at least in the proper direction. His work is mostly seen through his 10 Vol. Set entitled *The Doorway Papers*. Which was published by Zondervan.

were capital offenses, warranting their complete destruction. God is holy and by His very nature, must judge sin. God's instrument of due process for crushing the Canaanite was the nation of Israel.

5.4. Why is Satan Interested in the Body of Moses?

Interesting with regard to Moses and his death the LXX Greek does not use the usual word for death (θάνατος) but the word for complete or end / ending (τελευτή) from the (τελός) word family. It seems that the "slant" on the statement refers to Moses' ministry being complete rather than referring to his actual death. This notion may be viewed as supporting the idea that Joshua is a continuation of the history contained in the Pentateuch, specifically Deuteronomy.

It also may be related to why Moses' body was of keen interest to Satan. Indeed, let's address the question why would Satan be interested in the Body of Moses, who was a sinner like us and like us one who found grace in the sight of the Lord? We find this interesting passage in Jude:

Jude 8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Here we see a remarkable inscripturated passage in Jude. Michael the great mighty archangel refused to speak an evil word against Satan, as powerful and mighty as Michael is. It seems according to the context of Jude that speaking evil of those in authority is a sign of unregeneracy or in Michael's case reprobation and Falling. Michael refused to say anything slanderous or condemning to Satan who is the Chief Saraph, Michael's superior (until Satan is demoted, Rev 12). He simply acknowledged the already revealed will of the Lord repeating Jehovah's own thought "The Lord Rebuke you". Michael maintained his place and at the same time did not allow Satan to get at the Body of Moses. All of this no doubt was immediately after Moses was taken by the Lord, assuming his body would start decaying. It is doubtful that Moses' body needs guarding now ... it should be beyond corruption, even if there are bones left in his grave.

Why would Satan be interested in the body of Moses, a man like you and me (but in better shape than the author)? We can start ciphering this question by reading from Exodus 33:17-23.

Exo 33:17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.⁶⁹

21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cliff of the rock, and will cover thee with my hand while I pass by:

⁶⁹ This is why for the Body of Christ, whose hope is to reside "within the veil" must have our bodies morphed so that we can survive and indeed thrive within the light. Compare 1 Tim 6:16 with Col 1:12. The Body is prepared to sit within the light. The bodies in which we receive are made capable to sit within the unapproachable light, otherwise we would be consumed. What a remarkable hope! To Christ be the Glory!

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

As a result of Moses just seeing the backside of the Lord, Moses' body was morphed into a state of such that he could stand within the peripheral of the Lord. Unlike the Body of Christ.

Resulting from this encounter with the Lord and spending another 40 days and nights on the mount, being taught by the Lord, Moses finally descended with the Law, carved in stone. The law represents the holiness and righteousness of God in print and Moses being in the radical presence of the Lord essentially was trans morphed by the very holiness, power, and glory of the lord. So much so that it impacted his biology.

Exo 34:27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

Because Moses spent time in the glory of the Lord (as limited as it was) apparently his body was changed where his face glowed, so much so that he had to wear a vail to hide his face from the nation. It is unclear at this time whether Moses had to wear the veil there after, but it might be a logical assumption. This could have modified Moses DNA in the sense of repairing it or restoring it to a state such that it could reveal secrets of the human genome.

Taking this last result and supposition, combining it with what we know of Satan's attempts at the duplication of the human baramin, Satan may be trying to get at the body of Moses to finish his "research" in his quest to create the perfectly looking humanoid. Sound outlandish, Star Trek-ish? It even does to the author, but without getting into the weird things that many have fallen into this correlation explains all of these passages and ultimately addresses the seemingly better produced Nephi from the Antediluvian days, to those after the Flood, to finally those called the Tares in Mat. 13, where one cannot tell the difference between a Nephi a true human, until they (the Tares) manifest themselves in persecuting God's elect (the Wheat). If Satan can get at Moses' DNA, then he will potentially have a template by which he can form the reprobate Nephilim of the Israel's Third Generation right there and

then. Nevertheless, it turns out he does not need Moses body after all, since it is clear that he is finally successful from other passages of Scripture.⁷⁰ He sires AntiChrist and the Wagons of Zech 6 sire the Tares of Israel's Third Generation.

Deut. 34:5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated...

:

10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

Moses is a remarkable man and the Lord blessed him all the days of his life.

6. Concluding Remarks

The book of Joshua represents a milestone in inspired Jewish history as inscripturated in the Word of God. The book includes a plethora of details not covered herein, but remarkable indeed.

After the carrying out the Lord's due process on Achan's Capital crime, the Joshuan nation was fully dutiful and obedient to the hope of Israel. Indeed, it seems that few Israelites were casualties in battle relative to their usurping Canaanite enemies. The book of Joshua presents the three major campaigns waged by Israel on the pagan Canaanites beginning with the Central Campaign, moving onto the Southern Campaign, and concluding Joshua part in the Conquest with the Northern Campaign.

Though not thoroughly covered in this brief series, the burning and fall of Jericho is all too frequently "trashed" in today's secular scholarship. The secular mind is simply anathema to anything theistic or theological and as such must interpret data and facts to fit their paradigm. This includes ignoring data to the contrary.

It is hoped that the correlation of the Biblical framework with some of the history in the book of Jubilees (though not the inscripturated word) are helpful in understanding why the Canaanites deserved being "booted" out of the Promised Land AND why they were guilty of Capital Crimes, deserving the death penalty. In a real way, the book of Joshua records God's due process in prosecuting and executing the Canaanites. Sadly, Israel was incomplete in this effort as we saw throughout the book of Judges.

May the Lord be with you all as you utilize the Grammatico-Historical method to understand God's word.

⁷⁰ It may even be possible that Satan will use man's own genetic research to get at his answer.

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