

220831-4 Jos 11, The Northern Campaign—CThurman

In the 10th chapter five kings of Amorites went to battle against the Hivites of Gibeon and the surrounding cities because they had made a league of peace with Israel. But it is because of the league of peace with the Hivites Israel is obligated to help them.

At this place it seems that the destruction of Jericho and Ai, and the covenant of peace with Gibeon occur over a period of five years. Before Israel sets out to effect the south campaign the tribe of Judah, Caleb being their representative, approach Joshua while at the main camp of Israel at Gilgal to petition that they be granted the city of Hebron and those neighboring cities, which petition was granted them. (cf. Jos.14.6-15) then the southern campaign was launched when the Amorites threatened Gibeon.

So Joshua and the men of war came up suddenly to fight against the Amorites and prevail. As the Amorites fled Joshua cried out to the LORD to stay the sun and the moon over Gibeon for a whole day. Not only were the Amorites defeated but this presented an opportunity for Israel to lead a military campaign against the entire southern region of Canaan, which they did. At one time (a Hebrew phrase that is found in Jos.6.3, 11, *once*; 10.42, *at one time*; Is.66.8, *in one day*), meaning this southern conquest was accomplished in a single military operation. (cf. Jos.10.42) After this Joshua and the men of war returned to their main camp which is situated in Gilgal. (Jos.10.43) Israel has been in Canaan for about five years, just before the northern campaign began.

Note that Caleb comes to Joshua in Gilgal (cf. Jos.14.6), which would have been before the beginning of the northern campaign.

Chapter 11

1 ¶ And it came to pass, when Jabin king of Hazor had heard those things,

As Adonizedek of Jerusalem was federal king in the southern part of Canaan so Jabin of Hazor is the federal king in northern Canaan.

Jos.11.10 ... Hazor beforetime was the head of all those kingdoms.

Also, because of Jabin's supremacy over other cities the city of Hazor is likely one of the *royal cities*, a capital city in the area. We read about such cities in Jos.10.2.

Jos 10:2 That they (the inhabitants of the land of Canaan in the south) feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

A *royal city* would be a place where the king or prince resided. And because it was such a place it likely was a central place of commerce. For these things such cities would have been specially fortified, more than other cities.

Hazor is about 10 mi. north of the Sea of Chinnereth. (cf. v.2) (Naphtali's lot, ch.19.36, 39)

And it came to pass, when Jabin ... had heard those things ...
that he sent to Jobab king of Mādon,

The city of Mā'-don is said to be located from the center of the Sea of Galilee's western coast, about 4 miles. (Zebulon's lot, ch.19.15, 16)

and to the king of Shimron,

The city of Shim'-ron is about 20 miles southwest of the city of Madon, or about 23 miles west from the southern tip of the Sea of Galilee.

and to the king of Achshaph,

The city of Ach'-shaph is about 10 miles north west of the city of Shimron. (Asher's lot, 19.24, 25)

2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth,

Chin'-ne-rōth or Chinnereth is a city on the northwest coast of the Sea of Chinnereth or as it is later called in the Scriptures, Lake Gennesaret and the Sea of Galilee. The city of Chinneroth is later called Gennesaret.

and in the valley, and in the borders of Dor on the west,

The city of Dor is located on the eastern coast of the Mediterranean Sea due west of the plain of Megiddo. (Manasseh's lot, 17.11)

3 And to the Canaanite nation on the east and on the west, and to the Amorite,

and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under mount Hermon in the land of Mizpeh.

All of these places appear to be places in the northern parts of Canaan.

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Mē'-rom, to fight against Israel.

It looks like the waters of Merom are waters of the brook or river of Merom which flow out of the city of Merom, a city located northwest of Chinnereth about 10 miles.

Very likely the waters of Merom form a divide between these two great camps, the nations versus Israel; perhaps the nations encamped on the northern side and Israel on the south side.

6 And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire. hock, hoe

hough, pronounced, usually pronounced hock; *hough* is the OE or British spelling; now see ‘hock’, עָקַר, [g]ah-qar, a verb in Piel (intensive act.) tss. *to hough, to dig down* (a wall), *to root up* (a city), *to pluck up* (plants). It is the act of disabling by cutting the sinew or tendons of the hough.

Considering that Gilgal is better than 80 miles away from Gilgal and the Lord states that *to morrow about this time will I deliver them up all slain before Israel*, evidently the LORD was pleased to bring this word of encouragement only after he drew near, within the day, to Merom.

Houghing the horses and destroying chariots would render them useless so that they could not be reemployed by the enemy in the warfare. (more to this at verse 12.)

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

suddenly, Hebrew adv. פְּתֹאֵם, pith-ohm, tss. *suddenly* (Jos.10.9; 11.7), *straightway*; ,

As Joshua had done to the Amorites in the previous chapter, without fear he wasted no time and *suddenly*, straightway came against the enemy. There was no reason or need for Israel to parley with their enemies. Joshua knew what the will of God went about to immediately do it.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Mis'-rē-phōth-má-im, and unto the valley of Mizpeh eastward ; and they smote them, until they left
under mount Hermon, probably to the west of Hermon.

them none remaining.

Zidon lies on the coast of the Mediterranean Sea, 25 mi. north of Tyre. A part that was allotted to Asher but never conquered. (cf. Jud.1.31)

It looks like that from the waters of Merom the Israelites dispersed the nations living in the northern parts of Canaan out to the coast of the Mediterranean Sea and to the north on the one hand, and on the other hand, the others that lived further inland were scattered further to the east and north. (v.17)

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took ^{לָכַד} Hazor,
returned captured [the city of]
vss.12, 17

turned back, the Hebrew verb **שׁוּב**, shoov, tss. *to return, to come again, to go back, to turn, to turn away, to turn again, to bring again, etc.*; Jos.10.15, 21, 38, 43)

took, the Hebrew verb **לָכַד**, lah-kad, tss. *to take, to catch*; Jos.10.1, 28, 42; 11.10.12, 17.

and smote the king thereof with the sword: for Hazor beforetime was
Jabin

the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.

The great leader and instigator of the northern confederacy against Israel, Jabin, slain, and the city from which he took up this enterprise, utterly destroyed.

12 And all the cities of those kings, and all the kings of them,

לָקַח

did Joshua take, and smote them with the edge of the sword, and he capture, vss. 10, 17

utterly destroyed them, as Moses the servant of the LORD commanded.

This appears to be talking about the souls that lived in these cities. They they were slain by the sword and utterly destroyed; which is what Moses commanded Joshua to do.

Deu.20.15 Thus (as just described in vss. 10-14) shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee :

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God. (also cf. Deu.7.1, 2)

But Israel was also to destroy the things that contributed to heathen worship.

Ex.34.13 But ye shall destroy their altars, break their images, and cut down their groves:

14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

There are things that are better destroyed than passed along to others. When an unbeliever comes to faith in Christ there are not only practices that are put away because of Christ, but there might be ‘things’ that need to be put away also. There might be things which should be destroyed, rather than passing them along to others. For example:

Ac.19.18 *And many that believed (at Ephesus) came, and confessed, and shewed their deeds.*

19 *Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.*

20 *So mightily grew the word of God and prevailed.*

Israel was to destroy all the things that had to do with heathen worship. I think we should also put away things associated with gods, deities, spirits, good luck charms, horoscopes, zodiac signs, games that are clearly demonic, etc. I don't think we should pass this stuff on to others. I think we should destroy this paraphernalia rather than contribute to someone else learning such things.

13 *But [as for] כָּל־הָעָרִים
all the cities that stood still in their strength,
continued upon their hills*

that stood still, הָעִמָּדוֹת, Qal part. of עָמַד, [g]ah-mad, tss. to stay, to leave, to stand, to withstand, to continue, to stand still, to endure.

that stood still in their strength –means that these cities were allowed to continue standing upon the hills where they were built.

‘The meaning is simply that, with the exception of Hazor, Joshua did not burn the cities, but left them standing, each on its former site. This site is spoken of as a hill, because such was the ordinary site chosen for cities in Canaan.’ *Barnes Notes*, vol.2, p.380

‘After destroying the foe, and returning from the pursuit, Joshua took Hazor, smote its king and all the inhabitants with the edge of the sword, and burned the town, the former leader of all those kingdoms. He did just the same to the other towns, except that he did not burn them, but left them standing upon their hills.’ *Keil & Delitzsch Commentary on the Old Testament*, vol.2, p.89

Mt 5:14 ... ‘A city that is set on an hill cannot be hid.’

It was certainly understood that Israel should receive cities, houses, fields, etc., of them that were driven off the land.

Deu.19.1 ¶ When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses ...

Unless the LORD had dedicated things as His or accursed, there was nothing inherently wrong with the stuff. The people and their sins was the problem.

Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves;

The distribution of the spoils war is regulated in Nu.31.25-47, and only pertains to living souls and livestock (things which have breath). The sum total of these spoils were to be divided into two parts; one part for the warriors and the other for the people. A levy was put upon each part. The warrior's levy was 1/500th, and the people's levy was 1/50th. The warriors paid their levy to the sons of Aaron, and the people paid their levy to the sons of Levi. The levied amount was in a sense a tithe of all these spoils. When it was all said and done what the sons of Levi received equaled 1/10th of all these spoils taken in war. And what the sons of Aaron received was a 1/10th of Levi's part.

but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.

This only concerns what Joshua did to the places to which he came. Joshua did not come to every place in Canaan. In other words Joshua was faithful to obey the commandments of the LORD, in spite of several failures (i.e., concerning failing to seek the LORD in the battle of Ai and the covenant

made with Gibeon). And there certainly remained areas of land for Israel to take possession of and nations that should be driven from the land.

The land of Canaan was not fully possessed to the great extent that the LORD promised to Abraham, Isaac, and Jacob. (cf. Ge.13.14, 15; Nu.34.1-15) The land of Israel shall extend up and over to the River Euphrates down to the Brook of Egypt and Edom. (cf. v.22)

לָקַח, lah-qach

16 So Joshua took all that land, the hills, and all the south country, received NOT captured! (v.23)

and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

and the mountain of Israel – Jerusalem or Sion.

Isa 2:1 ¶ The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

In King David's day Jerusalem was a stronghold of the Jebusites. (cf. 2Sa.5.6)

Joshua received all the land where he came, but he did not conquer every place that needed to be conquered in the land. This is an important distinction to be made.

17 Even from the mount Halak, that goeth up to Seir, even unto Baalgad in the

Mount Halak must have been in the very southern borders of Canaan.

Ge 32:3 And Jacob sent messengers before him to Esau his brother unto the land (אֶרֶץ, eh'-retz) of Seir, the country (הַשָּׂדֶה, sah-deh', field) of Edom.

לְכַד

valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

captured, vss. 10, 12

under mount Hermon – The valley of Lebanon is to the west of mount Hermon, so *under mount Hermon* would be to the west side, not the south.

18 Joshua made war a long time with all those kings.

(in the north)

The southern campaign was at one time, and a swift, prosperous military exercise. (cf. Jos.10.34) But the northern campaign was for a longer period of time.

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

The LORD hardened the hearts of these Gentiles as He did to Pharaoh and the Egyptians. At this time the LORD determined to destroy these nations that were living in the land of Canaan. Through their destruction He would glorified before the eyes of Israel and the nations.

Ex 4:21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

Ex 14:4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

...

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

v.4., and I will be honoured, v.14, and I will get ... honour, וְאֶכְבֶּדָה, Niphal (Simple passive) fut. of כָּבַד or כִּבֵּד, vs.16, Niphal infinitive; **in Niphal and Pual this verb is translated with the English words *honor or glory*. Piel can mean glorious or heavy; and Hiphil is always to be heavy or hardened.**

Ro.9.17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

The LORD did this then and He still does it today. The Lord is not only glorified for the preservation of the elect, but He is also glorified by the destruction of the wicked.

Ro.9.21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? (Yes! the Potter has absolute power over all vessels to do with them as He is pleased.)

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted (prepared, framed, καταρτίζω) to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared (προετοιμάζω, before prepared, before made ready, before provided) unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

21 And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

This text says that there was no Anakims left in the land of Canaan EXCEPT in Gaza, Gath, and Ashdod. So there were Anakims left in the land, just the Anakims were not in it to the extent that they were before this conflict. There were other nations of the Gentiles that remained in Canaan.

Jud.3.1 ¶ Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;
2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;
3 Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.
4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.
5 And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:
6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

Perhaps this accounts for why the tares were allowed to grow together with the wheat, to prove obedience in the children of God. (cf. Mk.13.30)

So, Israel DID NOT conquer the inhabitants of the land as they should have; to the extent that they could have. (cf. v.15) Again, this is important as we consider the promise made to Abraham, Isaac and Jacob concerning having all of the land of Canaan. To this day the promise remains UNFULFILLED. It will be fulfilled at the time of the second coming of Jesus Christ.

The *optimists* (ammillennialists and postmillennialists) think that the world is improving, that the kingdom (a spiritual kingdom) has come, and the world will eventually be won for Christ, there will be one general resurrection, the end of the world, and the people of God all go to heaven for eternity.

The *pessimists* (the premillennialists) think that the world will become worse and worse, that there will be a literal Antichrist, that he shall set up His throne in Israel, that he shall claim that he is god, that he shall lead the kings of the earth to war against Israel and the saints of God, that he shall kill every dissenter; that the only hope for this world is in the second coming of Jesus Christ, that Jesus Christ must have His time as King of kings and Lord of lords, ruling over all the earth, according to the word of God, for 1,000 years, which is inaugurated by the first resurrection; then the last resurrection, the end of this world, and the eternal kingdom on the new earth. And at the foundation of this pessimist's viewpoint is the literal fulfillment of the New Covenant with the nation of Israel and their possession of the land of Canaan to the full extent which the LORD promised to Abraham, Isaac, and Jacob. Neither of these has even been fulfilled!

לָקַח

23 So Joshua took the whole land, according to all that the LORD said
received (v.16) all the land

took, the Hebrew verb לָקַח, lah-qach, *to take, to fetch, to marry, to receive, to have*, etc.; Jos.11.16, 23.

unto Moses;

The change in the verb again is to be noted. In vss. 16 and 23 the Hebrew verb לָקַח, lah-qach, for 'receive' is used, where in vss. 10, 12, 17 the verb is לָכַד, lah-kad, for *catch, take* (so capture). It is a matter of fact that Joshua did not lead Israel so that they overcame all of their enemies and took possession of the entire lot of Canaan. And Israel will not possess this land, to this extent, until Christ sets up His millennial kingdom. Until then Jerusalem shall continue to be as it has always been, under Gentile domination, and this will be so until the time of Gentile domination over the world is ended.

Lu 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Daniel's interpretation of dream of king Nebuchadnezzar showed the four great kingdom of the world from Babylon to the end, all of which are Gentiles kingdoms, the head of gold (Babylon), the chest and arms of silver (Medes & Persians), the belly and thighs of brass (the Greeks), legs of iron (the Romans) and the feet and toes of iron and clay mixed (a fragmented kingdom with some semblance of the Roman kingdom). (cf. Dan.2.31-45) Nothing here is said of Israel's domination over the world. But one day Israel shall be the leading nation of the earth.

De 28:13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them ...

and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

rest, Qal pret. of the Hebrew verb שָׁקַט, shah-kat, tss. *to rest, to be quiet, to be still, to be idle*, and means to be inactive, not doing anything. See also 14.15. The Hebrew verb is not the verb נָוַח, noo-ach, *to rest, to be quiet, to cease*.

Both this chapter and the 14th chapter end with this statement. Both of refer to the same time, the time of the northern conquest of Canaan. It is interesting that once one of the most threatening of the nations (the Anakims) was conquered that Israel began to be idle and ceased pressing forward in conflict against the other enemies. Canaan is NOT a land of rest. It is a land of conflict. There is something here that perhaps we can learn a lesson from.

By the grace of God we may win some big battles, but in this life the conflict is never over. For lack of diligence we might lose spiritual ground in some of the smaller battles.

'Lot did not transgress most grossly until he was an old man. Isaac seems to have become a glutton in his old age, and was as a vessel no longer meet for the Master's use, which rusted out rather than

wore out. It was after a life of walking with God, and building the ark, that Noah disgraced himself. The worst sin of Moses was committed not at the beginning, but at the end of the wilderness journey. Hezekiah became puffed up with pride near the sunset of his life. What warnings are these!' *A. W. Pink*

'Let ... it never be forgotten, that the time of success is a time of danger to the Christian's soul.' *J. C. Ryle*