

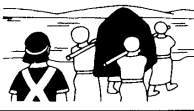
Survey of the Tanach

Section 2 Joshua-Judges

1400 BC



RAHAB



ACHAN



JOSHUA



1375 BC



1375 BC



OTHNIEL



DEBORAH



1050 BC



GIDEON



JEPHTHAH

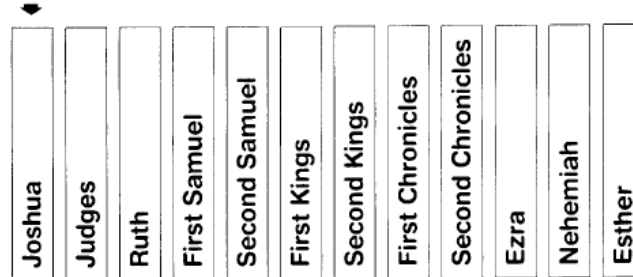


SAMSON

Joshua

Joshua

The Books of History



Purpose/Theme:

To record the Jewish conquest of the land of Canaan under Joshua, successor to Moses, and to describe the tribal boundaries in the new land.

Key Verse:

“Choose for yourselves this day whom you will serve . . . But as for me and my household, we will serve the Lord” (24:15).

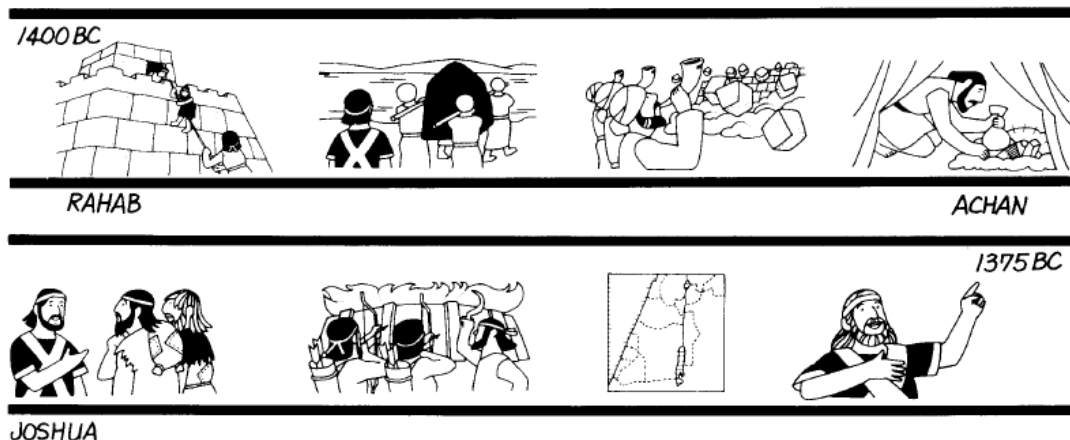
Main People:

Joshua, Rahab

Outline:

- The mobilization of the army (Joshua 1,2)
- The forward march (Joshua 3—5)
- The fall of Jericho (Joshua 6)
- The campaign at Ai (Joshua 7,8)
- The southern campaign (Joshua 9)
- The central campaign (Joshua 10)
- The northern campaign (Joshua 11)
- The defeated kings (Joshua 12)
- The division of the land (Joshua 13—22)
- Joshua’s farewell and death (Joshua 23,24)

When Events Happened



INTRODUCTION TO JOSHUA Yehoshua [why

Orientation

Tradition has ascribed authorship to Joshua, with a date of writing approximately 1390 B.C. However, the recurring phrase “to this day,” and the account of Joshua’s death indicate at least one later author and / or editor was probably involved.

Joshua is a foundational book that describes events from the beginning of the conquest (1405 B.C.) through the death of Joshua (1390 B.C.) and up to the deaths of the elders that outlived Joshua (1375 B.C.). Joshua is the last book in the Era of Formation.

Outline of Joshua

- I. Preparation and Entrance into the Land (Ch. 1-5)
- II. Conquest of the Land (Ch. 6-12)
- III. Distribution of the Land (Ch. 13-21)
- IV. Renewal of the Covenant (Ch. 22-24)

Helpful hints for reading Joshua

1. Notice how the battles of Jericho and Ai are told in detail: These battles establish the pattern for the rest of the conquest. When Israel obeys God and recognizes that it is the Lord who fights for them, they have victory at Jericho. When Israel disobeys, they experience defeat at Ai.
2. Notice the emphasis on keeping the covenant: Both the military conquest and Israel’s continued enjoyment of the land depends entirely on the people’s faithfulness to God. The book begins and ends with emphasis on keeping God’s commands.
3. Understand the purpose of Holy War: God’s command to kill every man, woman and child in the land often prompts two important questions:

Why was it necessary?

- God is jealous for his glory (Joshua 24.19). Since Israel was to reflect his glory to the world, it was imperative that they remain holy (i.e., separate) from the pagan nations around them. For this reason, it was necessary to completely destroy the pagan inhabitants of the land. Otherwise, the Israelites would inevitably be influenced by their immorality and idolatry (which of course is exactly what happened).

Doesn’t this conflict with God’s loving nature?

- All of us are by sinners by nature and prior to faith in The Messiah, we were objects of wrath (Eph 2.3). We are all sinners from birth and we all deserve the judgment that came upon the Canaanites. Instead of asking,

“Why was God so harsh with them?” and, “Why has God been so gracious with us?”

- The Canaanites’ sin was extreme and cried out for God’s judgment (see Lev. 18.21-30). Their culture was a picture of complete depravity. They practiced divination, idolatry, all kinds of sexual immorality, and even child sacrifice as part of their worship of Molech. God had been very patient with the Canaanites. They had been storing up wrath for over 400 years! (see Genesis 15.16).

- God is sovereign over all life. If we recognize God as the creator of life, it logically follows that He also has the right to take it away. The Israelites were simply God’s instrument of judgment – they did not act on their own accord.

JOSHUA DETAILED OUTLINE

- I. The Invasion of Canaan (1:1-5:12)
 - A. The commissioning of Joshua (chap. 1)
 1. Joshua's listening to the Lord (1:1-9)
 2. Joshua's commanding the officers (1:10-15)
 3. Joshua's receiving support from the people (1:16-18)
 - B. The spying out of Jericho (chap. 2)
 1. The spies' commission to Jericho (2:1)
 2. The spies' shielding by Rahab (2:2-7)
 3. The spies' intelligence information from Rahab (2:8-11)
 4. The spies' promise to Rahab (2:12-21)
 5. The spies' return to Joshua (2:22-24)
 - C. The crossing of the Jordan (chap. 3)
 1. Preparation for the crossing (3:1-4)
 2. Consecration for the crossing (3:5-13)
 3. Completion of the crossing (3:14-17)
 - D. The erecting of memorials (chap. 4)
 - E. The consecration of the Israelites (5:1-12)
 1. The renewal of circumcision (5:1-9)
 2. The celebration of the Passover (5:10)
 3. The appropriation of the land's produce (5:11-12)
- II. The Conquest of Canaan (5:13-12:24)
 - A. Introduction: The divine Commander (5:13-15)
 - B. The central campaign (chaps. 6-8)
 1. The conquest of Jericho (chap. 6)
 2. The defeat at Ai (chap. 7)
 3. The victory at Ai (chap. 8)
 - C. The southern campaign (chaps. 9-10)
 1. The alliance with the Gibeonites (chap. 9)
 2. The defense of the Gibeonites (chap. 10)
 - D. The northern campaign (11:1-15)
 1. The confederation (11:1-5)
 2. The conflict (11:6-15)
 - E. The review of the victories (11:16-12:24)
 1. The conquered areas (11:16-23)
 2. The conquered kings (chap. 12)
- III. The Division of Canaan (chaps. 13-21)
 - A. The portions for the two and one-half tribes (chap. 13)
 1. The divine command to divide the land (13:1-7)
 2. The special grant to the Eastern tribes (13:8-33)
 - B. The portion for Caleb (chap. 14)
 1. Introduction (14:1-5)
 2. Caleb at Kadesh Barnea (14:6-9)
 3. Caleb during the wilderness wanderings and the Conquest (14:10-11)
 4. Caleb at Hebron (14:12-15)
 - C. The portions for the nine and one-half tribes (15:1-19:48)
 1. The allotment for the tribe of Judah (chap. 15)
 2. The allotments for the Joseph tribes (chaps. 16-17)
 3. The allotments for the remaining tribes (18:1-19:48)
 - D. The portions for Joshua, manslayers, and Levites (19:49-21:45)
 1. The special provision for Joshua (19:49-51)
 2. The assignment of cities of refuge (chap. 20)
 3. The appointment of Levitical cities (21:1-42)
 4. Summary of the Conquest and distribution (21:43-45)
- IV. Conclusion (chaps. 22-24)
 - A. A border dispute (chap. 22)
 1. The admonition of Joshua (22:1-8)
 2. The symbolic action of the Eastern tribes (22:9-11)
 3. The threat of war (22:12-20)
 4. The defense of the Eastern tribes (22:21-29)
 5. The reconciliation of the tribes (22:30-34)
 - B. The last days of Joshua (23:1-24:28)
 1. Joshua's final challenge to the leaders (chap. 23)
 2. Joshua's final charge to the people (24:1-28)
 - C. The appendix (24:29-33)

Key Verses:

1:3 Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses. [In this regard, Joshua compares to Ephesians 1:3 in the New Testament, "... blessed with every spiritual blessing in the heavenlies."]

1:8-9 This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success. **9** Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go.

11:23 So Joshua took the whole land, according to all that the LORD had spoken to Moses, and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. Thus the land had rest from war.

24:14-15 Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD. **15** And if it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD.

Messianic Christology as Seen in Joshua:

Though there are no direct Messianic prophecies of the Messiah, there are a number of types which point to the Savior. Joshua is a type of the Messiah in two very important ways. First, his name, *Yeshua*, a contracted form of *Yehoshua*, meaning, "YHVH *hwhy* is salvation," is the Greek equivalent of the name *Jesus*. Joshua is actually called by the name *Yeshua* (*Jesus*) in Acts 7:45. Second, Joshua is seen as a type of the Messiah in his work of leading Israel triumphantly into the rest of their promised possession, the land of Canaan (cf. Heb. 4:8). This is but a foretaste of the rest we enter by faith in the Messiah. He surely foreshadows the Savior who leads "many sons to glory" (Heb. 2:9-10). Further, Joshua was met by the Commander of the Lord's army in 5:13-15. This is undoubtedly a Theophany, a preincarnate appearance of the Messiah who was there to teach Joshua that He had come not to take sides, but to take over as commander. Finally, Rahab's scarlet cord (2:21) portrays salvation through the blood and death of the Messiah (cf. Heb. 9:19-22). This Gentile prostitute heard of the mighty works of God, believed, hid the spies, was delivered when Jericho was destroyed, and is found in the genealogy of the Messiah (Matt. 1:5).

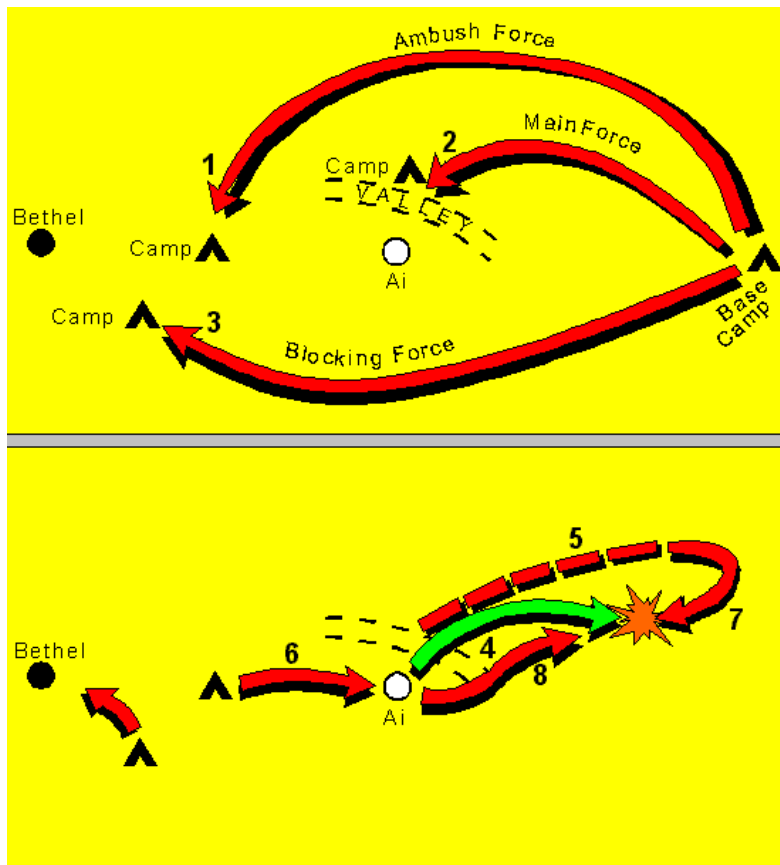
Contribution to Jewish History

Joshua shows how God fulfills his promise to Abraham that his descendants would possess the land of Canaan (compare Joshua 21.43-45 with Genesis. 12.6-7). God has now finished the process of birthing a new nation that he began in Genesis 12. Possession of the land completes the formation of Israel as a nation. They now have people, a law, and land of their own.

Attack on Ai

The first attack on Ai had ended in defeat for Israel because of one man's sin. But now, because of their obedience, God had promised victory...

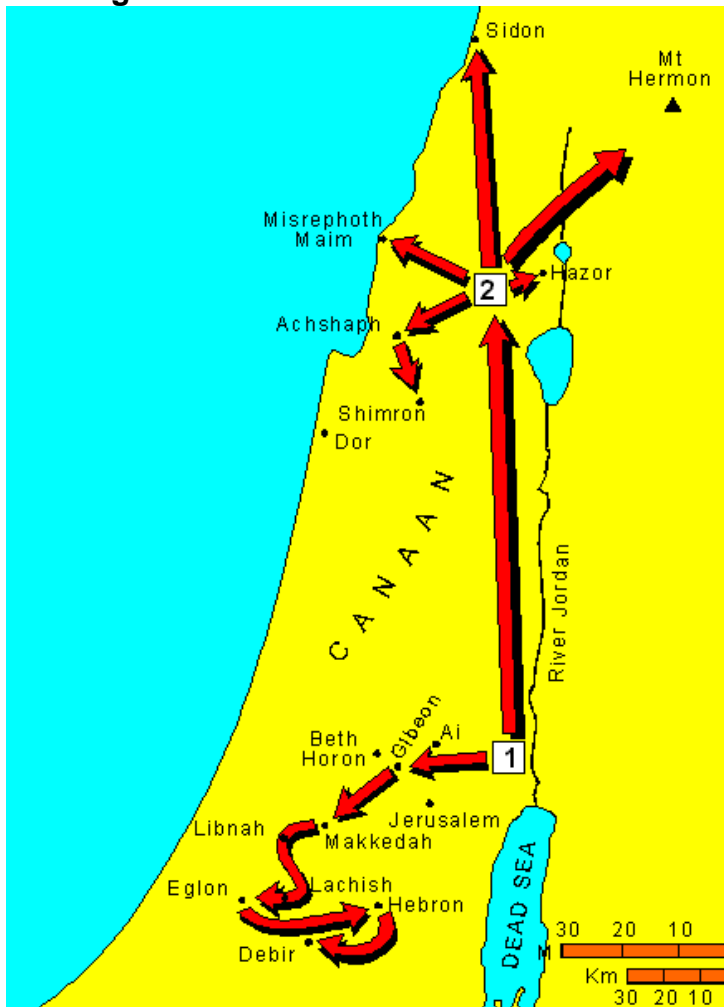
- 1 Joshua sends out an ambush force at night to hide on the far side of Ai.
- 2 Next morning Joshua leads the main force to camp opposite the gate of Ai.
- 3 A third force is sent out to hide between Ai and Bethel, to block any intervention (Joshua 8:12).
- 4 The king of Ai leads his men out.
- 5 Joshua's main force pretends to retreat, the men of Ai pursue, as in the previous battle.
- 6 The ambush force enters unprotected Ai and sets it on fire.
- 7 Joshua's force turns to attack the men of Ai.
- 8 The ambush force joins the battle and overcomes the enemy.



Joshua's Campaigns

- 1 **In the south** (Joshua 10). Joshua's southern campaign was triggered by the treaty he made with the city of Gibeon. Five local kings went to war against Gibeon for its defection to the Israelites. Joshua conquered all their cities (except Jerusalem) using speedy marches and surprise attacks.
- 2 **In the north** (Joshua 11). The collapse of the south to Joshua spurred the powerful King Jabin of Hazor to assemble a large army for war. Again Joshua's shock tactics demolished the enemy. But these quick victories had to be followed up by a slower guerilla war, rooting out pockets of resistance (Joshua 11:18).

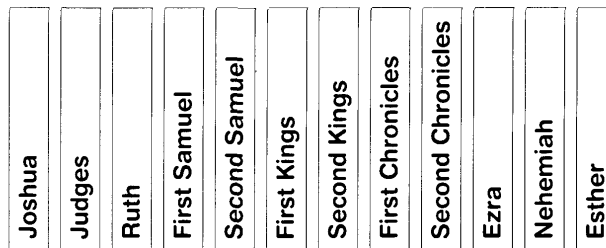
These two campaigns were only the beginning of the conquest and settlement of Canaan. Many cities and territories were still outside Israelite control (Judges 1). But Joshua's campaigns were the foundation for building the nation in Canaan.



Judges

Judges

The Books of History



Purpose/Theme:

After arriving in Canaan, many Jews became disobedient to God. The book of Judges shows how God raised up leaders to call them back to faithfulness and to continue the conquest of the land.

Key Verses:

"Whenever the Lord raised up a judge for them, he was with the judge and saved them out of the hands of their enemies But when the judge died, the people returned to ways even more corrupt than those of their fathers" (2:18-19).

Main People:

The judges. The chief judges were Deborah, Gideon, Samson and (in the book of 1 Samuel) Samuel.

Outline:

- The Israelites did not possess all the land (Judges 1,2)
- God sent judges (Judges 3—16)
 - Othniel and Ehud (Judges 3)
 - Deborah (Judges 4,5)
 - Gideon (Judges 6-8)
 - The wickedness of Abimelech (Judges 9)
 - Jephthah (Judges 10—12)
 - Samson (Judges 13-16)
- The Israelites did not keep God's laws (Judges 17—21)

When Events Happened

1375 BC



OTHNIEL

DEBORAH

1050 BC



GIDEON

JEPHTHAH

SAMSON

INTRODUCTION TO JUDGES Shophetim שופטים

Orientation

Authorship has traditionally been assigned to Samuel, with a date of writing about 1000 B.C. The book of Judges is a foundational book that spans from the beginning of the Era of Theocracy to almost the end of theocracy, approximately 1375 to 1043 B.C. Judges picks up where Joshua leaves off, after the death of the elders that outlived Joshua. It connects the conquest with the beginnings of monarchy in Israel. The Hebrew title for Judges is better translated as Chieftain.

Outline of Judges

- I. Introduction (1-3.6)
 - A. Record of incomplete obedience (1.1-2.5)
 - B. A summary cycle (2.6-3.6)
- II. Main Narrative of the Judges (3.7-16)
- III. Illustrations from the Era of the Judges (17-21)
 - A. Religious apostasy (17-18)
 - B. Moral degeneration and political anarchy (19-21)

Helpful hints for reading Judges

The nature of the Judges: They were regional civil and military leaders – they were not kings nor were they primarily judicial in function. They did not reign over the whole nation at once but instead only rallied the tribes in times of national distress.

The nature of Theocracy: Theocracy means rule by God. Notice that God did not appoint a successor to Joshua – this was not an oversight on God's part. Moses and Joshua were temporary rulers that served while the nation was still being formed. Afterward, God intended to rule the nation through the leadership provided by heads of households, clans (groups of families) and tribes. Note the downward spiral of moral degeneration: Note how the character of the judges spirals downward as the narrative progresses. Note also how the narrative itself spirals downward from bad to worse.

Key Verses:

2:15-16 Wherever they went, the hand of the LORD was against them for evil, as the LORD had spoken and as the LORD had sworn to them, so that they were severely distressed. 16 Then the LORD raised up judges who delivered them from the hands of those who plundered them.

2:20-23 So the anger of the LORD burned against Israel, and He said, "Because this nation has transgressed My covenant which I commanded their fathers, and has not listened to My voice, 21 I also will no longer drive out before them any of the nations which Joshua left when he died, 22 in order to test Israel by them, whether they will keep the way of the LORD to walk in it as their fathers did, or not." 23 So the LORD allowed those nations to remain, not driving them out quickly; and He did not give them into the hand of Joshua.

21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

Messianic Christology as seen in The Book of Judges:

Since each judge functioned as a ruler-deliverer, they served as pictures of the Savior in His work as Savior and Lord, the Righteous Deliverer King.

Contribution to Jewish History

Judges illustrates quite graphically Israel's break with the covenant. In particular, Judges highlights their failure to drive out the Canaanites and the resulting consequences – including immorality, idolatry, and division among the tribes. These same things would plague the nation for centuries to come. Lack of godly leadership put the nation into a moral and spiritual “tail-spin” and also on a collision course with destruction. Hence the repetition of the phrase, “in those days there was no king in Israel, and everyone did what was right in his own eyes.” This prepares the way for the next major chapter in the Old Testament story, the Era of Monarchy.

BOOK OF JUDGES DETAILED OUTLINE

- I. Prologue: Causes Introducing the Days of the Judges (1:1-2:5)
 - A. The political-military background—the partial conquest of Canaan by Israel (chap. 1)
 1. The success of Judah and Simeon in conquering southern Canaan (1:1-20)
 2. The failure of Benjamin to displace the Jebusites (1:21)
 3. The partial success of the house of Joseph in occupying central Canaan (1:22-29)
 4. The failure of Israelite tribes in northern Canaan (1:30-33)
 5. The confinement of Dan to the hill country by the Amorites (1:34-36)
 - B. The religious-spiritual background—the covenant of the Lord broken by Israel (2:1-5)
 1. The pronouncement by the Angel of the Lord (2:1-3)
 2. The response by the people of Israel (2:4-5)
- II. Documentary: Cases Exhibiting the Deeds of the Judges (2:6-16:31)
 - A. The introduction to the history of the judges (2:6-3:6)
 1. A summary of the passing of Joshua (2:6-10)
 2. The pattern of the period of the Judges (2:11-19)
 3. The results of the broken covenant (2:20-23)
 4. The identification of the remaining nations (3:1-6)
 - B. The description of the oppressions and deliverances (3:7-16:31)
 1. The deliverance by Othniel from the oppression of Cushan-Rishathaim (3:7-11)
 2. The deliverance by Ehud from the oppression of Eglon (3:12-30)
 3. The deliverance by Shamgar from the oppression of the Philistines (3:31)
 4. The deliverance by Deborah and Barak from the oppression of the Canaanites (chaps. 4-5)
 5. The deliverance by Gideon from the oppression of the Midianites (6:1-8:32)
 6. The judgeships of Tola and Jair following the usurpation of Abimelech (8:33-10:5)
 7. The deliverance by Jephthah from the oppression of the Ammonites (10:6-12:7)
 8. The judgeships of Ibzan, Elon, and Abdon (12:8-15)
 9. The deliverance by Samson from the oppression of the Philistines (chaps. 13-16)
- III. Epilogue: Conditions Illustrating the Days of the Judges (chaps. 17-21)
 - A. Religious apostasy: The idolatry of Micah and the migration of the Danites (chaps. 17-18)
 1. The idolatry of Micah the Ephraimite (chap. 17)
 2. The migration of the Danites to the north (chap. 18)
 - B. Moral degradation: The atrocity of Gibeah and the war with the Benjamites (chaps. 19-21)
 1. The atrocity against the concubine of the Levite (chap. 19)
 2. The war against the tribe of Benjamin (chap. 20)
 3. The preservation of the tribe of Benjamin (21:1-24)
4. The characteristics of the period of the Judges (21:25)

Judges

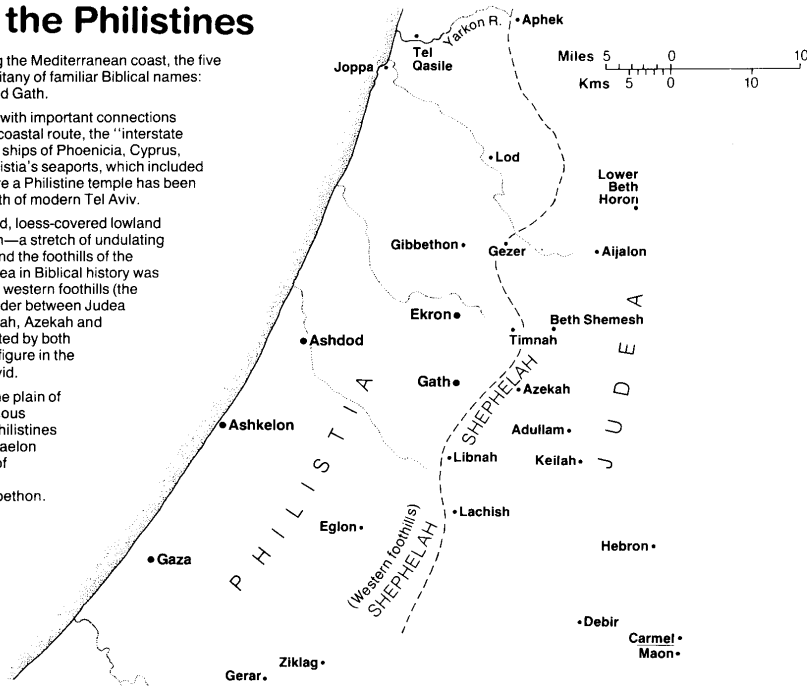
Five Cities of the Philistines

Like a string of opulent pearls along the Mediterranean coast, the five cities of the Philistines comprise a litany of familiar Biblical names: Gaza, Ashkelon, Ashdod, Ekron and Gath.

Each was a commercial emporium with important connections reaching as far as Egypt along the coastal route, the "interstate highway" of the ancient world. The ships of Phoenicia, Cyprus, Crete and the Aegean called at Philistia's seaports, which included a site today called Tell Qasile, where a Philistine temple has been found, on the Yarkon River just north of modern Tel Aviv.

The Philistine plain itself was an arid, loess-covered lowland bordering on the desert to the south—a stretch of undulating sand dunes adjacent to the sea—and the foothills of the Judahite plateau on the east. No area in Biblical history was more frequently contested than the western foothills (the Shephelah region), lying on the border between Judaea and Philistia. Beth Shemesh, Timnah, Azekah and Ziklag were among the towns covered by both Israelites and Philistines, and they figure in the stories of Samson, Goliath and David.

The area to the north of Philistia, the plain of Sharon, was also contested at various periods: During Saul's reign the Philistines even held Beth Shan and the Esdraelon valley. Later, from about the time of Baasha on, a long border war was conducted by the Israelites at Gibbethon. Originally a part of Judah's tribal allotment, the coastal area was never totally wrested away from the Philistines who may have begun their occupation as early as the time of Abraham.



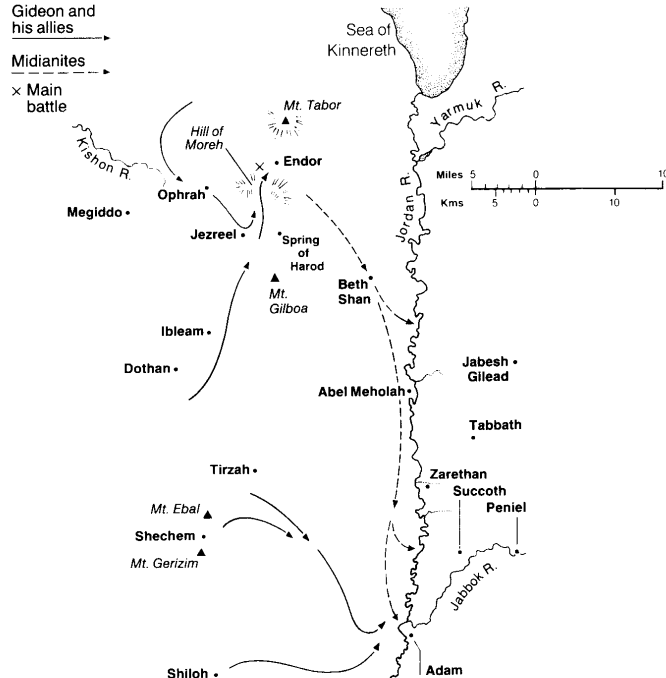
Gideon's Battles

The story of Gideon begins with a graphic portrayal of one of the most striking facts of life in the Fertile Crescent: the periodic migration of nomadic people from the Aramean desert into the settled areas of Palestine. Each spring the tents of the *bedouin* herdsmen appear overnight almost as if by magic, scattered on the hills and fields of the farming districts. Conflict between these two ways of life (herdsmen and farmers) was inevitable.

In the Biblical period, the vast numbers and warlike practice of the herdsmen reduced the village people to near vassalage. Gideon's answer was twofold: (1) religious reform, starting with his own family; and (2) military action, based on a coalition of northern Israelite tribes. The location of Gideon's hometown, "Ophrah of the Abiezrites," is not known with certainty, but probably was ancient Aper (modern Afula) in the Valley of Jezreel.

The battle at the spring of Harod is justly celebrated for its strategic brilliance. Denied the use of the only local water source, the Midianites camped in the valley and fell victim to the small band of Israelites, who attacked them from the heights of the hill of Moreh.

The main battle took place north of the hill near the village of Endor at the foot of Mount Tabor. Fleeing by way of the Jordan Valley, the Midianites were trapped when the Ephraimites seized the fords of the Jordan from below Beth Shan to Beth Barah near Adam.

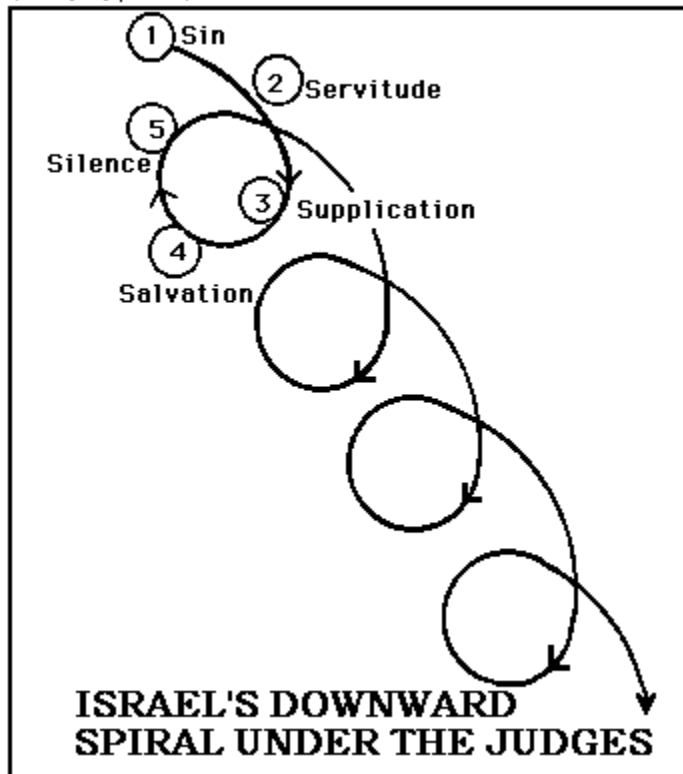


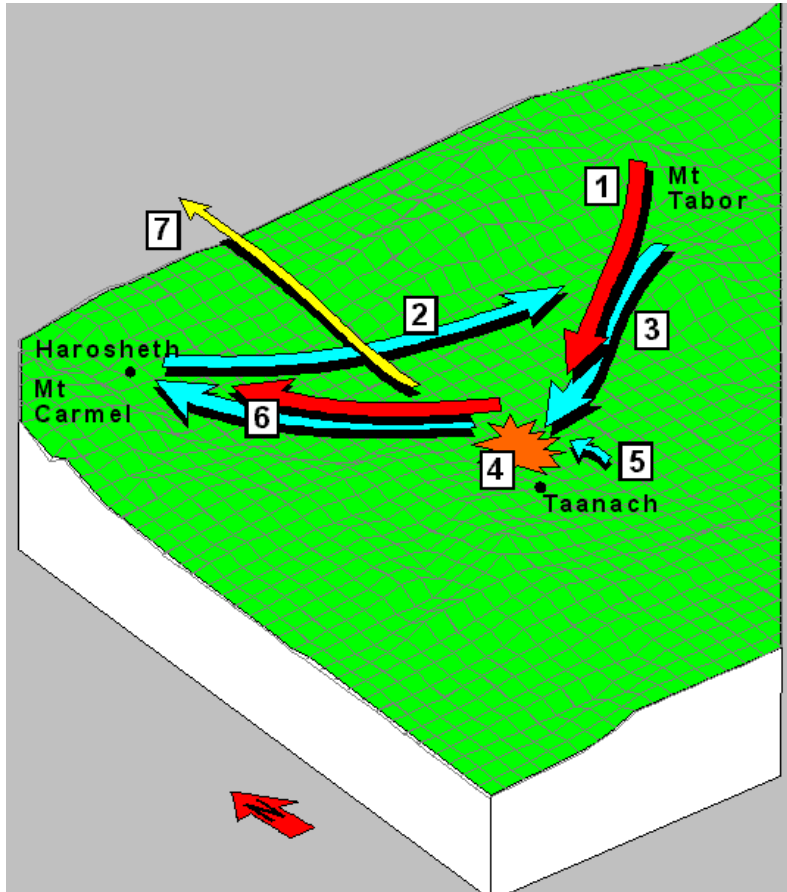
(BKC [OT] p. 375)

The Judges of Israel				
Oppressors	Years of Oppression	Judges	Years of Judging	References
Arameans	8	1. Othniel	40	Judges 3:7-11
Moabites	18	2. Ehud	80	Judges 3:12-30
Philistines	?	3. Shamgar	?	Judges 3:31
Canaanites	20	4. Deborah	40	Judges 4-5
Midianites	7	5. Gideon*	40	Judges 6-8
?	?	6. Tola	23	Judges 10:1-2
?	?	7. Jair	22	Judges 10:3-5
Ammonites	18	8. Jephthah	6	Judges 10:6 - 12:7
?	?	9. Ibzan	7	Judges 12:8 -10
?	?	10. Elon	10	Judges 12:11-12
?	?	11. Abdon	8	Judges 12:13 -15
Philistines	40	12. Samson	20	Judges 13 - 16

*Abimelech, Gideon's son (Jud. 9), though often considered a judge, is not included here because he usurped authority over Shechem and God did not appoint him as judge.

(BKC [OT] p. 383)





Deborah's Victory

Israel had been oppressed by the violent rule of King Jabin of Hazor for 20 years. Deborah, a prophet, made plans with Barak to lure the army of Jabin to defeat. . . .

(BKC [OT] p. 375)

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Ammonites	18	8. Jephtah	6	Judges 10:6 - 12:7
?	?	9. Ibzan	7	Judges 12:8 - 10
?	?	10. Elon	10	Judges 12:11-12
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Israel Surrounded

Israel's incomplete conquest and the worship of foreign gods caused great problems in the time of the judges. The Israelites came under the rule of one country after another. However several of the judges defeated the enemy armies and liberated Israel.

- 1 **Othniel** defeats King Cushan Rishathaim of Mesopotamia, who had ruled Israel for 8 years (Judges 3:7-11).
- 2 **Ehud** defeats King Eglon of Moab who had ruled for 18 years (Judges 3:12-30).
- 3 **Shamgar** defeats the Philistines (Judges 3:31).
- 4 **Deborah and Barak** defeat Jabin of Hazor, who had ruled Israel 'with cruelty and violence for 20 years' (Judges 4).
- 5 **Gideon** drives out the Midianites and Amalekites who had oppressed Israel for 7 years (Judges 6).
- 6 **Jephthah** defeats the Ammonites, who had ruled for 18 years (Judges 10:6).
- 7 **Samson** did great exploits against the Philistines, who ruled Israel for 40 Years (Judges 13).

