

Joshua 9-10 – “What A Day”

One thing we’ve been seeing clearly so far in the campaign of Israel moving into the land of Canaan was that they needed to rely on the Lord and be sure to seek the Lord as they move ahead. They learned that lesson the hard way as they figured they would have an easy time with Ai and they set their own plan into motion that ended up failing greatly.

- Victories are never meant to bring over confidence in ourselves, but rather to bring greater confidence in the Lord. Victories should never cause us to relax or let our guard down, because the enemy *“walks about about like a roaring lion, seeking whom he may devour”* (1 Peter 5:8).
- So, it’s important that we remain dependent on the Lord. It’s a lesson Israel has already had to go through, but it’s a lesson that still needs to be taught and learned.

9:1-2 - *And it came to pass when all the kings who were on this side of the Jordan, in the hills and in the lowland and in all the coasts of the Great Sea toward Lebanon—the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite—heard about it, ² that they gathered together to fight with Joshua and Israel with one accord.*

Enemies become great friends when they see a greater threat opposing them than each other. And so, when all these kings of these city states began to hear about the exploits of Israel gaining ground, they figured they better form an alliance and try to stop them.

The enemy is going to be fast at work to prevent you from moving ahead in the things of God. He’ll seek to put fear into you and try and make you think it’s not worth it forging ahead, or he’ll come in with trickery and try and get you off course by deception. He comes at us like a roaring lion at times, and at other times he comes at us as a slippery serpent.

9:3-6 - *But when the inhabitants of Gibeon heard what Joshua had done to Jericho and Ai, ⁴ they worked craftily, and went and pretended to be ambassadors. And they took old sacks on their donkeys, old wineskins torn and mended, ⁵ old and patched sandals on their feet, and old garments on themselves; and all the bread of their provision was dry and moldy. ⁶ And they went to Joshua, to the camp at Gilgal, and said to him and to the*

men of Israel, “We have come from a far country; now therefore, make a covenant with us.”

These Gibeonites were from the territory of the Hivites, these were some of the people listed in Vs. 1. Perhaps they recognized they were next up on the hit list for Joshua and thought the other kings aren't going to make it in time to help them. So they choose an alternative action – one of deception.

They made themselves appear like they were from a distant land. They've travelled a long way and are just wanting to move about in peace, so make a covenant with us. They were looking for a peace treaty.

But everything about them is a sham. Look at these methods of deception:

1) ***They worked craftily.*** It's important that we don't underestimate our enemy. He is crafty, cunning and clever.

Paul had to warn the church at Corinth about the craftiness of the enemy:

2 Corinthians 11:3, *“But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.”*

The KJV says these Gibeonite worked wily. It reminds me of Wile E.

Coyote who was always up to some trick to try and catch the roadrunner.

This is the tactics of our enemy.

Ephesians 6:11, *“Put on the whole armor of God, that you may be able to stand against the wiles of the devil.”*

2) ***Pretended.*** They misrepresented themselves. Satan too comes as an angel of light, pretending to be something he is not. How we need to watch out that we don't fall prey to the false attractions of something failing to realize what's truly hidden behind it.

3) They gave false evidence. They tricked the Israelites into believing their story based on false evidence: old sacks on their donkeys, mended wineskins, tattered garments and moldy bread.

The enemy loves to give a false representation of what he can actually do.

He promises people great things but can never truly produce. He lures people in with revealing something he will give them, but it ends up more like what the Gibeonites had, moldy crusty goods that won't satisfy.

9:7-13 - *Then the men of Israel said to the Hivites, “Perhaps you dwell among us; so how can we make a covenant with you?”⁸ But they said to Joshua, “We are your servants.” And Joshua said to them, “Who are you, and where do you come from?”⁹ So they said to him: “From a very far*

country your servants have come, because of the name of the Lord your God; for we have heard of His fame, and all that He did in Egypt, ¹⁰ and all that He did to the two kings of the Amorites who were beyond the Jordan—to Sihon king of Heshbon, and Og king of Bashan, who was at Ashtaroath. ¹¹ Therefore our elders and all the inhabitants of our country spoke to us, saying, ‘Take provisions with you for the journey, and go to meet them, and say to them, “We are your servants; now therefore, make a covenant with us.” ’ ¹² This bread of ours we took hot for our provision from our houses on the day we departed to come to you. But now look, it is dry and moldy. ¹³ And these wineskins which we filled were new, and see, they are torn; and these our garments and our sandals have become old because of the very long journey.”

It seems the men of Israel (and Joshua) had an intuition about these guys, yet didn't really follow through on it.

I wonder if the Lord wasn't already communicating and stirring their hearts in this and yet they just dismissed it.

- How often do we dismiss that prompting of the Lord as just our own thoughts and reasoning?

So the Gibeonites break out in their fabricated story, this outright lie. Notice, they don't mention Jericho or Ai. That would have been a giveaway that they're more local than they are letting on. And it's those battles that caused them to really fear (9:3). So they bring up battles that took place beyond the Jordan at a previous time to again go along with this charade.

9:14-15 - Then the men of Israel took some of their provisions; but they did not ask counsel of the Lord. ¹⁵ So Joshua made peace with them, and made a covenant with them to let them live; and the rulers of the congregation swore to them.

These are sad words to read and especially since they should have learned this lesson from going presumptuously against Ai. These guys once again acted impulsively. They trusted their senses rather than turning to the Lord and seeking Him.

They looked at what the Gibeonites held up and walked by sight rather than faith.

Again, their mistakes originated in: ‘...***they did not ask counsel of the Lord.***’

- What problems we get ourselves into when we think we have the answers or the solutions and we rely on our wisdom rather than consulting the Lord.

- Alan Redpath wrote: “Never, *never*, NEVER trust your own judgment in anything. When common sense says that a course is right, lift your heart to God, for the path of faith and the path of blessing may be in a direction completely opposite to that which you call common sense. When voices tell you that action is urgent, that something must be done immediately, refer everything to the tribunal of heaven. Then, if you are still in doubt, dare to stand still. If you are called on to act and you have no time to pray, don’t act. If you are called on to move in a certain direction and cannot wait until you have peace with God about it, don’t move. Be strong enough and brave enough to dare to stand and wait on God, for none of them that wait on him shall ever be ashamed. That is the only way to outmatch the devil.”^{1 1}

In Ephesians 6 we see the armour of God and it ends with this:

Ephesians 6:18, *"praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—"*

We should be in the habit of praying through all things. Taking everything to the Lord in prayer. Israel thought this was a no brainer. According to their senses it just seemed like common sense that these Gibeonites were telling the truth.

- Sometimes you look at the decisions people make and you wonder if there is any common sense out there anymore.
- And sometimes we feel like where there is some common sense that will be enough to go on. And we do live in a world where our senses are important, but they are not enough for us to rely on. These are important in the natural, material realm, but there is the spiritual realm by which we must seek the Lord and be sure we are led by the Spirit.
- **Proverbs 3:5–6**, *"Trust in the Lord with all your heart, And lean not on your own understanding;⁶ In all your ways acknowledge Him, And He shall direct your paths."*

Remember, just like Israel, we’re living in enemy territory, and we must exercise constant caution.

- We need to be careful that we’re not making partnerships with the enemy. We do so when we fail to be led of the Lord and we make decisions that seem right to us. We must always be certain that we’re following God’s

¹ Alan Redpath, *Victorious Christian Living: Studies in the Book of Joshua* (Westwood, NJ: Fleming H. Revell Co., 1955), 142–43.

¹ Boice, J. M. (2005). *Joshua* (p. 73). Baker Books.

Word. The Bible already has given us counsel for the many decisions we'll encounter in life. Guidance for Israel's situation here was already in the Word: **Deuteronomy 7:1–4**, *“When the Lord your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you, ² and when the Lord your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them. ³ Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son. ⁴ For they will turn your sons away from following Me, to serve other gods; so the anger of the Lord will be aroused against you and destroy you suddenly.”*

- Now they of course thought because these people were so far away that a covenant would be inconsequential. Nevertheless, they did not follow what God had for them.
 - This is how the devil loves to try and tempt us with things. He makes it seem like it's an inconsequential matter, that it's not going to affect our relationship with the Lord. And we allow compromise in certain areas, then he spreads further deception until we've been pulled into areas we never intended to be.
 - Beware of compromise and thinking it won't matter.

Joshua quickly realized that he had made a huge mistake...

9:16-17 - *And it happened at the end of three days, after they had made a covenant with them, that they heard that they were their neighbors who dwelt near them. ¹⁷ Then the children of Israel journeyed and came to their cities on the third day. Now their cities were Gibeon, Chephirah, Beeroth, and Kirjath Jearim. ¹⁸ But the children of Israel did not attack them, because the rulers of the congregation had sworn to them by the Lord God of Israel. And all the congregation complained against the rulers.*

It didn't take them long before they realized they had been duped. Now to their credit, they could have come to their cities in a rage and just gone full on ballistic on them. You could have even justified this by the way they were lied to. But Israel made a covenant with them and they knew to break that would bring a worse problem on them. So those that made the decision had to face the music and the complaints of the people. But they kept their word.

- This is a reminder for us not to be quick to make vows. Whatever you promise, you need to be sure you keep your word, no matter how you may have been duped into it.
- **Ecclesiastes 5:5**, *"Better not to vow than to vow and not pay."*
- This goes for many things, and one of those things would be marriages. When you get married you are making vows of commitment. Sometimes people feel they have an escape clause because the person they are with 5 years down the road isn't the same person I married. They feel they've been duped, deceived. It doesn't matter, you made vows that are to be upheld. Pray the Lord will turn things around for good rather than look for a way out.

9:19-27 - *Then all the rulers said to all the congregation, "We have sworn to them by the Lord God of Israel; now therefore, we may not touch them."²⁰ This we will do to them: We will let them live, lest wrath be upon us because of the oath which we swore to them."²¹ And the rulers said to them, "Let them live, but let them be woodcutters and water carriers for all the congregation, as the rulers had promised them."²² Then Joshua called for them, and he spoke to them, saying, "Why have you deceived us, saying, 'We are very far from you,' when you dwell near us?"²³ Now therefore, you are cursed, and none of you shall be freed from being slaves—woodcutters and water carriers for the house of my God."²⁴ So they answered Joshua and said, "Because your servants were clearly told that the Lord your God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were very much afraid for our lives because of you, and have done this thing."²⁵ And now, here we are, in your hands; do with us as it seems good and right to do to us."²⁶ So he did to them, and delivered them out of the hand of the children of Israel, so that they did not kill them."²⁷ And that day Joshua made them woodcutters and water carriers for the congregation and for the altar of the Lord, in the place which He would choose, even to this day.*

Here we see Joshua admit his mistake yet make his mistake work for him. He will use these deceivers to be servants around the tabernacle.

A little later in Scripture we'll see them referred to as the Nethinim (1 Chronicles 9:2; Ezra 2:43; Nehemiah 3:26). Nethinim means 'given ones'. And God truly gave them to be a help to Israel. God redeemed that which seemed like a failure. He does this so often for us and with us!

Now what's interesting is that we're going to see that the inhabitants of Gibeon were mighty men (10:2). In other words, though they were strong men, they had a fear and knowledge of the Lord. And because of that, they were ready to humble themselves and be servants. They saw that their lives have been spared and now they're probably rejoicing being able to be used as servants in the house of God under the Lord's presence and protection.

- Do we share this same heart? Can we rejoice in service? If we recognize all we are doing is for the Lord, then we can truly rejoice in all we do.

It's amazing to see all that God has done so far. He saved a prostitute and now He spares some lying foreigners. I'm so grateful He saves sinners like you and me and blesses us with a rich heritage in Him!

Now moving into Chapter 10, if you thought you've seen some amazing things from God so far, if you thought the defeat of Jericho was impressive, wait till you see what's in store for us.

10:1-4 - *Now it came to pass when Adoni-Zedek king of Jerusalem heard how Joshua had taken Ai and had utterly destroyed it—as he had done to Jericho and its king, so he had done to Ai and its king—and how the inhabitants of Gibeon had made peace with Israel and were among them, ² that they feared greatly, because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai, and all its men were mighty. ³ Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying, ⁴ “Come up to me and help me, that we may attack Gibeon, for it has made peace with Joshua and with the children of Israel.”*

This is the first time Jerusalem is mentioned in the Bible. This city would remain a stronghold and wouldn't fully be taken over by Israel until the reign of King David, Israel's second king.

But interestingly Adoni-Zedek is the second king mentioned from this place. The first was Melchizedek (Genesis 14:18 – king of Salem).

- Melchizedek means 'king of righteousness'.
- Adoni-Zedek means 'Lord of righteousness'.

This city has a history of special providence and it all points to the One who will rule from there as King of kings and Lord of lords.

So these 5 Canaanite kings, led by Adoni-Zedek, are all upset that the Gibeonites made peace with Israel. So, they form a coalition to come against Gibeon and teach them a lesson.

10:5-6 - *Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered together and went up, they and all their armies, and camped before Gibeon and made war against it. ⁶ And the men of Gibeon sent to Joshua at the camp at Gilgal, saying, “Do not forsake your servants; come up to us quickly, save us and help us, for all the kings of the Amorites who dwell in the mountains have gathered together against us.”*

Seeing their dire dilemma, the Gibeonites reach out to Joshua for help. *‘We’re your servants, we’re one of you now! Please come to our aid.’*

Now how would you respond to some people that have swindled you into a covenant you know you wouldn’t have made if you knew the facts? Joshua could have easily replied saying *‘We only agreed not to harm you ourselves. We can’t control what others do to you. You’re on your own here guys!’*

- That may have been my thinking in that situation. But look at what Joshua does:

10:7-11 - *So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valor. ⁸ And the Lord said to Joshua, “Do not fear them, for I have delivered them into your hand; not a man of them shall stand before you.” ⁹ Joshua therefore came upon them suddenly, having marched all night from Gilgal. ¹⁰ So the Lord routed them before Israel, killed them with a great slaughter at Gibeon, chased them along the road that goes to Beth Horon, and struck them down as far as Azekah and Makkedah. ¹¹ And it happened, as they fled before Israel and were on the descent of Beth Horon, that the Lord cast down large hailstones from heaven on them as far as Azekah, and they died. There were more who died from the hailstones than the children of Israel killed with the sword.*

Joshua came to their aid. He ascended from Gilgal to help defend Gibeon. This was no small task. It’s 25 miles away and up a 4,000-foot incline. It was a costly mission.

- But it’s a great picture of our greater than Joshua, Jesus. You see, Jesus comes to our aid in times of trouble, even though we’re undeserving and unworthy. He climbed the hill of Calvary to rescue us all by His love & grace.

Now what's really amazing in this is the Lord reminds Joshua not to fear. God is doing a work in all this. God says ***I have delivered them into your hand*** (10:8). You see, there will be times that we look at our mistakes and think that we've just totally blown it. But yet we see in Joshua 10 how God took Joshua's blunder (making a treaty with the Gibeonites) and turned it into a blessing. How? This five-king confederacy will come marching together and be an easy target for Joshua and the Israelites. Israel won't have to go to each of their cities and endure multiple military campaigns against them, God rather just delivered them to Israel all at once! How cool is that!

Look at the progression of Joshua moving ahead in battle:

1) **Promise** – God again assures him that victory was theirs.

- So too, God has given us many great promises that are there for us to lay claim to.
- **Romans 8:31+37**, *"³¹ What then shall we say to these things? If God is for us, who can be against us?" ³⁷ Yet in all these things we are more than conquerors through Him who loved us."*

2) **Participation** – Joshua wasn't to sit back passively waiting for God to do it all. He partnered with God. Faith without works is dead. This is not the "God helps those who help themselves" message. That's not in the Bible. Book of hallucinations maybe, right next to 'Godliness is next to cleanliness'.

- This was simply Joshua responding to God's Word and taking part in what God was saying He would do. God does His part, but he also has a part for us to play. And when we walk in obedience to God's Word, it seems so often that everything just falls into place so nicely. In this case it's large hailstones falling into place so nicely. Think about it, these hailstones took out the enemies of Israel but didn't land on any of Joshua's people. How awesome is that?!
- It's exciting to partner with God when we realize we're not the sole proponent for seeing success. He will see His work through, God just wants us to have the blessing of being a part of it. This is how we learn, grow, and have confidence for trusting God.
- These large hailstones will come again in a future time to do God's work. **Revelation 16:21**, *"And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great."* (100-120lbs)
Job 38:22–23, *"Have you entered the treasury of snow, Or have you seen*

the treasury of hail, ²³ Which I have reserved for the time of trouble, For the day of battle and war?" Just think about the resources God has at His disposal.

3) **Prayer** – This is seen in our next section.

10:12-14 - *Then Joshua spoke to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel: "Sun, stand still over Gibeon; And Moon, in the Valley of Aijalon." ¹³ So the sun stood still, And the moon stopped, Till the people had revenge Upon their enemies. Is this not written in the Book of Jasher? So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day. ¹⁴ And there has been no day like that, before it or after it, that the Lord heeded the voice of a man; for the Lord fought for Israel.*

Joshua found that there just wasn't enough time in the day to get the job done. So he prayed a remarkable prayer of faith. He spoke to the sun and moon to stand still.

Have you ever felt like you've been in Joshua's sandals before where you feel like there's just not enough time in your day to get everything done? It can be in those times that we find ourselves straying from Jesus as we try and accomplish all the tasks before us with time restraints. But like Joshua, we need to speak to the Son. As we do we find that everything around us seems to stop spinning and things slow down to a manageable pace. But we need to turn to the Lord in faith and say, *'I need You Jesus! You're what really counts in this time.'*

Now there are many people that try and explain away this miracle.

"In his discussion of this problem in *The Christian View of Science and Scripture*, Bernard Ramm highlights four possible interpretations.

1. *The words are poetical.* The people of those days often wove references to the heavenly bodies into accounts of their victories, as in Judges 5:20, where Deborah and Barak claim that the very stars fought against their enemy, Sisera. According to this explanation, this is what Joshua was doing and what the text reports. Joshua saw his opportunity escaping and called on God for strength. God answered by refreshing his soldiers so much that they were able to do a day's fighting in less than half that time. So it was as if (or it actually seemed to them as if) the day had been lengthened. The Bible does use poetical language, of course. But it seems to most interpreters that this is not really the case here.

Besides, there is the miracle of the hailstones. If they are poetical, what are they supposed to represent? If they are not, then why should the stopping of the sun not be taken literally too?

2. *The sun and moon (or earth) actually did stop.* People who believe in an omnipotent God do not have difficulty accepting the possibility of even this great miracle. Omnipotent means “*all-powerful*,” and if God is all-powerful, then he can as easily stop the sun and moon or earth as do anything. Perhaps this *is* what happened. Still, the scope of the miracle seems so great that even such a conservative commentator as Francis Schaeffer argues that God merely lengthened the hours of sunlight by some means.² He compares it to the lengthening of the days of summer or summer days in extremely northern countries like Norway, when the sun does not set.

3. *A miracle of refraction of the sun’s rays made it seem as if the sun and moon were out of their regular places.* This may be the kind of miracle Francis Schaeffer is thinking of. Ramm cites two articles by R. Short and J. Lowell Butler that argue this point scientifically.³ They believe that the miracles of Joshua 10 were due to “a special and rare mirage in the earth’s atmosphere which is similar to one or more of the natural mirages, but [was] of a magnitude, altitude and character that would be the result of a divine miracle only.”⁴

There are two unverified claims that might have bearing here. First, some writings about this miracle report that there are Egyptian, Chinese, and Hindu records of a long day. Second, there are unconfirmed reports that “it is common knowledge among astronomers that one full day is missing in our astronomical calculations and that Professor Pickering of the Harvard observatory has traced it back to the time of Joshua.”⁵ From time to time I have seen claims like this myself, but I have never found any trustworthy documentation of them. Ramm likewise reports that he has been unable to verify them to his satisfaction.

4. *Joshua did not ask for a longer day but rather for a release from the day’s great heat.* The Hebrew verb *dom*, which most of the English versions translate as “stand still,” usually means “be silent, cease, or leave off.” Because of this, E. W. Maunder of Greenwich and Robert Dick Wilson of Princeton suggested that Joshua, in the heat of the day, requested that the sun cease shining and that

² Schaeffer, *Joshua and the Flow of Biblical History*, 142.

³ A. Rendle Short, *Modern Discovery and the Bible* (London: Intersociety Fellowship of Evangelical Unions, 1943), 117; and J. Lowell Butler, “Mirages Are Light Benders,” *Journal of the American Scientific Affiliation*, vol. 3 (December 1951), 1–18. See Bernard Ramm, *The Christian View of Science and Scripture* (Grand Rapids: Wm. B. Eerdmans, 1954), 158.

⁴ Butler, “Mirages,” 9.

⁵ Ramm, *Christian View of Science*, 159.

God's answer was the hailstorm that not only brought refreshment to his soldiers so they could do the work of a full day in half a day, but also brought destruction to his enemy.²

In the end we don't need to try and give explanations as to what God did. If the Bible says the sun and moon stood still, then that's good enough for me. He can do anything He wants. He's omnipotent and nothing is too hard for God.

Now regarding the book of Jasher, some may ask why it's not included in the canon of Scripture if it's quoted in the Scriptures? And it is also quoted in 2 Samuel 1:18-27. This book wasn't included in Scripture because it was never intended to be. God directed what books were to make up the Bible and we know that what we have today is the complete Bible.

There are no lasting copies of the book of Jasher today, but God had His authors of the Bible at times quote or use various extra-biblical sources to show that what the Bible records was not happening in isolation. Joshua could say, if you don't believe my words, it's also backed up in the book of Jasher.

Now why did Joshua feel the need to deal with these kings in such urgency? Why did he need a longer day? No doubt he didn't want them to escape in the evening, but Matthew Henry provides some good application for us: "But why needed Joshua to put himself and his men so much to the stretch? Had not God promised him that without fail he would *deliver the enemies into his hand*? It is true he had; but God's promises are intended, not to slacken and supersede, but to quicken and encourage our endeavours. He that believeth doth not make haste to anticipate providence, but doth make haste to attend it, with a diligent, not a distrustful, speed."³

And there has been no day like that... This too will be our response when we walk in obedience and trust in the Lord. When we partner with Him and see Him at work, there is no day like it!

10:15-21 - Then Joshua returned, and all Israel with him, to the camp at Gilgal. ¹⁶ But these five kings had fled and hidden themselves in a cave at Makkedah. ¹⁷ And it was told Joshua, saying, "The five kings have been

² Boice, J. M. (2005). *Joshua* (pp. 81–82). Baker Books.

³ Henry, M. (1994). *Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume* (p. 309). Hendrickson.

found hidden in the cave at Makkedah.”¹⁸ So Joshua said, “Roll large stones against the mouth of the cave, and set men by it to guard them.¹⁹ And do not stay there yourselves, but pursue your enemies, and attack their rear guard. Do not allow them to enter their cities, for the Lord your God has delivered them into your hand.”²⁰ Then it happened, while Joshua and the children of Israel made an end of slaying them with a very great slaughter, till they had finished, that those who escaped entered fortified cities.²¹ And all the people returned to the camp, to Joshua at Makkedah, in peace. No one moved his tongue against any of the children of Israel.

Now it may seem like there is a contradiction here in that it says in vs. 15 that they returned to the camp at Gilgal, yet in vs. 21 it says they returned to the camp at Makkedah. Which one is it?

Most likely vs. 15 is still continuing on the poetic account in the book of Jasher and just giving its conclusion, that at the end of the battle, the people of Israel returned to Gilgal. It's what's recorded verbatim in vs. 43.

No one moved his tongue was a way of saying that no one posed a threat or resisted against the Israelites. They came to Makkedah in peace. When we let the Lord fight our battles, and move along in His program, things are a lot more peaceful.

10:22-25 - Then Joshua said, “Open the mouth of the cave, and bring out those five kings to me from the cave.”²³ And they did so, and brought out those five kings to him from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.²⁴ So it was, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war who went with him, “Come near, put your feet on the necks of these kings.” And they drew near and put their feet on their necks.²⁵ Then Joshua said to them, “Do not be afraid, nor be dismayed; be strong and of good courage, for thus the Lord will do to all your enemies against whom you fight.”

This might seem kind of ruthless but it was a common thing to do in battle in the ancient Near East. It represented complete control and subjugation over the reigning powers of that place.

And Joshua repeated the words given to Him by the Lord in Ch. 1. This too would have been a great encouragement and confidence booster to the people of Israel in future battles.

10:26-28 - *And afterward Joshua struck them and killed them, and hanged them on five trees; and they were hanging on the trees until evening. ²⁷ So it was at the time of the going down of the sun that Joshua commanded, and they took them down from the trees, cast them into the cave where they had been hidden, and laid large stones against the cave's mouth, which remain until this very day. ²⁸ On that day Joshua took Makkedah, and struck it and its king with the edge of the sword. He utterly destroyed them—all the people who were in it. He let none remain. He also did to the king of Makkedah as he had done to the king of Jericho.*

Joshua didn't just keep these kings as trophies in the cave, he put them to death. So much of our struggles and defeats happen because we have not dealt with the flesh. Sometimes we think we can tuck it away, or cover it up, and feel like we can control it. But we're called to crucify the flesh – put it to death (Romans 8:13). Joshua didn't let anything remain (vs. 28).

- If we allow areas of the flesh to remain it gives the enemy something to grab on to. But the enemy will have little arsenal if we have died to the flesh and crucified it fully.
- This is the victorious life that the book of Joshua is highlighting for us. Being dead to sin and alive in the Spirit.

10:29-30 - *Then Joshua passed from Makkedah, and all Israel with him, to Libnah; and they fought against Libnah. ³⁰ And the Lord also delivered it and its king into the hand of Israel; he struck it and all the people who were in it with the edge of the sword. He let none remain in it, but did to its king as he had done to the king of Jericho.*

Israel defeats the Canaanite city of Libnah.

10:31-32 - *Then Joshua passed from Libnah, and all Israel with him, to Lachish; and they encamped against it and fought against it. ³² And the Lord delivered Lachish into the hand of Israel, who took it on the second day, and struck it and all the people who were in it with the edge of the sword, according to all that he had done to Libnah.*

Israel defeats the Canaanite city of Lachish.

10:33-35 - *Then Horam king of Gezer came up to help Lachish; and Joshua struck him and his people, until he left him none remaining. ³⁴ From Lachish Joshua passed to Eglon, and all Israel with him; and they*

encamped against it and fought against it. ³⁵ They took it on that day and struck it with the edge of the sword; all the people who were in it he utterly destroyed that day, according to all that he had done to Lachish.

Israel defeats the king and army of Gezer and defeats the Canaanite city of Eglon.

10:36-37 - So Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it. ³⁷ And they took it and struck it with the edge of the sword—its king, all its cities, and all the people who were in it; he left none remaining, according to all that he had done to Eglon, but utterly destroyed it and all the people who were in it.

Israel defeats the Canaanite city of Hebron.

10:38-39 - Then Joshua returned, and all Israel with him, to Debir; and they fought against it. ³⁹ And he took it and its king and all its cities; they struck them with the edge of the sword and utterly destroyed all the people who were in it. He left none remaining; as he had done to Hebron, so he did to Debir and its king, as he had done also to Libnah and its king.

Israel defeats the Canaanite city of Debir.

10:40 - So Joshua conquered all the land: the mountain country and the South and the lowland and the wilderness slopes, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel had commanded.

A common phrase: ***he left none remaining***... It's so important that we not let anything of our old nature have any room to grow or be resuscitated. If you don't destroy it, it will be out to destroy you.

10:41-43 - And Joshua conquered them from Kadesh Barnea as far as Gaza, and all the country of Goshen, even as far as Gibeon. ⁴² All these kings and their land Joshua took at one time, because the Lord God of Israel fought for Israel. ⁴³ Then Joshua returned, and all Israel with him, to the camp at Gilgal.

Kadesh Barnea had been the place of fear and doubt to the 10 spies (Num 32:8). But now it's the place of victory as Joshua and Caleb believed all along.

Why did they have such faith then? Because they knew the Lord God would bring them into the land and give it to them. And we're reminded here that the Lord God of Israel fought for Israel. He's the One that leads us on in victory!