

Joshua 07-07-13b

Let's resume our study now in Joshua chapter 11, we are looking at the conquest of the Confederation of Northern Kings. Chapter 10 showed us the conquest of the south, which actually came about through what seemed to be a mistake, it actually was a mistake. The treaty with the Gibeonites came through a failure on the part of Israelite leadership, but God worked it together for good.

The Gibeonites were the one group in the land of Canaan who, like Rahab in the city of Jericho, recognized that God was who he claimed to be, that he was someone to be respected, that rather than try to beat the Israelites, they should join them, and through a ruse, through deception, something that was actually the plan and purpose of God was accomplished. It doesn't mean that ruses and deceptions are a good thing any more than the deception that Jacob perpetrated on his father Isaac was a good thing, but God worked it together to accomplish his purpose. So this southern conquest comes to the ears of the people up north, they all get together and say, well, we'll put a stop to this, but Joshua attacks them before they can really get their stuff strapped on, and now there is this tremendous rout.

Joshua has the opportunity to take Hazor, but he does not, because God said, I will deliver these people into your hand, you are to wipe them out. He has earlier instructions about leaving no one alive, nothing that breathes, and so he chases down these people, and then he comes back to Hazor. Now, one of the last things it says in the preceding paragraph there, verse 9, Joshua did to them as the Lord had told him.

The Lord had told them, kill everyone, wipe them out, leave no one breathing. You think again, we've talked about this in the last weeks, seems awfully harsh, seems awfully cruel, seems awfully like the wrathful God of the Old Testament caricature that you hear from enemies of Scripture. But remember, what's the first thing that happened when Joshua and the people came into the land, and they marched up there to Mount Ebal and Mount Gerizim? What did they leave behind? There's a great big whitewashed billboard with God's law up there.

There's no Israelites up there reading it. Who is it up there to be read by? Was that in the south or in the north? The north has had even more opportunity than the people in the south, haven't they? The word has spread throughout the land of Canaan, but that billboard is sitting up there in the north country. That's where Mount Ebal is.

That's where Mount Gerizim is. There's a giant whitewashed billboard that says, this is the revealed will of the Lord God of heaven, whose people Israel have been promised this land. The Gibeonites read it, and just like Rahab, they said, we need to find a way to join up with these people and be submissive to this God.

Everyone else in the land had the opportunity to leave, had the opportunity to be leave,

but they didn't either, and so they will die in place. It's their fault. They are not unwarned, they are not uninformed, they are not in the dark about God.

If they choose not to believe it, if they choose not to respond to the information, it's not God's fault. God has given them a great proclamation on the rocks. There's not a soul in the northern area of Canaan that does not know what's written on those rocks.

But they stayed there, they didn't leave, they didn't be leave. That's their fault. This is the same principle that applies to all of those human souls headed for the lake of fire.

It is not God's fault. It is not a lack of predestination on God's part that is sending them to the lake of fire as the Calvinists would have us believe. God has proclaimed himself.

Romans chapter 1, what may be known of God is manifest. It is manifest in creation. But the unregenerate human mind says, oh no, creation created itself.

The molecules organized themselves. The design spontaneously appeared out of nowhere. It just happened.

Unintelligently, undesignedly, unbeknownst to matter and energy, it just kind of glopped together and became life. In all of its grand complexity and sophistication, it's just a happy accident, probably the same happy accident that has happened elsewhere in the universe. Of course, they have no evidence whatsoever that it's happened anywhere else in the universe.

We can only observe about 6% of the universe through telescopes. Of that 6% that we can see with the strongest, most powerful Hubble and radio telescopes and all that, we can perceive about 6% of what we know to be in the universe. Of that 6%, about 80-something percent of it, scientists tell us, is dark matter and dark energy.

They can't figure out why the galaxies whirl about an axis and don't fly apart. Well, there must be a black hole at the center that has got gravity pulling all of these stars so that they go around in a circle, but we can't see anything at the center. We just assume that there must be something there.

It's a black hole. It's matter, it's energy, it's all of these things that we can't see. Looking at the expansion of the universe, looking at all of the different astronomical observations, they say, you know, there are just things that happen in galaxies that we can't explain unless there is dark matter and dark energy.

And that's most of the universe, the actual visible universe. So, of the 6% that we can see, 80% of that we can't see, and so we're looking at 17% of 6% of the universe, and from that, scientists deduce that they know everything. And there is no God, there are no angels, there's no higher plan, there's no, you know, they say they believe there's life elsewhere in the universe, they're right.

It's God and the angels. That's the life elsewhere in the universe. Well, the same attitude prevails in northern Canaan.

These people think, we've got technology, we've got strength, we've got our science, we've got our military prowess, we've got our vast numbers and our wonderful system of organization, our walled cities and so on. We'll just get together and dust these Israelites off our land as with a broom. And it doesn't happen that way.

Instead, Joshua winds up defeating and destroying them, leaving none breathing. He also hamstringed their horses and burned their chariots with fire, just as the Lord commanded. Now, I ask myself this question.

Why did God say, I can understand burning the chariots, maybe. Why hamstringing the horses? What are the options in terms of these chariots and horses? What would you do if you were a general and you defeated an army and you suddenly captured hundreds and hundreds of horses and chariots? What would you do with them? What would be your first idea? What did Achan do when he walked into Jericho and found the gold and the silks and all the great stuff? He said, I believe I'll keep this. This will come in handy one of these days.

Why doesn't God say, take the horses and chariots for yourself? Use them to augment your... You know, this is the reason we went to this weird ammunition in the US forces. It used to be we shot good old .50 caliber stuff. And then we went to the 7.62 and the 5.56mm. You know why we changed into weird metric bullets? The idea was, well, in fighting with our NATO allies and in overrunning our foes, we can capture and use other people's ammunition.

It will fit in our weapons. So we'll standardize on this weird metric stuff. Instead of using .45 caliber and .50 caliber and the calibers that made America what it is today.

No, no, we're going to use this weird 7.62 high-speed low-drag M16 ammunition, the 5.56 M60 machine gun ammunition, and all these other 9mm little peashooter ammunition for little 9mm pistols and little wimpy European ammunition. Why? So that we could capture other people's stuff and use it in our weapons. I say, be like Joshua, carry your own stuff.

You don't have to capture anybody else's ammunition. But, why would the Israelites not take these horses and chariots and turn around and hop in and go ride around and slay the rest of the Canaanites? It seemed like this would be a really handy thing. God said, disable the horses, burn the chariots.

Why? I asked myself this question. What do you think? What did we say in the first lesson? What do the horses and chariots represent? This is the strength of the enemy. This is how the enemy prevails.

This is the enemy's tool. This is the enemy's tactic. This is the enemy's biggest and bestest and baddest weapon.

Right? What does the scripture say? I quoted it twice in the first lesson, on purpose. Not by might, nor by power, but by my spirit, saith the Lord. If Israel gets these chariots and horses and starts riding around slaying Canaanites, to what will they start attributing their success? Boy, sure glad we got all those chariots and horses.

We're invincible now. And what will their faith be in? Well, you know, I put a bunch of fresh goat grease on the axles of my chariot and I fed my horse some real good alfalfa hay here and I think I'm all set. Got some high octane fuel in my engine here, in my horse, and I got my wheels all nice and greased up and I got me a big sharp bronze sword here and that's how I'm going to prevail.

God says you don't need that. You do not need the enemy's strength to prevail. You don't have to use what he has to use to win a battle.

Does that have any sort of application? Probably so. Now, so I ask myself this second question. Okay, horses and chariots are unnecessary for the Israelite army.

So why not kill the horses? Why do they just... You know what hamstringing is, right? You go around to the posterior portion of the horse where the back of his leg is and you know what a hamstring is. That's the tendon that connects the muscle and makes your leg operate and gives it its strength and its power. Now if you cut that tendon, the horse can still move around.

He's just got no strength. He's going to be gimpy. He's going to be lame.

He's not going to be able to pull a chariot. He's now just a grazing horse. But he's not dead.

What is it that not dead horses can do that dead horses cannot do? Why don't they just kill all the horses? What do you think? Why doesn't God say, slay those horses? What is it that living horses are going to do even though they can't pull chariots? You've got a daddy horse and a mommy horse and what do you end up with? More horses. Are the new horses that are born going to be hamstrung? There is the potential in the future for horses, but not now. You have temporarily disabled the horse contingent.

What is it that Solomon is going to have lots and lots of a few hundred years down the road? He's going to build vast stables for what? Horses. You wipe out all the horses, you're not going to be able to have any horses in the future. How many experienced cavalry officers does Joshua have in his army? If he did give the chariots and the horses to his guys, what would they do? It would be kind of like giving all of your junior high age kids cars.

You would just have a very ugly scene. Chariots running into chariots, mashing your own people. Remember when David put on the armor of Saul and he said, I've got to take this stuff off.

I haven't proved it. I don't know how to operate in this stuff. I haven't tested it.

I haven't learned how to operate in it. I am not qualified to operate this piece of gear. The Israelites had no experience operating.

They had no training in tactics. They don't know how to take care of horses. But will they eventually? Who currently has the horses and chariots? Occupants of the land.

Who within a generation are going to be the occupants of the land? Israel. Will they someday have a need for horses and chariots? Yes. But not now.

So there is potential. You disable these horses so they cannot serve the enemy now. But you don't kill them.

Because you will need horses of your own later. This is actually merciful. People for the ethical treatment of animals would have come in and just been horrified.

If they had seen the Israelites hamstringing this. How cruel. The horse doesn't really care.

Which do you think is more cruel? Turning lamed horses out to pasture and graze and reproduce? Or sending them into a forest of guys with swords and spears and slingshots and warfare? Would you rather be a lame horse grazing peacefully on the hillside having babies? Or would you rather be a war horse going in and getting cut and slashed and slain? Which is more merciful? Hamstringing the horses is merciful. And it serves Israel. It is a potential for the future.

There is coming a day when Israel will need standing armies. When Israel will need horses and chariots to defend their own land. This is coming in the days of David and the days of Solomon.

But not now. So now they are hamstrung. Burn the chariots.

You are not going to have a chariot last 400 years. You don't want Solomon running around trying to operate with 400 year old chariots. It would be kind of silly.

So we burn the chariots. It destroys the cavalry capability of the enemy. They are not going to come back at you.

Then he turns back and he takes Hazor. Now this is really quite fascinating to learn about Hazor. This is where King Jabin came from.

He is the guy that put together this coalition. And it is interesting because Hazor is a huge, huge city. In the days, one of my favorite commentaries is 100 odd years old.

It is Kyle and Dalich. It was written at the end of the 1800s. At the time that their commentary was written, nobody knew where Hazor was.

But since then, Israeli archeologists have found and have excavated Hazor. That city covers 175 acres. It was gigantic.

And guess what? There is an enormous destruction layer in Hazor. Ashes all over the town which archeologists date to the 13th century B.C. They are not far off. And if they could get their chronology straight and figure out and revise their pottery dating like they should.

They could really help themselves a lot if they pay more attention to the Bible. But they are trying to do it on their own and they are screwing up. But that destruction layer comports with what the Bible says.

Joshua, there are many cities that he did not burn. Most of the cities they did not burn. But they burned Hazor.

Why? Hazor is the biggest city. This is the biggest metroplex in the land. It is the biggest city in the land of Canaan.

Hazor is huge. Jabin is the biggest king in the area. Do you remember what Joshua did to the kings? He made an example of them, didn't he? He didn't take every Canaanite soldier that they killed and try to hang him up on a pole and say, Lookie there.

He didn't take every Canaanite soldier and lay him down on the ground and say, Put your foot on his neck. He did it to the kings. So, the principal city when they first came into the land was Jericho.

And Jericho was made an example of. God knocked the walls down. And they went in and destroyed it.

Hazor is the principal city in the land. There is no bigger city anywhere. 175 acres.

This is roughly what you have in a section. If my recollection serves, and my dad will tell me if I'm wrong. But I believe, I think 40 acres is a quarter section.

No? Is it more than that? Really? What's a quarter section? How many acres? Oh yeah, so he's got like an eighth. So it would be a lot. It's a lot.

But it's not a full section. Yeah. Yeah.

It's a big, big place. 175 acres. And there is an example made of this city.

This city is burned with fire. This city is destroyed. Why? It is a symbol.

It's the same reason the British went and burned Washington D.C. When they took that back in the early days of our becoming a nation. And having the conflict with the British. They marched in and tried to burn it down.

It had symbolic value. Why do you think the ne'er-do-well Islamic extremist terrorists chose the twin towers of the World Trade Center? Symbolic. Symbolizes the financial might.

The business might of the United States. It's the same reason they tried to plow into the Pentagon. That's our military headquarters.

It has symbolic value. Hatsor and Joshua takes his time. Joshua does the first thing first.

He knows the importance of Hatsor just like he knew the importance of those kings. It's important to lift them up as an example. To make a big issue out of it's fate.

So he comes back and struck it's king with the sword. Hatsor was formerly the head of all of those kingdoms. They struck all the people who were in it with the edge of the sword utterly destroying them.

There was none left breathing. Then he burned Hatsor with fire. All the cities of those kings and all their kings.

Joshua took and struck with the edge of the sword. Now this is going to take some time. This isn't the same day or anything.

They're going to go much as they did in the south. But we have more of a compressed account here. He utterly destroyed them.

But look at the emphasis of this passage. Just as we saw up above. He struck them with the edge of the sword.

Utterly destroyed them as Moses the servant of the Lord had commanded. This was the word of God to Moses. Moses related to Joshua.

And Joshua fulfilled it. Now it's time for Bible detectives. It's time for Bible pop quiz.

Do you notice a difference in the conquest of the north? This first big battle against Javan and Hatsor. Chasing all these guys. What's the difference in this and the one we saw in chapter 10.

Again against the southern confederation with Adonizidek and all those guys. And the cave at Machedet. Do you see any huge glaring difference? How did most of the people die in the southern battle? Supernatural hail from heaven that strikes only the enemy

and not the Israelites.

God slew more with the hail than the Israelites did. Is there any supernatural hail here? How does each one of these Canaanites die? Every single one of them dies at the hand of an Israelite. Which was more numerous? The armies of the south or the armies of the north? Notice that as the campaign to take the land progresses.

God does less and less by way of supernatural and miraculous intervention. And the Israelites do more and more for themselves. This is the pattern of spiritual advance.

As we grow. As we mature. As we become spiritually self-sustaining.

This is true when you look at the dispensations. When you look at the ages. God brings Israel out of Egypt with a mighty hand and does many, many miracles.

The beginning of the church age. He has signed gifts and many miracles and healings and raisings from the dead and so on. But as the age matures and progresses, that miraculous sign intervention ceases.

Because God has already made His point, hasn't He? And He is expecting His people to learn and grow and take over the role. To trust in Him and do things for themselves. Just the way you take a little child at the beginning of life.

You do everything for the little child, but you teach them and they learn. And as they grow and teach, pretty soon you're not brushing their teeth for them. They're brushing their own teeth.

You're not cleaning up after them. They clean up after themselves. You're not having to feed them.

By the time you have teenagers, you say, look, there's the pantry. Go feed yourself. Grab some cereal.

Make yourself a sandwich. Burn a pizza. Order out.

Whatever. They do for themselves. You have to take them to and fro in the car.

They get to be 16, 17 years old. Get a driver's license. They can take themselves.

And it's great. And parents rejoice to see their children grow up and become self-sustaining. Look at the army of Israel.

When's the last time God had to knock down the walls of a city? And now God is not slaying the soldiers with a pestilence or with a great hail or anything like that. Every single one of this vast, numerous, northern coalition army is slain by an Israelite with a sword and a spear and a sling and a knife and whatever else he's carrying, bashing him

in the head with his shield and crushing him with rocks or doing whatever, strangling him with their bare hands. Whatever it takes, they have killed every single one of these enemies themselves.

And God no longer intervenes with a supernatural destruction. God said, I'll deliver them into your hands, and your hands will kill them. Your hands will burn and destroy and lay hold of this great victory.

It's really amazing. You would think, well, the southern bunch, that's a small fry. I'll let them do that themselves.

When they get this big army, I'll just slay a big bunch of them with divine power and make it easier. And it's just the reverse. The bigger and badder the enemy, the more God has the Israelites do it themselves.

So all the cities of those kings and all their kings, Joshua took. Joshua struck with the edge of the sword. Joshua destroyed them just as Moses, the servant of the Lord, had commanded.

And notice, it is just as he was commanded. He didn't think up a new way. He didn't think up a different way.

He didn't revise the plan. He didn't change the policy. God said, kill everything that moves and breathes.

That's what he did in terms of human souls. As for the cities that stood on their mounds, and these are the Tells. Today, you'll have Tell el Amarna.

They have Tell Dan. They have Tell this and Tell that. Tell Aviv.

Tell means mound in Hebrew. And even today, this is the name of a lot of places in Israel because over the course of years of occupation, it just turned into a little man-made hill. Well, the cities that stood on their mounds, on their Tells, Israel burned none of them except Hazor only.

Oddly enough, archaeologists have gone and looked all around in Israel. They say, we see no evidence of the Israelite conquest of the land because we don't find a destruction layer in these towns. Well, guess what? The Bible says you shouldn't find a destruction layer in the towns.

Joshua didn't burn any of the towns except Hazor. And guess what the archaeologists found when they finally dug up Hazor? Gigantic burn and destruction layer. Kind of unusual in the land, but there's a 13th century destruction layer in Hazor.

They call it 13th century. All the spoil of these cities and the livestock the children of Israel took as booty for themselves. Notice, if Achan had just waited, if Achan had been

obedient, he could have had all the booty he wanted.

Timing is everything. Joshua understands that there is a time for everything. There is a time to attack the kings, and it's after you have slain the enemies, after you have done what God instructed.

There is a time to burn the city of Hazor, and it's after you have captured and slain and burned the chariots and hamstringed the horses, then you burn the city of Hazor. There is a time to evangelize, and there is a time to keep your mouth shut and not say a word about the gospel. Jesus understood timing.

There was a time for him to heal, and there was a time for him to leave a town, and there were still people saying, but wait, but wait, I've got a lame guy here, and Jesus is gone. He went to the pool of Bethesda, hundreds of sick, lame, and decrepit, and he healed one guy. There is a time, there is a season, there is a right moment for everything under the sun, and discerning the time, understanding the time.

We have an evangelical tradition in American Christianity especially that says any time is the right time for shoving the gospel at people. It's never a wrong time. Wake them up in the middle of the night.

Accost them. Corner them. Because you've got sort of a 007 license to evangelize, because life is on the line.

People are very well-meaning in this. If you think about it, heaven and hell, eternal life, eternal destruction from the presence of the Lord, it is an extremely important thing. None of us would be Christians if someone had not evangelized us.

I take nothing away from the value and the precious nature of evangelism, but everything in its time. There is a time to exercise self-control and keep your mouth shut. Jesus got questioned in his arrest and his trials.

Like a lamb to the slaughter, what did he do? He opened not his mouth. Was that the time to testify to who he was? Evidently not, because he didn't. Jesus told many of the people he healed, go and tell no man what I have done.

It's not the time. If there are so many great principles of spiritual warfare that we can discern and observe in this account of the conquest of the land, and one of them is, think, Joshua did all that the Lord commanded, and he did it in the right order, at the right time, and that's exactly what we need to do. We've got to think.

Pause for thought, and by waiting, God said everything in Jericho is Karam. It's first fruits. It belongs to me, God says.

It's the first fruits of the booty of the land. Achan took of God's first fruits and he died for

it. He and his family.

But now that the first fruits have been given to God, everything else is for the Israelites. If Achan had just waited, he would be 500 times as wealthy. All of this spoil and booty, livestock, they struck every man with the edge of the sword until they had destroyed them, and they left none breathing.

Look at verse 15. If it had not already been emphasized enough, it's emphasized again. As the Lord had commanded Moses, his servant, so Moses commanded Joshua, and so Joshua did.

He left nothing undone of all that the Lord had commanded Moses. You know what I find fascinating about this is when you think about Joshua, Yeshua, foreshadowing our Savior, the Lord Jesus, as delivering victory, bringing the people of God into inheritance and into possession of all of the blessings that God has promised. Joshua here is guided by, and it specifically singles out, Moses' word to Joshua.

You know, the Lord, the commander of the armies came, Joshua be strong and have good courage. The Lord has spoken to Joshua, saying, hamstring the horses, run the chariots. But here the emphasis is on what was previously said before they ever came across the Jordan.

Moses hasn't said a word to Joshua since before Mount Nebo. Right? Joshua still remembers what he was told years ago by Moses. He didn't forget any of it.

Joshua is guided by what Moses instructed him. What do you think guided the Lord Jesus during his earthly ministry here, during his life on earth and his work on the cross? What guided the Lord Jesus, the later and greater Yeshua? What did Jesus tell Satan when he was tempted in the desert? Man shall not live by bread alone, but by every word that proceeds from the mouth of God. Where did Jesus in his humanity get the word of God? From the law of Moses, from Genesis and Exodus and Leviticus and Numbers and Deuteronomy.

Yeshua, our Savior, did just as the Lord commanded Moses, His servant, and what He learned from the law of Moses, He performed. He knew His mission. He knew the order and sequence of things that He was to do in His earthly ministry by studying the Old Testament Scriptures.

Jesus said what? I have not come to destroy the law, but to fulfill it. The law is the law of Moses. Jesus said, I have come to fulfill the law.

And He did. He left nothing undone of all that the Lord had commanded Moses, just as this Joshua does. So then in verse 16 it says, Thus Joshua took all this land, the mountain country, all the south, all the land of Goshen, this is not the Egyptian Goshen, there's another town of Goshen that's further north, the low land and the Jordan plain, the

mountains of Israel and its low land.

When it says the Jordan plain, you have a text out there that says Arabah. There's the Shephelah, there's the Arabah, all of these different areas. And people who lived in Israel, they knew these areas.

Some of them lived in these areas. And they would say, this is how we came to partake and to possess this land. Mount Halak and the ascent to Seir, the ascent to Seir, that's the western slopes of Edom.

That's going to be the eastern boundaries of the southern portion of the northern kingdom, if you will. Even as far as Baal Gad in the valley of Lebanon below Mount Hermon. He captured all their kings, struck them down and killed them.

Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel except the Hivites, the inhabitants of Gibeon, all the others they took in battle. For it was of the Lord to harden their hearts that they should come against Israel in battle that He might utterly destroy them and that they might receive no mercy but that He might destroy them as the Lord had commanded Moses.

Now, hopefully we don't have any questions about the Lord hardening their hearts. Could they have done what the Gibeonites did? Did God not put an advertisement up there? But what did that serve to do? God's revelation of Himself, God's revelation of His plan and purpose for Israel hardened the hearts of the Canaanites. This is exactly what is spoken of by Paul in Romans chapter 1. When they knew Him as God, they did not glorify Him as God, neither were thankful.

How does God harden hearts? It reminds me, you know, there's a commonly quoted analogy that you can either be... God is like the sun. When ice is exposed to the strong sunlight, what does it do? It melts. When clay is exposed to the strong sunlight, what does it do? It hardens.

It's the same sun. It depends on what you're made of as to what your reaction is going to be. And we decide what we're made of.

People say, oh no, you know, God is the potter from the same lump of clay. He forms vessels of honor and vessels of dishonor. Go study vessels of honor and vessels of dishonor.

Look it up in the New Testament. Look at what Paul tells Timothy. That if any man will cleanse himself from sinful practices, he can make himself a vessel of honor.

We decide we are all clay and God is the potter. He would like to make us into a vessel of honor. But if we spoil in His hand like Israel did, then He's going to end up making a chamber pot out of us instead of a beautiful dish to make a centerpiece of.

We decide what kind of clay we are. And when God reveals Himself in His Word, we have to decide are we going to do like Joshua and try to fulfill everything that God says in the order that He says it to avail ourselves of all of God's grace or are we going to become lackadaisical and indifferent and apathetic and get interested in other things and end up not living by every word that proceeds out of the mouth of God and missing out on inheritance, being disobedient, dropping in the wilderness, going to A.I. and getting ourselves killed because we didn't pay attention to what God says. It's up to us.

It is not the will of God that any should perish, but that all come to repentance, to a change of mind. It is not the will of God that any should perish. When people perish, it's not God's will.

It's their will that makes it happen. It was not a city that made peace with the children of Israel. All of those cities had opportunity.

They could have done what the Gibeonites did. They could have said, look, we want the same deal you gave the Gibeonites. Did God make an exception to the policy for the Gibeonites? He absolutely did.

Why? Faith. Just as God made an exception of the Gentiles who were not the people of God. I will call those who were not my people, my people.

God can always overcome any obstacle when we are receptive, when we are expressing faith in Him. But God used their hardened hearts. When God revealed Himself through Israel, it just angered these people.

And so they came up against them in battle and God utterly destroyed them. They received no mercy as the Lord had commanded Moses. Now notice in verse 21, at that time, Joshua came and cut off the Anakim.

Who are the Anakim? The operative portion of that word is Anak. These are the sons of Anak, the descendants of Anak. These are the giants.

Joshua came and cut off the Anakim from the mountains, from Hebron and from Debir and from Anah, from all the mountains of Judah and from all the mountains of Israel. Joshua utterly destroyed them with their cities. None of the Anakim were left.

Remember, why did Israel not go into the land 40 years earlier? Ten spies said, oh, there's the sons of Anak are in the land. The giants are in the land. We can't take it.

Joshua went and blew them all away. Rooted them out of their cities. Didn't stop Joshua.

The same Joshua that 40 years earlier said, let's go in and take these guys, had to wait 40 something years, but he's in there now and those same old giants and he's just cutting them down to size. Joshua cut off, it's great in Hebrew, he cut off the tall guys.

Chopped them down to size.

What do you do with a giant? Cut him down. Joshua cut off the Anakim from the mountains. Not only are they big giants, but they're in the mountains.

You're attacking uphill. Didn't slow Joshua down. Caleb's going to do the same thing later on.

From Hebron, Davir, Anav, all the mountains of Judah, from the mountains of Israel, Joshua utterly destroyed all of these seemingly unstoppable, unbeatable giants. None of the Anakim were left in the land of the children of Israel. They remained only in Gaza, in Gath and in Ashdod.

Where are those cities? Over in Philistia. Where is Goliath going to be coming from a few hundred years in the future? Goliath, the Gittite. Goliath of Gath.

So Goliath's great-great-grandpa runs away like a chicken from Joshua to go live in Gath and have his little giant children. We're going to have giant children. We're going to have giant children.

And you're going to end up with Goliath and Lami and Sixfinger and all these guys. Ishbi-Banab and those guys. And David's going to finish them off.

What Joshua starts, David's going to finish. And then it kind of reminds you of the kingdom in Israel, what David started. Yeshua is going to come and finish.

They remained only in Gaza, Gath and Ashdod. You know, even today, over in Israel, you hear them talking about the Gaza Strip? That's Gaza. Still there.

So Joshua took the whole land according to all that the Lord had said to Moses. How many times has this been emphasized? What is the spiritual lesson for you and me? You forget the details. You forget the city names.

You forget the course of the battle. What is it that Joshua does here in the southern campaign and in the northern campaign according to all the Lord had said to Moses? Now, what is required if you're going to do all that somebody says? You have to know what they said, right? How does Joshua know everything that Moses said? Moses taught Joshua to write, didn't he? Joshua wrote all that stuff up on the Bible. Joshua knows how to read and write.

Joshua took notes. Joshua wrote it down so that he could remember. Joshua's got a copy of the law.

Joshua's got a copy of Moses' instructions. And Joshua reviews. Joshua studies.

And Joshua obeys in faith, energetically, aggressively, proactively, with initiative, with

enthusiasm, with drive, with leadership. He doesn't sit around saying, oh, I sure wish Moses was here. He says, you know what it says here? Hack, slash, burn, destroy, chop down the giants.

Let's go get them. And that's what he does. That's what we should do.

The Christian life is a great life. It is a life of victory. The battle has been won.

Our Yeshua, our general of the armies, has already defeated the enemy. We are just mopping up. We are just fighting the stragglers and chasing them down before they get back to their strongholds.

The victory is won. The battle is won in Christ. And what a great opportunity for us to exploit and to enjoy the spoils of that victory in Christ Jesus.

He is the firstborn among many brethren with whom He wants to share an inheritance. Read the promises to the overcomers in the letters to the seven churches. To Him that overcomes, I will grant, I will give the white stone, the new name, to walk with me in white, to partake of the hidden manna, to sit with me on my throne, etc., etc., etc.

Many great and precious promises. They are ours for the taking if we have the faith, if we have the enthusiasm, if we have the focus, if we recognize that it is a spiritual battle, the battle is the Lord's, and every day is our opportunity to wrestle those principalities and powers and cut them down. Well, we'll pick up here in the latter part of chapter 11 next time.

Let's close here in a word of prayer. Father, thank you for this great example of a faithful believer who took you at your word and fulfilled all of your commands. We are grateful for the Lord Jesus Christ and the victory that He has won on our behalf and the victory that we enter into by faith.

May God the Holy Spirit impress these truths on our hearts so that we remember them and apply them in the days ahead. We ask it in Jesus' name. Amen.