

Conquest of the North
Joshua 11

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Joshua 11: Introduction

The conquest of the north seems, if anything, even easier than in the south. The brevity of the report can obscure the fact there was much fighting, a good deal of marching, and many difficult days involved in overcoming the enemies of the Lord.

The conquest of Canaan, while a true historical event, stands as a symbol and template of our sanctification. From it we learn what is required for us to lay hold on the promises of God and to grow in our Lord Jesus Christ.

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1 Desperate Men

And it came to pass, when Jabin king of Hazor heard these things, that he sent to Jobab king of Madon, to the king of Shimron, to the king of Achsaph, and to the kings who were from the north, in the mountains, in the plain south of Chinneroth, in the lowland, and in the heights of Dor on the west, to the Canaanites in the east and in the west, the Amorite, the Hittite, the Perizzite, the Jebusite in the mountains, and the Hivite below Hermon in the land of Mizpah. So they went out, they and all their armies with them, as many people as the sand that is on the seashore in multitude, with very many horses and chariots. And when all these kings had met together, they came and camped together at the waters of Merom to fight against Israel. Joshua 11.1-5

Reflect.

1. Hazor “heard *these things*,” but he resolved to fight. Why?
2. Does sin affect our ability to think straight? With what kinds of consequences?

Think about it.

We can almost read Hazor’s mind here. The problem, as he saw it, was that the kings of the south just weren’t numerous enough to do the job. “We need a bigger army,” Hazor must have considered.

So he set off to unite the remaining kings and kingdoms of the land of Canaan in a grand army of resistance “to fight against Israel.” These kings had heard about what Israel’s God had done to Egypt, the kings on the east side of Jordan, Jericho, Ai, and all the kingdoms in the south. But they were still persuaded that, given a little more firepower, they could prevail against Israel and its God.

We might marvel at their foolishness, but we live in a generation that is equally blinded by the power of sin; and even we ourselves, whenever we give into temptation and fall through it into sin, show just how strong the power of sin can be.

God used Hazor’s folly to accomplish His purposes. By gathering all these nations to one place, He made it easier for Israel to defeat them all. The campaign against the kingdoms of the north, west, and east (v. 3) would be, if anything, easier than that against the kingdoms of the south.

Meditate and discuss.

1. Sin can affect our thinking, so that our reasoning drifts from its moorings in God’s Word and begins to be carried along by the winds of our secular, materialistic, and narcissistic age. Give some examples of how this works.
2. Is it possible to know when our thoughts are beginning to “drift” from the Lord and His salvation (Heb. 2.1-4)? How?
3. We are daily engaged in a spiritual warfare with spiritual forces of wickedness in high places which continue to believe they can overthrow Christ and gain the throne of God. How should we prepare each day to engage this conflict and come out on top?

“You see how many swarms of opposing powers and of malicious demons may be stirred up against Jesus [Joshua] and the Israelite army. Before the coming of our Lord and Savior, all those demons, undisturbed and secure, were occupying human spirits and ruled in their minds and bodies. But when ‘grace appeared’ in the world, the mercy ‘of God our Savior’ instructs us to live piously and purely in this world, separated from every contagion of sin, so that each soul may receive its liberty and the ‘image of

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God' in which it was created from the beginning." Origen of Alexandria (185-254 AD)

I know, Lord, that powerful foes are arrayed against me today. But I also know that...

Pray Psalm 3.

How do you expect to be "troubled" today? Lay your anticipated troubles before the Lord, and call on Him to be your shield and glory throughout the day.

Psalm 3 (*Eventide: Abide with Me*)

Lord, all around my foes are multiplied,
Rising against me, like a 'whelming tide;
Many are saying of my weary soul,
"Not even God can save and make him whole!"

You are a mercy shield about me, Lord,
Raising me by Your glory and Your Word.
Prayers fraught with tears stream from me like a fount,
Yet God will answer from His holy mount.

Waking and sleeping, guarded by Your grace,
When foes by thousands stand before my face,
When countless dangers 'round me are arrayed,
I will not fear, I will not be afraid!

Rise up, O Lord, rise up and rescue me!
Let all my foes destroyed and routed be!
Grace and salvation, Lord, are Yours alone;
Bless and protect all those You call Your own.

2 Defeat of the Canaanite Coalition

But the LORD said to Joshua, "Do not be afraid because of them, for tomorrow about this time I will deliver all of them slain before Israel. You shall hamstring their horses and burn their chariots with fire." So Joshua and all the people of war with him came against them suddenly by the waters of Merom, and they attacked them. And the LORD delivered them into the hand of Israel, who defeated them and chased them to Greater Sidon, to the Brook Misrephoth, and to the Valley of Mizpah eastward; they attacked them until they left none of them remaining. So Joshua did to them as the LORD had told him: he hamstrung their horses and burned their chariots with fire. Joshua 11:6-9

Reflect.

1. Why do you think God instructed Joshua to hamstring the horses and destroy the chariots?
2. We note again the swiftness with which Joshua and Israel obeyed the Lord. How does this counsel us?

Think about it.

The combined forces of the northern kingdoms of Canaan are camped by the waters of Merom, just north of the Sea of Galilee. They were no doubt getting acquainted, assessing their strengths, drawing up plans, and jockeying for the best position in a presumed march south against Israel at Gilgal.

They prove the adage, "He who hesitates is lost."

Joshua certainly did not hesitate. After a night of rest and getting organized, Israel marched north and surprised the Canaanite coalition in their camp, routing them in various directions, and hunting down every last remnant of the combined armies (v. 8). They hamstrung the horses because Israel had no need for them, and God did not want them to become dependent on horses or other sophisticated technology in their conquest of the land. Thus, Joshua also burned the Canaanite chariots. It is significant that Joshua did not dispute with God about the destruction of these military assets. He simply obeyed what God commanded, because he trusted in the Lord and His wisdom and strength.

We note that Israel frequently depended on surprise to catch their enemies off guard and send them into flight before they could organize a proper defense. The grace of Jesus often caught people off guard. They marveled at His good works and true words, and were taken captive by His vision and calling. When we are filled with Jesus and His grace, obeying God in all our ways, the grace that flows through us can often surprise people and help to open them to the Gospel. This is the testimony of C. S. Lewis, an avowed atheist who was *Surprised by Joy* as he came to understand the grace of the Lord.

Whom will you surprise with the grace of Jesus today?

Meditate and discuss.

1. Why was surprise so important to Israel's tactics against the nations of Canaan? How did surprise help them? Does it surprise people today when we treat or respond to them with grace, rather than with indifference, smugness, or worse? Explain.
2. Joshua and the people of Israel obeyed God without hesitation, without dithering, and without doubt. What can we learn from them about following our Lord Jesus Christ?
3. God wanted to keep His people dependent on Him throughout the conquest of the land. Why? How is that evident in chapter 11?

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“The horses and the chariots that are removed seem to hold the figure of those who, although placed in the heavens, fell away through wantonness and pride, either when they set themselves aflame to desire the daughters of humankind or when they followed him who said, ‘I shall place my seat above the clouds and I shall be like the Most High.’ Perhaps it is for that reason that the prophet also says, ‘False is the horse for salvation.’ And again, concerning those who trust in demons, he says, ‘These call on chariots and those on horses, but we shall call upon the name of our God.’” Origen of Alexandria (185-254 AD)

Lord, You have provided many excellent tools and technologies for my help, but I trust in You alone for...

Pray Psalm 33.13-22.

Thank God for the many tools and technologies He provides, but call upon Him for grace and mercy to help in all your times of need today.

Psalm 33.13-22 (*Truro: Shout, for the Blessed Jesus Reigns*)

God from His throne looks down on men;
He knows our works and made our hearts.
Let not Your Church, let none depend
on strength or skill or human arts.

God watches those who fear His Name,
who hope upon His grace and love;
He keeps their souls from death and shame
who trust in Him Who reigns above.

God is our Helper and our Shield;
upon us let Your grace descend!
We hope in You; to You we yield;
we trust in Jesus to the end.

3 Hazor

Joshua turned back at that time and took Hazor, and struck its king with the sword; for Hazor was formerly the head of all those kingdoms. And 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 Hazor with fire. Joshua 11.10, 11

Reflect.

1. The punishment against Hazor was more severe. Why?
2. The destruction of Hazor should remind us of the destruction that will come upon all who do not know Christ in the day of God's wrath. Should this affect us in any way?

Think about it.

The writer dwells a bit more on the destruction of Hazor, perhaps because this city and its king incited the other pagan nations to unite against Israel (vv. 1-3). Jabin, king of Hazor, and the people of that city led the other Canaanite peoples of the north in turning against God. We know from Jesus that God does not look kindly on those who cause others to stumble (cf. Mk. 9.42).

Hazor is burned, like Jericho and Ai, but this was not the common practice of Israel. Cities and their fields and dwellings were kept intact as Israel swept forward in its campaigns, because God intended to turn the holdings of the pagans to the benefit of His people.

Put another way, there was much that was *good* in Canaanite culture, although not in their religion and, most likely, not in their moral lives, either. The good of the Canaanites – including harvests, homes, implements of various sorts, and other cultural items – were the result of God's common grace (Matt. 5.43-45) and were intended to bear witness to Him (Acts 14.17).

But the Canaanites hardened their hearts against God and His goodness, as is seen by their readily entering into league to resist Him and His people. And since they chose not to give God thanks or to worship Him – though they *knew* Him truly – it was only a matter of time before death and destruction caught up to them (Rom. 1.18-32).

The destruction of Hazor points to the end of all who reject God, scorn His grace, and refuse to worship and serve Him.

Meditate and discuss.

1. In sharing the Gospel with someone, is it important to mention the coming judgment? Explain.
2. What does it mean to put a stumbling block in someone's path? What are some ways we might do this? How can we avoid causing others to stumble?
3. Can you see the goodness of God in any of the culture of our unbelieving age? Give some examples. How can we use such evidences of God's goodness to point others to Him?

"Praise is bestowed on Joshua as well for his abstinence as for his prompt obedience. Nor would he have submitted so willingly to the loss of so many horses and chariots, had not the fear of God overawed him. For such is our ingenuity in devising pretexts, it would have been plausible to allege, that though he could not fit them for military use, still their value was by no means to be despised. But he thought that he had no right to take anything into consideration but the pleasure of God." John Calvin,

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Commentary on Joshua (1509-1564 AD)

Let me not be a stumbling-block to others, Lord, but help me instead to...

Pray Psalm 9.1-11.

What “enemies” will you face today? Seek the Lord’s help in recognizing and resisting temptation, and determine to “declare His deeds” as often as you can.

Psalm 9.1-13 (*Diademata: Crown Him with Many Crowns*)

I will give thanks, O Lord, with all my heart to You!
I'll tell the wonders of Your Word, so many and so true!
With joy to You I cry; Your glory I will raise;
Your matchless Name, O Lord on High, will I forever praise!

Backwards my foes shall fall before Your holy face.
You rescue all who on You call by Your all-glorious grace.
The nations lie in ruins; the wicked are no more;
Our enemies have come to doom in wrath and judgment sore.

Lord, You forever reign in judgment on Your throne.
The world in bitter wrath and pain Your righteousness will own.
All those who know Your Name, though in this life oppressed,
You shelter from the storms of shame and keep them ever blessed.

Praise then the Lord of Zion; declare His deeds abroad!
Praise Judah's mighty saving Lion, the ever-blessèd God!
Whose blood has washed us clean, Who hears our plaintive cries,
Who good to us has ever been and lifts us to the skies!

4 The North Subjected

So all the cities of those kings, and all their kings, Joshua took and struck with the edge of the sword. He utterly destroyed them, as Moses the servant of the LORD had commanded. But as for the cities that stood on their mounds, Israel burned none of them, except Hazor only, which Joshua burned. And all the spoil of these cities and the livestock, the children of Israel took as booty for themselves; but they struck every man with the edge of the sword until they had destroyed them, and they left none breathing. 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. Joshua 11.12-15

Reflect.

1. We note the three mentions of “the LORD commanded.” Why was it so important to keep saying this again and again?
2. The writer is also careful to establish the continuity between Moses and Joshua (v. 15). Why was this important?

Think about it.

The campaign against the nations of the north, east, and west wrapped up with only the city of Hazor being burned. The other cities, towns, and villages were kept intact, as booty for the people of Israel, but their inhabitants were all put to the sword.

This was as the Lord had commanded through Moses.

We note the repeated mentioning that Joshua was doing what the Lord commanded, and that in connection with the name of Moses (vv. 12, 15). The writer felt a need to connect Joshua with Moses and Moses with the Word of God, to show an unbroken line of obedience in these actions. Was the writer thinking that readers might be troubled by the great violence of these actions? If so, he wanted to reassure them that, sad and unpleasant as this business may have been, it was all part of the good and perfect will of God for His people. God, Who dealt such death and violence to unrepentant sinners, would level that blow on His own Son (Acts 2.22, 23), and for the same reason, though not for His sins, but ours (2 Cor. 5.21). And that, we remember, was done on *Good Friday*.

The writer says that Joshua “left nothing undone” of all the Lord had “commanded. He must be referring to this northern campaign, for, as we shall see, following the death of Joshua, much work yet remained in subduing all the land of promise for the people of God.

Meditate and discuss.

1. The commands of the Lord may not always be convenient or easy to obey. Does this excuse us from obedience? Explain.
2. The way into the promises of God is through obedience to what He commands. How can we see this in the conquest of Canaan?
3. The violence done to Jesus was infinitely more terrible than what the Canaanite peoples experienced at the hands of Israel. Why?

“One should not at all think it a horrible cruelty that Joshua did not leave anyone alive in those cities that fell to him, for God himself had ordered this. However, whoever for this reason thinks that God himself must be cruel and does not wish to believe

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then that the true God was the author of the Old Testament judges as perversely about the works of God as he does about the sins of human beings.” Augustine (354-430 AD)

Paul says we must put to death the sinfulness in our souls and bodies, and I understand this to mean that I...

Pray Psalm 97.

As you pray, enumerate the many virtues of God mentioned in the psalm, and rejoice in them. Then let the Spirit search you for sin, and declare your hatred for each one He reveals in you.

Psalm 97 (*Darwall: Rejoice, the Lord is King!*)

Rejoice, the Lord is King! O earth, lift up your voice.

Be glad, you islands, shout and sing: Rejoice! Rejoice!

Refrain v. 9

Beyond, above

All gods and nations be exalted, God of love!

His just and righteous throne ‘mid clouds and darkness stands;

His fiery wrath consumes His foes in every land.

Refrain

Earth trembles at the sight of Jesus’ holy face;

The mountains melt before His might and praise His grace.

Refrain

The heav’ns above declare His glorious righteousness;

And tribes and peoples everywhere; His Name confess.

Refrain

While Zion gladly sings, let all be brought to shame

Who to vain idols worship bring and scorn His Name.

Refrain

All you who love the Lord, despise sin’s wicked ways!

Praise Him Who guides us by His Word through all our days.

Refrain

5 Hard Times for the Hard of Heart

Thus Joshua took all this land: the mountain country, all the South, all the land of Goshen, the lowland, and the Jordan plain—the mountains of Israel and its lowlands, from Mount Halak and the ascent to Seir, even as far as Baal Gad in the Valley of Lebanon below Mount Hermon. He captured all their kings, and 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. Joshua 11:16-20

Reflect.

1. What does it mean to say that someone has hardened his heart against the Lord?
2. Can people whose hearts have been hardened against the Lord expect to be saved? Ever?

Think about it.

Here the writer summarizes Joshua's conquest of the south, the mountain country and lowlands, in the north, and in Goshen and the Jordan plain. It seems to me that more fighting is encapsulated in this summary than what has been reported previously, especially as we ponder the report in verse 18.

Verse 18 offers the first indication we've had that this fighting has gone on for "a long time." The early battles seem to have been fought and won within a few weeks. Once the campaign moved to the north, though the narrative didn't stretch out any longer, apparently, the time of fighting did.

Only the Gibeonites sought to make peace with Israel and, by association, Israel's God. The others were hardened against Him. Here is a mystery. God hardened the hearts of these kings and their people, just as He had hardened Pharaoh's heart in an earlier generation. But they were held responsible for their hard hearts, and paid the terrible price of their refusal to repent.

Those who persist in resisting the God of mercy will ultimately receive what they have chosen – no mercy. Only the mercy of God keeps people alive, grants them anything of beauty or goodness or truth, and offers the hope of forgiveness if they will repent. All who scorn the mercy of God are responsible for the destruction that will come upon them.

Meditate and discuss.

1. Could we say that Saul of Tarsus had hardened his heart against God and Christ? How did God overcome that hardness? How should this give us hope for our unbelieving friends?
2. We say that the hardening of people's hearts against God is a mystery. Why? What makes this a mystery?
3. If someone does indicate a hardness of heart against the Lord, should we simply leave them to their choice? We can't change them, but can they change? What can we do?

"It is said that 'their heart was strengthened through the Lord,' that is, that their heart was hardened, just as in the case of Pharaoh. There can be no doubt that this is justly done by a divine and lofty judgment, when God abandons someone and the enemy takes possession of him; the same applies in this case as in Pharaoh's." Augustine (354-430AD)

Give me grace, Lord, that I may show mercy and love to all people, even those whose hearts are hardened against You, so that...

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Pray Psalm 107.1-22.

As you pray this psalm, think of people you know who fit the vignettes presented of lost people being rescued, and pray for their salvation.

Psalm 107.1-22 (*Faithfulness: Great is Thy Faithfulness*)

Lord, You are good, we give thanks and we praise You!
Your steadfast love will forever endure.

Let the redeemed, who from trouble You rescue,
Gather and say that Your mercy is sure!

Refrain vv. 1-3

Lord, for Your wondrous works, and for Your steadfast love,
We give You thanks, we exalt Your great Name!
We who from east and west, north and south gather,
Boldly redemption in Christ we proclaim!

Wand'ring in deserts, no city, no dwelling,
Hungry and thirsty and faint in our soul –
Lord, when we cried, all our misery telling,
You brought us home and in grace made us whole!

Refrain

Though we in darkness of death and affliction,
Pris'ners of sin and rebellion were bound;
Though we Your Word denied, You brought conviction,
Crying to You we deliverance have found!

Refrain

Foolish and sinful, afflicted and dying,
All of our ways with iniquity fraught –
You hear our tears, our laments, and our crying,
You sent Your Word and to us mercy brought!

Refrain

6 Rest

And at that time Joshua came and cut off the Anakim from the mountains: from Hebron, from Debir, from Anab, 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 in the land of the children of Israel; they remained only in Gaza, in Gath, and in Ashdod. So Joshua took the whole land, according to all that the LORD had said to Moses; and Joshua gave it as an inheritance to Israel according to their divisions by their tribes. Then the land rested from war. Joshua 11.21-23

Reflect.

1. Who were the Anakim (cf. Deut. 1.28; 2.10, 11, 21; 9.1, 2)? Why were they mentioned specifically so often?
2. The writer is emphatic in mentioning the destruction of the Anakim. Why?

Think about it.

This section serves as summary, overview, and introduction to the next major section of the book of Joshua. The statement that “Joshua took the whole land” is true, but only in principle. As we shall see, at the end of his life, Joshua was still exhorting the tribes to finish the work they had begun. Chapter 12 will review the major conquests against the Canaanites, then chapters 13-21 will report the actual division of the land mentioned here in verse 23. The report offered in our verses for today is repeated with some enlargement in Joshua 21.43-45. The writer offers it here, then adds more detail, much as we see Moses doing in Genesis 1 and 2. Then, in 21.43-45, he states his summary again.

The destruction of the Anakim was significant because, of all the peoples of Canaan, this overly-tall tribe was the one Israel feared the most. It is mentioned here as a kind of crowning achievement to the conquest of the land. The writer wanted us to be sure to understand that not even the Anakim could resist the will of God.

“Then the land rested from war.” True, but only as a general condition. The *shalom* of God is a permanent possession of His faithful people, but it must always be reinforced and renewed. While the war of conquest was ended, and the land would shortly be divided, Israel would still have many battles ahead to maintain the rest God had given them. The rest to which Joshua led them was not the full and final rest God intends for His people (cf. Heb. 4.8-11).

So it is with us as well. We have come to know Jesus’ rest, and are enjoying His peace (Rom. 5.1, 2). But we still have much work to do in realizing all the promises of our salvation (Phil. 2.12). Moreover, there is yet much in this world that can threaten our peace and cause us to fall into an anxious state of mind. The Word of God and prayer with thanksgiving are the weapons we must engage to win the battles that maintain and deepen our peace (Phil. 4.6, 7; Col. 3.16).

Meditate and discuss.

1. Israel had entered the rest of God (cf. Ps. 95.5-11). What did that mean for them? Did it mean they no longer had to work at gaining or maintaining the promises of God?
2. We are called to enter God’s rest (Heb. 4.1). What does that mean for us? What can keep us from knowing God’s rest (Heb. 4.2)?
3. Are we likely to devote our lives to gaining and enjoying the promises of God if we do not see those promises as precious and very great (2 Pet. 1.4)? Explain. How can we grow in our appreciation of, and desire

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for, the promises of God?

“I do not see that Jesus [Joshua] the son of Nun took possession of all the earth. For how much of the earth does one take who seizes only Judea? But our Lord Jesus truly took possession of all the earth, because a multitude of believers from all over the earth and out of all the nations flock to him. After these things, after ‘Jesus [Joshua] took possession of all the earth,’ it is also added, ‘And the earth rested from wars.’ How will this phrase—that ‘the earth rested from wars’—seem to have been uttered truthfully concerning the son of Nun, when the earth never entirely rested from wars in his time? This is fulfilled in my Lord Jesus Christ alone.” Origen of Alexandria (185-254 AD)

Thank You for bringing me into Your rest, O Lord. Battles remain, however, and especially today as I...

Pray Psalm 95.

Rejoice in God’s sovereignty and salvation, and devote yourself to Him anew, beginning in your heart.

Psalm 95 (*Tidings: O Zion, Haste, Thy Mission High Fulfilling*)

Come, let us sing with joy to God, our Savior!
Let us with joy to Him, our Rock, bow down!
Come now before Him, grateful for His favor;
Let joyful psalms break forth from all around.

Refrain v. 6

Come let us worship, kneel to our Lord;
Worship our Maker: Father, Holy Spirit, Word.

Great are You, Lord, a King above all nations.
All of earth’s depths lie hidden in Your hand.
Yours are the mountains, Yours the sea, You made it;
You by Your hands created the dry land.

Refrain

You are our God, we are Your sheep, Your people:
Speak, Lord, and let us hearken to Your Word.
Let not our hearts grow hard through sin, and feeble,
As when our fathers sinned against You, Lord.

Refrain

Long years You loathed that wicked generation,
Who in their hearts, rebelled against Your path.
Them You forsook, and kept from Your salvation;
Them You subjected to Your fearsome wrath.

Refrain

7 Conquest of the North

Read Joshua 11.

Reflect.

1. Israel's conquest of the land of promise seems to be pretty important. Why? Why does it matter to us?
2. How do these campaigns against the enemies of the Lord teach us to think about our own effort to lay hold on the promises of God (2 Pet. 1.4)?

Think about it.

The conquest of Canaan was important historically because it brought Israel's deliverance from Egypt to a new stage. God's plan was never merely to deliver His people *from* captivity. He always intended to deliver them *into* His promises and blessings. It's not difficult to see how this story, from Exodus to Joshua, guides us to think about our own relationship with the Lord. We are saved *from* captivity to sin and death, and we have been *delivered into* the Kingdom of God's own Son.

God doesn't intend merely that we should be saved *from* sin and death. He is saving us *unto* His Kingdom and glory (1 Thess. 2.12). If we don't press on to gain the promises of God, we will languish in the wilderness of unbelief and sin.

Just as gaining the promised land required a lot of work, so we have to work out our salvation as we strive to bring holiness to completion in the fear of God (Phil. 2.12; 2 Cor. 7.1). We must not think that full and abundant life in Jesus Christ will be ours merely by the passage of time, or by going to church, joining a Bible study group, or any other combination of spiritual activities. Mere activity, without obedience and a focus on gaining the promises of God, is like Israel wandering in the wilderness. We know where that gets you. Joshua and Israel had to obey God's Word and drive out every enemy of the Lord before they could settle into the rest He was providing for them. The same is true for us.

The book of Joshua thus provides a template for thinking about our salvation and how we can make progress in knowing full and abundant life in Christ. As we press on in this study, let's keep this in mind, because even though some aspects of this story might seem tedious and skippable, they provide important insights and guidelines to help us work out our own salvation in fear and trembling.

Meditate and discuss.

1. What are you learning from the book of Joshua to help you in your own growth in the Lord?
2. The promises of God are all fulfilled in Jesus Christ (2 Pet. 1.4; 2 Cor. 1.20). The land of Canaan is a symbol of God's promises, and thus a symbol of Jesus as well. How can keeping this in mind help us in our reading and study of the book of Joshua?
3. What are the primary enemies of God still standing in the way of your realizing more of Jesus and His promise of full and abundant life?

"For as long as the hostile powers that work sin in us do not come and incite us to sin or provoke us to fight, they cannot be killed or exterminated. For that reason, therefore, God is said in like manner to permit, even to excite, opposing powers to go out into battle against us so that we may seize the victory and they may pursue destruction." Origen of Alexandria (185-254 AD)

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There are battles awaiting me today, Lord. Strengthen and guide me, so that I...

Pray Psalm 84.

This psalm calls us to be living sacrifices to the Lord (Rom. 12.1, 2) as we journey to our eternal dwelling with the Lord. Use it to seek the Lord's presence, shielding, and power for this day.

Psalm 84 (*Holy Manna: Brethren, We Have Met to Worship*)

Lord of hosts, how sweet Your dwelling;
How my soul longs for Your courts!
Let my soul with joy keep telling
Of Your grace forever more.
Like a bird upon the altar
Let my life to You belong.
Blessed are they who never falter
As they praise Your grace with song!

Blessed are they whose strength is founded
In Your strength, O Lord above.
All whose hearts in You are grounded
Journey in Your strength and love.
Though they weep with tears of sadness,
Grace shall all their way sustain.
In Your presence, filled with gladness,
They shall conquer all their pain.

Lord of hosts, my prayer receiving,
Hear me, help me by Your grace!
In Your courts I stand believing;
Turn to me Your glorious face!
Lord, our sun, our shield, our glory,
No good thing will You deny
To those who proclaim Your story,
And who on Your grace rely.

Conquest of the North
Joshua 11

Questions for reflection or discussion

1. In what ways is the conquest of Canaan a symbol and template for the life of faith in Jesus?
2. What were the keys to Israel's continuing to defeat the enemies of the Lord?
3. God's deliverance of Israel was *from* and *unto*. Explain.
4. How is the land of Canaan a type of the promises of God? How should keeping this in mind help us in our walk with and work for the Lord Jesus?
5. What's the most important lesson you've learned from Joshua 11? How are you putting that lesson to work in your walk with and work for the Lord?

For prayer:

The Fellowship of Ailbe

The Fellowship of Ailbe is a spiritual fellowship in the Celtic Christian tradition. Our goal is to promote revival, renewal, and awakening, following the teaching of Scripture and the example and heritage of our forebears in the faith.

The Fellowship of Ailbe offers many opportunities for training, prayer, personal growth, and ministry. Visit our website at www.ailbe.org to learn more.

We hope you found this study helpful. If so, please consider making a gift to The Fellowship. You can contribute to our ministry by using the donate button at the website, or by sending your gift to The Fellowship of Ailbe, 19 Tyler Dr., Essex Junction, VT 05452.

Thank you.