



Joshua 11:16-23
An Inheritance for His People

16 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,

17 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.

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

19 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.

20 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.

21 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.

22 None of the Anakim were left in the land of the children of Israel; they remained only in Gaza, in Gath, and in Ashdod.

23 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.

Overall final summary of the conquest under Joshua.

1) The conquest did not occur immediately, but was a long, hard, progressive event.

Everyone not driven out all at once, in one summer (v.16-18)

Exodus 23: 28 "And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you.

29 "I will not drive them out from before you in one year, lest the land become desolate and the beast of the field become too numerous for you.

30 "Little by little I will drive them out from before you, until you have increased, and you inherit the land.

but because the Lord exercised his people variously, that he might give a brighter display of his manifold grace, which usually loses its value in our eyes, if it is exhibited only in one and the same way. Therefore, as the divine power had formerly been signally manifested by incredible facility of accomplishment, when the enemy were routed in an instant, so a lingering warfare now furnished numerous proofs of heavenly aid - CALVIN

Applications: *No Shortcuts in the conquest* – rather like the process of Sanctification in Christians – you don't go from Saved to Elder Saint in 15 minutes, all of your sins are not mortified in one Summer, and as soon as one group are mortified, like with the leagues and confederations, new ones rise up. Your life in that respect is a struggle –

Romans 7: 23 *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

24 O wretched man that I am! Who will deliver me from this body of death?

25 I thank God -- through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

No Shortcuts, we have to do it God's way, using God's means.

Joshua's life is a commentary on this, he did not just believe in God, he believed God, and obeyed Him completely. Step by step. Not a life without errors, but at no point did he give up and leave off obedience.

2) The Hardening of the Unbelievers - God's perspective vs. ours (v. 19-20):

God's Sovereign Plan –

God did not hand over Canaan to Abraham's children, he had to build them into a nation first. But also, the Gen. 15:16 "*the iniquity of the Amorites is not yet complete.*"

19 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.

20 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.

It now appears how perfectly consistent the two things are. The Lord commanded Moses to destroy the nations whom he had doomed to destruction; and he accordingly opened a way for his own decree when he hardened the reprobate. In the first place, then, stands the will of God, which must be regarded as the principal cause. For seeing their iniquity had reached its height, he determined to destroy them. This was the origin of the command given to Moses, a command, however, which would have failed of its effect had not the chosen people been armed to execute the divine judgment, by the perverseness and obstinacy of those who were to be destroyed. God hardens them for this very end, that they may shut themselves out from mercy. Hence that hardness is called his work, because it secures the accomplishment of his design. - Calvin

Conquest is easier because they were so obstinately opposed to the Israelites, hated them with a perfect hatred. People don't understand the *herem* because their view of the Canaanites is of a peaceful pastoral people welcoming in the Israelites rather than a debased, debauched, bloodthirsty people who attacked them whenever they had a chance.

Shows an important principle whereby through idolatry and impenitence we sink lower and lower, and become harder and harder in our sins. Works this way in societies.

Romans 1:24 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,

25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

26 For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

27 Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

28 And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting;

Purpose, that the JUSTICE and Righteousness of God might be seen, which makes the mercy intelligible.

Romans 9:17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."

18 Therefore He has mercy on whom He wills, and whom He wills He hardens.

Proverbs 29:1 He who is often rebuked, and hardens his neck, Will suddenly be destroyed, and that without remedy.

Treasuring up wrath

So what were they doing in those 430 years? *Treasuring up wrath.*

Romans 2:4 Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?

5 But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,

6 who "will render to each one according to his deeds":

7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;

8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness -- indignation and wrath,

Application - Hardening of Apostates:

Are you misusing the forbearance of God, are you treasuring up wrath?

Heb. 3:12 Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;

13 but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin.

14 For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,

15 while it is said: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion."

16 For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses?

17 Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness?

18 And to whom did He swear that they would not enter His rest, but to those who did not obey?

19 So we see that they could not enter in because of unbelief.

3. Destruction of the Anakim

These were the monsters who caused the initial rebellion of the people of Israel.

28 "Nevertheless the people who dwell in the land are strong; the cities are fortified and very large; moreover we saw the descendants of Anak there.

29 "The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan."

30 Then Caleb quieted the people before Moses, and said, "Let us go up at once and take possession, for we are well able to overcome it."

31 But the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we."

32 And they gave the children of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it are men of great stature.

33 "There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight."

Application: God, providence and superintendence extend to the eventual destruction of every impediment for the expansion of the kingdom.

Christian in the Castle of Giant Despair. The problems seem insurmountable, impossible, the problem is we forget the promise of Jesus –

John 14:26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

27 "Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

He will give you peace, in the end just as he gave the land peace, there will be an end to the struggle one day.

Heb. 3: 9 There remains therefore a rest for the people of God.

10 For he who has entered His rest has himself also ceased from his works as God did from His.

11 Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

(Good report of peace on the Sabbath)

Every Sunday we practice for that day!