

Joshua & the Sun Shine Still & the Moon Shine Still

Leviticus 18:25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

Deuteronomy 12:2-3 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: **3** And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

Deuteronomy 12: 30-31 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. **31** Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

Joshua 1: 1-8 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, **2** Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, [even] to the children of Israel. **3** Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses ... **7** Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it [to] the right hand or [to] the left, that thou mayest prosper whithersoever thou goest. **8** This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Joshua sent two spies to Jericho which could not be bypassed militarily because it would constitute a threat to Israel's rear as they moved forward into the promise land or as they regrouped at Gilgal.

Rahab hid the spies and helped them escape ... because of her faith.

Heb. 11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

It is unlikely that any of the new generation gathered at Jericho had ever seen a body of rushing water as the Jordan River in full flood stage now the power of God will be witnessed by all Israel.

Joshua 3:14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

Adam is identified as a place upstream where landslides temporarily block the river. This has happened twice in the 20th century in 1906 and 1927. Some scholars think God us a similar landslide for Joshua's crossing but others prefer to understand the event as entirely supernatural. If God did use a natural landslide its timing required a miracle.

Joshua 5: 1 And it came to pass, when all the kings of the Amorites, which [were] on the side of Jordan westward, and all the kings of the Canaanites, which [were] by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them anymore, because of the children of Israel.

Notice the little word "we" in this verse indicating the author of Joshua was an eye witness to the events he is recording.

Middle Bronze City

Defenses in Canaan changed over the centuries in Abraham's day Middle Bronze age 1,750BC -1,500BC evidence suggests that some cities like Jericho that had not been destroyed continue to use their old defenses walls. Jericho was built on a tell or hill and what is now known as city IV was only a few acres and probably had a population of under 2,000.

God wanted the people to realize the victory was granted and not achieved by their own power, strength or might. Presumably the Israelites entered the promise land with traditional Egyptian military weapons and hardware ... slingers, archers, some would have carried axes, spears, others had bronze short swords or sickle swords.

Tribal representatives marched around Jericho perimeter once each day for 7 days ... with Priests, the Ark of the Covenant and Trumpets blowing. The inhabitants of Jericho would have recognized the procession as a religious exercise and they would have probably appealed to their god's to be stronger than the God of Israel. Upon the 7th day the great miracle occurred cf:

Walls Fall

Joshua 6:20 So the people shouted when [the priests] blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

Archeological evidence for the fall of Jericho has long been controversial and has led to doubt and unbelief ... especially among critical scholars, professors and Twiddle DD's who view the whole bible as a "historical remembrance, a myth, or a fable like a fairy tale ... which is a politically correct way of saying a "lie or made up imagined story". Evidence over and over again shows them wrong.

(Pictures 1. Middle Bronze 2. Diagram 3. Ramp – Red – Yellow – Brown)

The Hebrew words indicate the wall fell beneath itself which is exactly what happened ... the mud brick wall upon the top of the retaining wall fell down the slope of the retaining wall making a perfect ramp for Israelis to go straight up into the city.

The archaeologist John Garstang dug the site for several seasons during the 1930's. He had found a collapsed double city wall of mud bricks built upon retaining walls of stone. Garstang dated the destruction of City IV to approximately 1,400BC. Recently in the 1980's a new dig shows this retaining wall though younger was dug through the old pancake layers of the previous cities and was setting on original bedrock.

From 1952 to 1958 Kathleen Kenyon excavated Jericho. She herself dated the destruction to 1550 BC ... which is far too early for the Exodus and Joshua. Her conclusions were based solely on the absence of Cypriot bi-chrome ware pottery. It is fundamental and accepted in science that the absence of evidence is NOT evidence.

The Cypriot Bi-chrome that Kenyon was looking for as a date marker is characterized by its most common decoration: two black lines with a red line in between. Between those lines geometric, floral or zoo'-morphic decorations would often appear. Bi-chrome Ware has long been considered to be a key marker for the transition to the beginning of the Late Bronze Age from the previous Middle Bronze Age.

Kenyon dug in the very poorest part of town and common sense should have told her not expect to find expensive imported pottery in the slums of the city. It was not until the 1980s that a final publication of Kenyon's work became available for study. Today any scholar with eyesight and common sense can now conclude that city IV was destroyed by fire about 1,400 BC exactly when Garstang concluded.

Brant Wood who was an expert in Canaanite pottery traveled the world over examining both Garstang and Kenton's actual pottery finds

in Universities and Museums, their partial reports, field notes, pictures. Wood came to the conclusion that the evidence is undeniable Jericho was destroyed about 1400 BC just as Garstang and the Bible says. (cf: I Kings 6:1ff)

Kenyon did not even bother to look at the pottery that Garstang had found in city IV which included the very Cypriot Bi-chrome ware that she could not find and was the basis of her conclusion the Bible was fiction.

Furthermore, she ignored all the pottery she did find which was all Canaanite and every piece dated to about 1,400 BC at the beginning of the Late Bronze Age 1,450-1,400 BC.

Woods also examined Egyptian Scarab Beetles which were popular amulets and appeared over impression Seals. The royal tombs of Jericho contained these Scarabs from Egyptian 18th dynasty a time Kenyon said there was no city of Jericho. Well the Scarabs found in the royal tombs prove there was a King of Jericho for ... Scarabs of Hatshepsut, Thutmose III & Amenhotep II which takes us right up to 1,400 BC. You will remember it was Amenhotep II that we identified as the Pharaoh of the Exodus.

Additionally Woods Radio carbon dated charcoal in the burn layer where the food in jars was found which dated to 1,410BC plus or minus 40 years exactly right on our exact date of 1,447 BC less 40 years wandering in the wilderness = 1,407 BC for the beginning of the conquest and the fall of Jericho.

The city of Jericho was put under “the ban” and everything in it was to be dedicated as a sacrifice to God. All of the excavators found the city and the wall first fell down and then was burned with the burn layer on top of the collapse. The city had not been looted, every house contained large storage jars of newly harvested food, grain, wine and oil ... all highly prized booty, spoil & riches for any conquering army.

Joshua 6: 24 And they burnt the city with fire, and all that [was] therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

About 600 years later. I Kings 16: 32-34

Regarding the conquest a careful reading of the text shows Joshua only burned Jericho 6:24, Ai 8:8 (Khirbet El Ma'-qati-r) and Hazor 11:11. He raided and conquered other cities but could not hold them. Israel weak in faith was unable or unwilling to completely drive the Canaanites out of the land. Instead they set up camp at "Gilgal" raided areas under Canaanite control and returned to Gilgal ... living in "tents" word used in Joshua 11 times and in Judges 16 times ... while house is always a figure of speech ... "as for me and my house we will serve the LORD"

Which contains a wonderful story within itself ...

Gilgal literally means stone circular enclosure.

Up to six Gilgals are mentioned in the Bible.

There are several footprint shaped sites have been found in Israel.

God had promised Abraham cf:

Genesis 13:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Footprint

"Early Jewish people understood this traversing of the length and breadth of the land to be a symbolic act constituting a mode of legal acquisition termed ha'-zak-ah in rabbinic Hebrew." That is, Abram's walking the land symbolized legal ownership.

The background for this custom can be found in the early Egyptian and Hittite empires, where the king would take a "periodic ceremonial walk around a field or a tour of his realm in order to symbolize the renewal of his sovereignty over the land."

In Nuzi, a Mesopotamian city east of the Tigris River, close to Abraham's home property was transferred from one person to another by the former owner lifting his foot from his property and placing the new owner's foot on it at the same time a deed was drawn up. Thus, the action with the foot symbolized a legal property transaction.

We see a similar transfer ceremony in Ruth 4:7-9, where the kinsmen redeemer removed his sandal and gave it to Boaz to indicate that he was legally granting Boaz the right to redeem the property of Naomi and Ruth, as well as the person of Ruth. In this symbolic gesture, Boaz was literally stepping into the shoes of the previous owner."

Source: ICEJ

Moses repeated God's promise of walking equaling possession cf:

Deuteronomy 11:24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

So this "idea is presented on the eve of the conquest of Canaan, some 430 + 40 =470 years after Abraham (and 300 years before Ruth), when God told the Israelites through Moses, "Every place whereon the soles of your feet shall tread shall be yours: ..."

The Hebrew term translated as 'tread' in verse 24 relates to the setting of one's foot on territory or objects in order to take ownership. It is used throughout Deuteronomy and Joshua in reference to taking possession of the Promised Land." God told Joshua the same thing.

Joshua 1:2-3 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, [even] to the children of Israel. 3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

“Recent archaeological discoveries in the Jordan Valley and the adjoining hills of Samaria appear to indicate that as Israel took possession of the land, they marked ownership of the land by building several structures that resemble a large foot print or sandal.

These are New People, pastoral, Nomadic people like the Bedouin who lived in tents. They had no pottery repertoire of their own, so they adopted Canaanite pottery.

These unusual structures, studied extensively by Professors Adam Zert’-al and Dror Ben-Yosef of the University of Haifa, date to (Late Bronze age Scarab of Tutmose III) to the Early Iron Age I period, based on pottery and animal bones found on site. They consist of two enclosed circles of stones that share a common border and, therefore, are joined together forming the shape of a foot print.

“The ‘foot’ structures that we found in the Jordan Valley are the first sites the people of Israel built upon entering Canaan and they testify to the biblical concept of ownership of the land with the foot,” Zertal insisted during a recent tour of the excavation site.

In addition to symbolizing ownership and possession, these “circles of stones” also are a visible reflection of the general meaning of the Hebrew term gilgal. Six such gilgal sites with the massive foot-shaped structure have been discovered so far.” Source ICEJ

In Deuteronomy 27:1ff Moses had commanded Joshua to build an altar on Mt. E’-bal and pronounce with the people the blessings and the curses on Mt. e’bal and Mt. Ger’-i-zim. This Joshua did cf: Joshua 8:30-35.

Adam Zert’-al excavated Joshua’s altar and found it within a footprint Gilgal “on Mt. Ebal, the barren mountain towering over biblical Shechem (today’s Nablus) on the north, where Joshua led the people to build an altar of Jehovah and reaffirm their covenant with God. (Zert’-al found and excavated Joshua’s altar within this footprint)

Another massive foot-print can be found at Bedhat esh-Sha'ab, located in the Jordan Valley some two miles northwest of the Damiyeh Bridge across the River Jordan. It is thought by some that this site is the Gilgal where Israel initially encamped after crossing the Jordan and treading upon the land of promise for the first time.

Though there are several Gilgals (gilgalim) mentioned in the biblical accounts, the Gilgal of Israel's first encampment represents the most significant location from the time of Joshua until the time of King Saul. It ultimately faded into obscurity in the eighth century BCE and became a symbol of apostasy in the writings of the prophets Amos and Hosea."

The role of the Gilgals for the Israelite community is believed to be for "seasonal gatherings" of a religious character that is, the Israelites would likely gather at the sites periodically and perform religious ceremonies, rather than live there on a permanent basis. Source: ICEJ

The Tel El Amarna Letters

The Amarna letters or Amarna tablets, are an archive, written on clay tablets, primarily consisting of diplomatic correspondence between the Egyptian administration and its representatives in Canaan and The letters were found in Upper Egypt at el-Amarna, the modern name for the ancient Egyptian capital of Ak'-het-aten, during the Eighteenth dynasty of Egypt. The Amarna letters mostly written in a script known as Ak'-ka-dian cuneiform, the writing system of ancient Mesopotamia, rather than that of ancient Egypt, and the language used has sometimes been characterized as a mixed language, Canaanite-Ak'-ka-dian. The written letters spans a period of at most fifty years.

There are 358 known tablets which have been published.

The tablets are from the Royal Archive of Amenhotep III and his son Ak'-hen-aten. They were written close to the early date of the conquest around 1400 BC down to approximately 1,350 BC mainly by Canaanite Kings & Princes to the court of Egypt. Many of the letters

mention problems caused by the Apiru or Habiru words equal to “Hebrew”. In Egypt there is evidence Habiru worked in Hatshepsut’s vineyards and gardens.

Canaan City States ruled by a “King”

The King of Biblos assumes that anyone that is taking the land is an enemy of Pharaoh and Habiru. When Israel entered the land and begin the conquest it would have been natural for them to call them Habiru. Princes plead for relief forces or failing that for safe passage back to Egypt and they reflect Israel’s first years in the land.

To the King my Lord, my sun god, thus siath Biridiya... let the King know that ever since the archers return to Egypt the Hbiru have carried on hostilities against me amd we are not able to work or go outside the city gate.

Milk’-i-lu of Geser writes the Pharaoh, Let the King Know the powerful is the hostility against me... let the King my Lord protect His land from the Habiru. If not then let the King my Lord send chariots to fetch us less they smite us.

Abdu-A’-he-bra King of Jerusalem wrote repeated pleas to the Pharaoh.

“Let the King my lord...the land of the King is lost in its entirety it is taken from me ... There is war against me. The Habiru captured the cities of the King. Let the King send archers to his land this year or all the lands of the King will be lost.”

Over and over again the Bible proves itself reliable History in spite of the unbelief of the modern critical scholars, professor “Smart” and the naysayers.

Joshua 10:1-9 (Historical), (V:9-11 summary) & (12-15 are poetic)

Joshua 10:9-11 Joshua therefore came unto them suddenly, [and] went up from Gilgal all night. 10 And the LORD discomfited them before

Israel, and slew them with a great slaughter at Gib'-e-on, and chased them along the way that goeth up to Beth-ho'-ron, and smote them to A-ze'-kah, and unto Mak-ke'-dah. 11 And it came to pass, as they fled from before Israel, [and] were in the going down to Beth-ho'-ron, that the LORD cast down great stones from heaven upon them unto A-ze'-kah, and they died: [they were] more which died with hailstones than [they] whom the children of Israel slew with the sword.

Now Poetic Prose

Joshua 10: 12-15 Then spake Joshua to the LORD in the day when the LORD delivered up the Am'-or-ites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gib'-e-on; and thou, Moon, in the valley of Aj'-a-lon. 13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [Is] not this written in the book of Ja'-sher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. 14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel. 15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Joshua 10:1-15 (By George L. Faull,)The Day the Sun Was Darkened Did the sun stand still in the day of Joshua, so that Joshua could complete a battle? The Bible is sometimes more easily understood when it is viewed in the original languages, The sun already stands still! It is the earth that moves around the sun. Galileo 16th century threatened to put him in prison for life. But Galileo was right.

Joshua did not tell the sun to stand still. He told the sun to "be silent." Hebrew word "be silent, not proceed, desist, or stop." When a "cease and desist" order is given, it means "stop doing what you are doing." The sun was not moving. The sun was shining. This is what Joshua commanded the sun to "cease doing:

The text says that the sun ceased in the midst of the heavens over Gibeon and the moon was stayed in Ajalon. The word "midst" in

Hebrew means "the middle" or "the half" It's translated "half" over one hundred times in the Bible. The sun stopped shining at noon! Since the sun was over Gibeon at noon, and the moon was in the valley of Ajalon, which is west of Gibeon, the astronomers can calculate the time it occurred almost to the exact day of the year. It was in the month of July. The sun is at hottest in that part of the world. Joshua was commanding the sun to stop shining so they could have relief from the hot sun.

Notice, too, that when Joshua received word at Gilgal for help from Gibeon, he and his men ran all night to be at Gibeon to fight the next day (Joshua 10:9). That was a twenty mile run which took all night. If the date that he was summoned was the 21st of July, then it was the 22nd of July when he arrived and started to successfully fight the enemy.

The enemy began to run away. If, on the 21st, Joshua and his men had gotten up at 7:00 A.M., worked all day and ran all night, they would have already been up 24 hours at 7:00 A.M.; then they fought 5 hours, until noon, before Joshua spoke to the sun. This would have meant that they were already twenty-nine hours without sleep or rest. Would you want another 24 hours of sunlight? Not hardly. You would want relief.

Let's look at the context. Verses 1-11 of Joshua 10 are historical. Verses 12-15 are poetic.

Verses 9-11 are a summary of the whole battle.

It is not in chronological order.

The writer gives us the results of the battle before he explains what occurred. How could the sun be shining amidst the greatest hailstorm that ever occurred? We are plainly told that the hailstones killed more people than were killed by the sword (verse 11).

The Bible often adds poetic literature in the middle of a historical narrative. See the poetic license which the writer uses in Exodus 15:1-12, where the earth swallowed the soldiers in the Red Sea! No, the earth never swallowed them, for their bodies were on the seashore. Judges 5:1-5 in Deborah's song The mountains did not

literally melt. This was not literal, but is poetic language. As Peter said quoting Joel Acts 2:20: "The sun shall be turned into darkness and the moon into blood" If it is objected in that the Bible says, "The sun did not go down about a whole day," we need again to look at the words used, and remind ourselves that we are in the poetic section. First of all, the word "about" is not in the text. Secondly, the word "go" is translated "come" over 500 times more often than it is "go." It is one of those words where context determines its meaning. The word "whole day" means "complete, finish, entire, come to an end," or "make whole.

God had had enough. The people of Canaan were wicked from the days of Abraham, God had showed them mercy. Finally God's mercy has turned into judgment. Punishment was to be melted out the Canaanites for their sins to prevent them from leading Israel astray. Centuries later the prophets would entreat Israel to "Repent today, less tomorrow be too late.' At eh end of the 15th century in 1407 B.C. many Canaanites ran out of tomorrows when Joshua entered the land.

These are New People, pastoral, Nomadic people like the Bedouin who lived in tents. They had no pottery repertoire of their own, so they adopted Canaanite Pottery. When they began to settle into the land, about 1,200 BC, they began to adopt and build what is known as the Israeli 4 room house. Such houses were 2 stories, they had 3 long rooms that are thought to be for livestock, and 1 broad room across the back thought to be used for storage. The family slept on the 2nd floor and the roof.

Originally most of Israel lived in un-walled villages that changed to case mate walls for protection.

A brief overview of Joshua and Judges would be:

Conquest and settlement

Period of the Judges

The resurgence of Egyptian power

Deborah

Beginning of Iron Age I

The arrival of the sea people becoming the Philistines

Other Judges

For a little of over forty years the tabernacle had been moving along with Israel on its journeys being placed in the various Gilgals.

God chose Shiloh in the central hill country for a permanent home of the Tabernacle for the next 400 years.

The period of the Judges Jeph'-thah (Jeff-thah) tells the children of Ammon that Israel had already been in the land 300 years in his day.

Judges 11:26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that [*be*] along by the coasts of Arnon, three hundred years? why therefore did ye not recover [*them*] within that time?

I King 6:1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which [*is*] the second month, that he began to build the house of the LORD.

When the various time spans of the Book of Judges are added together it is clear that some of the Judges are concurrent and not completely consecutive or in in exact chronological order but some overlapped each other.

The history in the Book of Judges can be accepted as completely accurate. The author has carefully selected data to weave history in to a Religious message.

The reoccurring pattern of the book is seen in the 4 "S". In the First "stage" people fall into sin as they worshipped false gods and intermarry with the Canaanites. Leaving God brings a period of "servitude" which Israel finds itself servants to the people they were once able to control. After a term of servitude Israel cries out to God

in “supplication.” God raises up a Judge to bring the people “salvation” because of this cycle pattern the book of Judges is often referred to as the Book of defeats as in contrast to Joshua’s Book of Victories. The Hebrew word for Judge implies defending, delivering, avenging and punishment. Mostly as in a military capacity. The main mission of the Judges was to be a military savior. All were called and chosen of God or the people and they had no line of succession or continuous rule ... their sons did not inherit their office of Judges.

During Joshua’s conquest weak Egyptian Kings such as Akhenaten and Tutankhamen refused to be involved in fighting Israel.

There was a resurgence of Egyptian power in Canaan beginning with Seti I 1317-1304 B.C. Egypt awakened and his successor Rameses II 1304 to 2187 B.C. began leading armies northward into Canaan. The goal was to control the Palestine’s coastal highway which gave access to the world. Pharaoh Merneptah Stele 1237-1227 B.C. boasts in his conquest of defeating countries in Canaan early in his reign. The hymn of victory contains a cryptic passage concerning Israel already being a recognized people living in Galilee, the highlands and on the west bank of the Jordan River.

Merneptah Stele

**Carried off is Ashkelon; seized upon is Gezer.
Yanoam is made as that which does not exist.
Israel is laid waste, His seed is north.**

This destroys the line late date scholars because it is outside foreign Egyptian testimony that Israel was a people in the land in 1237-1227 B.C..

Yanoam is located somewhere in Galilee. Gezer was key access point to the hill country where the tribes of Israel were located. The battle reliefs on a wall of the Karnack temple in Thebes also shows Merneptah in battle with some Israelis.

In the Egyptian language there is a mark called determinatives that classified Ashkelon, Gezer and Yanoam and indicate that they were city states with a King. The determinative for Israel is on that is used for less settled people but the Egyptian scribes describe Israel as less politically established in the land, a perfect description of Israel during the period of Judges. Transforming from tents to houses, the initial Israelis settlement were in the highlands. They were opened dispersed villages with no fortified towns. There was a typical 4 room house that is unique to Israel.

Deborah and Barak

Judges 4 & 5 would date about 1200 B.C. shortly after the campaign of Merenptah found on his Stele. Deborah prodded Barak to fight an army of Hazor which had converted to Canaanite control. The Bible says that the king of Hazor name was Ja'-bin and he was killed.

Judges 4: 23-24 So God subdued on that day Jabin the king of Canaan before the children of Israel. 24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

But Joshua had already Killed Jabin King of Hazor over a hundred years before the critics say.

Joshua 11:1 And it came to pass, when Jabin king of Hazor had heard [those things], that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

Joshua 11:10 And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

Joshua 11: 13 But [as for] the cities that stood still in their strength, Israel burned none of them, save Hazor only; [that] did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

Barak gathered 10,000 (Alafin, company, battalion, regimen) of soldiers. For the war one tactic of warfare was to control the high ground. Barak marched his men to Mount Tabor which rises 1000 feet above the surrounding plain. During the battle God helped bring victory to Barak by sending a heavy rain that caused the Kishon river to overflow and the enemy chariots became mired in the mud.

In fact a certain King named Jabin of Hazor perished at the hands of Joshua during the Northern conquests.

Amon Ben Thor the archeologist who is now digging Hazor found in Sutu a 16 century B.C. cuneiform tablet addressed to "Ibim King of Huzor" Ibim is translated into Hebrew is Jabin. So apparently there was a royal dynasty of the house of Jabin who ruled in Hazor from the 16 century through the 12 century B.C.

Into Iron Age I

The date assigned by archeologists from the transition from late Bronze Age to Iron Age I is about 1200 until 1000 B.C. Iron Age II is usually assigned to the monarchal period of 1000 B.C. until 586 B.C..

In the central hill country there was a building explosion. The number of settlements in the central hill country increased from less than 30 in the late Bronze Age when Israel lived in tents to over 200 in Iron Age I. Most of them are simple farming and sheep herding villages in contrast to the Canaanite and Philistine urban centers.

Additionally, these are all sights that had not been previously occupied showing Israel is beginning to settle in. Israel was leaving a more pastoral lifestyle and settling down. Israel appropriated much of the material culture of Palestine such as pottery for there was no religious objection to that form of pottery assimilation.

In this time period because Israel lived in tents for about 200 years like bedewing pastoral nomads they left no monumental architecture allowing such false teaching as modern archeology teaches in the revolt theory and the peaceful infiltration theory.

Some towns had cisterns plastered so they could collect water during the rainy season. It seems the people of the hill country transported water by donkey from the nearest spring or well using large collard rim pottery storage jars each capable of holding between 10 and 15 gallons of water ... each donkey carrying 2 of these jars in a sling saddle.

Arrival of the Sea Peoples - The Philistines

The collapse of the Troy and the Minoan culture led to a large migration of people from the Aegean. When they were finally defeated by Rameses III, he settled them as mercenaries and stooges along the costal-plane of Palestine. He was so proud of his defense against them that he counted his victory at the temple walls at Karnack.

The Philistines settled into five major cities Ashdod, Ashkelon, Ekron, Gaza and Gath. Scholars usually agree that the Philistines merged with the Canaanites and lost much of their cultural identity. Philistine pottery shows Aegean rather than Canaanite prototypes. Their jugs were often made with strainer sprouts so they could drink barley beer without swallowing the barley husks. Their smaller two handed bowls were used for wine. Craters, stored such strong drink. William Albright called the Philistines mighty carousers. 1972 a Philistine temple was found. Measuring 14 feet by 27 feet on a platform with steps leading up to it. Just as we see from Sampson pushing such a temple down. The Temple and its roof were held up by two columns. The Philistines worshipped Dagon and he is pictured in older drawings as a human body from the waste up and the lower parts tapered off to a tail. The Philistines buried their dead in Anthropoid coffins which was a blending with Egyptian type coffins and mummification.

Bronze Bull figurines (idols) were set up in high places where Israel worshipped false Canaanite gods

Matthew's Account of the Great Commission

Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"... all power ..." This teaches the divinity of Christ. If these words were spoken by a mere man, they are nonsense; and therefore in this statement Christ lays claim to being a member of the Godhead. Ten times in the Greek New Testament, Christ is actually called God"...

"... in heaven and in earth" Christ is head of the church upon earth as well as in heaven. There is no other true head on earth, otherwise the church is a two-headed monster.

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

The word "teach" in the clause "teach all nations" is math-ayt-yoo-o and it means "disciple ye" or make disciples of all nations.

A disciple is both a believer and a learner. Disciples can be made only by teaching; therefore the KJV did no violence to the meaning with the translation, "Go teach all nations." Mark's account makes it crystal clear that that is what was said. Thus, teaching, as a prerequisite of discipleship, is evident as one of the basic principles of the faith. Infants cannot be taught, and therefore, they cannot become disciples until they are old enough to be taught.

"... all nations" Here is the world-wide missionary program of the church. Here is the world-wide brotherhood of all nations and races in Christ. Paul tells us:

Acts 17:26 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

This universal kinship and brotherhood appears in the Great Commission. No limitation or abridgment is permitted.

All the nations ... not merely all "the English-speaking nations" or "all the white nations," but all the nations!

“Baptizing them ...” If nothing else appeared in all the Bible about the ordinance of baptism, Christ's mention of it in this circumstance would have been more than sufficient to bind it upon all people for all time to come. That Jesus Christ, the Head of our holy faith, in this grand finale of his earthly teaching, should be charged with having introduced secondary, subordinate, non-essential, and unnecessary commands is a reflection upon His divinity. and yet the inclusion of baptism in this Commission dispels any view that it can be considered optional or permissive; it is commanded, not for one or for a few, but for all, "every creature" (Mark 16:15).

Into the name ... Three names are given, yet they are one name. God's unity and oneness are taught by this. There are three persons in the Godhead, and each has a name; but their name is one!

“in the name of the Father, and of the Son, and of the Holy Ghost (Spirit) Here is the doctrine of the Trinity. Although not stated in the Scriptures under that terminology, the doctrine of the Trinity is nevertheless a true one, and appears throughout both the Old and New Testaments. The pronouns for God in Genesis are plural, as in "Let us make man in our image" (Genesis 1:26). Even the passages affirming that God is "one" employ a word which means a compound unity rather than an abstract unity. That Hebrew word is [ehad] and is also used in such passages as that which says a man and his wife shall be "one" flesh (Genesis 2:24), and in "the people is one" (Genesis 11:6).

Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

“Teaching them to observe all things ...” The perpetual mission of the church as a teacher is implicit in these words. Here is the necessity for indoctrination and grounding all the disciples in the Savior’s teaching. Here is the divine authority for the College, the Bible School, the cottage meeting, the mid-week service, the evangelistic campaign, and whatever else may be useful in carrying out the divine injunction to teach the taught and to teach the baptized to do all that Christ commanded.

“Whatsoever I have commanded you ...” This establishes the identity of the true doctrine; it is what Christ commanded, nothing else. The most important fact of Christianity is that it is "of Christ." The true faith was "first spoken" by him

Hebrews 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him];

The true final revelation was spoken by Jesus not by any other: Whatsoever was not first spoken by the Lord and confirmed by those who heard him can have no valid claim as a part of Christianity. Not even the Holy Spirit came to reveal new truth to the apostles but to "bring all things to their remembrance" (John 14:26; 16:13). In practical fact, this limits true Christianity to what is taught in the New Testament, for that is the only book that contains the authenticated teachings of the Master. As Paul says in the following:

I Corinthians 4:6 And these things, brethren, I have in a figure transferred to myself and [to] Apollos for your sakes; that ye might learn in us not to think [of men] above that which is written, that no one of you be puffed up for one against another.

II Timothy 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also

Mark's Account of the Great Commission

Mark 16:9 Now when [Jesus] was risen early the first [day] of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

“Now when he had risen” The remainder of the chapter is not found in the Codex Vatican or Codex Sinaiticus Greek MSS., but is found in the Alexandrian. These are the three oldest and most reliable MSS. Some non-believers hold these verses to be a later addition, but as they are found in all the most ancient versions they must have been a part of Mark's Gospel when the first century ended. Schaff, Plumptre, Olshausen, Lochman and others regard them genuine, while some critics consider them doubtful. A circumstance in their favor is that the Vatican MS. has a vacant space for them and it was quoted by Clement of Rome by 90 AD. It seems probable that in an early copy, that Codex Vaticanus was copied from they were worn off or omitted for some cause by a copyist who left space for them, but he did not afterwards fill it, and that the Codex Sinaiticus MS. was made from the mutilated Vaticanus copy. It is clear that verse 8 was not designed to conclude Mark's narrative. There is not one thing taught in the long ending to Mark that is not taught elsewhere in the New Testament.

Mark 16:10 [And] she went and told them that had been with him, as they mourned and wept.

And she went. While she was going to tell the disciples, Jesus appeared to the other women, who had started before on the same errand (Matt. 28:9, 10).

Mark 16:11 And they, when they had heard that he was alive, and had been seen of her, believed not.

They . . . believed not. Their disbelief was overruled for good, for it furnishes abundant proof that they did not invent the story of the resurrection.

Mark 16:12 After that he appeared in another form unto two of them, as they walked, and went into the country.

Jesus next appeared to Peter (1 Cor. 15:5). After that. On the afternoon of the same day (Sunday) (Luke 24:13-32). He appeared in another form. Luke explains this by saying that their eyes were holden. If their eyes were influenced, of course, optically speaking, Jesus would appear in another form.

Mark 16:13 And they went and told [it] unto the residue: neither believed they them.

And they went. Back to Jerusalem, to the upper room where the ten disciples were assembled (Luke 24:33). And told it.

Mark 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

He appeared to the eleven themselves. Compare Luke 24:36-49; John 20:19-23.

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He said unto them. The Lord appeared many times during the forty days. These words may have been spoken at the great meeting in Galilee (verse 7; Matt. 28:18-20). Go into all the world. Jesus is the world's Savior; he died for all; the gospel must be preached to all. In

the first commission (Matt. 10:6) they were sent only to Jews. Preach the gospel. The good news of salvation through Christ; the way of life. To every creature. To every mortal. None are denied the Savior if they will have Him.

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

He that believeth. Believeth the gospel message; believes in Christ as his Savior. And is baptized. These are the conditions of pardon; faith in Christ and obedience to his command. If any one has not faith enough in Christ to obey him he has not faith enough to be saved. He that believeth not. He who remains in a state of unbelief. Such have no promise. See John 3:18.

Mark 16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

These signs shall follow them that believe. This is a promise limited to the apostolic age and to a few of the disciples of that age. Perhaps the plural them does not have for its antecedent the singular he in verse 16, but the plural them in verse 14. If it does not, why is the number changed in verses 15 and 16? The grammatical construction requires us to look to verse 14 for the antecedent of them in verse 17. In verse 14 the apostles are "upbraided for their unbelief because they believed not them who had seen him after he had arisen." They are commanded to go and tell the glad story, and assured that miraculous credentials shall be given to those of "them who believe" and tell the wonderful tidings. In my name shall they cast out devils, etc. cf: Acts 2:4; 5:16; 8:7; 16:18; 28:3.

Mark 16:18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

This evidence of their being continually under the power and protection of God, and that all nature is subject to him. This also was literally fulfilled in the case of Paul and the serpent Acts 28:5. Mark 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

After the Lord had spoken unto them. The words above, and other words recorded in the other Gospels. He was received up into heaven. In Acts it says, "a cloud received him out of their sight." He did not fade away from sight, but a cloud came as a veil between him and the eyes of the gazing disciples. The cloud can be pierced by the eye of faith, and our Lord seen interceding for us at the right hand of God.

Mark 16:20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

They went forth, and preached everywhere. Acts of the Apostles is the history of their preaching. It should be studied to see how the Apostles understood and preached the Commission of the Lord. The Commission of Christ is to his Church; its field is the world; its work is to preach the gospel; its congregation embraces every creature; its offer is a free and full salvation; the conditions of salvation are faith in Christ, and obedience to him; the consequence of rejecting Christ's salvation is eternal condemnation.

Luke's Account of the Great Commission

Luke 24:36-43 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42

**And they gave him a piece of a broiled fish, and of an honeycomb. 43
And he took it, and did eat before them.**

Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Luke 24:45 Then opened he their understanding, that they might understand the scriptures,

Luke 24:46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: (“behoved “ Christ to fulfill The Gospel Story)

Luke 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. The two things to be preached in the coming first Gospel sermon are: “repentance and remission of sins”. So if Peter did his job we will find those two elements in his sermon on Pentecost in Acts 2.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Sources: KJV Bible, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight and JW McGarvey, George Faulstich Commentaries, Archaeology & the Old Testament by Alfred Hoerth, On the Reliability of the O.T. K.A. Kitchen, Google Images, Halley's Handbook, Wikipedia & ICEJ.