

JOSHUA¹

OUTLINE:

1. **CONQUEST OF THE LAND**, 1:1-12:24
 1. Joshua's divine commission, 1:1-9
 2. Preparations to cross the Jordan; the spies rescued through Rahab, 1:10-2:24
 3. The crossing of the Jordan River, 3:1-4:24
 4. Circumcision at Gilgal, 5:1-15
 5. Capture of Jericho, the assurance of victory, 6:1-27
 6. Failure at Ai; the putting away of sin; the ultimate triumph, 7:1-8:29
 7. The altar at Mount Ebal; the solemn reading of the law, 8:30-35
 8. The alliance with the crafty Gibeonites (the first entanglement with the world), 9:1-27
 9. Conquest of southern Canaan; the battle of Gibeon, 10:1-43
 10. Conquest of northern Canaan, 11:1-15
 11. Summary of Joshua's campaigns, 11:16-12:24
2. **DIVIDING THE INHERITANCE**, 13:1-22:34
 1. Joshua's instructions concerning the division, 13:1-7
 2. Assignment to the eastern tribes, 13:8-33
 3. Assignment to the western tribes, 14:1-19:51
 4. Appointment of the cities of refuge, 20:1-9
 5. Appointment of the Levitical cities, 21:1-45
 6. Eastern tribes dismissed to their homes in Transjordan, 22:1-34
3. **JOSHUA'S FINAL CHARGE (SPEECH) TO ISRAEL**, 23:1-24:33

¹ Note: This entire outline is taken directly from "A Survey of Old Testament Introduction," by Dr. Gleason Archer, Jr. Moody Press: Chicago, IL, 1994 revised edition, pp. 285-286

AUTHORSHIP:

"It is reasonable to deduce that this book was largely composed by Joshua himself... Other references point to a very early date of composition... Canaanite cities are mentioned by their archaic names... According to 9:27, the Gibeonites 'unto this day' were still 'hewers of wood and drawers of water'...this could no longer have been said in the reign of Saul, if we may trust the indication of 2 Sam. 21:1-9, that some of the Gibeonites had been massacred and their special status changed by King Saul... Taking all this evidence (much more is not included here) together, it seems to point to substantial composition of Joshua by the man after whom the book was named, and supplementary material (also inspired) very likely by Eleazar or his son Phineas." (Archer, pp. 286-87)

THE "LONG DAY" OF JOSHUA:

"The book of Joshua records several miracles, but none perhaps as noteworthy or as widely discussed as that pertaining to the twenty-four-hour prolongation of the day in which the battle of Gibeon was fought (10:12-14). It has been objected that if in fact the earth was stopped in its rotation for a period of twenty-four hours, inconceivable catastrophe would have befallen the entire planet and everything on its surface. While those who believe in the omnipotence of God would hardly concede that Jehovah could not have prevented such catastrophe and held in abeyance those physical laws which might have brought it to pass, it does not seem to be absolutely necessary (on the basis of the Hebrew text itself) to hold that the planet was suddenly halted in its rotation. (Here are some possible explanations Dr. Archer gives regarding what happened during Joshua's "long" day-MWE):

1. "Verse 13 states that the sun 'did not hasten to set for an entire day.' The words 'did not hasten' seem to point to a retardation of the movement so that the rotation required forty-eight hours rather than the usual twenty-four. In support of this interpretation, research has brought to light reports from Egyptian, Chinese, and Hindu sources of a long day.² Harry Rimmer reports that some astronomers have come to the conclusion that one full day is missing in our astronomical calculation. Rimmer states that Professor Pickering of the Harvard Observatory traced this missing day back to the time of Joshua; likewise Dr. Totten of Yale.³ Ramm reports, however, that he has been unable to find any documentation to substantiate this report.
2. "Another possibility has been deduced from a slightly different interpretation of the word 'dom' translated in the KJV as 'stand thou still.' This verb usually signifies 'be silent,' or 'cease, leave off.' Dr. E.W. Maunder of Greenwich and Robert Dick Wilson of Princeton Seminary therefore interpreted Joshua's prayer to be a petition that the sun cease pouring down its heat upon his struggling troops so that they might be permitted to press the battle under more favorable conditions. The tremendously destructive hailstorm which accompanied the battle lends some credence to this view, and it has been advocated by men of unquestioned orthodoxy. Nevertheless, it must be admitted that verse 13 seems to favor a prolongation of the day: 'And the sun stood in the half [or midway point] of the sky, and it did not hasten to set for about an entire day.'
3. "The Keil and Delitzsch Biblical Commentary on the Old Testament suggests that a miraculous

² footnote in Archer: Cf. Sir Charles Marston, "The Bible is True" (London: Eyre & Spottiswoode, 1936)

³ Rimmer, "The Harmony of Science and Scripture", 3rd ed. (Grand Rapids: Eerdmans, 1937)

prolongation of the day would have taken place if it seemed to Joshua and all Israel to be supernaturally prolonged, because they were able to accomplish in it the work of two days.

4. "They add another possibility, that God may have produced an optical prolongation of the sunshine, continuing its visibility after the normal setting time by means of a special refraction of the rays.
5. "In the *New Bible Commentary* the commentator Hugh J. Blair suggests that Joshua's prayer was made early in the morning, since the moon was in the West and the sun was in the East. The answer came in the form of a hailstorm which prolonged the darkness and thus facilitated the surprise attack of the Israelites.⁴ Hence in the darkness of the storm, the defeat of the enemy was completed. And we should speak of Joshua's 'long night' rather than Joshua's 'long day.' This of course is essentially the same view as that of Maunders and Wilson. Such an interpretation necessitates no stopping of the earth on its axis, but it hardly fits in with the statement of 10:13, and is therefore of dubious validity." (All above points, Archer, pp. 295-96).

(cont.)

⁴ Blair, in "*New Bible Commentary*", p. 231

JUDGES⁵

OUTLINE:

- PARTIAL CONQUEST OF CANAAN BY ISRAEL, 1:1-2:5
- REASONS FOR SURVIVAL OF CANAANITE REMNANTS, 2:6-3:6
- OPPRESSION UNDER CUSHAN-RISHATHAIM, DELIVERANCE BY OTHNIEL, 3:7-11
- OPPRESSION UNDER EGLON OF MOAB, DELIVERANCE BY EHUD, 3:12-30
- EXPLOITS OF SHAMGAR, 3:31
- OPPRESSION UNDER JABIN OF HAZOR, DELIVERANCE BY DEBORAH & BARAK, 4:1-24
- SONG OF DEBORAH, 5:1-31
- OPPRESSION UNDER MIDIAN, DELIVERANCE BY GIDEON, 6:1-8:35
- CAREER OF THE TYRANT ABIMELECH, 9:1-57
- JUDGESHIPS OF TOLA AND JAIR, 10:1-5
- OPPRESSION UNDER AMMONITES, DELIVERANCE BY JEPHTHAH, 10:6-12:7
- JUDGESHIPS OF IBZAN, ELON, AND ABDON, 12:8-15
- OPPRESSION UNDER PHILISTINES, THE EXPLOITS OF SAMSON, 13:1-16:31
- MICAH'S PRIEST AND THE DANITE MIGRATION, 17:1-18:31
- ATROCITY AT GIBEAH AND THE BENJAMITE WAR, 19:12-21:25

SUPPLEMENTAL NOTES:

NAME:

"The Hebrew title for this book is Shoph(e)tim, meaning 'judges' or 'executive leaders.' The Septuagint title Kritai means the same thing, Judges. This title is derived from the type of government or leadership which dominated the Israelite tribes in the interval between the death of Joshua and the coronation of King Saul (Archer, p. 299).

⁵ This complete outline is taken directly from "A Survey of Old Testament Introduction," by Dr. Gleason Archer, Jr. Moody Press: Chicago, IL., 1994 revised edition.

PROBLEMS OF CHRONOLOGY:

"If all the terms of service performed by the various judges are added end to end, along with the stated periods of oppression, they form a consecutive total of approximately 410 years. But the long date of 480 years given in I Kings 6:1 seems to allow for only 292 years between the judgeship of Othniel and that of Eli. We must therefore conclude that many of these careers of service overlapped or were even contemporaneous (happened at the same time). The statement in Judg. 10:7, 'The Lord...sold them into the hands of the Philistines, and into the hands of the children of Ammon,' clearly indicates that Samson and Jephthah must have been almost contemporaneous, since the Ammonite oppression and that of the Philistines occurred at approximately the same time... It should be remembered that no long date is given for the whole period of the judges in the book of Judges itself; hence there is no reason why several of the periods of judgeship should not have been contemporaneous." (Archer, pp. 303-304)

THE SACRIFICE OF JEPHTHAH'S DAUGHTER:

"A... word should be said about an episode in Judges which has occasioned much perplexity and has often led to erroneous conclusions. Apparently (i.e. it sounds as though) Jephthah offered up his daughter as a human sacrifice on the altar, in fulfillment of his 'rash' vow (11:30, 31 cf. v. 39). The term for 'burnt offering' is *ola*, which everywhere else signifies a blood sacrifice wholly consumed by fire upon the altar. But, as Keil and Delitzsch show, this interpretation as a literal human sacrifice cannot stand in the light of the context.

6. "Human sacrifice was always understood, from the days of Abraham (for whose son, Isaac, a ram was substituted by God) to be an offense and an abomination to Yahweh, being expressly denounced and forbidden in Lev. 18:21; 20:2-5; Deut. 12:31; 18:10. There is no evidence that any Israelite ever offered human sacrifice prior to the days of Ahaz (743-728 B.C.). It is inconceivable that God-fearing Jephthah could have supposed he would please the Lord by perpetrating such a crime and abomination.
7. "His daughter was allowed two months of mourning, not to bewail her approaching loss of life, but only to bewail her virginity (*b[e]tulim*) (Judg. 11:37-38).
8. "It is stated in verse 39 that after Jephthah had performed his vow and offered her as a 'burnt offering,' 'she knew not a man.' This would be a very pointless and inane (silly, senseless) remark if she had been put to death. But it has perfect relevance if she was devoted to the service of Jehovah at the door of the tabernacle the rest of her life. (For references to the devoted women who performed service in connection with the national cultus, cf. Ex. 38:8 and I Sam. 2:22; also Anna in the days of Jesus-Luke 2:36-37.) The pathos (pity, sorrow) of the situation in this instance did not lie in Jephthah's daughter devoting herself to divine service, but rather in the sure extinction of Jephthah's line, since she was his only child. Hence, both he and she bewailed her virginity. **There was no human sacrifice here.**"⁶

Notes compiled by: Mike Edwards, Goroka, Papua New Guinea. Date: 16 July, 1998

⁶ Cf. Keil and Delitzsch, "*Joshua, Judges, Ruth*" (Grand Rapids: Eerdmans, 1950), pp. 388-395.