

Third Presbyterian Church
Midweek Bible Study
Miracle Series – Promised Land Battles
Lesson 35 – Promised Land Battles

Joshua 10:6-14 (NIV)

⁶ The Gibeonites then sent word to Joshua in the camp at Gilgal: "Do not abandon your servants. Come up to us quickly and save us! Help us, because all the Amorite kings from the hill country have joined forces against us."

⁷ So Joshua marched up from Gilgal with his entire army, including all the best fighting men.

⁸ The LORD said to Joshua, "Do not be afraid of them; I have given them into your hand. Not one of them will be able to withstand you." ⁹ After an all-night march from Gilgal, Joshua took them by surprise. ¹⁰ The LORD threw them into confusion before Israel, who defeated them in a great victory at Gibeon. Israel pursued them along the road going up to BAeth Horon and cut them down all the way to (Azekah) and (Makkedah.)

¹¹ As they fled before Israel on the road down from BAeth Horon to Azekah, the LORD hurled large hailstones down on them from the sky, and more of them died from the hailstones than were killed by the swords of the Israelites. ¹² On the day the LORD gave the Amorites over to Israel, Joshua said to the LORD in the presence of Israel: "O sun, stand still over Gibeon, O moon, over the Valley of Aijalon(aye ya lone)." ¹³ So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar. The sun stopped in the middle of the sky and delayed going down about a full day. ¹⁴ There has never been a day like it before or since, a day when the LORD listened to a man. Surely the LORD was fighting for Israel!

1. Why do some have the idea that once you are saved, life becomes very easy?
2. How can you share the reality of the battles in the Promised Land of being saved to an unbeliever where it would be desirable to be saved?
3. Why is it important in the battles we face in the Promised land that we don't forget God?
4. There is a Gospel song entitled "We fall down." The premise of the song is that we will make some bad decisions in our walk thru the promised land. What is the good news about when we fall down or make some bad decisions in the promised land?
5. If I cause something then I expect the effect of what I caused.
 - a. Why in the Promised Land do we have to fight battles that we didn't cause or create?
 - b. How do we keep from being discouraged when we have to fight battles that we didn't cause or create?
6. In Promised Land battles, what did God promise Joshua and how are we assured that it is our promise as well?
7. The reality that "PROMISED LAND BATTLES WILL NOT STOP" is encouraging or discouraging and why? Also explain how this truth is a blessing?
8. Share your main takeaway from the sermon and the lesson?

E. The Conquest of a Southern Coalition and of South Canaan: Victory through Loyalty—An Example of Strong Loyalty,

Introduction: loyalty is an absolute essential in human relationships and in society. Without loyalty, no body of people can survive. If soldiers are not loyal to their commanders, what happens? Defeat. If rulers are not loyal to the citizens, what happens? Corrupt government. If people are not loyal to their government, what happens? Anarchy and the overthrow or replacement of the government. If a husband or wife is not loyal to the other, what happens? Strife, a broken relationship, divorce, and deep hurt and pain for the children. If employers are not loyal to their workers, what happens? Frustrated workers, resignations, replacement costs. If workers are not loyal to their employers, what happens? Low production, low profit margins, often bankruptcy and loss of jobs.

Loyalty is an absolute essential in society and in human relationships. Loyalty is the important subject of this great passage of Scripture. Remember that Joshua had just signed a peace treaty with the nation of Gibeon. The Gibeonites had used deception and lies to secure a peace treaty with the Israelites. But despite the deception and lies, Joshua had led the Israelites to honor their commitment to the peace treaty. He honored the peace treaty because it had been sworn to, ratified in the "name of the LORD." God's name and honor were at stake; consequently, despite the lies and deception, the treaty had to be kept.

Now Joshua's loyalty was to be tested. The Gibeonite nation was to be attacked by other Canaanite forces. What would be Joshua's response? Would he be loyal to his word and promise made in the peace treaty, a peace treaty that had been secured by deception and lies? Joshua 10 is a passage of Scripture that teaches us the great importance of loyalty. This is the important subject of this great passage of Scripture: *The Conquest of a Southern Coalition and of South Canaan: Victory through Loyalty—An Example of Strong Loyalty, 10:1-43.*

1. Joshua's loyalty in keeping his Word, promises, commitments (v.1-7).

2. Joshua's loyalty in prayer (cp. 12, 14) (v.8-15).

1. (10:1-7) Loyalty, Example of— Commitment, Duty— Promises, Duty to Keep— Israel, Wars of— Canaanites, Battles against Israel— Coalitions, against Israel— Joshua, Example of Loyalty: Joshua was loyal in keeping his word, promises, and commitments. This is clearly seen in what happened.

1. The king of Jerusalem and his people were stricken with terrible fear over the Israelite's military advance into the promised land of Canaan (Joshua 10:1-2). They had heard of Israel's conquest of Ai and Jericho and of the treaty between Israel and Gibeon. It was the treaty with Gibeon that especially concerned the surrounding nations. Gibeon was a large city and of strategic importance in protecting Canaan from invading armies. It had an excellent army of well-trained soldiers who were known throughout the land as good fighters or mighty warriors. The loss of Gibeon was a stunning blow to the surrounding nations. And the fact that the Gibeonites had secretly signed a peace treaty with the Israelites aroused a deep-seated hostility within the Canaanites against their formal ally, the Gibeonites. But even more than the deep-seated hostility, a frightening, terrible fear struck the hearts of the surrounding nations, for they had lost a strategic military fortress. A feeling that immediate action had to be taken against the Gibeonites and the Israelites began to swell up in the hearts of the surrounding nations.

2. The king of Jerusalem took action and formed a coalition of five southern Amorite kings (Joshua 10:3-5). Note that their purpose was not to attack Israel, but to attack and recapture Gibeon as a strategic defense against Israel (Joshua 10:4). The five kings moved their armies up and laid siege around Gibeon, sending wave after wave of attack against the city. But they were unable to immediately conquer the city.

3. Somehow the Gibeonites were able to sneak a messenger out through the enemy lines to appeal to Joshua for help. The messenger reached Joshua and pleaded with him to honor the treaty between their two nations he had made with Gibeon. He appealed for Joshua to come quickly, to save them from the military coalition that had attacked the city (Joshua 10:6).

4. Note the loyalty of Joshua: he kept his word, his promise, his commitment. He marched to face the enemy and to honor the treaty Israel had made with the Gibeonites.

Thought 1. Joshua's loyalty in keeping his word, in doing exactly what he had promised, is a dynamic example for us. We must keep our word, do exactly what we say. Our word should be our bond. A person should be able to depend upon exactly what we say. Our "yes" should be "yes," and our "no" should be "no." We should say exactly what we mean, and mean exactly what we say. When we make a promise, we must keep it. When we make a commitment, we must keep it. A person must be able to depend upon our commitment and our promise.

When we speak, we should not lie nor speak deceitfully, attempting to deceive a person. When we make a promise to a person, the person acts upon our promise.

Failing to keep our word or our promises causes divorce, lost jobs, bankruptcy, accidents, diseases, and in some cases even death. Keeping our word and promises, all the commitments we make, is of critical importance. This is the great lesson learned from Joshua's example. We must be loyal and dependable in keeping our word and promises.

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matthew 5:37).

"Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea" (James 5:12).

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Peter 3:10).

"Keep thy tongue from evil, and thy lips from speaking guile" (Psalm 34:13).

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Proverbs 21:23).

DEEPER STUDY #1 (10:1) Jerusalem

DEEPER STUDY #1

(10:1) Jerusalem: this is the first time the city is called by the name *Jerusalem* in the Bible (see note—' Genesis 14:18, cp. Genesis 22:14). Jerusalem is one of the most ancient cities in the world and one of the most important, if not the most important. It is known as "the holy city" to three world religions: Judaism, Christianity, and Islam. Supernaturally and spiritually, it is the only capital city where God's earthly temple was constructed and which is to experience the permanent glory of God in the future, during the millennial reign of Christ. Note four facts about the city.

1. The word "Jerusalem" seems to come from two sources:
 - ⇒ First, the Egyptian records or the Tell-el-Amarna letters (1400 BC). The records call the city *Urusalim* which means "city of peace."
 - ⇒ Second, the Semitic or Jewish origin and use of the word. The two words used by Abraham for the city, *Jireh* (Genesis 22:14) and *Salem* (Genesis 14:18), are combined to form the word Jerusalem.
2. The word "Jerusalem" is used about six hundred times in the Bible. However, the city is known by other titles. Some of the most descriptive titles hold significant meaning for the believer.
 - a. The city of God or Jehovah (Psalm 46:4; Psalm 48:1, 8; Psalm 87:3; Isaiah 60:14; Hebrews 12:22; Rev. 3:12).
 - b. "My [the LORD's] city" (Isaiah 45:13; cp. Isaiah 62:4 "My delight is in her").
 - c. The mountain or holy mountain of the LORD (Psalm 48:1; Isaiah 2:3; Isaiah 11:9; Isaiah 27:3; Isaiah 30:29; Isaiah 66:20; Daniel 11:45; Zech. 8:3).
 - d. "My [the LORD's] mountain" (Isaiah 11:9; Isaiah 56:7; Isaiah 57:13; Isaiah 65:11, 25; Isaiah 66:20).
 - e. The Holy City (Isaiah 48:2; Isaiah 52:1; Neh. 11:1-18; Matthew 4:5; Matthew 27:53; Rev. 11:2; Rev. 21:2; Rev. 22:19).

- f. Zion (one of the hills on which the city stood) or the city of Zion (2 Kings 19:21; Isaiah 1:8; Isaiah 4:4-5; Isaiah 45:13; Isaiah 62:11; Matthew 21:5; John 9:33; John 11:36; John 12:15; 1 Peter 2:6; Rev. 14:1. These terms occur over 100 times in the Old Testament alone).
- g. The city of David (2 Samuel 5:7, 9; 2 Samuel 6:10-16; Neh. 3:5; Neh. 12:37; Isaiah 22:9).
3. The city of Jerusalem aroused deep emotions within our LORD, emotions of pain and hurt and even weeping.
 - a. When warned of Herod's threat to kill Him, He said, "It cannot be that a prophet perish out of Jerusalem" (Luke 13:33).
 - b. When attacking the religious leaders for their crimes and religious hypocrisy, He cried out in compassion, "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matthew 23:37).
 - c. When approaching and overlooking the city from the Mount of Olives, "He beheld the city, and wept over it, saying, If thou hadst known in this, even thou, the things which belong unto peace! but now they are hid from thine eyes" (Luke 19:41).
 - d. When predicting the future He said, "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled" (Luke 21:24).
4. The city of Jerusalem has numerous prophecies surrounding it. Some of the more meaningful and prominent predictions are as follows.
 - a. The destruction of the city by the Roman army led by Titus in 70 AD. This was predicted by Christ and, before Him, by Daniel the prophet (Daniel 9:26; Matthew 24:2; Mark 13:2; Luke 13:33-35; Luke 19:41-44; Luke 21:6, 20, 24).
 - b. The desecration of the city by Antiochus Epiphanes, the abomination of desolation. This was predicted by Daniel and also by Christ who said it pointed to events that are to happen in the end times, at the climax of world history (Daniel 8:11-14; Daniel 11:30-32; see notes—' Matthew 24:15-31; notes—' Mark 13:14; and notes—' Luke 21:5-7).
 - c. The fate of the city now, during the present time. This is what the Bible calls the times of the Gentiles (Daniel 9:26; Zech. 12:3; Luke 21:24).
 - d. The return of the Jews to Palestine and Jerusalem (Joel 3:1).
 - e. The rebuilding of a future temple in Jerusalem (Daniel 9:27; Daniel 12:11; Jeremiah 31:8-9; Isaiah 55:11; Isaiah 60:1-3; Matthew 24:15; Mark 13:14; 2 Thes. 2:3-4).
 - f. The resurrection of the two witnesses. This leads to the conversion of many within Israel (see outline—' Rev. 11:1-19).
 - g. The final attack upon the city by the nations of the world (Isaiah 29:1-7; 31-34; Joel 3:9-12; Zech. 14:1-3).
 - h. The purging and cleansing from all the filth and sins of the city (Isaiah 1:25-26; Isaiah 4:3-4; Joel 3:17; Zech. 14:20-21).
 - i. The eternal presence of God's glory, peace, and joy. This is to come upon the city sometime in the future (Psalms 53:6; Psalms 122:6-9; Isaiah 5:11; Isaiah 60:17; Isaiah 62:2; Isaiah 66:12; Ezekiel 43:1-2).
 - j. The nations of earth flowing into Jerusalem for leadership and blessings (Psalms 102:21-22; Isaiah 2:2-4).
 - k. The statements that refer to a spiritual rather than a material, physical Jerusalem. These predict the liberty and eternal glorification of the believer (Galatians 5:26; Rev. 3:12; Rev. 21:1f).

DEEPER STUDY #2

(10:12-15) Miracle, Discussed— Miracle, of Joshua's Long Day— Day, Long Day of Joshua— Nature, God's Control Over: What exactly did happen in Joshua's *long day*? The explanation by commentators is many

and varied. Because of this, several excellent discussions are being covered in full to clarify the problems and explanations given by various commentators.

1. *The Nelson Study Bible* says this:

Open the Bible wherever you like; you will soon find the mention of an event that only God could do. These stories of God's intervention in nature occur without apology throughout the Bible. But the Bible usually gives the barest of details. Sometimes the reader is left wondering exactly what happened.

The account of Israel's victory over the five kings of the Amorites is a perfect example. Joshua 10:13 says that in response to Joshua's prayer, "the sun stood still, and the moon stopped." This miraculous event played a key role in Israel's victory that day. Even accepting this as a miracle, which the narrative surely bids us to do, leaves some questions unanswered. We know that the sun does not move around the earth, so it was not the sun that literally stopped, but what took place that day? And did it help Israel?

Some take the text to mean that God stopped the earth's rotation. "The sun stood still" means that the position of the sun in the sky remained constant. Since the sun's position is determined by the earth's rotation, the earth's rotation must have stopped. This delay gave the Israelites the daylight they needed to finish routing their enemies rather than letting them escape.

Others suggest that God caused an unusual refraction of light in the earth's atmosphere that caused the sun to remain visible for a very lengthy period of time. The sun appeared to stop, but without any change in the rate of the earth's rotation. Again, this gave Israel time to finish their rout.

Others reinterpret the miracle. The verb translated "stand still" in Joshua 10:12-13 can also be translated "cease, stop." Some scholars therefore say that Joshua was asking that the sun stop shining, not that it stop moving. The long night's march, largely uphill and with full battle gear, left his troops tired. Joshua asked God to stop the sun from beating down on his troops before exhaustion overcame them. Joshua was seeking a cooler day, not a longer one.

Of course, we do not know exactly what happened. What we know for sure is that God intervened in the normal course of nature at exactly the right moment to give the Israelites victory over their enemies. As the writer of Joshua points out, the greatest marvel lies not in the occurrence of the miracle itself but that "the LORD heeded the voice of a man" (Joshua 10:14).

2. *The Life Application Bible* says this:

How did the sun stand still? Of course, in relation to the earth the sun always stands still—it is the earth that travels around the sun. But the terminology used in Joshua should not cause us to doubt the miracle. After all, we are not confused when someone tells us the sun rises or sets. The point is that the day was prolonged, not that God used a particular method to prolong it.

Two explanations have been given for how this event occurred: (1) A slowing of the earth's normal rotation gave Joshua more time, as the original Hebrew language seems to indicate. (2) Some unusual refraction of the sun's rays gave additional hours of light. Regardless of God's chosen method, the Bible is clear that the day was prolonged by a miracle, and that God's intervention turned the tide of battle for his people.

3. John Huffman says this:

Many theories have been advanced as to what actually happened that day. Some have declared that this is a fanciful notion, for any intelligent person knows that it is not the sun that moves but the earth that rotates on its axis around the sun. It's interesting to note that the same cynical people will refer to the

sun "rising in the morning and setting in the evening." Descriptive language continues to be used by the most scientific people.

There is also a difference in opinion among scholars as to precisely what happened. The Hebrew word *dāmam* is translated in a number of the versions "stand still." It also can be translated "be silent." The Hebrew word *amad*—which usually means "to stand still" and in The New King James Version is translated "stopped"—can also mean "to cease doing something." A few scholars believe that Joshua was actually claiming a continuation of the darkness that had aided him in his surprise attack upon the alliance. The majority opinion is that Joshua was calling for continued light so as to finish the battle. Many a sermon or Bible lesson has concentrated on this being the "longest day."

In my opinion, this is not at all the major point. Either theory is acceptable to me. Whether or not God was prolonging the darkness or the light, we do know that God had supernaturally intervened in the way in which He was keeping His promise, giving His military help, and providing the ideal atmospheric conditions under which to complete the battle.

We cannot stress too much that our God gives supernatural resources to us when we are on His side. This assertion does raise many a question in the minds of the people to whom we are communicating. Their natural reaction is, "That was nice way back when, but God doesn't work that way today." We are privileged to counter that response and to challenge those who have a difficult time believing in God's supernatural interaction. Encourage the individuals in your congregation or class to take a look at their own lives, particularly at those times—and they may not have been easy—in which they have been most faithful to the LORD. Challenge them to see if they can observe a pattern to God's divine intervention in ways that validate His faithfulness to His covenant.

4. Irving L. Jensen says this:

What the sun (and moon) actually did corresponded to what Joshua needed from a military standpoint. But what Joshua needed is not clear from the text; hence the various explanations offered on this "problem" passage. Some of the more plausible explanations suggested are:

1) *Since Joshua came upon the Amorites by surprise, apparently in the early hours of dawn, his prayer concerning the sun may have been a request for an extension of the semidarkness and if so, the hailstones sent by God could have been the answer to that prayer.*

2) *Joshua needed more daylight time to finish the battle to its utter completion, and hence was asking for a prolonged day. This interpretation suggests then that God held back the earth's rotation while the sun was above Joshua, making one full rotation to last 48 hours. Gleason L. Archer says, "It must be admitted that verse 13[b] seems to favor a prolongation of the day: 'And the sun stood in the midst [or midway point] of the sky and did not hasten to set for a whole day' (Berkeley Version)."*

3) *Joshua's exhausted army needed relief from the merciless heat of the sun, and thus he prayed that the sun might be made "impotent" in its beating down upon the troops. This explanation centers about the Hebrew word *dom*, which is translated "stand thou still" in the King James Version but means literally "cease" or "leave off" (as in Lament. 2:18 and 2 Kings 4:6). The Godsent hailstorm is thus seen as the answer to Joshua's prayer, in making the sun "dumb" or impotent.*

The first and third explanations cited above demand that the duration of the hailstorm was unusually long. This however could account for the exclusive qualification cited by 10:14a, "And there was no day like that before it or after it." The second explanation represents the common view that the miracle affected the entire planetary system, an explanation not without problems.

What actually happened is still an open question; that the phenomenon was unique and miraculous cannot be denied. Whatever it was that Joshua needed, God gave it, "for Jehovah fought for Israel" (Joshua 10:14b).

5. Warren W. Wiersbe says this:

The miracle of the hailstorm was nothing compared to the miracle of extending the day so that Joshua could finish the battle and secure a complete victory over the enemy. His men were weary and the task was great; and if night came on, the enemy could escape. Joshua needed a special act from God to enable him to claim the victory the LORD had promised.

This is the last miracle recorded in Joshua and certainly the greatest. Joshua prayed for God's help, and the LORD answered in a remarkable way. This event is questioned by those who deny the reality of miracles and look only to science for truth. "How could God stop the rotation of the earth and extend the length of a day," they ask, "without creating chaos all over the planet?" They seem to forget the fact that days are normally of different lengths in various parts of the world without the planet experiencing chaos. At 2 o'clock in the morning, I read the newspaper by sunlight in Norway.

But how do you explain a miracle, any miracle? Of course, the simplest answer is the answer of faith: The LORD is God and nothing is too hard for Him (Jeremiah 32:17, 27). Day and night belong to God (Psalm 74:16), and everything He has made is His servant. If God can't perform the miracle described in Joshua 10, then He can't perform any miracle and is imprisoned in His own creation, unable to use or suspend the very laws He built into it. I have a difficult time believing in that kind of a God.

An Old Testament expert, Gleason L. Archer, points out that the phrase "hasted not to go down" in verse 13 indicates "a retardation of the movement" and not a complete cessation. The sun and moon didn't stand still permanently and then suddenly go down but were held back so that the daylight was lengthened. God stopped the sun and moon and then retarded the rotation of the planet so that the sun and moon set very slowly. Such a process would not create chaos all over the globe.

A corollary to this view is that the sun and moon remained on their normal course and it only appeared that the day was lengthening because of the way God caused their light to be refracted. But verse 13 states twice that the sun "stood still" and once that the moon "stayed." However, these verbs need not describe a permanent situation but only the beginning of the miracle. God stopped the sun and moon in their courses and then controlled their gradual descent, all the while causing the light to be refracted for a much longer period of time.

Since verses 13b-15 are poetical in form, a quotation from the unknown Book of Jasher (see 2 Samuel 1:8), some students interpret the words symbolically. They say that God so helped Israel that the army was able to accomplish two days' work in one day. But Joshua's words sound very much like a prayer that the LORD would intervene, and the description of what occurred doesn't read like the report of an efficiency expert.

Why try to explain away a miracle? What do we prove? Certainly not that we're smarter than God! Either we believe in a God who can do anything, or we must accept a Christian faith that's nonmiraculous; and that does away with the inspiration of the Bible, the Virgin Birth, and the bodily resurrection of Jesus Christ. Certainly there's room for honest questions about the nature of the miraculous; but for the humble Christian believer, there's never room for questioning the reality of the miraculous. C.S. Lewis wrote, "The mind which asks for a nonmiraculous Christianity is a mind in process of relapsing from Christianity into mere 'religion.'"

Preacher's Outline and Sermon Bible - Commentary - The Preacher's Outline & Sermon Bible – Joshua.

2. (10:8-15) Prayer, Example of— Prayer, Duty— Prayer, Answered— Warfare, Strategy of— Joshua, Military Strategy of— Miracle, Example of— Prayer, Result of: Joshua was loyal in prayer. Note the Scripture and outline in three very descriptive verses (Joshua 10:8, 12, 14).

1. At some point Joshua began to seek the LORD in prayer, and the LORD assured him of victory (Joshua 10:8). The LORD encouraged Joshua not to fear, for He had given the enemy into his hand. Not a single one of the four armies would be able to stand against the Israelites. This assurance is similar to those the LORD had given before (Joshua 1:5; Joshua 6:2; Joshua 8:1, 18). The point to see is that the LORD never lets His people down: not a single promise of the LORD ever fails. The LORD always comes to the defense of His people when they are attacked by the enemy. The LORD delivers and saves His people—always (1 Kings 8:56).
2. Note the brilliant strategy of Joshua. He marched all night and launched a surprise attack against the enemy (Joshua 10:9).
3. The LORD answered Joshua's prayer by causing panic among the enemy (Joshua 10:10-11). Throughout the battle, the Israelite soldiers fought and carried on the struggle while God worked two outstanding miracles that caused panic among the enemy. The panic gave Israel a great victory. The Israelite army chased the enemy to Azekah and Makkedah (Joshua 10:10). This was a distance of about twenty-two miles. The panic was caused by a hailstorm that hit the enemy as they fled. Note that the hail was so large that it actually killed more soldiers than the swords of the Israelites (Joshua 10:11). This was a disastrous blow to the enemy, a shattering defeat. They were routed and smashed. But the miraculous hailstorm was not the only answer to Joshua's prayer.
4. The LORD also answered by causing the sun and moon to stand still (Joshua 10:12-13). Joshua had prayed for the miracle, for he needed more daylight to defeat the enemy. And God intervened; He answered the prayer of Joshua. God caused the sun and moon to stand still until the enemy was defeated. This miracle is verified in the "book of Jashar." Note also that the miracle of Joshua's *long day* is said to have lasted about a full day.
Now, what happened in this miracle? What is the explanation of God's intervention, of Joshua's long day? Because of the length of the answer to these questions, they are being handled in a DEEPER STUDY at the end of the commentary covering Joshua 10 (see DEEPER STUDY #2—Joshua 10:12-15).
5. The point to see is that the LORD listened and answered Joshua's prayer in a staggering, confounding way.
6. Note the result of answered prayer: victory. Joshua and the Israelites gained a smashing victory over the enemy. And the army returned to Gilgal (Joshua 10:15).

Thought 1. God answers prayer, the prayers of His dear people. When Joshua took his needs to the LORD, the LORD met his needs. And the LORD will do the same for us. If we seek the LORD, ask Him to help us, He will hear and answer. He will meet our needs. This is the promise of His holy Word:

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11:9-10).

"But I *am* poor and needy; yet the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God" (Psalms 40:17).

"He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him" (Psalms 91:15).

"Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

"Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity" (Isaiah 58:9).

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah 65:24).

"But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul" (Deut. 4:29).

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries" (Joshua 5:13).

Preacher's Outline and Sermon Bible - Commentary - The Preacher's Outline & Sermon Bible – Joshua.