

Joshua

Leading a Nation by Faith

Paul taught that the events of the Exodus and Conquest are meaningful for Christians in that those events possess significance as types (cf. 1 Cor. 10:1-11). The Greek form of the name "Joshua" ("Yahweh saves" or "Yahweh is Salvation") is "Jesus." As Joshua led Israel to victory over her enemies and into possession of the Promised Land, and as he interceded for the nation after it had sinned and been defeated, so does Jesus. He brings the people of God into a promised rest (Heb. 4:8-9); intercedes for His own continually (Rom. 8:34; Heb. 7:25); and enables them to defeat their enemies (Rom. 8:37; Heb 2:14-15). - *The Bible Knowledge Commentary* - Walvoord & Zuck - 1986

The Book of Joshua gives us, in type, the subject of the Epistle to the Ephesians. The journey across the desert had come to an end and the children of Israel had now to cross the Jordan led by a new guide, and to take possession of the land of promise, driving out the enemies who dwelt there. *Meditations on the Book of Joshua* - H.L. Rossier 18??.....

..... Unger writing on the Epistle to the Ephesians says on Eph 6:10-12 ...The Christian inevitably engages the opposition and spiritual resistance of Satan and his hosts. Thus as a spirit - filled warrior he must continually 'be strong' or strengthen himself with the armour provided for him. The ground of the warriors strength is his position 'in the Lord'. His strength is 'in his [Christ's] mighty power.' When the Christian takes into account his position in Christ and appropriates the provided armour, the Holy Spirit empowers him to make good the new life in resisting Satanic Attack -*The New Unger's Bible Handbook* - Revised by Gary N. Larson - 1984

The first twelve chapters form a continuous narrative, which seems never to halt or flag. The description is so frequently minute as to show the hand not merely of a contemporary, but of an eyewitness. An awful sense of the divine Presence reigns throughout. We are called out from the din and tumult of each battlefield to listen to the still small voice. The progress of events is clearly foreshadowed in the first chapter (vers. 5,6). Step by step we are led on through the solemn preparation, the arduous struggle, the crowning triumph. Moving everything around, yet himself moved by an unseen power, the Jewish leader rises high and calm amid all. - *John Kitto* (quoted in the *Cyclopedia of Biblical, Theological and Ecclesiastical Literature* edited by John M'Clintock & James Strong - 1872

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Study 1: Joshua - The new man in Charge!

Here, first, we see the steadfastness of God in watching over his people, and providing for their safety. The sanction given to Joshua's appointment, as new leader by a renewed commission, was intended to indicate the continuance of his favor, and prevent the people from thinking themselves forsaken in consequence of the death of Moses.

Joshua, indeed, had already been chosen to rule the people; and not only invested with the office, but also endowed with spiritual gifts. But as the most valiant, however well provided, are apt to halt or waver when the period for action arrives, the exhortation to Joshua to make ready forthwith for the expedition was by no means superfluous. Still, however, the call thus formally given was not so much on his own account, as to inspire the people with full confidence in following a leader whom they saw advancing step by step in the path divinely marked out for him.

Commentaries on the Book of Joshua - John Calvin - 1563

Read Joshua 1

- ✓ 1: Refer to other passages that talk about Joshua and note what God saw in this man (see Num. 13:8,16, Ex. 17:9-14, Ex. 24:13, 32,:17, Num. 13, Num. 14:5-9, 30, Deut 1:38, 31:1-18). How do you like taking the place of a servant? What affects your desire to be a servant to someone else? Do you think that being an aid to someone else is typical grooming for political leadership today in Canada? How about in the church? Should it be? Prove your response from scripture. Do you see Joshua as being a man of extraordinary abilities or do you think that he just wanted to be where God wanted him to be?
- ✓ 2: Do you like promises? What's the problem with promises? The book of Joshua is about the fulfilment of some promises. What do you think these promises are? Speaking of promises, consider the geographic area which Israel is to possess (1:4). Have they ever in their history actually occupied land to the Euphrates River? Did God live up to this promise? When?
- ✓ 3. Have you ever had to follow in someone's footsteps? Do you think that Moses would be an easy man to replace? How come? What do you think would be Joshua's biggest challenge in effectively leading Israel? Does God prepare people for leadership? Does God prepare people to be led?
- ✓ 4. What are your plans for when you are ninety years of age? Skim through the chapter again and see how often someone is told to be strong and courageous. Is this a problem all people have in the face of potential conflict? Do reminders to be strong help? Do we usually think that our leaders need this reminder? (See also 8:1, 11:6)
- ✓ 5. "God buries his workmen, but His work goes on" Compare the command "be strong and very courageous" (Joshua 1:6,7,9,18) with Paul's writings to Timothy 2 Tim 1:7; *For God has not given us a spirit of fear; but of power and of love and of a sound mind...*
2 Tim 1:8; *Do not be ashamed ...*
2 Tim 1:13; *Hold fast..*
2 Tim 2:1; *Thou therefore, my son, be strong in the grace that is in Christ Jesus.*
2 Tim 3:10; *But you have carefully followed my doctrine, manner of life, purpose, faith...*
List the similarities / differences that you find between Joshua and Timothy (in their roles & responsibilities)

Study 2 - The Return of the Spies: The Sequel

If Abraham believed God when there was not a people, Rahab identified herself with this people when they had

nothing but God. She well knew that the inheritance was theirs, and that, however strong their enemies might be, in spite of their walled cities and their chariots of iron, their heart was melted. This is always the case with the instruments of the enemy, whatever appearances may be, when the people of God are under the guidance of the Spirit of God in the path of obedience which God has marked out for them. Thus, in the midst of heathens, this poor simple woman, a bad and despised member of an accursed race doomed to destruction, is saved, and her name is a testimony to the glory of God. Her house, recognised by the sure mark, the line of scarlet thread, becomes the refuge and the security of all who take shelter in it, trusting to the promise given. J.N. Darby - Synopsis to the Books of the Bible - 18??

Read Joshua 2

- ✓ 1. Compare the background events concerning this spying out of the land with the last Israelite spy mission. (See Num. 13) Why are spies used even when the Israelites have the promise of success? In Gideon's day he also had the opportunity to spy on his enemy. Why did the Lord allow Gideon to spy on his foe? Do we use *spies* today in our evangelistic efforts even when our mandate is clear? Why is this necessary?
- ✓ 2. Then Caleb silenced the people before Moses and said, "We should go up and take possession of the land, for we can certainly do it." (Numbers 13:30). The last time Israel was in the position of entering the land, they balked. Are they given any choice this time? How do you think they would have responded if they had the opportunity to vote? Does God value democracy over other systems of government?
- ✓ 3. By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient. (Hebrews 11:31) In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? (James 2:25). Consider Rahab's testimony in Verse 11. Do signs and wonders convince many people of God's activities? How do people today try to **not** credit God for the mighty things he has done? How was Rahab different from people in our culture?
- ✓ 4. Consider the cost of an active faith in Rahab's case. What personal cost did she bear? What was the cost to Abraham? What was the cost of faith to Mary & her box of perfume? How can our faith be demonstrated by our works? Also, think about how God provides for the spies, can we count on his care in our lives?
- ✓ 5. Is it significant of Rahab's Faith that she seems to *immediately* bind the scarlet cord in the window (which isn't what the spies told her to do)? Consider the passage concerning the Passover (Exodus 12) and discuss the similarities and the differences between the purpose of the scarlet thread & the lamb's blood on the doorposts.
- ✓ 6. Situational Ethics: Is it ever right to lie? Consider the following references in your response: Abram (Genesis 12:10-20, 20:2), Isaac (Genesis 26:7), Jacob (Genesis 27:19), Hebrew Midwives (Exodus 1:15-19), Michal (1 Samuel 19:14) ... *The Bible nowhere admits of permitted, praiseworthy, or pious lies, yet it recommends not to proclaim the truth when its proclamation might prove injurious....* (M'Clintock & Strong, 1873). Consider Titus 1:12,13 in your answer.

Study 3 - Are we there yet?

Joshua commands the representatives of the twelve tribes to take twelve stones from the midst of the Jordan, from the place where the feet of the priests stood firm. They were to be a memorial unto the children of Israel, and were to be laid in the place where the people passed their first night in the land of Canaan. The place was Gilgal,

but what was the significance of the stones? They represented the tribes, the people, snatched from death by the ark which had stood in the very spot where deliverance was needed, and which had stayed the waters of the Jordan so that Israel could pass over. They became a monument at the very entrance of Canaan, at Gilgal, a place to which the people had always to return; they were henceforth to be a sign constantly under their eyes and those of their children. - Meditations on Joshua - H.L. Rossier - 18??

Read Joshua 3 & 4

- ✓ 1. In Verse 7 we see the word exalted which we normally reserve for God or for proud people. How is it that Joshua is exalted, and it would appear that God wishes this man to be exalted? Please consider other passages that discuss men exalting themselves and determine the usual conclusion. What is the opposite word to exalt? Consider Philippians 2:9. Who exalted the Lord? Does God have the *right* to exalt whomever he wishes to exalt?
- ✓ 2. Verse 5 tells the people to sanctify themselves. What does that mean? How does one go about sanctifying oneself? Is this something that happens once and for all or constantly? How often should a Christian sanctify themselves?
- ✓ 3. Implied in Joshua 2:10 is the thought that if God could dry up the Red Sea, He could certainly do likewise to the Jordan River. What do you think the Israelites thought though as they approached the flooded Jordan River?
- ✓ 4. What feeling do you get when you are committed to an action? Do you believe the crossing of the Jordan symbolizes the believer dying and entering heaven or does it symbolize the entry into spiritual warfare to claim what God has promised?
- ✓ 5. What has happened to the pillar of cloud/fire? If the pillar of cloud & fire reminded Israel of God presence with them, what do they have now? The priests seem to be leading with the ark now...what reasons are given for the distance between the people and the ark? In your opinion, why do you think that God waits to dry up the Jordan until the priest's feet actually make contact with the water? What spiritual lesson is there in that action for you?
- ✓ 6. Consider the crossing of the Jordan from the following perspectives and match the right word with who it applies to: *Exalted, Terrorized, Glorified, Encouraged*
God would be _____, Joshua was _____, Israel was _____, The Canaanites were _____?
Why would each of these groups view the same event so differently?
- ✓ 7. Our society has "memorial stones" for non-religious actions (such as Sports Halls of Fame, War Memorials etc). What is the purpose of these "memorial stones" to our society? Discuss personal 'memorial stones' in your life that reconfirm that God is real. When do you think about these 'stones'? What memorial stones has your assembly experienced? What are the purposes of these stones set up at Gilgal (2 reasons)?

Study 4 - The Sign of the Covenant

Through circumcision and the Passover the Lord was calling His people back to the basics of their relationship with Him.... Circumcision was a sign of the covenant between God and Abraham, and God in His faithfulness was keeping His unconditional promise by giving them the land (Gen 15:18-21). It was also a picture of self judgement and putting away the filth of the flesh, vitally necessary to victory. The Passover was a reminder of their redemption. Jehovah bought them and freed them from slavery in Egypt. Believer's Bible Commentary - Old Testament - William MacDonald - 1992

Read Chapter 5:1-12

- ✓ 1. Describe the Canaanite reaction to news of the Israelite crossing. In modern warfare when do you think most Generals would choose to attack their enemy? Would most armies voluntarily incapacitate their troops in hostile territory?
- ✓ 2. Why do you think that the Lord waited until they were across the Jordan to insist on circumcision? Reflect back on what you know of this symbol and discuss its *physical* significance to the Jew (see Gen 17:7-14, Ex. 12:48,) . Reflect back on what you know of this symbol and discuss its *spiritual* significance to the Jew (Deut. 10:16, Jer. 4:4, Rom. 2:28,29).
- ✓ 3. Is it significant that Israel as a whole neglected the practice of circumcision while they were in the wilderness? Why is the Lord lenient unto them in this matter?
- ✓ 4. Until Joshua 5:10 the Passover has been mentioned as being kept only twice (See Ex. 12:1-28 & Num 9: 1-5). Do you think that the Passover would have been kept or disregarded in the wilderness wanderings? Be prepared to discuss the 5 "W's" in relation to the Passover (Who, What, Where, When, Why & How). Also, consider whether Israel was spiritually prepared to celebrate the Passover until the men were circumcised?
- ✓ 5. What is significant about the eating of the produce of the land? How do you think the Israelites would have felt as they ate of the produce of the land "flowing with milk & honey"? How does it feel to enjoy the benefits of what was promised to the generations before you?
- ✓ 6. Do you see God's timing of events for Israel (crossing the flood waters of the Jordan, stopping of the pillar of cloud / fire, arrival at Gilgal corresponds to time for Passover)? Does God still time events according to His own watch? Relate times in your own life when you have seen His hand bringing events together at the right time.
- ✓ 7. Manna (bread from heaven) is referred to in John 6:48-51. How is the bread which sustained the Israelites in the wilderness similar (and different) than He who sustains us?
- ✓ 8. Canaan has often been preached on as the promised land - a type for the Christian's heavenly "Promised Land". Is this a very good type? What are the merits and the flaws of this viewpoint?

Study 5 - The Walls Really Came Tumbling Down!

The formidable walled city of Jericho, now known from archaeology to be one of the oldest occupied sites in the world, offered a real obstacle to Israel in the conquest of the land. It is analogous spiritually to the world which the believer must conquer if a life of victory is to be his. The city was to be taken in faith and obedience to God's word, and not by human wisdom. The miracle of its tumbling walls was the miracle of faith (Heb 11:30). Joshua did not reckon with the high walls or the human impossibilities, but counted solely on the power of God. Although a military general, he was foremost a spiritual leader. Nor was he offended by the divine direction to circle the city once each day for six days and seven times on the seventh day, with seven priests blowing seven horns, the people shouting. From a military point of view this was ridiculous, if not fantastic. But walking by faith and not by sight (II Cor 5:7) is never sensible to the worldly minded. - The New Unger's Bible Handbook - 1984

Chapter 5:13 - 6:27

- ✓ 1. The story of Jericho is one which has been told to us since childhood. Is it easy to hear God's word speak to your heart when you know a story too well? How do you study a familiar passage and extract new truths from it?
- ✓ 2. What was Joshua doing near Jericho (5:13)? Have you ever had a time in your life when you waited for the Lord's leading and it seemed to be long in coming? What did you do?
- ✓ 3. Who do you think that the "Captain of the Host of the Lord" is? Do angels ever accept worship? What is similar and what is different between this Holy ground and Moses' encounter with Holy ground in Ex. 3? What did Joshua learn about the Lord that is similar to what Moses learned? Who's conquest of the land is it; Israel's or the Lord's? Why is it significant that "The Captain of the Host of the Lord" has his sword drawn?
- ✓ 4. Discuss what you know of firstfruits. Is it reasonable to regard Jericho as a kind of firstfruit offering to the Lord? Explain your response.
- ✓ 5. If God gives a promise, is it at all tentative (6:2)? How did Israel exhibit faith as they walked around Jericho for seven days (Heb 11:30)? Had a city ever been conquered in this fashion before? Does suffering ridicule develop faith or does it destroy faith (discuss both Christian faith and faith in a myth such as Santa Claus)?
- ✓ 6. Some people read Joshua and especially the account of Jericho and denounce Israel and God as being blood thirsty. Consider other Biblical examples where both righteous and unrighteous agents did God's work in removing evil and respond to the previous statement.
- ✓ 7. In your life you have probably had to deal with allegorical walls. What options in possible approaches do you have to these walls? Do injunctions such as we read in Joshua 1:6 help much?
- ✓ 8. Speculate on why Sabbath regulations are suspended during this week of marching.
- ✓ 9. Compare "if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you" (Matt 17:20) -and- "By faith the walls of Jericho fell, after the people had marched around them for seven days" (Heb 11:30). Should we ever be surprised by the results of faith? Should Israel have been?

Study 6: Sin Equals Disaster

James 1:13-15 - *"When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone; ¹⁴but each one is tempted when, by his own evil desire, he is dragged away and enticed. ¹⁵Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death"*

Read Chapter 7

- ✓ 1. Consider the other passages that discuss Joshua's activities. The Lord was front and centre in all of those campaigns. What do you notice about this battle? What is the danger in counting on our own strength? Have you ever specifically had to deal with the results of doing something in your own strength? Have you ever had to deal with the results of having the Lord remove His help?

- ✓ 2. Compare 7:3 against 8:25. Were the reports of these spies reliable? Recall other "spying" incidents in scripture and discuss biases that spies often have.

- ✓ 3. Review Joshua's prayer and his behaviour as well as the behaviour of the elders. What is the response of the Lord? Is there a time for prayer and a time for action? Although we normally think of prayer as an action is it also an attitude? Defend your response with scriptural references.

- ✓ 4. Is there a lesson in the story of Ai in our work as a body of believers in evangelism? Is success possible when unconfessed sin is in our midst? Commentators say that *"God's people are never more vulnerable, never in greater danger, than right after they have won a great victory"*. Explain why you would agree or disagree with this statement.

- ✓ 5. Why isn't Achan's confession of sin adequate to appease the Lord (V20)? Do you think that if he had confessed earlier (say during the drawing of lots) the end result for him may have been different? What is the purpose of this lengthy procedure? Why did the Lord desire the complete removal of evil from the assembly of Israel? What is the result in our church if we do not deal with known sin? Explain why the children suffered for their fathers sin (See Deut. 24:16). Go back to Gen 38:30...why does his genealogy seem to factor into this account?

- ✓ 6. Consider the story of Ananias & Sapphira as recorded in Acts 5. What similarities do you see in events, timing and implications is there between their story and Achan's?

Study 7: Success & Failure

The wicked person had been put away from the congregation of Israel, but by the presence of evil in their midst, God has brought them to the discovery of their own self-confidence. Such cases often present themselves when an assembly is satisfied with its state and begins to boast of it, and of its blessing and growth. Israel did this, placing their reliance not in God but in their late victory, and thus preparing a way for defeat. They had to be judged, and then purify themselves from the evil. But restoration of soul does not consist only in self judgement and practice sanctification. Communion with God which sin has interrupted, must be restored. - Meditations on Joshua - H.L. Rossier - 18??

Read Chapters 8 & 9

- ✓ 1. Reread 8:1. Why can the Lord now say “Fear Not”? What key difference is there in this campaign compared to the last attack on Ai? Notice the size of army that is marching now towards Ai and compare it to the size of the army in Chapter 7. Sketch out Joshua’s military strategy. Why does the Lord allow Joshua to lay out *most* of his own strategy now?

- ✓ 2. Poor Achan! If he had waited till Ai he may have been able to lay hold of some nice spoils. Is the concept of waiting for the Lord’s timing and future rewards hard for us to grasp or is it a matter of patience? What comparison leaps to your mind as you read 8:26 (see Ex 17:11&12)?

- ✓ 3. Look at the map and find where Mt. Ebal is (Josh 8:30-35). Read Deut 27:1-8, to see why Joshua marched northward for 50 km. Physically the area where they marched was the geographic centre of Canaan. Why would Joshua pause in his successful campaign and perform this ritual, in this location? Matthew Henry’s commentary points us to Matt 6:33. Why would this be a good verse for Israel to know? Why is it important for us to practice this too?

- ✓ 4. Have you ever been conned? When this happens what are your reactions? What should Joshua have done differently with the Gibeonites? What stops people from asking questions (counsel) of God when they wish to make a decision? There is a time to act just like there is a time to pray...how do you decide which one should be done at a specific time?

- ✓ 5. Study Joshua’s friends, the Gibeonites. Why do you think that Joshua chose that the Gibeonites would hew and haul for the altar? Does exposure to another religion change our view of it? Is this always a positive? Gibeon is mentioned a few more times in scripture (see 2 Sam 21, 2 Chron 1:3, Neh 3:7). Do you think that Joshua’s decision (he faithfully did the right things for the Gibeonites regardless of how he had been deceived) worked out well for Israel over time? How can God have the ability to take mistakes and bring blessing?

- ✓ 6. Again in this chapter we are confronted with the fact that when we think “we have it made,” we are very vulnerable to Satan’s wiles. How can our spiritual armour be better developed to withstand those darts, especially after a successful battle?

Study 8: What a Long Day!

Read Chapters 10 - 12

John Newton

*When Joshua, by GOD's command,
Invaded Canaan's guilty land;
Gibeon, unlike the nations round,
Submission made and mercy found.
Their stubborn neighbors who enraged,
United war against them waged,
By Joshua soon were overthrown,
For Gibeon's cause was now his own.
He, from whose arm they ruin feared,
Their leader and ally appeared
An emblem of the Saviour's grace,
To those who humbly seek his face.
The men of Gibeon wore disguise,
And gained their peace by framing lies;
For Joshua had no pow'r to spare,
If he had known from whence they were.*

Gibeon

*But JESUS invitations sends,
Treating with rebels as his friends;
And holds the promise forth in view,
To all who for his mercy sue.
Too long his goodness I disdained,
Yet went at last and peace obtained;
But soon the noise of war I heard,
And former friends in arms appeared.
Weak in myself for help I cried,
LORD, I am pressed on every side;
The cause is thine, they fight with me,
But every blow is aimed at thee.
With speed to my relief he came,
And put my enemies to shame;
Thus saved by grace I live to sing,
The love and triumphs of my King.*

1. This is hymn of John Newton's that you have probably never heard before! What do you think of some of the sentiments he has about Gibeon? How about the comparisons he draws between Joshua and the Lord? Do we frequently forget that the Lord is our ally in battles? How can this be changed?

- ✓ 2. Look at the map. Think of the distances involved with this military exercise. Joshua rushes from Gilgal to Gibeon all night, and it appears he immediately accosted the five Amorite kings in battle. How far did the Israelite troops travel? What would their physical condition be upon arrival?
- ✓ 3. If you were Joshua would you have come to Gibeon's aid? From a military viewpoint is there a strategic advantage or disadvantage to engaging the main Amorite armies at one time? Explain your answer. Is this how we typically fight?
- ✓ 4. Is it to Joshua's advantage to immediately fight the Amorites (element of surprise), or should he rest his men before attacking? Does Israel seem to have a desire to attack their enemies as opposed to waiting for their enemies to attack? Look at each battle in these passages and see how Joshua attacks his foes. Why don't we go on the offensive more often in our witnessing and evangelistic efforts?
- ✓ 5. Discuss the reasons for the sun "staying in its place" (actually the earth staying in its place). Consider other biblical events where God suspended the Laws of Nature which He put into place. What effect would a "stationary" sun have on ancient peoples who numbered the sun and moon as part of their deities?

- ✓ 6. Why, in each conquest, does it seem to be necessary for Joshua to execute the king? What does a king represent to his people? Why does Joshua have his commanders put their feet on the necks of the doomed kings (10:24)? Why does Joshua seem less tentative in his attacks; he doesn't seem to spy towns out; he just attacks them? Is confidence a good thing? How would Joshua & the Israelites have been depicted in newspapers today?

- ✓ 7. Deut 20:1 *When you go to war against your enemies and see horses and chariots and an army greater than yours, do not be afraid of them, because the LORD your God, who brought you up out of Egypt, will be with you.* Josephus estimated that the army described in Chapter 11 amounted to three hundred thousand infantry, ten thousand cavalry, and twenty thousand war chariots. Is it significant that Joshua is once again encouraged by the Lord? Why was it necessary for Israel to hamstring their horses? Psalm 20:7 says *"Some trust in chariots and some in horses, but we trust in the name of the Lord our God"* What warnings do future Israelites get about trusting in military technology to defend themselves? What application of this principal is true for Canada today?

Study 9: "This Land is Our Land"

Having successfully removed the major military threats to Israel's survival in Canaan, Joshua the aged soldier now became an administrator....To many people this section of the Book of Joshua, with its detailed lists of boundaries and cities seems tedious....these should not be regarded as insignificant or superfluous. The hour had arrived when the Israelites could at last settle down to build homes, cultivate the soil, raise families, and live in peace in their own land. The days of land allotment were a happy time for Israel - (Bible Knowledge Commentary 1986)

Read Chapters 13-17

- ✓ 1. Has Joshua appeared to you to be an old man? Have you ever read a descriptive title to a parcel of land? Why would God want the title to the land to be a part of scripture? Read Num 33:54. How was the land to be divided. What is good and bad about this system? Israel has never had a place that was their own...they were slaves for 400 years and wanderers for 40. Describe their emotions as they hear about their new homes.
- ✓ 2. Read Gen 15:19 & Josh 14:6. Discuss Caleb's ethnic origins. It would seem that Caleb's faith in God is not an ancestral or ethnic faith rather his faith is born out of personal conviction. (See also 14:14). What do you think of his faith & courage as seen in 14:13? Can we learn something from him? Does faith strengthen over the years or does it become more fragile (Caleb was 85)?
- ✓ 3. Take one more look at Caleb in 15:13-17. Have you ever had something that should have been yours and yet you were afraid to ask for it? Caleb is a good example of a man who has his eyes fixed on a goal and he plans to achieve it. What goals should we pursue as believers, both corporately and individually? Othniel appears later on as a judge of Israel (see Judges 3:8-11), what about his character suited his role as a judge?
- ✓ 4. *Yet the children of Manasseh could not drive out those cities--probably due to indolence, a love of ease. Perhaps a mistaken humanity, arising from a disregard or forgetfulness of the divine command, and a decreasing principle of faith and zeal in the service of God, were the causes of their failure (Jameison, Fausett, Brown-1871).* Why does Joseph receive a double portion of land while Reuben (the eldest son of Jacob) received a single portion? Look at 17:14-18. Compare Manasseh & Ephraim's attitude with the attitudes that Caleb displayed. What don't you like about Joseph's families questions?
- ✓ 5. Explain the remarks told to the Levites (see 13:14,33). How is God an inheritance to the Levites? Is there any way in which God is the inheritance to us as "kings & priests" to God?
- ✓ 6. Beersheba, Ziklag, Ekron, Ashdod, Goshen, Hebron, Jezreel, Jerusalem and many of the other cities which are listed in this record are places steeped in history and traditions (unfortunately we breeze by these passages - kind of like genealogies).... Discuss what you know of some of these towns and others that appear in chapter 15.

Study 10: "This Land was Made for you and me!"

There were several good reasons for establishing these well set boundaries instead of turning the promised land into a single undivided nation. (1) The boundaries gave each tribe ownership of an area, promoting loyalty and unity that would strengthen each tribe. (2) The boundaries delineated areas of responsibility and privilege, which would help each tribe develop and mature. (3) The boundaries reduced conflicts that might have broken out if everyone had wanted to live in the choicest areas. (4) The boundaries fulfilled the promised inheritance to each tribe that began to be given as early as the days of Jacob (Gen. 48:21,22) (The One Year Bible Companion - Tyndale House - 1992)

Chapters 18-21

- ✓ 1. What is significant about Shiloh as the location for the tent of meeting? How does the Tabernacle influence the Nationhood of Israel from the time of Moses to the time of King David?
- ✓ 2. Have you ever suffered from listlessness and a sense of purposelessness? Why would the seven tribes be suffering from fatigue? What was the remedy that Joshua announced? What works for you to get out of the doldrums? Did this seem to work for the remaining tribes?
- ✓ 3. Deut. 19:14 *"Do not move your neighbour's boundary stone set up by your predecessors in the inheritance you receive in the land the LORD your God is giving you to possess"*. In our country how highly do we view Land Survey's? What do inaccurate land surveys cause? What is Joshua hoping to settle with the appointment of his surveyors? What sin is usually at the heart of boundary quarrels? Did "Doctor" Joshua cure their fatigue? Did he rush into land division without adequate preparation?
- ✓ 4. Read Gen 48:20-49:27. Did the prophecies concerning each tribe come to pass? If you were a Levite, how would you view this parcelling out of the land (Consider Numbers 35:1-8)? *"Someone has estimated that no one in Israel lived more than 10 miles from 1 of the 48 Levite towns"* (The Bible Knowledge Commentary-1986)" Why would the Lord have made arrangements for such Levitical representation? - *Please see the list of Levite towns provided with this study*
- ✓ 5. No where in scripture do we read of an individual making use of the cities of refuge. Does the lack of incidents detract at all from the practical and spiritual merits of these cities? Read Heb 6:18 in light of this passage. Cities of refuge also were located in very accessible spots; No point in Israel is more than 30 miles from one. How does this accessibility correspond to the Lord's nearness to sinners?
- ✓ 6. *Yet the unfaithfulness of Israel in no way impugned the faithfulness of God. Paul affirmed this fact in his words to Timothy "if we are faithless, He will remain faithful, for he cannot disown Himself - (2 Tim 2:13) (Bible Knowledge Commentary 1986). Notice 21:43-45. The Lord gave Israel the land; who's fault is it that Israel did not possess it speedily? This aspect of possessing/not possessing the land is sometimes related to the difference in the New Testament between positional & experiential sanctification. Discuss your viewpoint with corresponding scriptures to back up your position.*

Study 11: Civil War Looms!

A sense of isolation from the other tribes began to sweep over them. But this was not because an ordinary river would separate the Eastern from the Western tribes, for the Jordan is not an ordinary river. Mountains on each side rise to heights above 2000 feet and the Jordan valley nestled in between is in effect a great trench 5 to 13 miles wide. During a part of the year the intense heat greatly discourages travellers. This then was a very pronounced river boundary and may have contributed to the fear of these tribesmen that they and their brethren would permanently drift apart. After all, "out of sight" is often "out of mind". - (Bible Knowledge Commentary 1986)

Read Chapter 22

- ✓ 1. Wow! Joshua talks to the men of Reuben, Gad, & ½ tribe of Manasseh, and commends them on their 7 years of faithful service. How do you think these men would feel as they crossed the Jordan to go back home? Joshua in 22:8 makes a strange request. What is the request and why does he feel right making it: refer to I Samuel 30:24 in your response.

- ✓ 2. Verse 5 contains 6 exhortations for the 2 ½ tribes to remember. What are they? How do our spiritual commitments continue even after our practical work is complete? If the 2 ½ tribes actively pursue these exhortations what will be the result?

- ✓ 3. What did the 2 ½ tribes erect and why was it so offensive to the other tribes (see Lev. 17:8,9)? What was commendable in the attitude of the remaining tired-of-war tribes? What was wrong in their rush to go to war? In our day and age when we see the Holiness of God and His worship compromised, what can we learn from this event?

- ✓ 4. Who was Phinehas? What did God see in this man? Was God's opinion of him echoed by the view Israel had of him? Should this be typical of all people in leadership roles? Why did Israel send such top quality dignitaries to deal with the situation?

- ✓ 5. Read Exodus 23:17. If the Israelites follow this precept, should the Eastern tribes be overly concerned over isolation? What was the unifying element for the nation of Israel? When this didn't happen, what did happen?

- ✓ 6. Why does God seem to judge all Israel for the sin of a few (refer to Num 25, Josh 7)? Consider the offer of land in Canaan; was there a significant personal cost to each tribe to make such an offer? When we rebuke and correct people are we often willing to lose something to see them in a right relationship with God? How so?

- ✓ 7. This chapter can teach us how to deal with potential conflicts within our fellowship. What observations did you make that can lead to a peaceful resolution of possibly explosive situations?

Study 12: Looking to the Future

The people had it in their power to obtain possession of the prescribed boundaries in due time; they declined to do so. For this they deserved to have been expelled altogether. But the divine indulgence granted them an extent of territory sufficient for their commodious habitation; and although it had been foretold that, in just punishment, the residue of the nations whom they spared would prove pernicious to them, still, they suffered no molestation, unless when they provoked the Divine anger by their perfidy and almost continual defection: for as often as their affairs became prosperous, they turned aside to wantonness. Still, owing to the wonderful goodness of God, when oppressed by the violence of the enemy, and, as it were, thrust down to the grave, they continued to live in death; and not only so, but every now and then deliverers arose, and, contrary to all hope, retrieved them from ruin.

Commentaries on the Book of Joshua - John Calvin - 1563

When the outward props of divine order in the assembly are taken from us, and those who are to the front in the fight are no more, everything is apparently gone; but in reality to faith there is no lack. "The Lord your God," said Joshua, "He it is that fighteth for you (23:3,10). Leaders may depart; and it is a blessed thing to consider the end of their conversation, but Jesus Christ is the same yesterday, today, and forever - Meditations on Joshua - H.L. Rossier-18??

Read Chapters 23 & 24

- ✓ 1. Consider parting comments of leader figures. What do they try to influence with their comments? How much sway does a deceased leader's parting comments have in the public's mind as they pursue a course of action?
- ✓ 2. Why does Joshua worry about Israel fraternizing with the defeated Canaanites? Notice in 23:7 the decline that is illustrated by various activities. Why is it such a slippery slope and why does Joshua list these things in a sequential order? Did these things ever come about?
- ✓ 3. In which verses do you see God's Faithfulness illustrated in Chapter 23? Why does Israel need to hear these words and reflect on them? Read Psalm 44:1-7; usually leaders, especially ones who are going to pass away, reflect somewhat on their own accomplishments; however Joshua refrains from self boasting, instead he boasts in the Lord. Why is his perspective correct and how can we boast in the Lord in our daily victories?
- ✓ 4. Why would Joshua choose Shechem as the location for this final address? What do you think such an historically rich location would say to all of Israel? What did Jacob do in Gen 35:2-4? What is Joshua trying to get Israel to do? Why does the Lord, speaking through Joshua, recite Israel's History?
- ✓ 5. Find the "I" phrases in Chapter 24. Why does God want Israel to remember what He has done? In other parts of Joshua, visual illustrations are used to cause the people to remember. Why does God seem to be interested in just listing what He has accomplished for them?
- ✓ 6. Why does 24:15 grab our attention "*But as for me and my household, we will serve the LORD.*" Does following God have anything to do with His popularity ratings? What does 24:23 say regarding what is already occurring in Israelite families? What is troubling Joshua and why is he trying to secure Israel's future?
- ✓ 7. Joshua tries to make the people realize that purity & faithfulness / obedience were prerequisites for effectively serving & following God. Was Israel ever capable of meeting the requirement (from Moses' until Jesus' time)?
- ✓ 8. Now that we have completed the book (a book that does not record a single error of Joshua's !), discuss whether or not you would view Joshua as being a "type" of Christ.

PALESTINE

under the
JUDGES AND KINGS
with the Distribution of the
TWELVE TRIBES.

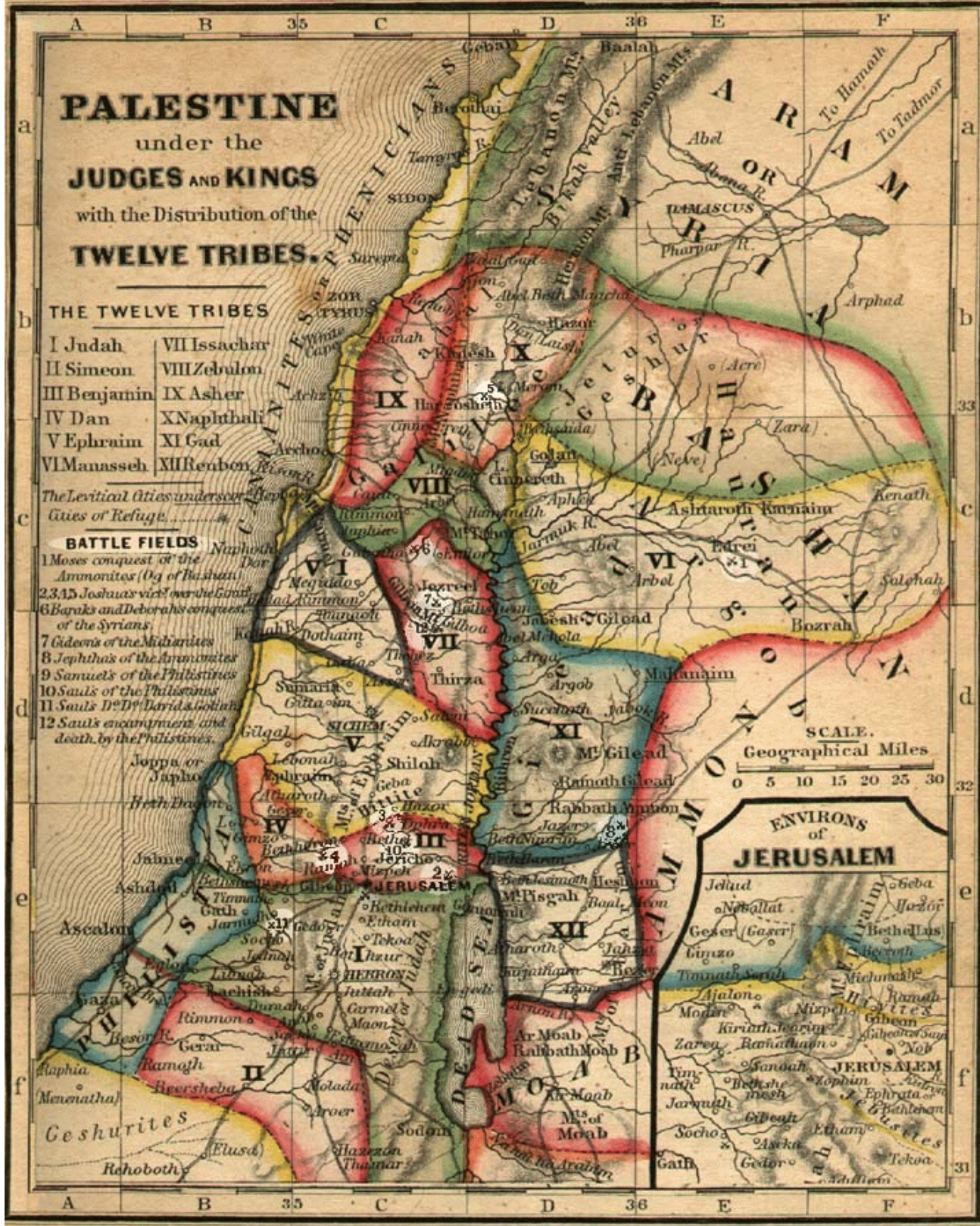
THE TWELVE TRIBES

- | | |
|--------------|--------------|
| I Judah | VII Issachar |
| II Simeon | VIII Zebulun |
| III Benjamin | IX Asher |
| IV Dan | X Naphtali |
| V Ephraim | XI Gad |
| VI Manasseh | XII Reuben |

The Levitical cities under the Law
Cities of Refuge.....

BATTLE FIELDS

- 1 Moses conquest of the Ammonites (Og of Bashan)
- 2, 3, 15 Joshua's vict. over the Gibeonites
- 6 Barak's and Deborah's conquest of the Syrians
- 7 Gideon's of the Midianites
- 8 Jephthah's of the Ammonites
- 9 Samuel's of the Philistines
- 10 Saul's of the Philistines
- 11 Saul's D^d David's Goliath
- 12 Saul's encampment and death by the Philistines



SCALE.
Geographical Miles
0 5 10 15 20 25 30



Levite Towns Listed in Joshua 21 and I Chronicles 6

	Joshua 21: 9- 42	I Chronicles 6:54-81
<i>Towns for Kohathites Who Were Priests</i>		
In Judah and Simeon	1. Hebron 2. 3. Jattir 4. Eshtemoa 5. <i>Holon</i> * 6. Debir 7. <i>Ain</i> * 8. Juttah 9. Beth Shemesh	1. Hebron 2. Libnah 3. Jattir 4. Eshtemoa 5. <i>Hilen</i> * 6. Debir 7. <i>Ashan</i> * (Juttah)† 8. Beth Shemesh
In Benjamin	10. Gibeon 11. Geba 12. Anathoth 13. <i>Almon</i> *	(Gibeon)† 9. Geba 10. <i>Alem eth</i> * 11. Anathoth
<i>Towns for Kohathites Who Were Not Priests</i>		
In Ephraim	14. Shechem 15. Gezer 16. <i>Kibzaim</i> ‡ 17. Beth Horon	12. Shechem 13. Gezer 14. <i>Jokmeam</i> ‡ 15. Beth Horon
In Dan	18. Eltekeh 19. Gibbethon 20. Aijalon 21. Gath Rimmon	— — 16. Aijalon 17. Gath Rimmon
In western Manasseh	22. <i>Taanach</i> ‡ 23. <i>Gath Rimmon</i> ‡	18. <i>Aner</i> ‡ 19. <i>Bileam</i> ‡
<i>Towns for Gershonites</i>		
In eastern Manasseh	24. Golan 25. <i>Be Eshtarah</i> *	20. Golan 21. <i>Ashtaroth</i> *
In Issachar	26. <i>Kishion</i> ‡ 27. Daberath 28. <i>Jarmuth</i> * 29. <i>En Gannim</i> *	22. <i>Kedesh</i> ‡ 23. Daberath 24. <i>Ramoth</i> * 25. <i>Anem</i> *
In Asher	30. <i>Mishal</i> * 31. Abdon 32. <i>Helkath</i> * 33. Rehob	26. <i>Mashal</i> * 27. Abdon 28. <i>Hukok</i> * 29. Rehob
In Naphtali	34. Kedesh 35. <i>Hammoth Dor</i> * 36. <i>Kartan</i> *	30. Kedesh 31. <i>Hammon</i> * 32. <i>Kiriathaim</i> *
<i>Towns for Merarites</i>		
In Zebulun	37. Jokneam 38. Kartah 39. <i>Dimnah</i> * 40. <i>Nahalal</i> ‡	(Jokneam)† (Kartah)† 33. <i>Rimmono</i> * 34. <i>Tabor</i> ‡
In Reuben	41. Bezer 42. <i>Jahaz</i> * 43. Kedemoth 44. Mephaath	35. Bezer 36. <i>Jahzah</i> * 37. Kedemoth 38. Mephaath
In Gad	45. Ramoth 46. Mahanaim 47. Heshbon 48. Jazer	39. Ramoth 40. Mahanaim 41. Heshbon 42. Jazer

*The two cities in each of these 12 pairs have only minor spelling variations.

†These four cities are not included in the Hebrew manuscripts of I Chronicles (see niv marg.). Perhaps these cities, though assigned by Joshua, were not conquered by the Israelites.

‡The two cities in each of these five pairs differ in name. The cities originally assigned by Joshua (ca. 1399 B.C.) may have changed names by the chronicler's time (ca. 400 B.C., after the exiles' return), almost 1000 years later. Or five of the cities assigned may have never been conquered by the Israelites.

This List is taken the Bible Knowledge Commentary - Walvoord & Zuck - 1986