

Book of Joshua

Old Testament Study

Embry Hills church of Christ

1/4/2015



THE HORNET: Joshua xxiv. 12.

A Symbolic grouping of scenes from the Egyptian monuments of successive Pharaohs who pillaged Canaan and dismantled many of its fortresses.

See pp. 112, 259.

LESSON NUMBER/SUBJECT AND CHAPTERS COVERED/DATES

Class		Subject	Readings	Date
1	S	Continuity of the Covenant	Genesis 15:7-21, Joshua 21:43-45, 23:14-16	1/4
2	W	Character of Joshua - Strong & Courageous	Exodus 17:8-16, 24:9-18, 32:15-20, 33:7-11, Num 11:10-30, 14:1-38, Deut 31:6-7, 23 Josh 1:1-9, 18, 2:1, 8-11, 8:1-9, 9:16-21, 10:1-8, 24:14-21, Judges 2:6-10	1/7
3	S	Preparation for the Conquest	Josh 1-2, Num 13:25-33	1/11
4	W	Crossing the Jordan	Josh 3-5:12, Exodus 14:21-31, Numbers 26:5-7, 15-18, 29-34	1/14
5	S	Central Conquest - Jericho	Josh 5:13 - 6:27	1/18
6	W	Ai & Achan	Josh 7:1-8:29	1/21
7	S	Joshua Renews Covenant at Mount Ebal & Gerizim	Josh 8:30-8:35, Deut 27-28	1/25
8	W	Gibeonites & Southern Conquest of Canaan	Josh 9-10	1/28
9	S	Northern Conquest of Canaan & Summary	Josh 11-12	2/1
10	W	Cities of Refuge & Eastern Tribes Return Home	Josh 20- 22	2/4
11	S	Special Allotments of Land to Eastern Tribes & Caleb	Josh 13-15 Judges 1:1-21	2/8
12	W	Major Allotments of the Land	Josh 16-19, Judges 1:27-36	2/11
13	S	Joshua's Farewell	Josh 23-24, Judges 2:1-10, 3:1-6	2/15

Objectives:

1. Learn about God's fulfillment of the land promise.
2. Learn about Serving the Lord in the days of Joshua
3. Learn about the character of Joshua
4. Study the Geography of the Conquest of Canaan
5. Be ready to give a defense of the Conquest of Canaan

OUTSIDE CANAAN / PROMISES GIVEN		INSIDE CANAAN / PROMISES FULFILLED					
Commissioning the Leader Preparing the People		Conquering the Enemy		Dividing the Spoil		Warning the Victors	
Invasion of Land		Subjection of Land		Distribution of Land		The Conclusion	
The commission (1) The spying (2) The Jordan (3) The memorials (4) The consecration (5) CHAPTERS 1-5		CENTRAL CAMPAIGN Jericho (6) Defeat at Ai (7) Victory at Ai (8) Gibeonites (9) CHAPTERS 6-9		PHASE ONE Reuben, Gad, ½ Manasseh (13) Caleb's autobiography (14) Judah (15) Ephraim (16) ½ Manasseh (17) CHAPTERS 13-17		PHASE TWO Benjamin (18) Simeon, Zebulun, Issachar, Asher, Naphtali, Dan, Joshua (19) CHAPTERS 18-19	
				PHASE THREE Cities of refuge (20) Levites — 48 towns (21) Civil war threat (22) CHAPTER 22		Separation (23) Service (24) CHAPTERS 23-24	
Main Theme		Obedient faith brings abundant blessing					
Key Verses		1:8; 24:14-15					
Christ in Joshua		Typified by Joshua, a victorious leader whose name means "Yahweh is salvation"; pictured in Rahab's scarlet cord, which symbolizes safety through Christ's blood					

Lesson 1: Continuity of the Covenant

Genesis 15:7-21, Joshua 21:43-45, 23:14-16

A. Pre-Class Questions

1. What would you like to gain from studying Joshua?

2. What are three things you remember or know about the Book of Joshua?

3. Have you ever had a discussion with someone about Exodus and the Conquest of Canaan, especially with respect to the events actually happening?

4. If you answered yes, how did you reply?

5. If you answered no, how would you reply?

B. INTRODUCTION

The book of Joshua focuses on showing God's faithfulness to His promises; that He had done for Israel exactly what He had promised (cf. Gen. 15:18 with Josh. 1:2-6 and 21:43-45). The fulfillment of God's promises as is so evident in the birth of Isaac to Abraham and Sarah and in possessing the land with its fortified cities and is the work of God carrying out His plan. We also learn the penalty of sin, first with regards to the Amorites (Lev 18:24-28, Deut 12:29-31, 20:15-18) and secondly the stage is set for Israel's problem with sin in the land (Josh 23:6-13, 2 Kgs 21:10-15).

Joshua is the first of the Historical books and just as Acts gives us a history of the spread of the Gospel, this book gives us the history of conquering the land.

- I. Claiming the Land (1:1–5:15)
- II. Conquering the Land (6:1–12:24)
- III. Distributing the Land (13:1–21:45)
- IV. Living in the Land (22:1–24:28)
- V. Resting in the Land (24:29–33)

Joshua, Judges, Samuel and Kings are grouped as the "Former prophets" in the Jewish bible. It is important to remember that what we think of as "Historical books" was written with a focus on God's interaction with His people and spokesmen (prophets) rather than given us a complete historical account of events. Thinking of these books in connection with the prophets reminds us that during the times of Joshua, Judges, the United Kingdom, & the Divided Kingdoms that there were men who prophesied, who spoke for God, and recorded events were pertaining to God's interaction with His people.

1. What was God's judgment on the Amorites in the land?

2. What was God's judgment on the people in the days of King Manasseh?

3. What will be His judgment on us today?

C. Class Objectives

As we take up a study it is good to have objectives and in the study of Joshua there are several important things that we can learn and important items to think about as we go through these 13 lessons. The first objective is to learn how God fulfilled his land promise and the nature of the conquest. Joshua and the people are listed in Hebrews 11:30 for their faith in taking Jericho. We have much that we can learn from the character of the man who succeeded Moses. There is hardly a city referenced in the bible that does not include a city named in the book of Joshua. A study of Joshua needs to include looking at the geography of the conquest and include geography in the laying out of the tribal boundaries when allotting the land to the people.

Scholars and many theologians have virtually rejected all that the Bible has to say about the early history of Israel and cornerstone events and famous individuals have been reconstructed out of history. Gone are Abraham, Isaac, Jacob, Joseph, Moses, Joshua and now even David. The Egyptian sojourn and exodus stories, along with the Sinai wanderings and Joshua's military entry into Canaan, have been reduced to retro-injections or inventions by later Biblical writers. To one who believes in the inerrancy of the scriptures a study of Joshua needs to include an understanding of the archaeology of the conquest (we should be able to identify burned cities) and an understanding of what is recorded and not recorded about the conquest so that we can give a ready defense of the reason of hope that is in us (I Peter 3:15-17).

Objectives:

1. Learn about God's fulfillment of the land promise.
2. Learn about serving the Lord in the days of Joshua
3. Learn about the character of Joshua
4. Study the Geography & Archaeology of the Conquest of Canaan
5. Be ready to give a defense of the Conquest of Canaan

D. PROMISES TO ABRAHAM

The Lord made 3 promises to Abraham in Genesis 12, land, great nation, & all families blessed.

Genesis 12:1-3(ESV)

¹Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. ²And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

In Egypt a great nation was grown, also during that time the iniquity of the Amorites had become complete so that they should be removed (Gen 15:16). Israel and the Land of Canaan can be thought of as four historical periods over which this promises played out..

1. Going to Canaan and as Sojourners in the land (From Call of Abraham out of Ur to going down to live in Egypt).
2. Conquest and Living in the Land (Joshua to Babylonian Captivity)
3. Taken from the Land (Jeremiah shows us why the people were taken from the land)
4. Return to the Land (God brings back a remnant Ezra & Nehemiah to the land so he can fulfill the final promise of blessing all families of earth)

E. CONTINUING THE COVENANT MADE WITH ABRAHAM

The continuity in Joshua, however, is more than merely historic. It is also a continuity of ideas and their influences over choices. Joshua describes for us the historic flow from revealed ideas, laws, and God's promises to their realization in the landscape of real life. This continuity of the Abrahamic Covenant was exhibited clearly when God himself reminded Joshua of the promise God had made to the patriarchs: "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them" (Josh. 1:6). The promise had been made, and now it was going to be fulfilled.

Out of the Pentateuch, through the book of Joshua, to the rest of the Bible, and to a time future to ourselves, there is a continuity of the patience of God and the judgment that comes when iniquity is full. While Joshua will forever be associated with the walls of Jericho and his faith in the Lord and his desire for his house to serve the Lord the book of Joshua is about the promise for Abraham's offspring to return to the Promised Land. For years living in Egypt as sojourners and slaves the people of Israel remembered this Promised Land. Then due to their fathers' rebellion, the people wandered for forty years in the wilderness waiting to enter this Promised Land flowing with milk and honey. In Psalm 95:10-11 we are told that because the Lord loathed that generation that they would not enter my rest. Once they had crossed over into the land there was the work to conquer and occupy the land. Thus some other day of rest must have been under consideration and the writer of Hebrew points this out to those who wished to keep the Mosaic Law.

Hebrews 4:8-13(ESV)

⁸For if Joshua had given them rest, God would not have spoken of another day later on.

⁹So then, there remains a Sabbath rest for the people of God, ¹⁰for whoever has entered God's rest has also rested from his works as God did from his. ¹¹Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.

The book of Joshua brings to life real history during a crucial period of transition for a people who now settle down to also become a nation. So we can read and study of Joshua's efforts to bring the people to the Promised Land but remember a rest still remains. Samuel Stennett has two songs in our hymnal that make this connection to seeking to cross over the Jordan to the Promised Land and that eternal rest we have under the New Covenant. Song #254 "On Jordan's Stormy Banks" we cast a wishful eye to Canaan's fair and happy land where our possessions lie and where we shall rest. The second is Song #193 "I am Bound For the Promised Land" with a chorus focusing on our journey to enter that land of rest, the singers state "I am bound for the promised land, O who will come and go with me?" I remember this song growing up, we would hear it on a Sunday morning radio program as we were bound for worship services. It is my hope and prayers as you study this material and more importantly God's Book of Joshua that you will be strengthened on the journey for the promise land.

1. Why is it important to understand what we learn in Joshua is part of a continuity of God's plan started before the Covenant made with Abraham and carried on down to the death of His son on the cross and resurrection so that we may be saved?

F. Prepared to Make a Defense to Anyone who Asks for Reason for Hope in You

During the leadership of Moses and Joshua we read about many signs and wonders. In fact at the death of Moses it is said in Deuteronomy 34:10-12

"And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, none like him for all the signs and the wonders that the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel."

Given the importance of Moses one might say the wonders of Joshua had to be lesser signs. Looking at just the example of crossing the Red Sea and the Jordan River we see God gave both powerful signs and wonders.

Some Comparisons between the Crossing of the Red/Reed Sea with the Crossing of the Jordan River	
Exodus	Joshua
God separated the waters (14:21; 15:8)	God separated the waters (3:13, 15–16)
The waters piled up and stood up in a heap (15:8)	The waters stood and rose up in a heap (3:13, 16)
Israel passed through on dry ground (14:22, 29)	Israel passed through on dry ground (3:17; 4:22)
Moses affirmed (14:31)	Joshua affirmed (4:14)
Surrounding nations respond in fear (15:15–16)	Surrounding nations respond in fear (5:1)
Exiting Egypt	Entering Canaan
Enemies Behind Moses	Enemies Ahead of Joshua

Critics will deny these signs by saying the mythical events were added centuries after the events or try to explain them by natural events. We can think of a miracle as something that breaks the laws of physics, impossible for the created, but possible for the creator. Rank the following miracles by Joshua in order of the extent to which the laws of physics were broken and the inability to give a natural cause or something men could do. A ranking of "1" being the most outside the bounds of the physical laws and a 10 being explainable within the laws of physics.

Rank	Person	Miracle	Passage	Physical Explanation or Doable by Men
	Joshua	Crossing Jordan river at flood stage	Josh 3:14-17	
	Joshua	Walls of Jericho when people shouted	Josh 6:15-21	
	Joshua	Sun stands still for about a whole day	Josh 10:12-15	
	Joshua	Conquest of Canaan - 1 man = 1000 of the Canaanites	Josh 23:9-10	

Lesson 2: Character of Joshua - Strong & Courageous

Exodus 17:8-16, 24:9-13, 32:15-20, 33:9-11, Num 11:14-17/24-30, 14:3-9, Deut 31:1-8/23
Josh 1:1-9,18, 8:3-9, 9:16-21, 10:4-13, 24:14-31

INTRODUCTION:

In this lesson we look at the preparation for Joshua to lead and what that tells us of his character. The last page of the lesson summarizes character as seen in the events of his life. If we could only use one verse to describe the character of Joshua it would be his statement to Israel toward the end of his life in Joshua 24:15 -

¹⁵ And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord."

Born: A slave in Egypt (circa 1486 B.C.). He lived through the realities of slavery, but also witnessed the supernatural plagues and the miracles. He was about 40 years old at the time of the Exodus, 80 when he received his commission, and 110 at his death (circa 1376 B.C.).

Tribe: He is a member of the one of the largest tribes in Israel, Ephraim (13:8).

Name: His name originally is, "Hoshea" ("salvation") but Moses renames him "Joshua," which means "Yahweh saves" (Numbers 13:16).

A. Joshua and the Amalekites' Attack. Exodus 17:8-16

The first time we read about Joshua is when the children of Israel are attacked after leaving Egypt while they are at Rephidim in the Wilderness of Sin. Moses chooses him to lead the attack. The victory is not merely the capability of the general and the sword, but power of victory is from God. The Amalekites, probably migrated from Persian Gulf region and settled in Arabia. They attempted to stop the Israelites when they marched through their territory (Deut. 25:18), attacking them at Rephidim and afterwards at Hormah (Num. 14:45) when Israel tried to invade the land after the sentence of 40 years of wandering. Saul finally desolated their territory and destroyed their power (1 Sam. 14:48; 15:3). In the Babylonian inscriptions they are called Sute, in those of Egypt Sittiu, and the Amarna tablets include them under the general name of Khabbati, or 'plunderers.' At the end of the battle the LORD tells Moses, "Write this for a memorial in the book....", the events are recorded as the events occur not years later.

1. What does Exodus 17:10 tell us about Joshua?

2. What was Joshua to remember in Exodus 17:14?

B. Joshua - a servant/aide to Moses. Ex 24:9-13, Ex 33:9-11, Num 11:14-17/24-30, Josh 1:1-5

We next see Joshua described as an assistant to Moses (Ex 24:13) when he went up into the mountain of God. He is also referred to as assistant to Moses with respect to the 'tent of meeting', when Moses returned to the camp then Joshua would not depart from the tent (Ex 33:9-11). The third place we read of Joshua as the assistant of Moses is in Numbers 11:28 during a period when the children of Israel were more than Moses could take (Num 11:10-30) and the Lord gives the seventy elders some of the Spirit on Moses to take part of the burden he has been bearing. Lastly he is referred to as Moses assistant as he takes command of Israel and the Lord instructs him to go over and take the land.

1. What role did Joshua have compared to Aaron and Hur when Moses went up on the mountain (Ex 24:13-14)?
2. Was Joshua able to assist Moses in all of his dealings with the Israel (Num 11:14-15)?
3. What does Joshua's reaction to the elders Eldad and Medad are prophesying in the camp say about how he regarded Moses (Num 10:28-30)?
4. What things would the Lord do for Joshua just as he had done for Moses (Josh 1:1-5)?

C. Joshua - Leader of the Conquest - Josh 1:6-9, Num 14:3-9

1. What did the Lord command Joshua as he took the place of Moses (Josh 1:6-9)?
2. How well do these instructions apply today to us and to our elders?
3. Who did Joshua trust to lead the people in conquering Canaan (Num 14:6-9)?
4. What was the people's opinion of Joshua (Josh 4:14)?

D. Joshua - Warrior Ex 32:15-20, Josh 1:6-9,18, Josh 8:3-9, Deut 31:1-8, 23

We first meet Joshua when Moses places him in charge of the army when the Amalekites attack. When the people worshiped the golden calf (Ex 32:15-20) and Joshua heard the noise he was concerned that there was a war in the camp rather than people playing. We see his wisdom in sending spies into Jericho to determine the status of the enemy (Josh 2). We see him rising early in the morning (Josh 6:12, 8:10) to lead the people into battle. We see his military skills at the battle of Ai (Josh 8), his leadership in staying among the people and his openness to listen to Lord's plan for defeating Ai.

1. How would it help Joshua in leading the people into battle to know the state of the mind of the people in Jericho (Joshua 2:10-11)?
2. How does it help a leader to be early to rise and could it be helpful to us (Josh 6:12, 8:10)?
3. Why is it significant that Joshua spent the night among the people before the battle of Ai? (Josh 8:3-9)
4. We see that Joshua passed on the encouragement (Deut 1:38, 3:28) he received to be "strong & courageous" (Deut 31:6-7, 31:23, Josh 1:6-9,18,) to the people (Josh 10:25, 23:8-9). Why was it important for Joshua to be encouraged and why was it important for him to encourage the people?

E. Joshua - Fulfilled Commitments and Affecting Lives of Others**Josh 9:16-21, 10:4-13, 24:14-31**

In the case of the Gibeonites who had tricked the leaders into swearing to make a covenant Joshua and the leaders we see his value of keeping an oath as he protected the Gibeonites from the people of Israel (Josh 9:16-21) and from the Five Amorite Kings (10:1-8). Finally we see him call together the people and ask them who they would serve and the people choose to be like Joshua (Josh 24:14-21). Also the people remained faithful as long as leaders remained who had served with Joshua (Jud 2:6-10).

1. Was Joshua and the leaders right to make a covenant with the Gibeonites (Josh 8:18-21)?
2. Should we be faithful to an agreement/covenant even if we have been deceived?
3. Was Joshua or the people right about their ability to serve the Lord (Josh 24:14-25)?
4. What was good about Joshua's example to the leaders who knew him (Josh 24:31)?
5. Could Joshua influence or lead the people/generations who came after his time and is it right to expect Joshua to influence them (Judges 2:10)?



Joshua

"Yahweh is salvation"
in Greek his name would be Jesus

Character

Reflected his mentor, Moses *Exodus 24:13; 33:11*

Loyal – Numbers 11

Courageous – *Numbers 14:6-10*

Emotional – *Joshua 7:6*

Intelligence/Wise military man – *Joshua 8:3-29*

Could be beguiled – *Joshua 9:3-27*

Prophetic – *Joshua 6:26-27*

Strong religious leader *Judges 2:7*

Obedient/Devoted to God *Joshua 23-24*

Good Example – *Joshua 24:14-15*

Focused – spied out Canaan *Numbers 14*

Endurance – *Joshua 12*

Speaking Ability – *Joshua 24*

Kept Oath – *Joshua 9-10*

Instructions

Joshua 1:7-8

⁷ Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. ⁸ This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

History

Born a slave in Egypt

Tribe of Ephraim

1485–1375 B.C.?

BURIED AT TIMNATH-SERAH,

WHICH IS IN THE HILL COUNTRY

OF EPHRAIM AT AGE 110

Spoken Words

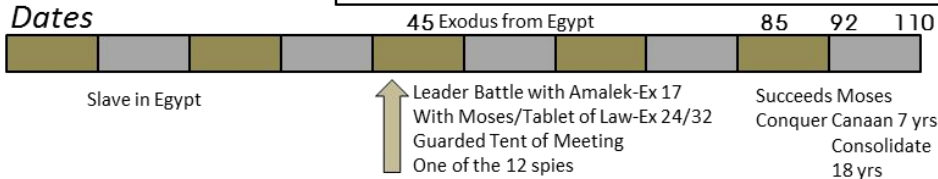
Josh 10:25

²⁵ And Joshua said to them, "Do not be afraid or dismayed; be strong and courageous. For thus the Lord will do to all your enemies against whom you fight."

Josh. 21:43–45: "Not one of all the LORD's good promises failed."

Josh. 24:14–15: "As for me and my household, we will serve the LORD."

*Approximate
Dates*



Lesson 3: Preparation for the Conquest

Joshua 1:1 to 2:24, Num 13:25-33

INTRODUCTION

The time has finally come for Israel to make its assault upon Canaan. Though Joshua has spent years preparing for this moment, he is in need of some final reassurances from God. Three times during the issuance of orders to march on Canaan, God tells Joshua to be strong and courageous (Josh 1:6, 7, 9). He further promises Joshua, *“As I was with Moses, so I will be with you. I will not leave you nor forsake you ... the LORD your God is with you wherever you go”* (Josh 1:5, 9). Regarding the land, God reminds Joshua that his success is tied to the promise of inheritance made to the fathers hundreds of years earlier (Josh 1:6). Thus, God is the One giving the land (Josh 1:2-3). It is to be won by Joshua's obedience to the laws of God, not his military strategies and expertise (Josh 1:7-8).

A. Joshua's Devine Commission. Joshua 1:1-9

1. What is the first command the Lord gives Joshua (Josh 1:2)?
2. What promise is made to Joshua in 1:3?
3. How does the statement of Joshua 1:4 compare to the promise to Abraham in Genesis 15:18?
4. What promise shall be fulfilled if Joshua is strong and courageous (1:6-7)?
5. What is the benefit of meditating on the Book of the Law (1:8)?
6. The Lord tells Joshua for a third time to be strong and courageous (1:9), what previous event and situation might cause fear in the people (Num 13:25-33)?

B. Mobilizing Israel. Joshua 1:10-18

1. What did Joshua command the people to do after his commission (1:10-11)?
2. What did Joshua remind the Reubenites, Gadites and 1/2 tribe of Manasseh (Josh 1:12-15)?
3. What did the Reubenites, Gadites and 1/2 tribe of Manasseh tell Joshua (1:16-18)?

C. Dispatching Spies to Jericho. Joshua 2:1-24

1. What where the spies to determine (2:1)?
2. What was told to the King of Jericho (2:2-3)
3. Why would the spies go to the house of a harlot?
4. What did Rahab tell the King of Jericho when his men asked about the spies (2:4-7)?
5. What did Rahab tell the spies (2:9-11)?
6. What did Rahab ask of the spies (2:12-14)?
7. What was Rahab to do to let people know which was her house and her family when Jericho was attacked (2:17-21)?
8. How does the report of the two spies differ from the twelve spies sent out by Moses (2:24 vs Num 13:25-33)?

A Ready Defense

In Hebrews 11:3 is recounted the faithfulness of Rahab;

³¹By faith Rahab the prostitute did not perish with those who were disobedient, because she had given a friendly welcome to the spies.

How did her faith save Rahab?

Should we consider that it was right for Rahab to lie to the king's men when they asked her to bring out the spies who had come to her?

Lesson 4: Crossing the Jordan

Joshua 3:1 to 5:12, Exodus 14:21-31, Numbers 26:5-7, 15-18, 29-34

INTRODUCTION:

Israel's crossing of the Jordan River is a vivid reminder of the parting of the Red Sea some 40+ years earlier (Exodus 14:21-31) and the birth of the nation amid extraordinary circumstances (Josh 4:21-24). When Israel left Egypt, the waters of the Red Sea closed on their enemies. But as they enter Canaan and the Jordan resumes its flow, Israel's enemies lie ahead. The miraculous events give them confidence in the leadership of both God and Joshua as they march into battle.

A. Crossing the Jordan. Joshua 3:1-17

1. What does rising early have to do with Joshua's leading the people across the Jordan (3:1)?
2. Why did the people need to consecrate themselves (3:5)?
3. What was the Lord's purpose in parting the Jordan river (3:7-10)?
4. In what state was the Jordan River at this time of year (Josh 3:15)?
5. How long did the priest bearing the ark remain in the midst of the Jordan (3:17)?

B. Raising a Memorial. Joshua 4:1-5:1

1. What was each tribe to remove out of the midst of the Jordan (4:2-3)?
2. What was the purpose of removing the stones (4:6-7, 20-24)?
3. What was set-up where the feet of the priest stood that carried the ark (4:9)?
4. How did Israel feel about the leadership of Joshua after crossing over the Jordan River (4:14)?
5. How did the Amorites living west of the Jordan River react upon receiving the news that Israel had crossed the Jordan river (5:1)?
6. How many men did Reuben, Gad & the half tribe of Manasseh send across the Jordan (4:13) and how does this compare to the men of fighting age listed in Numbers 26:5-7, 15-18, 29-34?

C. Consecrating the People. Joshua 5:2-12

1. What did the Lord tell Joshua to do after crossing the Jordan and setting up the memorial stones (5:2-5)?

2. Gilgal sounds like the Hebrew word meaning "to roll", the Lord tells Joshua (5:9) that with this circumcision/consecration of the people He had "rolled away the approach of Egypt". How would you feel upon hearing this giving what you know of Israel's past (5:6)?

3. How many days between when the people crossed the Jordan to the first Passover in Canaan (4:19 & 5:10)?

4. What ceased to happen after they had ate of the produce of the land (5:12)?

A Ready Defense

1. What could be a natural explanation for the Jordan River to stop flowing?

2. What in the description of the crossing of the Jordan River would preclude this being a natural event?

3. Remember, in Josh 4:10 Joshua tells the people "“Here is how you shall know that the living God is among you and that he will without fail drive out from before you...”
So would the evidence of damming of the Jordan take away from God's evidence?

About 17 miles north of Jericho, at the site generally thought to have been the town of Adam (Tell ed-Damiyah or modern-day Damiya), there is geological evidence that numerous landslides temporarily dammed the Jordan River at various times. At least seven historical earthquakes precipitated landslides that dammed the Jordan River near Damiya:

1927 AD (July 11 – stopped flow for 22 hours)

1906 AD (stopped flow for 24 hours)

1834 AD 1546 AD (Jan 14 – stopped flow for two days)

1534 AD

1267 AD (December 8 – stopped flow for 10 hours)

1160 AD

The 1927 a quake dropped some cliffs into the Jordan, damming the river for 21 hours.

It happened at the very site where the Bible says the water stopped for Joshua: near the Jordanian city of Adam,

Lesson 5: Central Conquest - Jericho

Joshua 5:13 to 6:27, Exodus 3:1-6, 14-16

INTRODUCTION:

While the march around Jericho excites the imagination of young Bible students, the original event must surely have been a test of faith for Israel. The only “weapons” they are told to use are their feet (for marching), their lungs (for blowing trumpets) and their voices (for shouting). To their credit, there is no mention of murmuring among the Israelites as might have been expected from the previous generation. They have learned the lessons of God’s benevolent power, respect for His approved leadership and the importance of obedience.

A. Divine Leadership Joshua 5:13-15

Think of Joshua standing across from Jericho looking at the place where he must fight their first battle. Jericho was a major fortified city standing between them and taking the land. This city was not to be taken because of the generalship of Joshua or the fighting skills of Israel but because Joshua and thus the entire nation was led by God. It was the Lord that gave the ability to defeat greater armies and walled cities.

1. How does this incident compare to Moses' encounter with God in Exodus 3:1-6, 14-16?
2. Two facts would indicate that this was not just a man but was actually God appearing in the form of a man: (a) the fact Joshua actually worshipped Him, and (b) the instruction to take off his sandals as Moses had been instructed when in the presence of God at the burning bush. What would be the purposes for the Lord coming to Joshua?
3. In Deuteronomy 31:2-8, what does Moses tell Joshua God would do for him?

B. Central Campaign – Instructions for Taking Jericho. Joshua 6:1-5, 16-19

The fall of Jericho illustrates the relationship between faith, works and grace. God had said, “*I have given Jericho into your hand ...*” (6:2, 16); it was a gift which Israel neither deserved nor earned (**grace**). However, this gift was conditioned upon their **obedience**; specific instructions which, if followed, would cause the walls of Jericho to fall down. But Israel would not have obeyed if their **faith** (Heb 11:30) and trust in God had not grown. A long, drawn-out siege was **man’s** way of destroying a city like Jericho, not marching, blowing horns and shouting.

1. What were the accursed things that Israel was not to take from Jericho (Dt 7:25-26)?

C. Central Campaign – Following Orders for Taking Jericho. Joshua 6:6-15, 20-25

1. Fill out the following table showing how well Israel and Joshua obeyed the commands of the Lord in taking Jericho?

#	Instruction	Verse	Action	Verse
1	You shall march around the city	6:3		
2	all the men of war going around the city once	6:3		
3	Thus shall you do for 6 days.	6:3		
4	7 priests shall bear 7 trumpets of rams' horns before the ark	6:4		
5	On the seventh day you shall march around the city 7 times	6:4		
6	the priests shall blow the trumpets.	6:5		
7	when you hear the sound of the trumpet, then all the people shall shout with a great shout	6:5		
8	the wall of the city will fall down flat and the people shall go up, everyone straight before him.	6:5		
9	the city and all that is within it shall be devoted to the Lord for destruction.	6:17		
10	Only Rahab the prostitute and all who are with her in her house shall live	6:17		
11	keep yourselves from the things devoted to destruction	6:18		
12	all silver and gold, and every vessel of bronze and iron, are holy to the Lord; they shall go into the treasury of the Lord	6:18		

2. What does Rahab's deliverance say about the integrity of the Israelites? From whom had they learned the importance of keeping their word?

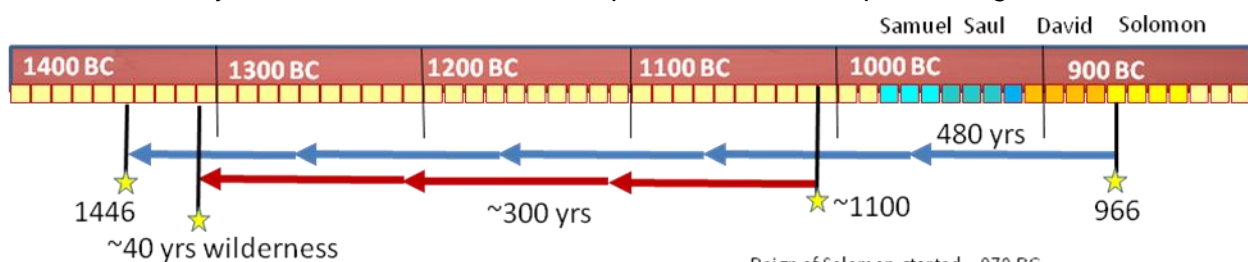
D. A Ready Defense Joshua 6:26-27

In our study of the walls falling and the taking of Jericho we see that by faith Joshua and the Israelites followed the Lord's orders. Today it is by faith that we believe that the walls of Jericho fell at the command of the Lord and that the city was taken by Israel. Many critics, scholars and students of the bible say that this event did not happen and that there was no conquest of the land by Joshua. The city of Jericho is ground zero for this discussion and a test of our faith. In this section an effort will be made to understand why people say there was no city of Jericho in time of Joshua and to understand the archaeology of the city of Jericho. If Jericho has been occupied again soon after the conquest then the destruction level would have been better sealed and much easier to identify and establish the timing. Instead by the city being left in ruins for over 500 years, the winds and rain caused extensive erosion so that much of the ancient city is just below the surface rather than being covered by feet of dirt and debris from the later cities.

1. What was Joshua's curse on any who rebuild the city of Jericho?
2. Who rebuilt the city in the days of Ahab and at what cost 1 Kings 16:34?:

E. A Ready Defense - Dating the Conquest

A late date is often cited due to the dating of the fall of Jericho at ~1200 BC by Kenyon, the explosion of Israelite settlements in hill country during 12th century and that the Egyptians made the Israelites build the cities of Pithom and Raamses (Exodus 1:11). Pharaoh Raamses II ruled from 1304 to 1238 BC which would fit a later date for the Exodus. It is possible that at a later date a scribe changed the name from the earlier names (Rowaty, Avaris & Perunefer), which had gone out of use to Raamses since the latter was no longer in common use. Another possibility is that the region/city had that name before Pharaoh Raamses. While the rule of Raamses II would fit with Kenyon's dating for Jericho, excavations at other sites indicates many of the cities taken in the conquest were not occupied during 1200s.



Jephthah & the Ammonite King ~ 1100 BC
Judges 11:12-13,26 (ESV)

¹²Then Jephthah sent messengers to the king of the Ammonites and said, "What do you have against me, that you have come to me to fight against my land?" ¹³And the king of the Ammonites answered the messengers of Jephthah, "Because Israel on coming up from Egypt took away my land, from the Arnon to the Jabbok and to the Jordan; now therefore restore it peaceably." ... ²⁶While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Arnon, 300 years, why did you not deliver them within that time?

Genealogy of Heman in 1 Chron 6:33-37 lists 19 generations - Wikipedia gives a length of a generation of 25.2 to 27.4 years or 479 to 521 years, the lower would put it at about 1446 BC

Reign of Solomon started - 970 BC

1 Kings 6:1(ESV)

¹In the **four hundred and eightieth year after the people of Israel came out of the land of Egypt**, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the Lord.

Dating of Exodus Based on -

1. 1 Kings 6:1
2. Jephthah's statement Judges 11:26
3. Late date shortens the time of the Judges
4. 1 Chron 6:33-37 the 19 Generations for Heman from Moses to Solomon

F. A Ready Defense - Archaeology of Jericho

Biblical Archaeology was born from the belief that the bible was an accurate history of God's activity in the affairs of men. That belief created a desire to find the people, places, events and facts in the Bible. As people sought to find the sites where events occurred there would be a bible in one hand and a spade in the other. We should be able to go to Jericho, see the fallen walls, see the devastation of the fire and date when the event occurred.

While we think of the height and might of the walls of Jericho and based on the remains the walls were impressive. Archaeology has found that there was a history of the walls fallen and Garstang describes much of the walls being built not on solid packed earth but rather the materials and walls from previous times. Tells are formed by the continuous build-up of cities over time. Rather than clearing away, inhabitants would smooth out the rubble and start building on top of the previous city. The city of Jericho sees a combination of rain, dryness and wind which has eroded away the tell so that just below the surface you will find Middle and Late Bronze age material. Bryant Wood describes how an Iron Age building is filled with the debris of the Bronze Age that has washed down from higher up the hill and filled the building.

If the book of Joshua is true then it is expected that a city with fallen walls and fiery destruction would be found. In addition the Jordan being at flood stage is an indication of recent harvest and the city should have much grain since the Lord told Israel not to take anything from the city.

In a word, all material details for a city destroyed by fire with fallen walls and that fell during the harvest season was found at Jericho just as described in the Biblical narrative. Garstang excavated a collapsed double city wall on the summit of the tell that he dated to the late-15th to early 14th-century B.C.E. (the Late Bronze Age). He also excavated a residential area on the southeast slope of the mound which he believed was part of the city fortified by the double wall. He designated this "City IV." It had been thoroughly destroyed in a violent conflagration. Garstang concluded that City IV came to an end about 1400 BC, based on pottery found in the destruction debris, on scarabs recovered from nearby tombs and on the absence of Mycenaean ware. Kenyon found a layer of severely burned debris from the destruction of the Bronze Age city (Late Bronze age 1550 to 1200 BC based on a single carbon-14 date) as much as 3 feet thick. Included in this debris were collapsed roof beams, a hearth surrounded by a "thick spread of charcoal" and a quantity of charred sticks. Garstang also found the scarab of Hatshepsut and the seal of Tuthmosis III which suggests that the cemetery at Jericho was in active use throughout the 15th century BC.

Kenyon concluded that the material analyzed showed a complete gap both on the tell and in the tombs between c. 1560 B.C. and c. 1400 BC. Kenyon's analysis was based on what was not found at Jericho rather than what was found. According to Kenyon, City IV must have been destroyed at the end of the Middle Bronze Age (c. 1550 B.C.E.) because no imported Cypriote ware—diagnostic for the ensuing Late Bronze I period—was found at Jericho. Bryant Wood has examined Garstang's pottery and reports that the missing pottery was there in the form of local imitations of the Cypriote ware.

It is hard to believe that so much of the controversy and questioning of the accuracy of the Bible is based on some missing pots from Cyprus. We have a city fitting the description of the conquest and evidence pointing to it being occupied during the time of Joshua. Yet, due to Joshua's order to leave the city abandoned, much of the evidence has been washed away and it is by faith that we believe the city was taken by Joshua. So why is there so much disagreement over when and if the city was taken? These arguments are partially due to the inability of science to measure spiritual things, partially due to humanism taking over education/sciences and partial due to a new generation arising seeking to divorce the bible from biblical archaeology and anything not within the physical realm is considered not to exist and thus no miracles can happen and must be myths and fabrications with conclusion that the bible can not be trusted.

Lesson 6: Central Conquest - Ai & Achan

Joshua 7:1 to 8:29

INTRODUCTION:

Joshua does not have long to savor his first victory before he faces his first leadership crisis (Joshua 7:1-9). A small army of Israelites is defeated at Ai sending both Joshua and the people into shock. Joshua does not handle this setback well, even complaining after the fashion of those who murmured in the wilderness. God had made it clear that success would follow obedience; thus, Joshua should realize that disobedience in some form has occurred. This episode demonstrates the tremendous stress which comes with leadership. One tends to respond to challenges differently when in a position of responsibility rather than looking on from the sidelines.

A. Central Campaign - Defeat at Ai Joshua 7:1-9

1. What did the spies report about Ai (7:3)?
2. What was the result of the first attack on Ai (7:4-5)?
3. What did Joshua ask the Lord (7:7)?
4. How did Joshua's response differ from the murmurings of the children of Israel when Pharaoh had them trapped against the Red Sea (Exodus 14:11-12)?
5. What 3 actions did Joshua & the Elders of Israel take after the defeat at Ai (7:6)?
6. What did he fear (7:9)?

B. Central Campaign – Impact of Sin on Conquest Joshua 7:10-13

God rebukes Joshua for his weak response and explains what he should have concluded for himself (Josh 7:10-13). He issues this do-or-die challenge to Joshua: *"Neither will I be with you anymore, unless you destroy the accursed from among you."*

1. What did the Lord tell Joshua to do (7:10)?
2. What was the reason for the defeat at Ai (7:11)?
3. What would happen until the matter was dealt with by Joshua (7:12-13)?

C. Central Campaign - Achan's Punishment. Joshua 7:14-26

Achan confesses his sin but only after he has been singled out by lot (Josh 7:19-21). Note carefully his actions:

"I saw ... I coveted ... (I) took ... (I have) hidden."

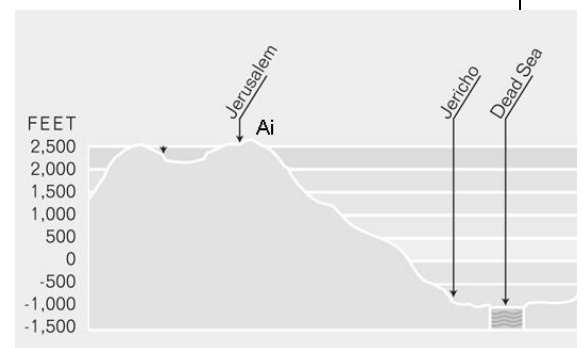
This is a crucial time for Israel; the conquest of the Promised Land has just begun and their success depends upon their obedience, and this flagrant act of disobedience must be publicly punished. Also, God must impress upon the people their uniqueness and dull their attraction to the things of the Canaanites. The stoning and burning of Achan, his family and all their possessions is a vivid lesson that if Israel adopts the ways of the Canaanites they will suffer the same fate as the Canaanites.

1. How was Joshua to go about determining who had taken the devoted things (7:14-15)?
2. When did Joshua start the task set for him by the Lord (7:16)?
3. From whom did Achan really steal (see Josh 6:19, 7:1)?
4. What did Achan confess (7:20-21)?
5. How does the steps of sin committed by Achan compare to the steps listed in James 1:12-15
6. Who died as a result of Achan's theft (7:24)?
7. What is the context of Hosea's reference to the Valley of Achor (Hosea 2:14-15)?

D. Central Campaign - Victory at Ai. Joshua 8:1-2

The fall of Jericho opened the land of Canaan for conquest but Ai was the second city that had to be taken. With the fall of Ai Israel could move from the Jordan River basin up to the the Central Mountain ridge and freely move north and south.

1. How did the Lord's commands for taking Ai differ from the original plan (7:3 compared to 8:1)?



2. How did the Lord's commands differ from Jericho at Ai with regards to the spoils (compare 8:2 to 6:17-18)?

E. Central Campaign - Victory at Ai. Joshua 8:3-29

The previous victory by the men of Ai against Israel became its undoing; it created an overconfidence that caused Ai to be careless (Josh 8:5-7). Joshua sets an ambush behind the city and engages the army of Ai on the other side (see maps detailing battle on the next page). Israel then retreats, feigning defeat, which entices all in Ai to pursue while leaving the city undefended with all killed, the city burned and its king hung upon a tree.

1. Outline the battle plan (8:3-8)?
2. What does Joshua staying with the people the night before the attack indicate about his skill as a leader (8:9)?
3. What action, similar to that of Moses (Exodus 17:8-13), did Joshua do to ensure victory (8:26)?
4. What was the fate of Ai (8:24-29)?

Ai is one of 3 cities burned in the conquest (go to reference section of class material to see the different fates of the cities and kings in the days of Joshua. Do the results surprise you?

F. A Ready Defense – The City of Ai

A common consensus is that the ancient city identified as Ai today did not exist at the time of the conquest. A typical statement is quoted below -

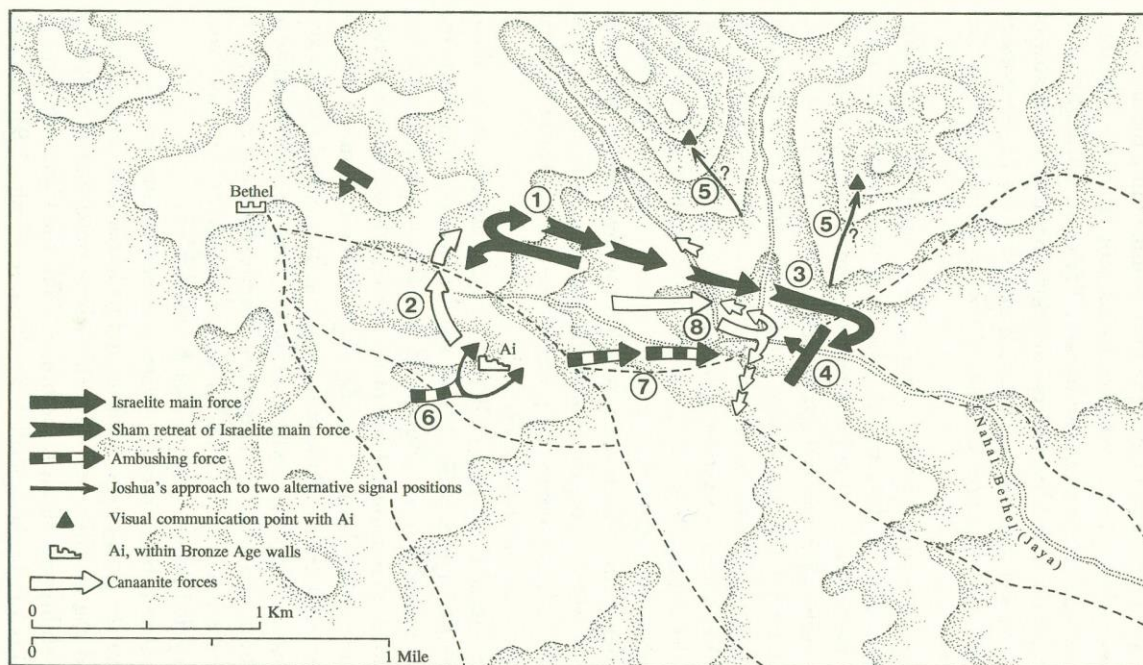
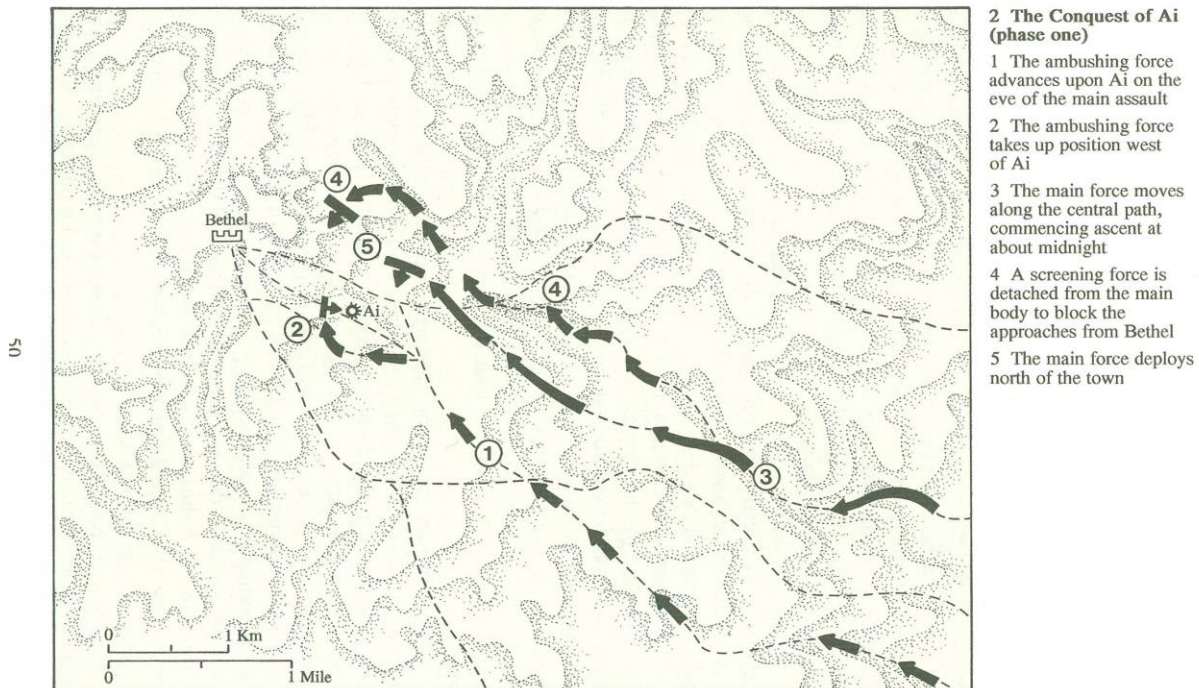
*“This lack of any Late Bronze Canaanite city at the site [of et-Tell] or in the vicinity **contradicts the narrative in Joshua 8** and shows that it was not based on historical reality despite its topographical and tactical plausibility” (Mazar 1990: 331, emphasis added).*

Lacking in the quote is the thought that the wrong place has been identified as Ai. From the Bible we know the general area where Ai was located but no city has been definitely identified that meets the criteria. The Associates for Biblical Research (ABR) have excavated at Khirbet el-Maqatir and believe it fits the biblical description of Ai.

1. **Ai a Strategically Significant Site (Jos 7:2)** - clear line-of-sight communication with Jerusalem
2. **The topography (hills and valleys) must fit the Biblical description**
 - a. **Near Beth Aven (Jos 7:2)** - is just 1 mi southeast of Beitin (Beth Aven)
 - b. **Near and East of Bethel (Jos 7:2)** - is 2 miles east of el-Bireh (Bethel).
 - c. **Ambush Site West of Ai (Jos 8:9, 12)** - the Wadi Sheban between Bethel & Ai
 - d. **A Militarily Significant Hill North of Ai (Jos 8:11, 13)** Jebel Abu Ammar, 1 mi north of Kh. el-Maqatir (Ai), is the highest hill in the region
 - e. **A Shallow Valley North of Ai (Jos 8:13-14)** The valley north of Ai must have been a shallow valley in order for the king of Ai to observe Joshua and his men. The Wadi el-Gayeh is just such a valley.
3. **It must be smaller than Gibeon, but not so small to be insignificant.** Late Bronze I fortress at Kh. el-Maqatir (Ai - less than 3 acres) is much smaller than 7 acres of Gibeon
4. **It must be fortified with walls and a north gate just prior to Israelite invasion** – Yes
5. **It must be occupied or deserted at the times which match the Biblical chronology**
6. **Destroyed by Fire (Jos 8:28)** - is abundant evidence that Late Bronze I fortress was destroyed by fire
7. **A Ruin Forever (Jos 8:28)** - Following the destruction of the Late Bronze I fortress it was abandoned and left exposed to the elements, later scavengers and the farmer's plow. Much of the eastern half of the Late Bronze I fortress was robbed out by later Hasmonean builders. Western half was similarly robbed out when for Byzantine church. Despite the plundering over the centuries, there remains a “permanent heap of ruins” at Kh. el-Maqatir yet today.

G. Geography - The Battle of Ai

In the second battle Joshua takes all the fighting men and takes advantage of the defeat of the first battle by setting up an ambush.

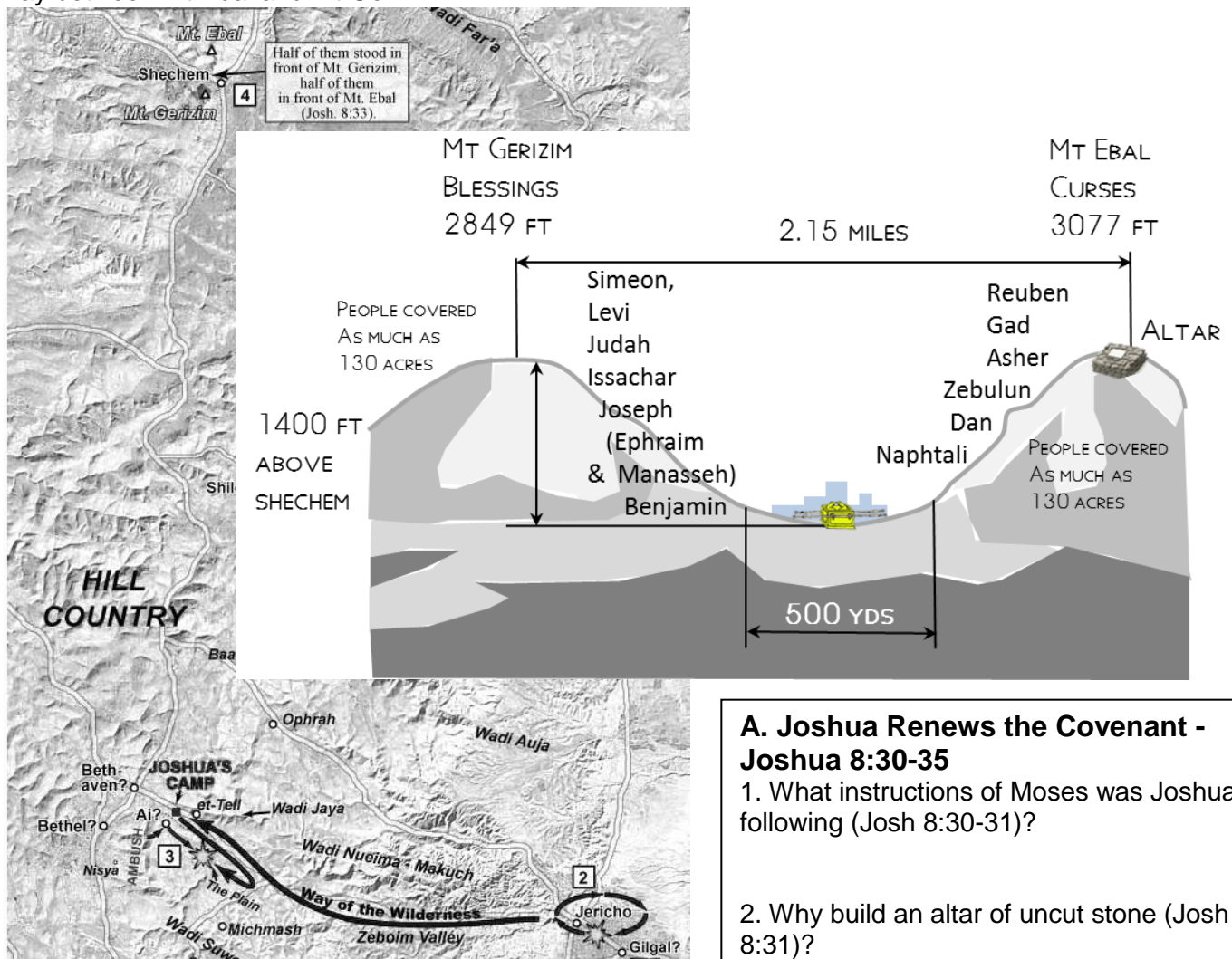


Lesson 7: Joshua Renews Covenant at Mount Ebal & Gerizim

Joshua Josh 8:30-8:35, Deut 11:29-31, Deut 27-28

INTRODUCTION:

With Ai cleared Joshua could move freely north or south along the road on the ridge top. Rather than turning to begin the conquest south to Jerusalem he and the people head north to Shechem which lay between Mt Ebal and Mt Gerizim.



Shechem already had a long history and was important to the Jews. About 600 years before, Abraham stopped there as he came from Ur and built his first altar to the living God (Gen 12:6-8). Jacob, fleeing from Laban, carried his wife Rachel's teraphim, (stolen from his father-in-law's family gods) (Gen 33:18 & 35:4) to the city. Dinah's brothers killed the men of the city for the defiling of their sister Dinah (Gen 34). Joseph sought his brothers here just before going on to Dothan where they sold him into slavery, and Joseph eventually was buried there (Gen 37:12-36). Jacob dug a well near Shechem, and at this well Jesus would one day speak to a Samaritan woman (John 4).

When God first gave Abraham the Abrahamic Covenant he made three promises; "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3). A great nation was made in Egypt and the people at Mt Ebal & Gerizim were coming into the land to fulfill the second promise.

So the primary reason for the turn north was that Moses, before he died, gave an express command that after the Israelites were in the land, they were to go to Ebal and Gerizim. The people needed to be reminded that the blessings of God would depend on their obedience to him. The whole people must remember that the blessings, as well as judgments, are conditional. The continuance of the blessings depends upon them keeping God's law.

B. Deuteronomy 27:1-8 The Altar on Mount Ebal

1. How soon was the law to be read after crossing the Jordan (Deut 27:2-4)?

2. What would be gained from copying the law on stone & from reading the law to the people (Deut 27:2-4)?

3. What do the instructions to write plainly tell us about God's desire for us to know His commandments (Deut 27:8)?

C. Deut 27:15-26(ESV) Curses from Mount Ebal

1. Match the curses to the keeping of the 10 Commandments
 - A___ Cursed be man who makes a metal image
 - B___ Cursed be anyone who dishonors his father/mother
 - C___ Cursed be anyone who moves his neighbor's landmark
 - D___ Cursed be anyone who misleads a blind man on the road
 - E___ Cursed be anyone who perverts justice due sojourner, fatherless & widow
 - F___ Cursed be anyone who lies with his father's wife, animal, sister, etc
 - G___ Cursed be anyone who strikes down his neighbor in secret
 - H___ Cursed be anyone who takes a bribe to shed innocent blood

2. How is the words of the law confirmed (27:26)?

The 10 Commandments List Short Form

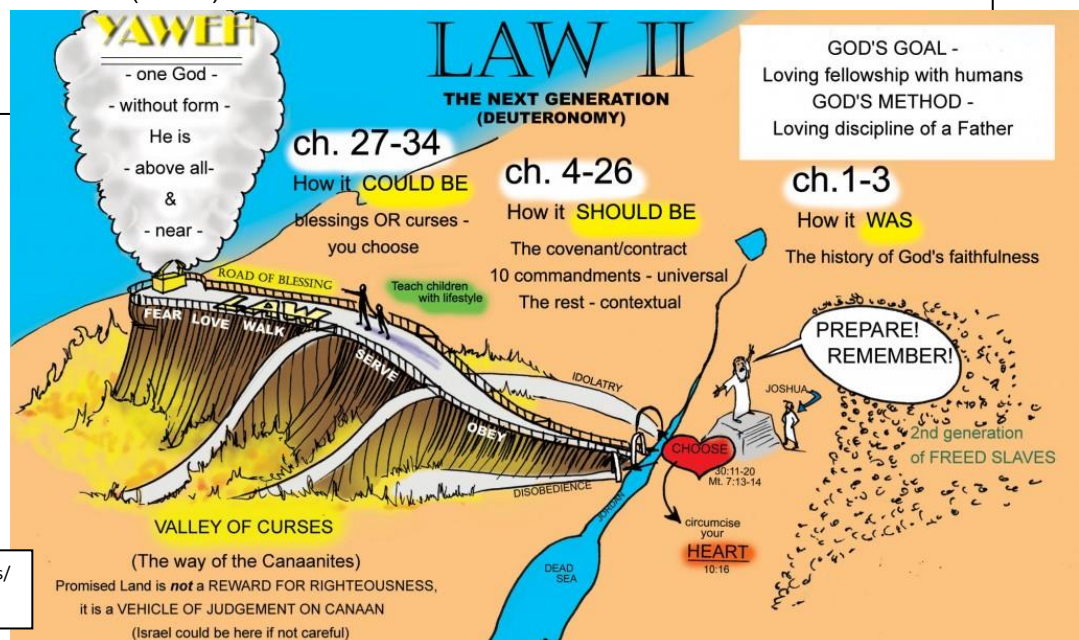
1. You shall have no other gods before Me.
2. You shall not make idols.
3. You shall not take the name of the LORD your God in vain.
4. Remember the Sabbath day, to keep it holy.
5. Honor your father & your mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet.

D. Blessings for Obedience - Deut 28:1-14

1. If what is done will Israel be set high above all the nations of the earth (28:1)?
2. What condition must be met for blessings to come upon you and overtake you (28:2)?
3. In what two places would blessings come (28:3)?
4. What fruit would be blessed (28:4)?
5. What would happen to your coming and going (28:6)?
6. What would happen to their enemies (28:7)?
7. How would they be established as a holy people (28:9)?
8. What would all the people see (28:10)?
9. How would the people abound (28:11)?
10. What would the Lord open to Israel (28:12)?
11. If Israel carefully obeys the commandments of the Lord what will happen (28:13)?
12. What must Israel not do (28:14)?

Steve Thomason does a good job of outlining Bible books visually. As Israel sits at Shechem they could stay on the path prospering in the the land. Stay on the path and enjoy the blessings or disobey and suffer the curses off the path

<http://www.stevethomason.net/studies/the-bible-bookshelf/deuteronomy/>



E. Curses for Disobedience- Deut 28:15-68

1. How would all the curses come upon Israel earth (28:15)?
2. What would be cursed (28:16-19)?
3. What would the Lord send and for how long (28:20)?
4. How would the Lord strike Israel (28:21-29)?
5. What is implied by the verses 30-36?
6. What kind of proverb might be given for Israel and its inability to follow the commands of the Lord (28:37)?
7. How could the curses be a sign (28:45-46)?
8. What would happen because Israel did not serve the Lord your God (28:47-48)?
9. Did the Lord fulfill his promise for their disobedience as described in the curses for disobedience (28:49-57)?
10. If Israel was not careful to do all the words of this law what should be feared (28:58-61)?
11. If the law was not kept in what would the Lord delight (28:63)?
12. What would be the fate of Israel if the Lord's commands were not kept (28:64-68)?

Lesson 8: Gibeonites & Southern Conquest

Joshua 9:1 to 10:43

Introduction:

In this lesson we learn the importance of keeping an oath even when made under deceitful circumstances. The Gibeonites trick Joshua and the leaders into making a covenant with them. The Lord uses this occasion to provoke the Amorite Kings into combining forces so that Joshua can crush the cities of central Canaan and then go on to defeat the southern cities.

A. Southern Campaign - Gibeonite Deception Joshua 9:1-27

After witnessing the destruction of Jericho and Ai, the inhabitants of Gibeon and the neighboring towns Chephirah, Beeroth and Kirjath Jearim realize that they are no match for these Israelite invaders. The Gibeonites know that God has commanded the wholesale slaughter of the Canaanite population (Josh 9:24), so their only recourse is to secure a peace treaty through deception (Josh 9:1-15). Joshua is aware of the prohibition against making any covenant with the Canaanites (Josh 9:7), but *“they did not ask counsel of the LORD”* (9:14). The covenant is made and is considered binding in spite of the trickery of the Gibeonites because Israel had sworn the oath by the name of God (Josh 9:19-20). The Gibeonites are spared but are made hewers of wood and drawers of water which they considered preferable to death (Josh 9:21-27).

1. What news had come to Gibeon and Joshua and Israel (9:3)?
2. How did the men of Gibeon dress and what story did they tell when coming to see Joshua and the men of Israel (9:4-5, 9-13)?
3. Where was Joshua when the Gibeonites came to make a covenant (9:6)?
4. Did the men of Israel understand that they were not to make covenants with the people of the land (9:7, Deut 7:1-2)?
5. Did Joshua and the men of Israel seek counsel from the Lord (9:14-15)?
6. What did the people want to do after discovering 3 days later that the Gibeonites lived close by them (9:16-18)?
7. How did the leaders respond to the peoples murmuring (9:19)?
8. How does 2 Samuel 21:1-6 show the leaders to be correct in the importance of their oath?
9. What was the fate of the Gibeonites (9:26-27)?
10. What does the event show us about the character and leadership of Joshua?

B. Southern Campaign - Defeat of the Amorites. Joshua 10:1-28

Even though the treaty with the Gibeonites had been made against God's commands, He uses the situation to further His purpose. A confederation of five kings from the cities of Jerusalem, Hebron, Jarmuth, Lachish and Eglon attack Gibeon for their treason, and the Gibeonites appeal to Joshua for help (Josh 10:1-7). God reassures Joshua of success in the upcoming battle. In order to kill as many people as possible before they reached their fortified cities, God answers Joshua's prayer for an extended day (Josh 10:12-14). The five kings are executed (Josh 10:22-27), and Israel gains an easier victory than if they had attacked each city individually.

1. What made Adoni-zedek, king of Jerusalem to fear greatly (10:1-2)?
2. Where was Joshua when the call for help came from Gibeon (10:6)?
3. What did the Lord tell Joshua as he faced these five kings of the south (10:8)?
4. How did Joshua respond to the Lord's statement (10:9)?
5. How did the Lord help Israel (10:10-13)?
6. How would the lengthening of the day affect Joshua's stature among the people?
7. What happened to the five kings (10:16-18, 24, 26)?
8. How did Joshua's actions help those leading the people in battle (10:24-25)?
9. Why were the kings taken down from the trees at evening (Dt 21:22-23)?

C. Southern Campaign - Defeat of the Amorites. Joshua 10:29 - 43

On this southern campaign, Joshua takes successively the cities of Makkedah, Libnah, Lachish (where Hiram, king of Gezer, is also destroyed), Eglon, Hebron and Debir. He also takes control of all the southern districts from Kadesh Barnea in the far south to Gaza near the coast.

1. How many days did the sieges last for each city (10:32,35)?
2. Why did Joshua slaughter everyone in these cities (10:40)?
3. Why was Joshua so successful in capturing the cities (10:42)?
4. How many of the cities were burned in the central and southern campaign?
5. Remember to review the worksheets for the Kings and Cities defeated.

Lesson 9: Northern Conquest & Summary

Joshua 11:1 to 12:24

INTRODUCTION:

The northern conquest is quick because Jabin, king of Hazor combines forces for one major battle. The total conquest of the land appears to have taken a long time (11:18) / about 5 years based on the statement by Caleb in 14:6-10 when he makes his request for a land allotment. This lesson also completes the history of Joshua's campaign to take the land and includes of the kings and cities defeated under the leadership of Moses and Joshua.

A. Northern Campaign - Joshua 11:1-15

Rather than a city-by-city campaign as in the south, Joshua faces a huge combined force in the north in one gigantic battle. At the instigation of Jabin, king of Hazor, kings from Madon, Shimron, Achshaph and all the surrounding regions gathered against Joshua at the waters of Merom. Their horses and chariots, superior numbers, not to mention their familiarity with the territory, gave them a decided military advantage over Israel. But the Lord again reassures Joshua of victory (Josh 11:6), thus encouraged the Israelites to go on the offensive and rout the enemy. .

1. How is the army of the Northern Kings is described (Josh 11:4)?
2. What did the Lord tell Joshua concerning this great army (Josh 11:6)?
3. What does Joshua 11:7 tell us about the leadership of Joshua?
4. How did the army of the Northern Kings respond (Josh 11:8-9)?
5. What was the fate of Hazor and its king (Josh 11:11&13)?
6. What did Israel do with the spoil from the cities (Josh 11:14)?
7. What quality of faithful leadership is indicated in Josh 11:15?

B. More Victories of Joshua. Joshua 11:16-23

The reminder of Joshua 11 wraps of the conquest by Joshua.

1. How do we know the conquest involved more than a few overwhelming quick victories to complete all of the conquest (Josh 11:18)?
2. Why did God harden the hearts of the people of Canaan (Josh 11:19-20)?
3. Who were the Anakim and to extend to Joshua destroy them (Josh 11:21-22)?

C. Victories of Joshua reviewed. Joshua 11:23

It is important to understand Joshua's **full compliance** with God's will regarding the conquest of the land of Canaan (Josh 11:16-23). One of the chief tenets of premillennial doctrine is that God never fully gave Israel the land and, therefore, the struggles of national Israel to reclaim their territory today are in fulfillment of prophecy. But the **inspired record** says,

*"As the LORD had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did. **He left nothing undone of all that the LORD had commanded Moses** ... So Joshua took **the whole land, according to all that the LORD had said to Moses**; and Joshua gave it as an inheritance to Israel" (Josh 11:15, 23).*

The fact that Israel failed to fully exterminate all the inhabitants of Canaan does not constitute a shortfall in the promise to inherit a complete measure of the land. Remember, the reception of the land was an unconditional promise; retaining the land was conditional upon their continued obedience.

How would you respond to this statement: "The Arabs don't belong in Israel today. That land rightfully belongs to the Jews because God promised it to them and never fully gave them possession of it."

D. Victories of Moses & Joshua reviewed. Joshua 12:1-24

1. Review & find the cities on the map in the worksheets for the Kings and Cities defeated.
2. To who was the land taking by Moses allotted (Josh 12:6)?
3. Review & find the cities on the map in the worksheets for the Kings and Cities defeated.

D. A Ready Defense

A question of ethics also arises when reading of the total annihilation of these cities - men, women and children. This becomes a stumbling block to many who cannot conceive of a God who promotes such barbarity. But it must be remembered that these people were involved in every kind of wicked, cruel and debased practice as a result of their idolatry. They were no different than the people destroyed in the flood or the Sodomites upon whom God rained down fire and brimstone. The only difference in this case is that God's instrument of judgment is people (the Israelites) rather than inanimate forces. From our modern, Western point of view, such violent warfare is hard to imagine. Indeed, we should be glad we are not Israelites and, therefore, charged with carrying out death sentences upon God's enemies. Let us be thankful that we do not live in a culture and an era when bloodshed was commonplace.

Nevertheless, God is within His sovereign rights to punish the Gentiles as He chooses even as He punished the Jews - Achan, Korah and the whole multitude in the wilderness - according to His will. The military successes, along with miraculous assistance from God, not only constitute God's righteous judgment against these degenerate people but also serve to highlight that Israel is a special, chosen nation belonging to God. He fights their battles, not because they are intrinsically superior, but because this is in keeping His own vows and covenants. These terrible judgments against God's enemies merely foreshadow the final, eternal punishment that awaits all disobedient people. They instruct us on how God truly feels about sin and exhort us to live in an acceptable manner. God has not softened His stance against sin under the New Covenant, but He has brought clearly into view His grace, mercy and patience which provide opportunity and incentive to repent.

How would you respond to this statement: "Can we really worship a God who orders the murder of men women and children?"

Lesson 10: Special Provisions & Eastern Tribes Return Home

Joshua 20:1 to 22:34, Deuteronomy 19:1-13

INTRODUCTION:

The six cities of refuge were part of the forty-eight given to the tribe of Levi (Josh 21), which God had earlier said would not inherit land. God had set them apart unto religious service saying, *"I am your portion and your inheritance among the children of Israel"* (Num 18:20); *"the sacrifices of the LORD God of Israel made by fire are their inheritance"* (Josh 13:14); *"for the priesthood of the LORD is their inheritance"* (Josh 18:7). This scattering of the Levites among Israel also seems to fulfill Jacob's prophecy in Gen 49:5-7.

A. Distribution of Cities of Refuge - Joshua 20:1-9

The law had made a distinction between intentional killing (murder) and accidental killing (manslaughter). In the case of manslaughter, six cities were designated safe havens where the killer would be given asylum (Josh 20:1-9). The three cities of refuge in the Trans-Jordan were assigned by Moses (Deut 4:41-43): Bezer, Ramoth and Golan. The three cities west of the Jordan are now given: Kedesh, Shechem and Hebron.

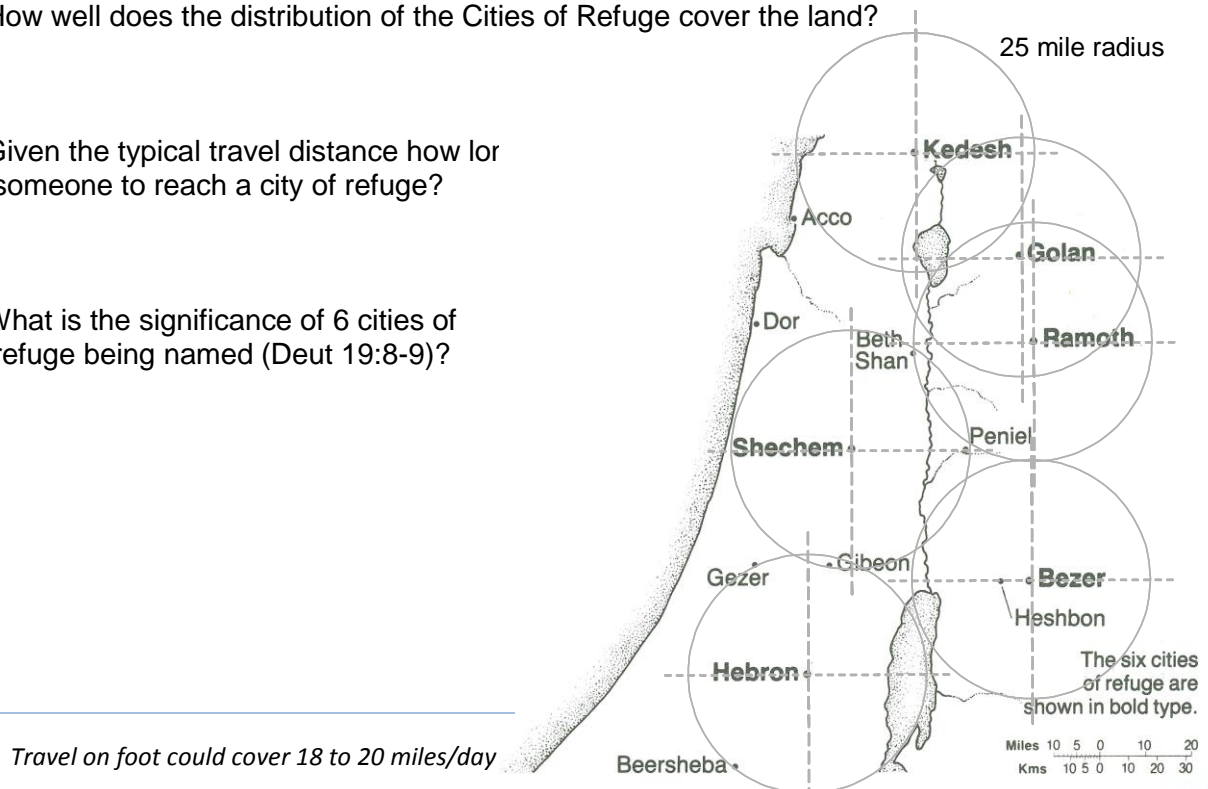
1. What was the purpose of the Cities of Refuge (Josh 20:1-6, 9)?

2. What does Deut 19:3, 6 say about access to them?

3. How well does the distribution of the Cities of Refuge cover the land?

4. Given the typical travel distance how long someone to reach a city of refuge?

5. What is the significance of 6 cities of refuge being named (Deut 19:8-9)?



B. Distribution of Towns to the Levites Joshua 21:1-42

At this moment in history, the first two promises of God to Abraham stand completely fulfilled. A great nation has been formed from the descendants of Abraham, and they have been given possession of the land in which the great patriarchs of old had sojourned (Josh 21:43-45; 22:4).

*Josh 21:44-45 "So the LORD gave to Israel **all the land** of which He had sworn to give to their fathers, and they **took possession of it and dwelt in it**. The LORD gave them rest all around, according to **all** that He had sworn to their fathers ... **Not a word failed** of any good thing which the LORD had spoken to the house of Israel. **All came to pass**."*

Of course, the seed has been sown for future trouble because some of the Canaanite population had been left alive, and God will fan these embers into a persecuting flame against disobedient Israel. **But at this moment**, God has kept His unconditional, unilateral promise to give the land to Abraham's descendants.

1. How was it determined where the Levites would settle (Josh 21:4-6)?
2. List the tribes in which the Levi were given cities
 - a. clans of the Kohathites - descendants of Aaron the priest (Josh 22:4)
 - b. the rest of the Kohathites (Josh 22:5)
 - c. Gershonites (Josh 22:6)
 - d. Merarites (Josh 22:7)
3. What is the benefit of having the Levi scattered across Israel?

C. Conquest Concluded & Conflict of Altar to Conquest - Joshua 21:43 - 22:34

Now that the land is secure, the Trans-Jordan tribes return to their inheritance. But at the Jordan, they build a great altar which their brethren take to be a sign of apostasy (Josh 22:10-12). The altar, they explain, is not a token of rebellion but a witness to future generations that the eastern tribes retain all the rights and privileges of their brethren west of the Jordan (Josh 22:22-29). This episode highlights an early fidelity to God and a militaristic aversion to idolatry. Unfortunately, this sentiment will not endure.

1. How many of their enemies had withstood them (Josh 21:44)?
2. To what did the tribes return (Josh 22:7-9)?
3. Why did Israel gather at Shiloh (Josh 22:10-11)?
4. Before taking action what did the Israelites do first (Josh 22:13-16)?
5. What incidents and solution were offered (Josh 22:17-20)?
6. What did Reuben, Gad and Manasseh build and why (Josh 22:21-29)?
7. What was the reaction of the tribes to the answer of tribes across the Jordan (Josh 22:30-33)?

Lesson 11: Special Allotments of Land to Eastern Tribes & Caleb

Joshua 13:1 to 15:63, Judges 1:1-21

INTRODUCTION:

As God had indicated before (Dt 7:22), the conquest of the land would be gradual. Joshua has now fought the primary battles and gained control of the main portion of the land. However, some areas remain Canaanite strongholds. God tells Joshua to apportion all of the land to the remaining nine and a half tribes, reaffirming that He will be with them to drive the enemies out.

A. Lands Not Taken - Joshua 13:1-7

1. What does God say about Joshua's age (Josh 13:1)?
2. The conquest to this point had taken a long/short time (Josh 11:18).
3. Mark land that still remains to be taken on map on next page-
 - a. all the regions of the Philistines, (Gaza, Ashdod, Ashkelon, Gath, and Ekron)
 - b. all those of the Geshurites
 - c. Shihor, brook of Egypt, Wadi el-arish which is east of Egypt, northward to Philistines
 - d. Avvim or Hivites - around Hebron
 - e. In the south, all the land of the Canaanites,
 - f. In the north land of Sidonians, Mearah to Aphek to the boundary of the Amorites
 - e. Land of the Gebalites or Byblos (far north)
 - g. All of Lebanon, from Baal-gad below Mt Hermon to Lebo-hamath to Misrephoth-maim (north of Rehob)

B. Lands to Caleb. Joshua 14:6-15, 15:13-19

Caleb and his family are given a special inheritance in Judah *"because he wholly followed the LORD God of Israel"*. As a faithful and trusting spy along with Joshua, Moses had promised Caleb the area in Canaan which he had surveyed (Josh 14:8-9). This promise is now kept.

1. Compare Caleb's time reference in Josh 14:10 with the question 2 in section A. About how long was the "long time" that Joshua warred against the kings based on Caleb's reckoning?
2. Who still remained in the cities given to Caleb (Josh 14:12, 15:14)?
3. What two cities were taken by Caleb (Josh 15:14-15)?
4. Who was responsible for the capture of Hebron (Josh 15)?
5. Who captured Debir (Josh 15:17)?
6. What was his reward (Josh 15:16)?
7. Where else do we read about the man who conquered Debir (Judges 3:7-11)?



The borders and cities allotted to Judah are found in Josh 15:1-12, 20-63. Note that the Philistine cities are included in the inheritance though all the Philistines have not been driven from the land. The same is true of the Jebusites (Josh 15:63). They will not be completely conquered until David makes Jerusalem the capital city. Over a hundred cities are listed indicating a more dense population in Canaan than generally thought.

C. Lands to Judah - Joshua 15:1-4 Southern Border

Using the following description, draw the southern border of Judea on the map on next page

- southward to the boundary of Edom
- to the wilderness of Zin at the farthest south
- their south boundary ran from the end of the Salt Sea, from the bay that faces southward.
- It goes out southward of the ascent of Akkrabbim,
- passes along to Zin,
- goes up south of Kadesh-barnea, along by Hezron,
- up to Addar, turns about to Karka,
- passes along to Azmon, goes out by the Brook of Egypt, and comes to its end at the sea.

D. Lands to Judah - Joshua 15:5 Eastern Border

Using the following description, draw the eastern border of Judea on the map next page

- And the east boundary is the Salt Sea, to the mouth of the Jordan.
- And the boundary on the north side runs from the bay of the sea at the mouth of the Jordan.

E. Lands to Judah - Joshua 15:5-11 Northern Border

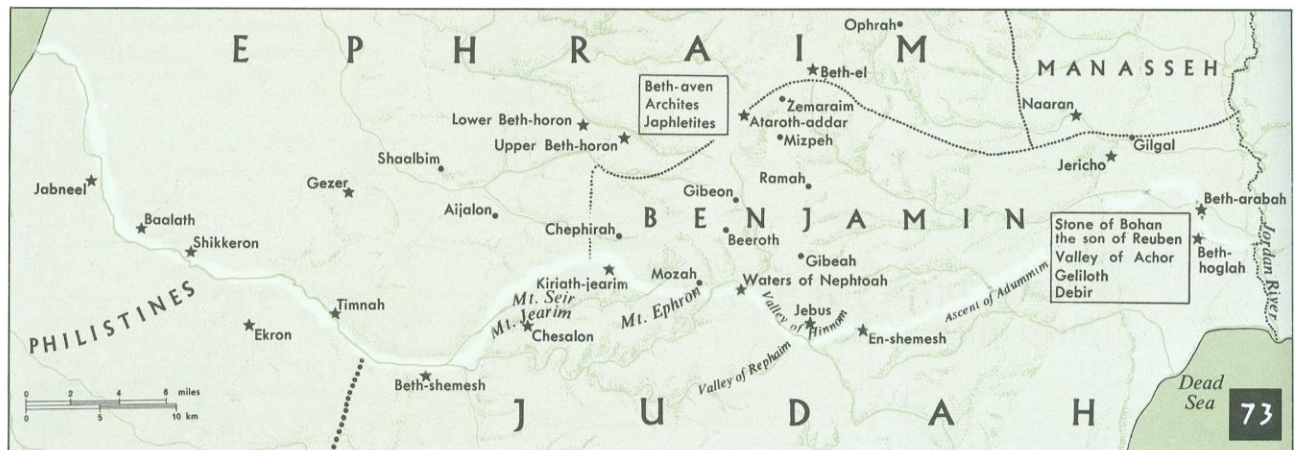
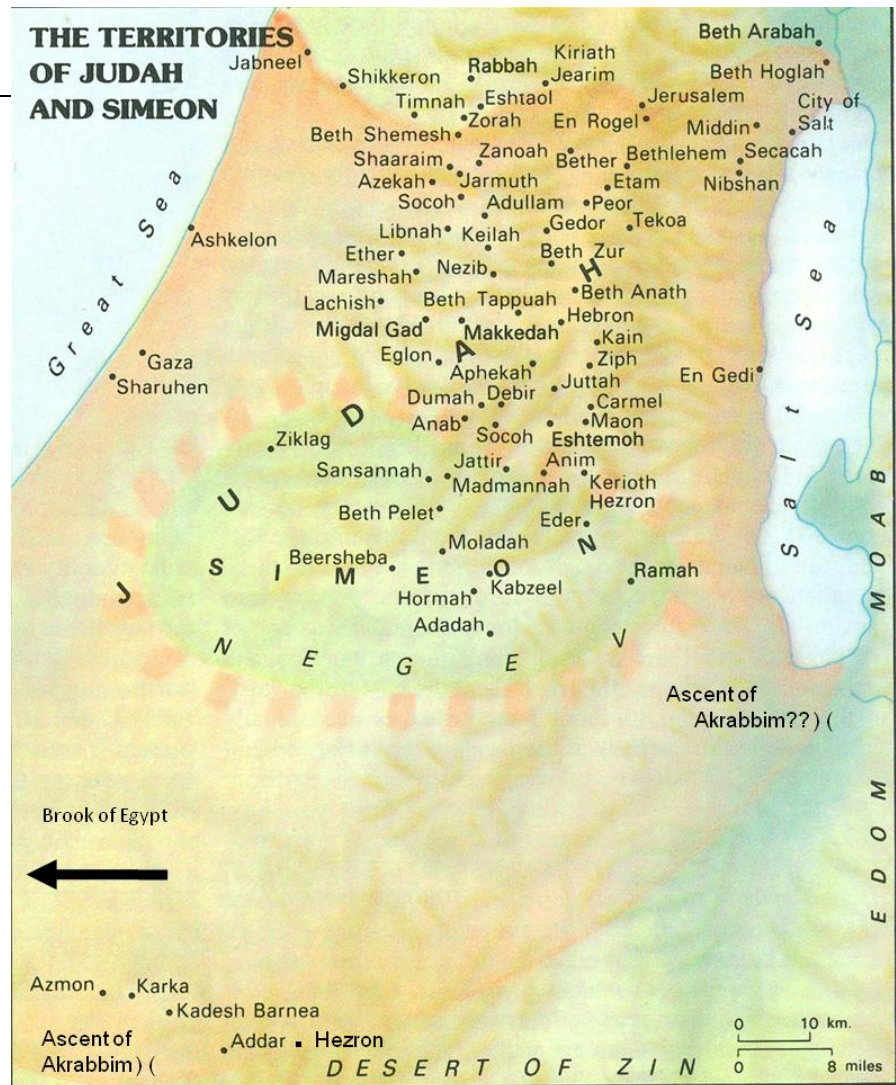
Using the following description, draw the northern border of Judea on the map next page

- And the boundary goes up to Beth-hoglah
- passes along north of Beth-arabah.
- And the boundary goes up to the stone of Bohan the son of Reuben.
- And the boundary goes up to Debir from the Valley of Achor,
- and so northward, turning toward Gilgal, which is opposite the ascent of Adummim, which is on the south side of the valley.
- And the boundary passes along to the waters of En-shemesh and ends at En-rogel
- Then the boundary goes up by the Valley of the Son of Hinnom at the southern shoulder of the Jebusite (that is, Jerusalem).
- And the boundary goes up to the top of the mountain that lies over against the Valley of Hinnom, on the west, at the northern end of the Valley of Rephaim.
- Then the boundary extends from the top of the mountain to the spring of the waters of Nephtoah,
- and from there to the cities of Mount Ephron.
- Then the boundary bends around to Baalah (that is, Kiriath-jearim).
- And the boundary circles west of Baalah to Mount Seir,
- passes along to the northern shoulder of Mount Jearim (that is, Chesalon),
- and goes down to Beth-shemesh
- and passes along by Timnah.
- The boundary goes out to the shoulder of the hill north of Ekron,
- then the boundary bends around to Shikkeron and passes along to Mount Baalah
- and goes out to Jabneel.
- Then the boundary comes to an end at the sea.

F. Lands to Judah - Joshua 15:12 Western Border

Using the following description, draw the western border of Judea on the following map

- And the west boundary was the Great Sea with its coastline. This is the boundary around the people of Judah according to their clans



F. Judah Taking the Allotted Lands. Judges 1:1-21

1. What did the people ask of the Lord after the passing of Joshua (Judges 1:1)?
2. What does it indicate about Judah and Simeon being first to go against the Canaanites that Bezek (location uncertain-thought to be at X4-right ref map) - (Judges 1:4-7)?
3. How would you explain Jerusalem being taking in Judges 1:1:8, not taken in Judges 1:21 and not taken in Joshua 15:63?

Lesson 12: Major Allotments of the Land

Joshua 16:1 to 19:51, Judges 1:27-36

INTRODUCTION:

In this lesson the allotment for the remaining tribes are reviewed.

A. Lands to Ephraim - Joshua 16:1-10

The borders of Ephraim and Manasseh are described in Josh 16-17. The Ephraimites fail to drive out the inhabitants of Gezer, and the tribe of Manasseh (the half-tribe west of the Jordan) also falls short in ridding some of their northern cities of Canaanites (Josh 17:11-13). Both made slave-laborers of the Canaanites, *"but they did not utterly drive them out"* as God had commanded. The responsibility for this failure lies in the lack of faith and resolve of the people, not in some delayed fulfillment of God's promise as suggested by premillennial doctrine.

1. Mark with a circle those cities listed as having been taken during the battles of conquest. (Josh 12)
2. Mark with an "X" cities burned during the battles of conquest-see cities worksheet.
3. Mark those places where the nations were not driven out. See Map in Lesson 11-
4. Allotment to Joshua. Mark with a "J" allotment to Joshua - Joshua 19:49-51

B. Lands to Manasseh. Joshua 17:1-18

The tribes of Ephraim and Manasseh complain to Joshua that their portion is not large enough for all of them and they fear the Canaanites in Beth Shan and the Valley of Jezreel because of their iron chariots (Josh 17:14-18). This attitude is reminiscent of the original hesitation to enter the land and is in direct contrast to Caleb who, at 85 years of age, retained his unwavering confidence in God and drove the Anakim out of Hebron.

1. Mark with a circle those cities listed as having been taken during the battles of conquest. (Josh 12)
2. Mark with an "X" those cities that were burned during the battles of conquest.
3. Color or shade in those places where the nations were not driven out.

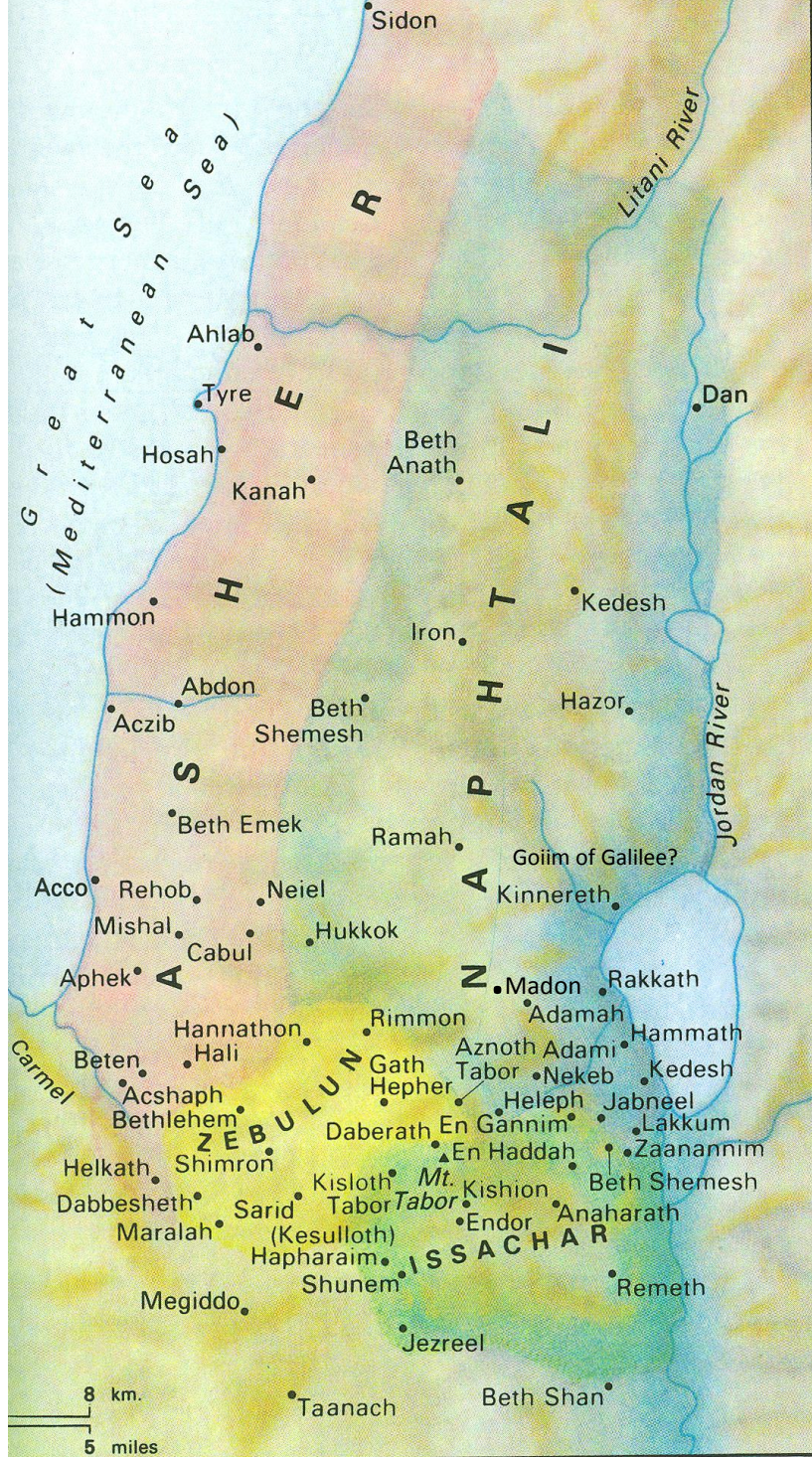
C. Instructions to the Remaining Seven Tribes. Joshua 18:1-10

Now that the land has been secured, the tabernacle is erected in Shiloh, a more central location (Josh 18:1). The ark will remain in Shiloh until it is captured by the Philistines in the days of Eli. Although the land has been divided by lot, Joshua rebukes the seven remaining tribes for not taking greater initiative in requesting their inheritance (Josh 18:2-10). They are instructed to send out three surveyors from every tribe and chart the land in seven parts by cities. Joshua then casts lots for the division of the land.

1. The city of Shiloh is located in the land of which tribe (consult map (4bot-X)?
2. Who chose Shiloh as the home for the tabernacle (Dt 12:5, 10-11)?



TRIBES NORTH OF THE JEZREEL—ZEBULUN, ISSACHAR, ASHER AND NAPHTALI



D. Allotment to the Remaining Seven Tribes. Joshua 18:11-19:51

For each of the tribal allotments mark the following;

1. Mark with a circle those cities listed as having been taken during the battles of conquest. (Josh 12)
2. Mark with an "X" those cities that were burned during the battles of conquest. (see city worksheet)
3. Color or shade in those places where the nations were not driven out. See Map in Lesson 11
4. For Benjamin go to previous page
5. For Simeon go to Lesson 11

Allotment to Benjamin-Joshua 18:11-28

Allotment to Simeon 19:1-9

Allotment to Zebulun. Joshua 19:10-16

Allotment to Issachar. Joshua 19:17-23

Allotment to Asher. Joshua 19:24-31

Allotment to Naphtali. Joshua 19:32-39

Allotment to Dan. Joshua 19:40-48

Allotment to Joshua. Joshua 19:49-51

Joshua 19-Zebulun Cities

Joshua 12

²⁰the king of Shimron-meron, one

Joshua 19-Asher Cities

Joshua 12

²⁰the king of Achshaph, one;

Judges 1:31 Failure

Acco, Sidon, Ahlab, Ac(h)zib, Helbah?
or Aphi(e)k or Rehob

Joshua 19-Naphtali Cities

Joshua 12

¹⁹the king of Madon,

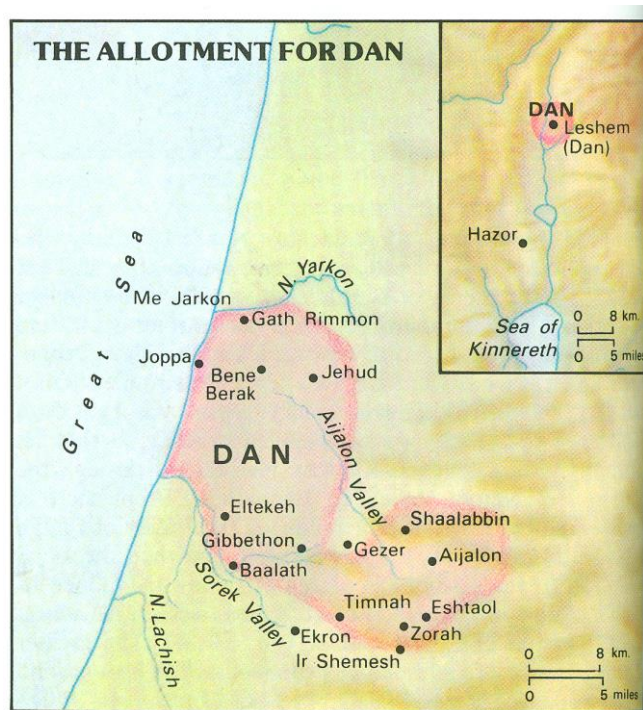
one; the king of Hazor, one;

²²the king of Kedesch,

²³the king of Goim in Galilee??

Judges 1:33 Failure

Beth-shemesh, or Beth-anath



Joshua 19-Dan Cities/Kings

Joshua 12

Judges 1:34 Failures

E. Failure to Drive Out. Judges 1:27-36

For each of the tribal allotments mark the following;

1. Mark with a "F" those cities that the tribes failed to drive out.
2. Who & what inhabitants persisted in dwelling in the land?

Who	Inhabitants
a. 27	
b. 28	
c. 29	
d. 30	
e. 31-32	
f. 33	
g. 34	
3. What would be the impact of this failure (Judges 2:1-3)?	
4. What did their failure to drive out the Canaanites etc lead to in Judges (Judges 2:11-15)?	

Lesson 13: Joshua's Farewell

Joshua 23:1 to 24:33, Judges 2:1-10, Judges 3:1-6

INTRODUCTION:

A long time after the Lord had given rest to Israel Joshua summoned all of Israel to Shechem to remind them what the Lord had done for them and the promises that had been fulfilled. It was at Shechem that the blessings and cursings was given after the defeat of Ai. The people have their allotted lands but Joshua reminds them that there is more conquest to be done. He reminds them that with the Lord on their side 1 man can put a 1000 to flight but the people had to be careful to love the Lord your God. He reminds them that just as the Lord has promised good things he has also promised bad things for disobedience. He then renews the covenant at Shechem and reminds the people of all the Lord has done for them. With this history fresh in their minds he asks them who will you serve and the people answer the Lord. Joshua's address shows his concern about the people serving foreign gods, lack of inclination toward the Lord and marriage with people of the nations that were to be destroyed. The introduction of Judges (2:1-5) is a recap of the end of Joshua but also includes an event at Bochim (It lay probably at the head of one of the valleys between Gilgal and Shiloh, maybe close to Bethel) when the angel of the Lord declares that Israel has not obeyed my voice and the nations not driven out would be left as thorns in your sides. This event may have resulted in the gathering at Shechem in Joshua 24.

This final lesson in Joshua reminds us of the nature of the promises of God. Abraham nor his descendents had earned the right to the land, it was promised and given to them by the grace of God. The fulfillment of the promise required the obedience of the people (the promise was conditional) and it took faith from them to face walled cities, mighty armies with horses and chariots, and to face the giants in the land. Joshua urges them to be "very strong to keep all that is written in the Book of the Law of Moses, turning aside neither to the right hand nor to the left." We would do well to heed this admonishment as we sojourn through this foreign land. For our promised land is not one that requires work, toil and conquest when we cross our Jordan but a land of rest.

Hebrews 14:8-13(ESV)

⁸For if Joshua had given them rest, God would not have spoken of another day later on.

⁹So then, there remains a Sabbath rest for the people of God, ¹⁰for whoever has entered God's rest has also rested from his works as God did from his. ¹¹Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.

As mentioned in the first lesson, Samuel Stennett has two songs in our hymnal that make this connection to seeking to cross over the Jordan to the promised land and that eternal rest we have under the New Covenant. Song #254 "On Jordan's Stormy Banks" we cast a wishful eye to Canaan's fair and happy land where our possessions lie and where we shall rest. The second is Song #193 "I am Bound For the Promised Land" with a chorus focusing on our journey to enter that land of rest, the singers state "I am bound for the promised land, O who will come and go with me?"

It is my hope and prayers that this study of God's Book of Joshua has helped you to be "Strong and Courageous" on your journey to the promise land.

A. A Call for Separation - Joshua 23:1-16

In words reminiscent of Moses' blessings and cursings giving at Shechem (Lesson 7), Joshua warns Israel to finish the job of exterminating the Canaanites so that they will not pollute their worship of Jehovah

The chapter is a summary of the great themes of Joshua:

- 1) God had fought for them and had given them the land - 23:1, 3, 9-10.
- 2) The Canaanites who remain can still pollute Israel - 23:4, 7, 12-13.
- 3) Adopting the ways of the Canaanites is national suicide - 23:15-16.
- 4) Their love for and obedience to God would secure ultimate victory - 23:5-6, 8, 11.
- 5) God has fully and completely kept His promises to them - 23:14.

Note especially Joshua 23:11

*"Therefore take diligent heed to yourselves that you **love the LORD** your God."* Some people are under the impression that love for God is a New Testament principle and that under the old covenant all God expected was mechanical obedience. This is simply not so; any concordance will reveal that God expected the Israelites to love Him for what He was as God and for all the goodness He had shown to them. Moses, in his closing speech, said, *"I command you today to love the LORD your God, to walk in His ways, and to keep His commandments ... choose life, that both you and your descendants may live; that you may love the LORD your God, that you may obey His voice ..."* (Deut 30:16,19-20). When asked about the greatest commandment of all, Jesus quoted Moses in Deut 6:5 - *"You shall love the LORD your God with all your heart, with all your soul, and with all your might"* (Mt 22:37-38). Genuine love for God is the foundation for obedience in any age.

1. How could being strong to keep what was in the Book of the Law of Moses help Israel in possessing the land (Josh 23:6)?
2. Why should Joshua expect bad things to happen to Israel, if he knows that not one word has failed of all the good things that God had promised (Josh 23:11:16)?

B. A challenge to Serve God Only - History of Israel & the Lord Joshua 24:1-13

Joshua recounts all that the Lord has done to bring about the promise to Abraham and to bring the people into the land. Covering hundreds of years from Abraham in Ur to the recent conquest, God reviews what He had done. He uses the personal pronoun "I" 17 times (NKJ): *"I took ... I gave ... I sent ... I brought ... I destroyed ... I delivered ... I have given."* Truly, as a nation in a land now their own, they were what God had made them.

List the historical events covered by Joshua:

1. Josh 24:2-3
2. Joshua 24:4
3. Joshua 24:5-7
4. Joshua 24:8-10
5. Joshua 24:11-13

C. A challenge to Serve God Only - Whom Will You Serve Joshua 24:14-28

Joshua then builds upon this foundation of history a soul-stirring exhortation which is designed to excite both the emotions and the will of the people in favor of God. Joshua urges the people to be singular in their devotion, to sear their minds toward false gods and serve the God who had proven Himself in history *"in sincerity and truth."* Should they serve the gods their fathers had abandoned? Should they serve the gods of the people they had defeated in battle? Israel must make its own choice, ***"but as for me and my house, we will serve the Lord."*** When all is said and done, even the mightiest leaders of God's people cannot force faith upon others. All any man can do is choose to serve God and then encourage others to do the same.

1. What was the value in God spending hundreds of years to bring Israel to this point in time?
2. Could God not have made a nation and given them a land in less time?
3. Why should a review of their history with God lead them to "Now therefore fear the Lord and to serve him in sincerity and in faithfulness?"
4. What does this final gathering with Joshua as their leader tell us about his leadership?

D. Death of Joshua and Fellow Leaders Joshua 24:29-33

Israel suffers the loss of its two great leaders, Joshua (civil, military) and Eleazar (spiritual), even as it had lost Moses and Aaron earlier. Joshua leaves behind the most substantive legacy possible for a human: not money, not a building, not a monument but **spiritual influence**: *"Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had known all the works of the LORD which He had done for Israel"* Josh 24:31).

As a footnote, the bones of Joseph are buried at Shechem, the very place which Jacob had purchased upon his return from Padan Aram (Gen 33:18-20) and near to the place where Abraham had built an altar to God (Gen 12:6-7).

1. How does the burial of Joseph's bones speak well for the Israelites?
2. Discuss the importance of investing in spiritual influence. How is such an influence built?

E. A Ready Defense - Conquest of the Land

A wandering group of nomads coming out of slavery to wander for 40 years in the wilderness and then enter into a land and conquer cities filled with walled cities, horses and chariots can be hard to believe, especially for someone who does not believe in a supreme being who is above the natural laws and has a purpose for us being here. From this disbelief springs critics who doubt the conquest and question the conquest based on archaeological evidence. In this class we have attempted to look at the archaeological evidence and show how there is evidence pointing to a conquest and studied to understand the nature of the conquest. Below is a summary of the physical evidence for the conquest.

#	Event	Passage
1	Early Date based on 1. cities occupied during conquest 2. Time from Exodus to Solomon's Temple 1 Kings 6:1 3. Jephthah's statement Judges 11:26 4. Late date shortens the time of the Judges 5. 1 Chron 6:33-37 the 19 Generations for Heman from Moses to Solomon	
2	A unified military conquest of the central hill country under Joshua at the end of the Late Bronze I period, ca. 1410–1400 BC. People stayed together, people had to be encouraged to disband and occupy land.	Joshua 1–12
3	Jericho - city found with fallen walls, burned grain, plentiful amount of grain found points to harvest time & short siege, city destroyed by fire (as much as 3 feet thick debris, & had imitation/locally made Cypriot pottery and Egyptian scarabs that would date it to 1400's	Joshua 5-6
4	If Ai is located at Khirbet-el Maqatir, then city existed in 1400 and it was destroyed by fire	Joshua 7-8
5	Hazor destroyed by fire, evidence seen for twice	Joshua 11-12
6	Not all of people driven out to prevent wild beast from taking over the land/land going wild	Exodus 23:29-30
7	Conquest meant Israel had cities they you had not built and vineyards and olive orchards they did not plant. This would mean less evidence of a cultural change for archaeologists to find.	Joshua 24:13
8	The Israelites lived initially as pastoralists under the leadership of judges in the Late Bronze II period, ca. 1400–1200 BC. Also seen in Joshua 22:6-8, Trans-Jordan tribes had lived in tents during conquest.	Judges 1 -5
9	Israel began to worship gods from nations around them. This makes it more difficult to identify them as a separate people when excavating a tell or mound with ancient cities buried on top of each other.	Judges 3:6
10	In the 12th century BC, still under the leadership of judges, the Israelites went through a process of sedentarization. This was a widespread phenomenon resulting from the collapse of the Late Bronze urban culture. The proliferation of small agricultural villages in the Iron Age I was the result of this process.	Judges 6–10

What in the class has helped you in being better prepared to give a ready defense of Joshua and the conquest?

#	Chapter & Verse	Description of the Conquest
1	Genesis 12:5-7	⁵ ...When they came to the land of Canaan, ⁶ Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. ⁷ Then the Lord appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the Lord, who had appeared to him.
2	Genesis 15:7, 3-14, 16	⁷ And he said to him, "I am the Lord who brought you out from Ur of the Chaldeans to give you this land to possess." ¹³ Then the Lord said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. ¹⁴ But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. ¹⁶ And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete."
3	Genesis 17:8	⁸ And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God."
4	Genesis 26:3	³ Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father.
5	Genesis 35:11-12	¹¹ And God said to him, "I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. ¹² The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you."
6	Genesis 50	²⁴ And Joseph said to his brothers, "I am about to die, but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob." ²⁵ Then Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here."
7	Exodus 3:16-17	¹⁶ Go and gather the elders of Israel together and say to them, 'The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, "I have observed you and what has been done to you in Egypt, ¹⁷ and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.'"
8	Exodus 6:3-4	³ I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them. ⁴ I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners.

#	Chapter & Verse	Description of the Conquest
9	Exodus 23	²³ "When my angel goes before you and brings you to the Amorites and the Hittites and the Perizzites & the Canaanites, the Hivites and the Jebusites, & I blot them out,
10	Exodus 23	²⁸ And I will send hornets before you, which shall drive out the Hivites, the Canaanites, and the Hittites from before you.
11	Exodus 23	²⁹ I will not drive them out from before you in one year, lest the land become desolate and the wild beasts multiply against you. ³⁰ Little by little I will drive them out from before you, until you have increased and possess the land. ³¹ And I will set your border from the Red Sea to the Sea of the Philistines, and from the wilderness to the Euphrates, for I will give the inhabitants of the land into your hand, and you shall drive them out before you.
12	Exodus 23	³² You shall make no covenant with them and their gods. ³³ They shall not dwell in your land, lest they make you sin against me; for if you serve their gods, it will surely be a snare to you."
13	Exodus 33 After incident with Golden Calf	¹ The Lord said to Moses, "Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your offspring I will give it.' ² I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. ³ Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people." ⁴ When the people heard this disastrous word, they mourned, and no one put on his ornaments.
14	Exodus 34	¹¹ "Observe what I command you this day. Behold, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. ¹² Take care, lest you make a covenant with the inhabitants of the land to which you go, lest it become a snare in your midst.
15	Leviticus 14	³³ The Lord spoke to Moses and Aaron, saying, ³⁴ "When you come into the land of Canaan, which I give you for a possession, and I put a case of leprous disease in a house in the land of your possession,
16	Numbers 13	¹ The LORD spoke to Moses, saying, ² "Send men to spy out the land of Canaan, which I am giving to the people of Israel. From each tribe of their fathers you shall send a man, every one a chief among them."

#	Chapter & Verse	Description of the Conquest
17	Numbers 33	⁵¹ "Speak to the people of Israel and say to them, When you pass over the Jordan into the land of Canaan, ⁵² then you shall drive out all the inhabitants of the land from before you and destroy all their figured stones and destroy all their metal images and demolish all their high places. ⁵³ And you shall take possession of the land and settle in it, for I have given the land to you to possess it. ⁵⁴ You shall inherit the land by lot according to your clans. To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance. Wherever the lot falls for anyone, that shall be his. According to the tribes of your fathers you shall inherit. ⁵⁵ But if you do not drive out the inhabitants of the land from before you, then those of them whom you let remain shall be as barbs in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell. ⁵⁶ And I will do to you as I thought to do to them."
18	Numbers 33:51-54	⁵¹ "Speak to the people of Israel and say to them, When you pass over the Jordan into the land of Canaan, ⁵² then you shall drive out all the inhabitants of the land from before you and destroy all their figured stones and destroy all their metal images and demolish all their high places. ⁵³ And you shall take possession of the land and settle in it, for I have given the land to you to possess it. ⁵⁴ You shall inherit the land by lot according to your clans. To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance. Wherever the lot falls for anyone, that shall be his. According to the tribes of your fathers you shall inherit.
19	Deuteronomy 6:10-12	¹⁰ "And when the Lord your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you—with great and good cities that you did not build, ¹¹ and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant—and when you eat and are full, ¹² then take care lest you forget the Lord, who brought you out of the land of Egypt, out of the house of slavery.
20	Joshua 1:3-4	³ Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses. ⁴ From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory.
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#	Chapter & Verse	Description of the Conquest
22		
23	Joshua 9:24	²⁴ They answered Joshua, "Because it was told to your servants for a certainty that the Lord your God had commanded his servant Moses to give you all the land and to destroy all the inhabitants of the land from before you—so we feared greatly for our lives because of you and did this thing.
24	Joshua 21:44	⁴⁴ And the Lord gave them rest on every side just as he had sworn to their fathers. Not one of all their enemies had withstood them, for the Lord had given all their enemies into their hands. ⁴⁵ Not one word of all the good promises that the Lord had made to the house of Israel had failed; all came to pass.
25	Joshua 23:5	⁵ The Lord your God will push them back before you and drive them out of your sight. And you shall possess their land, just as the Lord your God promised you.
26	Joshua 24:11-13	¹¹ And you went over the Jordan and came to Jericho, and the leaders of Jericho fought against you, and also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. And I gave them into your hand. ¹² And I sent the hornet before you, which drove them out before you, the two kings of the Amorites; it was not by your sword or by your bow. ¹³ I gave you a land on which you had not labored and cities that you had not built, and you dwell in them. You eat the fruit of vineyards and olive orchards that you did not plant.'
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#	City Defeated	Chapter & Verse	King's Fate	Cities Fate	People/Nation	Tribal Territory	4th Oxford Atlas Map Location
1	Kingdom of Sihon, Heshbon	Deut 2:34	Sihon the Amorite, king of Heshbon	captured all his cities & devoted to destruction every city, men, women, and children.	Amorite	Reuben	5Y
2	Kingdom of Og, sixty cities, Argob, all cities of tableland, Gilead & Bashan	Deut 3:4-6, 10	Og the king of Bashan	devoting to destruction every city, men, women, and children.	Amorite	Gad & 1/2 of Manasseh	4Y & 3Y
3	Jericho	Josh 6:21,24, 10:1, 12:9	Killed	devoted all in the city to destruction <u>burned</u> the city with fire, precious items treasury of Lord	Canaanites	Benjamin	5X
4	Ai	Josh 8:19, 26-29, 12:9	King taken alive & hanged him on a tree	<u>burned</u> Ai and made it forever a heap of ruins, struck down men, Israel took as their plunder, All the people of Ai killed	Canaanites	Benjamin	5X
5	Bethel	Josh 8:17, 27 12:16	Killed	not a man in Ai or Bethel who did not go out after Israel	Canaanites	Ephraim	5X
6	Gibeon - Chephirah, Beeroth, and Kiriath-jearim	Josh 9:7, 16-19, 26-27		day cutters of wood & drawers of water	Hivites	Benjamin	5X
7	Jerusalem (King Adoni-Zedek)	10:3, 11, 16-20, 24-26, 12:10	kings fled and hid themselves in the cave, chiefs came near and put their feet on their necks, put them to death, and he hanged them on five trees	fled before Israel, Lord threw down large stones from heaven, sun stopped to allow more to be killed,	Amorite	Benjamin	5X
8	Hebron (King Hoham)	10:36-37, 11:21 12:10		put it to the sword, cut off the Anakim with their cities	Amorite	Judah	5X
9	Jarmuth (King Piram)	Josh 12:11		put it to the sword	Amorite	Judah	5W
10	Lachish (King Japhia)	Josh 12:11		put it to the sword	Amorite	Judah	5W
11	Eglon (King Debir)	10:38-39, 11:21 12:12		put it to the sword	Amorite	Judah	6X
12	Makkedah	10:28&12:16	Killed	put it to the sword	Amorite	Judah	5W
13	Libneah	10:30&12:15	Killed	put it to the sword	Amorite	Judah	5W

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14	Gezer	10:33, 12:12	Horam-killed	put it to the sword		Ephraim	5W
15	Hazor	Jo 11:10, 12:19	Jabin, killed	struck them until he left none remaining, hamstringed their horses & burned their chariots with fire. Put them to the sword, <u>burn</u> just Hazor	Hittites? Girgasites?	Naphtali	2Y
16	Madon	Jo 11:12-14, 12:19	Jobab, killed	spoil of these cities & livestock plundered, put to the sword	Gergesenes? Canaanites?	Naphtali	3X
17	Shimron	Jo 11:14, 12:20	killed	spoil of these cities & livestock plundered, put to the sword	Hivites? Or Perizzites?	Zebulun	3X
18	Achshaph	Jo 11:14, 12:20	killed	spoil of these cities & livestock plundered, put to the sword	Canaanites	Asher	3X
19	Naphoth-Dor	Jo 11:14, 12:12	killed	spoil of these cities & livestock plundered, put to the sword	Canaanites	Manasseh	3W
20	Anab	Jo 11:21		cut off the Anakim with their cities	Hittites?	Judah	6W
21	Geder	Jo 12:13	killed		Hittites?	Judah	5W?
22	Debir	Jo 11:21, 12:13	killed	cut off the Anakim with their cities	Hittites?	Judah	6W
23	Arad	Jo 12:14, Judges 1:16	killed	Kenite settled	Analekites	Kenite - Relatives of Moses	6X
24	Hormath use to be Zephath	Jo 12:14, Judg 1:16-17	killed	devoted it to destruction.	Analekites/Canaanites	Simeon	6W
25	Adullam	Jo 12:15	killed		Hittites?	Judah	5W
26	Bethel	Jo 12:16, Judges 1:22	killed	put to the sword	Hivites?	Ephraim	5X

#	City Defeated	Chapter & Verse	King's Fate	Cities Fate	People/Nation	Tribal Territory	4th Oxford Atlas Map Location
27	Tappuah	Jo 12:17	killed		Hivites?	Ephraim	4B-X
28	Hepher	Jo 12:17	killed		Canaanites	Manasseh	4W?
29	Aphek	Jo 12:18	killed		Hivites?	Ephraim	4B-W
30	Lasharon	Jo 12:18	killed		Canaanites	Naphthali/ Issachar?	3X?
31	Taanach	Jo 12:21	killed		Canaanites	Manasseh	3X
32	Megiddo	Jo 12:21	killed		Perizzites?	Manasseh	3X
33	Kedesh	Jo 12:22	killed		Hittites?	Naphthali	2Y
34	Jokneam in Carmel	Jo 12:22	killed		Perizzites?	Manasseh	3X
35	Bezek	Judges 1:4	Adoni-bezek -thumbs& big toes cutoff	pursued & defeated	Canaanites & Perizzites	Manasseh	4X
36	Jerusalem	Judges 1:8		captured it & put it to the sword & burned	Amorite? or Jebusites?	Judah	5X
37	Jerusalem	2 Sam 5:6-10		David took the city	Jebusites	Judah	5X
38	Gaza	Judg 1:18-19		captured but he could not drive out the inhabitants	Philistines	Judah	6V
39	Ashkelon	Judg 1:18-19		captured but he could not drive out the inhabitants	Philistines	Judah	5W
40	Ekron	Judg 1:18-19		captured but he could not drive out the inhabitants	Philistines	Judah	5W

