

OUTLINE

Session 1: ("Entering the Land"—Part 1)	6
Session 2: ("Entering the Land"—Part 2).....	21
Session 3: ("Conquering the Land"—Part 1)	35
Session 4: ("Conquering the Land"—Part 2)	54
Session 5: ("Possessing the Land"—Part 1)	68
Session 6: ("Possessing the Land"—Part 2)	83

NOTE TO THE STUDENT!

This material is structured in outline form, yet it is complete enough that the student can gain maximum benefit from the lectures if the material is read beforehand. There is much to cover; the best learning experience combines the student's reading(s) and the lecture overview.

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BiLD Training Center

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PREFACE

The Fourth Movement (of Twelve) of Panorama of the Bible introduces us to the “Conquest” of the Promised Land. Moses, human instrument of Israelite deliverance, law-giver, and author-compiler of the Torah (Law), has died. A new leader must take the Israelites to their inheritance and rest. The land of Abrahamic Promise lies before the people, but that land must be taken. God will lead the conquest (divine enablement), but the people must fight the battles (human effort). So, who will be the man to fill the shoes of the great Moses?

The Book of Joshua, the sixth book of the Old Testament, bears the name of the new leader. He will be the “strong and courageous” one who will lead the nation to continue to “trust and obey” the God of their fathers.

This Panorama Plus 4 covers the Book of Joshua in six sessions. May its timeless challenge of faith, obedience, and victory be our heritage as well. As Joshua so eloquently put it, “Choose today whom you will serve.” May we heed his challenge as well.

Robert V. Cupp
BiLD Training Center
Fall 2016

MAPS OF “THE LAND”

Of particular importance to the student of the Book of Joshua are the following two maps: “Canaan Before the Conquest” and “Tribal Territory.” These are provided as a resource to the six-session study. The maps are originally found in Woudstra, *The Book of Joshua* (see “Select Bibliography”). Other maps will be provided in the various sessions and are sourced in the study notes.





SESSION 1

**“Entering the Land”—Part 1
“Joshua, Rahab, Spies”**

I. PRAYER/PURPOSE

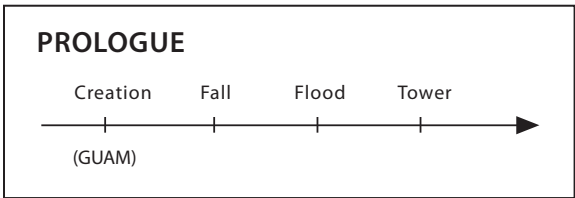
II. PANORAMA OF THE BIBLE

A. Twelve Movements (Biblical Books)

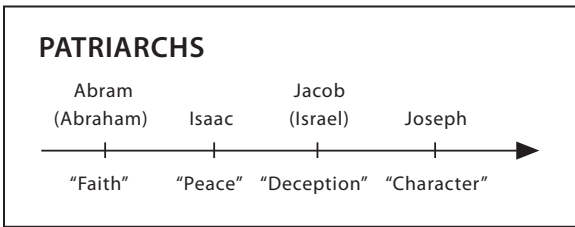
1. PrologueGenesis 1–11
2. PatriarchsGenesis 12–50; Job
3. Redemption/ Exodus; Leviticus
WanderingsNumbers; Deuteronomy
- 4. Conquest..... Joshua**
5. Apostasy Judges; Ruth
6. Kingship: United Monarchy 1–2 Samuel; 1 Kings 1–11
(Pss; Prov; Eccl; Song)
7. Kingship: Divided Monarchy 1 Kings 12–22; 2 Kings
(Prophets—selected)
8. Exile Daniel; Ezekiel (Jeremiah)
9. Return from Exile/ Ezra; Nehemiah; Esther
Four Hundred Silent Years (Haggai; Zechariah; Malachi)
10. Life of Christ..... Matthew; Mark; Luke; John
11. Church AgeActs; Epistles (Rev 1–3)
12. Final Consummation Revelation (Dan)

B. Timelines

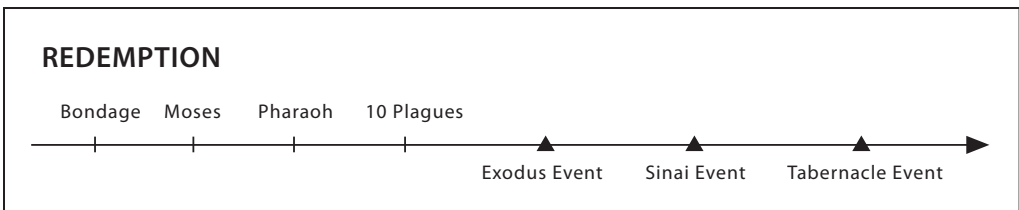
1. Prologue (#1)



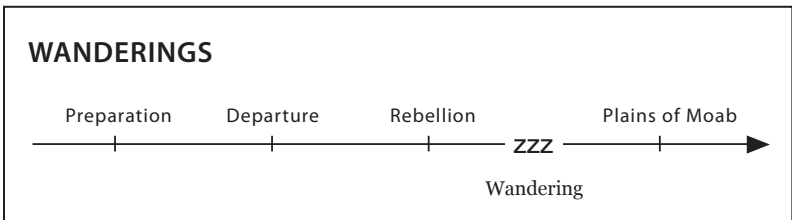
2. Patriarchs (#2)



3. Redemption (#3)



Wanderings (#3)



III. BOOK OF JOSHUA

A. Charted

THE BOOK OF JOSHUA		
"Promise/Fulfillment of the Land"		
Enter	Conquer	Possess
1 5	5 12	13 24
Jordan River	Canaan	East of Jordan West of Jordan

(Note: Two and a half tribes settled in East Jordan (sometimes called "Transjordan"), that is, east of the Jordan River; nine and a half tribes settled in West Jordan or west of the Jordan River.)

B. Outlined

The Book of Joshua

A. "Entering the Land" (1–5)

1. Joshua: the New Leader (1)
2. Rahab: Two Spies (2)
3. Crossing the Jordan: Gilgal (3–4)
4. Circumcision: Passover (5)

B. "Conquering the Land" (5–12)

1. Commander: Lord's Army (5)
2. "Central Campaign" (6–8)
3. Gibeonites: Deception (9)
4. "Southern Campaign" (10)
5. "Northern Campaign" (11)
6. Defeated Kings: Listed (12)

C. "Possessing the Land" (13–24)

1. Division of the Land (13–19)
2. Cities of Refuge (20)
3. Levitical Cities (21)
4. Eastern Tribes: Release (22)
5. Farewell Address: Joshua (23–24)

C. Reviewed

1. Historically

- a. The Book of Joshua chronicles the conquest of the “Promised Land” (from entry into Canaan to settlement of Canaan).
- b. The Book of Joshua advances the geographical and chronological history of the Israelites (one that begins with Abraham and continues through Malachi).

Seventeen of the thirty-nine books of the Old Testament are primarily historical in nature. Eleven provide the primary history, while six are supplemental in nature.

Primary (11)

Genesis
Exodus
Numbers
Joshua
Judges
1–2 Samuel
1–2 Kings
Ezra
Nehemiah

Supplemental (6)

Leviticus
Deuteronomy
Ruth
1–2 Chronicles
Esther

- c. The Book of Joshua can conservatively be dated with the crossing of the Jordan River (ca. 1406 BC; this date fits a 1446 BC exodus from Egypt). The actual conquest may have taken about seven years to complete. (Josephus, the first-century Jewish historian, suggests five years.)

2. Doctrinally

- a. The Book of Joshua confirms that God is a covenant-keeping God (cf. Abrahamic Covenant promises—Gen 12:1–3; 15:5–7).
- b. The Book of Joshua illustrates the spiritual principle of faith-obedience-blessing.
- c. The Book of Joshua highlights many of the attributes of God (holiness, sovereignty, power, mercy, faithfulness, etc.).
- d. The Book of Joshua confirms that “human effort” must be coupled to “divine enablement.” Thus, God will give the land to the Israelites, yet they must conquer and possess it.

IV. “ENTERING THE LAND”: BIBLICAL DEVELOPMENT (Part I)

The Biblical discussion of Joshua will follow the outline previously given (see page 8).

A. Joshua: the New Leader (Chapter 1)

1. God commands (charges) Joshua (1:1–9)

The Book of Joshua continues the historical story begun in the Books of Moses (Gen–Deut). The book begins with the Hebrew word commonly translated “now” or “and” (note that the NIV omits translating this word). This “now” suggests continuity with the books preceding Joshua.

Joshua 1:1–5

¹After the death of Moses the servant of the LORD, the LORD said to Joshua son of Nun, Moses’ aide: ²“Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them—to the Israelites. ³I will give you every place where you set your foot, as I promised Moses. ⁴Your territory will extend from the desert to Lebanon, and from the great river, the Euphrates—all the Hittite country—to the Mediterranean Sea in the west. ⁵No one will be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you nor forsake you.

- a. With the death of Moses, a new era of leadership must begin. But who can take the place of Israel’s deliverer, law-giver, mediator, *and* commander? The answer is Joshua, the son of Nun.
 - (1) He was from the tribe of Ephraim (Num 13:8).
 - (2) He had been a close aide to Moses from his youth (Ex 24:13, etc.).
 - (3) He had been commissioned by Moses to be his successor (Num 27:15–23).
 - (4) He would live 110 years (Josh 24:29).

- b. The Lord commands Joshua concerning his immediate leadership task: cross the Jordan River and take the **land** that God had covenanted and now would give. This is part of the Abrahamic Covenant: **land**, descendants, blessing (cf. Gen 12:1-3; 15:18-20; etc.).

Insight:

"The command is to cross the River Jordan, but the promise is that God is now giving his people their promised land. Both command and promise depend upon the sovereignty of God, expressed in his wise will and achieved by his irresistible power."

(D. Jackman, *Joshua*, 16)

- c. Further, the Lord made four promises:
- (1) I will give you the land (3).
 - (2) No one can stand against you (5).
 - (3) I will be with you (5).
 - (4) I will never leave nor forsake you (5).

Joshua 1:6–9

⁶**Be strong and courageous**, because you will lead these people to inherit the land I swore to their ancestors to give them. ⁷**"Be strong and very courageous.** Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. ⁸Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. ⁹Have I not commanded you? **Be strong and courageous.** Do not be afraid; do not be discouraged, for the LORD your God will be with you wherever you go."

2. Joshua commands the officers (1:10–11)

Joshua 1:10–11

¹⁰So Joshua ordered the officers of the people: ¹¹“Go through the camp and tell the people, ‘Get your provisions ready. Three days from now you will cross the Jordan here to go in and take possession of the land the LORD your God is giving you for your own.’”

Note that Joshua’s orders also contain the broad outline of the Book of Joshua:

- a. “Go in” Enter the Land
- b. “Take” Conquer the Land
- c. “Possession” Possess the Land

3. Joshua commands the Transjordan tribes (1:12–15)

The Transjordan tribes were those Israelites who wished to settle east (“trans”) of the Jordan River. Specifically, they were the tribes of Reuben, Gad, and half-Manasseh.

Joshua agreed but made it clear that their fighting men (warriors) must cross over and assist the full conquest of Canaan. Then they would be released to their respective locations (cf. Deut 3:18–20).

Insight: Rest

The conquering of the land was also considered as entering into “the rest” that the Lord would provide (cf. Deut 3:20; 2 Sam 7:1). Rest implies secure borders, peace from one’s enemies, and a sense of well-being and security. God alone could provide this rest.

Hebrews 4 builds upon the historical rest of appropriating God’s promise of land and speaks of a spiritual rest appropriated by full trust in the completed work of Christ.

4. Israel (all tribes) responds to Joshua (1:16–18)

A new leader (Joshua) has replaced Moses. He has been charged by both God and Moses to his task. The people's response is summarized:

- a. We will obey your commands (16).
- b. We will follow your direction (17).
("Just as we fully obeyed Moses, so we will obey you"—v. 17;
c.f. Heb 13:17)
- c. But... "Only may the Lord your God be with you as he was with Moses" (17).

Insight: Is this (point c.) a CONDITION, or is this a PRAYER?

- d. And... disobedience (in this military context) would carry the punishment of death (as would be the case with Achan; cf. Josh 7).

Spiritual Insight:

Obedience to our God-given leaders is a spiritual responsibility, not just in the days of Joshua and the Israelites but in churches as well.

Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you. (Heb 13:17)

B. Rahab and Two Spies (Chapter 2)

1. Sending of the spies (2:1)

Joshua had himself been one of the twelve spies sent earlier by Moses to spy out the land (Num 13–14). He chose to send only two spies and did it "secretly" (kept private from the Israelite congregation—Joshua has learned discretion from previous failure). This is a prudent act of leadership, not a lack of faith.

Joshua 2:1

Then Joshua son of Nun secretly sent two spies from Shittim. "Go, look over the land," he said, "especially Jericho." So they went and entered the house of a prostitute named Rahab and stayed there.

- a. Shittim was located about seven miles east of the Jordan River. It was likely the same place as Abel-Shittim (Num 33:49) and the grave, moral failure with Moabite women at Baal of Peor (Num 25:1 ff.).
- b. The two spies were young (cf. Josh 6:23) and likely very devoted to Joshua. A major responsibility has been entrusted to two young "secret agents." Later in the New Testament, the apostle Paul would counsel his young protégé (Timothy) with these words: *"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity"* (1 Tim 4:12).
- c. Jericho will be the first major hurdle for the Israelites.

Insight: Jericho

Jericho, also known as "the city of palm trees" (Deut 34:3; 2 Chron 28:15), was located on the west side of the Jordan River and about ten miles NNW of the Dead Sea (Salt Sea). The city near the Jordan lay about one thousand feet below sea level in what today is known as the Rift Valley. About fourteen miles or so west up into the wilderness mountains was Jerusalem (2700-2800 feet above sea level).

Jericho is one of the oldest cities known in the world. At the time of the conquest, it had been in existence for perhaps thousands of years. The fortress city had imposing, near-impregnable walls and posed a huge, opening challenge to begin the conquest of the land.

- d. Providentially, they (the spies) will enter the house of Rahab, a prostitute.
 - (1) An inn of lodging and prostitution was a common gathering place for useful information. Constable (15) quotes a part of Hammurabi's Code (ca. eighteenth cent. BC): "If scoundrels plot together (in conspiratorial relationships) in an innkeepers house, and she does not seize them and bring them to the palace, that innkeeper shall be put to death" (law § 109).
 - (2) Not surprisingly, the Israelite spies chose the inn as a strategic place. Further, they will meet Rahab, a key player in the unfolding drama.

2. Harboring of the spies (2:2–7)

a. The king's demand (2–3)

The city-state and its king were on full alert. Apparently, the strangers (spies) were seen entering Rahab's establishment. The king demanded that the men be turned over to the authorities.

b. Rahab's reply (4–7)

(1) "Yes, the men came to me..." (4)
(Truth)

(2) "I did not know where they had come from..." (4)
(Falsehood; see her later words in 2:8–11)

(3) "...time to close the gate, the men left." (5)
(Falsehood)

(4) "I don't know which way they went." (5)
(Falsehood)

Insight:

Did Rahab lie? Is lying permissible (praiseworthy) as an act of espionage? While this incident is a difficult test case, the student of the Scriptures must also consider:

- (1) Rahab is not commended for her lies (but her faith—Heb 11:31).
- (2) One cannot condone what God condemns (Ex 20:16; Lev 19:11; Deut 5:20).
- (3) This was a time of war. Is "disinformation" permissible in times of open warfare?
- (4) Was this in fact a moral failure (a lie) or an acceptable protective device? The student of the Scriptures must decide.

3. Bargaining with the spies (2:8–21)

a. Rahab's confession (8–13)

Joshua 2:8–13

⁸Before the spies lay down for the night, she went up on the roof⁹ and said to them, "I know that the LORD has given you this land and that a great fear of you has fallen on us, so that all who live in this country are melting in fear because of you. ¹⁰We have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to Sihon and Og, the two kings of the Amorites east of the Jordan, whom you completely destroyed. ¹¹When we heard of it, our hearts melted in fear and everyone's courage failed because of you, for the LORD your God is God in heaven above and on the earth below. ¹²Now then, please swear to me by the LORD that you will show kindness to my family, because I have shown kindness to you. Give me a sure sign ¹³that you will spare the lives of my father and mother, my brothers and sisters, and all who belong to them—and that you will save us from death."

Note that these words confirm the truth given earlier in Israelite history.

Exodus 15:14–16 (Song of Moses)

¹⁴ The nations will hear and tremble;
anguish will grip the people of Philistia.

¹⁵ The chiefs of Edom will be terrified,
the leaders of Moab will be seized with trembling,
the people of Canaan will melt away;

¹⁶ terror and dread will fall on them.
By the power of your arm
they will be as still as a stone—
until your people pass by, LORD,
until the people you bought pass by.

Exodus 23:27 (God's promise)

I will send my terror ahead of you and throw into confusion every nation you encounter. I will make all your enemies turn their backs and run.

b. Spies' promise (14–21)

- (1) The oath: "our lives for your lives!" (14)
- (2) The sign: "scarlet cord" (18)
- (3) The requirement: family protection behind scarlet thread (18–19)

Insight:

Historically some have seen the scarlet thread as a type pointing to the later blood of Christ. More likely, the reader should look (chronologically) backward to the blood on the doorposts in Egypt (see Ex 12:12–13).

4. Reporting of the spies (2:22–24)

Joshua 2:23–24

²³Then the two men started back. They went down out of the hills, forded the river and came to Joshua son of Nun and told him everything that had happened to them. ²⁴They said to Joshua, "The LORD has surely given the whole land into our hands; all the people are melting in fear because of us."

- a. The spies delay three days (22; see also 15–16).
- b. The spies report directly to Joshua (23).
Joshua does not repeat Moses' unwise public report (cf. twelve spies—Num 13:26–31).
- c. The two spies mirror the faith of earlier Caleb and Joshua (Num 13).

Joshua 2:24

They said to Joshua, "The LORD has surely given the whole land into our hands; all the people are melting in fear because of us."

The spies in faith support what God had promised. "I will give you every place where you set your foot, as I promised Moses" (1:3; also 1:6).

Insight:

"The narrative ends triumphantly. The spies learned two very important facts: God had been faithful to his promise, and the inhabitants of the land were totally demoralized." (D. Madvig, "Joshua" in ExBC, 264).

V. LESSONS TO LEARN

A. Legacy: As Moses mentored Joshua and in the process prepared him for his future leadership role, so believers today should mentor and pass on our spiritual, Christian legacy to others.

2 Timothy 2:1–2

¹*You then, my son, be strong in the grace that is in Christ Jesus.*

²*And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.*

B. Success: Ultimate success for Joshua and the Israelites was rooted in obedience to the Word (“Book of the Law” = Pentateuch).

Joshua 1:7–8

⁷*Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go.* ⁸*Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.*

Psalms 119:1–2

¹*Blessed are those whose ways are blameless,
who walk according to the law of the LORD.*

²*Blessed are those who keep his statutes
and seek him with all their heart.*

Psalms 119:11, 18

¹¹*I have hidden your word in my heart
that I might not sin against you...*

¹⁸*Open my eyes that I may see
wonderful things in your law.*

- C. Empowerment:** Throughout the Book of Joshua, God's promise (divine enablement) must be coupled with obedient response (human effort) in order to achieve success or victory. (What of today?)
- D. Trust and Obedience:** When God's calling and direction is **clear** (as it was to Joshua), then it must be quickly obeyed. Note the words of Jackman (31) in this regard.

"When God applies his word to our lives in regard to something he is calling us to do, we must begin to do it, in the strength that he supplies, as soon as we can. Our temptation is to wait and then ask for further light, without acting on the light he has already given us."

- E. Grace:** The story of Rahab's faith does not end in the Book of Joshua. Note her position in the genealogy of Jesus Christ.

Matthew 1:1, 5–6

¹*This is the genealogy of Jesus the Messiah the son of David, the son of Abraham...*

⁵*Salmon the father of Boaz, whose mother was **Rahab**, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse,*
⁶*and Jesse the father of King David.*

From prostitute to proselyte (convert to Judaism) to prominence (lineage of the Messiah), Rahab is a marvel of God's grace.