



PANORAMA PLUS

MOVEMENT 4: CONQUEST

name

phone / email

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.

© 2017 Fellowship Bible Church of Northwest Arkansas
BiLD Training Center

Scriptures taken from NIV unless otherwise noted THE HOLY BIBLE,
NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011
by Biblica, Inc.® Used by permission. All rights reserved worldwide.

**Curriculum may be copied and used for personal and
ministry purposes, as long as content remains unchanged.**

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

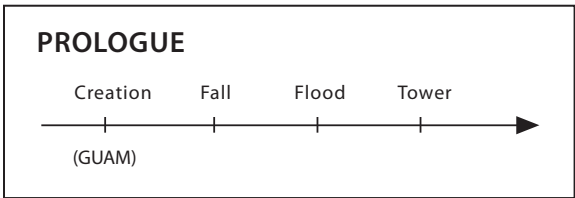
II. PANORAMA OF THE BIBLE

A. Twelve Movements (Biblical Books)

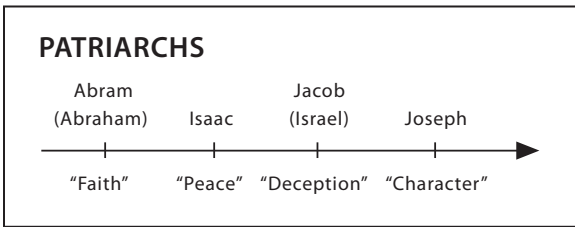
1. PrologueGenesis 1–11
2. PatriarchsGenesis 12–50; Job
3. Redemption/ Exodus; Leviticus
WanderingsNumbers; Deuteronomy
4. **Conquest..... Joshua**
5. Apostasy Judges; Ruth
6. Kingship: United Monarchy 1–2 Samuel; 1 Kings 1–11
(Pss; Prov; Eccl; Song)
7. Kingship: Divided Monarchy 1 Kings 12–22; 2 Kings
(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

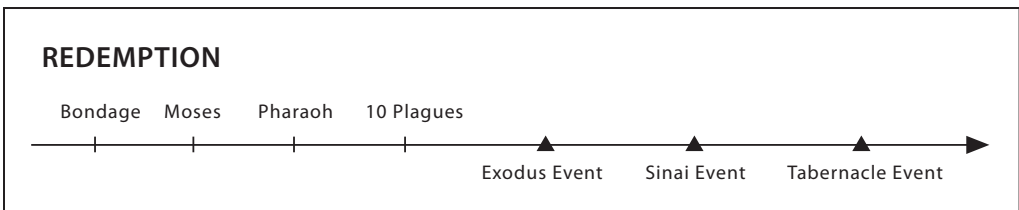
1. Prologue (#1)



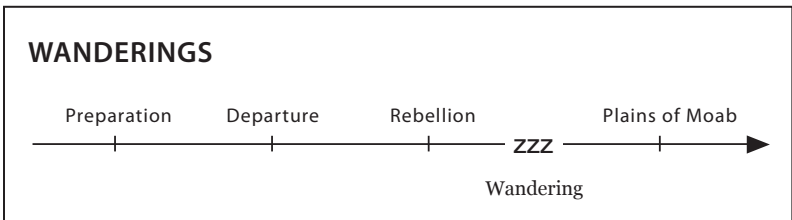
2. Patriarchs (#2)



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.

SESSION 2

"Entering the Land"—Part 2 "Crossing and Ceremonies"

I. PRAYER

II. PANORAMA OF THE BIBLE BROAD CONTEXT

A. Movements #1-4

1. Prologue.....Genesis 1–11
2. Patriarchs.....Genesis 12–50; Job
3. Redemption/..... Exodus; Leviticus
Wanderings.....Numbers; Deuteronomy
4. **Conquest..... Joshua**

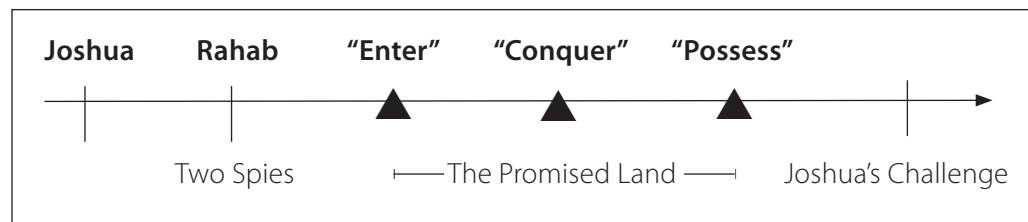
B. Pentateuch (Gen-Deut)

PENTATEUCH				
Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Selection	Redemption	Sanctification	Direction	Instruction
Abrahamic Covenant	Mosaic Covenant	Holiness Code	Journey Rebellion	Covenant Reinstruction

(Taken from R. Cupp, *Panorama Plus* 3, 4)

C. Timeline

"CONQUEST" (Movement 4)



III. BOOK OF JOSHUA

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	

IV. "ENTERING THE LAND": BIBLICAL DEVELOPMENT (Part II)

A. Crossing the Jordan: Gilgal (Chapters 3–4)

The redeemed Israelites experienced two great miracles of parting the waters. The first was the crossing of the Red Sea (Ex 14), and the second was the crossing of the Jordan River (Josh 3–4). These two great miracles helped to define a nation.

The inspired psalmist captured poetically the power of these defining events.

Psalm 114 (NLT)

¹When the Israelites escaped from Egypt—

when the family of Jacob left that foreign land—

²the land of Judah became God's sanctuary,
and Israel became his kingdom.

³The Red Sea saw them coming and hurried out of their way!
The water of the Jordan River turned away.

⁴The mountains skipped like rams,
the hills like lambs!

⁵What's wrong, Red Sea, that made you hurry out of their way?
What happened, Jordan River that you turned away?

⁶Why, mountains, did you skip like rams?
Why, hills, like lambs?

⁷ Tremble, O earth, at the presence of the Lord,
at the presence of the God of Jacob.

⁸ He turned the rock into a pool of water;
yes, a spring of water flowed from solid rock.

1. Preparing to cross (3:1–13)

The crossing miracle is punctuated by three commands in the narrative. Each begins, “The Lord said to Joshua...”

- (3:7–8): Carry the ark (priests) into the river
- (4:1–3): Erect (tribal representatives) memorial stones
- (4:15–16): Carry the ark (priests) out of the river

Further, the commands are communicated to the people, and the people obey the divinely given instructions.

a. Preparation (1–4)

Joshua 3:2–3

² After three days the officers went throughout the camp, ³ giving orders to the people: “When you see the ark of the covenant of the LORD your God, and the Levitical priests carrying it, you are to move out from your positions and follow it.

The Israelites had camped near the Jordan River (1). For three days, the congregation had witnessed the Jordan at flood stage (15). Perhaps a sense of human inadequacy had surfaced, a need for divine enablement made very apparent.

The Ark of the Covenant would play a prominent role in the coming drama.

- It symbolized for the nation the power and presence of God among them.
- “Ark” occurs some sixteen times alone in chapters 3–4. It is a central theme and plays a critical role in the Book of Joshua.
- The prominent inclusion of the ark demonstrated that the crossing was more than a military maneuver but a religious procession.

Insight: “Ark of the Covenant”

The ark was the most important piece of furniture in the tabernacle (Ex 25:10–22). Placed inside this chest was a pot of manna (Ex 16:33), Aaron’s rod that budded (Num 17:10), and the two tablets of the Law (Ex 25:16). The lid was called the mercy seat, and once a year on Yom Kippur, the high priest would sprinkle blood on the mercy seat to atone for the sins of the nation.

Spiritually, the ark was a visible symbol of the power and presence of God, and thus calamity followed lackluster treatment of it (cf. the people of Beth-Shemish in 1 Sam 6:19; Uzzah who touched the ark in 2 Sam 6:6–9).

The ark was a simple chest (though gold-plated), but carried powerful spiritual meaning. As a symbol of God’s power and presence, it was instrumental in Joshua for crossing the Jordan River, the defeat of Jericho, and the covenant renewal at Mt. Ebal and Mt. Gerizim (Josh 8:33). Yet it was never to be used as a talisman or magical amulet.

b. Consecration (5–8)**Joshua 3:5**

⁵ *Joshua told the people, “Consecrate yourselves, for tomorrow the LORD will do amazing things among you.”*

The Israelites had been instructed “to consecrate” themselves in their past.

• Exodus 19:10–11

¹⁰ *And the LORD said to Moses, “Go to the people and consecrate them today and tomorrow. Have them wash their clothes ¹¹ and be ready by the third day, because on that day the LORD will come down on Mount Sinai in the sight of all the people.”*

• Exodus 19:14–15

¹⁴ *After Moses had gone down the mountain to the people, he consecrated them, and they washed their clothes. ¹⁵ Then he said to the people, “Prepare yourselves for the third day. Abstain from sexual relations.”*

Joshua 3:7–8

⁷ And the LORD said to Joshua, “Today I will begin to exalt you in the eyes of all Israel, so they may know that I am with you as I was with Moses. ⁸ Tell the priests who carry the Ark of the Covenant: ‘When you reach the edge of the Jordan’s waters, go and stand in the river.’”

- (1) Joshua’s leadership would be authenticated as a result of the miraculous crossing. This is related to the promise that “the Lord will do amazing things among you” (5).

God often used miracles in Scripture to confirm authority. For example, Nicodemus told Jesus, “Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him” (John 3:2).

- (2) God’s power and presence would be made known when the priests carrying the ark obediently stepped out into the raging Jordan River. This is a major step of faith.

Insight: Faith and Risk

Often in our discussions of Biblical faith, it is easy to miss the theological truth that faith involves risk. For example, Abraham (our “man of faith”) received God’s call to leave the security of a life in Ur of the Chaldeans and take the risk of going to a place he had never seen. Yet faith believes, takes the risk (some theologians refer to this as a “leap” of faith), and obeys (“So Abram left...”).

Stepping out into the flooded Jordan River was a risky (from the human perspective) step of faith.

c. Explanation (9–13)

Joshua 3:9–13

⁹ Joshua said to the Israelites, “Come here and listen to the words of the LORD your God. ¹⁰ This is how you will know that the living God is among you and that he will certainly drive out before you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites and Jebusites. ¹¹ See, the ark of the covenant of the Lord of all the earth will go into the Jordan ahead of you. ¹² Now then, choose twelve men from the tribes of Israel, one from each tribe. ¹³ And as soon as the priests who carry the ark of the LORD—the Lord of all the earth—set foot in the Jordan, its waters flowing downstream will be cut off and stand up in a heap.”

- (1) The descriptive references to God in this passage are noteworthy:
 - “the Lord (YHWH) your God” (9)
 - “the living God” (10)
 - “the Lord of all the earth” (11)
- (2) The dispossessed peoples are listed, seven in number (perhaps indicating fullness or completeness). Elsewhere the inhabitants are listed in the Books of Moses (Gen 15:19–21; Ex 3:17; 23:28; Deut 7:1).
- (3) God’s presence for future victory is foreshadowed with the ark and subsequent miraculous parting of the Jordan River.

2. Proceeding to cross (3:14–17)

Joshua 3:14–17

¹⁴ So when the people broke camp to cross the Jordan, the priests carrying the ark of the covenant went ahead of them. ¹⁵ Now the Jordan is at flood stage all during harvest. Yet as soon as the priests who carried the ark reached the Jordan and their feet touched the water’s edge, ¹⁶ the water from upstream stopped flowing. It piled up in a heap a great distance away, at a town called Adam in the vicinity of Zarethan, while the water flowing down to the Sea of the Arabah (that is, the Dead Sea) was completely cut off. So the people crossed over opposite Jericho. ¹⁷ The priests who carried the ark of the covenant of the LORD stopped in the middle of the Jordan and stood on dry ground, while all Israel passed by until the whole nation had completed the crossing on dry ground.

- a. The presence and prominent position of the ark symbolized the presence and power of the Lord.
- b. The miraculous crossing is punctuated by the condition of the river (“flood stage”). Seasonally the Jordan would swell due to melting snows north at Mt. Hermon and spring rains. The river poses a seemingly insurmountable obstacle.
- c. With the feet of the priests carrying the ark touching the flooded Jordan, the waters ceased flowing from the north and “piled up in a great heap... at a town called Adam” (16).

Insight: The Miracle at the Jordan River

"Adam" was north of the crossing point as the Jordan River flows north to south. Scholars identify the site about sixteen miles north at a place now called Tell ed-Damiyeh.

How does one explain such a phenomenon?

- (1) Some believe that a natural earthquake caused the high banks of the Jordan to collapse and dam up the river (historical records indicate that such an event occurred in AD 1267 and AD 1927).
- (2) Others believe that this is a Biblical miracle.
 - It was predicted (3:13).
 - It came to pass (3:15–16).
 - It was unlikely as a natural phenomenon (flood stage, dry land).
 - It was dry for many hours (to allow passage—3:17).
 - It was returned to its original state (only after all had passed—4:18).

- d. The significance of the miraculous crossing is described by Eugene Merrill (109):

Yahweh revealed that he, the Divine Warrior, would fight for Israel now as he had in Egypt. As he had parted the waters of the Red Sea as a sign of his cosmic and redemptive sovereignty, so now he would stop the flooding river. He, as the Great King, would initiate the conquest by conquering the river which, as it were, protected the land. Thereafter his people Israel would know that the battle was Yahweh's...

3. Remembering the crossing (4:1–9)

The Jordan River would never again be supernaturally crossed by the Israelites. To remember such an important event would require the establishment of a lasting memorial.

- a. Selecting stones (1–3)

Joshua 4:2–3

²“Choose twelve men from among the people, one from each tribe, ³ and tell them to take up twelve stones from the middle of the Jordan, from right where the priests are standing, and carry them over with you and put them down at the place where you stay tonight.”

- (1) Twelve men (one from each tribe) would select twelve stones from the middle of the Jordan.
- (2) The twelve men had already been selected by Joshua (see 3:12) and would perform their task after the people had completely crossed over.
- (3) The twelve stones were selected from the spot near to the priests who carried the ark (therefore the stone memorial commemorated what God had done).

b. Establishing the memorial (4–9)

- (1) The memorial was “to serve as a sign” (6) among the Israelites. For thematic parallels, note:

- **Exodus 12:25–27**

²⁵“When you enter the land that the LORD will give you as he promised, observe this ceremony. ²⁶And when your children ask you, ‘What does this ceremony mean to you?’ ²⁷then tell them, ‘It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.’” Then the people bowed down and worshiped.

- **Deuteronomy 6:20–23**

²⁰In the future, when your son asks you, “What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?” ²¹ tell him: “We were slaves of Pharaoh in Egypt, but the LORD brought us out of Egypt with a mighty hand. ²² Before our eyes the LORD sent signs and wonders—great and terrible—on Egypt and Pharaoh and his whole household. ²³ But he brought us out from there to bring us in and give us the land he promised on oath to our ancestors.

- (2) The people obeyed the Lord's command through Joshua (see "Lord said to Joshua" at 3:7 and 4:1).

Joshua 4:9

⁹ Joshua set up the twelve stones that had been in the middle of the Jordan at the spot where the priests who carried the Ark of the Covenant had stood. And they are there to this day.

Insight

Trust and obedience mark the Israelites up to this point in the narrative. Joshua has been "strong and courageous" (1:6, 7, 9, 18), and the people have been trusting and obedient.

4. Completing the crossing (4:10–18)

- a. The people "hurried" over (10–11).

Joshua 4:10

¹⁰ Now the priests who carried the ark remained standing in the middle of the Jordan until everything the LORD had commanded Joshua was done by the people, just as Moses had directed Joshua. The people hurried over...

- b. The Transjordan fighting men crossed over (12–13).
- (1) Moses had commanded the Transjordan tribes to aid their brothers in the conquest of the land (Josh 1:13–15; cf. Deut 3:18–20).
 - (2) Forty thousand soldiers (less than one-third of the tribes' number—cf. Num 26:7, 18, 34) crossed the river. The remainder stayed on the east side (women, children, elderly, and likely some rear-guard soldiers).
- c. The reputation of Joshua as leader was established (14).

Joshua 4:14

¹⁴ That day the LORD exalted Joshua in the sight of all Israel; and they stood in awe of him all the days of his life, just as they had stood in awe of Moses.

d. The priests (with the ark) crossed over (15–18)

Joshua 4:18

¹⁸ *And the priests came up out of the river carrying the ark of the covenant of the LORD. No sooner had they set their feet on the dry ground than the waters of the Jordan returned to their place and ran at flood stage as before.*

5. Camping at Gilgal (4:19–24)

On the “tenth day of the first month,” some forty years after the first Passover (cf. Ex 12:3), the Israelites crossed over into the land promised by Abrahamic Covenant. The first encampment was at Gilgal, about two miles northeast of the fortress city, Jericho. The memorial stones were placed there.

Joshua 4:21–24

²¹ *He said to the Israelites, “In the future when your descendants ask their parents, ‘What do these stones mean?’ ²² tell them, ‘Israel crossed the Jordan on dry ground.’ ²³ For the LORD your God dried up the Jordan before you until you had crossed over. The LORD your God did to the Jordan what he had done to the Red Sea when he dried it up before us until we had crossed over. ²⁴ He did this so that all the peoples of the earth might know that the hand of the LORD is powerful and so that you might always fear the LORD your God.”*

The times of past bondage and wilderness wanderings were complete. The “conquest” of the land lies before the people.

B. Circumcision/Passover (Chapter 5)

1. Circumcising at Gilgal (5:1–9)

The presence of the Israelites brought fear to the inhabitants of the land (5:1). Three historical events would have fueled such fear:

- Crossing of the Red Sea (Egyptians defeated)
- Victory over Sihon and Og (Amorites defeated)
- Crossing of the Jordan River

Joshua 5:2–3

² *At that time the LORD said to Joshua, “Make flint knives and circumcise the Israelites again.” ³ So Joshua made flint knives and circumcised the Israelites at Gibeath Haaraloth.*

Insight: Circumcision

Circumcision was the sign of the Abrahamic Covenant (Gen 17:9–13). It was the appropriate expression of faith in God, the Covenant-Maker, who is the Covenant-Keeper.

Since the sign involved the male reproductive organ, the symbol was closely related to the promise of many descendants to come from Abraham (this is one of three basic covenantal elements: land, descendants, blessing).

Also, entrance into the Promised Land as fulfillment of the Abrahamic Covenant promise required those appropriating this inheritance to be obedient to the circumcision stipulation. This widespread act (Josh 5:2–8) incapacitated the military might of the Israelites until such time as they healed. Thus, the enactment was an obedient (and risky!) act of faith.

Joshua 5:6–7

⁶The Israelites had moved about in the wilderness forty years until all the men who were of military age when they left Egypt had died, since they had not obeyed the LORD. For the LORD had sworn to them that they would not see the land he had solemnly promised their ancestors to give us, a land flowing with milk and honey. ⁷ So he raised up their sons in their place, and these were the ones Joshua circumcised. They were still uncircumcised because they had not been circumcised on the way.

2. Celebrating at Gilgal (Passover) (5:10–12)

Besides the covenant (Abrahamic) ceremony of circumcision, “on the evening of the fourteenth day of the month” (5:10), the Israelites also celebrated the covenant (Mosaic) ceremony of Passover. This would have been the third recorded Passover that Israel celebrated (Egypt, Mt. Sinai, Gilgal). It also marked the end of the divine provision of manna (5:12).

Insight: Passover

Constable (*Notes on Joshua*, 28) points out, “The Law prescribed that only members of the covenant community could eat the Passover. It was a memorial to God’s redemption of Israel out of Egyptian slavery in the Exodus. It symbolized God’s deliverance of His people from tyranny of sin” (cf. Ex 16:35).

The Passover celebration in Joshua 5:10–12 is the third recorded Passover to this point in the Hebrew Scriptures:

- (1) Egypt
- (2) Mt. Sinai
- (3) Gilgal

Joshua 5:12

¹²*The manna stopped the day after they ate this food from the land; there was no longer any manna for the Israelites, but that year they ate the produce of Canaan.*

The desert wanderings had come to a close. Three momentous events had occurred.

- The circumcision of the new generation was completed.
- The celebration of Passover had resumed.
- The produce of the land would now sustain the people (the manna had ceased).

The land described by Moses’ twelve spies of forty years earlier (“flowing with milk and honey”) was now to be taken. Caleb had silenced the fearful people a generation earlier: “We should go up and take possession of the land, for we can certainly do it” (Num 13:30).

The opportunity to do so had arrived.

V. LESSONS TO LEARN

- A. **Faith:** Crossing the Jordan River at flood stage was a faith-demanding moment, particularly for the priests who stepped out first bearing the ark. “When you reach the edge of the Jordan’s waters, go and stand in the river” (3:8).

God had not told the Israelites in detail what he had determined to do. The walk of faith is obedient step after obedient step. Alexander MacLauren is reported to have said, “God often opens his hand one finger at a time.”

- B. **Power and Presence:** The ark symbolized both the power and the presence of God. Yet it was just a symbol, not inherently powerful. Symbols must never be worshiped or venerated (e.g., today, crosses). The ark reminded Israel of the critical importance of God’s nearness.

Psalm 16:11 NLT

¹¹ *You will show me the way of life,
granting me the joy of your presence
and the pleasures of living with you forever.*

- C. **Consecration:** Before crossing the Jordan, however, the people were commanded to “consecrate” themselves. To consecrate is to sanctify or set apart or to devote solemnly for a purpose. New Testament believers heed the words of the apostle Paul.

Romans 12:1–2

¹ *Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.* ² *Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.*

- D. **Faith and Risk:** As pointed out in the lesson, true Biblical faith carries also an element of risk. Yet, recall the words from Hebrews 11 (the faith chapter).

Hebrews 11:1–2, 6

¹Now faith is confidence in what we hope for and assurance about what we do not see. ²This is what the ancients were commended for... ⁶And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

Got any rivers you think are uncrossable?
Got any mountains you can't tunnel through?
God specializes in things thought impossible.
He does the things others cannot do.

(Jackman, 46)

E. Memorials: The twelve stones served as a reminder of God's miraculous provision in the crossing of the Jordan. The NT church also has two very important remembrances: Lord's Supper and baptism.

Do you have any personal symbols that commemorate God's faithfulness to you?

SESSION 3

"Conquering the Land"—Part 1 "Central Campaign"

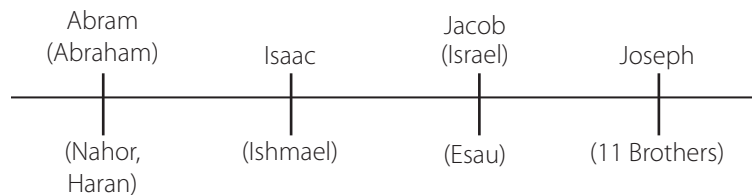
I. PRAYER

II. PANORAMA TIMELINES

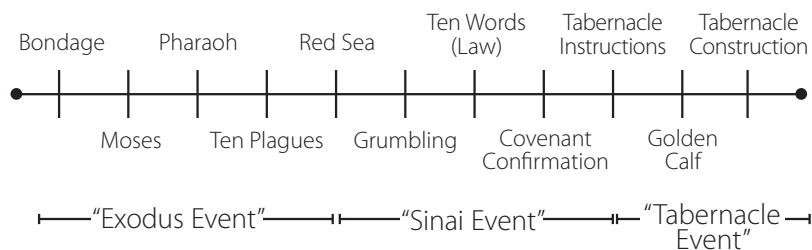
A. Movement #1: "Prologue"



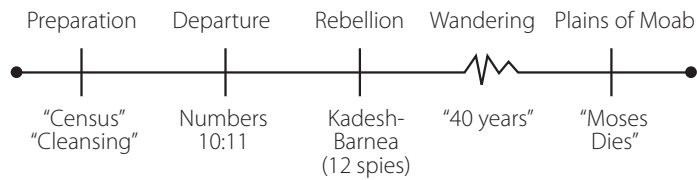
B. Movement #2: "Patriarchs"



C. Movement #3: "Redemption"



D. Movement #3: "Wanderings"



E. Movement #4: "Conquest"



III. BOOK OF JOSHUA

A. Chart

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	

B. Chapter Overview

THE BOOK OF JOSHUA		
Chapter	Event	Significance
1	Charge to Joshua	Task Identified
2	Spying Jericho	Enemy Studied
3	Crossing Jordan	Leader Magnified
4	Stones Set Up	Deliverance Memorialized
5	Circumcision and Passover	Hearts Prepared
6	Battle of Jericho	Fortress Captured
7	Sin of Achan	Disobedience Uncovered
8	Battles at Ai	Victory Secured (Covenant Renewed)
9	Men of Gibeon	Israelities Deceived

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

A. Commander: Lord’s Army (Chapter 5)

Joshua 5:13–15

¹³ Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, “Are you for us or for our enemies?” ¹⁴ “Neither,” he replied, “but as commander of the army of the LORD I have now come.” Then Joshua fell facedown to the ground in reverence, and asked him, “What message does my Lord have for his servant?” ¹⁵ The commander of the LORD’s army replied, “Take off your sandals, for the place where you are standing is holy.” And Joshua did so.

1. Context for the encounter

The Israelites had previously commemorated the Abrahamic Covenant promises (circumcision) and the miraculous redemption from Egyptian bondage (Passover). Now, a theophany (God-appearance) would underscore the Lord’s power and presence as the people ventured forth by faith into the land.

2. Identity of the “man”

- a. The “man” is not aligned with Joshua or his enemies (13–14).
- b. The “man” identifies himself as “commander” (prince) of the army of the Lord (14). This celestial army would later play a role in the days of Elisha. When the armies of Aram surrounded the prophet and his servant, the servant asked (in desperation or fear), “What shall we do?”

2 Kings 6:16–17

¹⁶ “Don’t be afraid,” the prophet answered. “Those who are with us are more than those who are with them.” ¹⁷ And Elisha prayed, “Open his eyes, LORD, so that he may see.” Then the LORD opened the servant’s eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha.

Insight

“God is sovereign. It is never a question whether God is on our side but whether we are on God’s side”

(D. Madvig, 3:276).

- c. The “man” commands Joshua to take off his sandals.
The command mirrors the experience of Moses at Mt. Sinai. The prince-turned-shepherd saw a bush aflame yet not being consumed (burned up).

Exodus 3:5–6

⁵ “Do not come any closer,” God said. “Take off your sandals, for the place where you are standing is holy ground.” ⁶ Then he said, “I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.” At this, Moses hid his face, because he was afraid to look at God.

- d. The “man” was likely a pre-incarnate (before Bethlehem) appearance of Christ.
 - Perhaps this was the “angel of the Lord” (a designation used for a pre-incarnate appearance of Christ).
 - Taking off of sandals was to acknowledge the holiness of the place, holy because of the Lord’s presence.

- Falling facedown was a posture of worship, an act not permitted before created angelic beings.

3. The effect of the encounter

Joshua, like Moses before him, had the assured presence of God with him. The battle ultimately was not the Israelites' but the Lord's (yet recall the truth of divine enablement and human effort energized by faith-obedience).

B. "Central Campaign" (Chapters 6–8)

1. Conquest: Jericho (6:1–27)

a. Condition (1)

Joshua 6:1

¹ *Now the gates of Jericho were securely barred because of the Israelites. No one went out and no one came in.*

b. Instructions (2–5)

The Israelites were not a skilled army, though they had prevailed in previous skirmishes. The close, fortified, walled city was beyond their experience. The taking of the city would be as miraculous as the crossing of the flooded Jordan. The Lord would give the victory over the fortress city (2).

Joshua 6:3–5

³ *March around the city once with all the armed men. Do this for six days.* ⁴ *Have seven priests carry trumpets of rams' horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets.* ⁵ *When you hear them sound a long blast on the trumpets, have the whole army give a loud shout; then the wall of the city will collapse and the army will go up, everyone straight in."*

(1) The Lord gave Joshua the battle plan.

(2) The battle plan was unusual (note the frequency of the number seven). To capture a walled city, there were only five common strategies that invading armies could use:

- Scaling over the walls
- Tunneling under the walls

- Breaking through the walls
- Encircle (isolate) the walls (starvation plan)
- Trickery (used in the second attempt at Ai—cf. Josh 8:3–8)

(3) The battle plan required faith in God and obedience to His instructions.

Hebrews 11:30

³⁰ *By faith the walls of Jericho fell, after the army had marched around them for seven days.*

(4) The battle plan was decidedly religious as well as military. Note the use of trumpets (sounded at Israel's feasts), the priests, and the Ark of the Covenant.

c. Capture (6–21)

For six days the Israelites followed the Lord's instructions.

Joshua 6:8–9

⁸ *When Joshua had spoken to the people, the seven priests carrying the seven trumpets before the LORD went forward, blowing their trumpets, and the ark of the LORD's covenant followed them. ⁹ The armed guard marched ahead of the priests who blew the trumpets, and the rear guard followed the ark. All this time the trumpets were sounding.*

On the seventh day, the walls fell.

Joshua 6:20–21

²⁰ *When the trumpets sounded, the army shouted, and at the sound of the trumpet, when the men gave a loud shout, the wall collapsed; so everyone charged straight in, and they took the city. ²¹ They devoted the city to the LORD and destroyed with the sword every living thing in it—men and women, young and old, cattle, sheep and donkeys.*

(1) The entire city and all of the spoils of war were put under the *herem* ban (i.e., “devoted to the Lord”—see verses 17–18).

Insight: “Holy War”

War is hostile conflict between nations. In ancient times, it was believed also to be a power encounter between the rival gods of the warring nations, with the strongest god prevailing.

The spoils of war were customarily divided among the victorious soldiers. However, for Israel war could be “holy war,” and the opposing nation was placed under the “herem” ban, and thus there was to be complete destruction. All spoils belonged exclusively to God alone.

For the Israelites conquering the Promised Land, there was a dual purpose: (1) God fulfilled His promise to give the land to the descendants of Abraham. (2) God used the Israelites to bring judgment on the sinfully corrupt peoples of the land.

(2) Rahab and her family were spared the fate of the conquered city (17).

Insight: Herem Ban

The herem ban meant “devoted to destruction.” This extreme measure was used in the conquest of the land of Canaan. Joshua 6:21 notes, “They devoted the city to the Lord and destroyed with the sword every living thing in it—men and women, young and old, cattle, sheep and donkeys.” Besides that, all spoils belong to the Lord alone.

In response to such harshness, Archer (*Encyclopedia of Bible Difficulties*, 158–59) points out:

In every case the baneful infection of degenerate idolatry and moral depravity had to be removed before Israel could safely settle down in these regions and set up a monotheistic, law-governed commonwealth as a testimony for the one true God. Much as we regret the terrible loss of life, we must remember that far greater mischief would have resulted if they had been permitted to live on in the midst of the Hebrew nation. These incorrigible degenerates of the Canaanite civilization were a sinister threat to the spiritual survival of Abraham’s race. The

failure to carry through completely the policy of the extermination of the heathen in the Land of Promise later led to the moral and religious downfall of the Twelve Tribes in the days of the Judges (Judg 2:1–3, 10–15, 19–23).

d. Rahab (22–25)

Joshua 6:22–23

²² Joshua said to the two men who had spied out the land, “Go into the prostitute’s house and bring her out and all who belong to her, in accordance with your oath to her.” ²³ So the young men who had done the spying went in and brought out Rahab, her father and mother, her brothers and sisters and all who belonged to her. They brought out her entire family and put them in a place outside the camp of Israel.

Joshua 6:25

²⁵ But Joshua spared Rahab the prostitute, with her family and all who belonged to her, because she hid the men Joshua had sent as spies to Jericho—and she lives among the Israelites to this day.

Hebrews 11:31

³¹ By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.

(Also, see the genealogy of Christ in Matthew 1:1–16, especially note v. 5)

e. Oath (26–27)

Joshua 6:26–27

²⁶ At that time Joshua pronounced this solemn oath: “Cursed before the LORD is the one who undertakes to rebuild this city, Jericho: “At the cost of his firstborn son he will lay its foundations; at the cost of his youngest he will set up its gates.” ²⁷ So the LORD was with Joshua, and his fame spread throughout the land.

The curse (by God) likely was not directed toward inhabiting the site, for houses were built there later. Rather, it was not to be rebuilt as a fortress.

Insight

Later, in the reign of the northern King of Israel, Ahab, this curse was effected upon Hiel of Bethel.

1 Kings 16:34

³⁴*In Ahab's time, Hiel of Bethel rebuilt Jericho. He laid its foundations at the cost of his firstborn son Abiram, and he set up its gates at the cost of his youngest son Segub, in accordance with the word of the LORD spoken by Joshua son of Nun.*

2. Defeat: Ai (7:1–26)

The next city to conquer was Ai. Instead of victory, the Israelites experienced defeat. “We are never in greater danger than right after we have won a great victory” (Constable, *Notes*, quoting H. Jacobsen, 38).

a. Reason for defeat (1)

Joshua 7:1

¹*But the Israelites were unfaithful in regard to the devoted things; Achan son of Karmi, the son of Zimri, the son of Zerah, of the tribe of Judah, took some of them. So the LORD's anger burned against Israel.*

Achan's sin was to steal from God (taking spoils of war that exclusively belonged to the Lord) and for contaminating the purity of the covenant relationship before God. One man's sin is charged to all (e.g., in a similar way, see Paul's words to the Corinthian church—1 Cor 5:1–8, particularly vv. 6–8; “Don't you know that a little yeast works through the whole batch of dough.”)

b. Account of defeat (2–5)

Joshua 7:4–5

⁴*So about three thousand went up; but they were routed by the men of Ai, ⁵who killed about thirty-six of them. They chased the Israelites from the city gate as far as the stone quarries and struck them down on the slopes. At this the hearts of the people melted in fear and became like water.*

(1) There is no mention of Joshua consulting the Lord before attacking Ai (Heb. “ruins”).

(2) The advisers to Joshua counseled the need for only two or three thousand soldiers to capture the much less formidable Ai (pride?).

(3) The defeat affected the morale of the people ("hearts of the people melted"). Faith in God at Jericho has been replaced with fear at Ai.

c. Reaction to defeat (6–9)

(1) "Joshua tore his clothes and fell facedown to the ground before the Ark of the Lord" (repentance).

(2) The elders did the same.

(3) Joshua verbalized to the Lord his wavering faith with three hard questions:

- Why did You bring us here to be defeated by the Amorites (i.e., the Canaanites)? (7)
- What do I say in light of this crushing defeat? (8)
- What about Your loss of reputation ("great name") before the Canaanites? (9)

d. Rebuke after defeat (10–12)

Joshua 7:10–12

¹⁰ The LORD said to Joshua, "Stand up! What are you doing down on your face? ¹¹ Israel has sinned; they have violated my covenant, which I commanded them to keep. They have taken some of the devoted things; they have stolen, they have lied, they have put them with their own possessions. ¹² That is why the Israelites cannot stand against their enemies; they turn their backs and run because they have been made liable to destruction. I will not be with you anymore unless you destroy whatever among you is devoted to destruction.

e. Return to God (13–15)

For the nation to take responsibility for its actions, three steps were required:

(1) "Consecrate the people" (13).

(2) "Present yourselves tribe by tribe" (14).

(3) The guilty “caught with the devoted things shall be destroyed by fire” (15).

f. Confession (16–26)

- (1) The casting of lots pointed correctly to Achan (14–15).
The lengthy process would have intensified the dramatic revelation (it may also have given the guilty Achan time to repent and perhaps even save his life).

Insight: “Casting of lots”

The practice was common in the Old Testament, less so in the New Testament (yet see selection of Matthias to replace Judas Iscariot—Acts 1).

The need for such guidance appeared to be in cases where an important decision had to be made and there was no apparent Biblical guidance available, or on some occasions this process was God-approved to discover His will (e.g., tribal allotments—Num 26; Josh 14).

God never condemned the practice, and it was likely based on Proverbs 16:33: “The lot is cast into the lap, but its every decision is from the Lord.” After the outpouring of the Holy Spirit for enabling strength, guidance, and inspired NT writings, the practice ceased in the church age.

(2) Joshua charged Achan to do three things:

- First, “give glory to the Lord” (19).
- Second, “give him (the Lord) the praise” (19).
- Third, “give confession” (19).

Achan replied that the charge was true and confessed, “I have sinned against the Lord, the God of Israel” (20).

(3) Achan’s explanation (defense?) of his sin rings a familiar tone.

Joshua 7:21

²¹ *When I **saw** in the plunder a beautiful robe from Babylonia, two hundred shekels of silver and a bar of gold weighing fifty shekels, I*

coveted them and **took** them. They are hidden in the ground inside my tent, with the silver underneath.

Compare Achan's experience to the temptations of Adam/Eve as well as later King David.

Genesis 3:6–7

⁶When the woman **saw** that the fruit of the tree was good for food and pleasing to the eye, and also **desirable** for gaining wisdom, she **took** some and ate it. She also gave some to her husband, who was with her, and he ate it. ⁷Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

2 Samuel 11:2–4

²One evening David got up from his bed and walked around on the roof of the palace. From the roof he **saw** a woman bathing. The woman was very beautiful, ³and David sent someone to find out about her. The man said, "She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite." ⁴Then David sent messengers to **get** her. She came to him, and **he slept with her**. (Now she was purifying herself from her monthly uncleanness.) Then she went back home.

Insight

¹³No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it. (1 Cor 10:13)

- (4) Joshua sent messengers to the tent of Achan, where the forbidden spoils were hidden (22–23).
- (5) Achan and his sons and daughters (guilty through duplicity?) were stoned to death for their sin. The place of burial was called the Valley of Achor (Heb. "trouble").

Insight

The event was memorable and deeply underscored the necessity of full obedience. This severe judgment mirrors that of Nadab and Abihu (Lev 10), Korah and company (Num 16), and later the deceptive sin of Ananias and Sapphira (Acts 5). Constable notes, "The fact that God does not judge sin today as He did on these occasions does not mean He feels any less strongly about it. He mercifully withholds judgment in most instances" (Constable, 42).

The big lesson? The effects of sin are destructive and deadly.

3. Conquest: Ai (8:1–29)

a. Setting (1–2)

Joshua 8:1–2

¹ Then the LORD said to Joshua, "Do not be afraid; do not be discouraged. Take the whole army with you, and go up and attack Ai. For I have delivered into your hands the king of Ai, his people, his city and his land." ² You shall do to Ai and its king as you did to Jericho and its king, except that you may carry off their plunder and livestock for yourselves. Set an ambush behind the city."

b. Strategy (3–8)

In light of a second attempt to destroy Ai, Joshua planned an ambush. Thinking that the people of Ai would be overconfident, Joshua's strategy was to lure the enemy soldiers out for another supposed rout, but Israelites prepared to attack would be lying in ambush.

c. Sequence (9–27)

- (1) The main army marched in full view of the city and encamped (9–13).
- (2) The ambush army secretly took concealed positions and waited (12–13).
- (3) The king of Ai prepared to attack the Israelites, confident again of victory.

Joshua 8:14–17

¹⁴ When the king of Ai saw this, he and all the men of the city hurried out early in the morning to meet Israel in battle at a certain place overlooking the Arabah. But he did not know that an ambush had been set against him behind the city. ¹⁵ Joshua and all Israel let themselves be driven back before them, and they fled toward the wilderness. ¹⁶ All the men of Ai were called to pursue them, and they pursued Joshua and were lured away from the city. ¹⁷ Not a man remained in Ai or Bethel who did not go after Israel. They left the city open and went in pursuit of Israel.

The Lord instructed Joshua to point the javelin toward Ai. Whether this was a symbolic act or a signal, the result was that the city was captured (18–19). The gesture was reminiscent of Moses holding the staff aloft during the battle against the Amalekites (Ex 17:8–13).

- (4) The Israelites soundly defeated the people of Ai (24–27).
“Trust and obey” is a guiding principle for success in taking the land of Canaan.

d. Sequel (28–29)

Joshua 8:28–29

²⁸ So Joshua burned Ai and made it a permanent heap of ruins, a desolate place to this day. ²⁹ He impaled the body of the king of Ai on a pole and left it there until evening. At sunset, Joshua ordered them to take the body from the pole and throw it down at the entrance of the city gate. And they raised a large pile of rocks over it, which remains to this day.

4. Covenant Renewal: Mt. Gerizim and Mt. Ebal (8:30–35)

The land had been entered. Two city-states had been conquered. To acknowledge the fact of the Lord as their source of blessing and victory, a religious ceremony followed. Moses commanded this act of worship and renewal before his death (cf. Deut 27 ff).

The location was upon Mt. Ebal (where an altar of uncut stone would be erected) and Mt. Gerizim. According to Moses’ instructions, curses upon acts of disobedience to the law would be read, and the people in the valley between the mountains would reply, “Amen!” Blessings would be read from Mt. Gerizim, and the reply again would be, “Amen!”

With this covenant renewal, the Israelites pledged themselves to the covenant-giving and covenant-keeping God of the Israelites. Obedience to His expressed will would bring blessing. Disobedience would bring cursing.

C. Deception: Gibeonites (Chapter 9)

1. The reality: Canaanite war (1–2)

Joshua 9:1–2

¹ Now when all the kings west of the Jordan heard about these things—the kings in the hill country, in the western foothills, and along the entire coast of the Mediterranean Sea as far as Lebanon (the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites)—² they came together to wage war against Joshua and Israel.

2. The ruse enacted (3–15)

Gibeon was located in the hill country west of Gilgal, the entry point and base of operations for Joshua. Realizing that they were probably soon to come under siege, a delegation of Gibeonites approached Joshua, looking as if they had traveled long and far. Attempting to mislead the Israelites, they confessed. *“We have come from a distant country; make a treaty with us”* (6).

Israel was not permitted to make treaties with peoples of the land to be conquered (however, treaties with peoples outside the land were permissible—cf. Deut 20:10–18). At the very least, Joshua and the Israelites should have been suspicious. (Why would far-off nations travel long distances to make a treaty? Seems premature.)

Joshua 9:9–13

⁹ They answered: “Your servants have come from a very distant country because of the fame of the LORD your God. For we have heard reports of him: all that he did in Egypt,¹⁰ and all that he did to the two kings of the Amorites east of the Jordan—Sihon king of Heshbon, and Og king of Bashan, who reigned in Ashtaroth.¹¹ And our elders and all those living in our country said to us, ‘Take provisions for your journey; go and meet them and say to them, “We are your servants; make a treaty with us.”’

¹² This bread of ours was warm when we packed it at home on the day we left to come to you. But now see how dry and moldy it is.¹³ And these wineskins that we filled were new, but see how cracked they are. And our clothes and sandals are worn out by the very long journey.”

The Gibeonites declared that they had traveled far because of the “fame of the Lord” (or “name” as the Hebrew word is often translated). Name refers to essence, character, and authority of a person. (Joel 2:32 declares, “And everyone who calls on the name of the Lord will be saved.”)

The Gibeonites’ report matched that spoken by Rahab (Josh 2:9–11). To further the ruse, recent reports (crossing the Jordan, defeating Jericho and Ai) were omitted.

Joshua 9:14–15

¹⁴ *The Israelites sampled their provisions but did not inquire of the LORD.*

¹⁵ *Then Joshua made a treaty of peace with them to let them live, and the leaders of the assembly ratified it by oath.*

Joshua and the men of Israel made two errors of judgment:

- First, they let the appearance of truth convince them that the delegation was truthful.
- Second, and most important, they “did not inquire of the Lord” (14).

Insight

The folly of presumptive planning and not seeking the Lord’s guidance is a NT warning from James 4:13–15:

¹³ *Now listen, you who say, “Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money.”* ¹⁴ *Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.* ¹⁵ *Instead, you ought to say, “If it is the Lord’s will, we will live and do this or that.”*

3. The ruse discovered (16–17)

Joshua 9:16

¹⁶ *Three days after they made the treaty with the Gibeonites, the Israelites heard that they were neighbors, living near them.*

4. The reaction (by Israelites) (16–17)

- a. The people are incensed (18).

Joshua 9:18

¹⁸ But the Israelites did not attack them, because the leaders of the assembly had sworn an oath to them by the LORD, the God of Israel. The whole assembly grumbled against the leaders...

- b. The leaders are apologetic (19–21).

Joshua 9:19–21

¹⁹ But all the leaders answered, "We have given them our oath by the LORD, the God of Israel, and we cannot touch them now. ²⁰ This is what we will do to them: We will let them live, so that God's wrath will not fall on us for breaking the oath we swore to them." ²¹ They continued, "Let them live, but let them be woodcutters and water carriers in the service of the whole assembly." So the leaders' promise to them was kept.

- c. The Gibeonites are confronted (22–23).

Joshua confronts their deception and declares them to be under a curse. They will now be "woodcutters and water carriers," virtual slaves to the Israelites (yet for the Gibeonites preferable to death).

- d. The Gibeonites accept their fate (24–27).

Joshua 9:26–27

²⁶ So Joshua saved them from the Israelites, and they did not kill them. ²⁷ That day he made the Gibeonites woodcutters and water carriers for the assembly, to provide for the needs of the altar of the LORD at the place the LORD would choose. And that is what they are to this day.

V. LESSONS TO LEARN

- A. **Key Principle:** Divine enablement and human effort when energized by faith-obedience brings success (victory).
- B. **Disobedience:** In the Biblical story of defeat at Ai, Achan (and likely his family as well) were disobedient to God and ignored

the herem ban on taking spoils of war. As a result, the whole nation suffered defeat. It is a true spiritual principle: one's personal sin can affect others as well.

Plenteous grace with thee is found,
Grace to cover all my sin;
Let the healing stream abound;
Make and keep me pure within.
Just and holy is thy name,
I am all unrighteousness;
False and full of sin I am;
Thou art full of truth and grace.
—Charles Wesley

- C. **Temptation:** Achan's inability to withstand the temptation to take God's spoils of war led to Israel's defeat and Achan's death. This story illustrates a key NT teaching.

James 1:13–15

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

1 Corinthians 10:13 NLT

¹³ The temptations in your life are no different from what others experience. And God is faithful. He will not allow the temptation to be more than you can stand. When you are tempted, he will show you a way out so that you can endure.

- D. **Trust and Obey:** The covenant renewal at Mt. Gerizim and Mt. Ebal highlighted the truth that obedience to God's law would bring blessing; disobedience would bring cursing (discipline). The hymn writer was theologically on target when he penned these words:

*When we walk with the Lord
In the light of His Word,
What a glory He sheds on our way!
While we do His good will,
He abides with us still,
And with all who will **trust and obey.***

—J. Sammis

- E. **Salvation:** The Gibeonite deception led to the survival of the Gibeonites, but also resulted in their slavery. Theologians question whether or not these “spared” but now “servants” of Israel experienced salvation with God (in the OT sense).

Recall, Rahab the prostitute came to faith (Josh 2:9, 11). And the Gibeonites confessed and believed in the Lord’s “fame” (Josh 9:9), feared His power (9:9–10), and believed in the Lord’s ability to provide what He promised to Israel (9:24).

Insight

So there really are exact parallels between Rahab the individual and the Gibeonites the corporate unit. Rahab (plus her family) was the only individual saved out of Jericho. The Gibeonites were the only people saved out of the land. Rahab believed, left Jericho, and came among the people of God. The Gibeonites were the only people in the land who turned to God, and they flowed on through all the years of Jewish history.

(F. Schaeffer, *Joshua*, 151)

SESSION 4

"Conquering the Land"—Part 2
"Southern and Northern Campaigns"

I. PRAYER

II. PANORAMA OF THE BIBLE BROAD CONTEXT

A. Movements #1-4

1. Prologue Four Key Events
2. Patriarchs Four Key Characters
3. Redemption/ Three Big Events (Exodus)
Wanderings One Major Rebellion
4. Conquest Three Movements (Joshua)

B. Chart: Book of Joshua

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	

C. **Outline: Book of Joshua**

See Session 1, p. 8, for detailed outline.

The Book of Joshua

A. "Entering the Land"(1–5)

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)

*Note the Campaign Strategies in bold print used to conquer the land of Canaan ("Promised Land").

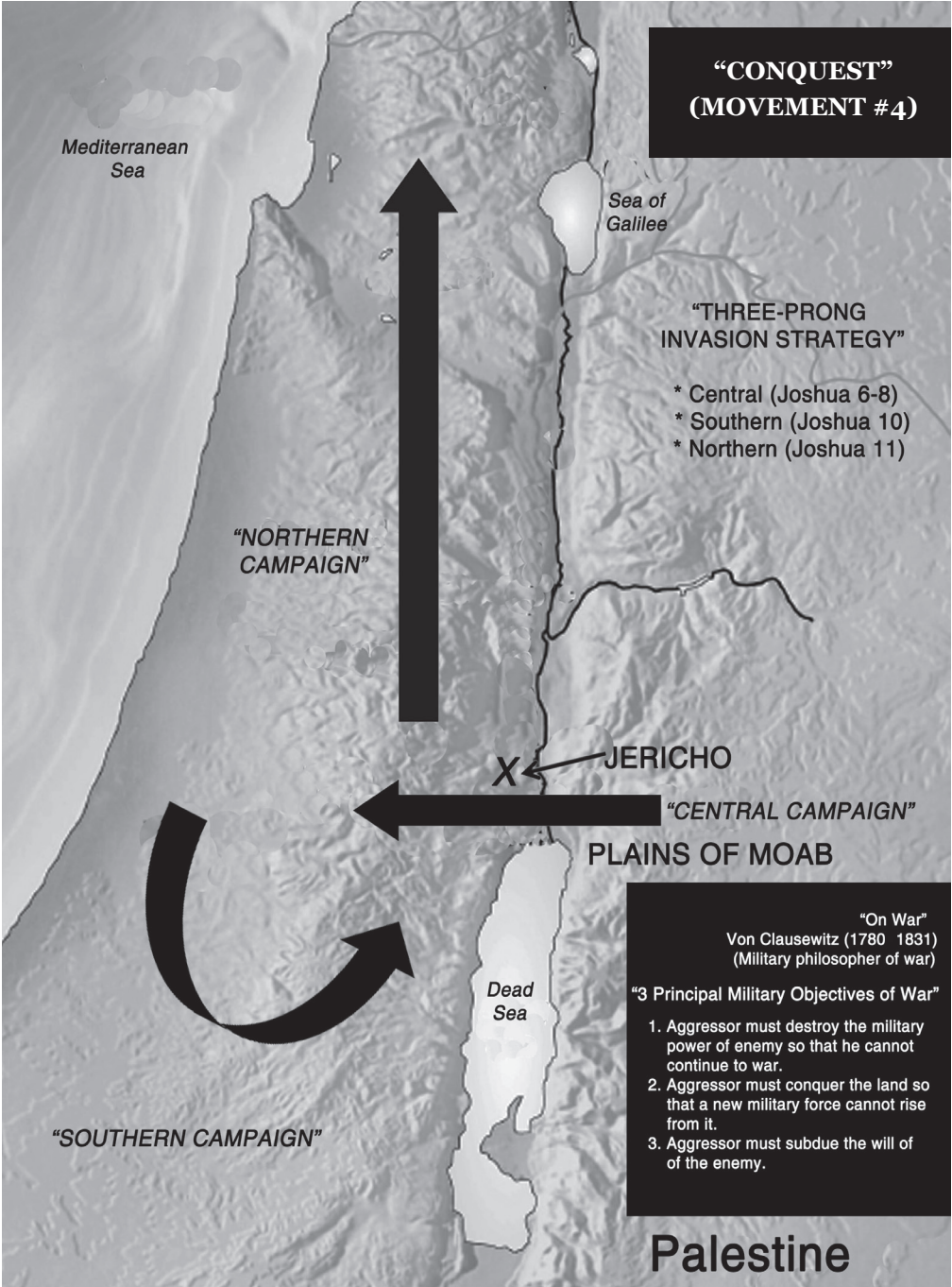
Insight:

Military success in the Book of Joshua will depend upon "trusting and obeying" (as does New Testament age spiritual success). The following bit of verse illustrates the principle.

*O Church arise and put your armor on;
Hear the call of Christ our Captain;
For now the weak can say that they are strong
In the strength that God has given.
With shield of faith and belt of truth
We'll stand against the devil's lies;
An army bold whose battle-cry is "Love!"
Reaching out to those in darkness.*

Keith Getty and Stuart Townsend, O, Church Arise

D. Campaign Strategies: Map



III. "CONQUERING THE LAND": BIBLICAL DEVELOPMENT (Part II)

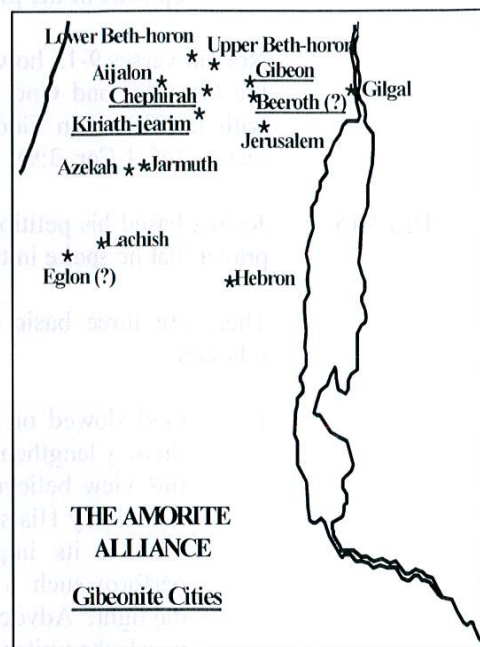
A. "Southern Campaign" (Chapter 10)

The previous map outlines the threefold campaign strategy to take the land of Canaan. In a sense, the conflict with the Amorite confederation could be seen as the last part of the "Central Campaign." However, certain ones of the five kings lived toward or to the south of Jericho-Ai, and thus this conflict will be considered a part of the "Southern Campaign."

1. Amorite Confederation: Battle (10:1–15)

Joshua 10:1–5

¹ Now Adoni-Zedek king of Jerusalem heard that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to Jericho and its king, and that the people of Gibeon had made a treaty of peace with Israel and had become their allies. ² He and his people were very much alarmed at this, because Gibeon was an important city, like one of the royal cities; it was larger than Ai, and all its men were good fighters. ³ So Adoni-Zedek **king of Jerusalem** appealed to Hoham **king of Hebron**, Piram **king of Jarmuth**, Japhia **king of Lachish** and Debir **king of Eglon**. ⁴ "Come up and help me attack Gibeon," he said, "because it has made peace with Joshua and the Israelites."



*Taken from Constable,
Notes on Joshua, 51

a. Cause (1–5)

Joshua 10:1–2

¹Now Adoni-Zedek king of Jerusalem heard that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to Jericho and its king, and that the people of Gibeon had made a treaty of peace with Israel and had become their allies. ²He and his people were very much alarmed at this, because Gibeon was an important city, like one of the royal cities; it was larger than Ai, and all its men were good fighters.

- (1) The Central Campaign saw the defeat of the fortress city of Jericho and on a second attempt, the city of Ai. Joshua 9 chronicled the Gibeonite trickery and deception, which led to an ill-advised treaty of peace. As the subservient Gibeonites observed, “We are now in your hands. Do to us whatever seems good and right to you” (9:25).
- (2) Perhaps because Jerusalem (first time mentioned in the OT—means “founding or possession of peace”) was near to Gibeon, the king of Jerusalem became alarmed. Adoni-Zedek (“lord of righteousness”) may have reasoned that:
 - We have lost a key ally to oppose the Israelites.
 - We have been weakened as a confederation.
 - We may have a new enemy in the Gibeonites.
- (3) Therefore, the king of Jerusalem called upon the confederation to decisive action against traitorous Gibeon.

Joshua 10:4–5

⁴“Come up and help me attack Gibeon,” he said, “because it has made peace with Joshua and the Israelites.” ⁵Then the five kings of the Amorites—the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon—joined forces. They moved up with all their troops and took up positions against Gibeon and attacked it.

b. Conflict (6–15)

(1) The Gibeonites cry out to the Israelites for help.

Joshua 10:6–7

⁶ *The Gibeonites then sent word to Joshua in the camp at Gilgal: “Do not abandon your servants. Come up to us quickly and save us! Help us, because all the Amorite kings from the hill country have joined forces against us.”* ⁷ *So Joshua marched up from Gilgal with his entire army, including all the best fighting men.*

- The basis of the request is the recently enacted treaty.
- The Israelites march from Gilgal (base camp) with a formidable army (“all the best fighting men”—10:7).

(2) The Lord promises Joshua victory.

Joshua 10:8

⁸ *The LORD said to Joshua, “Do not be afraid of them; I have given them into your hand. Not one of them will be able to withstand you.”*

(3) Joshua and the Israelites defeat the Amorite confederation.

Joshua 10:9–10

⁹ *After an all-night march from Gilgal, Joshua took them by surprise.* ¹⁰ *The LORD threw them into confusion before Israel, so Joshua and the Israelites defeated them completely at Gibeon. Israel pursued them along the road going up to Beth Horon and cut them down all the way to Azekah and Makkedah.*

This victory was aided by two significant miracles:

- (a) Miracle of hailstones (10:11)
- (b) Miracle of the “long day” (10:12–14)

Joshua 10:13b–14

¹³ *The sun stopped in the middle of the sky and delayed going down about a full day.* ¹⁴ *There has never been a day like it before or since, a day when the LORD listened to a human being. Surely the LORD was fighting for Israel!*

Insight

How does one explain the “longest day” of Joshua 10? Scholars differ, but there are common explanations of what the Bible presents as a miracle.

- (1) The earth’s rotation slowed and prolonged the day. However, such an action would normally be (unless God intervened to prevent it) an inconceivable global catastrophe.
- (2) The light of the passing day was supernaturally refracted in some way (mirror effect) to extend light.
- (3) The Hebrew word for “stand still” could also be translated “cease” or “stop.” Thus the actual miracle could have been to keep the sun from intensely shining (extreme cloud cover *and* hailstones imply severe weather) and thereby giving the Israelites relief from intense heat of the sun. Therefore, the miracle provided a cooler day in which to war.

2. Amorite Kings: Execution (10:16–28)

- a. Trapped in the cave (Makkedah) (16–21)

The defeated kings flee in defeat and seek refuge in the cave. Joshua overtakes the kings and rolls “large rocks” before the entrance to imprison them until Joshua returned from the ongoing battle. “So Joshua and the Israelites destroyed them (the Confederation) completely” (20).

- b. Humiliated before the cave (22–24)

Joshua 10:22–24

²² Joshua said, “Open the mouth of the cave and bring those five kings out to me.” ²³ So they brought the five kings out of the cave—the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon. ²⁴ When they had brought these kings to Joshua, he summoned all the men of Israel and said to the army commanders who had come with him, “Come here and put your feet on the necks of these kings.” So they came forward and placed their feet on their necks.

Joshua summoned his commanders to appear before the defeated kings. Placing one's foot on the neck of the once-powerful kings demonstrated the Israelites' strength and absolute subjugation of the rival kings. It was an act of dominance over and humiliation of the defeated.

c. Executed before the cave (25–27)

Joshua 10:25–26

²⁵ Joshua said to them, "Do not be afraid; do not be discouraged. Be strong and courageous. This is what the LORD will do to all the enemies you are going to fight." ²⁶ Then Joshua put the kings to death and exposed their bodies on five poles, and they were left hanging on the poles until evening.

- (1) "Strong and courageous" hearkens back to Joshua's challenge to become the leader of the Israelites (1:6–7, 9, 18).
- (2) Joshua (or perhaps his commanders under Joshua's direction) executes the kings and hangs them (impales) on trees as a further step of humiliation.
- (3) At sunset the bodies are taken down so as to not defile the land.

Deuteronomy 21:22–23

²² If someone guilty of a capital offense is put to death and their body is exposed on a pole, ²³ you must not leave the body hanging on the pole overnight. Be sure to bury it that same day, because anyone who is hung on a pole is under God's curse. You must not desecrate the land the LORD your God is giving you as an inheritance.

d. Summary: at Makkedah (28)

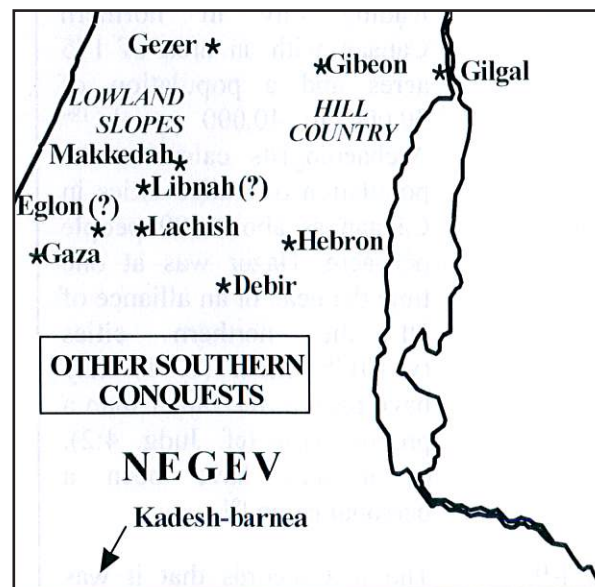
Joshua 10:28

²⁸ That day Joshua took Makkedah. He put the city and its king to the sword and totally destroyed everyone in it. He left no survivors. And he did to the king of Makkedah as he had done to the king of Jericho.

3. Southern Cities: Conquered (10:29–43)

Having pursued and defeated the Amorite Confederation, the Israelites moved south to conquer the following cities:

- a. Libnah (29–30)
- b. Lachish and Gezer (31–33)
- c. Eglon (34–35)
- d. Hebron (36–37)
- e. Debir (38–39)



*Taken from Constable, *Notes on Joshua*, 55

The phrase “totally destroyed” occurs five times in the chapter (28, 35, 37, 39, 40). The accounts are brief, without detail.

- Note the summary

Joshua 10:40–43

⁴⁰ So Joshua subdued the whole region, including the hill country, the Negev, the western foothills and the mountain slopes, together with all their kings. He left no survivors. He totally destroyed all who breathed, just as the LORD, the God of Israel, had commanded.

⁴¹ Joshua subdued them from Kadesh Barnea to Gaza and from the whole region of Goshen to Gibeon. ⁴² All these kings and their lands Joshua conquered in one campaign, because the LORD, the God of Israel, fought for Israel. ⁴³ Then Joshua returned with all Israel to the camp at Gilgal.

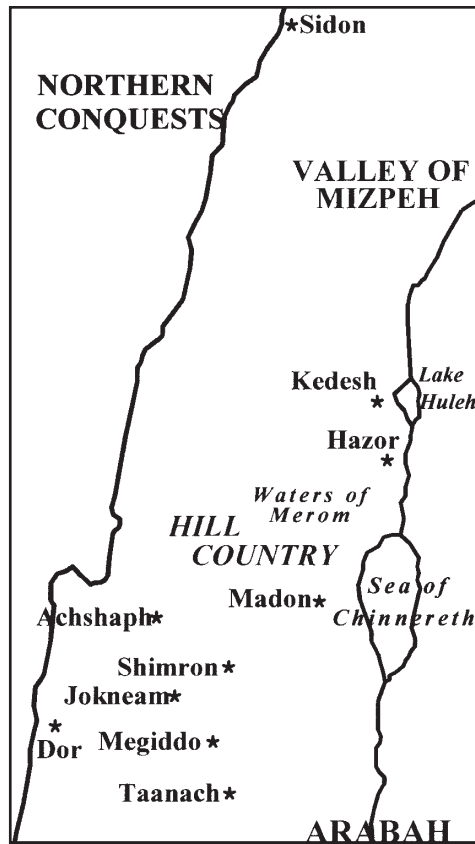
B. “Northern Campaign” (Chapter 11)

The Central and Southern Campaigns have been successful. The news of the Israelites’ victories have traveled north.

1. Coalition (1–5)

Joshua 11:1–5

¹When Jabin king of Hazor heard of this, he sent word to Jobab king of Madon, to the kings of Shimron and Akshaph, ² and to the northern kings who were in the mountains, in the Arabah south of Kinnereth, in the western foothills and in Naphoth Dor on the west; ³ to the Canaanites in the east and west; to the Amorites, Hittites, Perizzites and Jebusites in the hill country; and to the Hivites below Hermon in the region of Mizpah. ⁴ They came out with all their troops and a large number of horses and chariots—a huge army, as numerous as the sand on the seashore. ⁵ All these kings joined forces and made camp together at the Waters of Merom to fight against Israel.



*Taken from Constable, *Notes on Joshua*, 56.

- a. Jabin, the king of Hazor, is the leader of this new alliance.
- b. The assembled army is formidable. The Jewish historian, Josephus, numbered it at **three hundred thousand** foot soldiers, **ten thousand cavalry** troops, and **twenty thousand** chariots (Josephus, 5:1:18). The numbers seem unnecessarily high, but the Biblical account describes it as “a huge army, as numerous as sand on the seashore” (11:4).
- c. The mustering place for the gathering army was “the Waters of Merom” (west of Hazor, northwest of the Sea of Chinnereth—later called Sea of Galilee; see previous map).

2. Conflict (6–11)

- a. The instructions (6)

Joshua 11:6

⁶*The LORD said to Joshua, “Do not be afraid of them, because by this time tomorrow I will hand all of them, slain, over to Israel. You are to hamstring their horses and burn their chariots.”*

- b. The victory (7–9)

Joshua did not wait for the large, imposing army to meet him at Gilgal (cf. 10:43). Rather he raced to meet and surprise the confederation at the Waters of Merom. “*The Lord gave them (the Northern Confederation) into the hands of Israel*” (8).

- c. The fate of Hazor (10–11)

Joshua 11:10–11

¹⁰*At that time Joshua turned back and captured Hazor and put its king to the sword. (Hazor had been the head of all these kingdoms.)* ¹¹*Everyone in it they put to the sword. They totally destroyed them, not sparing anyone that breathed, and he burned Hazor itself.*

3. Capture (12–15)

Joshua 11:12, 14–15

¹²*Joshua took all these royal cities and their kings and put them to the sword. He totally destroyed them, as Moses the servant of the LORD had commanded.*

¹⁴ The Israelites carried off for themselves all the plunder and livestock of these cities, but all the people they put to the sword until they completely destroyed them, not sparing anyone that breathed. ¹⁵ As the LORD commanded his servant Moses, so Moses commanded Joshua, and Joshua did it; he left nothing undone of all that the LORD commanded Moses.

4. Summary (16–23)

Joshua 11:16–18

¹⁶ So Joshua took this entire land: the hill country, all the Negev, the whole region of Goshen, the western foothills, the Arabah and the mountains of Israel with their foothills, ¹⁷ from Mount Halak, which rises toward Seir, to Baal Gad in the Valley of Lebanon below Mount Hermon. He captured all their kings and put them to death. ¹⁸ Joshua waged war against all these kings for a long time.

Joshua 11:23

²³ So Joshua took the entire land, just as the LORD had directed Moses, and he gave it as an inheritance to Israel according to their tribal divisions. Then the land had rest from war.

C. Defeated Kings: Listed (chapter 12)

With the completion of the Northern Campaign, the “land” had been conquered. The back of organized Canaanite resistance had been broken. Joshua 12 summarized victorious Israel under their two great leaders: Moses and Joshua.

1. Moses’ conquests (1–6)

- a. The “kings of the land” on the east side of the Jordan River (1)
- b. The king (Sihon) of the Amorites (2–3; cf. Num 21:23–26)
- c. The king (Og) of Bashan (4–5; cf. Num 21:33–35)

Joshua 12:6

⁶ Moses, the servant of the LORD, and the Israelites conquered them. And Moses the servant of the LORD gave their land to the Reubenites, the Gadites and the half-tribe of Manasseh to be their possession.

2. Joshua's conquests (7–24)

Joshua 12:7–8

⁷ Here is a list of the kings of the land that Joshua and the Israelites conquered on the west side of the Jordan, from Baal Gad in the Valley of Lebanon to Mount Halak, which rises toward Seir. Joshua gave their lands as an inheritance to the tribes of Israel according to their tribal divisions. ⁸ The lands included the hill country, the western foothills, the Arabah, the mountain slopes, the wilderness and the Negev. These were the lands of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites. These were the kings:

The chapter concludes with a listing of “thirty-one kings in all” (24) that Joshua defeated.

The initial conquest has been successful. The tribes now will need to possess the land promised and delivered.

IV. LESSONS TO LEARN

A. Miracles: Both the miracle of hailstones (Josh 10:11) and the “long day” (10:12–14) connect to God’s faithfulness to provide victory for the Israelites. The Bible is a miraculous book; the God of the Bible is a miraculous God.

N. Geisler simply defines a miracle as “a divine intervention into the natural world” (Geisler, *Systematic Theology*, 1:44). Further, he gives three basic reasons for miracles (1:48):

1. to glorify the nature of God (Jn 2:11; 11:40)
2. to accredit certain persons as spokespersons for God (Acts 2:22; Heb 2:3–4)
3. to provide evidence for belief in God (Jn 6:2, 14; 20:30–31)

How the miracles of Joshua 10 can be explained is not as important as the faith reasons for such signs, wonders, and power.

- B. **Prayer:** It must not be overlooked that Joshua prayed for the “long day” miracle (Josh 10:12–14). His prayer perfectly expressed the divine will. It reminds us of the NT teaching.

1 John 5:14–15

¹⁴ *This is the confidence we have in approaching God: that if we ask anything **according to his will**, he hears us.* ¹⁵ *And if we know that he hears us—whatever we ask—we know that we have what we asked of him.*

- C. **Victory:** The successful Central, Southern, and Northern Campaign strategies reinforce a key theme in Joshua: trust, obedience, blessing. Though it is rooted in the story of Joshua, it applies to us today as well.

- D. **List of Defeated Kings:** Joshua 12 lists thirty-one defeated kings and punctuates with the word **one** after each king and city-state. Jackman observes (134):

But as each one is delineated, with the repeated “one” tolling like a bell, they represent the removal of those impossibly strong opposition forces at the hand of the living God and his limitless, sovereign power. *“Not to us, O Lord, not to us, but to your name give glory for the sake of your steadfast love and your faithfulness”* (Psalm 115:1).

SESSION 5

"Possessing the Land"—Part 1
"Allotments and Special Cities"

I. PRAYER

II. 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	

B. Partial Outline: "The Book of Joshua"

- A. "Entering the Land" (1–5)
- B. "Conquering the Land" (5–12)
- 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)

*NB: Session 5 will cover points 1–3; Session 6 will cover points 4–5.

III. “POSSESSING THE LAND”: BIBLICAL DEVELOPMENT (Part I)

A. Division of the Land (Chapters 13–19)

Old Testament historian Eugene Merrill (*Kingdom of Priests*, 122) observes:

Joshua 12–19 consists essentially of the tribal allocations. Once the initial conquest was completed, a task which took about seven years (ca. 1406–1399), it was necessary for the process of occupation to begin, for the abandoned cities would soon be repossessed by the people of the land were Israel to remain much longer outside them. One may assume that some such occupation had been in progress all this time, but it is clear that for the most part Israel remained concentrated in and about Gilgal. Indeed, until distribution of the conquered land was determined by lot and other means, no official or permanent residence could be taken up.

1. Land Yet to Be Taken (13:1–7)

Joshua 13:1

When Joshua had grown old, the LORD said to him, “You are now very old, and there are still very large areas of land to be taken over.”

Joshua was an old, battle-hardened leader, likely about the age of Caleb (his fellow spy and companion, that is, about eighty-five years old). The war had been won; organized Canaanite resistance had been broken. But there were individual battles yet to be won.

Joshua 13:6–7

⁶ “As for all the inhabitants of the mountain regions from Lebanon to Misrephoth Maim, that is, all the Sidonians, I myself will drive them out before the Israelites. Be sure to allocate this land to Israel for an inheritance, as I have instructed you, ⁷ and divide it as an inheritance among the nine tribes and half of the tribe of Manasseh.”

- a. The Lord promised to drive out remaining Canaanites. The promise hinged upon faithfulness to the law.

Joshua 1:6–7

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.*

- b. The specific land discussed was to be the “inheritance” of the nine and a half tribes who settled west of the Jordan River.

Insight: “Inheritance”

Constable (*Notes*, 62) quotes Wiersbe.

“The word *inheritance* is found over fifty times in these nine chapters [13–21] and is a very important word. The Jews inherited their land. They didn’t win their land as spoils of battle or purchase their land as in a business transaction. The Lord, who was the sole owner, leased the land to them. ... Imagine having God for your landlord!”

2. Land East of the Jordan River (13:8–33)

Previously the two and a half tribes (half Manasseh, Reuben, Gad) had requested land on the east of the Jordan River. Moses agreed, but upon the stipulation that they would cross over the Jordan with the other tribes to defeat the Canaanites.

Numbers 32:31–33

³¹ *The Gadites and Reubenites answered, “Your servants will do what the LORD has said.* ³² *We will cross over before the LORD into Canaan armed, but the property we inherit will be on this side of the Jordan.”*

³³ *Then Moses gave to the Gadites, the Reubenites and the half-tribe of Manasseh son of Joseph the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan—the whole land with its cities and the territory around them.*

- a. Special grant of land given (8–13)

Joshua 13:8

⁸ *The other half of Manasseh, the Reubenites and the Gadites had received the inheritance that Moses had given them east of the Jordan, as he, the servant of the LORD, had assigned it to them.*

- b. No grant or land given to Levi (14)

Joshua 13:14

¹⁴ *But to the tribe of Levi he gave no inheritance, since the food offerings presented to the LORD, the God of Israel, are their inheritance, as he promised them.*

The Levites received no specific inheritance except for forty-eight cities with pastureland for their flocks and herds (cf. 14:4; ch. 21—see esp. v. 41).

- c. Grant of the land to Reuben (13:15–23)
- d. Grant of the land to Gad (13:24–28)
- e. Grant of the land to half Manasseh (13:29–31)
- f. Summary statement (13:32–33)

Joshua 13:32–33

³² *This is the inheritance Moses had given when he was in the plains of Moab across the Jordan east of Jericho.* ³³ *But to the tribe of Levi, Moses had given no inheritance; the LORD, the God of Israel, is their inheritance, as he promised them.*

3. Land West of the Jordan River (14:1–19:48)

With the fulfillment of Moses' promise to the Transjordan tribes (east of the Jordan River), the remaining tribes received their inheritance. The map that follows on the next page gives a general look at tribal allotments.

- a. Allotment process (14:1–5)

Joshua 14:1–2

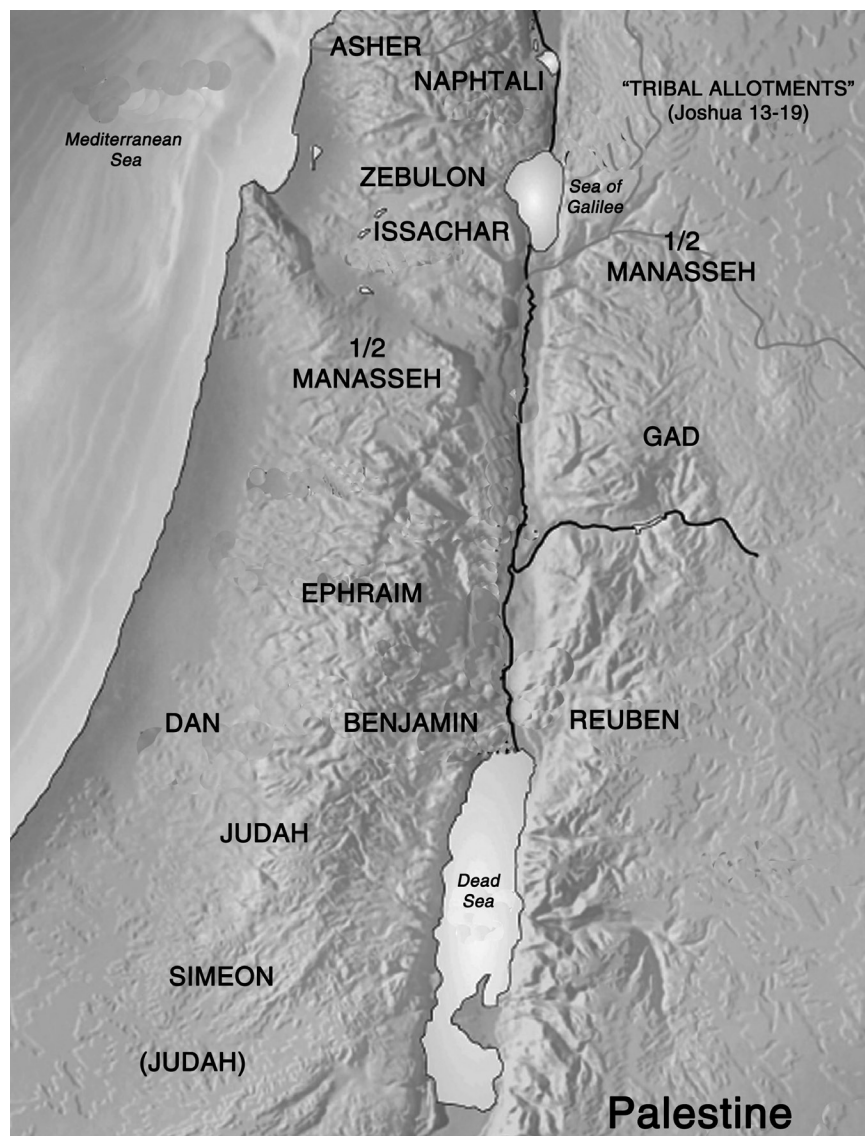
Now these are the areas the Israelites received as an inheritance in the land of Canaan, which Eleazar the priest, Joshua son of Nun and the heads of the tribal clans of Israel allotted to them.

² *Their inheritances were assigned by lot to the nine and a half tribes, as the LORD had commanded through Moses.*

- (1) Eleazar the priest and Joshua the leader, along with the heads of tribal clans, orchestrated the process.
- (2) Casting of lots determined general locations, but the population size of each tribe was also to be considered.

Numbers 26:52–56

⁵² The LORD said to Moses, ⁵³ “The land is to be allotted to them as an inheritance based on the number of names. ⁵⁴ To a larger group give a larger inheritance, and to a smaller group a smaller one; each is to receive its inheritance according to the number of those listed. ⁵⁵ Be sure that the land is distributed by lot. What each group inherits will be according to the names for its ancestral tribe. ⁵⁶ Each inheritance is to be distributed by lot among the larger and smaller groups.



b. Allotment (special) request by Caleb (14:6–15)

(1) Caleb had been a **slave** (Egypt).

Caleb was forty years old when he was selected to be one of the twelve spies. That age would have earlier placed him as a slave in Egypt during his early adult years.

(2) Caleb had been a **spy** (Num 13–14).

Along with Joshua and ten others, Caleb journeyed from Kadesh-Barnea to spy out the land. This occurred forty years before the conquest began.

Joshua 14:7–9

⁷ I was forty years old when Moses the servant of the LORD sent me from Kadesh Barnea to explore the land. And I brought him back a report according to my convictions, ⁸ but my fellow Israelites who went up with me made the hearts of the people melt in fear. I, however, followed the LORD my God wholeheartedly. ⁹ So on that day Moses swore to me, 'The land on which your feet have walked will be your inheritance and that of your children forever, because you have followed the LORD my God wholeheartedly.

(3) Caleb had suffered as a wilderness wanderer (i.e., **sufferer**).

As a result of the people heeding the faithless, fearful report of the majority (ten spies) and ignoring the faithful pleas of Caleb (Num 13:30–32) and Joshua (Num 14:6–9), the children of Israel wandered in the wilderness for thirty-eight-plus years (round number equals forty years).

(4) Caleb had been (still was!) a strong **soldier**.

Joshua 14:10–12

¹⁰ "Now then, just as the LORD promised, he has kept me alive for forty-five years since the time he said this to Moses, while Israel moved about in the wilderness. So here I am today, eighty-five years old! ¹¹ I am still as strong today as the day Moses sent me out; I'm just as vigorous to go out to battle now as I was then.

¹² Now give me this hill country that the LORD promised me that day. You yourself heard then that the Anakites were there and their cities were large and fortified, but, the LORD helping me, I will drive them out just as he said."

Joshua agreed, blessed Caleb, and gave him Hebron as his inheritance (14:13).

c. Allotment for Judah (15:1–63)

For the tribes in the actual land of Canaan, the first to receive their inheritance was Judah, the ruling tribe and likely the largest tribe (Num 33:54).

Genesis 49:10 (Jacob's prophetic blessing)

*¹⁰ The scepter will not depart from Judah,
nor the ruler's staff from between his feet,
until he to whom it belongs shall come
and the obedience of the nations shall be his.*

This was the Messianic tribe from whom He (i.e., the Messiah) would come, specifically through the lineage of later King David (cf. Matt 1:1).

(1) Description of boundaries (1–12)

(2) Digression about Caleb's allotment (13–19)

Earlier in Joshua 14:6–15 is the narration of Caleb's special request of land and Joshua's fulfillment by ceding Hebron (Kiriath-Arba) to Caleb and his family. The Biblical writer inserts details about Caleb's attack and capture of the city.

Joshua 15:14–17

¹⁴ From Hebron Caleb drove out the three Anakites—Sheshai, Ahiman and Talmi, the sons of Anak. ¹⁵ From there he marched against the people living in Debir (formerly called Kiriath Sepher). ¹⁶ And Caleb said, "I will give my daughter Aksah in marriage to the man who attacks and captures Kiriath Sepher." ¹⁷ Othniel son of Kenaz, Caleb's brother, took it; so Caleb gave his daughter Aksah to him in marriage.

(3) Description of specific Judahite (i.e., belonging to Judah) cities (20–62)

- Cities in the Negev (21–32)
- Cities in the western foothills (33–47)
- Cities in the hill country (48–60)
- Cities in the desert (61–62)

(4) Discussion (summary?) of failure to drive out the inhabitants (63)

Joshua 15:63

⁶³ *Judah could not dislodge the Jebusites, who were living in Jerusalem; to this day the Jebusites live there with the people of Judah.*

This discouraging note may have a chilling, foreboding tone. The great failure after the conquest of the land was the Israelites' inability to drive out the inhabitants. The verse may foreshadow the troubles of the Book of Judges (Movement 5: Apostasy).

d. Allotment for Ephraim and Manasseh (16:1–17:18)

Joshua 16:4

⁴ *So Manasseh and Ephraim, the descendants of Joseph, received their inheritance.*

Joseph was the favored son of Jacob (Israel) and received the customary double-portion of blessing. His two sons took his tribal place in the distribution of the land.

(1) Territory of Ephraim (16:5–10)

As indicated on the previous map, Ephraim's allotment was in the central section of the land of Canaan. Like Judah, Ephraim also did not completely dislodge the inhabitants.

Joshua 16:10

¹⁰ *They did not dislodge the Canaanites living in Gezer; to this day the Canaanites live among the people of Ephraim but are required to do forced labor.*

(2) Territory of Manasseh (17:1–18)

One half of Manasseh's allotment was on the east side of the Jordan River (1). The allotment on the west side was described for the other half of Manasseh (2–11). They, too, were unable to dispel all the Canaanites from their land (12–13).

"The people of Joseph" (Ephraim and Manasseh) complained to Joshua that their territory was far too small for their large numbers. Joshua diplomatically responded (and perhaps brought realistic perspective to their unfounded complaint).

Joshua 17:15, 17-18a

¹⁵ *"If you are so numerous," Joshua answered, "and if the hill country of Ephraim is too small for you, go up into the forest and clear land for yourselves there in the land of the Perizzites and Rephaites. . .*

¹⁷ *But Joshua said to the tribes of Joseph—to Ephraim and Manasseh—"You are numerous and very powerful. You will have not only one allotment but the forested hill country as well."*

e. Allotment for the Remaining Tribes (18:1–19:48)

(1) Allotments uncompleted (18:1–10)

Joshua 18:1–2

¹ *The whole assembly of the Israelites gathered at Shiloh and set up the tent of meeting there. The country was brought under their control, ² but there were still seven Israelite tribes who had not yet received their inheritance.*

Insight: "Shiloh"

Located about twelve miles southeast of Shechem, Shiloh became the home of the Tabernacle and thereby the religious center for the nation newly established in the Promised Land. The Ark of the Covenant was placed in the Tabernacle and remained in Shiloh. During the lifetime of Eli (cf. 1 Sam 4), the ark was taken away from Shiloh, captured by the Philistines, and never returned to Shiloh. Psalm 78:60 notes, "He abandoned the tabernacle of Shiloh, the tent he had set up among humans."

(2) Allotment for Benjamin (18:11–27)

(3) Allotment for Simeon (19:1–9)

Joshua 19:9

⁹ *The inheritance of the Simeonites was taken from the share of Judah, because Judah's portion was more than they needed. So the Simeonites received their inheritance within the territory of Judah.*

(4) Allotment for Zebulun (19:10–16)

(5) Allotment for Issachar (19:17–23)

(6) Allotment for Asher (19:24–31)

(7) Allotment for Naphtali (19:32–39)

(8) Allotment for Dan (19:40–48)

f. Special Allotment for Joshua (19:49–50)

Joshua 19:49–50

⁴⁹ *When they had finished dividing the land into its allotted portions, the Israelites gave Joshua son of Nun an inheritance among them,*
⁵⁰ *as the LORD had commanded. They gave him the town he asked for—Timnath Serah in the hill country of Ephraim. And he built up the town and settled there.*

g. Summary: Allotments (19:51)

Joshua 19:51

⁵¹ *These are the territories that Eleazar the priest, Joshua son of Nun and the heads of the tribal clans of Israel assigned by lot at Shiloh in the presence of the LORD at the entrance to the tent of meeting. And so they finished dividing the land.*

(1) This final distribution of land was completed at Shiloh, the new centralized location of the Tabernacle.

(2) Abrahamic Covenant promises included land, descendants, and blessing. The land had been conquered, though all the inhabitants of Canaan must yet be driven out. The Promise-Giver had become the Promise-Keeper. But the job of inhabiting the land was not yet complete.

B. Cities of Refuge (Chapter 20)

Joshua 20 (cities of refuge or asylum) and Joshua 21 (Levitical cities) describe special bequests within the tribal allotments.

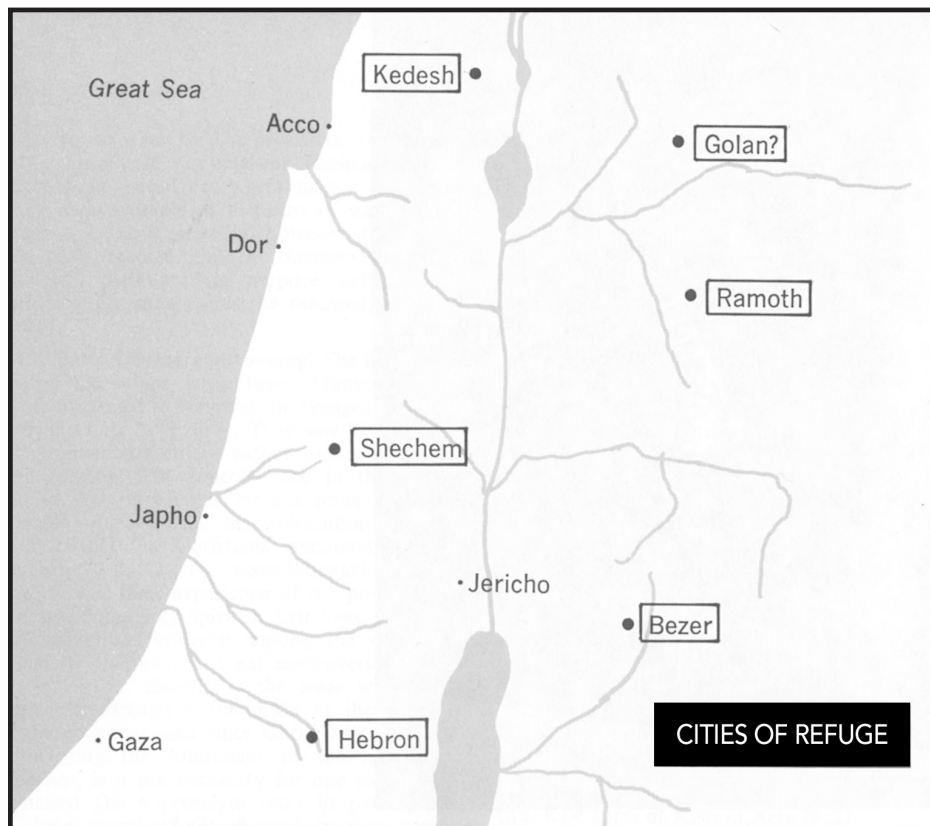
1. Commanded through Moses

Joshua 20:1–2

¹*Then the LORD said to Joshua: ²“Tell the Israelites to designate the **cities of refuge**, as I instructed you through Moses,*

The Lord had commanded Moses to give to the Levites for their administrative control six “cities of refuge” (Num 35:6; cf. Deut 19:1–14) as well as forty-two other towns (Levitical cities; Num 35:1–5, 7–8).

The six cities were divided evenly, three east of the Jordan River and three west. The spacing out of these cities put a city near anyone living in the land. Note the map that follows.



*G.H. Livingston in ZPEB, 1:870.

2. Enacted through Joshua

a. Purpose of the cities

Joshua 20:3

³ so that anyone who kills a person accidentally and unintentionally may flee there and find protection from the avenger of blood.

b. Procedure

Joshua 20:4–6

⁴When they flee to one of these cities, they are to stand in the entrance of the city gate and state their case before the elders of that city. Then the elders are to admit the fugitive into their city and provide a place to live among them. ⁵If the avenger of blood comes in pursuit, the elders must not surrender the fugitive, because the fugitive killed their neighbor unintentionally and without malice aforethought. ⁶They are to stay in that city until they have stood trial before the assembly and until the death of the high priest who is serving at that time. Then they may go back to their own home in the town from which they fled."

- (1) Blood revenge was a common custom in ancient times (e.g., Cain was concerned about revenge after killing his brother—Gen 4:13–14). Even by the time of the monarchy the practice was still observed (note Asahel's pursuit of Abner for revenge—2 Sam 2:18–23). Provision had to be made to distinguish murder (Ex 20:13) and accidental killing (manslaughter).
- (2) The leaders of the city of refuge would have the responsibility to determine actual guilt. The city officials would ensure a fair trial and protection as the matter was investigated.

3. Cities set apart (Josh 20:7–9)

Again, note the previous map with the "cities of refuge" located.

C. Levitical Cities (Chapter 21)

1. Commanded through Moses

Joshua 21:1–3

¹Now the family heads of the Levites approached Eleazar the priest, Joshua son of Nun, and the heads of the other tribal families of Israel ²at Shiloh in Canaan and said to them, "The LORD commanded through Moses that you give us towns to live in, with pasturelands for our livestock." ³So, as the LORD had commanded, the Israelites gave the Levites the following towns and pasturelands out of their own inheritance...

As with the "cities of refuge" the Lord had commanded through Moses the establishment of forty-two additional cities for the habitation of the Levites (Num 35:1–3, 6–7).

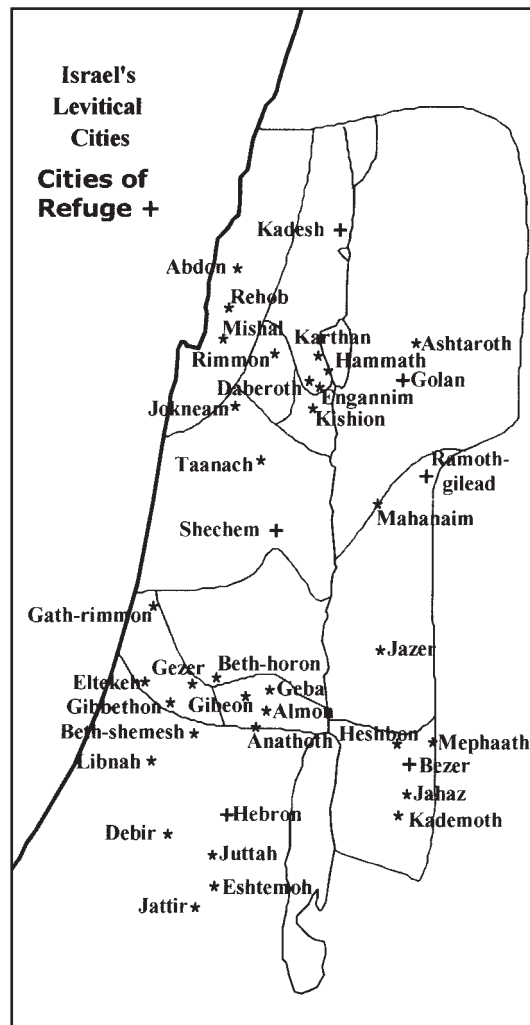
Levites were not owners of the cities. Earlier during the distribution among the tribes, it was noted,

"The Levites received no share of the land but only towns to live in, with pasturelands for their flocks and herds" (Josh 14:4).

Levitical cities (in fact, villages or towns) were not evenly distributed geographically though they are present within every tribal allotment.

2. Enacted through Joshua (21:4–42)

See the map that follows. Note where both Levitical cities and cities of refuge are located.



*Constable, Notes on Joshua, 72.

D. Summary: “Possessing the Land”

Joshua 21:43–45

⁴³ So the LORD gave Israel all the land he had sworn to give their ancestors, and they took possession of it and settled there. ⁴⁴ The LORD gave them rest on every side, just as he had sworn to their ancestors. Not one of their enemies withstood them; the LORD gave all their enemies into their hands. ⁴⁵ Not one of all the LORD’s good promises to Israel failed; every one was fulfilled.

1. Note that “the Lord gave Israel all the land” (divine enablement) and Israel “took possession” (i.e., conquered it—human effort).
2. “Rest” speaks of entering into blessing (peace) and appropriating that which has been promised.
3. God has been faithful to His word. The question that remains is whether Israel will be faithful to God.

IV. LESSONS TO LEARN

A. Promise Fulfillment: The first half of the Book of Joshua centers on “Entering” and “Conquering” the land. The latter half highlights the “Possessing” of the land. What God had promised to Abraham and his descendants was being fulfilled.

Hebrews 10:23

²³ Let us hold unswervingly to the hope we profess, for he who promised is faithful.

B. Responsibility: The Israelites have seen organized Canaanite resistance defeated. But the job must be finished; the inhabitants must be driven out. In NT theology we are gloriously saved by our faith (trust) in the benefits of Christ’s death on the Cross, but we are expected to continue to grow/develop in our faith (new standing in Christ).

Philippians 3:12–14 NLT

¹² I don’t mean to say that I have already achieved these things or that I have already reached perfection. But I press on to possess that perfection for which Christ Jesus first possessed me. ¹³ No,

dear brothers and sisters, I have not achieved it, but I focus on this one thing: Forgetting the past and looking forward to what lies ahead, ¹⁴ I press on to reach the end of the race and receive the heavenly prize for which God, through Christ Jesus, is calling us.

- C. **Courage:** Caleb's life and in particular, Caleb's bold request (Josh 14:10–12) to be allowed the privilege to capture strong, fortified cities, challenges us to bold faith and courageous action.

1 Corinthians 16:13 NLT

¹³ Be on guard. Stand firm in the faith. Be courageous. Be strong.

- D. **Faithfulness:** The generation of Israelites who heeded the faithless spies' majority report back at Kadesh-Barnea (Num 13–14) did not live to see the capture of the Promised Land. But Caleb and Joshua did! Their faith-obedience in their younger years paid rich dividends in their latter. This heritage of faith was intended to be learned in early years and carried on to the end of life. Note Moses' very clear and very strong words.

Deuteronomy 6:1–3

¹ These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess, ² so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life. ³ Hear, Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your ancestors, promised you.

Proverbs 22:6

⁶ Start children off on the way they should go, and even when they are old they will not turn from it.

1 Timothy 4:7–8

⁷ Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly. ⁸ For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.

SESSION 6

"Farewell Address"

"Possessing the Land"—Part 2

I. PRAYER

II. 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	

B. Partial Outline: "The Book of Joshua"

A. "Entering the Land" (1–5)

B. "Conquering the Land" (5–12)

C. "Possessing the Land" (13–24)

1. Division of the Land (13–19)

2. Cities of Refuge (20)

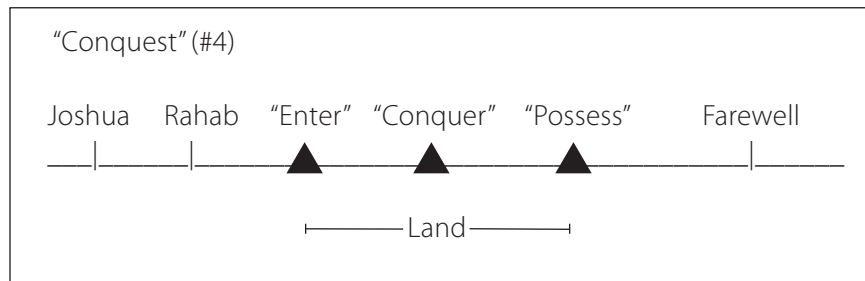
3. Levitical Cities (21)

4. Eastern Tribes: Release (22)

5. Farewell Address: Joshua (23–24)

*NB: Session 5 covers points 1-3; Session 6 will cover points 4-5.

C. Movement #4 Timeline: “Conquest”



III. “POSSESSING THE LAND”: BIBLICAL DEVELOPMENT (Part II)

A. Eastern Tribes: Release (chapter 22)

At this point in the Book of Joshua, the Promised Land (Abrahamic Covenant—Gen 15) has been “entered,” “conquered,” and “possessed.” Tribal allotments and special city bequests have been made (“cities of refuge” and “Levitical cities”). From this point the settlement of the land becomes the focus.

Insight

Constable (Notes, 75) quotes Hess concerning the final section of the Book of Joshua:

Each of the final three chapters describes a single event. At first glance, these events seem to be a random collection of leftovers: a dispute between the tribes about an altar, a farewell address, and another covenant ceremony. However, upon closer examination it becomes apparent that they all focus on a single matter, the proper worship of Israel’s God—how to offer it and what will happen if Israel does not do so.

1. Dismissal of the eastern tribes (22:1–8)

- a. Joshua’s releasing of the tribes (1–4)

Joshua 22:1–4

¹Then Joshua summoned the Reubenites, the Gadites and the half-tribe of Manasseh ² and said to them, “You have done all that Moses the servant of the LORD commanded, and you have obeyed me in everything I commanded. ³ For a long time now—to this very day—you have not deserted your fellow Israelites but have carried out the mission the LORD your God gave you. ⁴ Now that the LORD your God has given them rest as he promised, return to your homes in the land that Moses the servant of the LORD gave you on the other side of the Jordan.

b. Joshua’s warning to the tribes (5)

Joshua 22:5 NIV

⁵ But be very careful to obey all the commands and the instructions that Moses gave to you. Love the Lord your God, walk in all his ways, obey his commands, hold firmly to him, and serve him with all your heart and all your soul.”

The eastern tribes have fulfilled their obligation and now will return to the Transjordan allotment of land. But a theological warning must be given: “keep the commandments and the law.” As Woudstra (317) notes, “the enjoyment of the rest in Transjordan will be assured only if there is covenant faithfulness on the part of the people.” (Recall again the opening words of Joshua 1:7–8.)

c. Joshua’s blessing of the eastern tribes (6–8)

2. Dispute between the tribes (22:9–20)

a. The eastern tribes depart (9)

b. The eastern tribes build an altar (10–12)

Joshua 22:10–12

¹⁰When they came to Geliloth near the Jordan in the land of Canaan, the Reubenites, the Gadites and the half-tribe of Manasseh built an imposing altar there by the Jordan. ¹¹And when the Israelites heard that they had built the altar on the border of Canaan at Geliloth near the Jordan on the Israelite side, ¹²the whole assembly of Israel gathered at Shiloh to go to war against them.

- (1) Before crossing the Jordan, the eastern tribes constructed an altar on the western border near the Jordan River. This “imposing altar” may have resembled the one in the tabernacle courtyard at Shiloh. If so, it appeared to be a direct disobedience of the command that only God-ordained altars were to be built in the land.

Deuteronomy 12:4–7

⁴ You must not worship the LORD your God in their way. ⁵ But you are to seek the place the LORD your God will choose from among all your tribes to put his Name there for his dwelling. To that place you must go; ⁶ there bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks. ⁷ There, in the presence of the LORD your God, you and your families shall eat and shall rejoice in everything you have put your hand to, because the LORD your God has blessed you.

- (2) The western tribes prepared “to go to war against them,” as was commanded and expected after such rash behavior (cf. Deut 13:12–18).

c. The western tribes confront the eastern tribes (13–20)

Joshua 22:15–19

¹⁵ When they went to Gilead—to Reuben, Gad and the half-tribe of Manasseh—they said to them: ¹⁶ “The whole assembly of the LORD says: ‘How could you break faith with the God of Israel like this? How could you turn away from the LORD and build yourselves an altar in rebellion against him now? ¹⁷ Was not the sin of Peor enough for us? Up to this very day we have not cleansed ourselves from that sin, even though a plague fell on the community of the LORD! ¹⁸ And are you now turning away from the LORD?’” If you rebel against the LORD today, tomorrow he will be angry with the whole community of Israel. ¹⁹ If the land you possess is defiled, come over to the LORD’s land, where the LORD’s tabernacle stands, and share the land with us. But do not rebel against the LORD or against us by building an altar for yourselves, other than the altar of the LORD our God.

3. Defense of the eastern tribes (22:21–29)

a. Motive for the altar (21–25)

Joshua 22:24–25

²⁴ “No! We did it for fear that some day your descendants might say to ours, ‘What do you have to do with the LORD, the God of Israel?’

²⁵ The LORD has made the Jordan a boundary between us and you—you Reubenites and Gadites! You have no share in the LORD.’ So your descendants might cause ours to stop fearing the LORD.”

b. Meaning of the altar (26–29)

Joshua 22:26–28

²⁶ “That is why we said, ‘Let us get ready and build an altar—**but not for burnt offerings or sacrifices.**’ ²⁷On the contrary, it is to be a witness between us and you and the generations that follow, that we will worship the LORD at his sanctuary with our burnt offerings, sacrifices and fellowship offerings. Then in the future your descendants will not be able to say to ours, ‘You have no share in the LORD.’ ²⁸“And we said, ‘If they ever say this to us, or to our descendants, we will answer: Look at the replica of the LORD’s altar, which our ancestors built, **not for burnt offerings and sacrifices**, but as a witness between us and you.’”

4. Reconciliation between the tribes (22:30–34)

a. Response (30–33)

Joshua 22:30

³⁰ When Phinehas the priest and the leaders of the community—the heads of the clans of the Israelites—heard what Reuben, Gad and Manasseh had to say, they were pleased.

b. Name (34)

Joshua 22:34

³⁴ And the Reubenites and the Gadites gave the altar this name: A Witness Between Us—that the LORD is God.

B. Farewell Address: Joshua (chapters 23–24)

The time had come for the aged leader of the conquest (“old and advanced in years”) to deliver his final words. Although some scholars attempt to see the final two chapters as two records of the same event, there is unique purpose for chapter 23 (challenge to the leadership) and chapter 24 (covenant renewal and final charge).

1. Closing words (23:1–16)

a. Remember: first call to obedience (1–8)

Joshua summoned the leadership to meet with him. The conquest and settlement of the land was completed. But the Canaanites must be driven from the land (5); the Israelites must remember their charge.

Joshua 23:6–8

⁶ *“Be very strong; be careful to obey all that is written in the Book of the Law of Moses, without turning aside to the right or to the left. ⁷ Do not associate with these nations that remain among you; do not invoke the names of their gods or swear by them. You must not serve them or bow down to them. ⁸ But you are to hold fast to the LORD your God, as you have until now.*

b. Remember: second call to obedience (9–13)

Joshua 23:9–13

⁹ *“The LORD has driven out before you great and powerful nations; to this day no one has been able to withstand you. ¹⁰ One of you routs a thousand, because the LORD your God fights for you, just as he promised. ¹¹ So be very careful to love the LORD your God. ¹² “But if you turn away and ally yourselves with the survivors of these nations that remain among you and if you intermarry with them and associate with them, ¹³ then you may be sure that the LORD your God will no longer drive out these nations before you. Instead, they will become snares and traps for you, whips on your backs and thorns in your eyes, until you perish from this good land, which the LORD your God has given you.*

(1) Recall the blessings of God’s enablement (9–11).

(2) Recall the cursings of Israel’s disobedience (12–13).

To disobey would be to ensure that the nations (Canaanites) left in the land would become “snares” and “traps” and “whips” and “thorns.” This perfectly describes the coming “Movement 5: Apostasy” as recorded in the Book of Judges.

c. Remember: third call to obedience (14–16)

Joshua 23:16

¹⁶If you violate the covenant of the LORD your God, which he commanded you, and go and serve other gods and bow down to them, the LORD’s anger will burn against you, and you will quickly perish from the good land he has given you.”

Insight

“The terrible climax of this message to the nation’s leaders emphasized the fact that Israel’s greatest danger was not military – it was moral and spiritual” (Campbell in *BKC: OT*: 368). And what of today?

2. Covenant renewal (24:1–28)

More than a reminder was needed for the Israelites to faithfully obey God in the recently occupied Promised Land. Thus, Joshua called for a sacred assembly at Shechem for a “covenant renewal.”

Ancient Near-Eastern history provides a historical precedent in the Hittite (1450–1220 BC) suzerainty (overlordship) treaties. The Hittites would require such treaties with their vassal states. The treaty would contain the following elements (note the parallel passages in Joshua 24).

- Preamble.....verse 1
- Historical prologue verse 2–13
- Covenant stipulationsverses 14–24
- Formal agreement.....verses 25–28

- a. Leaders gathered at Shechem (1)

Joshua 24:1

¹ Then Joshua assembled all the tribes of Israel at Shechem. He summoned the elders, leaders, judges and officials of Israel, and they presented themselves before God.

- (1) In this case the suzerain (king) was God; Israel is the vassal state.
- (2) The location was Shechem, a revered location where God had first promised the descendants of Abraham “the land” (Gen 17); where Jacob had built an altar of worship (Gen 35); and where Joshua had conducted a formal renewal of covenant obedience (Josh 8).

- b. History reviewed (2–13)

The Lord spoke through Joshua and recounted the history of the Israelite people. The summary recalls to mind the Panorama Movements and accompanying Timeline. Note the Panorama references which follow:

- (1) Movement 1: Prologue (Gen 1–11)

There is no mention of the earliest beginnings in Genesis 1–11.

- (2) Movement 2: Patriarchs (Gen 12–50)

Joshua 24:2–4

*² Joshua said to all the people, “This is what the LORD, the God of Israel, says: ‘Long ago your ancestors, including Terah the father of **Abraham** and Nahor, lived beyond the Euphrates River and worshiped other gods. ³ But I took your father **Abraham** from the land beyond the Euphrates and led him throughout Canaan and gave him many descendants. I gave him **Isaac**, ⁴ and to **Isaac** I gave **Jacob** and Esau. I assigned the hill country of Seir to Esau, but **Jacob** and **his family** went down to Egypt.’”*

(3) Movement 3: Redemption (e.g., Ex-Lev)

Joshua 24:5–7a

⁵ *"Then I sent **Moses** and Aaron, and I **afflicted the Egyptians** by what I did there, and I **brought you out**.* ⁶*When I brought your people out of Egypt, you came to the sea, and the Egyptians pursued them with chariots and horsemen as far as the Red Sea, ⁷But they cried to the LORD for help, and he put darkness between you and the Egyptians; he brought the sea over them and covered them. You saw with your own eyes what **I did to the Egyptians.**"*

(3) Movement 3: Wanderings (Num, Deut)

Joshua 24:8–10

⁸ *"I brought you to the land of the Amorites who lived east of the Jordan. They fought against you, but I gave them into your hands. I destroyed them from before you, and you took possession of their land. ⁹ When Balak son of Zippor, the king of Moab, prepared to fight against Israel, he sent for Balaam son of Beor to put a curse on you. ¹⁰ But I would not listen to Balaam, so he blessed you again and again, and I delivered you out of his hand."*

(4) Movement 4: Conquest (Josh)

Joshua 24:11

¹¹ *"Then you **crossed the Jordan** and came to **Jericho**. The citizens of Jericho fought against you, as did also the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites and Jebusites, but I gave them into your hands."*

c. Covenant ratified (14–28)

At this point the word of the Lord spoken through Joshua ends (i.e., Josh 24:2–13). In light of all that God had done for His people, Joshua strongly and formally charged the people. This is Joshua's "Farewell Challenge."

(1) The challenge (14–15): "make a decision"

Joshua 24:14–15

¹⁴“Now **fear** the LORD and **serve** him with all faithfulness. **Throw away** the gods your ancestors worshiped beyond the Euphrates River and in Egypt, and serve the LORD. ¹⁵But if serving the LORD seems undesirable to you, then **choose** for yourselves this day whom you will **serve**, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will **serve** the LORD.”

- (a) “Fear”: the attitude of awe and reverential respect
- (b) “Serve”: attend to or worship

Romans 12:1–2

¹Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. ²Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

- (c) “Throw away”: choose to worship and serve the one and only true God

Exodus 20:3–6

³“You shall have no other gods before me. ⁴“You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. ⁵ You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, ⁶ but showing love to a thousand generations of those who love me and keep my commandments.

- (d) “Choose”: make a willful, conscious choice
- (2) The warning (16–19): “take a reality check”

Joshua demanded a response, “make a choice.” As the leader, he had stated his full intention, “But as for me and my household, we will serve the Lord” (24:15). The people’s initial response followed.

Joshua 24:16–18

¹⁶Then the people answered, “Far be it from us to forsake the LORD to serve other gods! ¹⁷It was the LORD our God himself who brought us and our parents up out of Egypt, from that land of slavery, and performed those great signs before our eyes. He protected us on our entire journey and among all the nations through which we traveled. ¹⁸And the LORD drove out before us all the nations, including the Amorites, who lived in the land. We too will serve the LORD, because he is our God.”

Joshua, however, was skeptical of the people’s long-term resolve to follow the Lord. He starkly, bluntly challenged their momentary enthusiasm (24:19).

- (3) The promise (20–24): “reap what you sow”

Joshua 24:20

²⁰“If you forsake the LORD and serve foreign gods, he will turn and bring disaster on you and make an end of you, after he has been good to you.”

Galatians 6:7–8

⁷ Do not be deceived: God cannot be mocked. A man reaps what he sows. ⁸ Whoever sows to please their flesh, from the flesh will reap destruction; whoever sows to please the Spirit, from the Spirit will reap eternal life.

- (4) The renewal (25–28): “reaffirm your commitment”

Joshua 24:25–26

²⁵ On that day Joshua made a covenant for the people, and there at Shechem he reaffirmed for them decrees and laws. ²⁶ And Joshua recorded these things in the Book of the Law of God. Then he took a large stone and set it up there under the oak near the holy place of the LORD.

- (a) This covenant was a renewal of the Mosaic Covenant (first given at Mt. Sinai).
- (b) “Book of the Law” refers to this renewal document.
- (c) Finally, a stone was placed to be a memorial witness (24:27), and the people were sent away (24:28).

NINE MEMORIAL CAIRNS IN JOSHUA	
The stones in the middle of the Jordan River	4:9
The stones on the western bank of the Jordan	4:20–24
The stones in the Valley of Achor	7:26
The heap of stones at Ai	8:29
The altar on Mt. Ebal	8:30
The stones of the Law on Mt. Ebal	8:32
The stones at the cave at Makkedah	10:27
The altar built by the Transjordanian tribes	22:10
Joshua's stone of witness	24:26–28

(*Taken from Constable, *Notes*, 83.)

C. Epilogue (Chapter 24)

As a conclusion to the Book of Joshua, three burials are recorded (24:29–33).

1. The burial of Joshua (24:29–31)

Joshua 24:29–30

²⁹ After these things, Joshua son of Nun, the servant of the LORD, died at the age of a hundred and ten. ³⁰ And they buried him in the land of his inheritance, at Timnath Serah in the hill country of Ephraim, north of Mount Gaash.

2. The burial of Joseph (24:32)

Joshua 24:32

³² And Joseph's bones, which the Israelites had brought up from Egypt, were buried at Shechem in the tract of land that Jacob bought for a hundred pieces of silver from the sons of Hamor, the father of Shechem. This became the inheritance of Joseph's descendants.

Joseph, the man of character, was also a man of faith who believed the Abrahamic Covenant promises.

Genesis 50:24–25

²⁴ Then Joseph said to his brothers, “I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob.” ²⁵ And Joseph made the Israelites swear an oath and said, “God will surely come to your aid, and then you must carry my bones up from this place.”

Exodus 13:17–19

¹⁷ When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, “If they face war, they might change their minds and return to Egypt.” ¹⁸ So God led the people around by the desert road toward the Red Sea. The Israelites went up out of Egypt ready for battle. ¹⁹ Moses took the bones of Joseph with him because Joseph had made the Israelites swear an oath. He had said, “God will surely come to your aid, and then you must carry my bones up with you from this place.”

3. The burial of Eleazar (24:33)

Joshua 24:33

³³ And Eleazar son of Aaron died and was buried at Gibeah, which had been allotted to his son Phinehas in the hill country of Ephraim.

The death of Eleazar closed the book on those who had left Egypt. Eleazar had been to Joshua what Aaron had been to Moses (Num 27:18–21).

IV. LESSONS TO LEARN

A. Proper Worship: The concluding chapters of the Book of Joshua focus on the necessity of true and proper worship. The warning then can be the warning today. Note the following NT reminders.

John 4:24

²⁴ God is spirit, and his worshipers must worship in the Spirit and in truth.”

Romans 12:1–2

¹ Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. ² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

B. Integrity: The two and one half Transjordanian tribes were expected to join the other tribes to complete the task of conquering the land on the west side of the Jordan (Canaan proper). That they did so was an act of keeping their word and acting with integrity. This is a character quality greatly needed in our day.

Proverbs 10:9 NLT

³ *Honesty guides good people;
dishonesty destroys treacherous people.*

Proverbs 11:3

³ *The integrity of the upright guides them,
but the unfaithful are destroyed by their duplicity.*

Proverbs 13:6

⁶ *Righteousness guards the person of integrity,
but wickedness overthrows the sinner.*

C. Unity: The near warfare over misunderstood intentions (the altar of remembrance—Joshua 22) highlights the need for clarity, communication, and especially unity. This also is a key NT principle for the church.

Ephesians 4:1–3 NLT

¹ *Therefore I, a prisoner for serving the Lord, beg you to lead a life worthy of your calling, for you have been called by God.* ² *Always be humble and gentle. Be patient with each other, making allowance for each other's faults because of your love.* ³ *Make every effort to keep yourselves united in the Spirit, binding yourselves together with peace.*

D. Charge to Obedience: At the close of his life, Joshua challenged (again) the Israelites to full trust and obedience to the Lord. Similarly, in His last meal with His disciples, Jesus issued a familiar charge.

John 14:15, 21

¹⁵ *"If you love me, keep my commands. . . ."* ²¹ *Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them."*

Trust and obey are underscored again.

E. **Charge to Choose:** Hear again Joshua's final words of challenge. These stirring words ring across the centuries and formulate our final words in the Book of Joshua.

Joshua 24:15

¹⁵ *But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. **But as for me and my household, we will serve the LORD.***"

SELECT BIBLIOGRAPHY

Archer, Gleason.

Encyclopedia of Bible Difficulties, Grand Rapids: Zondervan, 1982.

Campbell, Donald K.

"Joshua" in *Bible Knowledge Commentary: Old Testament*.
Wheaton: Victor, 1985.

Constable, Thomas L.

Notes on Joshua. Soniclight.com. 2015.

Cupp, Robert V.

Panorama of the Bible: Revised. BiLD, Fellowshipnwa.org.
Privately Published, 2015.

Jackman, David.

Joshua: People of God's Purpose. Wheaton: Crossway, 2014.

Madvig, Donald H. "Joshua" in *Expositor's Bible Commentary: Vol. 3*.

Grand Rapids: Zondervan, 1992.

Merrill, Eugene H.

Kingdom of the Priests. Grand Rapids: Baker, 1987.

Rasmussen, Carl G.

NIV Atlas of the Bible. Grand Rapids, Zondervan, 1989.

Tenny, Merrill C.

Gen. Ed. *Zondervan Pictorial Encyclopedia of the Bible: 6 Vols*.
Grand Rapids: Zondervan, 1978.

Wilkinson, Bruce and Kenneth Boa.

Talk Thru the Bible. Nashville: Nelson, 1983.

Woudstra, Marten H.

The Book of Joshua: NICOT. Grand Rapids: Eedermans, 1981.



The BiLD (Biblical Institute of Leadership Development) Training Center is a ministry of Fellowship Bible Church of Northwest Arkansas.

The Training Center is the tangible expression of one of the three guiding metaphors that best describes the mission and vision of Fellowship; namely, that Fellowship is a "greenhouse," a "training center," and a "launching pad."

The necessary link between the greenhouse and launching pad is the BiLD Training Center where people are **prepared** and **equipped** for leadership in life and ministry.

baseline*

Baseline is a training track of eight core training experiences for everyone at Fellowship. These eight trainings are meant to provide a starting point for engaging life at Fellowship and growing into a prepared and equipped spiritual leader. Whether you are new to Fellowship or have been around for decades, Baseline is the place to start growing and developing.

BIBLE AND THEOLOGY

Panorama of the Bible
Theology: We Believe or Our Faith
Personal Bible Study
Perspectives on the World Christian Movement

LIFE AND MINISTRY

Discover Fellowship
Divine Portrait: Framing the Art of Marriage
Align...Your Finances With the Heart of God
Leadership Lab

PANORAMA

PANORAMA OF THE BIBLE

Panorama is a 12-session broad overview of the whole of Scripture (Genesis-Revelation). It is one of the “Baseline” (see page 99) training experiences. This unique study is built upon the Panorama Timeline which links in chronological order the major events, persons, places, and dates in the Scriptures.

PANORAMA “PLUS”

Panorama of the Bible is an essential classroom experience within the leadership development tool called “Baseline” (see page 99).

Panorama Plus is an elective (not a required part of Baseline). It is an expansion of each of the twelve movements that capture the broad, comprehensive framework of Panorama. Each of the *Panorama Plus* studies will expand one of the twelve movements in a six-session study in order to probe “deeper.”