

THE
DISCIPLESHIP
PLACE

JOSHUA

CLT Bible Study



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Continuing Lay Training
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JOSHUA

OUTLINE



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SUGGESTIONS FOR STUDY

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor primarily used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses, but it does not tell what they say.
4. **IMPORTANT:** Note that scriptures from Joshua may not have the book's name. In sections referring specifically to the Book of Joshua, if the Bible reference is (1:6-8), you will find these verses (6-8) in the first chapter of Joshua. Whereas other books of the Bible will include the name in the reference, for example, Isaiah 53:1 and John 17:1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. You may want to mark your study Bible as you go. Marking your Bible will help the words become more and more your own. It will be well if you have colored pencils at hand to mark the Bible as you go along. A simple system is to mark promises in blue and warnings in red. But, however you do it, mark your Bible and it will become more and more your very own.
7. Finally, read the Bible passage again to better understand its meaning.
8. The editor has also included how to pronounce some of the more difficult proper names and other important words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter, you will find a list of the words in the order in which they were introduced. Additionally, at the end of the document, all of the words and pronunciations will be listed alphabetically. For pronunciation of additional terms and their definitions, please refer to *A Dictionary of the Bible & Christian Doctrine in Everyday English* (Eby et al., 2004).

SUGGESTIONS FOR STUDY

If a family or a few friends decide to take this study together, here are two suggestions:

1. Have one person read the Bible passage and another person read the Continuing Lay Ministries outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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CHAPTER 1. INTRODUCTION TO JOSHUA

**NOTES**

A. AUTHORSHIP OF THE BOOK

Traditionally, the authorship of the Book of Joshua has been credited to Joshua, the son of Nun. Other theories have been proposed, but none fully accepted. This means that human authorship may be considered debatable since the writing itself does not name an author.

Both internal and external evidence contribute to the conclusion that there is a divine authority for this book. This suggests that the human agent, whoever he might be, was not conveying his own message but was revealing the working out of God's purpose.

B. PURPOSE OF THE BOOK

The Book of Joshua proposes to set forth God's dealings with his people while they were under a theocratic [thee-uh-KRA-tik] form of government, that is, under God's direct rule. It covers the period during which Joshua served as the God-selected leader of Israel. Three aspects of God's relationship to people are prominent. The first of these is the faithfulness of God in keeping his promises to people; the second is the holiness of God and his abhorrence [uhb-HAW-ruhns] (disgust) of sin; and the third is the greatness of God's salvation for people.

theocratic [thee-uh-KRA-tik]
abhorrence [uhb-HAW-ruhns]

CHAPTER 2. JOSHUA CONQUERS THE PROMISED LAND (1:1 - 12:24)

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A. JOSHUA RECEIVES INSTRUCTIONS (1:1 - 2:24)

1. *Three Leading Persons* (1:1)

- a. "Moses the servant of the Lord" Moses had been called of God (Exodus 3:1-10). He had led the children of Israel from Egyptian bondage to Shittim [SHIT-im] on the east side of the Jordan [JOHR-dihh]. His death occurred while Israel was camped here (see Deuteronomy 34:1-6).
- b. "Joshua the son of Nun" Several references are made to Joshua before the death of Moses. When Israel's army needed a leader, Joshua was commissioned to be the general (see Exodus 17:8-9). When God was giving the Ten Commandments to Moses on Mount Sinai, Joshua was on the mount with him (see Exodus 24:13; 32:17). As a young man, he seems to have enjoyed being in the presence of the Lord, for he "would not leave the tent" (Exodus 33:11). He had proven his loyalty to the leadership of Moses when it had been threatened (see Numbers 11:24-29). When spies were being selected at Kadesh [kuh-DESH] Barnea [bruh-NAY-uh], Joshua was chosen to be the representative of his tribe, the tribe of Ephraim (see Numbers 13:8, 16). His devotion earned him the title "Moses' minister" (see Exodus 24:13; Joshua 1:1).

When the name Joshua is translated from Hebrew into the Greek language, it becomes "Jesus" (see Acts 7:45; Hebrews 4:8). The name means "Savior." In many ways, this Old Testament "Jesus" foreshadows characteristics of the New Testament Jesus. Notice as you read that Joshua had no evil recorded against him. He was free from all personal ambition or lust for gain. There was no taint of selfishness to mar the simple nobility of his character. In every circumstance, he displayed one supreme desire: to know the will of God. His master ambition was to do the will of God. He was a man of dauntless courage, resolute perseverance, and cheerful confidence in the face of difficulties. His prompt actions won victories for him. He never failed to exemplify a deep concern for the interests of those committed to him.

- c. The Lord who spoke. The author of the book declares often that God communicated with Joshua (1:1-9; 3:7; 4:1; 6:2; 15:1, 18). This does not introduce a new truth but confirms God's practice of communicating with people. The writer of Hebrews said, "In the past, God spoke to our forefathers through the prophets at many times and in various ways, but in these last days, He has spoken to us by his Son" (Hebrews 1:1-2). Peter declared: "For prophecy never has its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:21).

These facts suggest that, because of its divine inspiration, the Book of Joshua is part of God's message to people. Furthermore, the message found in Joshua blends with that

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found in the rest of the Bible. The Author of the Scriptures does not contradict himself. Consequently, Joshua foreshadows some truths that have their fulfillment in the New Testament. Thus, God's long-range planning for people is reflected in Joshua.

2. *The Future for Israel (1:2-4)*
 - a. *The Jordan River is to be crossed (1:2).* Often, difficult assignments stand between God's promises and their fulfillment. The Jordan River was flooding at this time, and there were no bridges over it.
 - b. *The boundaries of their possessions would be determined by their own ambition (1:3).* God makes no promises to lazy people. These people were to undertake great things with God and expect great things from him.
 - c. *God had big plans for those who would obey (1:4).* The feet of Israel never did tread upon all the land that God had been willing for them to possess. As a result of their unfaithfulness, the nations that could have been enlightened were left in darkness, and the Israelites themselves ceased to be conquerors and became slaves. Only trust and obedience to God ever bring rich rewards.
3. *The Future for Joshua (1:5-9)*
 - a. *A leader of people in the company of God (1:5).* Strong leadership becomes most effective when it is godly. We can read and apply these promises to our own lives.
 - b. *A positive thinker with a big job (1:6).* Not much can be accomplished by those who are weak in the mind and discouraged. Negative-mindedness is noted for bringing defeat.
 - c. *A man of one book (1:7-8).* The effectiveness of anything Joshua attempted to do would be determined " by his faithfulness in obeying what God had revealed to be his will. One can never overstress the importance of being well-informed in God's Word. Notice how these directions and promises apply to us today.
 - d. *A man under orders (1:9).* Joshua was not to follow personal whims or selfish ambitions. He had his instructions. He was to carry them out with a good spirit.
4. *Preparation for Action (1:10-18)*
 - a. *Food services were to be in good order (1:10-11).* The people of God are to be in readiness to move on short notice. Anticipation of success encourages careful preparation.
 - b. *There was a clear understanding with those who were to help (1:12-18).* What was expected of them was made definite, and what they expected of the leader was clearly stated (1:16-18). These shock troops calculated that they had too much at stake to


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jeopardize their interests with a leader who did not keep in touch with God.

5. *Through the Eyes of Spies (2:1-24)*

- a. *Jericho [JEHR-ee-koh] was aware of Israel's plan (2:1-7).* The king wanted to seize the spies (2:3), but one of his subjects refused to cooperate (2:4-6). Her name was Rahab. She operated a lodging place (2:1) and was known to be a harlot (2:1; 6:17, 22, 25).
- b. *Rahab believed Israel would win (2:8-21).* She decided not to fight God and began to seek mercy. She confessed her knowledge of God's purpose (2:9). She revealed the fearfulness of the wicked (2:10-11). She asked for mercy (2:12-13) and then offered cooperation with God's people (2:14-21). This quality of faith was rewarded, for she received assurance of safety for herself and for her family (2:14, 19). The tenacity of her faith is demonstrated by the fact that she kept secret the purpose of the spies' visit (2:14) and by her act of binding the scarlet line in the window (2:21). The "scarlet line" reminds us of the blood of Christ, and runs through all the Bible from Genesis to Revelation.
- c. *The spies reported that God had gone before them (2:22-24).* The men who had been spies reported that God's program was being carried out. Read the dramatic story of their adventures in this chapter. Joshua was thus reassured that he was understanding God rightly. There was now only one direction in which to move, and that was toward Jericho.

B. JOSHUA ESTABLISHES A BEACHHEAD (3:1 - 6:27)

The crossing of Jordan was preceded by thorough spiritual preparation and by careful military calculation. The general atmosphere seems to have been one of eager anticipation, as you will see in reading chapter 3.

1. *The Advance to the Jordan River (3: 1-6)*

- a. *The first move was encouraging (3:1).* Everybody cooperated. The people proved to be in readiness to march on short notice. It proved to Joshua that his people would rather endure the hardships of a disciplined life than remain on the east side of Jordan. By the end of the first day Joshua was reassured that he was leading a people who believed the promises of God. They seemed ready to pay the price to make those promises realities in their lives.
- b. *There was good communication (3:2-4).* Within the next three days, Joshua satisfied himself that he had a working organization that could communicate orders from headquarters and be respected by the masses. This suggests a condition of unitedness


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or oneness, which is essential for God's people (John 17:11, 21-23). God's guidance was to be communicated to them in a different manner - they were to center their attention on the "ark of the covenant" (3:3) rather than the pillar of cloud and fire (Numbers 10: 33-34).

- c. *Genuine dedication* (3:5) was essential before divine guidance could be truly effective. Israel repeatedly discovered that God could do very little for people who refuse to present a wholly dedicated life to him. Divine leadership comes naturally to those who have sanctified or truly dedicated themselves to God. In the New Testament, we learn that when we consecrate or "sanctify" ourselves, God comes through his Spirit to complete the work and to sanctify us entirely (1 Thessalonians 5:23-24).
 - d. *The operation of the plan began smoothly* (3:6). Apparently when the priests took up the ark and started for the overflowing Jordan, the people were in a state of high anticipation. They knew that the Lord was going to do wonders among them (3:5).
2. *A Preview of Events Given* (3:7-13)
- a. *Joshua's appointment was to be verified* (3:7). However, Joshua's exaltation in the sight of the people was not designed for home consumption. He was being exalted so that his people might know that God was leading them. His promotion thus became a means of increasing his capacity to serve others.
 - b. *The priests were to stand still on the brink of the impossible* (3:8). The delayed action that would be sure to follow would be a severe test to the morale of these people. However, the instruction to stand still at this time was as specific as the instruction to march forward. Obedience to these orders would result in a strengthened faith in God's ways. Can you think of ways God tests our faith these days?
 - c. *Victory over evil nations was assured* (3:9-10). Joshua was a strong believer in information and representative organization for his people. He wanted them to know that he received his ideas from the Lord (3:9). He assured them that God would work out both history and nature on their behalf (3:10; see 3:13). Joshua made no mention of any secondary means by which the nations were to be driven out, nor by which the waters of the Jordan would be cut off. If any such were used, they were to be recognized as tools in the hand of God.
 - d. *Divine leadership was assured* (3:11). The ark of the covenant was to be the visible assurance of God's presence. His people would have him at the center of all they did. Their strength was to come from the Lord.
 - e. *A representative council was to be formed* (3:12). God is not favoring one tribe above another - all are to share the responsibilities and blessings together.


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- f. *Obedience from people brings a miracle from God (3:13)*. The priests could not divide the waters of the Jordan River, but they could step into the water with the ark of the covenant - God would do the rest.
3. *The Crossing Described (3:14-17)*
- a. *Faith became effective (3:14-15)*. The people began to step out on the promises of God. They turned their backs on the old securities of life and moved toward the land promised by God. They faced the raging Jordan in obedience and faith.
- b. *Faith was rewarded (3:16-17)*. That which God said would come to pass became reality. God's people had accepted God's word and had received God's reward. The ark of God's covenant with them stood between the people and the threatening dangers of the Jordan.
4. *The Miraculous Crossing to Be Remembered (4:1-5:1)*
- a. *A monument was used (4:1-9)*. The twelve stones were to serve as a teaching aid for future generations (see Genesis 28:18; 31:45-47; 35:14; and 1 Samuel 7:12 for other memorials). The fact that the Lord inspired a memorial of this event (4:1-3) suggests that He wanted Israel always to be aware of the One to whom they were dedicated and that He wanted them to honor the One to whom they owed their deliverance.

The depth of Israel's dedication at this time should be noted:

(1) They had been willing to leave their former dwelling place (3:1).

(2) They had been willing to remain on the banks of the Jordan for three days with no visible means of crossing it (3:2).

(3) They had been willing to cross Jordan below the piled-up waters (3:16).

(4) They had been willing to secure an area on enemy territory (3:17). Thus, they had sensed God's will to have them enter the Promised Land, and they obeyed (4:1).

Notice should be given the fact that there were two memorials set up (see 4:8-9). These were designed to remind Israel that God had brought them out of Egypt with a very definite deliverance and that He had given a second type of deliverance to those who had sanctified themselves (3:5) and were willing to obey him absolutely.

- b. *A brief recap (4:10-14)* brings several truths to attention:

(1) Because of God's presence his people had been enabled to have a safe passage


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through the otherwise impossible barrier to the land of promise (4:10).

(2) The people recognized the peril of delay, so they passed over with haste (4:10).

(3) The revelation of God through Moses was carefully observed (4:10-14).

(4) The 40,000 men from the east sensed that they were serving under the direction of the Lord (4:13). (5) God's approval of Joshua brought recognition to him from the people (4:14).

c. *The return of the Jordan to its normal course* (4:15-18) suggests that things that sometimes seem barriers to entering into God's promises later prove to be barriers to turning from him.

d. *News of this event* (4:19 - 5:1) was:

(1) to be kept perpetually alive among the Israelites (4:19-23);

(2) to serve as a worldwide revelation of God's might (4:24);

(3) to instill fear in the hearts of the enemies of God.

5. *Prominence Given Spiritual Interests* (5:2-12)

This section richly illustrates the principle taught by Christ in Matthew 6:33.

a. *Circumcision was observed* (5:2-9). This act was the symbol of God's covenant with believers. Since the expression of unbelief at Kadesh Barnea (see Numbers 14:1-35), this ceremony had been inappropriate. Only a believing and obedient people could enter into covenant with God. The Christian contends, "A man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by written code" (Romans 2:29; see also Colossians 2:11).

b. *Personal plans given secondary concern* (5:8). Joshua was aware that circumcision would incapacitate his whole army for several days, but he knew that God's ways were better than any plans he had.

c. *The Passover was observed* (5:10-12). This was a time of happiness (see Exodus 12:3 and Numbers 9:1-2). First, the deliverance out of Egypt had placed a sea behind them. A second crisis placed a flooded Jordan between them and a wilderness life. God had given deliverance in both incidents and because of him, they could rejoice.

d. *The daily provisions were arranged by God* (5:11-12). The manna had been supplied in an hour of great need (see Exodus 16:1-15) and continued until there was no further


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need. Paul recognizes such a principle of divine provision at work in the life of Christians. He declared that "in him, we live and move and have our being" (Acts 17:28). Thus, the manna and grain provisions constitute visible manifestations of God's activity in human affairs.

6. *Orders from Headquarters Made Specific (5:13 - 6:5)*

a. *The One with the drawn sword assumed authority by ordering Joshua to remove his shoes (5:13-15; see also Exodus 3:2, 5). When Joshua challenged this Stranger (5:13), he played the part of a soldier who would allow no one to occupy an ambiguous position. However, when he recognized the credentials this One carried (5:14), he submitted to him as being First in command (5:15). Notice that the Captain asked Joshua for only one thing, namely, reverence. When this is granted, the God-man relationship is established. Joshua was ready to listen and to obey.*

b. *The strategy for the first offensive was given in detail (6:1-5).*

(1) The position of the enemy was known: they assumed that if the gates were carefully guarded, Israel would be unable to enter the city (6:1).

(2) Israel was assured that Jericho had been given into their hand (6:2).

(3) The city was to be taken by God's method, not by man's might (6: 3-5).

(4) All were to participate (6:5).

Two truths which stand out prominently in the outlining of strategy for the first offensive are:

(1) that God's promises are never fully actualized by any who refuse to abandon themselves to the divine plan and

(2) that conquests result from persistent obedience to God's plan.

7. *Mission Accomplished (6:6-27)*

a. *The unrepentant suffer (6:6-21). The ramparts and barricades of the ungodly blind them to their true insecurity. Note:*

(1) The people of Jericho did not recognize the warning which marched before them in the form of armed men (6:7, 9, 13). God would have been pleased to have them repent and believe (see Ezekiel 18:23, 32; 33:11).

(2) They did not recognize the warning of the trumpet-blowing priests (6:8, 9, 13).


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These priests continually called attention to the foundation for their faith, namely, the ark of the covenant. Everyone in Jericho heard the shrill notes of the rams' horns which were used by the priests.

(3) They did not recognize the warning of the presence of the ark of the covenant itself. The Jericho residents had already heard of God's faithfulness to his people. They knew of the Red Sea crossing, the victories in the wilderness (2:10), and the parting of the Jordan River. This covenant-keeping God was before them for consideration. They wrongfully kept their gates closed to him.

(4) They did not recognize the testimony of the great cloud of witnesses which followed the ark (6: 9). These Israelites testified that God had been merciful when they deserved no mercy. Jericho turned down this God of compassion. They awaited his wrath (see Nehemiah 1:6).

(5) They did not recognize the ownership God (6:17-19). The city and all that was in it was to be considered as being "accursed" or devoted to God. No nation could ignore this relationship of things to God without suffering (see 7:1-26). For a whole week the patience and long-suffering of God were spurned (6:12-15). Then judgment had to take the place of grace and mercy. The wages of sin fell upon the idolaters (6:20).

- b. *The believer receives mercy* (6:22-25). The rescue of Rahab and her family illustrates that there is mercy for anyone who will believe the evidence God gives of himself (6:22-23). This converted prostitute became an example of the believers. She heeded the warnings, believed the promises, evangelized, and became a member of a great cloud of witnesses (see Matthew 1:5; Hebrews 11:31, 12:1; and James 2:25).
- c. *The believer has freedom of choice* (6:23). For a period of time Rahab and her household were left outside the camp of the Israelites. They thus had ample opportunity to escape to any of the neighboring nations they might choose. No one was insisting that they remain. But, history indicates that they chose to remain with the people of God (6:25). Rahab apparently established a godly home with Salmon and became the mother of Boaz (see Matthew 1:5). Her husband might have been one of the two spies.
- d. *A curse overshadows the wicked* (6:26). Jericho was the symbol of all wickedness. It was not to be rebuilt. The war upon wickedness was to be relentless. God had planned that righteousness should prevail (see Deuteronomy 13:15-17). History teaches that he who does not heed the warnings of God suffers his judgments (see 1 Kings 16:34).
- e. *A God-centered life gets the real "breaks" in life* (6:27). Joshua gave God credit for every plan he used. He sought no one's favor more than he courted God's approval. This practice of living a sanctified life was so unusual that it caused his fame to be widespread. A God-centered life is still a novelty to this world.


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C. JOSHUA'S CONQUESTS IN CENTRAL PALESTINE (7:1 - 9:27)
1. The Ai Episode (7:1 - 8:35)

Achan [AY-kuhn] became a living example of the precept, "Be sure that your sin will find you out" (Numbers 32:23). The spirit which was in Ananias and Sapphira (see Acts 5:1-10) was very similar to that of Achan. In both instances there was the act of appropriating unto themselves that which had been devoted to God. Such acts rob men of God's approval (7:1).

- a. *Sin brings humiliation* (7:1-5). Achan's sin humiliated all who were related to him either directly or indirectly. Joshua found his military strategy foiled, his army harassed, and his people demoralized.
- b. *Sin requires repentance* (7:6-9). The Israelites were in deep despair. Throughout this experience of depression there are rays of faith which penetrate the darkness. Note:

(1) The very act of prayer suggests faith in God.

(2) The recognition that the Lord was the One who had brought them over Jordan is a beam of faith in a wonder-working God (7:7).

(3) The fact that Joshua recognized that Israel should never turn their backs before their enemies (7:8) suggests faith in One who could give victory.

(4) Joshua's concern for the great name of God indicates the presence of faith in this dark hour (7:9). Repentance, mingled with this bold language of faith, was sure to gain a hearing with God.

- c. *Sin must be eliminated* (7:10-15). God wanted Joshua to put some action behind his words (7:10). No matter what the surrounding people would think, say, or do, God would insist that his people sin not. Israel must not presuppose God's blessing. Those who were to be known as his people could not practice sin (7:11). Any program of life short of sinlessness would find God absent (7:12). The possibility of reconciliation required the following steps:

(1) self-sanctification or consecration (7:13);

(2) a trial (7:14-15);

(3) the death penalty for the guilty (7:15).

- d. *The sinner has no cover for his sin* (7:16-26).

(1) *God has ways of exposing the sinner* (7:16-18). The practice of casting lots was


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a recognized method in Old Testament times of determining the will of God (see Joshua 18:10; and Numbers 33:54). The common conviction was that "The lot is cast into the lap, but its every decision is from the LORD" (Proverbs 16:33).

(2) *Confession must still be made* (7:19-21). Achan stood before the whole congregation of Israel as a condemned man. Achan then confirmed God's findings by his own testimony (7:20-21, also Isaiah 45:23). His testimony sets forth three well-worn steps to ruin, namely: he saw; he coveted; and he took that which was not his.

(3) *Neither his dwelling nor the earth could keep his sin covered* (7:22-23).

(4) *His sin was powerless to help him* (7:24-26). The sinner's thrill was short-lived. That about which he had been proud became his shame. His fun turned to sorrow. With him perished both what he had stolen and that which was legitimately his. He received sin's wages. He "departed without being desired" (2 Chronicles 21:20). Achan had refused to submit to God's plan. Consequently, he lacked the holiness which would give permanence to his program of life.

(5) Achan's life teaches that sin is never hidden from the sight of God. God knows what the eyes see, what the heart covets, and what the fingers handle. He also knows one's feeble efforts to deceive him. Sooner or later the sinner must face his doings and give a full accounting.

e. A right relationship with God resulted in many benefits (8:1-35).

(1) *Communion with God was restored* (8:1). This brought assurance and instruction. God's plan is usually uncomplicated and becomes powerful when committed to consecrated workers (8:2).

(2) *Failure was turned into triumph* (8:3-29). Notice that God made use of several human factors. First, Joshua acted quickly after getting his assignment (8:3-4). Second, the Ai army was full of false hope and pride, and so could be easily deluded (8:5-8). Third, the leader used his time wisely (8:9-13). Fourth, all units cooperated. Orders were carried out with precision (8:14-29).

(3) *A great "camp meeting" was experienced* (8: 30-35). Mount Ebal held special historical interest for the Israelites. At this place Abraham had built the first altar to the living God (see Genesis 12: 6-7 - Sichem or Sychar was at the foot of the mount). Here Abraham had received the great promise from God (see Genesis 12:7). To this place Moses had instructed the children of Israel to come and renew their covenant with God (see Deuteronomy 27). The very hills and valleys which had reechoed God's promise and Abraham's praise now witnessed this fulfillment of those things spoken before (8:30-31). During the intervening time the promise


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of God was in the process of being fulfilled. The answer was on the way.

Four great elements of worship can be discerned in this gathering: the altar, a meeting place for God and man, was provided (8:30); offerings were made by the people to the Lord (8:31); religious instruction was provided (8:32, 34-35); and finally, a ritual was used (8:33).

2. *International Anxiety Evident* (9:1-27)

a. *A west Jordan coalition* (9:1-2). The enemies of God's people operated on the idea that they can outnumber the believers and thus outperform them. There is no evidence that the determined action of these kings frightened Joshua for a moment. The reaction of God's people in similar times is reflected in Psalms 2:4-5; 37:1-2; and Isaiah 54:17.

b. *The Gibeonite deception* (9:3-15). Note the following facts concerning these people:

(1) They represented a coalition of four cities (see 9:17).

(2) They were acquainted with God's workings for Israel (9:3, 9-10).

(3) They wanted to be at peace with God's people (9:4-6, 8, 11).

(4) They resorted to tricks by which to gain their objectives (9:4-5, 12-13).

(5) They would rather be servants of God's people than to be numbered with the opposition (9:8, 25).

Note some lessons which arise from this event:

(1) The eye does not reveal all the truth; appearances may be deceptive (9: 4-6).

(2) Good people can be deceived by the craftiness of those who would take advantage of them (9:7-8; see Matthew 10:16 and 1 Peter 5:8).

(3) Pretenses of being spiritual often throw good people off their guard (9:9).

(4) The show of antiquity and poverty may also deceive God's Israel (9:4-5, 12-14).

Sometimes the deception has assumed the form of ancestor worship. At other times it has been some insistence upon an apostolic-succession idea. Such emphases usually becloud the true issue (see 1 John 4:1).

c. *The Gibeonite guile detected* (9:16-27). Note the involvements this deception produced:


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(1) The Gibeonites had to discover that their trickery and deceit were short-lived (9:16-17).

(2) The people of Israel were greatly disturbed (9:18).

(3) The princes of the people were greatly embarrassed (9:18-21).

Note the problems which needed to be solved.

(1) The Gibeonites were threatened with extinction. They believed Israel's God was greater than their gods (9:24). They used the best means to obtain mercy that their unregenerate minds could devise. In the end they made an unconditional surrender of themselves (9:25).

(2) Joshua had the Gibeonites on his hands. He had given them his word that they would not be attacked. He must do what was good and right. He gave them an important place of public service (9:26-27). History indicates that God favored this adjustment. This league was honored during Israel's history. When it was desecrated by King Saul, God visited judgment upon Israel until restitution had been made to the Gibeonites (2 Samuel 21:1-2). During Joshua's days the Gibeonites gave Joshua a distinct advantage for the offensive operations of his immediate future.

D. JOSHUA'S CONQUESTS IN SOUTHERN PALESTINE (10:1-43)

1. The Gibeonites Threatened by Their Neighbors (10:1-6)

The inhabitants of southern Palestine knew that the defection of the Gibeonites to Israel was a threat to their own safety. The king of Jerusalem and four other kings formed a confederation for the purpose of eliminating the Gibeonites (10:1-5).

Note the reaction of the Gibeonites:

(1) They unashamedly confessed their need of help from Joshua (10:6).

(2) They exemplified faith that God's people could defeat the organized efforts of the godless.

2. Assistance Given to Gibeon (10:7-27)

a. Joshua responded immediately (10:7). He valued every minute, and gave his enemies the minimum of time to gain any advantage.


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b. *The ungodly confederation was routed (10:8-15)*. Note the reasons for Joshua's success:

(1) *He was sure of God's approval (10:8)*.

(2) *He fought to win (10:9)*. He attacked the line of battle without giving any warning to the enemy.

(3) *God took an active part in the battle (10:10-14)*. He frustrated the enemies' plans, battered them with hail, and refused to let the darkness cover them. He thus demonstrated his great concern for his people. He proved that they were being seriously threatened by champions of immoral religion and shameless morals. The type of intervention God took on this occasion was unique (10:14). Obviously, God uses miracles with great reserve. He does not want people to become dependent upon them. He insists that man be dependent upon the miracle-working God himself.

c. *The ungodly rebels were brought to judgment (10:16-27)*. Note the contrasts they experienced:

(1) They began as proud rebels against God's program, and found the need for a place to hide from God (10:16).

(2) They thought they were safely hidden in the darkness, but found themselves prisoners in their own cave (10:17-18).

(3) They thought their forces could defeat God's forces, but none of them succeeded (10:19-21).

(4) They expected to rule over God's people, but they were defeated by God's people (10:22-27). Proud and arrogant rebels against God may resist God's plan, but are unable to defeat it. Their resistance hastens their own destruction.

3. *Summary of the Southern Campaign (10:28-43)*

a. The chief cities of the coalition were destroyed (10:28-39). Most of these were located on the low foothills on the west.

b. A brief summary of key centers which had been taken is given (10:40-43). Note:

(1) The expression, "He left no survivors. He totally destroyed all who breathed" (10:40). The context of this verse clearly indicates the specific areas thus affected. Other areas were obviously not so completely destroyed (see 10:20; 11:22; 13:2-3; 15:62; and 23:12).


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(2) The wholesale extermination of the Canaanites raised moral and religious problems. What facts aid in understanding why God commanded such an act of destruction (10:40)? Note the following facts:

(a) The earth is the Lord's (see Psalm 24:1-2). Thus, the Lord would be justified in removing those who misuse and abuse the gifts of life and prosperity He has given them.

(b) God exercised righteous judgment against terrible evil. He would not desert them when Read Leviticus 18:21-25; Deuteronomy 9:5; 18:9-12. The evil Canaanite practices had become a part of their religious and social lives. These people had made themselves horrible in the sight of the Creator.

(c) Mercy had been long extended. These people had known of the judgment upon Sodom and Gomorrah (Genesis 19:1-29), but they continued to practice the same type of living. They knew of the destruction of Og and Sihon (Joshua 2:10), but they had not repented. They knew that judgment was about to fall upon them (Joshua 9:24), but only Rahab and the Gibeonites had sought mercy.

(d) The extermination of these nations was for the best interest of future inhabitants of the earth. The nation from which the Messiah would come was thus protected from the contamination of these unclean nations.

E. JOSHUA'S CONQUESTS IN NORTHERN PALESTINE (11:1-14)

1. *A Northern Coalition Formed* (11:1-5)

The opposition described:

- a. Numerous (11:1-4)
- b. Well equipped (11:4)
- c. Resources were pooled (11: 5).
- d. Common objective - to defeat Israel (11:5).

2. *The Northern Coalition Destroyed* (11:6-14)

- a. The elements of victory (11:6-14):

(1) *Divine assurance* (11:6) was greatly needed as Joshua faced this best equipped and most numerous opposition he had thus far known. Joshua had learned that if God was for him there was nothing to fear.


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(2) *With quick movement* (11:7) Israel was able to attack before the enemy received any rumors that opposition was in motion. The enemy had no chance to organize their forces. Pandemonium broke out among them. The enemy troops fled in all directions (11:8).

(3) *Strict adherence to God's revealed plan* (11:9) was considered by Joshua to be the most important part of his task.

(4) *Thorough destruction* (11:10-14) was important. The instigator of evil must face the consequences of his designing. The overthrow of Jabin, king of Razor, was an outstanding victory in the conquest of the Promised Land. His dominion seems to have extended over all the north part of the country (11:10). Similar judgment fell upon the other kings of the coalition. Joshua knew that the enemy should be given no opportunity to return. Note the principle involved: if places which have been strongholds for the enemy are to become towers of strength for God's people, his people must occupy them at once. Christ urged his followers to remain in Jerusalem until they experienced the fullness of the Spirit (see Luke 24:49). They were to leave no room for the enemy (see Matthew 12:43-45).

b. The elements of advantage for the enemy:

- (1) numerical strength;
- (2) acquaintance with the terrain;
- (3) near source of supplies;
- (4) latest equipment;
- (5) schooled in warfare.

F. SUMMARY OF CONQUESTS (11:15 - 12:24)

1. *A Personal Tribute* (11:15)

Joshua had performed his task as a great soldier. At no time had he violated the chain of command. He had been eager to hear and swift to execute his orders. In a very commendable way he had foreshadowed the role of the Christian soldier (see 2 Timothy 2:3-5).

2. *A General Survey of Conquests* (11:16-23)

- a. *Geographical boundaries* (11:16-17). The whole of modern Palestine was included in the area taken.
- b. *The time element* (11:18) - "a long time". This factor required patience, courage, perseverance. Those who serve the Lord must remember that the enemy does not submit without a struggle.


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- c. *Difficulty in general* (11:19-20). All the enemies fought to a finish except the Gibeonites. These rebellious nations had made such a practice of resisting God that He gave them up to vain confidence, pride, stubbornness, and malignity. Their hearts were thus hardened. They thereby brought upon themselves God's righteous vengeance and their own utter destruction (see Deuteronomy 2:30; Judges 14:4; 1 Samuel 2:25; 1 Kings 12:15; 2 Chronicles 22:7; 25:16, 20; Isaiah 6:10; Proverbs 29:1).
 - d. *Specific difficulty* (11:21-22). The Anakims, a family of giants, had caused Israel to fear at Kadesh Barnea (see Numbers 13:33 – 14:2; Deuteronomy 9:2). Joshua had known for a long while that these giants were there. At no time had he tried to deny their ability to inspire terror. But, he had long proclaimed that "their protection is gone" (Numbers 14:9). He knew that there is no merit in ignoring the presence and strength of the enemy; but he also insisted that there is merit in calculating one's strength in the light of the power of God.
 - e. *Task completed* (11:23). This statement does not suggest a permanent end of warfare. It was rather the formation of a beachhead which would help the individual tribes to occupy the country that had been thus secured.
3. *Defeated East Jordan Kings* (12:1-6)
- a. Justification for these names. They suggest that God's people were interested in persons - not just land. Human life was not to be cut off and completely forgotten. Every person who lived life as a sacred trust from God would be remembered for the contributions he had made toward the advancement of God's interests. Anyone who abused this trust would find one's name listed among those who lived and lost.
 - b. King Sihon [SY-hahn] of the Amorites [AM-uh-rietz] (12:1-3). This king had refused to give Israel permission to pass through his territory en route to the Jordan (see Numbers 21:21). After the resulting slaughter, the land between the Arnon [AR-non] and Jabbok [JAH-bahk] rivers became Israel's possession (see Deuteronomy 1:4-7).
 - c. King Og of Bashan (12:4-6). This king is believed to have come from the giant races of Anakims [ah-nah-KEEMS] or Rephaim [RAF-ah-eem] (see Deuteronomy 3:11). After Israel conquered Sihon's land from the Arnon to the Jabbok, she marched by way of Bashan [bah-SHAN], which is north of the Jabbok. King Og met Israel and perished with all his people at Edrei [ed-reh-EE]. Israel took his land (see Numbers 21:33-35).
4. *Defeated West Jordan Kings* (12:7-24).

This section contains no new information. It names the rulers and their cities which were previously mentioned in Joshua's warfare. The listing of these thirty-one names and addresses emphasizes the following facts:

 **NOTES**

- a. The Israelites were uniquely God's people. They were entering Canaan because it had been promised them (see Deuteronomy 32:7-9).
- b. The eradication of the enemy had long been promised (see Genesis 15:7, 13-21).
- c. God took an active part in these conquests (see 1:1-9; 3:7-11; 4:1-3, 14-16, 23; 5:13-15).
- d. What God had promised He had performed. The events associated with these names became evidence of this.

Shittim [SHIT-im]
Jordan [JOHR-dihn]
Kadesh [kuh-DESH]
Barnea [bruh-NAY-uh]
Jericho [JEHR-ee-koh]
Achan [AY-kuhn]
Amorites [AM-uh-rietz]
Sihon [SY-hahn]
Arnon [AR-non]
Jabbok [JAH-bahk]
Rephaim [RAF-ah-eem]
Bashan [bah-SHAN]
Edrei [ed-reh-EE]

CHAPTER 3. JOSHUA DIVIDES THE PROMISED LAND (13:1 - 21:45)


NOTES

A. THE UNPOSSESSED TERRITORY IDENTIFIED (13:1-6)

1. *The Prevailing Situation (13:1)*
 - a. Joshua receives instruction even in old age.
 - b. Much of the land was not yet possessed.
2. *Specific Areas Unpossessed (13:2-6)*

Among the many lessons which may be learned here are the following:

- a. No person is allotted enough time to do all the work which needs to be done (see John 9:4).
- b. A lifetime of work will still leave work for others to do (see John 14:12).
- c. Age will likely bring a change of vocation (13:6). The military leader became a civil administrator, laying out the tasks for others to accomplish.
- d. God's gifts are frequently little footholds on great possessions (13:6).
- e. God expects his people to be diligent in business (see Romans 12:11). Apparently, an authentic register of each parcel was made available when needed.

B. EAST JORDAN LANDS APPORTIONED (13:7-33)

1. *The East Jordan Country Described as Allotted (13:7-13)*
2. *A Detailed Account of the Several Districts Allotted to Each Tribe (13:14-33)*
3. *The Tribe of Levi Given Special Location (13:14, 33)*
4. *Judgment Executed against Balaam (13:22; 24:9-20; see also Numbers 22: 2-24:25; 31:8; Nehemiah 13:2; Micah 6:5; 2 Peter 2:15; Jude 11; and Revelation 2:14)*


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C. WEST JORDAN LANDS APPORTIONED (14:1 - 19:51)

1. *A Preface* (14:1-5)
 - a. The distributors (14:1)
 - b. The method (14:2)
 - c. The authority (14:2-3, 5)
 - d. The inheritors (14: 2-4)

Note that the Lord had described to Moses the boundaries of this land (Numbers 34:2-12). He had also indicated who should compose the lay-clergy "Distribution Committee" (Numbers 34:16-29). Furthermore, He had repeatedly stated that the inheritance was to be by lot (Numbers 26:55; 33:54; 34:13). Divine guidance as a constant factor in this project resulted in the following benefits:

- (1) An awareness of a Power in life that was higher than material gains
- (2) A spontaneous spirit of thanksgiving
- (3) General contentment concerning the distribution
- (4) The curbing of inordinate ambition
- (5) Respect for the rights and interests of others

2. *Caleb's Inheritance* (14:6-15)
 - a. Historical bases for making the grant:
 - (1) A promise made (14:6)
 - (2) Service rendered (14:7)
 - (3) Loyalty given (14:8)
 - (4) Approval earned (14:9)
 - (5) Physical qualification (14:10-11)
 - (6) Claim filed (14:12)
 - (7) Claim granted (14:13-15)


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b. Lessons from Caleb's life:

(1) He kept aware of dates and places in which promises were made to him (see 2 Timothy 2:15; 3:16-7).

(2) He anticipated a fight, not fright (see Philippians 3:14; 1 Timothy 6:12).

(3) He anticipated victory. He would fight to win (see 14:11; 2 Corinthians 12:10).

(4) He blended dependence and confidence (14:12; see Romans 8:31).

(5) He radiated loyalty and faith during years of hardship.

(6) He was not ashamed to ask for that which had been promised.

3. *Judah's Inheritance* (15:1-63)

a. *Boundaries identified* (15:1-12). Note some difficulties in finding some of these boundaries today:

(1) Many political changes have taken place.

(2) Names have been changed.

(3) Some ruins have not yet been uncovered. Note some aids in identifying these boundaries today:

(a) The natural geography of the land gives some general ideas of locations.

(b) Archaeology is continually making known the location of places which for centuries have been only names in this record.

b. *Some adjustments in family allotments* (15:13-19). After Caleb had conquered several headquarters of the giants, he offered to share this task with one who would like to become his son-in-law (15:16-17). Othniel accepted the offer. Caleb gave the young married couple a grant of land with water rights (15:18-19). Note the marks of wholesome family life in this incident:

(1) The individual members felt free to share with each other their hopes and needs. This practice kept misunderstandings at a minimum.

(2) The young wife showed love and submission to her father and husband (see 15:18-19).


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(3) Generosity, love, liberality, and graciousness were manifested by the aged father.

c. *The cities allotted* (15:20-63). This long list of cities indicates that Judah's cities were located in four major geographic areas:

(1) the southland;

(2) the lowland near the Mediterranean Sea;

(3) the mountain area; and

(4) the desert.

Some of these places seem to have been neither large nor of any lasting importance. This account indicates that these allotments were made with great accuracy. The best known of these cities is Jerusalem (15:8, 63). During Joshua's day Judah was unable to occupy it (see 2 Samuel 5:6-7). There is no indication that this condition was according to God's will (see Joshua 3:10). Might it be that Judah was unwilling to fulfill its part of the plan? (see Matthew 13:58; 14:31; Hebrews 3:19 - 4:2.)

4. *The Inheritance of the Children of Joseph* (16:1 - 17:18)

a. *A sketch of the boundaries* (16:1-4). The general portion of land occupied by Ephraim and Manasseh is quite easily identified. These two tribes were in many respects next in importance to Judah (see Genesis 48:5, 19; Ezekiel 37:16-17).

b. *Ephraim's portion* (16:5-10). Of this fruitful tract in central Palestine, Ephraim received the section which included the area around Shechem, north of Jerusalem. However, Ephraim refused to obey God (see 16:10). God's disappointment over Ephraim's attitude is recorded many times by the prophets, for the name of this tribe was used for the entire northern kingdom of Israel after its separation from Judah (see Jeremiah 31:9-20; Hosea 7:8, 11; 11:8, 12; 12:1, 14; 14:8).

People who would not eradicate the evil which God had declared should be eliminated could bring only sadness to the heart of God and trouble to themselves. Note Ephraim's steps downward:

(1) They became weak and lazy concerning God's will - they would not drive the Canaanites out.

(2) They became profit seekers rather than prophetic preachers. The Canaanites could stay because they would pay.


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(3) They became so spiritually weak that the temptations to idolatry and immorality overcame them.

(4) They entered a spiritual twilight in which they did what they pleased (see Judges 17:1, 6). God has always insisted that the only safe policy for any person is an unconditional surrender and commitment of oneself to God.

c. *Manasseh's portion (17:1-13)*

(1) *Favorable inheritance because of noble parentage (17:1)*. Such advantages should challenge one to heed the good examples of one's forebears. One should prove oneself worthy of the trust placed.

(2) *Adjustment in the family allotment (17:3-6)*. Note the just privileges accorded women in the Jewish state. Almost universal injustice seems to mark the relations of men with women outside the circle of those who believe in the true God. These girls reminded Joshua that their father was deserving of having his name perpetuated. They had received from Moses God's sanction on their request (see Numbers 27:5). They received because they asked.

(3) *Choice locations given the children of Manasseh (17:7-13)*. Note their failure also to drive out the wicked, and their willingness to settle for tribute (17:12-13). The subsequent history of these people reveals the lethal power of compromise with evil. God's people always become powerless when sinfulness is tolerated in their lives (see Matthew 13:30).

d. *The bid for more (17:14-18)*. Note the exalted opinion of themselves the descendants of Joseph showed, and the desire to be ministered unto rather than to minister. Also observe how Joshua handled these hard-to-please folk who were inclined to quarrel and to be dissatisfied. Herein is a healthy blending of kindness and firmness. Joshua would not change God's appointments to please the whims of empty boasters. He challenged their slowness (see Joshua 14:6-12; Luke 13:24; Revelation 2:26).

5. *The Shiloh Headquarters Activated (18:1-10)*

a. *The new location (18:1)*. Judges 21:19 gives a careful statement of this location. It was a spot which was quite central for all the tribes. This new location made the place of worship convenient for the whole nation. Joshua always made every effort to help his people maintain a proper relationship with their God. He always gave spiritual interests highest priority. He was never interested in giving major attention to minor issues.

b. *The assembled congregation (18:1)*. The Greek word *ekklesia* translates the concept of "the congregation". For the New Testament writers this Greek term was considered the most accurate word to designate the character of the Church as the true people of God (see Galatians 6:16). The idea is that the *ekklesia*, or Church, is composed of


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people who are exclusively God's possession. God's people were to be a contrast to the other nations because his people lived in righteousness and true godliness (see Psalms 22:22; 26:12; and Acts 7:38).

a. *The unfinished task* (18:2-10)

(1) *Some had not filed any claims* (18:2-3).

(2) *Joshua called for representation and participation* (18:4-7). He proposed a definite plan which would help overcome the people's state of stagnation. Note the idea of the survey crew and a description of the remaining territory (18:4-6).

(3) *Note the acceptability of the plan and the careful records kept* (18:8-9).

(4) *Important aids for completing the task* (18:2-10): first, an awareness of the (18:2-3); second, a plan for accumulating facts (18:4-9); third, an immediate use of the facts accumulated. Thus, Joshua planned his work carefully, and then carefully worked his plan.

6. *Benjamin's Inheritance* (18:11-28)

a. *Method of selection* (18:11). The reference to Benjamin's lot coming up suggests the possible use of two containers set before Joshua. In the one there were the names of the seven tribes which had not yet received their inheritance. The other container had the descriptions of seven portions of land. After a name had been taken from the first vessel, a description of the land was taken from the other. The people believed that the Lord determined the outcome of this use of the lot (see Proverbs 16:33).

b. *Boundaries and cities of note* (18:12-28). Benjamin was bordered on the north by Ephraim, on the south by Judah, on the east by the Jordan River, and on the west by the mountains (see 18:12-20).

This territory contained some cities which have been lost in antiquity, but others are well known. Among these are:

(1) Jericho [JEHR-ee-koh], which was the scene of victory over moral depravity (see Joshua 6).

(2) Bethel, which is honored as the place of Jacob's special revelation of God (see Genesis 28:10-22).

(3) Gibeon, the place where the Lord appeared to Solomon (1 Kings 3:5).

(4) Ramah, Samuel's home (1 Samuel 7:17).


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(5) Mizpeh, a part of Samuel's circuit (see 1 Samuel 7:16).

(6) Jerusalem, a holy city for Christians, Jews, and Moslems.

- c. *Other historical facts.* This tribe was sometimes called "little Benjamin" (see Psalm 68:27). It became noted for men who were left-handed marksmen (see Judges 20:16). It was from this tribe that Israel's first king was chosen (see 1 Samuel 9:16).

7. *Simeon's Inheritance* (19:1-9)

This tribe seems to have had very little influence on the history of Israel. It seems to have chosen another territory in later years (see 1 Chronicles 4:28-43).

During Joshua's day Judah seemed to recognize that they had more territory than they could adequately protect. By having Simeon share a part of the land the two tribes were able to aid each other (see Judges 1:17).

8. *Zebulun's Inheritance* (19:10-16)

Very little is recorded concerning these people. The references which are made are quite complimentary. In Deborah's triumphal ode celebrating the great victory over the Canaanites she mentioned them as being a courageous people (see Judges 5:18). In later history they are mentioned as being excellent warriors (see 1 Chronicles 12:33). They are believed to have been generous and lovers of peace (see 1 Chronicles 12:40). Although this tribe seems to have had the disadvantage of being at a great distance from the place of worship, they evidently kept in touch with others, and maintained favorable relationships with their God.

9. *Issachar's Inheritance* (19:17-23)

This territory had been noted as the highway of every invader who wished to conquer Palestine. It was here that Jabin was defeated (see Judges 4: 14); that Gideon encountered the host of the Midianites [mid-ee-uh-NYTS] (see Judges 7:12); and that king Saul fought his last battle with the Philistines [FI-luh-steenz] (see 1 Samuel 31:1-6). In this location Issachar was exposed to both the Egyptian influences and to the influences of the East.

10. *Asher's Inheritance* (19:24-31)

Asher received some of the most fertile and valuable territory in Palestine. The subsequent history of this tribe suggests that wealth and proximity to the Phoenicians resulted in shameful degeneracy (see Judges 1:32; 5:17). Apparently, their riches so separated these people from the other tribes that their names do not even appear in the list of the chief rulers during David's day (see 1 Chronicles 27:16-22). This does not suggest that Asher had no troops, for forty thousand troops had been contributed to David's strength when he became king (see 1 Chronicles 12:36). The probability is that these troops were the best dressed and armed of any that came. Their history indicates that they were not interested in carrying out the orders of


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the Lord. They were content to promote their own little program. God was not important to them.

11. *Naphtali's Inheritance* (19:32-39)

This territory constituted most of the northern and the eastern half of the southern Galilean highlands. The southern boundary seems to correspond with that which at a later time separated Upper Galilee from Lower Galilee. The Naphtalites refused to take God's plan for their lives (see Judges 1:33), and became a people who dwelt in darkness and under the threat of death (see Matthew 4:15-16).

12. *Dan's Inheritance* (19:40-48)

Dan was the last of the tribes to receive its portion. There is an indication that these people had some trouble getting settled (see Joshua 19:47; Judges 1:34). Dan is frequently mentioned boundary of Palestine (see 2 Samuel 3:10; 17:11; 24:2; 1 Kings 4:25; 2 Chronicles 30:5), since elements of the tribe settled there and built a city named for this tribal ancestor (Judges 18:11-29). They are presented in history as being quite earthbound in their interests and loyalties (see Judges 18:30; 1 Kings 12:28-30; 2 Kings 10:29; Amos 8:14).

13. *The Allotments Completed* (19:49-51)

After the land had been distributed among the tribes, the Israelites gave Joshua an inheritance in the midst of them (19:49). His pattern of life seems to have been: God first, others second, and self last. His allotment was in the nature of an opportunity rather than a completed work. He had to build the city in which he lived (19:50).

This "Division of Lands Committee" consisted of the priest, Eleazar; the head of state, Joshua; and representation from all the tribes. There seems to have been a minimum of murmuring about the decisions of the group.

D. CITIES OF REFUGE PROVIDED (20:1-9)

Six cities were set apart as places of refuge for accidental killers (see Exodus 21:13; Numbers 35:9; Deuteronomy 19:2; 1 Kings 1:50; 2:28). The cities were located almost equally remote from each other (20:7-8), on both sides of the Jordan River. Note the truths which this provision emphasizes:

- a. God has a sympathetic understanding of people's frailties. He took the initiative in providing these places of refuge (20:1).
- b. People are to be judged primarily in the light of their motive rather than in the light of performance. God makes a very clear distinction between willful sin and an accidental act (20:3).


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- c. God wants the innocent protected (20:9). He wanted these cities within the reach of all. People were not to be protected because they were Israelites, but because they were not guilty.

E. CITIES PROVIDED FOR LEVITES (21:1-42)

1. *The Levites Had a Task to Perform* (see Numbers 1:47; 3:6-13; 8:5-22; 35:1).
2. *The Levites Claimed the Promises Made to Them* (21:1-2)
3. *God Is Recognized as the Author of the Plan* (21:3)
4. *Every Tribe Was Provided with Levites* (21:4-:8).
5. *All the Levites Were Provided with Cities and Surrounding Farmlands* (21:9-42).

Note: Early in history God set apart some to serve him in a special way. He expected that these would serve more effectively if they were relieved of all temporal pursuits and anxieties. He arranged for them to be within easy reach of all his people. He wanted all his people to be instructed in the knowledge of the divine law and to be edified by godly examples. These special responsibilities were assigned to the Levites.

F. GOD'S FAITHFULNESS REVIEWED (21:43-45)

At this time the enemies of Israel had been so completely subdued that there was none of them who could successfully resist Israel. The land had been proportioned to the several tribes to the extent that they were able to occupy it (see Exodus 23:29-30; and Deuteronomy 7:22).

Note some special emphases:

1. God is faithful to his promises. He had promised Israel possessions, rest, and victory. They now had these.
2. Delay is not denial. In the fullness of time the promises became realities (21:45).
3. God designs to give his people that which is good (21:43; Psalm 37:40).

Jericho [JEHR-ee-koh]

Midianites [mid-ee-uh-NYTS]

Philistines [FI-luh-steenz]

CHAPTER 4. JOSHUA COMPLETES HIS MISSION (22:1 - 24:33)

NOTES

A. EAST JORDAN AUXILIARIES RELEASED (22:1-34)

1. *Joshua's Dismissal Address* (22:1-8)

- a. *Commendation for obedience* (22:1-3). They had been loyal to both divine and human leadership.
- b. *Mission accomplished* (22: 4). They had accomplished their objective in helping the other tribes take possession of Palestine.
- c. *Abiding principles by which to live* (22:5; Deuteronomy 4:4, 29; 6:5; 10:12; 11:13). Jesus Christ also stressed these principles of undivided allegiance to God (see Matthew 22:37; Mark 12:29; Luke 10:27). Obviously, Joshua wanted his departing brethren to maintain a constant mindfulness of the Lord their God. He was convinced that if they would love, serve, and obey God with all their hearts and souls they would remain united with the rest of God's children. He expected that they would differ in modes of thought, in geographic locations, and in types of homes and work, but that love, service, and obedience to God would make them one (see John 17:17-21).
- d. *Rewards* (22:6-8). He would recognize not only the warriors, but also these who remained at home (see Numbers 31:27; 1 Samuel 30:24).

2. *An Altar Built with a Good Motive* (22:9-10)

These homeward-bound heroes had witnessed in an unusual degree the power of God during the conquests of Canaan. They agreed with Joshua that a right relationship must be kept with such a God. Then, they built a great altar on the west side of Jordan which could be seen from the east side. It was to serve as a constant reminder of their dependence upon God, and of their relationship to those on the west side.

3. *The Building of the Altar Misinterpreted* (22:11-20)

This project was initiated and carried out without consultation with the other tribes. Communications had broken down. Bitter feelings began to arise. The war clouds soon formed (see 2:11-12). The western tribes assumed that the new altar was designed as a place of idol worship, that it was a rival sanctuary. This could not be tolerated (see Deuteronomy 13:13-15). In spite of this holy jealousy the people refrained from acting rashly. They organized a delegation of mature-minded men, both priests and laymen (22:13-15). The genuineness of their concern is reflected in their carefully planned approach. Their object was twofold:

- (1) to discover the cause of the offense;


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(2) to rectify the situation (22:16-20).

Obviously, this committee was reading motives into the acts of these people which assuredly did not exist.

4. *Clarification (22:21-29)*

After the two and a half tribes saw themselves as their neighbors saw them, they were overwhelmed with grief and astonishment. They denied the charges and explained the motives upon which they had really acted. They could hardly have used more sincere and emphatic language (22:21-23). Their original purpose was to emphasize that the people on both sides of Jordan worshipped one and the same God. They had hoped that all peoples would come to know of the religious unity of the east and west tribes (22:24-29).

This incident reveals the depths which the previous judgments of God had made on them. Both sides were animated with the most watchful diligence to fulfill the will of God. To all of them God was truly sovereign.

5. *Reconciliation (22:30-34)*

The act which had almost precipitated civil war was now recognized as evidence that God was present among all the tribes of Israel. The explanation was acceptable (22:30-33). Willingness to negotiate prevented bloodshed and strife. It became the basis for thanksgiving and praise unto God for his manifest presence in their midst. When the intentions of God's people were understood by all persons concerned, no reasons for strife remain.

The eastern tribes were anxious to transmit to their generations to come a religion which was pure and complete. They would point to this monument as a witness against them if ever they should forsake God (22:34).

B. JOSHUA BIDS FAREWELL (23:1 - 24:28)

1. *The Appeal for Loyalty to God (23:1-11)*

- a. *The appeal by a seasoned warrior (23:1-2).* Joshua still carried a burden for Israel. He felt strongly constrained to review the abundant mercies which the Lord had conferred upon them. He felt the urgency to warn them most earnestly of the dangers of apostasy [uh-PAA-stuh-see] from the Lord. He had nothing new to announce to the people. He was only anxious to impress the old truths, as Moses had before him (see Deuteronomy 12-33).
- b. *The appeal based upon God's manifested power (23:3; see also 4:21-24; 10:14, 42).*
- c. *The appeal based upon inheritance received (23:4).*


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- d. *The appeal based upon promises of success* (23:5; see Exodus 23:23; Deuteronomy 29:2).
 - e. *The appeal mixed with instruction* (23:6-8). Joshua was fully persuaded that loyalty to God was the only recipe for success (Joshua 1:7-8); Isaiah 35:8). He was sure that only a very courageous people would be able to live in Canaan. Mingling with rebellious peoples and giving attention to their gods could be fatal (see Exodus 23:13; Deuteronomy 10:20; James 4:4). The Israelites had the responsibility to make others aware of the living God, but this mission could not be accomplished by compromise. They must not try to alter the revelations God had made (23:6). Their constant responsibility was to adhere to their God (23:8).
 - f. *The appeal based upon previous success* (23:9-10; Leviticus 26:7-8; Deuteronomy 28:7; 32:30). Nations had fallen and men had fled because the Lord had been with his people.
 - g. *The appeal to love God sincerely* (23:11; see Deuteronomy 4:9, 15). This relationship must be maintained at all times regardless of cost.
2. *Warnings against Compromise* (23:12-16)

Note the lessons in these warnings:

- a. *The ways of sin lead backward* (23:12). Nothing could more certainly draw the Israelites away from their allegiance to God than to have intimate relationships with wicked people.
 - b. *God's assistance is withdrawn from those who court the favor of the wicked* (23:13).
 - c. *Association with the wicked increases temptations and multiplies sorrows* (23:13). Joshua wanted to protect his people from painful humiliation. He knew that disobedience would result in misery and oppression.
 - d. *Those who break covenant with God lose everything worthwhile* (23:14-16). Joshua knew that if these people would love the Lord with all their hearts, souls, minds, and strength, goodness and mercy would follow them all the days of their lives. The shallowness of their true devotion to God caused his words to become prophetic. They lost all.
3. *The Last General Assembly with Joshua* (24:1-28)
- a. The keynote address by Joshua stressed that God had been active in their history since Abraham's day (see 24:2-15).
 - b. The "business session" consisted of ratifying the covenant of the people with God (see 24:16-25).


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- c. The minutes of the session were duly recorded (see 24:26-27).
- d. The assembly was adjourned (24:28).

C. THREE GREAT LEADERS BURIED (24:29-33)

1. Joshua (24:29-31)

- a. *Age:* one hundred ten years (24:29).
- b. *Obituary:* Joshua had begun his career as a minister to Moses (1:1). He concluded his work with the rank of servant of the Lord (24:29). Faithfulness characterized his whole life. Some of the consequences of such a life are implied in the statement that through the days of Joshua and of the elders who outlived Joshua Israel kept true to the Lord (24:31). Israel seems to have produced no other generation which was equally as faithful to the Lord.

2. Joseph (24:32)

- a. *Place of death:* Egypt.
- b. *Place of burial:* Shechem.
- c. *Obituary:* Joseph was held in great reverence by Israel. Although they had left Egypt hastily, the Israelites had arranged to take with them the embalmed body of this honored man. Joseph had given a strict charge that his remains should be taken away out of Egypt when his people moved from there (see Genesis 50:25; Exodus 13:19; Hebrews 11:22).

3. Eleazar, Son of Aaron (24:33)

- a. *Place of burial:* Mount Ephraim.
- b. *Obituary:* Eleazar was Aaron's third son (Exodus 6:23, 25; 28:1). On the death of Nadab and Abihu without children (Leviticus 10:1, and Numbers 3:4), Eleazar [eh-lee-AY-zar] had the oversight of the chief Levites, who kept the charge of the sanctuary (Numbers 3:32). With Ithamar [ith-uh-MAR], his brother, he ministered as a priest in his father's lifetime and was invested in Aaron's high priestly garments as his successor on Mount Hor, just before Aaron's death (Numbers 20:24-28).

apostasy [uh-PAA-stuh-see]

Eleazar [eh-lee-AY-zar]

Ithamar [ith-uh-MAR]



Joshua Study Questions

Chapter 1: Introduction to Joshua

1. Traditionally the author of the Book of Joshua is considered to be:
 - A. Moses
 - B. Aaron
 - C. Joshua, son of Nun
 - D. Gideon
2. What is true of the purpose of the Book of Joshua?
 - A. the faithfulness of God in keeping his promises to people
 - B. the holiness of God and his abhorrence of sin
 - C. the greatness of God's salvation for people
 - D. all of these
3. What is true of the major divisions of the Book of Joshua?
 - A. Joshua Conquers the Promised Land
 - B. Joshua Divides the Promised Land
 - C. Joshua Completes His Mission
 - D. all of these

Chapter 2: Joshua Conquers The Promise Land (1:1 - 12:24)

4. What is true of most of the leading persons of Joshua 1:1?
 - A. the Lord
 - B. Moses, the servant of the Lord
 - C. Joshua, son of Nun, Moses aid
 - D. all of these
5. When the name "Joshua" is translated from the Hebrew into the Greek language, it becomes ___
 - A. John
 - B. James
 - C. Jesus
 - D. Justin
6. The author of the Book of Joshua declares often that God communicated with Joshua.
 - A. True
 - B. False
7. Because of its divine inspiration, the Book of Joshua is a part of God's message to people.
 - A. True
 - B. False

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8. Often difficult assignments stand between God's promises and their fulfillment.
 - A. True
 - B. False

9. What is true about the future of Israel in Joshua 1:2-4?
 - A. Often difficult assignments stand between God's promises and their fulfillment.
 - B. God makes no promises to lazy people.
 - C. God had big plans for those who would obey.
 - D. all of these

10. What is true about the future for Joshua in 1:5-9?
 - A. Strong leadership becomes most effective when it is godly.
 - B. Not much can be accomplished by those who are weak in the mind and discouraged.
 - C. The effectiveness of anything Joshua attempted to do would be determined by his faithfulness in obeying what God had revealed to be his will.
 - D. all of these

11. What is true about the spies sent to Jericho?
 - A. The king wanted to seize the spies.
 - B. Rahab believed Israel would win.
 - C. Rahab offered cooperation with God's people.
 - D. all of these

12. What is true about the preparations for action in Joshua 1:10-11?
 - A. Food services were to be in good order.
 - B. The people of God are to be in readiness to move on short notice.
 - C. There was a clear understanding with those who were to help.
 - D. all of these

13. The crossing of Jordan River was not preceded by thorough spiritual preparation nor by careful military calculation.
 - A. True
 - B. False

14. No one cooperated with Joshua in crossing the Jordan River.
 - A. True
 - B. False

15. Genuine dedication is not essential before divine guidance could be truly effective.
 - A. True
 - B. False

16. Joshua was a strong believer in information and representative organization for his people.
 - A. True
 - B. False

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17. The ark of the covenant was the visible assurance of God's presence.
- A. True
 - B. False
18. What is true about crossing the Jordan River in 3:14-17?
- A. Faith became ineffective.
 - B. Faith was not evident.
 - C. Faith was rewarded.
 - D. Faith was not rewarded.
19. What is true of remembering the miraculous crossing of the Jordan River?
- A. No monument was used.
 - B. Twenty stones were used to serve as a teaching aid for future generations.
 - C. Twelve stones were to serve as a teaching aid for future generations.
 - D. God did not want them to remember this event.
20. What is true about the depth of Israel's dedication in crossing the Jordan River?
- A. They had not been willing to leave their former dwelling place.
 - B. They had been willing to remain on the banks of the Jordan for three weeks with no visible means of crossing it.
 - C. They had been willing to cross Jordan below the heaped-up waters.
 - D. They were not willing to enter a new area of enemy territory.
21. What is true of the recap in 4:10-14?
- A. Because of God's presence his people had been enabled to have a safe passage through the otherwise impossible barrier to the land of promise.
 - B. The people recognized the peril of delay, so passed over with haste.
 - C. God's approval of Joshua brought recognition to him from the people.
 - D. all of these
22. What is true of the spiritual interests presented in 5:1-12?
- A. Circumcision was observed.
 - B. Personal plans given secondary concern.
 - C. The Passover was observed.
 - D. all of these
23. What is true of the God-centered life in 6:27?
- A. A God-centered life gets the real "breaks" in life.
 - B. Joshua gave God credit for every plan he used.
 - C. Joshua sought no one's favor more than he courted God's approval.
 - D. all of these
24. Joshua became a living example of the precept, "Be sure that your sin will find you out."
- A. True
 - B. False

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25. A right relationship with God in 8:1-35 resulted in many benefits.
- A. True
 - B. False
26. A right relationship with God in 8:1-35 resulted in many benefits.
- A. True
 - B. False
27. What is true of the elements of worship in the gathering at Mount Ebal?
- A. The altar, a meeting place for God and man, was provided.
 - B. Offerings were made by the people to the Lord.
 - C. Religious instruction was provided.
 - D. all of these
28. What is true of the west Jordan coalition in 9:1-2?
- A. The enemies of God's people operated on the idea that they can outnumber the believers and thus outperform them.
 - B. There is no evidence that the determined action of these kings frightened Joshua for a moment.
 - C. The reaction of God's people in similar times is reflected in Isaiah 54:17.
 - D. all of these
29. What is true of the Gibeonite deception in 9:3-15?
- A. They represented a coalition of four cities.
 - B. They were acquainted with God's workings for Israel.
 - C. They wanted to be at peace with God's people.
 - D. all of these
30. What is true of Israel's response when the Gibeonites were threatened by their neighbors?
- A. Joshua failed to respond immediately.
 - B. Israel allowed the confederation of king of Jerusalem and four other kings to eliminate the Gibeonites.
 - C. Israel routed the confederation of the king of Jerusalem and four other kings.
 - D. Israel did not help the Gibeonites because they did not have God's approval.
31. What is true of the wholesale extermination of the Canaanites during the southern campaign (10:28-43)?
- A. It raised moral and religious problems.
 - B. The Lord is justified in removing those who misuse and abuse the gifts of life and prosperity He has given them.
 - C. God exercised righteous judgment against terrible evil.
 - D. all of these

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32. What is true of the northern coalition formed against Israel in 11:1-5?
- A. The opposition is described as small.
 - B. The opposition was not well equipped.
 - C. The opposition was not well equipped.
 - D. The opposition had few resources.
33. What is true of Israel's defeat of the northern coalition?
- A. Divine assurance was greatly needed to defeat the northern coalition.
 - B. Israel was able to attack before the enemy received any rumors that opposition was in motion.
 - C. Israel was able to attack before the enemy received any rumors that opposition was in motion.
 - D. all of these
34. The overthrow of Jabin, king of Razor, was an outstanding victory in the conquest of the Promised Land.
- A. True
 - B. False
35. Joshua failed to perform his task as a great soldier.
- A. True
 - B. False
36. The whole of modern Palestine was included in the area taken during Joshua's leadership.
- A. True
 - B. False
37. All of Israel's enemies fought to a finish during the conquest.
- A. True
 - B. False
38. The Anakims, a family of giants, had caused Israel no fear at Kadesh Barnea.
- A. True
 - B. False
39. What is true of the defeat of the kings east of the Jordan River?
- A. King Sihon had refused to give Israel permission to pass through his territory en route to the Jordan.
 - B. After Israel conquered Sihon's land from the Arnon to the Jabbok, Israel marched by way of Bashan.
 - C. King Og met Israel and perished with all his people at Edrei, and Israel took his land.
 - D. all of these

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40. What is significant about the listing of the 31 names and addresses of the defeated kings west of the Jordan River?
- A. The Israelites were not uniquely God's people.
 - B. The eradication of the enemy had not been promised.
 - C. God took an active part in these conquests
 - D. There is no evidence of these events happening.

Chapter 3. Joshua Divides The Promise Land (13:1 - 21:45)

41. By the end of Joshua's life, Israel possessed all the Promised land.
- A. True
 - B. False
42. What is true of the lessons one learns from Joshua's life?
- A. No person is allotted enough time to do all the work which needs to be done.
 - B. A lifetime of work will still leave work for others to do.
 - C. Age will likely bring a change of vocation.
 - D. all of these
43. What is not true of the lessons one learns from Joshua's life?
- A. God's gifts are frequently little footholds on great possessions.
 - B. God expects his people to be diligent in business.
 - C. Age has little impact on one's vocation.
 - D. The military leader may become a civil administrator.
44. The Lord had already described to Moses the boundaries of the Promised Land.
- A. True
 - B. False
45. What is true of the basis of Caleb's inheritance?
- A. A promise made
 - B. Service rendered
 - C. Loyalty given
 - D. all of these
46. What is true of the lessons learned from Caleb's life?
- A. He kept aware of dates and places in which promises were made to him.
 - B. He kept aware of dates and places in which promises were made to him.
 - C. He anticipated victory.
 - D. all of these

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47. What is not true of Judah's inheritance?
- A. We have some difficulties in finding some of these boundaries today.
 - B. The long list of cities indicates that Judah's cities were located in four major geographic areas.
 - C. No adjustments in family allotments were made.
 - D. The allotments were made with great accuracy.
48. What is not true of the children of Joseph's inheritance?
- A. The general portion of land occupied by Ephraim and Manasseh is quite easily identified.
 - B. Ephraim received the section which included the area around Shechem, north of Jerusalem.
 - C. Ephraim immediately occupied its land.
 - D. Choice locations were given to the children of Manasseh.
49. Joshua always made every effort to help his people maintain a proper relationship with their God.
- A. True
 - B. False
50. What is not part of the inheritance the tribe of Benjamin received?
- A. Jericho
 - B. Bethel
 - C. Gath
 - D. Jerusalem
51. The tribe of Simeon seems to have had the most influence on the history of Israel.
- A. True
 - B. False
52. Very little is recorded concerning the tribe of Zebulun.
- A. True
 - B. False
53. Issachar's territory is noted as the highway of every invader who wished to conquer Palestine.
- A. True
 - B. False
54. What is true of the children of Asher's inheritance?
- A. They received some of the most fertile and valuable territory in Palestine.
 - B. Wealth and proximity to the Phoenicians resulted in shameful degeneracy.
 - C. Their history indicates that they were not interested in carrying out the orders of the Lord.
 - D. all of these

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55. What is true of the tribe of Naphtali's inheritance?
- A. It constituted most of the northern and the eastern half of the southern Galilean highlands.
 - B. Southern boundary seems to correspond with that which at a later time separated Upper Galilee from Lower Galilee.
 - C. They refused to take God's plan for their lives.
 - D. all of these
56. What is true of the tribe of Dan's inheritance?
- A. It was the last of the tribes to receive its portion.
 - B. They had some trouble getting settled.
 - C. Elements of this tribe settled in the northern boundary of Palestine and built a city named for this tribal ancestor.
 - D. all of these
57. After the land had been distributed among the tribes, the Israelites gave Joshua an inheritance.
- A. True
 - B. False
58. What is true of the pattern of Joshua's life?
- A. God is first.
 - B. Others are second.
 - C. Self is last.
 - D. all of these
59. What is not true of the Levites inheritance?
- A. The Levites claimed the promises made to them.
 - B. Every tribe was provided with Levites.
 - C. The Levites' chief city was Samaria.
 - D. All the Levites were provided with cities and surrounding farmlands.
60. During Joshua's lifetime the Promised Land had been proportioned to the tribes to the extent that they were able to occupy it.
- A. True
 - B. False
61. What is true about Joshua's dismissal address to the tribes east of the Jordan River?
- A. He commended them for their obedience.
 - B. They had been loyal to both divine and human leadership.
 - C. They had accomplished their objective in helping the other tribes take possession of Palestine.
 - D. all of these

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62. What is true about the altar built on the western side of the Jordan River by the eastern tribes.
- A. It could be seen from the east side.
 - B. The building of the altar was misinterpreted by the other tribes.
 - C. Both sides were animated with the most watchful diligence to fulfill the will of God.
 - D. all of these
63. What is true about the reconciliation following the conflict over the altar built on the western side of the Jordan River by the eastern tribes.
- A. The act which had almost precipitated civil war was now recognized as evidence that God was present among all the tribes of Israel.
 - B. Willingness to negotiate prevented bloodshed and strife.
 - C. It became the basis for thanksgiving and praise unto God for his manifest presence in their midst.
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64. The eastern tribes were anxious to transmit to their generations to come a religion which was pure and complete.
- A. True
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65. What is true about Joshua's appeal for loyalty to God?
- A. It was an appeal by a seasoned warrior.
 - B. It was an appeal based upon God's manifested power.
 - C. It was an appeal based upon inheritance received.
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66. What is not true about Joshua's appeal for loyalty to God?
- A. It was an appeal based upon promises of success.
 - B. It was an appeal mixed with instruction.
 - C. It was not based upon previous success.
 - D. It was an appeal to love God sincerely.
67. What is true about lessons learned from Joshua's warnings against compromise?
- A. Nothing could more certainly draw the Israelites away from their allegiance to God than to have intimate relationships with wicked people.
 - B. God's assistance is withdrawn from those who court the favor of the wicked.
 - C. Association with the wicked increases temptations and multiplies sorrows.
 - D. all of these
68. What is not true about the last general assembly with Joshua?
- A. What is not true about the last general assembly with Joshua?
 - B. The "business session" consisted of ratifying the covenant of the people with God.
 - C. The minutes of the session were not recorded.
 - D. The assembly was adjourned.

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69. Joshua lived to be 120 years old.
- A. True
 - B. False
70. Joshua concluded his work with the rank of “servant of the Lord”.
- A. True
 - B. False
71. Israel seems to have produced no other generation which was equally as faithful to the Lord as that of Joshua’s generation.
- A. True
 - B. False
72. Faithfulness characterized Joshua’s whole life.
- A. True
 - B. False
73. Unfortunately, the elders who outlived Joshua did not remain true to the Lord.
- A. True
 - B. False
74. What is true of the burial of Joseph?
- A. Place of death: Egypt
 - B. Place of burial: Shechem
 - C. Joseph had given a strict charge that his remains should be taken away out of Egypt when his people moved from there.
 - D. all of these
75. What is not true of the life and burial of Eleazar?
- A. He was Aaron's third son, but after Nadab and Abihu' early deaths, he had oversight of the chief Levites.
 - B. Along with Ithamar, his brother, he ministered as a priest in Aaron's lifetime.
 - C. Place of burial: Mount Sanai
 - D. He was invested in Aaron's high priestly garments as his successor on Mount Hor, just before Aaron's death.



Methods of Study

Have you enjoyed this study of the Book of Joshua? Do you wish to study further? If so, here are a few more suggestions.

1. Compare the authorship of the Book of Joshua to the authorship of the other historical writings of the Old Testament.
2. Compare the relationship of the Book of Joshua to the other historical writings of the Old Testament.
3. Compare the change of leadership at the beginning of the Book of Joshua to that at the end of Deuteronomy.
4. Compare the renewal of the Covenant at Mount Ebal (Joshua 8:30-35) with that in Deuteronomy 29:1-29.
5. Compare role of the priesthood presented in the Book of Leviticus to that practiced in the Book of Joshua.
6. Compare the promises of land in the Pentateuch to the acquisition of the Promised Land during the time of Joshua.

Allow God, our Leader, to even more fully guide your life as you study the Books of 1 and 2 Chronicles!

 **NOTES****Pronunciation Guide**

abhorrence [uhb-HAW-ruhns]
Achan [AY-kuhn]
Amorites [AM-uh-rietz]
apostasy [uh-PAA-stuh-see]
Arnon [AR-non]
Barnea [bruh-NAY-uh]
Bashan [bah-SHAN]
Edrei [ed-reh-EE]
Eleazar [eh-lee-AY-zar]
Ithamar [ith-uh-MAR]
Jabbok [JAH-bahk]
Jericho [JEHR-ee-koh]
Jericho [JEHR-ee-koh]
Jordan [JOHR-dihn]
Kadesh [kuh-DESH]
Midianites [mid-ee-uh-NYTS]
Philistines [FI-luh-steenz]
Rephaim [RAF-ah-eem]
Shittim [SHIT-im]
Sihon [SY-hahn]
theocratic [thee-uh-KRA-tik]