

Women of TBC



SURRENDER

COMMUNITY

MISSION

Resource & Discussion Guide

Joshua: All God's Good Promises
Study book by Kathleen Nielson

An Overview of Judges

Attributes of God in Joshua and Judges

Attentive: God hears and responds to the needs of His children.

Compassionate: God cares for His children and acts on their behalf.

Creator: God made everything. He is uncreated.

Deliverer: God rescues and saves His children.

Eternal: God is not limited by and exists outside of time.

Faithful: God always keeps His promises.

Generous: God gives what is best and beyond what is deserved.

Glorious: God displays His greatness and worth.

Good: God is what is best and gives what is best. He is incapable of doing harm.

Holy: God is perfect, pure and without sin.

Incomprehensible: God is beyond our understanding. We can comprehend Him in part but not in whole.

Infinite: God has no limits in His person or on His power.

Immutable/ Unchanging: God never changes. He is the same yesterday, today and tomorrow.

Jealous: God will not share His glory with another. All glory rightfully belongs to Him.

Just: God is fair in all His actions and judgements. He cannot over-punish or under-punish. **Loving:** God feels and displays infinite unconditional affection toward His children. His love for them does not depend on their worth, response or merit.

Merciful: God does not give His children the punishment they deserve.

Omnipotent/ Almighty: God holds all power. Nothing is too hard for God. What He wills He can accomplish.

Omnipresent: God is fully present everywhere.

Omniscient: God knows everything, past, present and future, all potential and real outcomes, all things micro and macro.

Patient/Long-suffering: God is untiring and bears with His children.

Provider: God meets the needs of His children.

Refuge: God is a place of safety and protection for His children.

Righteous: God is always good and right.

Self-existent: God depends on nothing and no one to give Him life or existence.

Self-sufficient: God is not vulnerable. He has no needs.

Sovereign: God does everything according to His plan and pleasure. He controls all things. **Transcendent:** God is not like humans. He is infinitely higher in being and action.

Truthful: Whatever God speaks or does is truth and reality.

Wrathful: God hates all unrighteousness.

Wise: God knows what is best and acts accordingly. He cannot choose wrongly.

Worthy: God deserves all glory and honor and praise.

MAP OF CANAANITE NATIONS



Nations of Canaan

Canaan: Canaan means "lower country." It typically referred to the land between the Mediterranean Sea and the Jordan River. Typically the nations of the land of Canaan are mentioned as the Amorites, the Hittites, the Perizzites, the Jebusites, and the Hivites (Josh. 11:3). The Hebrew word is "Kenaaniy" and is defined as "a Kenaanite or inhabitant of Kenaan." God told Abram to go here (Gen. 12:5), and Abram went and dwelt here (Gen. 13:12). The land was promised to Abraham's (Abram's) descendants as a possession (Gen. 17:8). The Israelites under Joshua conquered the land and possessed all that the Lord had promised them (Josh. 21:43-45; Josh. 23:14). Israel, however, was never promised they would keep the land, and Canaan was taken from them for serving other gods (Josh. 23:15-16). Israel lost its land when it was carried off in two separate invasions, Israel by Assyria (Ezek. 6:9), and Judah by Babylon (Jer. 29:1). A remnant was allowed to return (Jer. 29:14) after the second captivity. Those that returned came from Judah and thus their descendants came to be known as "Jews."

Nations of Canaan: Before the conquest, the land of Canaan was inhabited by a variety of different nations who were to be driven from the land due to their wickedness (Deut. 9:5).

Amalekites: The Amalekites were a nomadic people who wandered between the Negeb and the Sinai Peninsula. They were mentioned as enemies of Israel as late as David's reign. This nation (amongst those whom the spies had observed) "discomfited" the disobedient Israelites who presumed to fight without the Lord on their side (Num. 14:45).

Ammonites: This was a people descended from Ben-ammi, Lot's second son, which Lot's own daughter had after she had incestuous relations with him while he was drunk (Gen. 19:38). The Ammonites were condemned for joining the Moabites in hiring Balaam, and were forbidden to enter the congregation of Israel to the 10th generation (Deut. 23:3-6).

Amorites: First mentioned in Genesis (Gen. 14:7), the Amorites were described as mountain dwellers (Num. 13:29). The most notable king of the Amorites was probably Sihon who would not allow the children of Israel to pass through his land on their way to the "promised land." Instead, he gathered his people and fought against Israel. The Amorites lost (Num.

21:21-24). Later, Sihon was killed by the Israelites under the leadership of Moses (Deut. 1:3-4; Josh. 2:10; Psa. 136:18-19).

Canaan: Canaan means "lower country." It typically referred to the land between the Mediterranean Sea and the Jordan River. Typically the nations of the land of Canaan are mentioned as the Amorites, the Hittites, the Perizzites, the Jebusites, and the Hivites (Josh. 11:3). The Hebrew word is "Kenaaniy" and is defined as "a Kenaanite or inhabitant of Kenaan." God told Abram to go here (Gen. 12:5), and Abram went and dwelt here (Gen. 13:12). The land was promised to Abraham's (Abram's) descendants as a possession (Gen. 17:8). The Israelites under Joshua conquered the land and possessed all that the Lord had promised them (Josh. 21:43-45; Josh. 23:14). Israel, however, was never promised they would keep the land, and Canaan was taken from them for serving other gods (Josh. 23:15-16). Israel lost its land when it was carried off in two separate invasions, Israel by Assyria (Ezek. 6:9), and Judah by Babylon (Jer. 29:1). A remnant was allowed to return (Jer. 29:14) after the second captivity. Those that returned came from Judah and thus their descendants came to be known as "Jews."

Canaanites: First mentioned in Genesis (Gen. 10:18), the Canaanites were a people arising from Canaan "spread abroad." Their border was from Sidon to Gaza and from the cities of Sodom, Gomorrah, Admah, and Zeboim, to Lasha. Canaan and the Canaanites as used in the Bible can refer to 1) the general region of Syria/Palestine (Gen 10:18); 2) the inhabitants of the Great Sea coast - primarily Phoenicia (Num 13:29); or possibly 3) merchants or seafarers (Isa. 23:8).

Edomites: The Edomites were descendants of Edom (Esau) (Gen. 36:1-17). King Saul fought the Edomites (1 Sam. 14:47) and David conquered them (2 Sam. 8:13-14).

Hittites: This was an Indo-European people who established powerful kingdoms in Asia Minor around 1740-1200 B.C. They also established important states in Syria and Palestine. They are typically mentioned in the same biblical passages with the other nations hostile to Israel (Deut. 7:1-6; Deut. 20:16-17; Ezra 9:1).

Hivites: This was the name of the early inhabitants of Syria and Palestine (Exo. 3:8; Exo. 23:28; Deut. 7:1). These people were put to work as laborers for Solomon's building projects (1 Kings 9:20; 2 Chron. 8:7). This nation is typically mentioned with the surrounding nations (Hittites, Amorites, Perizzites, and Jebusites) as foes of Israel.

Jebusites: Apparently these people were descended from the third son of Canaan (Gen. 10:16). Jebus was a name given to Jerusalem, the principal city in their territory, and "Jebusite" described the inhabitants of the city.

Kenites: This was the name of one of several nomadic tribes in the region which dwelt to the west of the Salt Sea. Their territory was a strong "dwelling place" because, according to Scripture, they put their "nest in a rock." (Num. 24:21).

Kir-Moab: (Kir-hareseth) This was the capital city of Moab (2 Kings 3:25).

Perizzites: These people comprised one of the many nations whose land was given to the Israelites. The origins of the Perizzites is unknown. The first reference to the Perizzites is in Genesis (Gen. 15:20) along with the Hittites and Rephaims (Exo. 3:17). The Hebrew word "Perizziy" literally means "inhabitant of the open country." The Perizzites are said to have engaged in abominations (Ezra 9:1).

Sidonians: This was the name given to the inhabitants of the city-state of Sidon. Sidon was the northern limit of the land of Canaan (Gen. 10:19). The Sidonians were Phoenicians who were at various times part of the Egyptian, Assyrian, and Babylonian vassal states.

MAP OF CANAAN - TWELVE TRIBE PORTIONS





Discussion Questions

Week 1: Introduction

1. Tell us about yourself and your family.
2. What was your high and low of the summer?
3. What interests you in studying the books of Joshua and Judges?
What do you hope to get out of this time together?
4. What hesitations do you have about these books or this kind of Bible study? What barriers to spending time in God's word do you foresee?
5. Look at the list of attributes on God on page 1. What is an attribute of God that you are struggling to believe as you enter this study and why?
6. Tell us how you're feeling today and why using one of these six words: Sad, Angry, Scared, Happy, Excited, Tender
7. If time allows, spend time praying for one another based on the word shared. If you run out of time, encourage the group to pray for each other throughout the week, and close with a group prayer.

Notes:

Week 2: Lesson 1 (Joshua 1) - God Gives the Word

Opening the book of Joshua, we first hear God speaking to this newly commissioned leader of Israel. God's word is what he has given and what he continues to give his people as they stand on the brink of the promised land. We will do well to listen carefully as God speaks and as Joshua and the people respond; like them may we grasp the power and primary importance of God's Word.

1. Warm-up Question: When has your courage been put to the test? When or in what situations have you been the most fearful?
2. (DAY 1) Pg. 2, Q3/4 - Deuteronomy 34:4 connects us to God's previous, repeated promise of the land. Trace this promise through the following verses, jotting down brief observations concerning God's promise to establish his people in the land of Canaan. In what ways does this historical perspective expand your understanding of God?
3. (DAY 2) Pg. 5, Q1 - According to the passages you looked up concerning Joshua as assistant to Moses, what are some ways that God prepared Joshua for his call to action in Joshua 1?
4. (DAY 2) Pg. 7, Q3 - How might reading of Joshua's preparation experiences help prepare you for what you face today or in the days to come?
5. (DAY 3) Pg. 7, Q1/2b. - List all the commands given by God to Joshua 1:1-9. How do these commands apply to us?
6. (DAY 3) Pg. 8, Q3 - Each time God commands Joshua to "be strong and courageous," he links the command to a different encouragement. What kind of encouragements do you find in the following verses: 1:6, 1:7, and 1:9?
7. (DAY 3) Pg. 9, Q4 - How marvelous to see a God who clearly commands and personally encourages his people. What specifically encourages you in these verses and why?

8. (DAY 4) Pg. 11, Q4 - What, specifically, challenges you as you see Joshua and then the people responding to the word given them from the Lord?
9. (DAY 5) Pg. 11, Q1 - Look back to Joshua 1:13,15 and Exodus 33:14. What word appears in these three verses to describe what God gives his people in the land?
10. (DAY 5) Pg. 12/13, Q3 - What was most compelling to you about the rest that God offers to his children through Jesus?
11. What attribute of God stood out to you most in this week's lesson?

Notes:

Week 3: Lesson 2 (Joshua 2) - God Shows His Merciful Plan

As God's people prepare to enter and take the land, Joshua 2's glimpse into Jericho reminds us of God's merciful, far-reaching purposes at work. The story in Joshua reaches all the way to us.

1. Warm-up Question: Has God ever used someone in your life that you least expected to teach you or draw you closer to Him? Tell us about them.
2. (DAY 2) Pg. 18, Q3 - Consider the context of the Pentateuch: spies had been sent forty years earlier, up from the south, with very different results. Look through Numbers 13 - 14:48 and compare and contrast the former spy expedition to the present one.
3. (DAY 2) Pg. 18/19, Q4 - Consider the context of God's promises in relation to this story: How does each of the following find fulfillment in Joshua 2?
 - a. Genesis 12:3
 - b. Exodus 15:13-16
4. (DAY 3) Pg. 19, Q1 - In the midst of all these contexts emerges the central figure of Rahab the prostitute. Carefully study her beautiful, central speech to the spies in Joshua 2:9-13. What are some things that Rahab KNOWS about God? How does she know this?
5. (DAY 3) Pg. 20/21, Q3, 4, and 5 - How do the New Testament accounts of Rahab teach us about God, what he is like and how he operates?
6. (DAY 4) Pg. 22, Q2 - What do you make of Rahab's lie, as it is given to us in Joshua 2:4-7? Was she under the covenant law of God with Israel at this time?
7. (DAY 4) Pg. 23, Q4 - Review the book-end verses of the story (Joshua 2:1, 23-24) How did the LORD use Rahab to remind the Israelites that He was in fact giving the land to them?

8. (DAY 5) Pg. 24, Q1 - Compare the kindness/mercy (hesed) of God in Exodus 12:1-13 and Joshua 6:22-25. Can God be just and merciful at the same time? Who decides to whom God will extend mercy?
9. (DAY 5) Pg. 24/25, Q2 - Which of the following verses stood out to you as a way in which God's steadfast love and mercy extend to you?
 - a. Ephesians 2:1-10
 - b. Titus 3:3-7
 - c. 1 Peter 2:9-10
10. What attribute of God stood out to you most in this week's lesson?

Notes:

Week 4: Lesson 3 (Joshua 3-4) - God Brought Them Out - Keep Telling It!

While Rahab waits with the scarlet cord hanging in her window, the narrative moves back to the Israelites and, in Joshua 3-4, shows them crossing the Jordan River. May this story, as it is retold among us, once again inspire a wondrous fear of the Lord, whose powerful hand ushers his people into the land.

1. Warm-up Question: Have you ever consecrated yourself or your family before a big decision or a big event in your life? What was the decision or event and what did you do to prepare yourselves? (eg. fast, pray, take time to think/meditate, read a specific text of Scripture, talk through it systematically, etc.)
2. (DAY 2) Pg. 29, Q1 - From God's instructions to Moses in Exodus 25:10-22, what do we know about what the ark of the covenant was and what it signified?
3. (DAY 2) Pg. 30, Q4 - The ark is no longer with us nor used by God in the same way, but how does what the ark symbolized remain crucial for us as God's people today?
4. (DAY 3) Pg 31/32, Q1 - According to the verses detailing the preparation of God's people before crossing the Jordan, what value did you note that they would have held for the people involved? How does that value inform your own preparations for big decisions or big events?
5. (DAY 3) Pg. 33, Q2 - What details in Joshua 3:14-17 make God's miracle even more to be wondered at?
6. (DAY 4) Pg. 35, Q2 - Joshua 3:12 began a part of the story not completed until Joshua 4:1-9 and 4:19-24. Verses 8-9 would indicate two piles of stones: one in the middle of the river, and one at Gilgal, their new encampment (4:19-20) What was the purpose of these stones according to 4:6-7 and 4:21-23?

7. How could you incorporate “setting up stones” in your life or the life of your family to help you remember God’s faithfulness and his mighty power so that you, too, might “fear him forever?”
8. (DAY 5) Pg. 36, Q1 and Q2 - A remnant of God’s people has never stopped being faithful in remembering and passing on the wonders of God - even to us. According to 2 Timothy 1:1-14, what are some wonders that occurred in Paul’s life that he’s passing on to Timothy and other readers of his letter?
9. What are some wonders that have occurred in your life and how have you passed these on so that others may know the mighty power of God and fear him forever?
10. What attribute of God stood out to you most in this week’s lesson?

Notes:

Week 5: Lesson 4 (Joshua 5-6) - God Leads to Victory - His Way!

The Israelites have finally crossed over into the promised land. But they cannot just move in and settle down; they have to take possession of it (Joshua 1:11) And they must do it God's way. Mercifully, God makes every step of that way clear. What is required of them is to listen and to obey. May we understand the same requirement for us.

1. Warm-up Question: When have you tried to do something your way, instead of God's way? What were the results?
2. (Day 2) Instead of rushing into military confrontation, the Israelites pause to observe two ceremonies commanded by God. Read Joshua 5:1-12. What were the two ceremonies and why were they crucial at this point (see Pg. 43, Q6?)
3. (Day 2) Pg. 41, Q1 – What can we learn about the significance of circumcision in Genesis 17:1-14? Why did this group of Israelites need to observe this again? (See pg. 42, Q3)
4. (Day 2) Pg. 42, Q4 – According to Exodus 12:1-14, 24-28, 47-49, what was the purpose of the yearly Passover celebration? Why do you think the manna ceased after they celebrated this sacred feast?
5. (Day 3) Pg. 44, Q1 a/b – Joshua receives his battle instructions in person. What words or details tell you about this one who appears to Joshua (5:13-15) What strikes you about this scene in comparison with Moses and the burning bush in Exodus 3:1-6?
6. (Day 3) Pg. 46, Q4 – Clearly, the seven days of marching are days of sacred procession, perhaps even part of the Feast of Unleavened Bread, which continued for the seven days following the Passover meal, as a sign of Israel's consecration to the Lord (Ex 12:15-20) What might be the effects of such marching on the Israelites themselves? On the people in Jericho?
7. (Day 4) The seventh day, the seventh time around the city, with the seven priests blasting their seven trumpets, a great shout rises, the

walls collapse and the Israelites charge in...According to pg. 47, Q1a, what was to be devoted to the Lord as they conquer Jericho?

8. (Day 4) Pg. 48, Q2 – Such utter destruction is difficult to take in. How should we regard these people who lost their city and their lives? According to Genesis 15:12-16, what was God's perspective, as he told Abraham long before about this coming back to the land to defeat the Amorites (Canaanites?)
9. (Day 5) Pg. 51, Q2 – This God has appeared to us as he appeared to Joshua – only fully, in the flesh, to bear God's judgement for our sin and to mercifully offer us eternal life. Who is this holy Lord, before whom we should fall to the ground in reverence? How do the following verses reveal the Lord Jesus Christ as the fulfillment of the covenant of circumcision and as the fulfillment of the Passover celebration carried out by the Israelites? Who do the complete Scriptures reveal him to be according to the following verses: Matthew 26, Colossians 2, and Revelation 19?
10. What attribute of God stood out to you most in this week's lesson?

Notes:

Week 6: Lesson 5 (Joshua 7-8) - God Takes Sin Seriously

From Jericho to Ai...from victory to defeat...from the story of one family spared to that of one family destroyed...these chapters give us a sobering reminder that God's people cannot blithely move on to victory without dealing with the sin in their hearts and in their midst. May we, as we study, be sobered by the reminder of how seriously God takes sin.

1. Warm-up Question: Who in your life has shown you mercy when you deserved punishment? How did that feel?
2. (DAY 1) Pg. 55, Q1 - The focus of this narrative is not on military strategy. According to the first and last verse of Joshua 7, what is the crucial context for this story?
3. (DAY 1) Pg. 56, Q4 - What truths about human sin can we learn from God's response to Joshua in 7:10-15?
4. (DAY 2) Pg. 57, Q2 - When Achan is singled out according to God's prescribed method, he obeys Joshua's command to "give glory to the LORD God" by admitting what he has done. What strikes you in his confession (7:20-21)?
5. (DAY 2) Pg. 58, Q4a and b - How did God oppositely but similarly deal with Rahab and Achan (see 7:24)? In what ways do faith and disobedience bring far reaching consequences to family and community?
6. (DAY 3) Pg. 61, Q5 - The events of Joshua 8:28-29 are meant to be a sign of God's judgement on nations that had turned against him. How might Deuteronomy 9:4-6 give context for these verses and for the whole story of Ai?
7. (DAY 4) Pg. 62, Q 3 - Mt. Ebal and Mt. Gerizim together create an amazing natural amphitheater, so that, as the tribes gathered on the slopes of these mountains, apparently everyone could hear. List the order of worship as you see it in Joshua 8:30-35?

8. (DAY 4) Pg. 63, Q5 - What parts of this scene evidence God's rich mercy and grace?
9. (DAY 5) Pg. 64/65, Q2 a/b - Achan hid his sin, and the truth had to be forced out of him. According to 1 John 1:8-9, what should we do with our sin? How can God be just and still forgive us? (See 1 John 2:1-2)
10. What attribute of God stood out to you most in this week's lesson?

Notes:

Week 7: Lesson 6 (Joshua 9-10) - God Means for Us to Ask

God means for us to “ask counsel from” or to “inquire of” him, as Joshua 9:14 puts it. Joshua 9 offers an example of what happens when we do not, and Joshua 10 offers an example of what happens when we do. Not because anything depends on us, but because everything depends on God, our proper role is to go to him and humbly ask him for wisdom and help. May this lesson encourage us to do so, more and more.

1. Warm-up Question: What is the craziest things someone (your child, a friend, etc.) has ever asked of you? Did you give it to them? Why or why not?
2. (DAY 1) Pg. 68, Q1 - What did you observe in Joshua 9 about the story of the Gibeonites and their scheme to secure peace with Joshua?
3. (DAY 2) Pg. 69, Q1 - How are Deuteronomy 7:1-2 and 20:10-18 helpful in understanding Joshua 9?
4. (DAY 2) Pg. 70, Q3 - At the tabernacle, priests offered regular sacrifices to God on behalf of the people, for which much wood and water was required. How did the Gibeonites’ sentence include great mercy? (See Joshua 9:21, 26-27, and Psalm 84:10)
5. (DAY 3) Pg. 71, Q2 - God emerges as the central character in this story. From Joshua 10:6-15, write down everything you can observe and learn about God.
6. (DAY 3) Pg. 72, Q4 - However it worked, the miracle in this story is that God divinely intervened in the movement of the planets (made the sun and moon stand still over Gibeon.) The miracle is also that God mercifully listens to our prayers. What do the following verses tell us about prayer?
 - a. Psalm 66:16-20
 - b. Proverbs 15:8, 29
 - c. Hebrews 10:19-22
 - d. James 5:13-16

7. (DAY 4) Pg. 73, Q1 - What Joshua did with these five kings who had marched against God's people was meant to be symbolic for "all the men of Israel" (v. 24) What were they meant to learn at this symbolic moment?
8. (DAY 4) Pg. 74, Q3 - Based on your answer from question 2, how are our battles similar to those of the Israelites in Joshua's day? Whom do we fight against?
9. (DAY 4) Pg. 75, Q4b - How does this chapter's conclusion (vs. 40-42) clearly reiterate God's role and Joshua's role? What are the implications for you?
10. What attribute of God stood out to you most in this week's lesson?

Notes:

Week 8: Lesson 7 (Joshua 11:1 - 13:7) - God Has Done It!

It is good to see we are at the end of the war! Joshua 11-12 finishes it and then looks back to recount God's faithful accomplishment of what he promised. With all the looking forward that occupies our minds, we will do well to look back, with God's people, and see the faithful hand of God.

1. Warm-up Question: What is something God has done in your past that was undeniably his doing?
2. (DAY 1) Pg. 80, Q2 According to Joshua 11:6-8, how is the victory over the northern kings of Canaan explained?
3. (DAY 1) Pg. 81, Q3b - Have you known a situation where the normal props (things you trusted or thought necessary) were taken away, providing an opportunity to seek help from the LORD? If you have, briefly describe that situation.
4. (DAY 1) Pg. 82, Q5 - As he leads his people into the land, obedience to God's law stands out as the mark of greatness in Joshua. How does Joshua connect to the "Joshua to come" (Jesus) in this regard? See John 8:28-29
5. (DAY 2) Pg. 83, Q3 - Along with his mercy (Rahab, Gibeonites) God's judgment on those who reject him is clear in this story. How does Romans 1:18-32 and Genesis 15:16 help explain the words of Joshua 11:20?
6. (DAY 2) Pg. 84/5, Q4b. - According to what you learned about the Anakites in Q4a, what clear lesson lies here for us as we, too, face overwhelming challenges and battles?
7. (DAY 3) Pg. 86, Q3 - Joshua 12:7-24 summarizes the conquests we've read about in Joshua. Why do you think the account begins with verses 1-6, which rehearse battles from Numbers 1:21-35?
8. (DAY 4) Pg. 88, Q3 According to Joshua 13:6-7, Joshua is commanded to distribute all the land to his people, even lands that have yet to be

conquered. The whole land has been given to them, but many of the tribes will have to fight and conquer parts of what they receive. As the people of God now, how do we experience this tension between the war that has been won and the battles that still have to be fought?

9. (DAY 5) Pg. 89/90, Q1 - Which of these New Testament verses stood out to you regarding our inheritance as the people of God, now that the promised Joshua (Jesus Christ) has already come? (John 3:16, John 14:1-6, 2 Corinthians 1:21-22, 1 Peter 1:3-5, Revelation 21:1-7)
10. What attribute of God stood out to you most in this week's lesson?

Notes:

Week 9: Lesson 8 (Joshua 13:8-19:51) - God Gave It: His People Must Claim It!

According to his word, God has given his people the land. Now, God tells them to subdue and settle in it - also according to his word. Will they do it? Would we? Will we, having been given all the things in Christ, persevere faithfully until the end?

1. Warm-up question: Have you ever received a prize and not claimed it? Why not?
2. (DAY 1) Pg. 96, Q4 - The Levites, who worked in the temple and received no land inheritance, got to learn what truth that each of us should learn? (Joshua 13:33, Deut. 18:1-2, Psalm 73:25-26)
3. (DAY 1) Pg. 96, Q5 - Joshua 14:1-5, tells us that the westward land was now assigned to the remaining tribes of Israel by lot, as God had commanded. What good results might this God-ordained method have according to Psalm 16:5 and Proverbs 19:21?
4. (DAY 2) Pg. 97, Q2 - Joshua 14:6-15 and Joshua 15:13-19 describe the sequel to Caleb's life after he spied on Canaan 45 years earlier with Joshua as sent by Moses. What stood out to you in these accounts regarding Caleb's character?
5. (DAY 2) Pg. 98, Q3b - How, specifically, does Caleb's example challenge you?
6. (DAY 3) Pg. 100, Q1 - We have seen one mention of the Israelites not driving out the people in this land, as they had been told to do (Joshua 13:13.) What do you note in the following progression of verses: 15:63, 16:10, 17:12-13? Why does this matter?
7. (DAY 3) Pg. 102, Q5 - What can we remember as we face huge challenges in our obedience to God's Word according to 2 Cor 1:8-9, 22, Philippians 2:12-13 and 2 Peter 1:3-4?
8. (DAY 4) Pg. 104, Q4 - What beautiful completion of the allotment of the land is found in Joshua 19:49-51?

9. (DAY 5) Pg. 105, Q3/4 - Why did God give the people the land according to Psalm 105? What responses to such a God are called for and how do they relate to us today?
10. What attribute of God stood out to you most in this week's lesson?

Notes:

Week 10: Lesson 9 (Joshua 20-22) - God Settles His People - According to His Word

Whenever a nation newly establishes itself, the people have to work out how they will get along. This nation has already been given its complete law through Moses; now, as they settle in, they have to apply that law with obedience and care. What a lesson for us as God's people who have been given the complete Scriptures; may we take the utmost care to live together obediently according to his Word.

1. Warm-up Question - Do you feel "settled" where you currently live? What is the difference between feeling settled and just passing through?
2. (DAY 1) Pg. 108, Q2 - What does God's emphasis on the cities of refuge in Joshua 20 tell us about his divine character and nature?
3. (DAY 1) Pg. 108, Q3 a/b - When could an offender leave a city of refuge, free from the fear of harm? What has our High Priest (Jesus) done for us according to Hebrews 9:11-14 and 10:11-14?
4. (DAY 2) Pg. 109, Q2 - In Joshua 21:1-3, how do the Levites follow the good example of Caleb and the daughters of Zelophehad earlier in the book of Joshua? What can we learn from these examples?
5. (DAY 2) Pg. 110, Q4 - According to Moses' final words concerning the Levites in Deuteronomy 33:9b-10, why might God have scattered the Levites in cities throughout the settled land of Canaan?
6. (DAY 3) Pg. 110/111, Q1 - Joshua 21:43-45 concludes the allotment section. What great themes of the book are strongly reaffirmed here?
7. (DAY 3) Pg. 111, Q2 a/b - What words in these verses affirm the completion and fullness of what has been accomplished? What do these words tell us about God?

8. (DAY 4) Pg. 112, Q1 - What stood out to you in the story of reconciliation of the tribes west and east of the Jordan river? What was the source of the peace between them?
9. (DAY 5) Pg. 115, Q2 a/b - In light of Joshua 20-22, summarize how God's people are meant to live in relation to God and to each other. What role does worship play? How does Hebrews 10:19-25 offer a New Testament perspective on this question?
10. What attribute of God stood out to you most in this week's lesson?

Notes:

Week 11: Lesson 10 (Joshua 23-24) - God's People Are Called to Respond

Two great gatherings of God's people bring to a close Joshua's life, this book, and this crucial period of conquest. Through Joshua, God has led them to take the land; now they must get ready to possess and settle all of it in obedience and faithfulness to the Lord. Joshua's two farewell addresses challenge us to respond as well.

1. Warm-up Question: What are your favorite family traditions? Why are they special?
2. (DAY 1) Pg. 118, Q3 - What various commands does Joshua give the people to follow in his first final farewell speech in Joshua 23?
3. (DAY 1) Pg. 118, Q4 - Depending on whether or not the people follow Joshua's command, what two very different sets of consequences will follow?
4. (DAY 2) Pg. 121, Q3 - Through reviewing the history of Israel in Joshua 24:2-13, what is God showing about himself?
5. (DAY 2) Pg. 121, Q4 - What phrases from the following verses stand out? (Joshua 23:14, 21:45, Numbers 23:16-20)
6. (DAY 3) Pg. 122, Q 2 - We have already read of Abraham's time at Shechem (Genesis 12:1-9). According to Genesis 35:2-4, what did Jacob do at Shechem, the place of this gathering in Joshua 24?
7. (DAY 3) Pg. 123, Q3 - In Romans 12:1-2 and Ephesians 2:1-10, how might Paul's words be considered a kind of New Testament version of the speech in Joshua 24:2-15?
8. (DAY 4) Pg. 123/124, Q 1 a/b/c - Is the response in Joshua 24:16-18 a good one? How can you explain his further response in 24:19-20? As he continues to challenge them in 24:21-24, what is Joshua after? Does he get it?
9. (DAY 4) Pg. 124, Q2 - How do we see this same sobering caution in the New Testament? (See Luke 14:25-33 and John 21: 15-19)

10. (DAY 5) Pg. 127, Q1 a/b - God has been faithful to his promises. The challenge has been given for God's people to be faithful. According to the following verses, how much resolution do we find at the end of the book? (Joshua 24:31 contrasted with Judges 2:1-5, 10-15)

Notes:

Lesson 11: Judges Homework

The Cycle of Sin in Judges

The book of Joshua is a record of victory and conquest and rest. But in the book of Judges, things change radically for the Israelites. This book records Israel's failure and deterioration and distress. But they should not really be so surprised that they are in such difficulty. Joshua had given them clear instruction before his death about what they needed to do and what would happen if they did not do it.

When Israel finds rest in the promised land, you would think they would be at peace. The truth is that when rest is found, it is often fleeting. Israel painfully learned this lesson. They lived and modeled a sin cycle that teaches us how hard it is to remain in a state of rest.



Judges will help us see this cycle of sin. For Israel, this is a historical book, but for us it is a cautionary tale. Do we learn from our own spiritual struggle? How aware are we of our own patterns of sin, the default cycles of defeat and various forms of enslavement? With Judges as our guide, perhaps we can see the great need for Jesus to break this destructive cycle in our lives.

Overview

The period of judges in Israel lasted 480 years, and it represents a dark time in the history of God's people. This age begins with the death of Joshua and ends with the coronation of Saul as king. Judges records Israel's fall from faith and the patience of God in raising up leaders to help rescue them from their rebellion.

The most comprehensive mention of judges in the New Testament is in the book of Hebrews. In Hebrews 11, judges Gideon, Barak, Samson, and Jephthah are all listed among the heroes of faith. Their stories are not all positive; rather they continue to show Israel and us our great need for a savior. Despite challenges and failures, these judges showed great faith despite the dark backdrop of Israel's rebellion. The lessons of the flawed, yet faithful judges is a picture of what God can do with imperfect people to bring revival and deliverance for His people.

1. Read Joshua 23:11-16 and briefly summarize Joshua's instruction and warning.
2. Read Judges 1:18-36 and 3:5. What is the problem after Joshua died, and what did it lead to?
3. Read Judges 2:1-5 What is God's response to this problem?

4. Read Judges 2:10-15, which sets the scene for the rest of the book of Judges. What does each verse tell you about Israel during this time?

a. V. 10

b. V. 11

c. V. 12

d. V. 13

e. V. 14

f. V. 15

5. Read Judges 2:16-23. What happened next in this repeated cycle, according to the following verses?

a. V. 16

b. V. 17

c. V. 18

6. According to Judges 3:1-6, what good purposes did God have in this difficult period in Israel's history?

Before the period of the Judges, Israel was united under the strong central leadership of Moses or Joshua, but during the time of the judges, the tribes of Israel operated as a kind of confederation, with each tribe seeking to maintain its sovereignty. None of these judges ruled over the entire nation of Israel, but over particular tribes and territories.

Rather than reading Judges as a chronological story, we have read it as a series of snapshots taken over a period of two hundred to three hundred years in various geographical areas of Israel. From Judges 3:7 through the end of chapter 16, this book tells stories of twelve judges that God sent to rescue his people when they sinned and then called out to him to save them. Some of the judges seem to have good character and hearts to serve God, but others of them seem to exhibit little character or love for God. You may want to read or skim chapters 3-16 to get the full picture of what these judges were like and what they did. Or you can read the verses indicated to glean the repeated pattern of what happened during this time.

7. Othniel

What is the problem? (3:7)

How did God respond? (3:8)

What happened? (3:9)

How did Othniel accomplish their deliverance? (3:10)

How did this period end? (3:11)

8. Ehud

What is the problem? (3:12)

How did God respond? (3:12)

What happened? (3:15)

How did Ehud accomplish their deliverance? (3:16-29)

How did this period end? (3:30)

9. Deborah and Barak

What is the problem? (4:1)

How did God respond? (4:2-3)

What happened? (4:3)

How did Deborah accomplish their deliverance? (4:4-24; esp vv. 6 and 15)

How did this period end? (5:31)

10. Gideon

What is the problem? (6:1)

How did God respond? (6:1-5)

What happened? (6:6-7)

How did Gideon accomplish their deliverance? (7:19-25)

How did this period end? (8:28-32)

11. Jephthah

What is the problem? (10:6)

How did God respond? (10:7-8)

What happened? (10:10)

How did Jephthah accomplish their deliverance? (11:29-33)

How did this period end? (3:11)

12. Samson

What is the problem? (13:1)

How did God respond? (13:1)

What happened? (16:28)

How did Samson accomplish their deliverance? (16:25-31)

How did this period end? (16:31)

13. The last four chapters of Judges, chapters 17-21, form an appendix. They provide further examples of the corruption of the time and contain some of the most distasteful parts of the Bible. The book ends with Israel's having descended into a civil war. The writer of Judges states the problem and hints of the solution several times in these chapters. What is the problem, according to Judges 17:6, 18:1, 19:1, and 21:25?

14. What is the implied solution suggested in 21:25?

Week 12: Discussion Guide - Overview of Judges

1. Warm-up question: When have you done what was “right in your own eyes” and found out later that it was actually very wrong?
2. We’ve often hear some of these judges held up as heroes and have been encouraged to follow their examples. What do you think about that approach to stories in the Old Testament, and specifically in Judges, at this point?
3. Read Hebrews 11:32. Knowing how flawed these judges were, how do you think they could be listed in this chapter of people who lived by faith? Does this offer us any insight or encouragement?
4. Look at Q4 and Q5 in your homework. How do these verses describe this sin cycle found in the book of Judges:



5. Over and over again in Judges, we witness the people of Israel crying out to the Lord in their distress. Do you think their crying out to God was genuine repentance? Why or why not?
6. From Q7-Q12, which judge’s story stands out most to you? What were the colorful elements of the story that interested or disturbed you that the homework questions didn’t address?
7. The last verse of Judges explains the reason there was so much evil in Israel during this time: everyone did what was right in his own eyes. Instead of obeying God’s law and seeking to do what was right in God’s eyes, they determined for themselves what was right and what was wrong, influenced significantly by the Canaanite culture around

them. What do you think it takes to develop a desire for and to have the ability to do what is right in God's eyes?

8. Judges is a hard and dark book of the Bible. Did you find any hope in it? Did you see any glimmers of grace.
9. Judges is a bridge book in between the leadership of Moses and Joshua over Israel and the establishment of the monarchy under Saul and then David. Throughout Judges, God sends deliverers and saviors who deliver but are tremendously flawed. And the salvation they accomplish doesn't last. How do you think the book of Judges points readers toward Christ?

Notes:

Additional Resources for studying Joshua/Judges

Guthrie, Nancy. Son of David: Seeing Jesus in the Historical Books, 2013.

Davis, Dale Ralph. Joshua: No Falling Words, 2012.

Davis, Dale Ralph. Judges, Such a Great Salvation, 2016.

Hubbard, Robert L. NIV Application Commentary: Joshua, 2009.

Younger, K. Lawson Jr. NIV Application Commentary: Judges, Ruth, 2002