

COLE
Women's
BIBLE STUDY

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JOSHUA

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EXTRAS

- ◆ BibleAtlas.org is a great resource for locating towns and mountains mentioned in the Bible.

This Joshua study was written Mary Ann Porter.

Cross references provided at the end of the study guides are from:

New American Standard Bible (NASB)

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INTRODUCTION

A Bible Overview and Information Pertinent to Studying Joshua

One of the most challenging aspects of writing Bible studies is that unless Genesis is the undertaking, an author starts in the middle of the God's story. Every student of the Word comes to the Text with different levels of study experience, varying degrees of understanding of the whole of Scripture, and their own stage of spiritual maturity.

Use this introduction according to your own needs. Skim it if you have a good grasp of Biblical context for our study. Some of the provided charts may come in handy as the study progresses. If you are less experienced in Bible study, read it in smaller sections as seems applicable to your own study needs.

God, who spoke the very world and heavens into existence, gave and then preserved His Word over multiple millennia so that He might be personally known by you – an astounding thought upon which to reflect!

A Single Story in Four Parts

The Bible is sometimes described as a single story with four parts: Creation, Fall, Redemption, and Restoration.



Figure Intro – 1

Creation is covered in Genesis 1 and 2. God created the world and everything in it. He created man and woman and fellowshiped with them in the Garden of Eden. He made one request of them – refrain from eating the fruit of the tree of knowledge of good and evil.

The Fall is detailed in Genesis 3. Satan deceived the woman into believing she could be like God if she ate the forbidden fruit. She and the man partook; sin and death entered creation.

God's **redemption** of mankind and the earth began in Genesis 3 as well. As God cursed the serpent (Satan) for his act, God foretold that there would be enmity (warfare) between the serpent and the woman and between the serpent's seed and her seed (the Messiah to come.) The serpent would bruise the Messiah's heel; the Messiah would bruise the serpent's head – a lethal injury.

The Bible, from Genesis 3 well into Revelation, reveals God's plan of **redemption**. The pinnacle of the redemption narrative is Jesus Christ's atoning sacrifice on the cross and His resurrection from death three days later. The Old Testament spotlights mankind's need for

a Redeemer and unfolds God’s plan to provide Him. The New Testament gospels give an account of Jesus’ perfect life on earth and His teachings about following Him. The New Testament epistles supply clarification about what it means to walk in the Spirit as we follow Christ and begin to live as a new creation.

Finally at the end of Revelation, **restoration** of creation and mankind is completed with the return of Jesus Christ and establishment of the new heaven and new earth.

The Bible

God inspired approximately 40 men across a span of 1,500 years to compose the 66 books of the Bible. The Old Testament has 39 books; the New Testament has 27. The books are organized according to their type of literature. The three different groupings of epistles (letters) in the New Testament are each arranged longest letter to shortest letter.

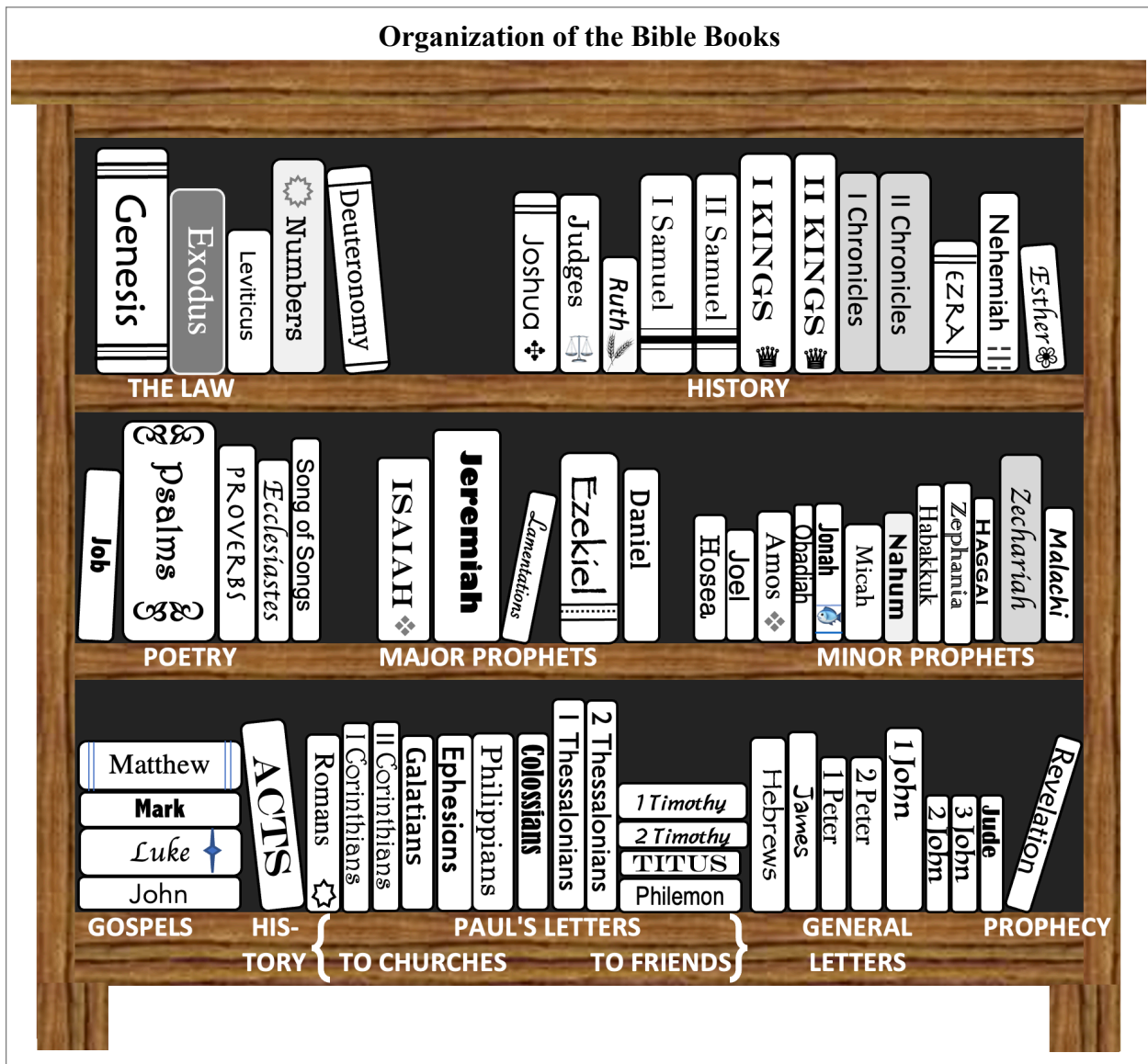


Figure Intro – 2

The Wonders of the Word

Saint Augustine wrote in Latin [that has been pithily translated into English,]

*The New Testament is in the Old concealed;
the Old Testament is in the New revealed.*

Quaestiones in Heptateuchum VII
(Seven Questions Concerning the Heptateuch)
Dated AD 419 – 420.

We can readily identify consistent themes across the Old and New Testaments: God's grace, righteousness by faith, the need for atonement of sin, etc. But in addition, Jesus attested to an extraordinary fact that the Old Testament was written about *Himself*:

- ◆ After Jesus healed a man on the Sabbath and referred to God as His own Father, some Jews sought to kill Him. In response, Jesus cited a number of witnesses which testified to the truth that He was equal with God; one of those witnesses was Scripture itself:
 - *You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; John 5:39*
 - *For if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words? John 5:46, 47*
- ◆ After Jesus' death on the cross and His tomb was discovered to be empty, two of His disciples were walking to the village of Emmaus and Jesus joined them along the road but they were prevented from recognizing Him. As they related the events from the previous few days, we have Jesus' response recorded in Luke 24:
 - *And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?" Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. Luke 24:25-27*

That Jesus is discoverable in the Old Testament increases the awe and wonder of the many treasures it already contains. As we study the Old Testament, we find Jesus in:

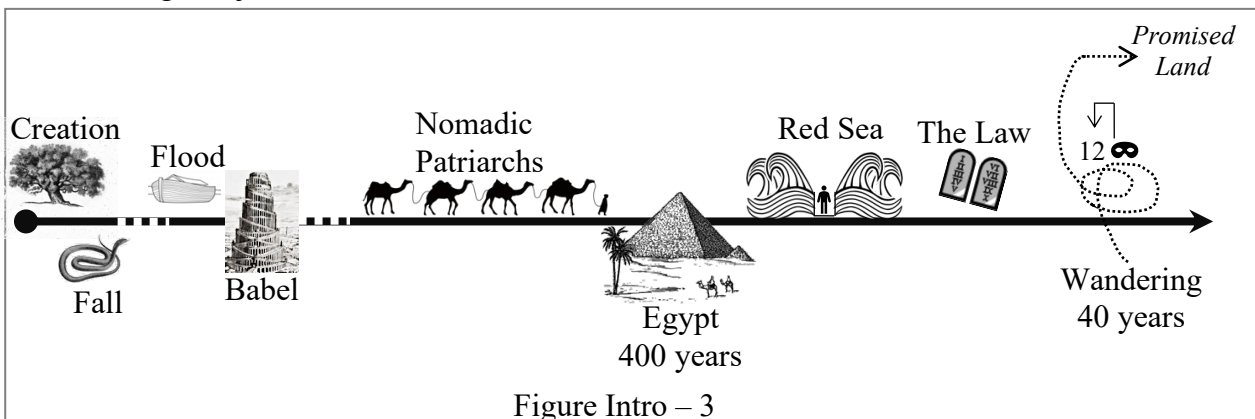
- ◆ **Prophecy.** It is estimated that over 300 prophecies in the Old Testament pertain to Jesus.
- ◆ **Symbols & Observances.** The tabernacle/temple furnishings and the ministering priests point to Jesus. Many of the Jews' annual feasts and holy day observances (Passover, Day of Atonement, etc.) foreshadow the Messiah.
- ◆ **Archetypes.** Biblical characters experience situations which parallel Jesus' life or reflect the role that Jesus fulfills for a believer. One example of this is Boaz who performs the function of a Kinsman-redeemer and rescues outsider Ruth, bringing her into the fold of God's people.
- ◆ **Christophanies.** Occasionally Jesus appears in the Old Testament in a pre-incarnate form. When Daniel's three friends are thrown in a super-heated furnace for failing to follow a decree to worship King Nebuchadnezzar's statue, a fourth figure – whom Nebuchadnezzar

describes as, "one like the son of gods!" (Daniel 3:25) is seen walking around in the furnace with the three men.

A Brief Timeline Prior to the Days of Joshua

As we prepare to study the events and situations in the book of Joshua, it is helpful to understand the background of the Israelites. Their very identity as God's people was tied to promises that God had made to their forefathers and God's faithfulness to those promises across the many centuries. Some circumstances that the people experienced in the time of Joshua connected them to their history and assured them that the God of their forefathers was their God too.

A skim through major events:



- ♦ **Creation & Fall.** God created the heavens and the earth and everything in it. Mankind fell out from relationship with God when they were deceived by Satan and disobeyed God. God began His plan of restoration.
- ♦ **Noah & the Flood.** The wickedness of man increased, God cursed the ground and mankind with a flood, sparing only Noah, his family, and the animals that entered the ark. Afterwards God made an everlasting covenant with mankind, the animals, and the earth to never again destroy all flesh by water.
- ♦ **Babel.** At the tower of Babel, God confused the language of the people to motivate them into dispersing throughout the earth to populate it as He had earlier commanded.
- ♦ **Call of Abram.** God chose the man Abram, who lived in Ur of the Chaldeans (northwest of the northern end of the Persian Gulf), as the one through whom God would create a people for Himself and bring the gift of salvation to the world. God told Abram to leave Ur and to travel to a land that God would show him and God promised to make Abram into a great nation. Abram's family traveled northwest from Ur to Haran, then eventually south into the land of Canaan. They lived as a nomadic people along the eastern coastal lands of the Mediterranean Sea – primarily throughout the western side of the Jordan River valley. (See Figure Intro – 4.)

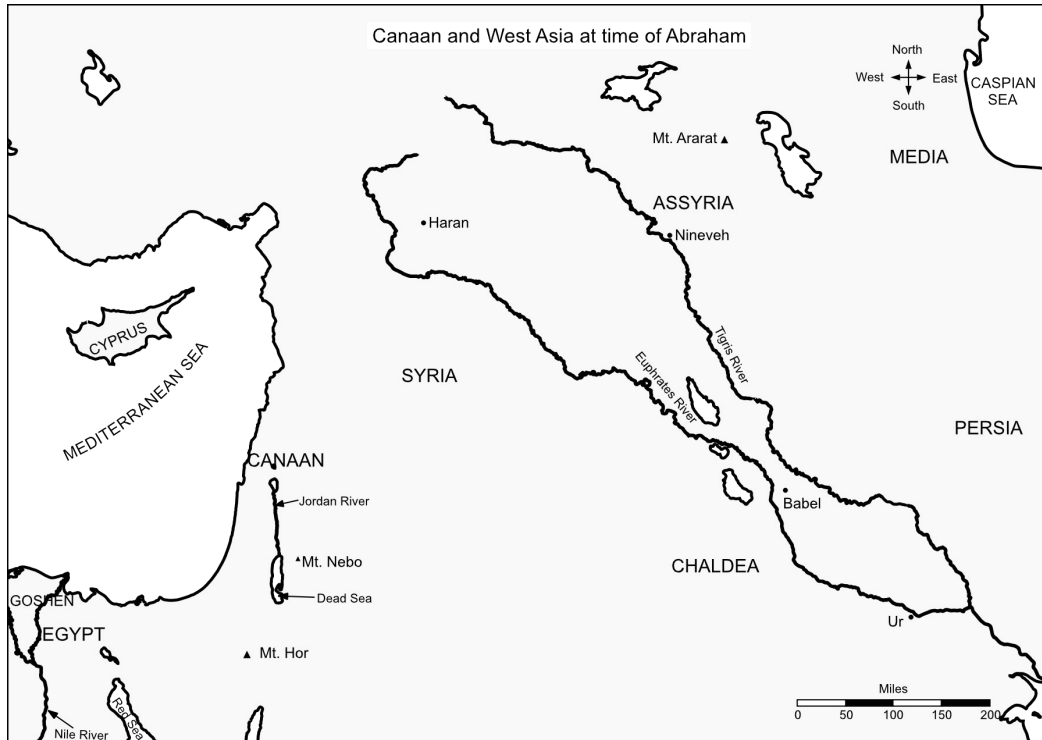


Figure Intro – 4

- ♦ **Abrahamic Covenant.** God made an everlasting covenant with Abram, renaming him Abraham, promising that: 1) God would give Abraham a land to possess, 2) Abraham would become a great nation, and 3) that through Abraham all the nations of the earth would be blessed.
- ♦ **The Patriarchs.** Abraham fathered Isaac, who fathered Esau and Jacob. God changed Jacob's name to Israel and He affirmed the Abrahamic covenant would be fulfilled through Jacob's line. Jacob had 12 sons; these sons fathered the 12 tribes of Israel.
- ♦ **Joseph to Egypt.** Jacob's favorite son Joseph was hated by his older brothers. The brothers sold Joseph to slave traders headed to Egypt and told their father that Joseph had been killed. Joseph eventually received a position of great authority under the Egyptian Pharaoh. A widespread famine forced Jacob's family to seek food in Egypt. There the family reconciled and the sons of Israel took up residence in Egypt. (Seventy men in total, including Joseph and his two sons already in Egypt.)
- ♦ **Enslavement in Egypt.** Egyptian leadership eventually began to fear the increasing numbers of the Israelites, so they enslaved them. As God had foretold Abraham in Genesis 15:13, the Israelites were slaves in the foreign land 400 years.
- ♦ **Moses & the Exodus.** God raised up the man Moses to lead His people out of the bondage of Egypt and to the land He promised their patriarchs. God sent a series of ten plagues upon Egypt to spur the Pharaoh into releasing the Israelites. The final and most severe plague was the death of all firstborn males. God had Moses instruct the Israelites to kill a lamb and apply some of its blood on the lintel and doorposts of their home. When death came that night to take the firstborn males, the LORD passed over the doors protected under the blood of the lamb; but every other household experienced death. In the middle of the night

Pharaoh summoned Moses and told him to take the Israelites and leave. Numbers 1:46 states that 603,550 men departed Egypt. (Including women and children, the number of Israelites is estimated to be over 2 million.)

- ♦ **Parting of the Red Sea.** After the Israelites left, the Pharaoh changed his mind and pursued the Israelites. Camped near the Red Sea, the Israelites saw Pharaoh's chariots approaching and were very afraid. God told Moses to hold up his staff and reach out his hand over the sea, and when Moses did so, the Red Sea parted and the Israelites were able to pass across the seabed on dry land. After everyone had crossed, God told Moses to reach out his hand again and this time the waters returned and overtook the Pharaoh's chariots that had been pursuing the Israelites. (Exodus 14)
- ♦ **The Mosaic Covenant – The Law.** Three months after leaving Egypt, the Israelites arrived camped in the wilderness of Sinai. On Mount Sinai God outlined to Moses the laws by which He would govern His people. When Moses informed the people they responded, "All the words which the LORD has spoken we will do!" Moses took some of the blood from the subsequent peace offering and sprinkled it on the people, indicating that they were now in a covenant of obedience to God.
- ♦ **40 Days & 40 Nights.** God called Moses back to the mountain to give him the stone tables on which He had written the law. During the 40 days and nights in which Moses was on the mountain with God, God gave him the instructions to build a tabernacle for Him that He might dwell among His people.
- ♦ **The Golden Calf.** While Moses was meeting with God on Mount Sinai, the people grew impatient and entreated Moses' brother Aaron to make them a golden calf to worship. God sent Moses down the mountain and Moses, upon seeing the people celebrating around the calf, angrily threw (and shattered) the stone tablets on which God had written His Law. Moses burned and ground the golden calf into a powder, sprinkled the powder on water and made the people drink it. Moses saw that the people remained out of control. The Levites rallied to Moses' call and they cut down 3,000 men.
- ♦ **The Tabernacle & the Ark of the Covenant.** Moses oversaw the construction of the tabernacle (or tent of meeting) and the Ark of the Covenant. The tabernacle and its furnishings allowed the people to worship God properly. Men of the tribe of Levi served as priests in the tabernacle. The Mercy Seat (the lid of the Ark of the Covenant) was the holiest item in the tabernacle and there, from a cloud between the Seat's decorative cherubim, God's presence resided (or tabernacled). Only the high priest was permitted to enter the Most Holy Place (the location of the Ark) and permitted to do so only once per year, on the Day of Atonement (Yom Kippur.). The tabernacle traveled with the people.
- ♦ **Spies Report on the Land.** When the people reached the southern edge of the land of Canaan (the Promised Land,) Moses sent 12 spies to assess the Land and its people. Upon their return, the spies reported the Land was indeed flowing with milk and honey, but the people were undefeatable giants. Only two of the spies, Joshua and Caleb, encouraged the Israelites to trust the Lord and enter the Land, saying that God would give them the Land if He was pleased with the Israelites. The fearful people refused to trust God and enter the Land; as a consequence, the people had to wander the wilderness for 40 years, until everyone of the generation who doubted (except Joshua and Caleb) had died. (Moses and Aaron were later barred from entering the Promised Land for disobeying and disrespecting God, as recorded in Numbers 20.)

The Promised Land and Its Inhabitants

When the Israelites began their conquest of the Promised Land under Joshua's leadership, he wisely used the terrain to his advantage. Joshua concentrated the Israelites' efforts on the fortified mountain cities, between the Jordan River and the Mediterranean Sea. The cities were the seats of power and strategically, the Israelites could avoid meeting their enemies on the plains, where the Canaanites' horses and chariots would be advantageous.

The land is mountainous on both sides of the Jordan River, with the mountains west of the river rising higher than the eastern range. The Jordan River begins about 25 miles north of the Sea of Galilee in the Hula Valley where the rivers Dan and Hasbani converge into one. From the Sea of Galilee, the Jordan flows about 65 miles (meandering a total of 135 miles) south to the Dead Sea. (See Figure Intro – 5.) The Dead Sea is a deep salt lake, the surface of which is well over 1,000 feet below sea level.

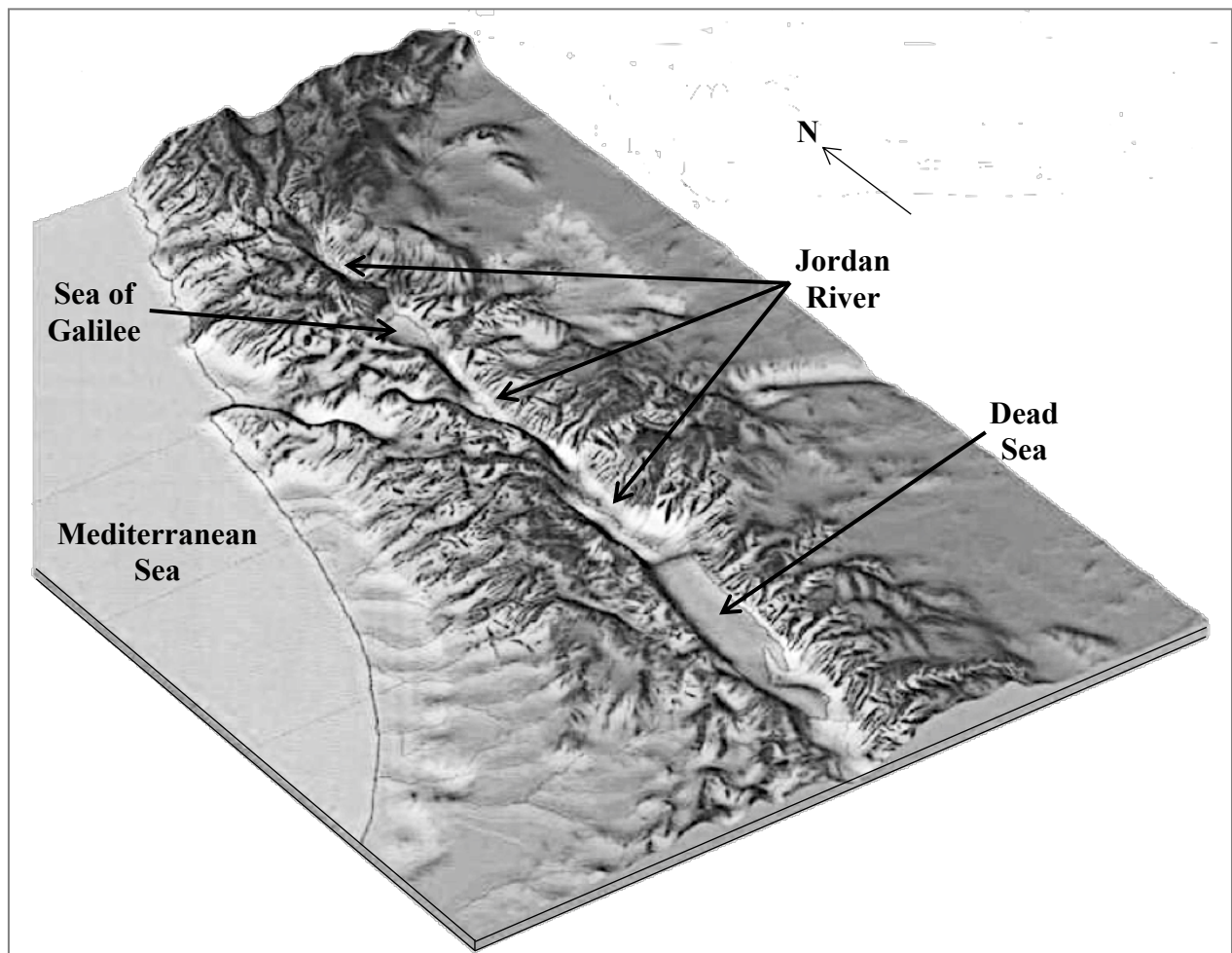


Figure Intro – 5

Most of the people in the Land were Canaanites, descended from Noah's grandson Canaan, son of Ham. Some people groups were distant relatives of the Israelites; the Edomites, Amalekites, Moabites, and Ammonites who all traced their ancestral lineage back to Abraham's father, Terah. Figures Intro – 6a, 6b, and 6c will help you discern the origins of the different clans mentioned in Joshua.

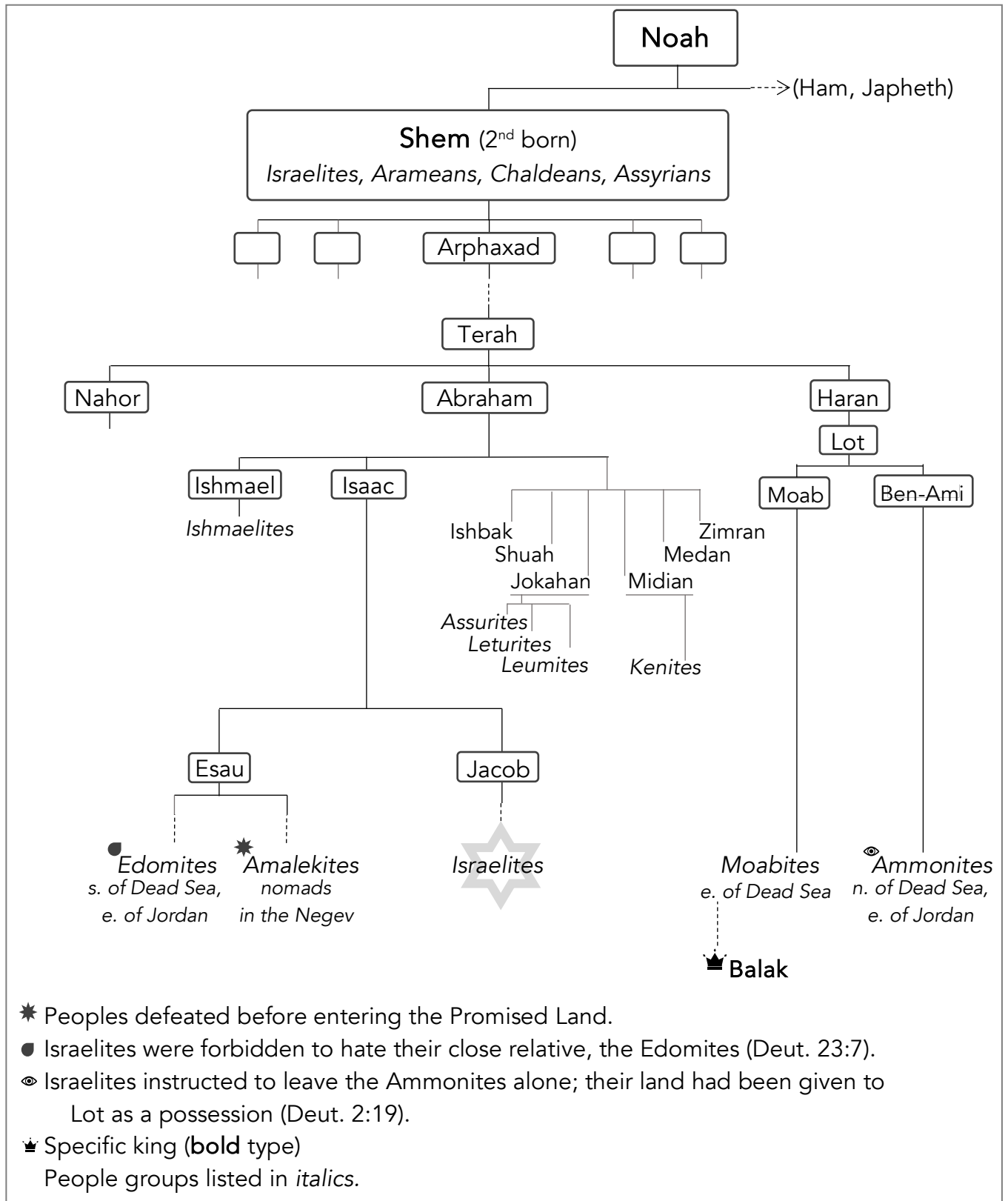


Figure Intro – 6a

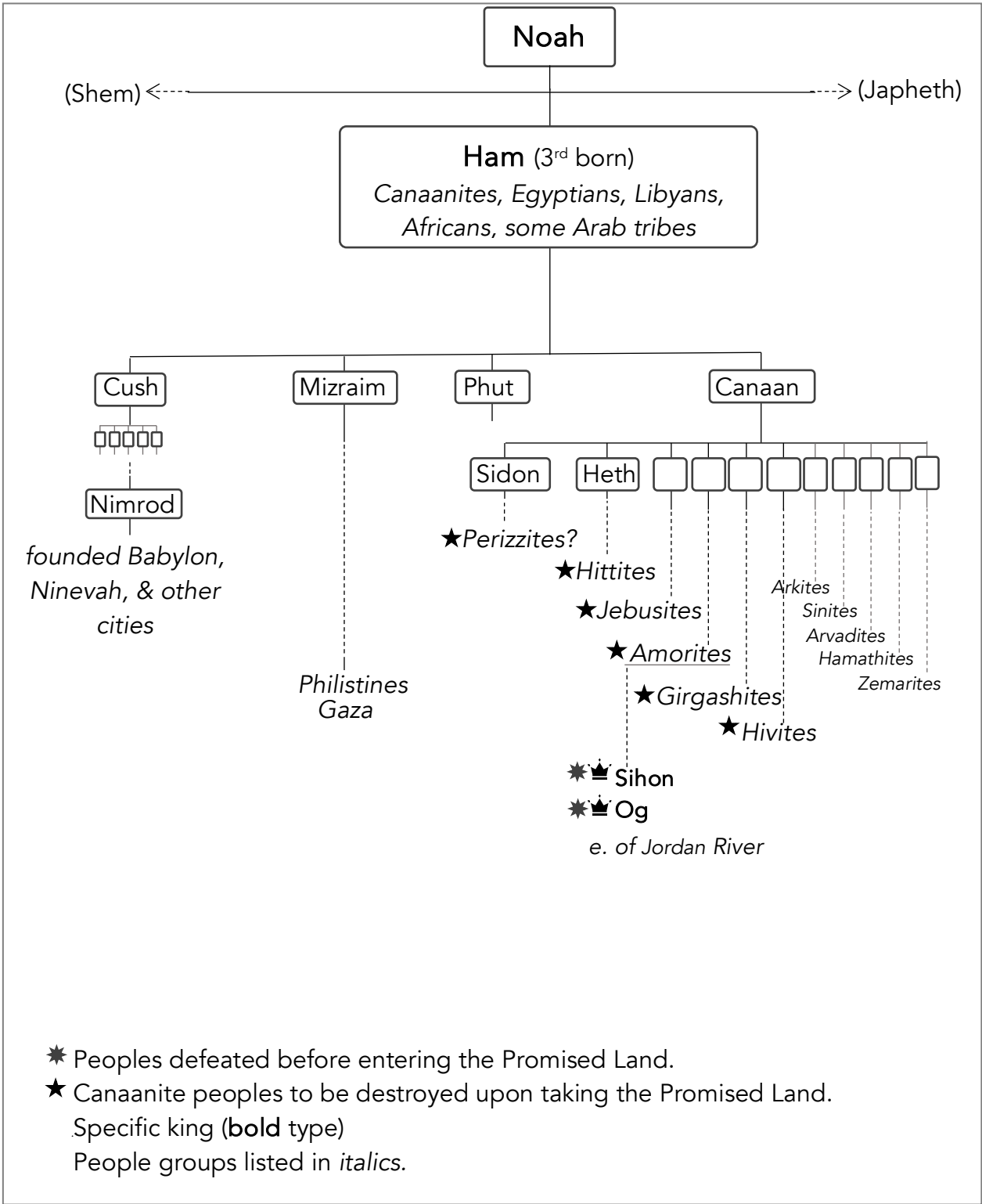


Figure Intro – 6b

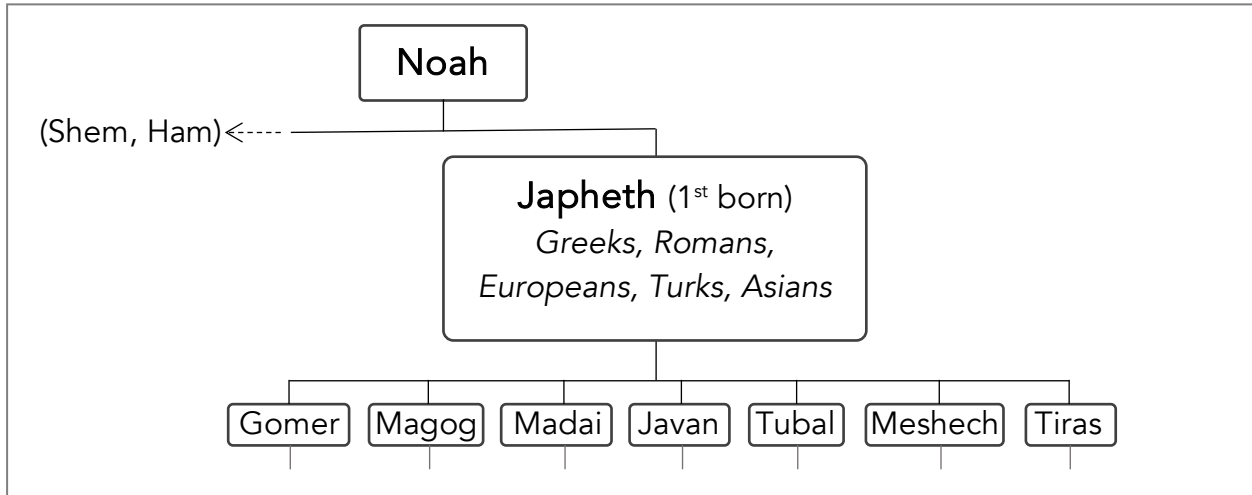


Figure Intro – 6c

One Final Note on Maps

Maps will play a key role in our study; it is a good idea to get comfortable with the region. Conveniently, if you have a left hand, you have an accessible reference readily available!

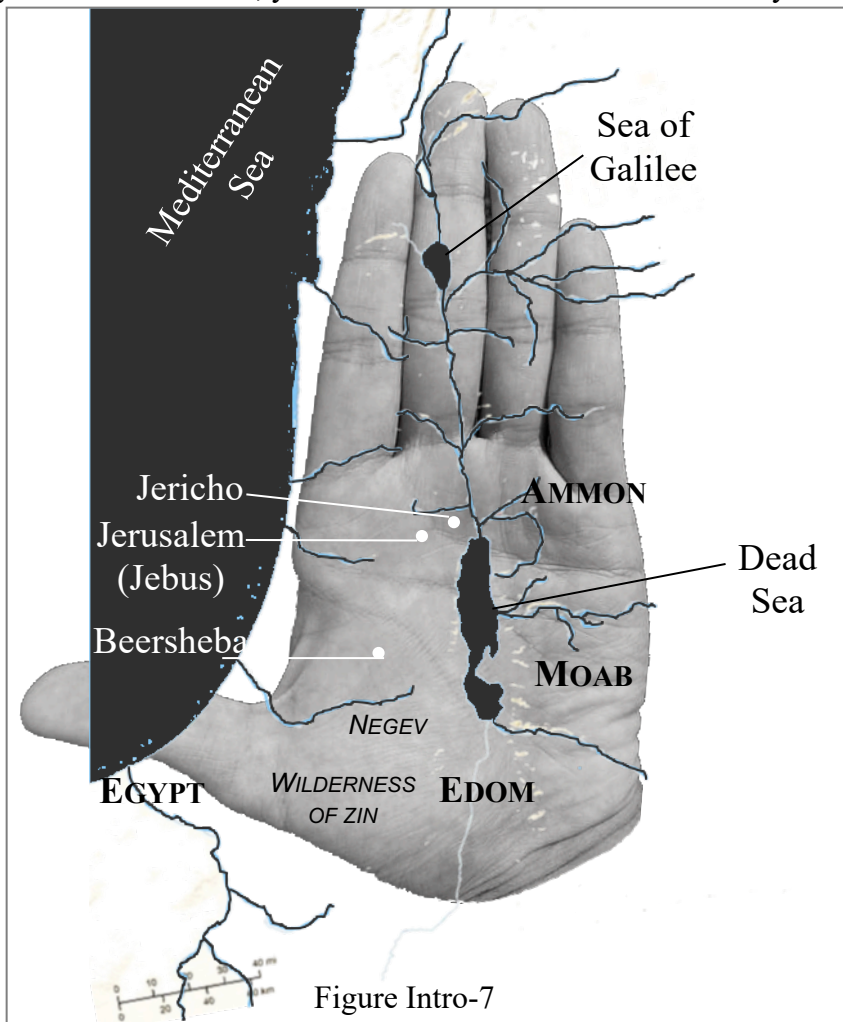


Figure Intro-7

Pronunciation Guide

The plethora of names (both people and places) in Joshua can be a bit overwhelming. If you are curious about the pronunciation of these Hebrew words, consult the listing below which contains most of the names we will encounter. The New American Standard Bible spellings are listed – different Bible translations may alter the spellings slightly.

<i>Abarim:</i> Ah-bah-REEM	<i>Aphek:</i> AY-fek
<i>Abdon:</i> AB-dun	<i>Aphekah:</i> Af-ay-KAW
<i>Abiezer:</i> aa-Biy-EHZ-er	<i>Arab:</i> Ar-AWB
<i>Achan:</i> AH-kun	<i>Arabah:</i> AR-ah-bah
<i>Achor:</i> Ah-CORE	<i>Arad:</i> ARE-ad
<i>Achsah:</i> AK-sha	<i>Arba:</i> Ar-BAH
<i>Achshaph:</i> AHK-shahf	<i>Archites:</i> Ar-KEETS
<i>Achzib:</i> Ahk-ZEEB	<i>Arnon:</i> ARE-non
<i>Adadah:</i> Ah-DAH-dah	<i>Aroer:</i> Ah-ROH-er
<i>Adamah:</i> Ad-aw-MAW	<i>Ashan:</i> Aw-SHAWN
<i>Adami-nekab:</i> Ad-ah-ME-NEK-eb	<i>Ashdod:</i> Ash-DODE
<i>Addar:</i> Ad-DARH	<i>Ashdod:</i> ASH-dod
<i>Adithaim:</i> Ah-DEETH-ah-eem	<i>Asher:</i> AA-sher
<i>Adullam:</i> Ah-DUHL-ahm	<i>Ashkelon:</i> ASH-keh-lon
<i>Adummim:</i> Ah-DOME	<i>Ashnah:</i> Ash-NAW
<i>Ahiman:</i> Akh-ee-MAN	<i>Ashtaroth:</i> ASH-tah-roth
<i>Ai:</i> EYE	<i>Asriel:</i> As-ree-ALE
<i>Aijalon:</i> AY-jah-lun	<i>Assur:</i> ASH-ur
<i>Ain:</i> AH-yin	<i>Ataroth-addar:</i> At-ROTH ad-DAWR
<i>Allammelech:</i> Al-lam-MEH-lek	<i>Ataroth:</i> At-aw-ROTH
<i>Almon:</i> Al-MONE	<i>Ataroth:</i> Ah-tah-ROTHe
<i>Amad:</i> Am-AWD	<i>Avvim:</i> Ah-VEEM
<i>Amam:</i> Am-AWM	<i>Azekah:</i> Ah-zeh-KAH
<i>Amethyst:</i> AM-eh-thist	<i>Azmon:</i> AZ-mon
<i>Ammon:</i> AM-mun	<i>Aznohtabor:</i> Az-NOTH taw-BORE
<i>Ammonites:</i> AM-moh-nites	
<i>Amon:</i> AM-on	<i>Baal-gad:</i> BAH-al gawd
<i>Amorite:</i> AM-moh-rite	<i>Baal-meon:</i> Bah-ALL-may-AHN
<i>Anab:</i> An-AWB	<i>Baal-zephon:</i> Bah-AHL-zeh-FONE
<i>Anaharath:</i> An-aw-kha-RAWTH	<i>Baal:</i> Bah-AHL
<i>Anak:</i> Aw-NAWK	<i>Baalath:</i> Bah-al-AW
<i>Anakim:</i> Ah-nah-KEEM	<i>Baalath-beer:</i> Bah-al-ATH beh-AYR
<i>Anathoth:</i> AN-uh-thothe	<i>Baal-gad:</i> BAH-al gawd
<i>Anim:</i> Aw-NEEM	<i>Baal-meon:</i> Bah-ALL-may-AHN

Baal-zephon: Bah-AHL-zeh-FONE
Baal: Bah-AHL
Baalath: Bah-al-AW
Baalath-beer: Bah-al-ATH beh-AYR
Baalath: Bah-ah-LAHTH
Balaam: BAY-lem
Balah: Baw-LAW
Balak: BAY-lak
Bamoth: Bah-MOTHE
Bashan: Bah-SHAHN
Bashan: Bah-SHAN
Bealoth: Beh-aw-LOTH
Beeroth: Buh-eh-ROTHE
Beersheba: Beer-SHEE-bah
Beeshterah: Beh-esh-ter-AW
Ben-hinnom: Ben-hin-NOME
Beneberak: Ben-AY-ver-AK
Beon: Beh-OWN
Beor: Beh-OR
Beten: BEH-ten
Beth-anath: Bayth an-AWTH
Beth-anoth: Bayth an-OTH
Beth-arabah: Bayth ar-ah-bah
Beth-aven: Bayth ah-VAIN
Beth-dagon: Bayth dah-GONE
Beth-emek: Bayth ha-AY-mek
Beth-hoglah: Bayth choge-LAW
Beth-horon: Beth-HOR-on
Beth-jeshimoth: BETH-yeh-shih-MOTHE
Beth-lebaoth: BAYTH leb-eh-OATH
Beth-marcaboth: BAYTH mair-kah-BOOTH
Beth-pazzez: BAYTH pah-zez
Beth-pelet: BAYTH peh-let
Beth-shean: BAYTH sheh-ahn
Beth-shemesh: Beth-SHEH-mesh
Beth-tappuah: BAYTH-tah-poo-ah
Beth-zur: BAYTH-soor
Bethel: Beth-ELL
Bethharam: Beth-hah-RAHM
Bethlehem Ephrathah: BETH-leh-hem-eh-FRAH-thah

Bethlehem: BETH-leh-hem
Bethul: BETH-ool or BETH-oo-ale
Bezer: BEH-zer
Biziothiah: Bee-yoath-ee-ah
Bohan: Boe-han
Bozkath: Boatz-KATH

Cabbon: KAH-bone
Cabul: KAY-bul
Carmel: Car-MEL
Chephar-ammoni: Keh-fair an-oh-NEE
Chephirah: Keh-fee-RAH
Chesalon: kes-ah-LONE
Chesil: kes-EEL
Chesulloth: kes-o-LOATH
Chinnereth: KIH-neh-reth
Chinneroth: KIN-eh-roth
Chisloth-tabor: Kis-loath-tah-BOR
Chitlish: Kit-LEESH

Dabbesheth: Dah-beh-SHETH
Daberath: Dah-BEH-rath
Dannah: Dah-NAH
Debir: Deh-BEER
Dibon: Dih-BONE
Dilean: Dil-on
Dimnah: Dim-NAH
Dimonah: Dee-moh-NAH
Dor: DOR
Dumah: Doo-MAH

Ebal: Eh-BAHL
Ebez: Eh-BETZ
Ebron: Ev-ROAN
Eder: AY-der
Edom: EE-dum
Edrei: EH-dreheye
Eglon: Egg-LONE
Egypt: EE-jipt
Ekron: EHK-ron
Eleazar: Ell-ee-AY-zar

<i>Elon:</i> EE-lon	<i>Gibeah:</i> GIH-bee-ah
<i>Elteke:</i> El-tay-KAY	<i>Gibeath-Elohim:</i> GIB-ee-ath-el-oh-HEE
<i>Eltekeh:</i> El-tay-KAY	<i>Gibeath-haaraloth:</i> Gib-ah-hor-LAH
<i>Eltekon:</i> El-eet-te-kon	<i>Gibeon:</i> GIB-ee-un
<i>Eltolad:</i> El-TOE-lad	<i>Gilead:</i> GIH-lee-ad
<i>En-gannim:</i> En-gah-nim	<i>Gilgal:</i> GIL-gal
<i>En-haddah:</i> En-HAH-dah+A92	<i>Giloh:</i> Gil-LOE
<i>En-hazor:</i> En-HAY-sor	<i>Goiim:</i> Goh-EEM
<i>En-rogel:</i> En-roh-GEL	<i>Golan:</i> Goh-LAN
<i>En-shemesh:</i> En-SHEH-mish	<i>Goshen:</i> GOH-shen
<i>En-tappuah:</i> En-TAP-oo-uh	
<i>Enam:</i> AY-nam	<i>Hadashah:</i> Heh-dah-SHA
<i>Endor:</i> EN-door	<i>Haeleph:</i> El-EF
<i>Engedi:</i> ah-yen-geh-DEE	<i>Halak:</i> Hal-LOK
<i>Ephraim:</i> EE-frah-eem	<i>Halhul:</i> Hal-HOOL
<i>Ephraimites:</i> EE-frah-eem-ites	<i>Hali:</i> Ha-LEE
<i>Ephron:</i> EFF-ron	<i>Hamath:</i> HAY-math
<i>Eshan:</i> ESH-on	<i>Hammath:</i> Ham-meh
<i>Eshtaol:</i> ESH-tah-ole	<i>Hammon:</i> Ha-MOAN
<i>Eshtemoa:</i> Esh-teh-MOH-ah	<i>Hammothdor:</i> Ham-MOATH-dor
<i>Eshtemoh:</i> Esh-teh-MOH	<i>Hannathon:</i> Han-ah-THOAN
<i>Eth-kazin:</i> Ayth-kat-ZEEN	<i>Hapharaim:</i> Haf-ah-RAY-em
<i>Ether:</i> Eth-AIR	<i>Hazar-gaddah:</i> Hetz-air GAH-dah
<i>Ezem:</i> Etz-EM	<i>Hazar-shual:</i> Hetz-air SHOO-al
	<i>Hazar-susah:</i> Hetz-air SOO-sah
<i>Gaash:</i> GAH-ash	<i>Hazor:</i> HAH-tsore
<i>Galilee:</i> Gal-eh-LEE	<i>Hazor-hadattah:</i> HAH-tsore-had-dah-TAH
<i>Gath-hepher:</i> Gath-HER-er	<i>Hebron:</i> HEH-brun
<i>Gath-rimmon:</i> GATH-rim-mon	<i>Helek:</i> HAY-lek
<i>Gath:</i> GATH	<i>Heleph:</i> HAY-lep
<i>Gaza:</i> GAH-zah	<i>Helkath:</i> HEL-Kah
<i>Geba:</i> GAY-bah	<i>Hepher:</i> HAY-fair
<i>Gederah:</i> Geh-day-RAH	<i>Hermon:</i> Her-MON
<i>Gederoth:</i> Gay-day-ROTHE	<i>Heshbon:</i> HESH-bon
<i>Gederothaim:</i> Gay-day-rothe-EEM	<i>Heshmon:</i> Hesh-MONE
<i>Gedor:</i> GAY-dor	<i>Hezron:</i> HETZ-roan
<i>Geliloth:</i> Gel-lee-LOATH	<i>Hinnom:</i> Hih-NOME
<i>Gerizim:</i> Geh-rih-ZEEM	<i>Hoglah:</i> HOGE-lah
<i>Gershon:</i> Gehr-shown	<i>Holon:</i> HOE-LONE
<i>Gezer:</i> GEH-zer	<i>Horem:</i> Hah-RAIM
<i>Gibbethon:</i> GIB-uh-thon	<i>Hormah:</i> HOR-mah

Hosah: Hoe-SAH
Hukkok: Hook-COKE
Humtah: Hum-TAH

Ibleam: Yib-LAY-am
Idalah: Yid-ah-LAH
Im: Ay-YEEM or Yee
Iphtah: Yipt-AH
Iphtahel: Yif-tah-AIL
Irpeel: Yir-pay-EL
Irshemesh: Ear-SHEH-mesh
Ithlah: Yith-LAH
Ithnan: Yith-NON

Jabneel: YAB-nay-el
Jagur: Yag-UR
Jahaz: Ya-HATZ
Janoah: Yah-NO-ah
Janum: Yah-NOOM
Japhia: Jah-PHEE-ah
Japhletites: Yah-FLAY-tites
Jarmuth: Yar-MOOTH
Jattir: Ya-TEER
Jazer: JAH-zer
Jearim: Yeh-ARIM
Jebusite: JEB-you-site
Jehud: Yeh-HUDE
Jephthah: JEF-thah
Jephunneh: Jeh-FOO-neh
Jericho: JEH-rih-koh
Jezreel: Jez-REEL
Jokneam: Joke-NEE-urn
Joktheel: Joke-THAY-ail
Joppa: JAH-pah
Jordan: JORE-dun
Juttah: Yeh-TAH

Kabzeel: Kab-SAY-el
Kadesh-barnea: Kah-desh-bar-NEE-uh
Kadesh: KAY-desh
Kain: KAH-yen

Kanah: Kah-NAH
Karka: Kar-KA
Kartah: Ker-TAH
Kartan: Ker-TAN
Kattah: Kah-THAT
Kedemoth: Keh-deh-MOTHE
Kedesh-barnea: KEH-desh-BEAR-nay-eh
Kedesh: KEH-desh
Keilah: KAY-ee-lah
Kenizzites: KEH-nih-zites
Kerioth-hezron: Ker-ee-OATH HETZ-roan
Kibzaim: KIB-zay-im
Kinah: Kee-NAH
Kiriath Kir-ee-ath
Kiriath-arba: Kir-ee-ath-AR-buh
Kiriath-baal: Kir-ee-ath-Bah-AHL
Kiriath-jearim: KIR-ee-ath-jeh-ah-REEM
Kiriath-sannah: KIR-ee-ath-SAN-nah
Kiriath-sepher: Kir-ee-ath-SAY-fer
Kishion: KISH-ee-un
Kohath: KOH-hath
Kohathites: KOH-hath-ites

Lachish: Lah-KEESH
Lahmas: Lah-MOSS
Lakkum: Lak-KOOM
Lasharon: Lah-shah-RONE
Lebaoth: Leb-ah-OATH
Lebo-hamath: Leh-boe-HAY-math
Leshem: Leh-SHEM
Libnah: LIB-nuh
Luz: LOOZ

Maarath: Mer-ATH
Machir: Maw-KEER
Madmannah: Mad-mah-NAH
Madon: Mah-DON
Mahanaim: Mah-hah-NIGH-im
Mahlah: MAH-lah
Makkedah: Mah-kay-DAH
Manasseh: Man-AS-uh

Maon: Mah-OAN
Maralah: Mer-ah-LAH
Mareshah: Mah-reh-SHAH
Me-jarkon: My-yar-KON
Mearah: Mehr-AH
Medeba: Meh-deh-BAH
Megiddo: Meh-GID-oh
Mephaath: Mave-AY-eth
Merari: Meh-ar-EE
Merom: Mare-OME
Michmethath: Mech-meh-THATH
Middin: Mih-DEEN
Migdal-el: Meeg-dal-ALE
Migdal-gad: MEEG-dal-god
Migdalel: Meeg-dal-ALE
Milcah: Mil-KAH
Mishal: Mish-AL
Misrephoth-maim: MIZ-reh-foth-mah-EEM
Mizpah, Mispah: MIZZ-puh
Moladah: Moe-la-DAH
Mozah: Moatz-AH

Naamah: NAY-ah-mah
Naarah: Neh-eh-RAH
Nahalal: Na-HA-lal
Napheth: NEF-eth
Naphtali: Naf-tal-ee
Neah: Nay-AH
Negev: NAY-gev
Neiel: Neh-EE-el
Nephtoah: Nef-toe-AH
Nezib: Netz-eeb
Nibshan: Nib-SHAN
Noah: NOH-ah
Nun: NOON

Ophni: Oaf-NEE
Ophrah: OE-frah

Parah: Par-RAH
Peor: Peh-OR

Perizzites: Pehr-eh-ZEE
Philistia: Fih-LISS-tee-ah
Piram: Peer-AM
Pisgah: PIZ-guh

Rabbah: Rah-BAH
Rabbith: Rah-BEETH
Rakkath: Rah-KATH
Rakkon: Rah-KONE
Ramah: RAH-mah
Ramoth-gilead: RAH-moth-GIL-ee-ad
Ramoth: Rah-MOATH
Rehob: RAY-hob
Rekem: REK-em
Remeth: REH-meth
Rephaim: Reh-fah-EEM
Rimmon: RIM-on

Salecah: Sah-leh-KAH
Sansannah: Sans-ahn-NAH
Sarid: sah-REED
Secacah: Seh-cah-CAH
Seir: Seh-EER
Shaalabbin: Sha-ala-bean
Shaaraim: Sheh-eh-RYE-em
Shahazumah: Sha-hatz-EEM-ah
Shamir: Sha-MEER
Sharuhem: Sha-roo-HEN
Shebarim: Sheh-bah-REEM
Shechem: SHECK-em
Shema: Sheh-MAH
Shemesh: SHEH-mesh
Shemida: Sheh-MEE-dah
Sheshai: Shay-SHY
Shihon: SHEE-on
Shihorlibnath: SHEE-hor-lib-nath
Shikkeron: Shek-KRONE
Shilhim: Shil-HEEM
Shiloh: SHY-loe
Shimron-meron: Shim-RONE-meer-OWN
Shimron: Shim-RONE

Shinar: SHIGH-nar

Shion: Shee-OAN

Shittim: Shih-TEEM

Shoa: SHOW-ah

Shunem: SHOO-nem

Sidon: SIGH-dun

Sihon: SEE-hun

Sikkeron: Shik-ron

Socoh: SOE-koh

Taanach: Tah-ah-NAHK

Taanath-shiloh: Ta-an-NATH-shee-LOE

Tabor: Tav-OR

Talmai: TAL-mai

Tappuah: Tah-POO-uh

Taralah: Tehr-ah-LA

Telem: TEL-em

Timnah: Tim-NAH

Timnath-serah: Tim-nath-seh-RAH

Tirzah: TEER-zah

Tyre: TIRE

Ummah: Uh-MAH

Yiron: Yir-OAN

Zaananim: Zah-an-ah-MEEN

Zabdi: Zab-DEE

Zanoah: Zah-no-AH

Zarethan: ZAR-eh-than

Zebulun: ZEB-yoo-lun

Zelah: SAY-lah

Zelophehad: Zehl-oe-phod

Zemaraim: Zeh-mah-RIGH-im

Zenan: Zeh-NAN

Zer: Sair

Zerah: Zer-AH

Ziddim: Sih-DEEM

Ziklag: ZIK-lag

Zilpah: ZIL-pah

Zior: See-OR

Ziph: ZEEF

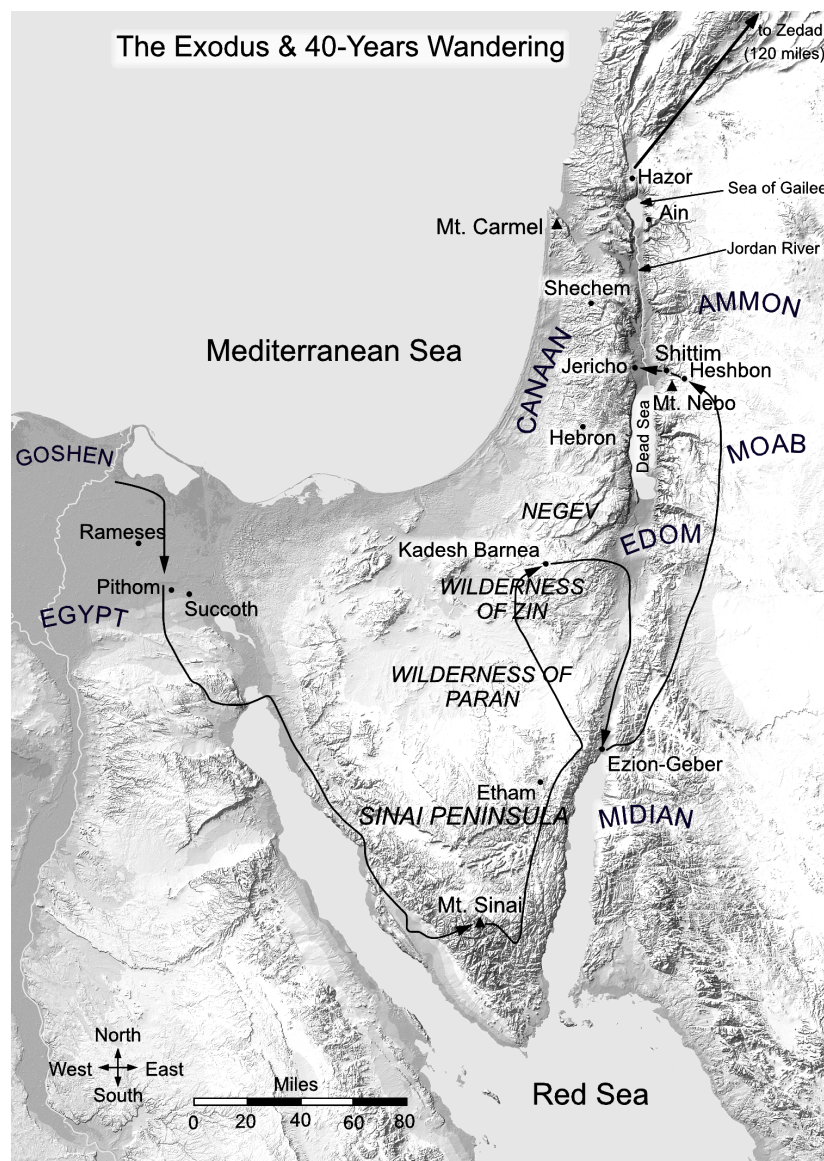
Zorah: zor-AH



STUDY GUIDE 1 The Setting

Study warm-up: Describe the perfect picture of rest.

As we embark on our study of Joshua, we will spend the first two lessons laying some groundwork. Our focus this week will be on the historical setting and next week we will look at Joshua's background, to get a picture of the man before he was chosen to lead Israel into the Promised Land. If you are already familiar with the history that brought the Israelites to this point, wonderful! If not, review the applicable sections in the Introduction.



From Numbers 1:1, we know that the Israelites camped near Mount Sinai for about a year after their exodus from Egypt. While the exact location of Mount Sinai is unknown, traditionally it is positioned in the southern area of the Sinai Peninsula. (See Figure 1-1.)

In Genesis 15:18, God described the land that He was giving to Abraham's descendants as "from the river of Egypt as far as the great river, the river Euphrates." In Numbers 34, God gave Moses the boundaries of the land that the Israelites would possess as from Kadesh Barnea in the south to Zedad in the north. The eastern boundary of the land was the Jordan River and the Dead Sea and the land that stretches south from the Dead Sea to Kadesh Barnea, and the land that runs south from Zedad, connecting to the Jordan River just south of the Sea of Galilee. The Mediterranean Sea was the western boundary of the Promised Land.

Figure 1-1

After their time at Mount Sinai, the Israelites journeyed north into the wilderness of Paran, and readied themselves to enter the Promised Land.

OBSERVATION – Lord, help me to discover it!

Read Numbers 13.

1. Very briefly summarize Numbers 13: 1-20.

2. What report did the spies bring to Moses?

Read Numbers 14.

3. How did the people respond to spies' report?

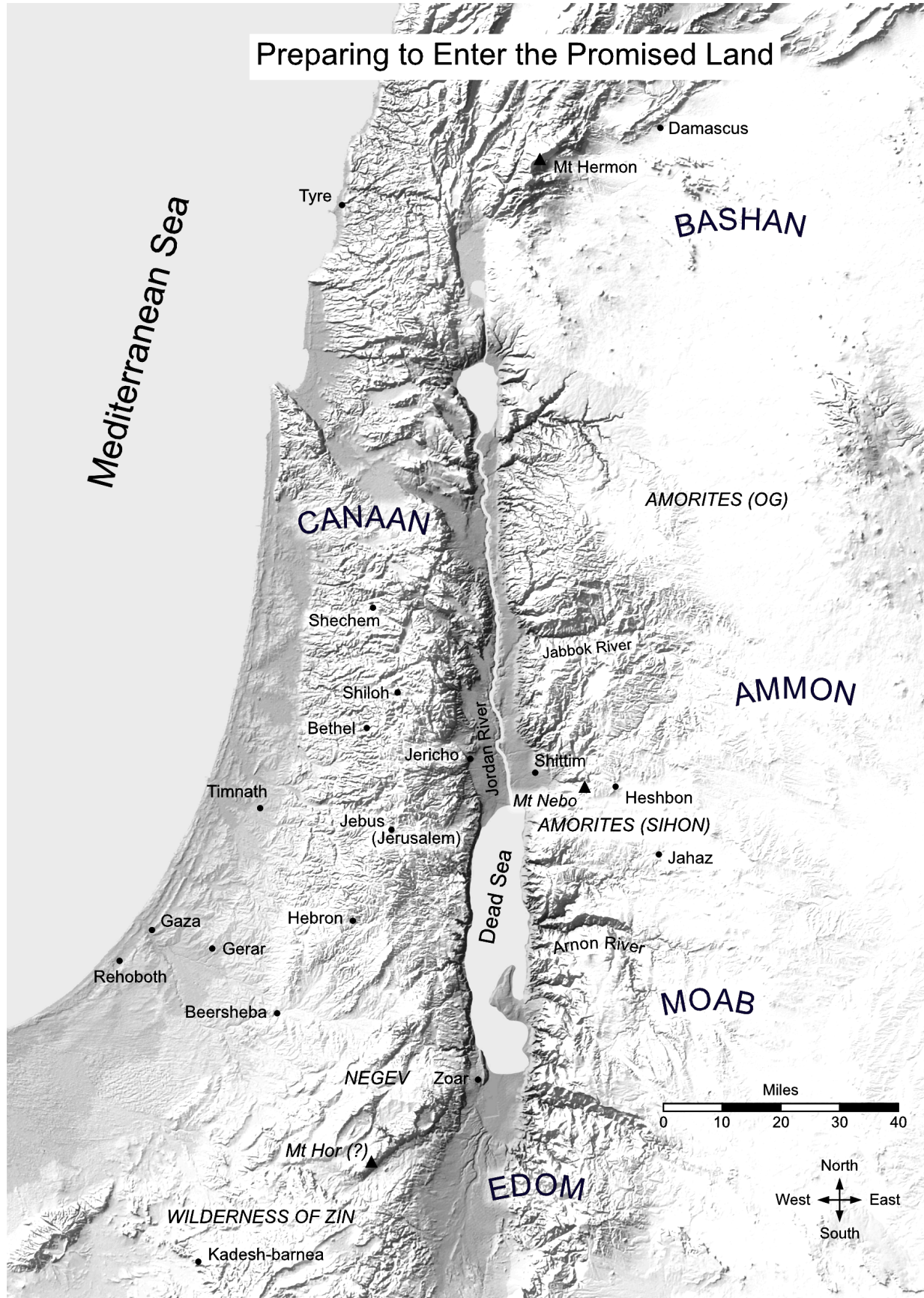


Figure 1-2

Over the next forty years, the Israelites traversed the areas to the south and to the east of the Promised Land. Some events that occurred in this time span:

- ◆ **Manna** continued to be the Israelites' food.
- ◆ **Sons of Korah Rebellion** – A group of Levites, but not direct descendants of Aaron, joined forces with some Reubenites to challenge the law that only sons of Aaron could serve as priests. The earth opened and swallowed the rebels and their households. The next day the Israelites grumbled against Moses and Aaron over the rebels' deaths. God sent a plague to consume the people; 14,700 died before Aaron's atonement with incense on their behalf stopped the plague. (Numbers 16)
- ◆ **Aaron's Rod Budded** – God had Moses collect twelve rods, each inscribed with a tribe's name; Aaron's name was inscribed on the Levite's rod. The rods were left in the tabernacle and the next day, Moses found that Aaron's rod alone had buds, blossoms, and ripe almonds. The rod served as a clear sign that Aaron's line was God's choice to serve Him as priests. (Numbers 17)
- ◆ **Miriam's Death & Moses Strikes the Rock** – Miriam, the sister of Moses and Aaron, died during the Israelites' time in the wilderness of Zin, camped near Kadesh. The people grumbled against Moses and Aaron over the lack of drinking water. God instructed Moses to take his staff and speak to a rock and water would come forth. But Moses struck the rock instead, and because he and Aaron had disobeyed and disrespected God, God forbid the two men from entering the Promised Land. (Numbers 20:1-13)
- ◆ **Edom's Refusal of Passage & Aaron's Death** – Moses sought permission from the Edomites to pass through their territory in order to travel north along the eastern side of the Dead Sea and the Jordan River. The king of Edom refused them passage. Here, on the southern edge of the Edomites' territory, Aaron died and was buried on Mount Hor and the position of high priest passed to his son, Eleazar. (Numbers 20:14-29)
- ◆ **Circumnavigating Edom** – Israel was attacked, but defeated the Canaanite king of Arad, whose people lived in the Negev. The Israelites then traveled east before heading north in order to bypass Edom's territory. The people once again grumbled against Moses over food and water. This time God sent fiery serpents among the people and anyone who was bitten died. Moses interceded with God on behalf of the people and God had Moses make a bronze serpent and mount it on a rod. Any person bitten by a fiery serpent could then look on the bronze serpent on the rod and live. (Numbers 21:1-9)
- ◆ **Battling the Amorite King Sihon & Og, the King of Bashan**– The Israelites continued their journey northward around Moab before heading back toward the Jordan River area. Israel requested passage through the Amorite's land; passage was denied. Amorite King Sihon fought against Israel and was defeated, losing control of his territory to Israel. King Og of Bashan, also of the Amorites, came from the north against Israel and he too, was defeated. (Numbers 21:21-35)
- ◆ **Interest in Settling East of the Jordan** – Israel's tribes of Reuben and Gad had large herds and flocks. They liked the area east of the Jordan River for their livestock and asked Moses to grant them that land. The Reubenites and Gadites agreed to help their fellow Israelites in the conquest of Canaan in exchange for their land. Half of the tribe of Manasseh also asked for their land to be on the east side of the Jordan. (Numbers 32)

- ♦ **Death of Moses** – The Israelites eventually camped in the plains of Moab across the Jordan River from Jericho. Moses met with the Lord nearby on Mount Nebo; God showed him all the land that He was giving to Israel as a possession. Moses died in the land of Moab. (Deuteronomy 34)
7. Now imagine yourself as a member of the surviving generation who had followed Moses for 40-years in the wilderness, and now would be permitted to enter the Promised Land. Forty years is a long time to wait! What would have strengthened your faith in that time? What might have curbed your faith?

APPLICATION – Lord, help me to live it!

8. What are some practical ways to remain steadfast in your faith as you wait for God to act?
9. Consider what set Caleb and Joshua's faith apart from the other spies. What example is there to be gleaned and applied to your own walk with God? (Try to identify a specific challenge [or giant] you are facing.)

FOR FURTHER DISCUSSION OR CONTEMPLATION:

- I) Why were not the patriarchs Abraham, Isaac, or Jacob allowed to possess the Promised Land? (See Genesis 15:13-16.)
- II) The men poised to enter the Promised Land would have been teenagers and younger at the time of the Red Sea crossing or born during the 40-years of wandering in the wilderness. They had become the elders and the ones with the stories from old about God's faithfulness. How does this inform your role in the body of Christ today – whether you are younger or older?

REFERENCES

All maps in this Study Guide were produced with Map Creator, a free software application from FMOsoft.

 *Cole Women's Bible Study Writing Team, 2023*

Additional Scripture for Study Guide 1

☐ Numbers 1:1

Now the Lord spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first *day* of the second month, in the second year after they had come out of the land of Egypt,

☐ Numbers 13

Then the LORD spoke to Moses saying, ²“Send out for yourself men so that they may spy out the land of Canaan, which I am going to give to the sons of Israel; you shall send a man from each of their fathers' tribes, every one a leader among them.”

³ So Moses sent them from the wilderness of Paran at the command of the LORD, all of them men who were heads of the sons of Israel. ⁴ These then *were* their names: from the tribe of Reuben, Shammua the son of Zaccur; ⁵ from the tribe of Simeon, Shaphat the son of Hori; ⁶ from the tribe of Judah, Caleb the son of Jephunneh; ⁷ from the tribe of Issachar, Igal

the son of Joseph; ⁸ from the tribe of Ephraim, Hoshea the son of Nun; ⁹ from the tribe of Benjamin, Palti the son of Raphu; ¹⁰ from the tribe of Zebulun, Gaddiel the son of Sodi; ¹¹ from the tribe of Joseph, from the tribe of Manasseh, Gaddi the son of Susi; ¹² from the tribe of Dan, Ammiel the son of Gemalli; ¹³ from the tribe of Asher, Sethur the son of Michael; ¹⁴ from the tribe of Naphtali, Nahbi the son of Vophsi; ¹⁵ from the tribe of Gad, Geuel the son of Machi. ¹⁶ These are the names of the men whom Moses sent to spy out the land; but Moses called Hoshea the son of Nun, Joshua.

¹⁷ When Moses sent them to spy out the land of Canaan, he said to them, "Go up there into the Negev; then go up into the hill country. ¹⁸ See what the land is like, and whether the people who live in it are strong *or* weak, whether they are few or many. ¹⁹ How is the land in which they live, is it good or bad? And how are the cities in which they live, are *they* like *open* are *they* like *open* camps or with fortifications? ²⁰ How is the land, is it fat or lean? Are there trees in it or not? Make an effort then to get some of the fruit of the land." Now the time was the time of the first ripe grapes.

²¹ So they went up and spied out the land from the wilderness of Zin as far as Rehob, at Lebo-hamath. ²² When they had gone up into the Negev, they came to Hebron where Ahiman, Sheshai and Talmai, the descendants of Anak were. (Now Hebron was built seven years before Zoan in Egypt.)

²³ Then they came to the valley of Eshcol and from there cut down a branch with a single cluster of grapes; and they carried it on a pole between two *men*, with some of the pomegranates and the figs. ²⁴ That place was called the valley of Eshcol, because of the cluster which the sons of Israel cut down from there.

²⁵ When they returned from spying out the land, at the end of forty days, ²⁶ they proceeded to come to Moses and Aaron and to all the congregation of the sons of Israel in the wilderness of Paran, at Kadesh; and they brought back word to them and to all the congregation and showed them the fruit of the land. ²⁷ Thus they told him, and said, "We went in to the land where you sent us; and it certainly does flow with milk and honey, and this is its fruit. ²⁸ Nevertheless, the people who live in the land are strong, and the cities are fortified *and* very large; and moreover, we saw the descendants of Anak there. ²⁹ Amalek is living in the land of the Negev and the Hittites and the Jebusites and the Amorites are living in the hill country, and

the Canaanites are living by the sea and by the side of the Jordan.”

³⁰ Then Caleb quieted the people before Moses and said, “We should by all means go up and take possession of it, for we will surely overcome it.” ³¹ But the men who had gone up with him said, “We are not able to go up against the people, for they are too strong for us.” ³² So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, “The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of *great* size. ³³ There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.”

☐ Numbers 14

Then all the congregation lifted up their voices and cried, and the people wept that night. ² All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, “Would that we had died in the land of Egypt! Or would that we had died in this wilderness! ³ Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?” ⁴ So they said to one another, “Let us appoint a leader and return to Egypt.”

⁵ Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel.

⁶ Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes; ⁷ and they spoke to all the congregation of the sons of Israel, saying, “The land which we passed through to spy out is an exceedingly good land. ⁸ If the LORD is pleased with us, then He will bring us into this land and give it to us—a land which flows with milk and honey. ⁹ Only do not rebel against the LORD; and do not fear the people of the land, for they will be our prey. Their protection has been removed from them, and the LORD is with us; do not fear them.” ¹⁰ But all the congregation said to stone them with stones. Then the glory of the LORD appeared in the tent of meeting to all the sons of Israel.

¹¹ The LORD said to Moses, “How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? ¹² I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they.”

¹³ But Moses said to the LORD, “Then the Egyptians will hear of it, for by Your strength You brought up this people from their midst, ¹⁴ and they will tell *it* to the inhabitants of this land. They have heard that You, O LORD, are in the midst of this people, for You, O LORD, are seen eye to eye, while Your cloud stands over them; and You go before them in a pillar of cloud by day and in a pillar of fire by night. ¹⁵ Now if You slay this people as one man, then the nations who have heard of Your fame will say, ¹⁶ ‘Because the LORD could not bring this people into the land which He promised them by oath, therefore He slaughtered them in the wilderness.’ ¹⁷ But now, I pray, let the power of the Lord be great, just as You have declared, ¹⁸ ‘The LORD is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear *the guilty*, visiting the iniquity of the fathers on the children to the third and the fourth *generations*.’ ¹⁹ Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You also have forgiven this people, from Egypt even until now.”

²⁰ So the LORD said, “I have pardoned *them* according to your word; ²¹ but indeed, as I live, all the earth will be filled with the glory of the LORD. ²² Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice, ²³ shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it. ²⁴ But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his descendants shall take possession of it. ²⁵ Now the Amalekites and the Canaanites live in the valleys; turn tomorrow and set out to the wilderness by the way of the Red Sea.”

²⁶ The LORD spoke to Moses and Aaron, saying, ²⁷ “How long *shall I bear* with this evil congregation who are grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me. ²⁸ Say to them, ‘As I live,’ says the LORD, ‘just as you have spoken in My hearing, so I will surely do to you; ²⁹ your corpses will fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me. ³⁰ Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. ³¹ Your children, however, whom you said would become a prey—I will bring them in, and they will know the land which you have rejected. ³² But as for you, your corpses will fall in this

wilderness. ³³ Your sons shall be shepherds for forty years in the wilderness, and they will suffer *for* your unfaithfulness, until your corpses lie in the wilderness. ³⁴ According to the number of days which you spied out the land, forty days, for every day you shall bear your guilt a year, *even* forty years, and you will know My opposition. ³⁵ I, the LORD, have spoken, surely this I will do to all this evil congregation who are gathered together against Me. In this wilderness they shall be destroyed, and there they will die.”

³⁶ As for the men whom Moses sent to spy out the land and who returned and made all the congregation grumble against him by bringing out a bad report concerning the land, ³⁷ even those men who brought out the very bad report of the land died by a plague before the LORD. ³⁸ But Joshua the son of Nun and Caleb the son of Jephunneh remained alive out of those men who went to spy out the land.

³⁹ When Moses spoke these words to all the sons of Israel, the people mourned greatly. ⁴⁰ In the morning, however, they rose up early and went up to the ridge of the hill country, saying, “Here we are; we have indeed sinned, but we will go up to the place which the LORD has promised.” ⁴¹ But Moses said, “Why then are you transgressing the commandment of the LORD, when it will not succeed? ⁴² Do not go up, or you will be struck down before your enemies, for the LORD is not among you. ⁴³ For the Amalekites and the Canaanites will be there in front of you, and you will fall by the sword, inasmuch as you have turned back from following the LORD. And the LORD will not be with you.” ⁴⁴ But they went up heedlessly to the ridge of the hill country; neither the ark of the covenant of the LORD nor Moses left the camp. ⁴⁵ Then the Amalekites and the Canaanites who lived in that hill country came down, and struck them and beat them down as far as Hormah.

□ Hebrews 3

Therefore, holy brothers *and sisters*, partakers of a heavenly calling, consider the Apostle and High Priest of our confession: Jesus; ² He was faithful to Him who appointed Him, as Moses also was in all His house. ³ For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house. ⁴ For every house is built by someone, but the builder of all things is God. ⁵ Now Moses was faithful in all God's house as a servant, for a testimony of those things which were to be spoken *later*; ⁶ but Christ *was faithful* as a Son over His house—whose house we are, if we hold firmly to our confidence and the boast of our hope.

⁷ Therefore, just as the Holy Spirit says,

“TODAY IF YOU HEAR HIS VOICE,

⁸ DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME,

AS ON THE DAY OF TRIAL IN THE WILDERNESS,

⁹ WHERE YOUR FATHERS PUT *ME* TO THE TEST, AND SAW MY WORKS FOR FORTY YEARS.

¹⁰ THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, ‘THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS’;

¹¹ AS I SWORE IN MY ANGER, ‘THEY CERTAINLY SHALL NOT ENTER MY REST.’”

¹² Take care, brothers *and sisters*, that there will not be in any one of you an evil, unbelieving heart that falls away from the living God. ¹³ But encourage one another every day, as long as it is *still* called “today,” so that none of you will be hardened by the deceitfulness of sin. ¹⁴ For we have become partakers of Christ if we keep the beginning of our commitment firm until the end, ¹⁵ while it is said,

“TODAY IF YOU HEAR HIS VOICE,

DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME.”

¹⁶ For who provoked *Him* when they had heard? Indeed, did not all those who came out of Egypt *led* by Moses? ¹⁷ And with whom was He angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness? ¹⁸ And to whom did He swear that they would not enter His rest, but to those who were disobedient? ¹⁹ And *so* we see that they were not able to enter because of unbelief.

□ Genesis 15:13-16

¹³ God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. ¹⁴ But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. ¹⁵ As for you, you shall go to your fathers in peace; you will be buried at a good old age.

¹⁶ Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.”



STUDY GUIDE 2

Joshua's Background

Study warm-up: What qualities do you seek in a potential leader?

OBSERVATION – Lord, help me to discover it!

The book of Joshua foreshadows and parallels concepts and people in the New Testament. This week we will look at what the Bible tells us about Joshua before he was commissioned to lead the Israelites into the Promised Land.

Read the following verses mentioning Joshua and record what you discover about him.

1. Numbers 13:16

2. Exodus 17:8-16

3. Exodus 24:12-18

4. Exodus 33:7-11 (Scholars view the mentioned tent as a precursor to the tabernacle.)

10. Numbers 34:16-17

11. Deuteronomy 31:1-8

12. Deuteronomy 31:23

INTERPRETATION – Lord, help me to understand it.

13. Using Bible Study tools available to you, record the meaning and any alternate spellings of the names from Numbers 13:16: [Online resources include blueletterbible.org, studylight.org, and thebible.org.]
- a. *Hosea*, (Strong's H1954)

- b. *Joshua*, (Strong's H3091)

14. Now record what you discover about the name mentioned in Luke 1:31. (Strong's G2424)

15. Review your observations about Joshua. What characteristics did you see that qualified him for leadership?

APPLICATION – Lord, help me to live it!

16. What traits of Joshua [as discovered thus far] do you find most inspiring and applicable to your own walk? [By the Spirit, of course!]

FOR FURTHER DISCUSSION OR CONTEMPLATION:

- I) Why do you think Moses called Hosea, “Joshua?”
- II) There is an interesting nuance in the Hebrew text when it speaks of the Spirit being *in* Joshua (Numbers 27:18 and Deuteronomy 34:9.) In Numbers 27:18, the preposition *in* is present, translated as *in*. Usually in the Old Testament, the Spirit is mentioned as being *upon* (לְ) someone. Is this nuance significant?

 *Cole Women's Bible Study Writing Team, 2024*

Additional Scripture for Study Guide 2

☐ Numbers 13:16

¹⁶ These are the names of the men whom Moses sent to spy out the land; but Moses called Hoshea the son of Nun, Joshua.

☐ Exodus 17:8-16

⁸ Then Amalek came and fought against Israel at Rephidim.

⁹ So Moses said to Joshua, "Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand." ¹⁰ Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. ¹¹ So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed. ¹² But Moses' hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. ¹³ So Joshua overwhelmed Amalek and his people with the edge of the sword.

¹⁴ Then the Lord said to Moses, "Write this in a book as a memorial and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven." ¹⁵ Moses built an altar and named it The Lord is My Banner; ¹⁶ and he said, "The Lord has sworn; the Lord will have war against Amalek from generation to generation."

☐ Exodus 24:12-18

¹² Now the Lord said to Moses, "Come up to Me on the mountain and remain there, and I will give you the stone tablets with the law and the commandment which I have written for their instruction." ¹³ So Moses arose with Joshua his servant, and Moses went up to the mountain of God. ¹⁴ But to the elders he said, "Wait here for us until we return to you. And behold, Aaron and Hur are with you; whoever has a legal matter, let him approach them." ¹⁵ Then Moses went up to the mountain, and the cloud covered the mountain. ¹⁶ The glory of the Lord rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud. ¹⁷ And to the eyes of the sons of Israel the appearance of the glory of the Lord was like a consuming fire on the mountain top. ¹⁸ Moses entered the midst of the cloud as he went up to the mountain; and Moses was on the mountain forty days and forty nights.

□ **Exodus 33:7-11**

⁷ Now Moses used to take the tent and pitch it outside the camp, a good distance from the camp, and he called it the tent of meeting. And everyone who sought the Lord would go out to the tent of meeting which was outside the camp. ⁸ And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent. ⁹ Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the Lord would speak with Moses. ¹⁰ When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent. ¹¹ Thus the Lord used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent.

□ **Numbers 11:27-29**

²⁷ So a young man ran and told Moses and said, "Eldad and Medad are prophesying in the camp." ²⁸ Then Joshua the son of Nun, the attendant of Moses from his youth, said, "Moses, my lord, restrain them." ²⁹ But Moses said to him, "Are you jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!"

□ **Numbers 14:1-10**

Then all the congregation lifted up their voices and cried, and the people wept that night. ² All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! ³ Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?" ⁴ So they said to one another, "Let us appoint a leader and return to Egypt."

⁵ Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel.

⁶ Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes; ⁷ and they spoke to all the congregation of the sons of Israel, saying, "The land which we passed through to spy out is an exceedingly good land. ⁸ If the Lord is pleased with us, then He will bring us into this land and give it to us—a land which flows with milk and honey. ⁹ Only do not rebel against the Lord; and do not fear the people of the land, for they will be our prey. Their

protection has been removed from them, and the Lord is with us; do not fear them.”¹⁰ But all the congregation said to stone them with stones. Then the glory of the Lord appeared in the tent of meeting to all the sons of Israel.

☐ **Numbers 14:36-38**

³⁶ As for the men whom Moses sent to spy out the land and who returned and made all the congregation grumble against him by bringing out a bad report concerning the land,
³⁷ even those men who brought out the very bad report of the land died by a plague before the Lord. ³⁸ But Joshua the son of Nun and Caleb the son of Jephunneh remained alive out of those men who went to spy out the land.

☐ **Numbers 27:12-23**

¹² Then the Lord said to Moses, “Go up to this mountain of Abarim, and see the land which I have given to the sons of Israel. ¹³ When you have seen it, you too will be gathered to your people, as Aaron your brother was; ¹⁴ for in the wilderness of Zin, during the strife of the congregation, you rebelled against My command to treat Me as holy before their eyes at the water.” (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

¹⁵ Then Moses spoke to the Lord, saying, ¹⁶ “May the Lord, the God of the spirits of all flesh, appoint a man over the congregation, ¹⁷ who will go out and come in before them, and who will lead them out and bring them in, so that the congregation of the Lord will not be like sheep which have no shepherd.” ¹⁸ So the Lord said to Moses, “Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him; ¹⁹ and have him stand before Eleazar the priest and before all the congregation, and commission him in their sight. ²⁰ You shall put some of your authority on him, in order that all the congregation of the sons of Israel may obey *him*. ²¹ Moreover, he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the Lord. At his command they shall go out and at his command they shall come in, *both* he and the sons of Israel with him, even all the congregation.” ²² Moses did just as the Lord commanded him; and he took Joshua and set him before Eleazar the priest and before all the congregation. ²³ Then he laid his hands on him and commissioned him, just as the Lord had spoken through Moses.

☐ Deuteronomy 34:9

Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the Lord had commanded Moses.

☐ Numbers 34:16-17

¹⁶ Then the Lord spoke to Moses, saying, ¹⁷ “These are the names of the men who shall apportion the land to you for inheritance: Eleazar the priest and Joshua the son of Nun.

☐ Deuteronomy 31:1-8

So Moses went and spoke these words to all Israel. ² And he said to them, “I am a hundred and twenty years old today; I am no longer able to come and go, and the Lord has said to me, ‘You shall not cross this Jordan.’ ³ It is the Lord your God who will cross ahead of you; He will destroy these nations before you, and you shall dispossess them. Joshua is the one who will cross ahead of you, just as the Lord has spoken. ⁴ The Lord will do to them just as He did to Sihon and Og, the kings of the Amorites, and to their land, when He destroyed them. ⁵ The Lord will deliver them up before you, and you shall do to them according to all the commandments which I have commanded you. ⁶ Be strong and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you.”

⁷ Then Moses called to Joshua and said to him in the sight of all Israel, “Be strong and courageous, for you shall go with this people into the land which the Lord has sworn to their fathers to give them, and you shall give it to them as an inheritance.

⁸ The Lord is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear or be dismayed.”

☐ Deuteronomy 31:23

Then He commissioned Joshua the son of Nun, and said, “Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and I will be with you.”

☐ Luke 1:31

³¹ And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus.



STUDY GUIDE 3

Overview

Study warm-up: How are inheritance and possession connected? (Can something be an inheritance if it is not possessed?)

OBSERVATION – Lord, help me to discover it!

The goal this week is to begin to grasp the big picture of the book of Joshua.

For added context, this is the census of Israel [the second generation] as recorded in Numbers 26:

Tribe		Tribe	
Reuben	43,730	Manasseh	52,700
Simeon	22,200	Ephraim	32,500
Gad	40,500	Benjamin	45,600
Judah	76,500	Dan	64,400
Issachar	64,300	Asher	53,400
Zebulun	60,500	Naphtali	45,400

The Levites were not counted among the men because they would not inherit land – for the Lord was their inheritance. The Levites were to receive cities from the other tribes and be allowed to farm land in the vicinity of their cities.

Read through Joshua this week, more than once if you can! The whole book takes about 2 and ½ hours to read. If you want to divide it into two sections, try reading chapters 1-12 (preparation and conquest of the Promised Land) and then 13-24, which is primarily about the division of the inheritance.

You will encounter a lot of names of towns – do not get bogged down in them!

1. What are your initial impressions of the book of Joshua?

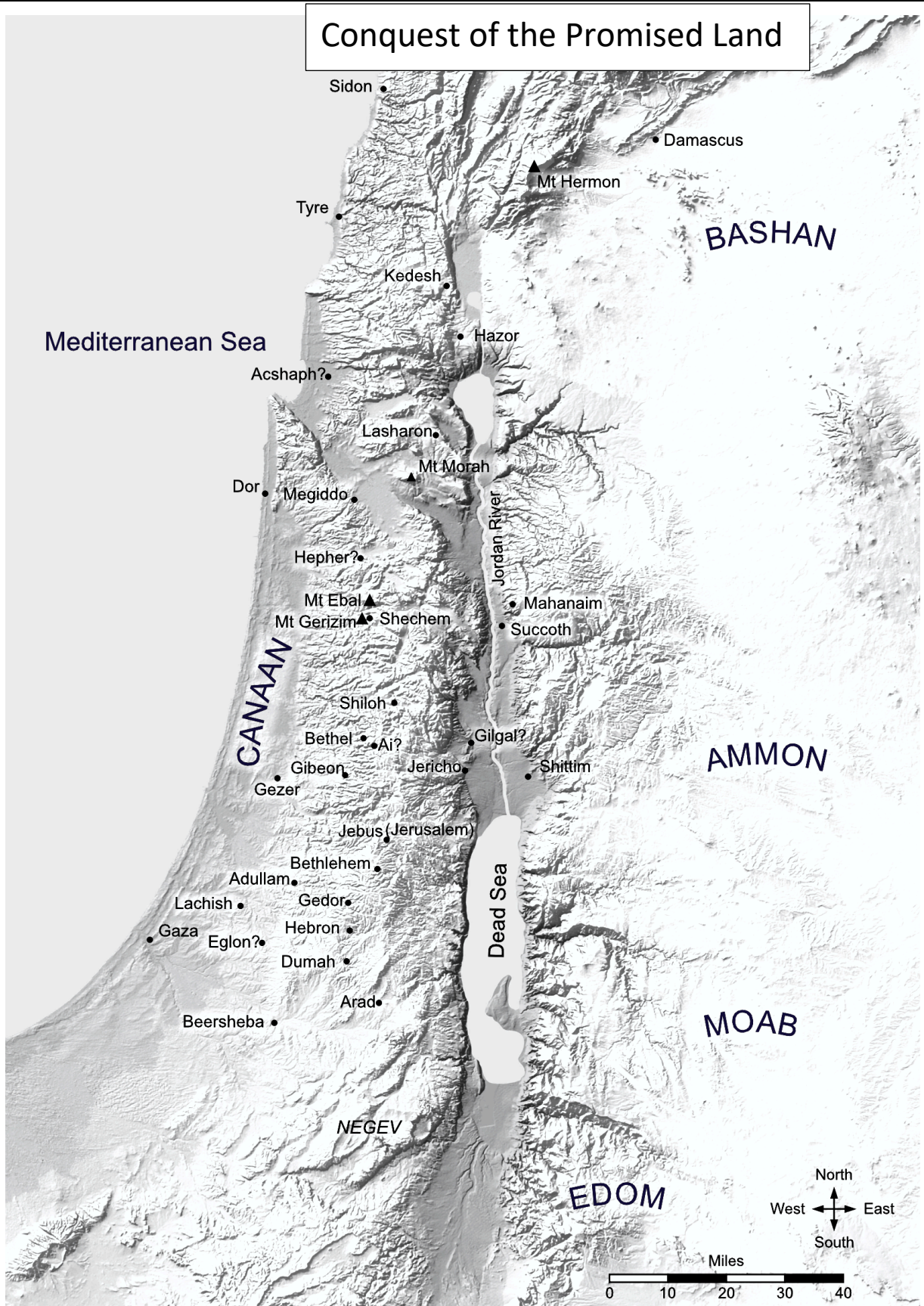


Figure 3-1

2. What, if anything, will you find challenging about studying the book of Joshua?

3. Does Joshua seem to be a good leader? Why or why not?

4. Describe the role God had in the Israelite's conquest of the Promised Land.

INTERPRETATION – Lord, help me to understand it.

5. What type of literature is the book of Joshua?

6. What obstacles and threats hindered the Israelites in their conquest of the Promised Land? (It may be helpful to think of the first half of the book and then about the second half – the challenges do not necessarily carry through the entire book.)

7. Joshua 1:13, 1:15, 11:23, 14:15, 21:44, 22:4, and 23:1 speak of *rest* as a result of the Israelites' conquest. We will investigate this further in the coming weeks, but what do you understand this *rest* to be at this point?

APPLICATION – Lord, help me to live it!

8. Think for a bit about how God “gave” the Israelites the Promised Land. Today our enemies are not Canaanites, for according to the Apostle Paul in Ephesians 6:12, “... our struggle is not against flesh and blood, but against the rulers, against powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.” It is a little premature to ask this in our study, but do you see any ways in which God provides for our battles akin to his provision for the Israelites?

FOR FURTHER DISCUSSION OR CONTEMPLATION:

- I) There is a lot of bloodshed in Joshua at God's instruction. How does this sit with you?
- II) What purpose does listing the many names and places serve in the book of Joshua?

REFERENCES

The map in this Study Guide were produced with Map Creator, a free software application from FMOsoft.

 *Cole Women's Bible Study Writing Team, 2024*

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