

## STUDY GUIDE 7 Joshua 6 & 7

*Study warm-up: Describe an experience in which you had a bit of a disaster on your hands after having not followed the instructions perfectly.*

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*OBSERVATION – Lord, help me to discover it!*

Read Joshua 5:13-15, and then read Joshua 6 and 7.

1. Describe what happens in Joshua 6:1-14.

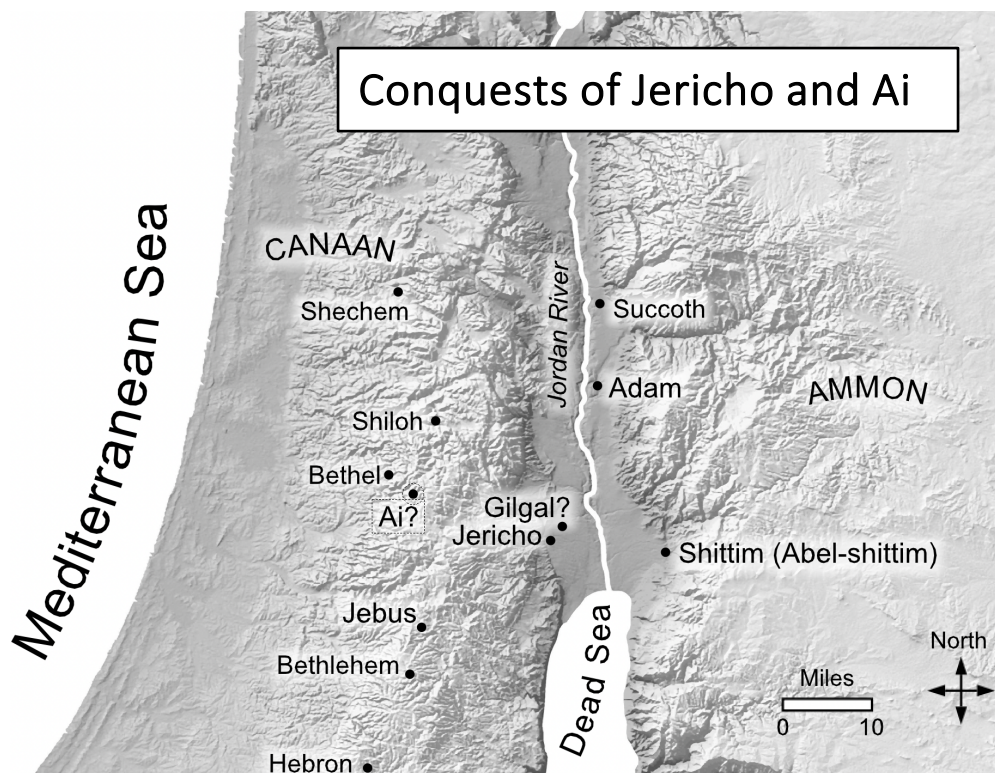
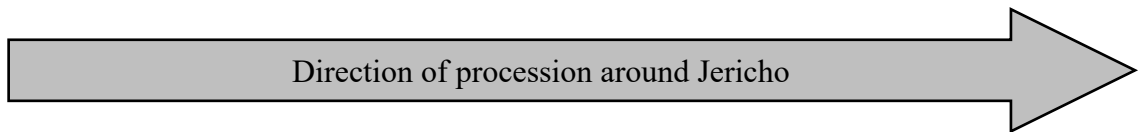
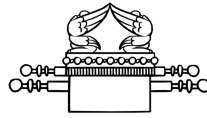


Figure 7-1

2. On the diagram below, add the positions of the different marching groups relative to the ark of the covenant as mentioned in Joshua 6:1-14: [Add stick figures if you find it helpful!]



3. Briefly describe the events of the seventh day (Joshua 6:15-25.) (We will consider Joshua's instructions to the people in a question that follows.)

4. What were Joshua's instructions regarding Jericho, its people, and its goods? (Please include any reasons behind particular orders.)

5. What oath did Joshua have the Israelites take in Joshua 6:26? (Please include the consequences for breaking the oath.)

Read Joshua 6:27 and then read 7:1.

6. In one or two sentences, describe what happens in Joshua 7:1.

Read Joshua: 7:2-9.

7. Describe the initial plan for taking Ai and the result. (Notice anything different about who originates the plan compared to the strategy for Jericho?)

8. How does Joshua respond to the defeat?

Read Joshua: 7:10-15.

9. What explanation does God give Joshua concerning the defeat?

Read Joshua: 7:16-26.

10. What action does Joshua take, and what does he discover?

11. Look closely at Achan's words in Joshua 7:20. What do you notice?

12. What happened as a consequence of Achan's disobedience?

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*INTERPRETATION – Lord, help me to understand it.*

Archaeological excavations of the tell (mound) where ancient Jericho was located indicate that it was nearly ten acres in size, which would give it a circumference of roughly one-half to three-quarters of a mile.

Jericho was protected by inner and outer walls of mudbrick. The outer wall was built atop a stacked rock wall. Inward from the outer wall, the land sloped up to the inner wall. The archaeological digs found that both mudbrick walls had collapsed, while the stacked rock wall remained. Consider the simple diagram in Figure 7-2 for an idea of what the Israelites faced as they approached Jericho.

A few of the interesting archeological finds:

- A small section of the [outer] mudbrick wall had not collapsed and there were remains of houses built into the wall. Where the mudbrick walls had collapsed, they had fallen outward. [German archaeologists Carl Watzinger and Ernst Sellin excavations; 1907-1909, 1911.]

- The city was determined to have a double-wall fortification system and showed evidence of having been burned. Pottery jars of charred grain were also found. [British archaeologist John Garstang excavation, 1930-1936.]
- The existence of the double wall was confirmed and the positioning of a three-foot thick layer of burned debris suggested the city was burned after the walls had collapsed. The debris included pottery jars full of scorched grain. [British archeologist Kathleen Kenyon excavation, 1952-1958.]
- The excavations differed in their conclusions about the timing of the destruction of Jericho and whether that timing matched the events of the biblical account in Joshua 6.
  - Garstang held that the Canaanite pottery shards he found were from 1400BC, matching the timing of Joshua 6.
  - Kenyon noted the absence of an imported, decorative pottery popular in 1400BC. Because no such pottery was found at the site, she concluded the city was destroyed much earlier than 1400BC. As such, she dated the destruction 150 years earlier and concluded that the city was already desolate by 1400BC.
  - In the 1980's, American archeologist Bryant Wood challenged Kenyon's basis for her argument. Wood, an expert in Canaanite pottery, tracked down and examined the pottery pieces from Garstang's dig and agreed with Garstang's conclusions. Wood also pointed to the full jars of grain as indicating the siege destroying Jericho was quick and that its conquerors did not pillage the valuable food.
  - The matter is still debated among archaeologists.

### Estimations Based on the Archaeological Findings

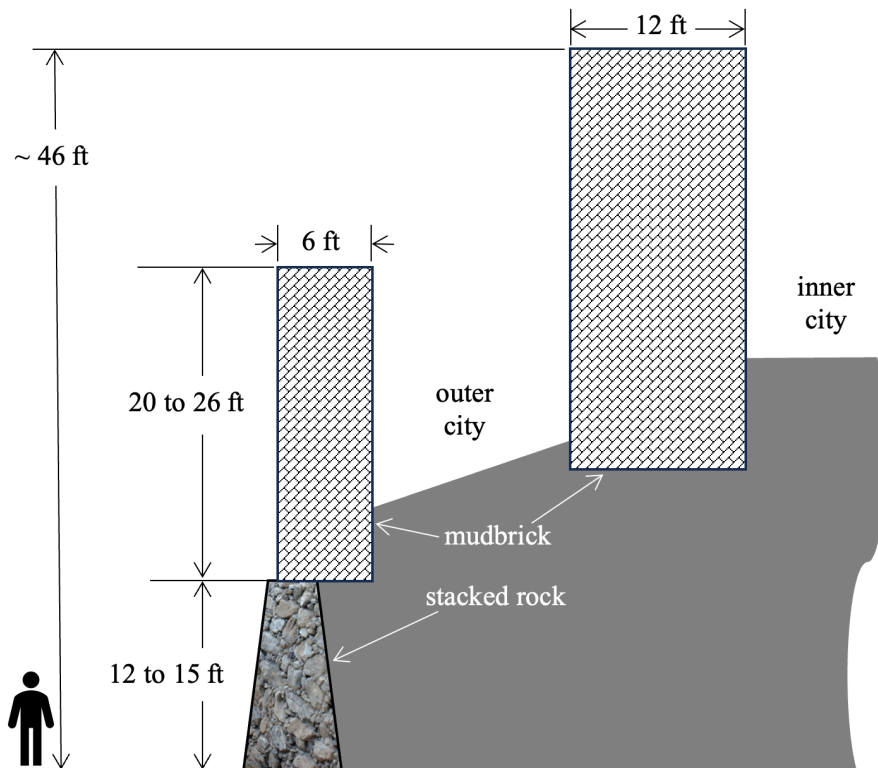


Figure 7-2

13. Consider the battle plan of marching around Jericho and give some thought to how the perceptions might have changed as the plan was enacted over the days. What do you imagine the different groups were thinking on day one compared to day six?

- The Israelites:

Day One	Day Six

- The citizens of Jericho:

Day One	Day Six

14. Review Joshua 6:16-19. Why did everything in Jericho belong to the Lord? Considering the following connections may help.

- Joshua 5:15
- The word for *ban* in Joshua 6:17 is *ḥērem* (Strong's H2764.) According to the Brown-Driver-Briggs Lexicon available on BlueLetterBible.org, *ḥērem* is a thing hostile to theocracy, and therefore (in the strictest application) to be either destroyed, or in the case of certain objects, set apart to sacred uses.
- 1 John 2:15-17
- Hebrews 11:30
- Some commentators see Jericho as being the first fruits (Exodus 34:26a) of the Promised Land and so it is reserved for the Lord – an expression of confidence that Jericho was the first of many cities to be a part of the harvest.

15. In chapter 7, how does Achan categorize the items he took from Jericho? Spend a few minutes thinking about Achan's sin and the consequences he and his household suffered. By weight, the gold and silver would be worth about \$50,000 in today's dollars. Record any additional insights you gather.

16. Let's look at two characters from the narrative who experienced very different outcomes. Complete the following table:

	<b>Achan</b>	<b>Rahab</b>
a. Ethnicity:		
b. Role in society:		
c. Connection to God, pre-conquest:		
d. History with God:		



e. What he/she hid and where:		
f. His/her concealment showed loyalty to:		
g. His/her concealment was disloyal to:		
h. Outcome for their households:		
d. Connection to God, post-conquest:		
e. Destined for life or death?		
f. Legacy:		(See Matthew 1:1-6, 17)
g. Briefly, what distinguishes those who belong to God from those who do not?		

17. Did the curse Joshua pronounced on Jericho come to fruition? What do you find in 1 Kings 16:29-34?

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*APPLICATION – Lord, help me to live it!*

18. When you consider the totality of Rahab's story (Canaanite prostitute to familial lineage of the Messiah,) what does this tell you about your God?

19. Achan's disobedience is an object lesson about how an individual's sin can impact the surrounding body, despite great effort to hide the sin. Has anything similar happened to you or because of you? How has Achan's story provided you with perspective about your experience?

*FOR FURTHER DISCUSSION OR CONTEMPLATION:*

- I) The fall of Jericho was clearly precipitated by the Lord and we know he could have completed it by Himself, and yet He wanted the Israelite's participation. Why?
- II) Does God's punishment for the violator of the ban order seem just? Why or why not? (Try reading Joshua 7:10-15 with an eye out for these words: *transgressed*, *covenant*, *ban* [meaning something hostile to theocracy,] and *accursed*. Recalling Joshua 5:15 may also help.)

*ADDITIONAL INFORMATION*

<https://bit.ly/JerichoUnearthed>

<https://bit.ly/NYTArticle1990Jericho>

*REFERENCES*

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

[https://openclipart.org/detail/334318/ark-of-the-covenant-isolated#google\\_vignette](https://openclipart.org/detail/334318/ark-of-the-covenant-isolated#google_vignette)

<https://time.com/archive/6714291/science-score-one-for-the-bible/>

<https://biblearchaeology.org/research/conquest-of-canaan/2310-did-the-israelites-conquer-jericho-a-new-look-at-the-archaeological-evidence?highlight=WyJrZW55b24iLCJrZW55b24ncyIsIidrZW55b24ncyIsIidrZW55b24iXQ==>

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

**Additional Scripture for Study Guide 7**

**□ 1 John 2:15-17**

<sup>15</sup> Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. <sup>17</sup> The world is passing away and *also* its lusts; but the one who does the will of God continues *to live* forever

**□ Hebrews 11:30**

<sup>30</sup> By faith the walls of Jericho fell down after *the Israelites* had marched around them for seven days.

□ **Exodus 34:26a**

<sup>26</sup> “You shall bring the very first of the first fruits of your soil into the house of the Lord your God.

□ **1 Kings 16:29-34**

<sup>29</sup> Now Ahab the son of Omri became king over Israel in the thirty-eighth year of Asa king of Judah, and Ahab the son of Omri reigned over Israel in Samaria for twenty-two years.

<sup>30</sup> Ahab the son of Omri did evil in the sight of the LORD more than all who were before him.

<sup>31</sup> And as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, he married Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal, and worshiped him. <sup>32</sup> So he erected an altar for Baal at the house of Baal, which he built in Samaria. <sup>33</sup> Ahab also made the Asherah. So Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him. <sup>34</sup> In his days Hiel the Bethelite rebuilt Jericho; he laid its foundations with *the loss of* Abiram his firstborn, and set up its gates with *the loss of* his youngest son Segub, in accordance with the word of the LORD, which He spoke by Joshua the son of Nun.

□ **Matthew 1:1-6, 17**

This is the genealogy of Jesus the Messiah the son of David, the son of Abraham:

- <sup>2</sup> Abraham was the father of Isaac,  
Isaac the father of Jacob,  
Jacob the father of Judah and his brothers,  
<sup>3</sup> Judah the father of Perez and Zerah, whose mother was Tamar,  
Perez the father of Hezron,  
Hezron the father of Ram,  
<sup>4</sup> Ram the father of Amminadab,  
Amminadab the father of Nahshon,  
Nahshon the father of Salmon,  
<sup>5</sup> Salmon the father of Boaz, whose mother was Rahab,  
Boaz the father of Obed, whose mother was Ruth,  
Obed the father of Jesse,  
<sup>6</sup> and Jesse the father of King David.

<sup>17</sup> Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah.

## STUDY GUIDE 8

### Joshua 8

*Study warm-up: How difficult do you find it to trust God when His ways seem strange?*

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*OBSERVATION – Lord, help me to discover it!*

Read Joshua 8. (Keep an eye out for the repeated word, *all*.)

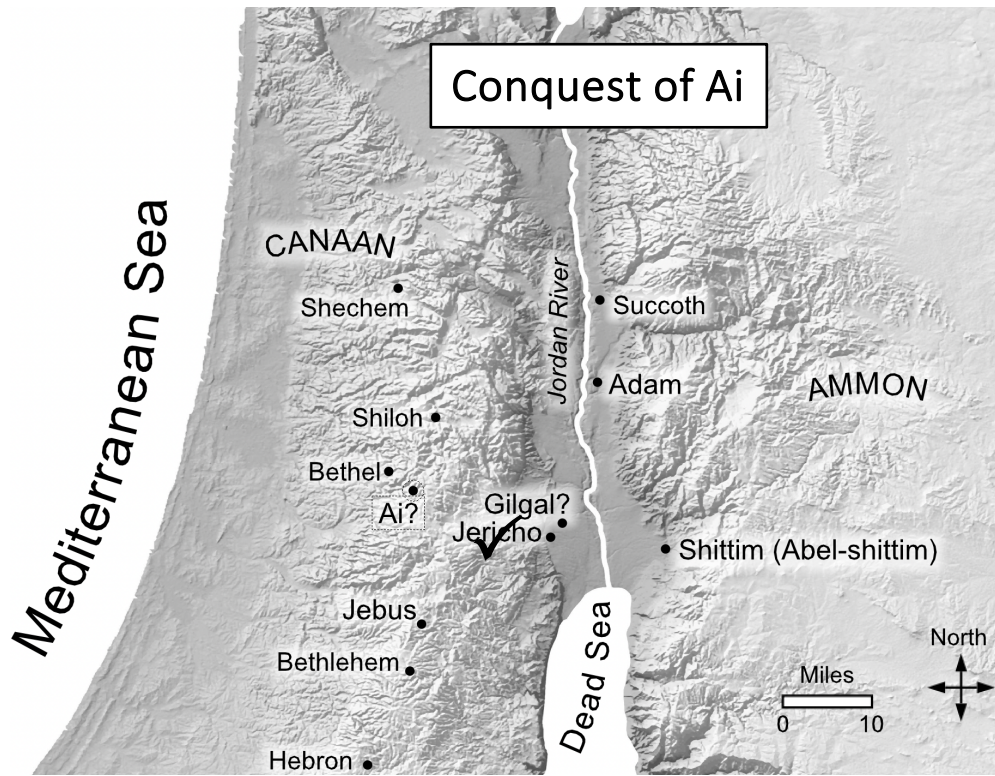


Figure 8-1

1. In light of the great victory at Jericho (Joshua 6) and the initial failure to take Ai (Joshua 7,) what do you see God doing for Joshua in Joshua 8:1-2?

2. What differences do you spot between God's instructions for the conquest of Jericho and his directives for taking Ai?

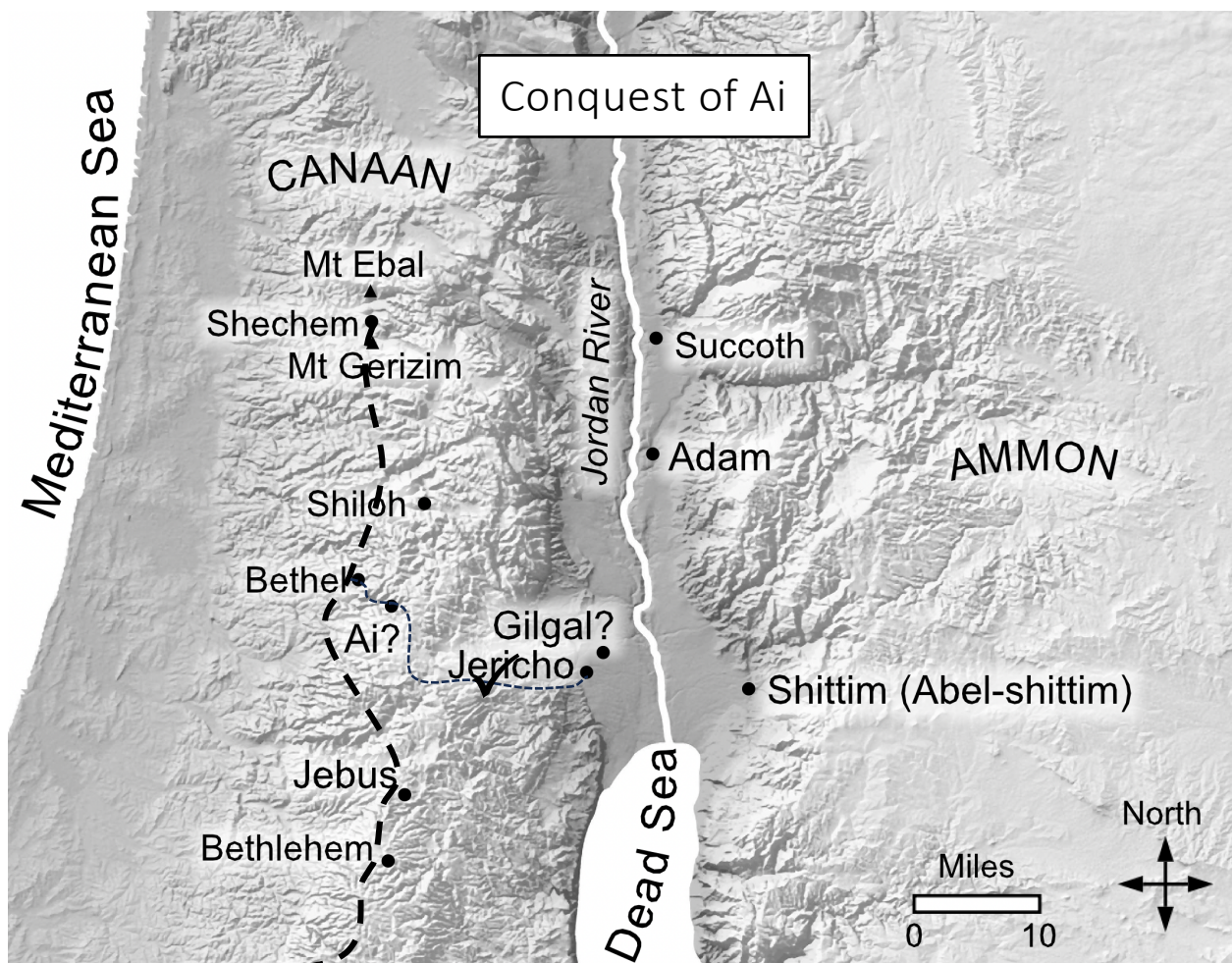


Figure 8-2

3. What were the differences between the first plan to take Ai (chapter 7) and the plan we now read about in chapter 8?

Read Joshua 8:3-29 a few times slowly and use the map in Figure 8-2 to picture the staging and movements of Joshua's troops. Bible scholars have differing opinions about the numbers and arrangements of the men; so if the details seem perplexing, please know you are in good company.

4. How does Joshua (by God's instruction) capitalize on the defeat in chapter 7 to bring the Israelites to victory in this part of chapter 8?

5. What do you observe about Joshua's leadership in Joshua 8:3-29?

Read Joshua 8:30-35.

6. Describe what happens in verses 30 to 35. (Include who, what, where, when, and why.) Find the locations mentioned on the map in Figure 8-2.

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*INTERPRETATION – Lord, help me to understand it.*

7. Read Genesis 12:1-9 (God's call of Abram) and note what the great patriarch of the Israelites, Abraham, did at the locations familiar to us from Joshua 8.

**Bethel** means *house of God*.

**Ai** means *heap of ruins*.





8. Why would God have the Israelites kill all of the inhabitants of Ai and Jericho? A careful reading of Deuteronomy 20:10-18 will help.

9. What purposes are served by Joshua's actions with the king of Ai's body? (Consider Joshua 2:8-11 and Deuteronomy 21:22-23 for added insight.)

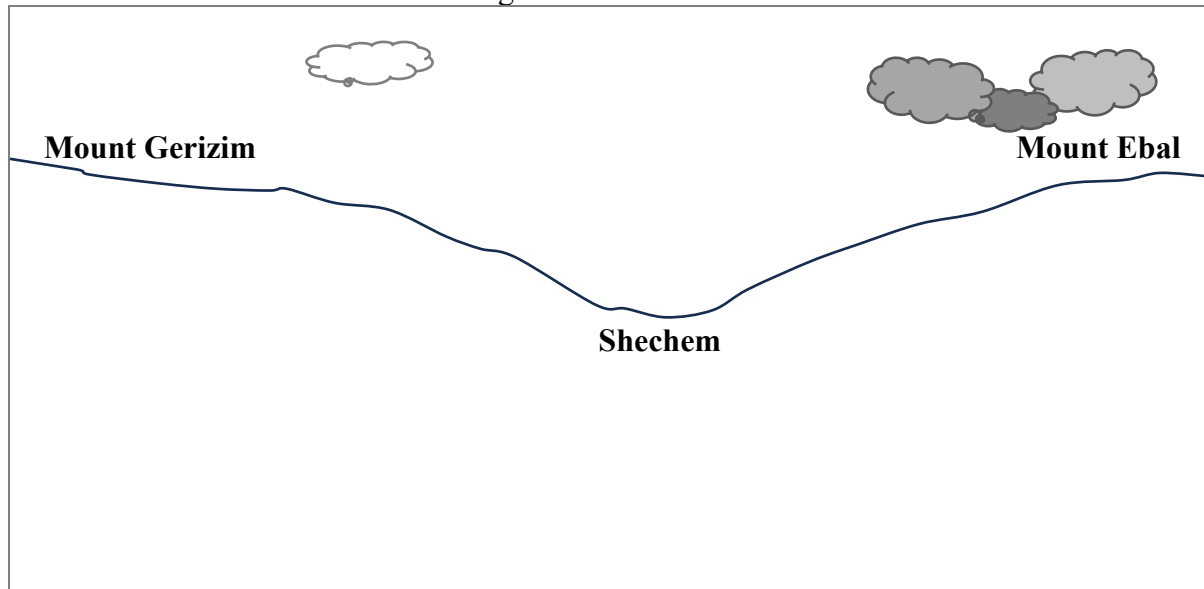
Read Deuteronomy 11:26-32 and 27:1-28:26 for additional context about the Israelites' gathering in Joshua 8:30-35.

Mount Gerizim, Mount Ebal and the valley between them form a natural amphitheater for the events of Joshua 8:30-35. (See Figure 8-3.)



Figure 8-3 Gerizim-Ebal Valley (Photo by Tom Miller)

10. From what you read in Joshua 8:30-35 and Deuteronomy 27:11-13, note the locations of Joshua's altar and the tribes on the diagram below:



If the exercise prompted any additional insights, record them below:

### Shechem

- Location of Abraham's first altar to the Lord in the land.
- In Acts 7:15-17 Stephen states that Joseph's bones (and other patriarchs – potentially his brothers?) were carried from Egypt and put to rest in Shechem in a tomb purchased by Abraham. [Genesis 33:18-20 records that Jacob came to Shechem and purchased land from the sons of Hamor, Shechem's father. Some commentators argue this is a repurchase of the land that Stephen spoke of Abraham buying, citing a similar arrangement occurring with a water well at Beersheba.] (Gleason Archer)

**Burnt offerings** were performed for the purposes of atoning for sin in order to reestablish proper relationship with God.

**Peace offerings** represented any of three things: 1) an expression of thanks for God's generosity, 2) an expression of peace of a fulfilled vow that may have involved personal sacrifice, and 3) an expression of thanksgiving for God's provision in a moment of extreme need.

*APPLICATION – Lord, help me to live it!*

11. God's first words to Joshua as chapter 8 opens are, "Do not fear or be dismayed." This very similar what God said to Joshua in 1:9, "Do not tremble or be dismayed, for the LORD your God is with you wherever you go." We saw that these words were used to encourage Joshua after the Israelites suffered a defeat. What is your response to defeat (little or large!)? How does God want you to respond? (Perhaps you can use this to encourage someone if you find it doesn't readily apply to your own walk.)
12. At the end of chapter 7, Joshua deals decisively with the sin that was withholding their victory. In chapter 8, the victory over Ai is then achieved and the Israelites offer sacrifices to God. In light of our working theory that the Israelites' physical conquest to possess their inheritance (the Promised Land) is akin to a New Testament believer's spiritual quest to fully realize their spiritual inheritance in Christ, how must one address their own sin in the journey?

*FOR FURTHER DISCUSSION OR CONTEMPLATION:*

- I) Does Joshua holding the javelin remind you of the battle he led against the Amalekites in which the Israelites saw success while Moses' hands were raised? (Exodus 17:8-16) Why did God instruct Joshua to do this?
- II) What thoughts do you have about the altar in Joshua 8:31 being made of *uncut stones*? Is it possibly related to the *stone cut out without hands* (Daniel 2:31-35) from Babylonian King

Nebuchadnezzar's statue dream centuries later? [Why is an uncut stone involved in an atoning sacrifice?]

### REFERENCES

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

Photo of Gerizim-Ebal Valley used under Creative Commons License 2.0

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Original: <https://www.flickr.com/photos/47125576@N00/14443086603>

Changes made: 1) Spelling of *Gerazim* on the photo corrected to read *Gerizim*, and 2) picture cropped for a better fit.

 Cole Women's Bible Study Writing Team, 2024

### **Additional Scripture for Study Guide 8**

#### **□ Genesis 12:1-9**

Now the Lord said to Abram,

“Go from your country,

And from your relatives

And from your father's house,

To the land which I will show you;

<sup>2</sup> And I will make you into a great nation,

And I will bless you,

And make your name great;

And *you shall* be a blessing;

<sup>3</sup> And I will bless those who bless you,

And the one who curses you I will curse.

And in you all the families of the earth will be blessed.”

<sup>4</sup> So Abram went *away* as the Lord had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran. <sup>5</sup> Abram took his wife Sarai and his nephew Lot, and all their possessions which they had accumulated, and the people which they had acquired in Haran, and they set out for the land of Canaan; so they came to the land of Canaan. <sup>6</sup> Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanites *were* in the land at that time. <sup>7</sup> And the Lord appeared to Abram and said, “To your descendants I will give this land.” So he built an altar there to the Lord who had appeared to him. <sup>8</sup> Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent with Bethel on the west and Ai on the east; and there he built an altar to the Lord and called upon the name

of the Lord. <sup>9</sup> Then Abram journeyed on, continuing toward the Negev.

□ **Deuteronomy 20:10-18**

<sup>10</sup> “When you approach a city to fight against it, you shall offer it terms of peace. <sup>11</sup> And if it agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and serve you. <sup>12</sup> However, if it does not make peace with you, but makes war against you, then you shall besiege it. <sup>13</sup> When the Lord your God gives it into your hand, you shall strike all the men in it with the edge of the sword. <sup>14</sup> However, the women, the children, the animals, and everything that is in the city, all of its spoils, you shall take as plunder for yourself; and you shall use the spoils of your enemies which the Lord your God has given you. <sup>15</sup> This is what you shall do to all the cities that are very far from you, which are not of the cities of these nations nearby. <sup>16</sup> Only in the cities of these peoples that the Lord your God is giving you as an inheritance, you shall not leave anything that breathes alive. <sup>17</sup> Instead, you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, just as the Lord your God has commanded you, <sup>18</sup> so that they will not teach you to do all the same detestable practices of theirs which they have done for their gods, by which you would sin against the Lord your God.

□ **Deuteronomy 21:22-23**

<sup>22</sup> “Now if a person has committed a sin *carrying* a sentence of death and he is put to death, and you hang him on a tree, <sup>23</sup> his body is not to be left overnight on the tree, but you shall certainly bury him on the same day (for he who is hanged is cursed of God), so that you do not defile your land which the Lord your God is giving you as an inheritance.

□ **Deuteronomy 11:26-32**

<sup>26</sup> “See, I am placing before you today a blessing and a curse: <sup>27</sup> the blessing, if you listen to the commandments of the LORD your God, which I am commanding you today; <sup>28</sup> and the curse, if you do not listen to the commandments of the LORD your God, but turn aside from the way which I am commanding you today, by following other gods which you have not known.

<sup>29</sup> “And it shall come about, when the LORD your God brings you into the land where you are entering to possess it, that you shall place the blessing on Mount Gerizim and the curse on Mount Ebal. <sup>30</sup> Are they not across the Jordan, west of the road

toward the sunset, in the land of the Canaanites who live in the Arabah, opposite Gilgal, beside the oaks of Moreh? <sup>31</sup> For you are about to cross the Jordan to go in to take possession of the land which the LORD your God is giving you, and you shall possess it and live in it, <sup>32</sup> and you shall be careful to do all the statutes and the judgments which I am placing before you today.

□ **Deuteronomy 27:1-28:26**

Then Moses and the elders of Israel commanded the people, saying, "Keep all the commandments which I am commanding you today. <sup>2</sup> So it shall be on the day when you cross the Jordan to the land which the LORD your God is giving you, that you shall set up for yourself large stones and coat them with lime <sup>3</sup> and write on them all the words of this Law, when you cross over, so that you may enter the land which the LORD your God is giving you, a land flowing with milk and honey, just as the LORD, the God of your fathers, promised you. <sup>4</sup> So it shall be when you cross the Jordan, you shall set up these stones on Mount Ebal, as I am commanding you today, and you shall coat them with lime. <sup>5</sup> Moreover, you shall build there an altar to the LORD your God, an altar of stones; you shall not wield an iron *tool* on them. <sup>6</sup> You shall build the altar of the LORD your God of uncut stones, and you shall offer on it burnt offerings to the LORD your God; <sup>7</sup> and you shall sacrifice peace offerings and eat there, and rejoice before the LORD your God. <sup>8</sup> You shall write on the stones all the words of this Law very clearly."

<sup>9</sup> Then Moses and the Levitical priests spoke to all Israel, saying, "Be silent and listen, Israel! This day you have become a people for the LORD your God. <sup>10</sup> So you shall obey the LORD your God, and do His commandments and His statutes which I am commanding you today."

<sup>11</sup> Moses also commanded the people on that day, saying, <sup>12</sup> "When you cross the Jordan, these *tribes* shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. <sup>13</sup> For the curse, these *tribes* shall stand on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. <sup>14</sup> The Levites shall then respond and say to all the people of Israel with a loud voice,

<sup>15</sup> 'Cursed is the person who makes a carved image or cast metal image, an abomination to the LORD, the work of the hands of a craftsman, and sets *it* up in secret.' And all the people shall reply and say, 'Amen.'

<sup>16</sup> 'Cursed is one who treats his father or mother contemptuously.' And all the people shall say, 'Amen.'

<sup>17</sup> 'Cursed is one who displaces his neighbor's boundary marker.' And all the people shall say, 'Amen.'

<sup>18</sup> 'Cursed is one who misleads a person who is blind on the road.' And all the people shall say, 'Amen.'

<sup>19</sup> 'Cursed is one who distorts the justice *due* a stranger, an orphan, or a widow.' And all the people shall say, 'Amen.'

<sup>20</sup> 'Cursed is he who sleeps with his father's wife, because he has uncovered his father's garment.' And all the people shall say, 'Amen.'

<sup>21</sup> 'Cursed is one who has sexual intercourse with any animal.' And all the people shall say, 'Amen.'

<sup>22</sup> 'Cursed is he who sleeps with his sister, the daughter of his father or of his mother.' And all the people shall say, 'Amen.'

<sup>23</sup> 'Cursed is he who sleeps with his mother-in-law.' And all the people shall say, 'Amen.'

<sup>24</sup> 'Cursed is he who attacks his neighbor in secret.' And all the people shall say, 'Amen.'

<sup>25</sup> 'Cursed is he who accepts a bribe to attack an innocent person.' And all the people shall say, 'Amen.'

<sup>26</sup> 'Cursed is *anyone* who does not fulfill the words of this Law by doing them.' And all the people shall say, 'Amen.'

<sup>28</sup> "Now it shall be, if you diligently obey the LORD your God, being careful to do all His commandments which I am commanding you today, that the LORD your God will put you high above all the nations of the earth. <sup>2</sup> And all these blessings will come to you and reach you if you obey the LORD your God:

<sup>3</sup> "Blessed *will be* in the city, and blessed *will be* in the country.

<sup>4</sup> "Blessed *will be* the children of your womb, the produce of your ground, and the offspring of your animals: the newborn of your herd and the young of your flock.

<sup>5</sup> “Blessed *will be* your basket and your kneading bowl.

<sup>6</sup> “Blessed *will you be* when you come in, and blessed *will you be* when you go out.

<sup>7</sup> “The LORD will cause your enemies who rise up against you to be defeated by you; they will go out against you one way and will flee at your presence seven ways. <sup>8</sup> The LORD will command the blessing for you in your barns and in everything that you put your hand to, and He will bless you in the land that the LORD your God is giving you. <sup>9</sup> The LORD will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of the LORD your God and walk in His ways. <sup>10</sup> So all the peoples of the earth will see that you are called by the name of the LORD, and they will be afraid of you. <sup>11</sup> And the LORD will give you more than enough prosperity, in the children of your womb, in the offspring of your livestock, and in the produce of your ground, in the land which the LORD swore to your fathers to give you. <sup>12</sup> The LORD will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless every work of your hand; and you will lend to many nations, but you will not borrow. <sup>13</sup> And the LORD will make you the head and not the tail, and you will only be above, and not be underneath, if you listen to the commandments of the LORD your God which I am commanding you today, to follow *them* carefully, <sup>14</sup> and do not turn aside from any of the words which I am commanding you today, to the right or the left, to pursue other gods to serve them.

<sup>15</sup> “But it shall come about, if you do not obey the LORD your God, to be careful to follow all His commandments and His statutes which I am commanding you today, that all these curses will come upon you and overtake you:

<sup>16</sup> “Cursed *will you be* in the city, and cursed *will you be* in the country.

<sup>17</sup> “Cursed *will be* your basket and your kneading bowl.

<sup>18</sup> “Cursed *will be* the children of your womb, the produce of your ground, the newborn of your herd, and the offspring of your flock.

<sup>19</sup> “Cursed *will you be* when you come in, and cursed *will you be* when you go out.



<sup>20</sup> “The LORD will send against you curses, panic, and rebuke, in everything you undertake to do, until you are destroyed and until you perish quickly, on account of the evil of your deeds, because you have abandoned Me. <sup>21</sup> The LORD will make the plague cling to you until He has eliminated you from the land where you are entering to take possession of it. <sup>22</sup> The LORD will strike you with consumption, inflammation, fever, feverish heat, and with the sword, with blight, and with mildew, and they will pursue you until you perish. <sup>23</sup> The heaven which is over your head shall be bronze, and the earth which is under you, iron. <sup>24</sup> The LORD will make the rain of your land powder and dust; from heaven it shall come down on you until you are destroyed.

<sup>25</sup> “The LORD will cause you to be defeated by your enemies; you will go out one way against them, but you will flee seven ways from their presence, and you will be *an example of terror* to all the kingdoms of the earth. <sup>26</sup> Your dead bodies will serve as food for all birds of the sky and for the animals of the earth, and there will be no one to frighten *them away*.

#### □ Exodus 17:8-16

<sup>8</sup> Then Amalek came and fought against Israel at Rephidim.

<sup>9</sup> 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.” <sup>10</sup> Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. <sup>11</sup> So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed. <sup>12</sup> 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. <sup>13</sup> So Joshua overwhelmed Amalek and his people with the edge of the sword.

<sup>14</sup> 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.” <sup>15</sup> Moses built an altar and named it The LORD is My Banner; <sup>16</sup> and he said, “The LORD has sworn; the LORD will have war against Amalek from generation to generation.”



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## STUDY GUIDE 9 Joshua 9

*Study warm-up: Have you ever faced a bad faith (in the legal sense) contract?*

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*OBSERVATION – Lord, help me to discover it!*

Read Joshua 9.

1. What is the *it* about which all the kings of the peoples listed in Joshua 9:1 had heard?

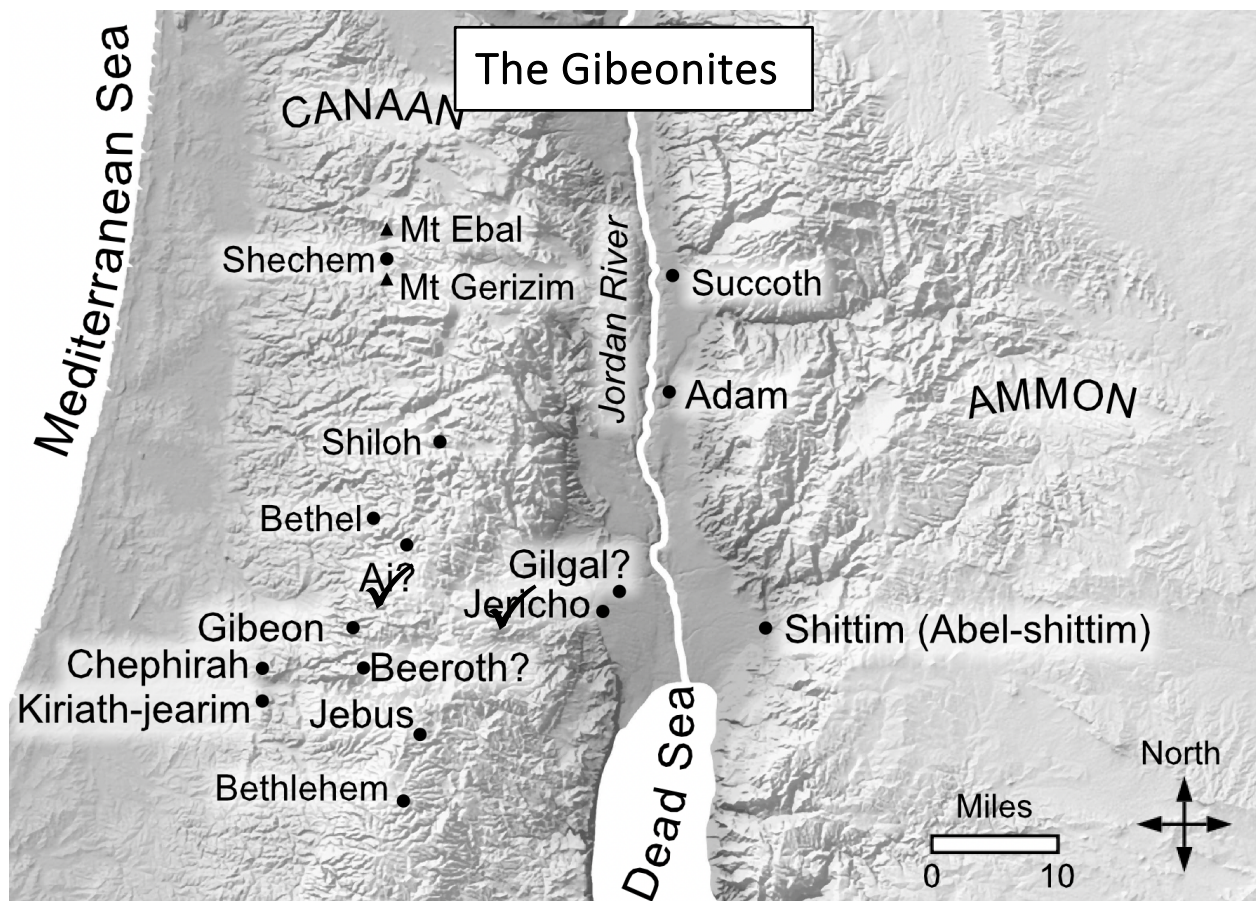


Figure 9-1



6. What consequences do the Gibeonites receive as a result of their deception?

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*INTERPRETATION – Lord, help me to understand it.*

7. Using resources available to you, define *covenant*, Strong's H1285. **Tip:** You may simply Google "Strong's H1285" for the Hebrew word or "Strong's G1242" for the Greek word; the top search result will likely be from BlueLetterBible.org and it will contain very useful information. Searching for the Greek version will provide you access through BlueLetterBible.org to the wonderfully helpful **Vine's Expository Dictionary of New Testament Words.**) [Noah Webster's 1828 dictionary frequently provides interesting insight and is available online at webstersdictionary1828.com; it often references Christian theological concepts in its definitions.]
8. In Deuteronomy 20:10-18, Moses recorded instructions from God concerning how the Israelites were to interact with their enemies in the land. Given this added context, did the Israelites do the right thing with respect to making a covenant with the Gibeonites? Explain.

*APPLICATION – Lord, help me to live it!*

9. The Israelites experienced defeat after their great victory of Jericho. They then experienced a defeat here in chapter 9 on the heels of their momentous victory over Ai. Do you think believers tend to be more susceptible to our enemy's schemes after a mountain-top experience? Explain.

10. How should a believer respond to deceptive practices?

*FOR FURTHER DISCUSSION OR CONTEMPLATION:*

- I) A modern-day deception like the Gibeonites' would be cleared up [hopefully] in the legal system. Can you think of a scenario in which you might not negate an agreement in which you were deceived? (How would you involve the Lord?)
- II) What overall lesson about trusting can you identify from the situation with the Gibeonites?

*REFERENCES*

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

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

**Additional Scripture for Study Guide 9**

**□ Deuteronomy 20:10-18**

<sup>10</sup> “When you approach a city to fight against it, you shall offer it terms of peace. <sup>11</sup> If it agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you. <sup>12</sup> However, if it does not make peace with you, but makes war against you, then you shall besiege it. <sup>13</sup> When the Lord your God gives it into your hand, you shall strike all the men in it with the edge of the sword. <sup>14</sup> Only the women and the children and the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall use the spoil of your enemies which the Lord your God has given you. <sup>15</sup> Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations nearby. <sup>16</sup> Only in the cities of these peoples that the Lord your God is giving you as an inheritance, you shall not leave alive anything that breathes. <sup>17</sup> But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the Lord your God has commanded you, <sup>18</sup> so that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the Lord your God.



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