



JOSHUA

The Faithfulness of God



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CONTENTS

Introduction: The Book of Joshua	4
Chapter 1 Faithful to Reveal a New Beginning	
<i>Joshua 1</i>	10
Chapter 2 Faithful to Redeem	
<i>Joshua 2</i>	22
Chapter 3 Faithful to Lead	
<i>Joshua 3–4</i>	34
Chapter 4 Faithful to Deliver	
<i>Joshua 6</i>	46
Chapter 5 Faithful to Renew	
<i>Joshua 7–8</i>	58
Chapter 6 Faithful to Establish	
<i>Joshua 12–22</i>	70
Chapter 7 Faithful to His Promises	
<i>Joshua 23–24</i>	82

INTRODUCTION

The book of Joshua is the first of the historical books in the canon. It is rich in teaching, doctrine, and history. It is prime real estate for my preaching classes at Beeson Divinity School of Samford University in Birmingham, Alabama, where I teach my preaching students to look for an Old Testament picture for every New Testament doctrine. I also invite them to look for parallel doctrines in the Old and New Testaments. It is exciting to mine the book of Joshua for these interesting bastions of truth.

While vacationing in Myrtle Beach, South Carolina, I was walking on the beach and noticed a man with a small bucket, a shovel, and a metal detector. He was using the metal detector to sweep across the surface of the beach. I asked why he was doing this. He replied, “I am searching for metal objects—things like rings, bracelets, necklaces, and watches that fall from those who walk and run on the beach. These elements become quickly buried in the sand.” He explained that his metal detector would yield a ticking sound when it neared buried metal. When the sound became stronger, the treasure hunter would start digging and bring valuable commodities to the surface.

This Bible study will serve as a Christological detector for locating valuable insights about Christ illustratively, typologically, conceptually, narratively, and metaphorically throughout the book of Joshua. The book is all about Him. Jude 1:24 records, “Now to him who is able to protect you from stumbling . . .” Ephesians 3:20 states, “Now to him who is able to do above and beyond all that we ask or think according to the power that works in us . . .” It’s all about Him.

Examining the Word reveals a thread of familiarity running through the book of Joshua, Hebrews, and Ephesians. These three books have the thread of inheritance running throughout their fabric. **Scripture reveals believers are heirs of Christ, who is the hero of both the Old Testament and the New Testament.** Jesus said to the Jews, “You pore over the Scriptures because you think you have eternal life in them, and yet they testify about me” (John 5:39). Ultimately, the inheritance of a Christian is not in a place but rather in a person—our inheritance is in Christ Jesus (Ephesians 2:6).

JOSHUA

Joshua, the namesake of the book and the chosen leader of Israel, was an Ephraimite. Ephraim was one of Joseph's two sons born in Egypt of a Gentile mother, Joseph's wife. Joseph's brothers sold him (a member of their family) to foreigners, and God gave Joseph a new family. Eventually, Joseph was positioned to save his father's family from the devastating effect of famine. Joseph's father Jacob and his family eventually moved to Egypt because there was grain there, and Joseph was in charge of the grain. When Jacob was dying, Joseph brought his two sons, Manasseh and Ephraim, to see their grandfather, Jacob. Jacob not only gave Joseph's sons a prayerful blessing but also granted them a land inheritance through the process of adopting them (Genesis 48).

This reality is a harbinger of Romans 8:14-17:

“For all those led by God’s Spirit are God’s sons. For you did not receive a spirit of slavery to fall back into fear. Instead, you received the Spirit of adoption, by whom we cry out, ‘Abba Father!’ The Spirit himself testifies together with our spirit that we are God’s children, and if children, also heirs—heirs of God and coheirs with Christ—if indeed we suffer with him so that we may also be glorified with him.”

There is Trinitarian presence in this transaction.

1. God the Father—“we cry out ‘Abba, Father!’” (v. 15).
2. God the Son—“and coheirs with Christ” (v. 17).
3. God the Holy Spirit—“you received the Spirit of adoption” (vs 15).

As believers, we are given an inheritance in Christ.

God's people do not always obey Him. The Israelites' disobedience led to their becoming slaves to another who is not God Almighty. After spending four hundred years in Egyptian bondage, the Exodus occurred. Israel repeated its pattern of sin. The nation spent approximately forty years wandering in the wilderness because they disobeyed God at Kadesh-barnea. **God did not abandon His people. He promised them a new home.**

God is faithful in keeping His promises and is not slack concerning them. God is not in time: time is in God. God's clock keeps perfect providential time. Therefore, God owns time and when He fulfills His promises, they are always fulfilled on time. He is faithful to fulfill His promises.

INTRODUCTION

Eventually, Joshua would inherit a new home, Canaan, which Yahweh promised more than five hundred years earlier to Abraham and his descendants (Genesis 15:18). Yahweh identified the boundaries of the land—north, south, east, and west—even before Moses was born (Genesis 15:18-21). Joshua was the leader who took the people over into the land. This is the omniscience (all-knowingness) of God: knowing the boundaries of the land that was to be possessed even before Joshua and Israel possessed it.

As God's chosen leader, the Spirit rested on Joshua. This was the way the Spirit led, moved, and acted on Old Testament followers of Yahweh. The Spirit would come on Old Testament believers to enable them to accomplish their God-given tasks. Once the tasks were accomplished, then the Spirit would depart from them. This was the case for Samson, one of the mighty judges who led Israel following the death of Joshua. The book of Judges notes that after his head was shaved, Samson did not know that the Lord (Spirit) had departed from him (Judges 16:20). David did not want the Spirit to depart from him either (Psalm 51:11).

The heroes of the Old Testament point beyond themselves to someone greater than themselves. The Old Testament Joshua could only lead the nation of Israel to a land in which they would have to expel and evict the current residents in order to possess the territory. However, Jesus—the greater Joshua—has gone away to prepare a place for believers so that, when they arrive, the only thing that will be necessary is to worship the Triune God, for any hindering causes and people will be dismissed. **He will make all things new in our new home.**

The greater Joshua, Jesus, was conceived by the Spirit, filled with the Spirit without measure, and raised from death by the Spirit (Romans 8:11). After His ascension, the greater Joshua sent the Spirit on the day of Pentecost not to rest on believers but to reside in believers and refill them for effective service (Ephesians 5:18). This is an ongoing process and reality for all believers.

I'm grateful for the book of Joshua and for its treasures. In it lies the precious gem of the gospel: Jesus, the Pearl of great price. He is greater than the Old Testament Joshua in deliverance. He is the deliverer from the bondage of sin and holds the title deed to the heavenly kingdom.

Joshua is replete with the importance of the ark of the covenant as the symbol of God's presence with His people, Israel. At the end of the Bible, in Revelation 21:3, God is not symbolized by an ark composed of Acacia wood. He is actively present in the middle of His people—not in a box but in His own person.

JOSHUA

As believers, we are a royal priesthood (1 Peter 2:9). We are sealed by the Spirit until the day of redemption. We are washed in the blood of the crucified One. **We are the children of the Most High God, and we are co-heirs with the greater Joshua, who is the second person of the Trinity.**

The book of Joshua is the written testimony that points to Jesus who not only spoke the Word of God but who is the Word of God. The spoken word of the Old Testament Joshua applied to those who would live in a land of significance, for the land would be the earthly place where the greater Joshua would be born: in the city of Bethlehem of Judea (Micah 5:2) as the revealed word in the incarnation (John 1:14).

Jesus will actually be present with His people in His glorified body with radiance that outshines the sun and glory, that cannot be captured with the pen of the most astute and eloquent writers. God Himself will be among His people.

The God before whom angels bow. The God heaven and earth adore. The God who speaks and it is done; who wills and it comes to pass. The God who cannot be described and yet the God who can be engaged. The God who would not permit Moses to see His glory (Exodus 33:20) but now is on display for all the saints to behold. John says, “They will see his face” (Revelation 22:4) and live in His presence.

And Israel desperately needed His presence. Israel’s population during Joshua’s leadership was probably over one million. Israel did not have sufficient military strength to defeat the seven nations of Canaan during the three military campaigns: central, northern, and southern. They emerged victoriously and became the landlords of Canaan because the Lord fought for them. In his closing statement, Joshua told the people of Israel they were victorious because “the LORD your God was fighting for you, as he promised” (Joshua 23:10).

Broadly, the first half of the book (Joshua 1–12) is devoted to the possession of the land through the means of war. What’s roughly the second half of the book (Joshua 13–24) relates the distribution of the land to the tribes. However, above all else, the reading of Joshua bears witness to Jesus Christ, the greater Joshua.

INTRODUCTION

The Jordan River

ILLUSTRATOR

PHOTO/G.B. HOWELL



JOSHUA



1

FAITHFUL TO REVEAL A NEW BEGINNING

JOSHUA 1

Many Americans have a fascination with George Lucas's *Star Wars*. 1983's *Return of the Jedi* left many fans waiting for a new beginning proposed by a cliffhanger when Darth Vader gave a dying message to Luke Skywalker for Luke's sister, Leia. It would be thirty-two years before a new film finally revealed what happened next. But in the mean time, we were left waiting, wanting to know the details of the new beginning.

The book of Joshua begins with a similar scenario. God delivered a cataclysmic announcement which had a catastrophic impact on the minds and hearts of the Israelites: **"Moses my servant is dead"** (Joshua 1:2). This was like a tsunami sweeping over the psychological and emotional surface of the nation. Moses, the great leader of Israel for the past forty years, was dead. Moses, the great mediator of the chosen people of God, was dead. Moses, through whom God worked miracles on behalf of Israel, was dead. Moses, who delivered and taught the Ten Commandments to the nation, was dead. The undeniable questions—possibly so devastating that some did not dare speak the words—were, "Where do we go from here? What do we do now?"

William Shakespeare, the great English playwright, wrote for the character Jacques in *As You Like It*, "All the world's a stage, and all the men and women merely players."¹ Humans are allowed to stand on the stage, perform our acts, and verbalize our speech. Once our performance is over, the lights are turned off, the curtains are dropped, and we make our exit. For the next scene, lights on the stage come on, the curtain is lifted, and new actors perform their roles and play their parts. The play continues.

1. William Shakespeare, "Speech: 'All the World's a Stage,'" Poetry Foundation, accessed February 28, 2024, <https://www.poetryfoundation.org/poems/56966/speech-all-the-worlds-a-stage>.

JOSHUA

Moses played his part on the stage of Israel for forty years. After that, God, who is faithful to reveal our new beginnings, told His people their leader had died. Moses exited the stage in the presence of God alone (Deuteronomy 34:1-7). There was not another human leader to tell the story, to alert Israel that it was time to proceed without their leader or to give details of their new beginning. This is God's role, and He is faithful to do His part. God buries His workers, like Moses, but never His work.

God offers three main categories of instruction in Joshua 1: chronography, geography, and autobiography.

Chronography

The word that follows “dead” in Joshua 1:2 is *now*. “Now” suggests immediacy. Deuteronomy 34:8 states that the Israelites mourned the death of Moses for thirty days. God said *now* it is time to move on and cross the Jordan River to claim the land inheritance God promised Abraham over five hundred years earlier.

There is a time for mourning—mourning is real and needed. But there is also a time for moving. After the death of a loved one, the death of a relationship, the death of a dream, or the death of a hope, it is natural and necessary to mourn. But God wants to turn our *mourning* into *morning*. The difference in the spelling of these words is the presence or absence of the letter *u*. Conditions and contexts may not change, but **God can change you so that you can successfully and triumphantly handle the unchanging situations and contexts.**

God told Joshua *now* is the time to move from the east side, the wilderness of Palestine, across the Jordan River to the west side of Canaan, the land flowing with milk and honey. God would fulfill His five-hundred-year-old promise, but to receive the promise, Israel would need to participate in possessing it.

Joshua was the new Moses, and yet he was uniquely Joshua. After the transference of leadership, Joshua had to take the reins handed to and crafted for him by the God of all creation and confidently lead the Israelites into the promised land. God admonished Joshua to fearlessly lead in accordance to what he had seen and heard (Joshua 1:6-7,9).

God gave Joshua trinitarian instructions in verses 6-7 and 9. He told Joshua to be strong and very courageous three times. When God says something once, you know it is important. When He says it twice, you know it

is *really* important. Put yourself in Joshua's shoes and imagine how Joshua felt hearing these instructions from God Almighty a third time. Perhaps you have faced the frustration of a parent who has had to repeat instructions more than once. When this happened in my family, my father's voice seemed to change. We knew to obey quickly if he had to repeat the instruction a third time. God ensured Joshua knew to be strong and courageous.

Why would God tell Joshua to be strong and courageous three times? Perhaps God was really telling Joshua to remember his strength came from God. Maybe Joshua did not have natural strength or inherited strength. Maybe he had a measure of strength, but God knew he would need much more to complete his assignment to lead the people of Israel. God gave Joshua what he needed because God is faithful to reveal a new beginning. With this trinitarian instruction, God promised to be with Joshua as He was with Moses.

God was faithful to be with Joshua, as He said. The presence of the Lord was with Moses at the burning bush just as His presence would be with Joshua outside of the city of Jericho. Both Moses and Joshua heard the same divine imperative to take off their shoes for they were standing on holy ground (Exodus 3:5; Joshua 5:15). Joshua had to trust that the same God who led Moses would lead him as he stood before the leaders of the people and delivered the word of the Lord. One day, believers will see our Lord face-to-face (1 John 3:2). We must be strong and know He will fight for us.

Note God's repeated references to time in Joshua 1:2-3, "I *am* giving" and "I *have* given." God gave His gift before it was time to receive it, thereby making His gift a candidate reference from eternity (Ephesians 1:3-6). This is true with our salvation. God declares from eternity that we are adopted, elected, and predestined even before we are born. However, God demonstrates the truth of these pre-existent realities when He brings these about in our lifetime. We come to Christ and receive salvation. **For Joshua and the Israelites, God used time to set the proverbial sure foundation of His faithfulness—faithfulness the Israelites would need to remember since their entire world had been shaken.**

The people said that they had obeyed Moses in all things (Joshua 1:17), but they had not. When Moses stayed at the invitation-only mountaintop conference for longer than the people thought a conference should last, the Israelites had Aaron craft a golden calf that they worshiped as their god (Exodus 32:19). Aaron's apparent fear of the people caused him to lead the people into a great sin against Yahweh in spite of Moses's teaching and in spite of all the things they had witnessed from the hand of God.

JOSHUA

Now, Joshua had to lead this short-sighted people into the promised land and corral them to stay together until they conquered the land as they had promised Moses. God's leaders must not rely on the people of God for victory. Like Moses and Joshua, God's leaders must trust and look to the Author and Finisher of their faith for direction and protection that leads to eternal rest. Israel would not take the land; God would give it to them as He promised Abraham (Genesis 12:1-3).

A CLOSER LOOK

Meditate on the Word

“This book of instruction must not depart from your mouth; you are to meditate on it day and night so that you may carefully observe everything written in it” (Joshua 1:8a). God instructed Joshua to meditate on the book of the law day and night.

Whenever I go to the Holy Land, I visit the Wailing Wall in Jerusalem. There, observant Jews pray vocally and utter complete passages of Scripture without reading from the Torah. The Word of the Torah emerges from their hearts as they rock back and forth at the Wailing Wall. With their actions, they are reinforcing the Word that is internalized and is yet being internalized, the Word on which they meditate day and night.

The first two verses of the very first psalm read, “How happy is the one who does not walk in the advice of the wicked or stand in the pathway with sinners or sit in the company of mockers! Instead, his delight is in the LORD’s instruction, and he meditates on it day and night.” Meditate. The image of meditation carries us to the farm where the cow chews its cud, spits it out, and then chews it again to benefit fully from its nutrients. This is meditation, and it leads to our being “happy” or “blessed,” as some translations say. As believers, we are to meditate on the Word of God until Psalm 119:11 becomes our reality. We read it, ingest it, read it again, sing it, and memorize it until we can truthfully say, “I have treasured your word in my heart, so that I may not sin against you.”

Promised Geography

In verses 3-4, God delineated the geographical boundaries for the territory Israel would possess in the promised land. This is the same geographical territory that God announced to Abraham in Genesis 15:18-21. **These promises indicate the omnipotence (all powerfulness) and omniscience (all knowingness) of El Shaddai (God Almighty).** It expresses both what Isaiah meant in 46:10 when he said God knows the end before the beginning begins and God's ownership expressed in Genesis 1:1, which says, "In the beginning God created the heavens and the earth."

God gave Israel an area enclosed by four sides—east, west, north, and south: "Your territory will be from the wilderness and Lebanon to the great river, the Euphrates River—all the land of the Hittites—and west to the Mediterranean Sea" (Joshua 1:4). With his announcement, God was faithful to reveal Israel's new beginning and required his children to be faithful in conquering *all* of the territory. Success then and now requires divine-human instrumentality. God's people rely on God and realize victory can only come through their complete obedience to God *wherever their feet shall tread*. Unlike the regional gods worshiped by pagans contemporary to the Israelites who followed Joshua, Yaweh is not bound by land borders, water crossings, air, or depth. As the pagan worshipers would soon learn, Israel's God is El Shaddai everywhere!

In verse 5, the Lord informed Joshua, "No one will be able to stand against you as long as you live." No one. No enemy. No nation. The Israel God chose Joshua to lead would be unconquerable, undefeated, and perpetually victorious. That is, they would be undefeated in battle if they obeyed God. Obedience would allow them to possess their promised possessions.

Yes, the land of promise was something they inherited, but it was not something they were entitled to receive through their own efforts. God does not oppose effort or industry to attain His promises; God opposes earning His promises. We do not earn anything from God, even though we must participate in possessing what He has declared as ours. Believers often pray the portion of Jabez's prayer that highlights the phrase, "Extend my border" (1 Chronicles 4:10). **However, like Israel, we often fail to maximize the use of territories we already possess for God's glory.** Thankfully, our lack of faithfulness does not diminish God's faithfulness. There is no shadow of turning with Him (James 1:17-18).

My Word, My Bond

The tribes of Reuben, Gad and half tribe of Manasseh illustrate the importance of keeping our word. Consider the following situations and assign each with a score on the importance of keeping one's word with 1 being least important and 5 being most important.

Keeping your marriage vows after you realize your spouse has a chronic, debilitating illness

1 2 3 4 5

Making credit card payments after realizing you have very little disposable income

1 2 3 4 5

Showing up for your scheduled shift at a soup kitchen when it's extra busy at your day job

1 2 3 4 5

Teaching a Sunday School class when you did not sleep well the night before

1 2 3 4 5

Staying late at work to finish an assignment you promised your boss would be ready the next day

1 2 3 4 5

How do your actions line up with what you have indicated your priorities to be?

Canaan is not heaven, but it is a picture of the reality of spiritual warfare in which we continually fight together against the powers of darkness until we reach our heavenly home. The two and a half tribes would leave their families and homes and fight with the nine and a half tribes until they all gained control in the promised land. Similarly, believers must establish Christ's kingdom as priority (Luke 9:57-62). The tribes were so committed, they declared anyone who disobeyed Joshua's imperatives would "be put to death" (Joshua 1:18). The wages of sin is still death (Romans 6:23), but the free gift of God is eternal life through Jesus Christ our Lord who took

off His robe of glory to come and conquer sin on behalf of us, His inherited brothers and sisters. We must be unified in our commitment to the kingdom of God.

Believers must develop and maximize our gifts for the glory of God and the edification of others. These opportunities to participate in God's divine order require absolute obedience. God told the Israelites to completely inhabit and control the land He had given them. We will see in Joshua 15:63, 16:10, and 17:12 that the Israelites did not completely evict the Canaanite residents in some of the territories. Their failure would impact their occupation of the promised land.

Autobiography

God chose Joshua as Moses's successor. In so doing, He gave Joshua the opportunity to write his own story. As we saw in Joshua 1:6-7, 9, there is a triple refrain to "**Be strong and courageous.**" Why does God have to say the same thing repeatedly to Israel and to us? Are we hard of hearing or do we get convenient amnesia? Parents often ask their children the same question: "How many times am I going to have to tell you?" Those who pastor churches often wonder why their church members don't get the truths of their messages—the same truths they say over and over.

The Hebrew word for teaching carries with it the idea of repetition or redundancy. This divine redundancy is found in Deuteronomy 6, as well. Fathers are told to keep on teaching their children when they sit in their house and when they walk along the road, when they lie down, and when they get up (v. 7). Even the last words of Jesus deal with this redemptive repetition. Jesus says to **teach new disciples "to observe everything I have commanded you"** (Matthew 28:20).

God repeatedly encouraged Joshua to be strong. Why? **Perhaps God reiterated the direction because Joshua was not innately strong. In fact, none of us are innately strong.** We must admit our weaknesses to God, realizing our strength can be found in Him alone. As Paul wrote, believers must constantly confess our weakness to God and ask Him to make us strong (2 Corinthians 12:9-10).

God said to Joshua, "**Be courageous.**" This instruction is an imperative, not a suggestive option. **To be courageous, believers recognize their own fear and ineptitude and find boldness in God alone.** Joshua would face foes who were stronger militarily than his military and who had

JOSHUA

more fighters than Israel. Joshua had an opportunity to agree with God and write his own autobiography of faithful obedience as he walked with God to lead Israel, whose very name means, “God fights!” Like Joshua, we are commanded to be strong and courageous in the face of opposition to God’s ways. Joshua was not to turn to the left or the right; he was to keep a straight direction with no deviation from God’s revealed path. This is the way we as believers must write our own stories of following our faithful God who fights on our behalf. We write our story by following in His steps and according to His directions with no deviation. We trust God to reveal our new beginnings each time there is an ending.

Altered Biography

Verses 10-18 recount a previous decision. When Moses led Israel, the two and a half tribes of Reuben, Gad, and Manasseh brazenly proposed to alter the cartography of Israel’s inheritance. Granting their petition required Moses to have great faith in the tribes’ ability to keep their promise—the contemporary equivalent of believing *their word is their bond*. This would change Israel’s promised story and offer an altered biography.

As a young boy, my elders often used the phrase, “My word is my bond,” and taught us its importance. I lived on a third-floor apartment with my parents and siblings. My mother often sent me to the store to get cold cuts, cheese, bread, milk, juice, or some other staple. However, she did not send me with any money, credit cards, or even a check. She only sent me with her word. I would tell Miss Ann, the store manager, to put the charges on Mama’s bill. Miss Ann knew, and I learned, my mother would pay the bill at the end of the month because my Mama’s **word was her bond**.

In Numbers 32, the two and a half tribes of Reuben, Gad, and Manasseh found that living on the east side of the Jordan afforded them lush and fruitful territory. They liked it so much, they advocated to have the land as their permanent home. They met with Moses and requested ownership of those conquered territories. These tribes were forfeiting their portion of the unified land with the other nine and a half tribes on the west side of the Jordan. They were changing the story as it had been proposed. They were vacating their promised inheritance. Of course, their request was met with resistance and even anger from Moses, who had risked his life repeatedly to lead Israel to the promised land.

Imagine Moses's disdain for the words attacking his ears and the mistrust burning inside him toward those standing before him. Incomplete understanding can lead to such feelings.

However, the leaders of the two and a half tribes clarified their position. They were not attempting to abandon their responsibility to fight with their relatives to possess the promised land. They simply wanted to leave their families on the east side while they fought to possess what God had already promised. They were altering Israel's biography. Joshua now had to confirm what Moses understood and eventually granted. As the new leader, Joshua would honor the arrangement as long as the two and a half tribes kept their word. They assured Joshua at the risk of death (1:18)—**their word would be their bond**. He only had to be strong and courageous.

Courage in So Many Words

God's people often have to dig down—or look up—to find the courage they need in challenging circumstances. Review these passages below in context to identify just some of the Bible characters and the circumstances they faced when they received a divine message of encouragement.

Genesis 15:1

1 Chronicles 28:20

2 Chronicles 32:7-8

Matthew 14:27

Luke 1:30

Acts 23:11

How might the encouragement they received apply to your life?

A CLOSER LOOK**Stay Focused**

Luke 10:38-42 recounts Martha in the kitchen, preparing a meal for Jesus and His followers. Her sister, Mary, was sitting in the parlor at Jesus's feet, listening to His every word.

Martha became agitated with her sister, whom she saw as exemplifying laziness while Martha was sweating in the kitchen. Martha asked Jesus to tell Mary to help her in the kitchen.

Jesus responded, "Martha, Martha, you are worried and upset about many things, but one thing is necessary. Mary has made the right choice, and it will not be taken away from her" (vv. 41b-42). Jesus was saying to Martha, "You are troubled about many things but are missing the main thing." Martha embodies an image of contortion. She was twisted, tied, knotted, and upset about working fretfully to meet physical needs. She was not focused on Jesus who said only one thing was necessary. One thing. Similarly, in Joshua 1, the Lord was saying to Joshua, "Stay focused. Don't turn to the left or to the right. One thing is necessary: follow My lead and My direction so that you and the people you are leading may be prosperous." This is not simply prosperity from a material, physical, or monetary perspective. Following God and focusing on the main thing leads to holistic prosperity—peace of mind, rest of spirit, and tranquility of emotion.

Application Questions

1. Describe a life event that changed the projection of your plans. How did you feel about the change? What steps did you take to understand God's new direction for your life?
2. How have you remained faithful to promises you received from God but have not realized? Which Scriptures help you remember God's faithfulness to reveal your new beginning even in the throes of painful endings?
3. Israel means, "God fights." Romans 8:31 reads, "What, then, are we to say about these things? If God is for us, who is against us?" How does it bolster your faith to know that God fights on behalf of His children?

THE LORD YOUR GOD IS WITH YOU.

After 40 years of wandering the desert, the people of God found themselves at a turning point. Moses was dead and buried. A new godly leader, Joshua, had risen in his place. Would the people continue to trust in the promises of God and follow Him? Through this 7-session Bible study, you'll see how God was faithful to the people of Israel as they prepared to enter and ultimately took possession of the land He had promised. And you'll realize how the faithfulness of God through Joshua points to the faithfulness of Jesus Christ, our Savior.

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