**Quick review:**

I. Our two books: “Walking with God” and “A Father Who Keeps His Promises.”

II. Quick highlights from the four biblical periods and four biblical covenants:
   A. **Early World:**
      1. God created the universe to be in a covenant relationship with him. To swear a covenant oath. Thus, we see how the structure of Genesis 1-2 in seven days points towards this covenant relationship between God and creation. Adam is the mediator of this **first covenant**.
      2. Adam and Eve rebelled and lost the state of grace and put us all into a state of deprivation. God promised to redeem humanity and restore divine sonship.
      3. God brought about a renewed creation with the **second covenant** with Noah.

   B. **Patriarchs:**
      1. God swears the **third covenant** with Abram, which sets the plot of all Scripture.
      2. God renews the oath with Isaac and Jacob.
      3. The people of Israel go down to Egypt because of the famine.

   C. **Egypt and the Exodus:**
      1. God brings the people out of Egypt with Moses to make them and the Egyptians “know” that he is the Lord. God provides them with Manna in their journey.
      2. God makes the **fourth covenant** with them at Mt. Sinai when Israel becomes God’s special people, his “first born son” who will lead the other nations to Yahweh.
      3. The people quickly fall into perverse sin and they lose the gift of first-born priesthood. It is now restricted just to the Levites for their faithfulness and obedience.
      4. The Tabernacle is built as a replica of Mt. Sinai and the Garden of Eden.

   D. **Desert Wanderings:**
      1. The spies lead the 1st generation to disbelieve in God’s promises and they are punished.
      2. The 2nd generation sins at Baal-Peor and Moses gives them a “second law” which is imperfect and concessionary because of their sins.
      3. Moses dies on Mt. Nebo after passing his authority to Joshua.

   E. **The Four Covenants we’ve seen so far:**
      1. Adam, Noah, Abram, Moses

***We left off with the Israelites on the plains of Moab. The period is green for the hills of Canaan.***
The Book of Joshua

Overview of the book of Joshua:

I. Who was Joshua?
   A. He was a dear companion to Moses, a warrior and a spy.
   B. Moses changed his name from Hosea to Joshua (Num 13:16).
   C. Moses passes on his office in Dt 34:1-6. Joshua is the new leader, in the Spirit of Moses.
   D. Only Joshua and Caleb were of the 1st generation who entered the land.

II. The book of Joshua:
   A. Remember the four categories of the OT books: Law, History, Wisdom, and Prophecy. We studied the “The law” in the fall. Joshua is the 1st of the “historical books.”
   B. The book of Joshua is a theological and spiritual history. Not all the battles are narrated, but the main points that highlight to the establishment of God’s people.

III. The structure of the Book of Joshua:
   A. Conquest of the promised land occurs in three phases:
      1. They enter into Canaan and destroy their strongholds (chapters 1 - 8).
      2. Southern Campaign (chapters 9-10).
      3. Northern Campaign (chapters 11-12).
   B. Division of the land among the tribes (chapters 13 - 22).
   C. Joshua’s farewell speeches before he dies (chapters 23-24).

Conquest of the Promised Land:

I. Why harem warfare?
   A. Genocidal warfare was commanded by Moses and permitted by God to protect the people from the idolatry and moral depravity of the people.
      a) Original Plan: Israel is “a kingdom of priests.” (Exodus 4:22; 19:6)
      b) After the Golden Calf: Destroy altars and make no covenant with them (Exodus 34:11-16)
      c) After Beth-Peor: Drive out the inhabitants and destroy their altars (Num 33:50-56)
   B. It was a just punishment on the inhabitants because of their sins (Gen 15:16; Dt 9:4; see Lev 18).
   C. Finally, the land originally belonged to the Israelites. It was meant for Shem and his descendants, but Ham and his descendants (i.e. Canaan et alia) took it from them.

II. Crossing into the land and defeating Jericho:
   A. The spies are sent out:
      1. Joshua sent out two spies, symbolizing the two faithful spies before in Num 13.
      2. They lodge at a harlot’s house, Rahab. She “knows” Yahweh and converts (Josh 2:9 - 11).
      3. The scarlet cord over the window is symbolic of the passover blood over the window. It points to the universal redemption in the blood of Christ for Jews and Gentiles.
LESSON 6: CONQUEST AND JUDGES

B. Crossing the Jordan:
1. (3:10-13) God demonstrates his power through Joshua, when they cross the Jordan, that they may “know” that Yahweh is God. This is a renewal of the Exodus and of Creation!
2. (chap 5) They are then circumcised, pointing out that the 1st generation wasn’t and must be reconsecrated to God.
3. Then, they celebrated the first passover at Gilgal.
4. *** The senses of Scripture: This crossing points to our baptism, a new creation, promised land of new life, celebrating the Lord’s passover, but still dealing with obstacles.

C. (Chap 6) The Battle of Jericho:
1. Jericho means “moon city” because the moon was worshiped there. It is thousands of years old and a stronghold of the Canaanites. It had an impregnable wall. If Jericho went, it would all go.
2. They conquered Jericho through the liturgy and faith in God, who gave it to them as he promised. Rahab’s family is saved. She would later be an ancestor of David!
3. The booty was to be reserved for their king, Yahweh. No one was to take anything (Josh 6:18). Achan, however, takes some booty (Josh 7:1) which brought defeat at Ai. He is stoned to death for his sins and the trouble it brought when they attacked Ai.

D. Theological lesson: Rahab, a harlot and foreigner, believes and obeys, but Achan, an insider disobeys and is killed. “The stoning of Achan and the salvation of the harlot Rahab already point, from here at the beginning of the sacred history of redemption, to the great ‘revolution’ that the charity of Christ will bring about in the end, when the heirs of the kingdom will be thrown out into utter darkness while the prostitutes and tax collectors will be accepted.” (Damasus Winzen, p. 112).

III. (Josh 8:30-35) The Covenant of Deut 27 renewed at Shechem.

IV. The Southern and Northern Conquests (chapters 9 - 12):
A. The Gibeonites (Josh 9): They also “know” God and are able to deceive their way into a covenant relationship with God. This reminds us of Jacob. Once the covenant is sworn it cannot be revoked.
B. The five kings of Amorites, Hittites, Canaanites, Perizzites, Hivites, and Jebusites unite against Gibeon and Israel but they are defeated. The kings are captured, humiliated and killed. The Northern kings are defeated too.
C. “The land had rest” (11:23; 21:43). This evokes creation! They have dominion and rest.

V. Dividing the land: (Chapters 13 - 22)
A. Chapter 11:23 said that there was rest in the land from war, but 13:1 tells us that they fail to inhabit the land they just conquered. This allows new generations of enemies to grow up in the land and cause problems in the future. This will come up with the Judges.
B. Review of the tribes allotment of the land.
VI. Themes from Joshua’s final speeches at Shechem (chapters 23 - 24):
   A. Fulfillment of God’s first promise to Abraham. (21:43).
   B. He renews the law of Deuteronomy and its attached curses and blessings.
   C. Be steadfast in the law (23:6)
   D. Beware of the remnant of Canaanites (23:12-13)
   E. He calls them to “serve” (avad) the Lord (24:14-15). “As for me and my house...”

VII. There are similarities and dissimilarities between Moses and Joshua (Dictionary, p. 476)
   A. Similarities. Joshua is known as a second Moses.
      1. Both functioned as a covenant mediator between God and the people. (Josh 7 - 8)
      2. Both received instructions from God (Josh 1:1; 3:7; 15:13-6:5, etc)
      3. God is with both of them (Josh 1:5; 3:7)
      4. Both sent out spies into the land (Josh 2)
      5. Both lead the people through water (Josh 4:19).
      6. Both give a farewell speech before dying (Josh 23 - 24)
      7. Moses is of course superior, but Joshua will finish what Moses started: fulfilling God’s first promise to Abraham - make of them a great nation and give them the land.

VIII. Typology Moment: Jesus and Joshua
   A. Deut 18:15 foretells the coming of a future prophet. This is first fulfilled with Joshua and with all the various prophets until Jesus.
      1. The first and last prophet after Moses have the same name, meaning “Yahweh saves.”
      2. Jesus went to the Jordan to begin his ministry where Joshua crossed the Jordan.
      3. Joshua foreshadows more than the political and temporal inheritance, but the spiritual liberation and inheritance in God the Father.

The Book of Judges

“The conquest of the Holy Land under the leadership of Joshua marks the end of the first phase of Jewish history, which began with the liberation of the chosen people from bondage in Egypt. It is the age of Israel’s childhood, when God calls his son out of Egypt, take him by the hand, and leads him with cords of love (see Hosea 11:1-4). With the conquest of Palestine Israel leaves the ‘kindergarten’ of the desert and enters upon the trails and temptations of adolescence. These are described in the Book of Judges.” (Damasus Winzen, p. 117)

I. The structure and content of Judges:
   A. This was the time between Joshua and Samuel, covering about 300-400 years.
   B. Division of the book:
      1. Events after Joshua’s death (1 - 2:5).
      2. The events of the 12 Judges (2:6 - 16:31).
II. The book of Judges begins with two problems:
   A. The Israelites had failed to defeat the inhabitants (Chapter 1). This means the wicked peoples remained and would be a thorn in their sides and lead them into sin (2:1-5).
      • Lesson: Remove the near occasion of sin entirely from your life!
   B. The new generation didn’t hand on the faith to their children (Chapter 2; see Deut 6:7). Because the children didn’t “know” the Lord, they fell from the Lord.
      • Lesson: If you don’t pass on the faith to your children, they will most likely fall to the culture.

III. Consequences of these two problems:
   A. “All Israel played the harlot” serving the false gods (Judges 2:17). Moses warned them that they would do this (Deut 31:16)!
      1. There is a spiral of sin and salvation that takes place six times:
         a) [service/silence—sin—servitude—supplication—judge—salvation.]
         b) God would save them, but “they became worse than their fathers (2:19).
   B. The judges aren’t pinnacles of holiness. God is “the Judge” (11:27), uses weak men for his glory (inversion of norms.) They represent the decline of morality among the people at large.
   C. Moral Relativism: “Every man did what was right in their own eyes” (Judges 17:6; 21:25)

**Ehud (3:12 - 30):**
- A left-handed man. He stabs Eglon with his double edged sword.
- This is a type of Christ whose word is a double edged sword that pierces sin (Heb 4:12).

**Deborah and Barak (Chap 4 - 5):**
- Deborah is a woman, and Barak is cowardly.
- Sisera is killed by Jael, the “most blessed among women,” recalling Gen 3:15 and Mary.
- She is a non-Jew (4:17) who receives blessings from God.

**Gideon (Chap 6 - 8):**
- He is weak and needs many proofs (i.e. the fleece).
- The Lord, his “might,” is with him, evoking Moses. God gives him victory with 300 men.
- He “refuses” the monarchy, but makes an ephod, leading the people into “harlotry” (8:27).
- He took many wives and had 70 sons, including Abimelech meaning “my father is king.”

**Jephthah (Chap 11 - 12):**
- He was the son of an Amorite harlot,
- He makes a rash oath like the Amorites and sacrifices his daughter.
Samson (Chap 13 - 16):

- His names means “sun.” He is the answer to his mother’s prayer.
- He is a dedicated Nazarite with three vows (Num 6:3-6). He was in a forbidden vineyard when the lion attacks him. He returns to the forbidden place again to touch the lion’s corpse. He drinks wine at his wedding feast. He later sleeps with Delilah, meaning “of the night”, who is a Philistine harlot. For 1,100 pieces of silver she discovers his strength. The “night” overcomes the “sun,” symbolized by his blindness, thanks to harlotry and infidelity to his consecration.
- Of course, he gets his strength back and kills thousands of Philistines.
- He represents the sin of Israel as a whole falling into the literal and covenantal harlotry.

The Story of Micah and the corrupt Levite:

- He’s also from the tribe of Dan. He stole 1,100 silver pieces from his mother...Delilah. She gave him the money to make an image, showing the perversion of the whole tribe of Dan.
- He bought off a Levite named Jonathan, a descendant of Moses (18:30). The Levite stole the gods and put them up at Dan! Corruption and idolatry has entered into Moses’ family!

Concluding Points:

I. The book is telling of the effects of sin. It’s descriptive, not prescriptive.
II. The theological and moral lesson is obvious: if the people obeyed God, they prospered. The more they disobeyed, they suffered. Remember the blessings and the curses of the covenant in Deut 28.
III. “They had no king, they did what was right in their own eyes” meant that instead of turning to God to unite them as their heavenly king, they eventually wanted a king like the other nations.

The Book of Ruth

I. “In the days when the judges ruled and there was a famine in the land” points to the curses of the covenant.
II. Ruth is faithful to Naomi and embraces the law of Yahweh (1:15 - 17).
III. She obtains an honorable husband because of her virtue and value. She is a “woman of worth” (3:11) like in Proverbs 31:10. The Jewish canon has Ruth after proverbs!
IV. Ruth and Boaz have Obed, who is the father of Jesse, the father of David.
V. Ruth, like Rahab at the beginning of this period, is a foreign woman of an enemy nation who coverts and believes in Yahweh and becomes part of his people. This is a juxtaposition against the other foreign women who lead Israel astray, like Delilah.