

## God's Big Picture – 4. *Fear that Saves* (Joshua 2)

Q1: How does Joshua 1: 1-5 set the scene for the whole book?

Q2: What were the spies sent to do? (v 2) Why? Why do you think they ended up at Rahab's house?

Q3: Why was the King so anxious to catch these spies? Why did Rahab lie? (v 5) Does this justify lying?

Q4: What had made Rahab look after the spies? (vs. 8 – 11) What does this teach us about evangelism? List the ways in which God shows his grace to Rahab through the chapter.

Q5: How do you feel about the way the Israelites conquer cities? (v 10) What issues does this raise? What extra perspective does Genesis 15: 16-21 bring to the conquest of the land of Canaan?

Q6: What do you think about hell? What questions do you have about God's judgement?

Q7: Read: Luke 12: 4–5. What are the differences and similarities between the 'gospel' of Joshua 2 and the gospel of the NT?

Q8: What did Rahab have to do to be saved? How might Baptism and Church Membership be NT equivalents of a 'scarlet cord'?



## God's Big Picture Bible Overview



### No. 4 – God's Land (Joshua & Judges)

#### 1. The Promise of the Land.

##### a) The promise to Abraham and Jacob

Q: **READ** : Genesis 17: 7-8; 28: 13-15

What are the common features between these two promises from God?

##### b) Why is the land so important?

1. It is God's land! Echoes of *Eden*. (Gen. 2: 8-14, cf. Deut. 8: 7-10)
2. God *cares* for it. (Deuteronomy 11: 10-12)
3. God gives it as a *gift* of *inheritance*. (Deuteronomy 26: 1)
4. It is a place of God's *rest*. (Gen. 2: 2-3, cf. Deut. 12:10; Heb. 4: 1-11)

Q: **READ** : Deuteronomy 7: 1-6; Isaiah 56: 3-8

What about the other nations? Is God's method of choosing one nation fair on the rest?



## 2. Claiming the Land (Joshua)

*Joshua* is another deliverer. His name means 'The LORD saves'. It is the Hebrew equivalent of 'Jesus'. Notice, from Joshua 1: 7-8, that Joshua does not add to the Law. He takes what God has said and acts on it.

If the land is to be God's it has to be pure and be kept pure. Therefore God is going to 'cleanse' the land. This is different from ethnic cleansing today - God had acted in history and was asking all people to respond to what he had done; their choice was either to respond in faith (in historical events) or to reject him and face his judgement. This is not a national agenda, but a divine one.

### The Book of Joshua

Joshua 1 - 10 = conquest of the south of the land  
Joshua 11 - 12 = conquest of the north of the land  
Joshua 13 - 21 = dividing up the land

Every person of every tribe is allotted a piece of the inheritance. A piece of the land means that every Israelite is personally sharing in a 'piece of God', an inheritance from God. Therefore to be separated from the land (in exile) is the equivalent to separation from God.

Q: READ : Joshua 13:1; 15:63; 16:10; 17:12-13; 19:47 then Joshua 21: 43-45 Is there a contradiction here? Has the promise been completely fulfilled? Is God faithful to his promise?

## 3. Is this it? (Joshua)

Q: READ : Joshua 24: 14-22 How are the people to enjoy God's faithfulness? Are the Israelites the answer to the problem of Genesis?

*God's people* are not the answer! They still have the *promise* though, and can continue living by faith in God's promise. Just as the Israelites had to live all their days looking forward to the fulfilment of the promise, so we look forward to the new heaven and new earth (when Jesus returns).

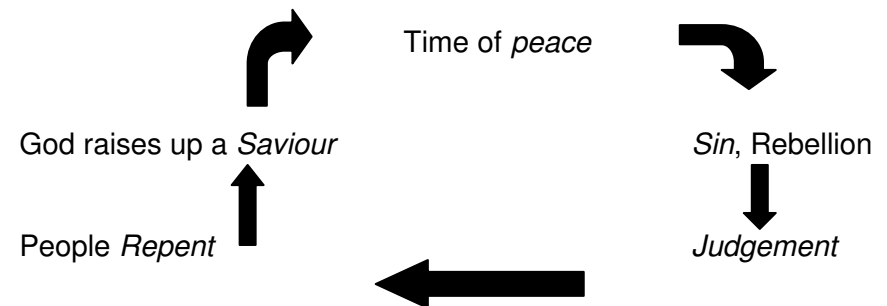
Q: READ : Hebrews 4: 1-11 If entering the Promised Land wasn't the final fulfilment of God's promise, then what is?

## 4. The record gets stuck! (Judges)

Q: READ : Judges 2: 6-23 What pattern is developing in the way that God deals with the Israelites and in their response to him?

Judges shows us the people of Israel still fighting for the land. It is a sad description of human nature - a rebellious spiral of a rebellious people. God's answer to this problem is always to send a deliverer.

### A Rebellious Spiral



Notice that all the judges share the flaws of their people, and seem to become progressively weaker in a moral sense. The judges themselves become less and less likely leaders: Othniel → Ehud (left handed) → Shamgar → Deborah → Gideon (under-confident / son of idolaters) Abimelech → Tola → Jair → Jephthah (child sacrifice) → Ibzan → Elon → Abdon → Samson.

Samson is the most godless judge, but his story is also the most similar to Jesus! (His birth, his death and his cry of thirst all remind us of Jesus.)

Q: READ : Judges 17: 6; 21: 25 What does the writer of Judges think that God is going to do to sort out the problem?

*God's people*, living in *God's place* ... but certainly not under *God's rule!*