

JOSHUA

A New Sheriff in Town

Joshua 1:1-4

Understanding Joshua

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- In our English Bibles, Joshua is one of the “historical books,” i.e., Genesis through Esther.
- In the Hebrew Bible, it is in the second of the three main divisions of the Old Testament, the Prophets (Nevi'im).
 - 1st Division: The Law (Torah)
 - 3rd Division: The Writings (Ketuvim)

“Former Prophets”

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Joshua

Judges

Samuel

Kings

What is revealed by the fact that the Hebrews included mainly historical books such as Joshua in the Prophets section of the Scriptures?

4 Major Theological Themes JOSHUA

1. The Land

2. Rest

3. Keeping of the
Covenant

4. Purity of Worship

Not a Trick Question

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**Who Wrote
the Book of
Joshua?**

From *Wikipedia*:

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“Almost all scholars agree that the Book of Joshua holds little historical value for early Israel and most likely reflects a much later period. The earliest parts of the book are possibly chapters 2–11, the story of the conquest; these chapters were later incorporated into an early form of Joshua written late in the reign of king Josiah (reigned 640–609 BCE), but the book was not completed until after the fall of Jerusalem to the Neo-Babylonian Empire in 586 BCE, and possibly not until after the return from the Babylonian exile in 539 BCE.”

What Year is it?

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**We can say with
confidence:**

**The Exodus began in
1446 B.C.**

1 Kings 6:1

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1 Now it came about **in the four hundred and eightieth year** after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's **reign over Israel**, in the month of Ziv which is the second month, that he began to build the house of the Lord.

A Little Math

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• 4th Year of Solomon 966 B.C.

-

• 1 Kings 6:1 480 Years

• Exodus 1446 B.C.

If the Exodus is 1446 B.C. JOSHUA

What Year is it in
Joshua 1:1?

1406 B.C.

But Wait, There's More!

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We can date the length of the Conquest, as well.

In Joshua 14:10, after the conquest, Caleb receives the town of Hebron as his inheritance and says:

“Now behold, the Lord has let me live, just as He spoke, these forty-five years, from the time that the Lord spoke this word to Moses, when Israel walked in the wilderness; and now behold, I am eighty-five years old today.”

A Little More Math

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• Spies (Num. 14) 1444 B.C.

+

• Joshua 14:10 45 Years

• Exodus 1399 B.C.

Conquest: 1406 – 1399 B.C.

If Caleb is 85 in 14:10...

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- Joshua is probably about the same age as Caleb, perhaps a little younger.
- Joshua died when he was 110 (24:29).
- Assuming Joshua was 75 when the Israelites crossed the Jordan River, the amount of time the Book of Joshua spans may be about 35 years.

Joshua 1:1 Begins

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“Now it came about
after the death of
Moses the servant of
the Lord, that the Lord
spoke to Joshua the son
of Nun...”

In 1:1, We Read:

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“Now it came about...”

A more literal reading would be:

“And it came to pass”

The Hebrew verb is הָיָה (*hayah*)

But it appears here as וַיְהִי (*vay-hi*)

Which Begs The Question: JOSHUA

Why would
Joshua begin the
book with
“And?”

Turn to

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Deuteronomy 34:1-8



The Death of Moses

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This a monumental event: Moses has dominated the corpus of Scripture from Exodus through Deuteronomy, through the Wilderness, through the giving of the Law.

Notice how Deuteronomy ends in 34:9-12.

Deuteronomy 18:15, 18

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15 “The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.

18 I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.

For a Moment

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Try to put yourself in Joshua's shoes.
Moses had given Israel a final warning in Deuteronomy 32, he then blessed the tribes of Israel in Deuteronomy 33, and he had climbed Mount Nebo in Deuteronomy 34, never to be seen again.

It's been 30 days.

Alfred Edersheim:

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“A feeling of loneliness and awe must have crept over the people and over their new leader...And the Covenant-God was with Joshua, as he waited, not unbelievingly, but expectantly, in that mourning camp of Abel-Shittim, for a fresh message from God...And in due time the longed-for direction came: not in doubtful language, but renewing alike the commission of Joshua and the promises to Israel...for God would not fail nor forsake their leader.”

Joshua 1:1

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1 Now it came about after the death of Moses the servant of the Lord, that the Lord spoke to Joshua the son of Nun, Moses' servant, saying

“servant of the Lord”

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- This phrase is found 18 times in the Old Testament, 14 in Joshua, 13 of which refer to Moses.
- This is important to our understanding of Joshua.
- The book of Joshua is concerned with showing how God’s earlier promises to Moses were now in the process of being fulfilled in real time.

“the LORD” (יהוה)

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- This is also important, as God is referred to by His covenant name, Yahweh.
- This is the most holy, most personal name for God which reveals His character.
- It is the name that was revealed to Moses at the burning bush, and it entails covenant faithfulness to His people.

Let's
Meet
“Joshua
the son
of Nun”



“Joshua the son of Nun”

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- Named 205 times in the OT, 148 times in this book.
- He is mentioned twice in the NT: (1) Stephen’s speech in Acts 7, and (2) Hebrews 4:8 in the passage on rest, which was incomplete in Joshua’s day but fulfilled in Christ.
- At this point in the narrative of Scripture, Joshua is well known.



Exodus 17:8-13

Numbers 13:1-2, 8

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- 1 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.”
8 from the tribe of Ephraim, Hoshea the son of Nun

Numbers 13:16

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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.

הוֹשֵׁעַ (Howshea')

“salvation”

to

יְהוֹשׁוּעַ (Yěhowshuwa')

Why is this significant?

What's in a Name?

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יְהוֹשֻׁעַ (Yěhowshuwa')

“Yahweh saves”

Joshua is the first person in the Bible to be explicitly given a name that incorporates God's holy, personal name, Yahweh.

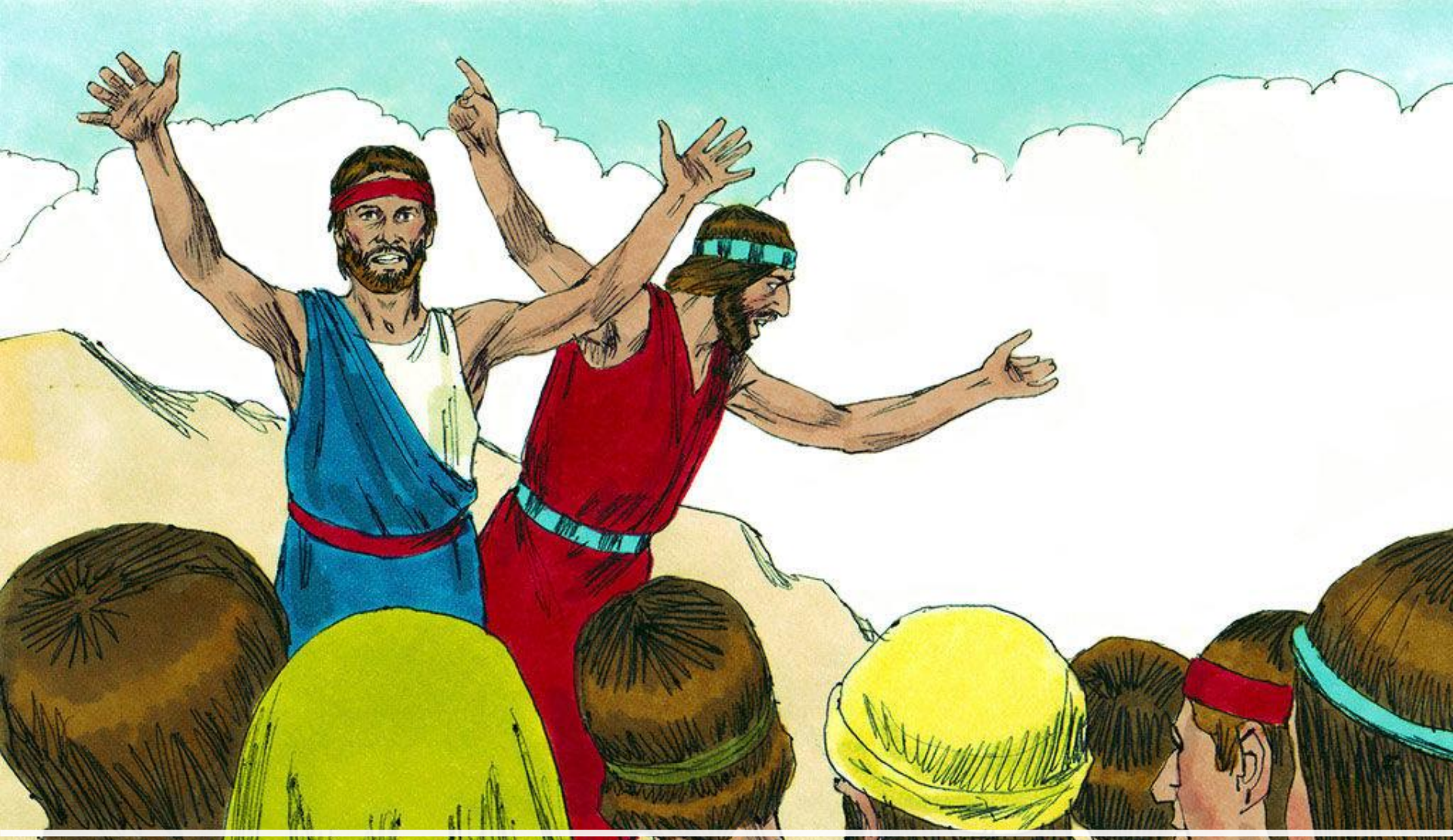
- In the Septuagint: Ἰησοῦς (*Iēsous*)

Luke 1:31 – “And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus (Iēsous).”

Purpose in the Name

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- Joshua's name goes from a generic name meaning "salvation" to one containing a glorious affirmation of trust in God: "Yahweh saves" or "May Yahweh save."
- The point that God himself was Israel's deliverer is an important point made repeatedly in the Book of Joshua, and Joshua's new name is a not so subtle reminder of this truth.



Numbers 14:5-9

Numbers 14:26-29

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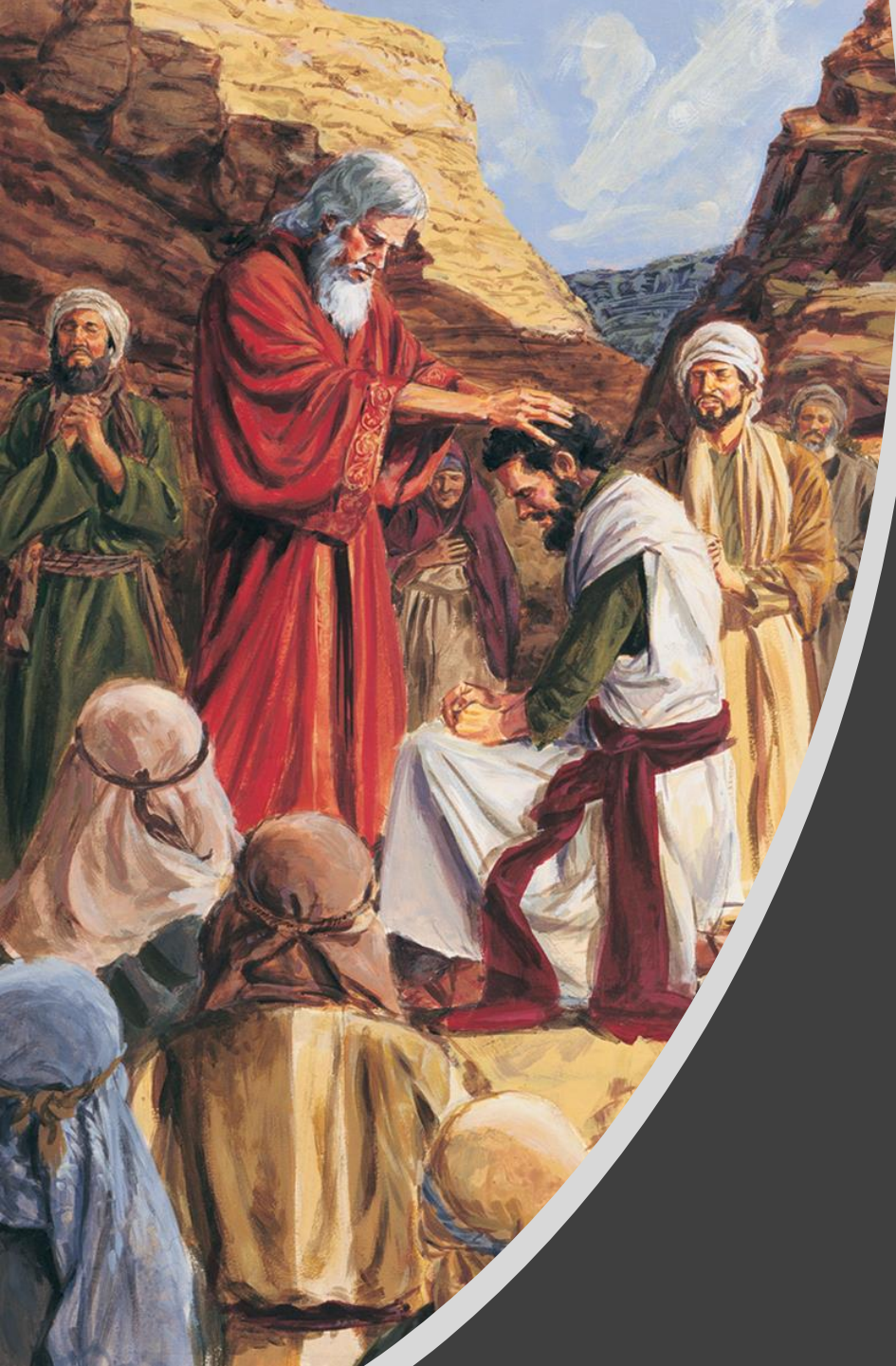
26 The Lord spoke to Moses and Aaron, saying, **27** “How long shall I bear with this evil congregation who are grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me. **28** Say to them, ‘As I live,’ says the Lord, ‘just as you have spoken in My hearing, 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.

Numbers 14:30, 38

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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.

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 27:15-23

Numbers 34:16-17

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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 31:7-8

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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.”

“Moses’ servant”

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- Moses was the “servant” (*‘ebed*) of the Lord, but Joshua is designated as the “servant” (*sharath*) of Moses.
- It is not until the end of the book (24:29) that Joshua is also called a “servant of the Lord,” which indicates two things:
 1. Joshua is not equal to Moses (Deuteronomy 34:10).
 2. Joshua is counted faithful *after* fulfilling the commands of the Lord.

Takeaway:

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Obedience is a
Necessary
Component of
Faithfulness.

Joshua 1:2-4

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2 “Moses My servant is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel. 3 Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses. 4 From the wilderness and this Lebanon, even as far as the great river, the river Euphrates, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun will be your territory.

Sounds Familiar...

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Joshua 1:3-5

“Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses” (1:3)

“From the wilderness and this Lebanon, even as far as...the river Euphrates, all the land of the Hittites, and as far as the Great Sea” (1:4)

“No man will be able to stand before you all the days of your life” (1:5)

Deuteronomy 11:24-25a

“Every place on which the sole of your foot treads shall be yours” (11:24a)

“your border will be from the wilderness to Lebanon, and from the river, the river Euphrates, as far as the western sea” (11:24b)

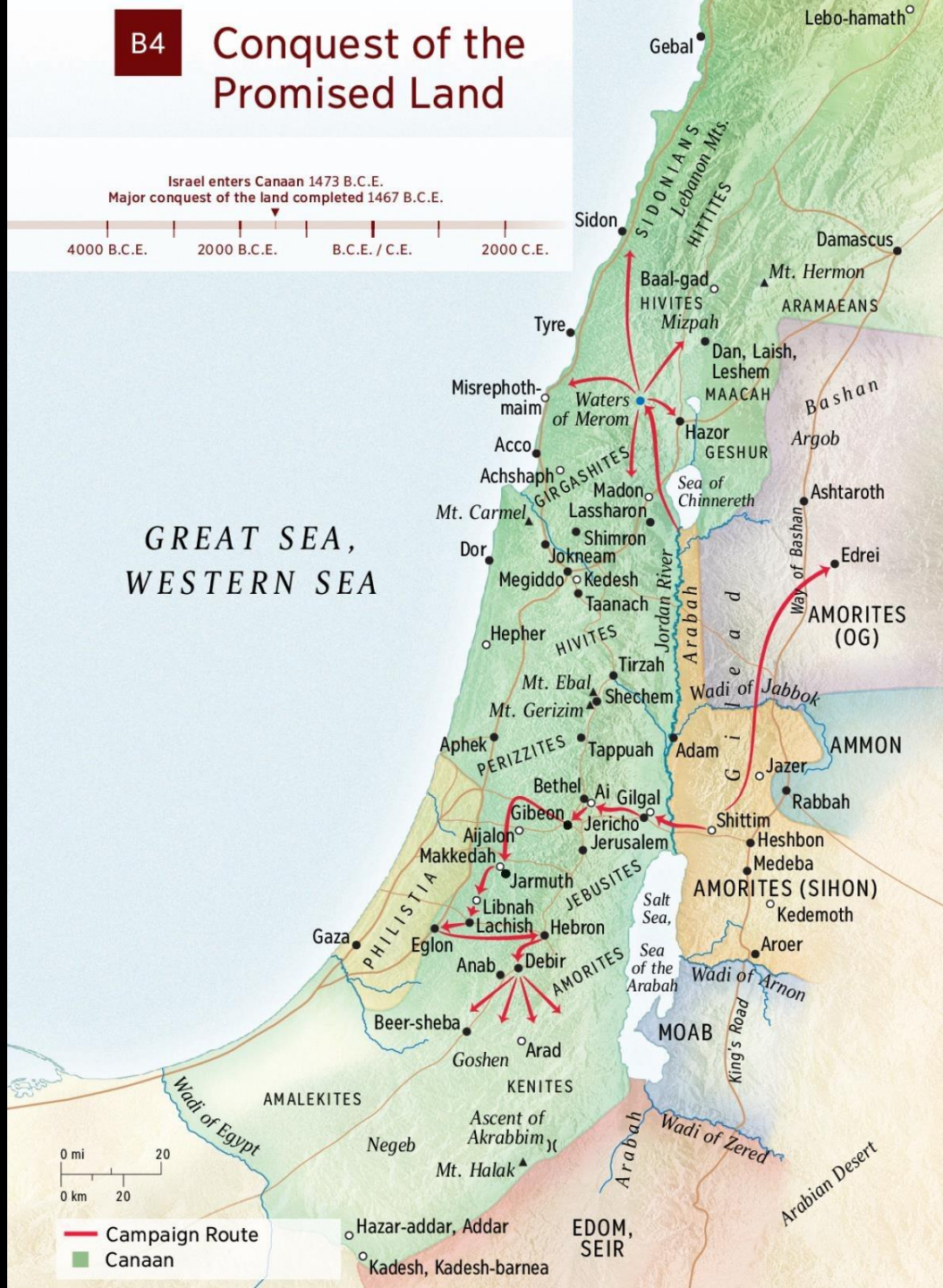
“No man will be able to stand before you” (11:25a)

Conquest of the Promised Land

Israel enters Canaan 1473 B.C.E.
Major conquest of the land completed 1467 B.C.E.

4000 B.C.E. 2000 B.C.E. B.C.E. / C.E. 2000 C.E.

GREAT SEA,
WESTERN SEA



“to give”

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“Every place on which the sole of your foot treads, I have given it to you”

“I have given”

נָתַן (*nathan*)

Occurs more than 2,000 times in the OT

89 times in Joshua

69 of those refer to the giving of the land

Why So Repetitive?

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So that we can know that there is
no reneging, renegotiating, or
revoking of the promises of God.

These promises go back almost 700
years to Abraham in Genesis 12 and
15.

We serve a faithful God.

God is the Giver

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- He gives the land, even when humans are the agents of the verb's action.
- They act on God's behalf; God gives the land, they take it, and in no way is that contradictory.
- In 1:3, *given* is in the perfect form, meaning “that the land had already been given, that the complete act of giving is in view.”

An Important Truth

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The giving is already accomplished in its entirety even though in actual historical reality, this is not yet the case.

The point: God was in control of the granting of the land and the title to the land was already Israel's, even if they had not yet taken it.

God is the giver and the guarantor of this transaction.

Connections:

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Do You See
Parallels with
Ephesians?

In Many Ways...

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**Joshua is a
Book about
Faith.**



R.C. Sproul

“Faith...involves
trusting in the
future promises of
God and waiting
for their
fulfillment.”

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