

Great is Thy Faithfulness

Joshua 8-12

Review

1. What is the theme of the book of Joshua?
2. Who is Joshua?
3. What has happened so far in the book?

Overview Questions

4. What city is attacked in Chapter 8? What is different about what the people are to do with the city after it's defeat?

5. Matthew Henry comments on the plunder of Ai,

“Observe how Achan who, caught at forbidden spoil lost that, and life, and all, but the rest of the people who had conscientiously refrained from the accursed thing were quickly recompensed for their obedience with the spoil of Ai. The way to have the comfort of what God allows is to forbear what he forbids us. No man shall lose by his self-denial; let God have his dues first, and then all will be clean to us and sure, 1 Kings 17:13. God did not bring them to these goodly cities and houses filled with all good things to tantalize them with the sight of that which they might not touch; but, having received the first-fruits from Jericho, the spoil of Ai, and all the cities which thenceforward came into their hands, they might take for prey to themselves.”
Matthew Henry

What does Henry suggest the only way that leads to true comfort is? What does this mean? What does this not mean?

6. How do the kings West of the Jordan respond to the news of Israel's victories? How does Gibeon respond?

7. What did the Israelites fail to do? Why do you think they failed to do it? What can we learn from this?

8. When Israel discovered their deception, what did they do? What can we learn from this?

9. After the Lord tells Joshua that he will give the Amorites into his hand, what does Joshua do? (10:8-9)

“It is moreover worthy of notice that Joshua did not abuse the divine promise by making it an excuse for sluggishness, but felt the more vehemently inflamed after he was assured of a happy issue. Many, while they ostentatiously express their faith, become lazy and slothful from perverse security. Joshua hears that victory is in his hand, and that he may gain it, runs swiftly into battle. For he knew that the happy issue is revealed, not for the purpose of slackening his pace or making him more remiss, but of making him exert himself with greater zeal. Hence it was that he took the enemy by surprise.” John Calvin

10. Do you run swiftly to gain the promises of God? Or are you “lazy and slothful from perverse security?”

11. With what words does Joshua encourage the people?

Chapter 11

12 Joshua took all these royal cities and their kings and put them to the sword. He totally destroyed them, as Moses the servant of the LORD had commanded. 13 Yet Israel did not burn any of the cities built on their mounds—except Hazor, which Joshua burned. 14 The Israelites carried off for themselves all the plunder and livestock of these cities, but all the people they put to the sword until they completely destroyed them, not sparing anyone that breathed. 15 As the LORD commanded his servant Moses, so Moses commanded Joshua, and Joshua did it; he left nothing undone of all that the LORD commanded Moses.

16 So Joshua took this entire land: the hill country, all the Negev, the whole region of Goshen, the western foothills, the Arabah and the mountains of Israel with their foothills, 17 from Mount Halak, which rises toward Seir, to Baal Gad in the Valley of Lebanon below Mount Hermon. He captured all their kings and struck them down, putting them to death. 18 Joshua waged war against all these kings for a long time. 19 Except for the Hivites living in Gibeon, not one city made a treaty of peace with the Israelites, who took them all in battle. 20 For it was the LORD himself who hardened their hearts to wage war against Israel, so that he might destroy them totally, exterminating them without mercy, as the LORD had commanded Moses.

13. What reason is given for Joshua's killing all of the people of these towns?

14. If the Lord hardened their hearts, how are they held accountable for their deeds?

Romans 9

10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— 12 she was told, "The older will serve the younger." 13 As it is written, "Jacob I loved, but Esau I hated."

14 What shall we say then? Is there injustice on God's part? By no means! 15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it depends not on human will or exertion, but on God, who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." 18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

19 You will say to me then, "Why does he still find fault? For who can resist his will?" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— 24 even us whom he has called, not from the Jews only but also from the Gentiles?

15. Why does God harden some and not others? Is it fair?

16. Why is this such a hard concept for us to understand?