

Getting the Big Picture: Session 7

The Promised Land

Conquest and Judges eras

Structure of the Bible

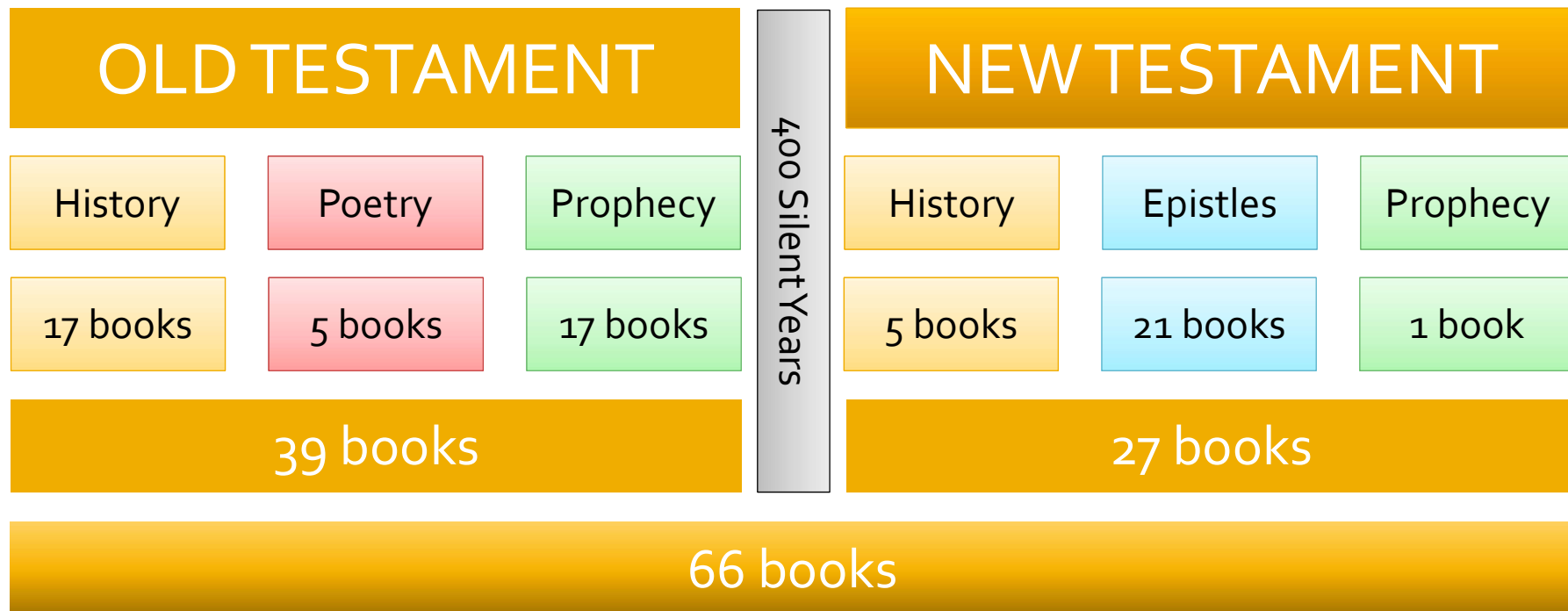
OLD TESTAMENT

- History of God's dealings with Israel
- Written in Hebrew and Aramaic
- Covers 4000 plus years

NEW TESTAMENT

- History of Christ and His Church
- Written in Greek
- Covers about 100 years

Structure of the Bible



8 Periods of Old Testament History

1	2	3	4	5	6	7	8
CREATION	PATRIARCH	EXODUS	CONQUEST	JUDGES	KINGDOM	EXILE	RETURN

Genesis 1-11	Genesis 12-50	Exodus Leviticus Numbers Deut	Joshua	Judges Ruth	Samuel Kings Chronicles	2 Kings 24-25 (Daniel 1-6)	Ezra Nehemiah Esther
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4000+ BC	2090 BC	1446 BC	1400 BC	1350 BC	1050 BC	605 BC	538 BC
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4-Conquest

History

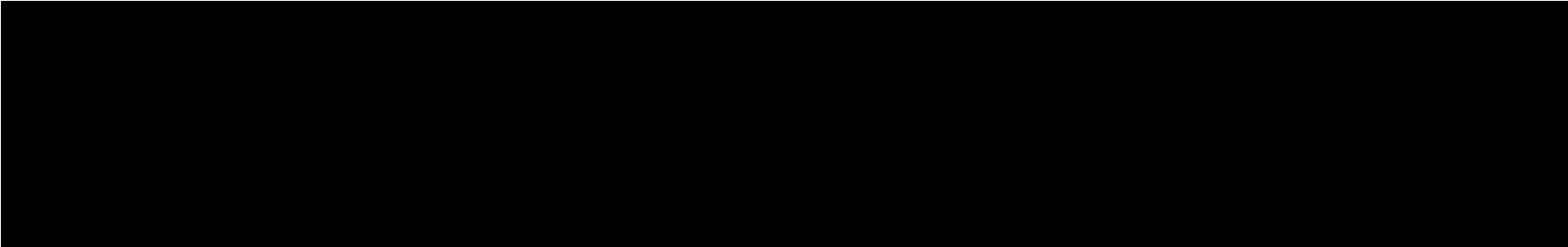
Joshua

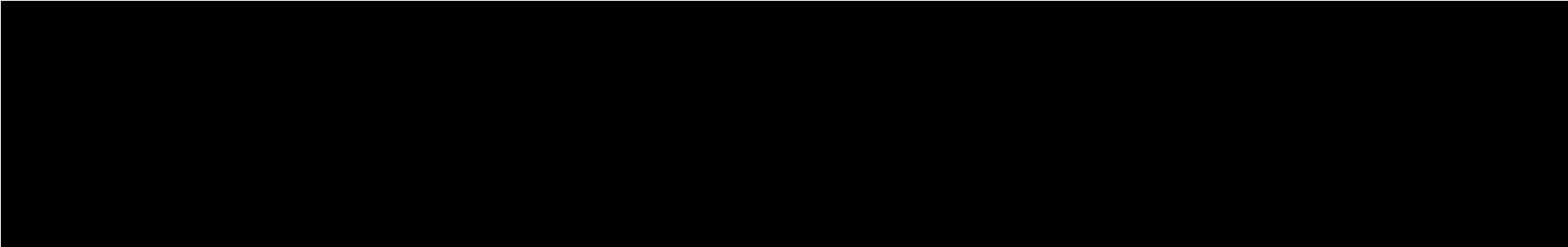
Poetry

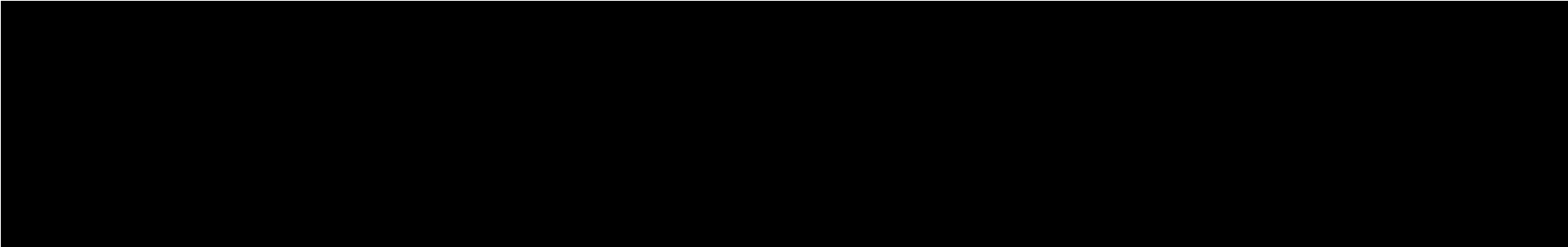
Prophecy

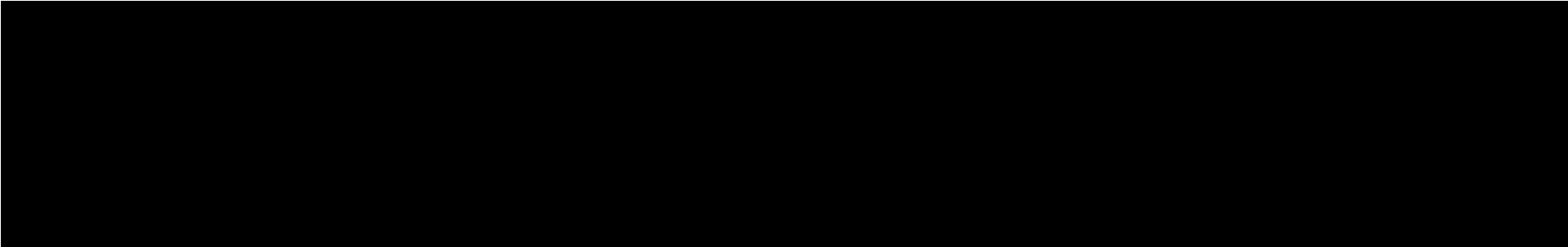
Genocide?

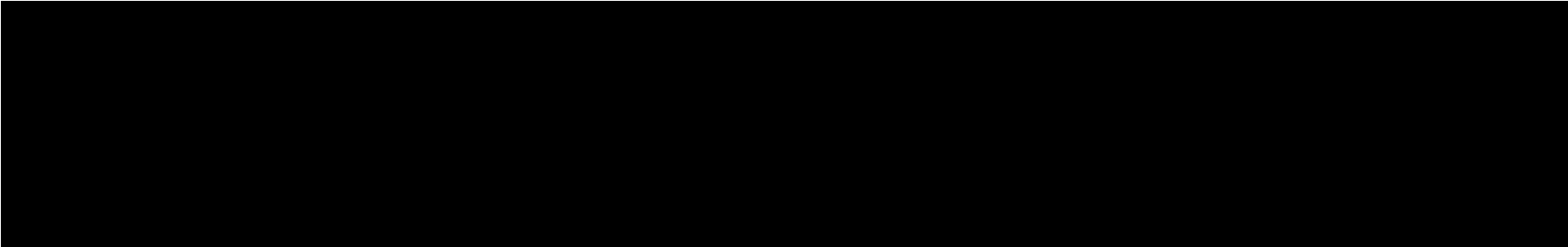
- We are horrified today when we hear of genocide taking places in countries such as Rwanda and Serbia, and rightfully so. But many people are troubled also when they read passages such as Deuteronomy 7:1-9 where God commands the nation of Israel to wipe out 7 nations that inhabit the land God has promised to them.
- How are we to reconcile a passage like this with the image of God as a loving, compassionate, and merciful God? Is He schizophrenic?

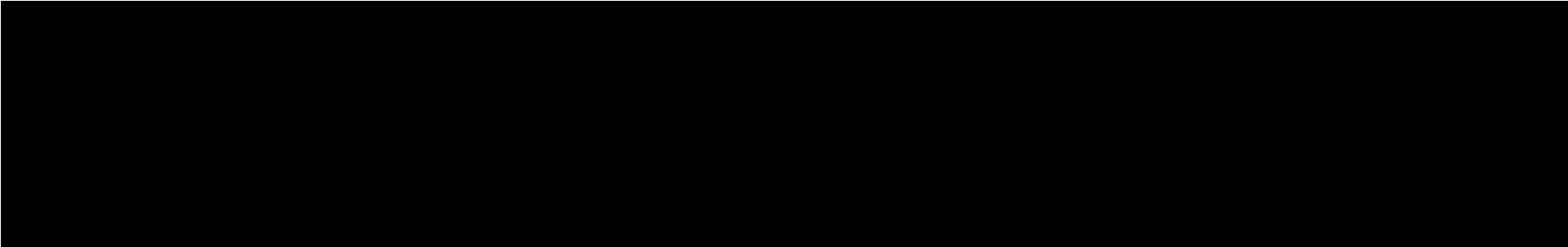
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- First, we need to recognise that there is no inconsistency between the God of the Old Testament and the God of the New Testament. God's mercy shines forth in the OT just as much as in the NT, and God's wrath is presented just as forcefully in the NT as in the OT. Our view of God's nature and character must be based on His own revelation of Himself and not our preferences of what we want God to be. And God's nature is manifestly complex, incorporating attributes of love, tenderness, and patience with attributes of anger, wrath, and jealousy.

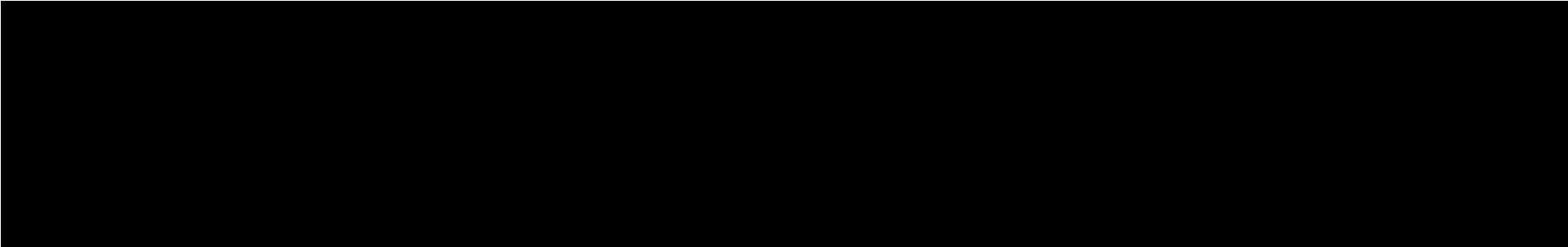
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- Second, we need to recognise that God as our Creator is entitled to be our Judge, and nothing in Scripture says that judgement must be left until the final judgement day. Indeed, it is the same people who accuse God of wrong doing in judging people who accuse God of doing nothing when wicked people seem to be getting away with murder.

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- Thirdly, we need to recognise that the people who were condemned to death by God were notoriously wicked people who deserved the judgement of God. And when Israel failed to follow God's command, they fell into the very trap that God had warned them of, namely that they became corrupted by the evil practices and religious activities of these wicked people, which included cultic prostitution and child sacrifices.

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- Fourthly, we need to remember that since even the Canaanites were descendants of Noah, they would have had access historically to the same revelations that Noah had, but had rejected that truth and God had given them over to their sin (Rom. 1).

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- Fifthly, we need to remember that God is always consistent in His dealings with people and if these people had repented of their sins, God would have relented of the punishment He had decreed for them. This is seen in the repentance of the city of Nineveh when Jonah preached about the coming judgement. But when Noah, the preacher of righteousness warned people of the coming judgement, they merely mocked and were left to face the consequences of their sin.

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- Some people object to the slaughter of the “innocent women and children.” Of course, even children are not innocent, and God knew that left unjudged these children would become adults who would perpetuate the sins of their parents.

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- Finally, we must remember that there is no warrant for anyone today using these passages as justification for genocide or any other form of judgement. “Vengeance is mine, I will repay, says the Lord” Rom. 12:19.
 - While God’s character never changes, God’s mode of operation does change, and in this age of grace we have no word from the Lord commanding us to utterly destroy the wicked. Rather, we are called to share the saving message of grace with them.

Conquest

- Entering the land, Joshua 1-5
 - Joshua assumes leadership, 1
 - Rahab and the spies, 2
 - Crossing the Jordan, 3-4
 - Covenant renewal, 5
- Possessing the land, Joshua 6-12
 - Jericho, 6
 - Ai, 7-8
 - Gibeonites, 9-10
 - Summary, 10-12

Conquest

- Distributing the land, Joshua 13-21
 - Eastern tribes, 13
 - Western tribes, 14-19
 - Cities of refuge, 20
 - Levitical cities, 21
- Retaining the land, Joshua 22-24
 - Eastern tribes, 22
 - Joshua's farewell speech, 23
 - Covenant renewal, 24

LIMITS OF ISRAELITE SETTLEMENT AND THE LAND YET TO BE CONQUERED
JOSH. 13:1-7; 15:63; 16:10; 17:11-18
JUDG. 1:1-3:6

- City
- City (uncertain location)
- City specified by Judges 1 as not taken by Israel
- ▲ Mountain peak
- Limit of Israelite control
- Areas yet to be conquered



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 Nashville, TN:
Broadman & Holman
Publishers, 1998.

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5-Judges

History

Judges
Ruth

Poetry

Prophecy

Judges

- Military failure, Judges 1-3
- The history of the judges, Judges 3-16
 - Sin — oppression — prayer — deliverance — peace
 - Rebellion — retribution — repentance — restoration
- Moral failure, Judges 17-21
 - Everyone did what was right in his own eyes
- The faithfulness of Ruth, Ruth 1-4
 - Demonstrated, 1-3
 - Rewarded, 4

Significance of these eras

- The Conquest era is largely characterised by success, while the Judges era is largely characterised by failure.
- Under Joshua's leadership, we see the nation of Israel united and helping each other take possession of their promised inheritance.
- But during the Judges era, we see the nation reduced to tribal groupings desperately in need of leadership, both spiritually and politically.