



# Joshua

a church on the move

Holy Trinity Church  
Community Group Study: Part 2  
Fall 2009

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## WELCOME TO A COMMUNITY GROUP

Welcome to a Holy Trinity Church community group! You may be asking, “What is a community group?” Well, community groups at Holy Trinity Church help us connect on four levels:

- ***Connect to God:*** All people were designed for relationship with God, and God has always been gathering a people to himself. If our community groups excel at the other three points of connection below, but fail to connect people to the one true and living God, then we’ve failed. Ultimately, the only thing that will matter in this life is if our relationship with God has been restored. Through God’s acts in history, He has provided for our redemption through the person and work of Jesus Christ. No matter where you are on your spiritual journey, the others in your community group will be journeying alongside you by studying God’s Word, and collectively you will be learning how to be re-connected with God.
- ***Connect to the Word:*** We at Holy Trinity Church are confident that God has spoken to humanity through the Bible, and since God has spoken we need to listen! Therefore, the study of God’s Word is paramount in your community group experience. We believe as Jesus said in Luke 24:44-47, that all of God’s Word is fulfilled in Jesus Christ. Through our study of the Word, we will always connect the text back to the larger story of God’s redeeming acts, culminating in Jesus Christ.
- ***Connect to other people:*** Most of us reside in the bustling city of Chicago, but we are often isolated from authentic community. We were made for relationship with each other. Participation in a community group will allow you to connect to other people through our common exploration of the Bible and related times of fellowship.
- ***Connect to the city:*** We believe God has called Holy Trinity Church to be on a mission for his kingdom. This desire comes from what we have experienced through being in communion with God, and the resulting joy and hope in our life. We want to include as many people as possible to experience our community. God cares about each and every Chicagoan! Consequently, we give of our own time and resources to serve others in Chicago so that everyone in Chicago can be part of God’s community. Community Groups will endeavor to develop participant’s hearts with a desire to serve the poor and disenfranchised, including by serving as a group during two Hope For Chicago Service Days.

### ***Community Group gatherings***

Community Groups meet weekly in homes from mid-September to early May. Each group may take a slightly different approach, but generally the time (typically 2 hours) is broken down between discussion of a previously assigned Biblical text, prayer, and social interaction over dessert or periodic dinners.

You are most welcome!

## FALL 2009 COMMUNITY GROUP CALENDAR

### ***Week of:***

- Oct 19 Dinner and  
Abbreviated Study #5 Joshua 4:1-24  
*personal study/ sermon /group discussion*
- Oct 26 Group Study #6 Joshua 5:1-12  
*personal study/ sermon/group discussion*
- Nov 2 Group Study #7 Joshua 5:13-15  
*personal study/ sermon/group discussion*
- Nov 9 Group Study #8 Joshua 6:1-27  
*personal study/ sermon/group discussion*
- Nov 16 Group Study #9 Joshua 7:1-26  
*personal study/ sermon/group discussion*
- Nov 23 No group study due to Thanksgiving
- Nov 30 Group Study #10 Joshua 8:1-35  
*personal study/ sermon/group discussion*
- Dec 7 Group Study #11 - Advent #1  
*personal study/ sermon/group discussion*

*No group studies until January 11*  
(Groups continue through to the week of May 10<sup>th</sup>)

### **EDITOR'S NOTE:**

This study was written by Arthur Jackson, Associate Pastor Holy Trinity Church, and with the input from the other members of the Pastoral staff at HTC. Tom Barrett is responsible for the final format of the study, and any mistakes are mine.

For God's Glory,  
*Tom Barrett*

# A Journey through Joshua 1 – 8

## *Welcome to 2009 Community Groups!*

Over the next 3 months we will be studying Joshua 1—8 together. Compared to prior years, we have a new format, a format we believe will help us to understand the text, God and our ourselves, as well as to help us to apply the text to life.

### *Objectives of this study guide:*

- **Greater growth:** We believe that the daily study of God's Word is critical for your spiritual growth. We are providing you with materials to study, in an accountable context, in order to foster greater growth in the Gospel.
- **Greater application:** The opportunity to study a scripture passage a number of times personally, to hear a sermon preached on the text, and then to discuss it in your Community Group will allow for greater understanding and application.

### *How it works*

We are asking you to engage the Biblical text through:

- *Personal study* - Study each passage on your own three times;
- *A Sunday Sermon* - Hear a sermon preached on the text;
- *Community Group study* - Discuss and apply the passage with the others in your community group.

### *Personal Study*

We suggest that you find a regular time and place for 30 minutes each day to learn from the Scriptures. You will need a pen or pencil, your Bible, a notebook and study materials. In the following pages, each study suggests three readings for each text, along with a set of questions for each reading, each with a slightly different focus.

- *God:* What does this passage tell you about God?
- *Yourself:* What does this passage tell you about yourself (or people in general)?
- *Your life:* What does this passage tell you about how you should live?

### *Sunday Sermons*

Typically each Sunday you will hear a sermon based on the same text as the Community Group study. Our prayer is that the sermon will be meaningful resource for understanding and applying the Biblical text. The Sunday sermon will also be available online at [www.htcchicago.org](http://www.htcchicago.org) for those unable to make the service, or if you would like to listen again.

### *Community Group Study*

Most weeks you will have a chance to study and discuss the text together in your community group (see calendar on next page).

### *Resources*

#### *Resources provided through Holy Trinity Church:*

In order to help you grow in God's word, we will provide you with the following resources:

- *The Biblical text* – the attached studies have the applicable Biblical text printed at the beginning of each study. Our study efforts are primarily a study on the Biblical text.

- *Personal study questions* – the attached studies contain three sets of questions for each study. Arrange your schedule during the week to allow for three separate daily readings of this text, attempting to answer the questions to the best of your ability. As things come to mind when interacting with the Biblical text, make them a matter of prayer.
- *Study Bible Notes from the ESV Study Bible* – Through the generosity of the publisher (Crossway Books), we can provide you with a copy of the ESV Study Bible notes on Joshua. This resource will be available at the Welcome Table at church on Sundays.

*Additional optional resources:*

If you would like to study Joshua at a more in depth level, we recommend the following commentaries:

Calvin, John, *Joshua*

Hawk, L. Daniel. *Joshua*. In the Berit Olam Old Testament Series,

Hess, R. S. *Joshua*. TOTC. Inter-Varsity, 1996

Wiersbe, Warren W. *Be Strong (Joshua)*, Chariot Victor Publishing

Woudstra, M., *The Book of Joshua*, NICOT, Eerdmans, 1981

## Study #5: Joshua 4:1-24

Week 5 - **Week of October 19<sup>th</sup>**

Community Group calendar: **Abbreviated Study #5, Dinner**

Text: **Joshua 4:1-24**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on October 18<sup>th</sup> from Joshua 4:1-24
- Introductory group discussion during week of October 19<sup>th</sup>

### **Joshua 4:1-24 *English Standard Version (ESV)***

When all the nation had finished passing over the Jordan, the Lord said to Joshua, [2] "Take twelve men from the people, from each tribe a man, [3] and command them, saying, 'Take twelve stones from here out of the midst of the Jordan, from the very place where the priests' feet stood firmly, and bring them over with you and lay them down in the place where you lodge tonight.' " [4] Then Joshua called the twelve men from the people of Israel, whom he had appointed, a man from each tribe. [5] And Joshua said to them, "Pass on before the ark of the Lord your God into the midst of the Jordan, and take up each of you a stone upon his shoulder, according to the number of the tribes of the people of Israel, [6] that this may be a sign among you. When your children ask in time to come, 'What do those stones mean to you?' [7] then you shall tell them that the waters of the Jordan were cut off before the ark of the covenant of the Lord. When it passed over the Jordan, the waters of the Jordan were cut off. So these stones shall be to the people of Israel a memorial forever."

[8] And the people of Israel did just as Joshua commanded and took up twelve stones out of the midst of the Jordan, according to the number of the tribes of the people of Israel, just as the Lord told Joshua. And they carried them over with them to the place where they lodged and laid them down there. [9] And Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests bearing the ark of the covenant had stood; and they are there to this day. [10] For the priests bearing the ark stood in the midst of the Jordan until everything was finished that the Lord commanded Joshua to tell the people, according to all that Moses had commanded Joshua. The people passed over in haste. [11] And when all the people had finished passing over, the ark of the Lord and the priests passed over before the people. [12] The sons of Reuben and the sons of Gad and the half-tribe of Manasseh passed over armed before the people of Israel, as Moses had told them. [13] About 40,000 ready for war passed over before the Lord for battle, to the plains of Jericho. [14] On that day the Lord exalted Joshua in the sight of all Israel, and they stood in awe of him just as they had stood in awe of Moses, all the days of his life.

[15] And the Lord said to Joshua, [16] "Command the priests bearing the ark of the testimony to come up out of the Jordan." [17] So Joshua commanded the priests, "Come up out of the Jordan." [18] And when the priests bearing the ark of the covenant of the Lord came up from the midst of the Jordan, and the soles of the priests' feet were lifted up on dry ground, the waters of the Jordan returned to their place and overflowed all its banks, as before.

[19] The people came up out of the Jordan on the tenth day of the first month, and they encamped at Gilgal on the east border of Jericho. [20] And those twelve stones, which they took out of the Jordan, Joshua set up at Gilgal. [21] And he said to the people of Israel, "When your children ask their fathers in times to come, 'What do these stones mean?' [22] then you shall let your children know, 'Israel passed over this Jordan on dry ground.' [23] For the Lord your God dried up

the waters of the Jordan for you until you passed over, as the Lord your God did to the Red Sea, which he dried up for us until we passed over, [24] so that all the peoples of the earth may know that the hand of the Lord is mighty, that you may fear the Lord your God forever."

### **First Reading – What does the text tell us about God?**

1. What was the Lord up to in this week's text?
2. What was the significance of God's exaltation of Joshua in the sight of all Israel (Joshua 3:7; 4:14)?
3. What words, spoken by the Lord, land with the greatest "weight" in this chapter?
4. Comment on the "missional" (outward looking) and "maturity" purposes of the Lord in vv. 23-24.

### **Second Reading –What does the text tell us about people/ourselves?**

1. Who is the major human player in the text? What about the other persons, what roles are they cast in, in the text?
2. Note the activity of each person or group. Jot down a few notes about the activities of each.
3. The crossing of the Jordan was a significant "rite of passage" for the children of Israel. How so?
4. Highlight the value of the "stones of remembrance" for God's people? Where were the stones taken from? What difference did that make?

### **Third Reading – What are the "take aways" from the text as to how we should live?**

1. What does the passage imply about the value of God's past and present works for future generations?
2. Identify some "rites of passage" in your life. Which one was the greatest?
3. How is this story related to the gospel of Jesus Christ?

4. In what ways might coming to faith in Christ be a rite of passage? How do Christians commemorate the work of Christ for His people?
  
5. Write out any prayer requests that come to mind as you read this text for application to your life.

**Summarize the passage:**

What is the **theme** of the passage (i.e., a sentence that captures the timeless essence of the passage)?

What is the **aim** of the passage (i.e., how should you respond to this passage in thought and behavior)?

**PRAYER REQUESTS**

## Study #6: Joshua 5:1-12

Week 6 - **Week of October 26<sup>th</sup>**

Community Group calendar: **Study #6**

Text: **Joshua 5:1-12**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on October 25<sup>th</sup> from Joshua 5:1-12
- Group discussion during week of October 26<sup>th</sup>

### **Joshua 5:1-12 *English Standard Version (ESV)***

As soon as all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites who were by the sea, heard that the Lord had dried up the waters of the Jordan for the people of Israel until they had crossed over, their hearts melted and there was no longer any spirit in them because of the people of Israel.

[2] At that time the Lord said to Joshua, "Make flint knives and circumcise the sons of Israel a second time." [3] So Joshua made flint knives and circumcised the sons of Israel at Gibeath-haaraloth. [4] And this is the reason why Joshua circumcised them: all the males of the people who came out of Egypt, all the men of war, had died in the wilderness on the way after they had come out of Egypt. [5] Though all the people who came out had been circumcised, yet all the people who were born on the way in the wilderness after they had come out of Egypt had not been circumcised. [6] For the people of Israel walked forty years in the wilderness, until all the nation, the men of war who came out of Egypt, perished, because they did not obey the voice of the Lord; the Lord swore to them that he would not let them see the land that the Lord had sworn to their fathers to give to us, a land flowing with milk and honey. [7] So it was their children, whom he raised up in their place, that Joshua circumcised. For they were uncircumcised, because they had not been circumcised on the way.

[8] When the circumcising of the whole nation was finished, they remained in their places in the camp until they were healed. [9] And the Lord said to Joshua, "Today I have rolled away the reproach of Egypt from you." And so the name of that place is called Gilgal to this day.

[10] While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho. [11] And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. [12] And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.

### **First Reading – What does the text tell us about God?**

1. What do we see that is consistent about outside peoples' reaction to the Lord's activity as noted in v. 1 of today's text? (cf. Joshua 2:11; 7:5) What does this tell you about the Lord?
2. There is more direct speech than specific action from the Lord in this week's text. What does the Lord say/command? Why does He do so?

## **Second Reading –What does the text tell us about people/ourselves?**

1. What “places” are mentioned the most in the passage? What’s the significance of the mention of those places?
2. There were two indications (vv. 8-12) that it was a “new day” in the life of the nation, what were they?
3. Why was circumcision/re-circumcision necessary at this juncture in the life of the nation?
4. Put yourself in the place of the children of Israel, how would you respond to the change of diet that they experienced (vv. 10-12)?
5. We are often resistant to change. What may have softened the blow of change for the children of Israel?

## **Third Reading – What are the “take aways” from the text as to how we should live?**

1. If there is a ceremonial parallel for circumcision for the Christian, what might that be?
2. Moving forward often means leaving old things behind. What are some different ways that we respond to personal or corporate change (“transition”) that is initiated by the Lord?
3. The provision of the Lord is seen in two ways in vv. 10-12. What are they? Have you seen ways in which the Lord has provided for you? Write some of those down.
4. What gospel implications do we find in vv. 1-12?
5. Write out any prayer requests that come to mind as you read this text for application to your life.

## **Summarize the passage:**

What is the **theme** (a sentence that captures the timeless essence) of the passage?

What is the **aim** (how should this passage inform your thoughts and behavior) of the passage?

## PRAYER REQUESTS

## Study #7: Joshua 5:13-15

Week 7 - **Week of November 2<sup>nd</sup>**

Community Group calendar: **Study #7**

Text: **Joshua 5:13-15**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on November 1<sup>st</sup> from Joshua 5:13-15
- Group discussion during week of November 2<sup>nd</sup>

### **Joshua 5:13-15 *English Standard Version (ESV)***

When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man was standing before him with his drawn sword in his hand. And Joshua went to him and said to him, "Are you for us, or for our adversaries?" [14] And he said, "No; but I am the commander of the army of the Lord. Now I have come." And Joshua fell on his face to the earth and worshiped and said to him, "What does my lord say to his servant?" [15] And the commander of the Lord's army said to Joshua, "Take off your sandals from your feet, for the place where you are standing is holy." And Joshua did so.

#### **First Reading – What does the text tell us about God?**

1. How does the person that Joshua encounters identify himself?
2. What are the indications from the text that the person Joshua comes face-to-face with is a divine being?
3. What is the Lord up to in the text? What's the thrust of His activity?
4. Where have we seen the language, "Take off your sandals from your feet..." elsewhere in Scripture? What's the significance of the language here?

#### **Second Reading –What does the text tell us about people/ourselves?**

1. Put yourself in Joshua's shoes, would you have asked the same question or other questions of the person he encountered?
2. What were indications (words and actions) of Joshua's submission to the Lord?
3. Why this appearance to Joshua at this time?

**Third Reading – What are the “take aways” from the text as to how we should live?**

1. How does the Lord encourage people who possess God’s promises today?
2. How does this story relate to Jesus or the gospel?
3. Write out any prayer requests that come to mind as you read this text for application to your life.

**Summarize the passage:**

What is the **theme** (a sentence that captures the timeless essence) of the passage?

What is the **aim** (how should this passage inform your thoughts and behavior) of the passage?

**PRAYER REQUESTS**

## Study #8: Joshua 6:1-27

Week 8 – **Week of November 9th**

Community Group calendar: **Study #8**

Text: **Joshua 6:1-27**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on November 8<sup>th</sup> from Joshua 6:1-27
- Group discussion during week of November 9<sup>th</sup>

### **Joshua 6:1-27 *English Standard Version (ESV)***

Now Jericho was shut up inside and outside because of the people of Israel. None went out, and none came in. [2] And the Lord said to Joshua, "See, I have given Jericho into your hand, with its king and mighty men of valor. [3] You shall march around the city, all the men of war going around the city once. Thus shall you do for six days. [4] Seven priests shall bear seven trumpets of rams' horns before the ark. On the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. [5] And when they make a long blast with the ram's horn, when you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and the people shall go up, everyone straight before him." [6] So Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant and let seven priests bear seven trumpets of rams' horns before the ark of the Lord." [7] And he said to the people, "Go forward. March around the city and let the armed men pass on before the ark of the Lord."

[8] And just as Joshua had commanded the people, the seven priests bearing the seven trumpets of rams' horns before the Lord went forward, blowing the trumpets, with the ark of the covenant of the Lord following them. [9] The armed men were walking before the priests who were blowing the trumpets, and the rear guard was walking after the ark, while the trumpets blew continually. [10] But Joshua commanded the people, "You shall not shout or make your voice heard, neither shall any word go out of your mouth, until the day I tell you to shout. Then you shall shout." [11] So he caused the ark of the Lord to circle the city, going about it once. And they came into the camp and spent the night in the camp.

[12] Then Joshua rose early in the morning, and the priests took up the ark of the Lord. [13] And the seven priests bearing the seven trumpets of rams' horns before the ark of the Lord walked on, and they blew the trumpets continually. And the armed men were walking before them, and the rear guard was walking after the ark of the Lord, while the trumpets blew continually. [14] And the second day they marched around the city once, and returned into the camp. So they did for six days.

[15] On the seventh day they rose early, at the dawn of day, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times. [16] And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, "Shout, for the Lord has given you the city. [17] And the city and all that is within it shall be devoted to the Lord for destruction. Only Rahab the prostitute and all who are with her in her house shall live, because she hid the messengers whom we sent. [18] But you, keep yourselves from the things devoted to destruction, lest when you have devoted them you take any of the devoted things and make the camp of Israel a thing for destruction and bring trouble upon it. [19] But all silver and gold, and every vessel of bronze and iron, are holy to the Lord; they shall go into the treasury of the Lord." [20] So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people shouted a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they captured the city. [21] Then

they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword.

[22] But to the two men who had spied out the land, Joshua said, "Go into the prostitute's house and bring out from there the woman and all who belong to her, as you swore to her." [23] So the young men who had been spies went in and brought out Rahab and her father and mother and brothers and all who belonged to her. And they brought all her relatives and put them outside the camp of Israel. [24] And they burned the city with fire, and everything in it. Only the silver and gold, and the vessels of bronze and of iron, they put into the treasury of the house of the Lord. [25] But Rahab the prostitute and her father's household and all who belonged to her, Joshua saved alive. And she has lived in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

[26] Joshua laid an oath on them at that time, saying, "Cursed before the Lord be the man who rises up and rebuilds this city, Jericho.

"At the cost of his firstborn shall he  
lay its foundation,  
and at the cost of his youngest son  
shall he set up its gates."

[27] So the Lord was with Joshua, and his fame was in all the land.

### **First Reading – What does the text tell us about God?**

1. What's the Lord up to in this chapter and how does He accomplish His purposes?
2. How would you evaluate the Lord's warfare strategy from a human perspective?

### **Second Reading –What does the text tell us about people/ourselves?**

1. If you were a soldier in Israel's army, how might you have felt about Joshua's war strategy?
2. Put yourself in the shoes of Rahab and her family. What emotions might you have experienced in the midst of what happened?
3. What was the "secret of Joshua's success" (v. 27)?
4. Has the Lord ever asked you to do something that was contrary to human reasoning?

### **Third Reading – What are the "take aways" from the text as to how we should live?**

1. What were the keys to Israel's victory at Jericho?

2. How did the “omnipotence of God” and the “obedience of man” factor into the “overthrow of the enemy” at Jericho?
3. What are your thoughts about the devotion of an entire city to destruction?
4. How is this story related to the Gospel of Jesus Christ? How might one preach the Gospel from this passage?
5. What are some “take aways” from this passage?
6. Write out any prayer requests that come to mind as you read this text for application to your life.

**Summarize the passage:**

What is the **theme** of the passage (i.e., a sentence that captures the timeless essence of the passage)?

What is the **aim** of the passage (i.e., how should you respond to this passage in thought and behavior)?

**PRAYER REQUESTS**

## Study #9: Joshua 7:1-26

Week 9 – **Week of November 16th**

Community Group calendar: **Study #9**

Text: **Joshua 7:1-26**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on November 15<sup>th</sup> from Joshua 7:1-26
- Group discussion during week of November 16<sup>th</sup>

### **Joshua 7:1-26 *English Standard Version (ESV)***

But the people of Israel broke faith in regard to the devoted things, for Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, took some of the devoted things. And the anger of the Lord burned against the people of Israel.

[2] Joshua sent men from Jericho to Ai, which is near Beth-aven, east of Bethel, and said to them, "Go up and spy out the land." And the men went up and spied out Ai. [3] And they returned to Joshua and said to him, "Do not have all the people go up, but let about two or three thousand men go up and attack Ai. Do not make the whole people toil up there, for they are few." [4] So about 3,000 men went up there from the people. And they fled before the men of Ai, [5] and the men of Ai killed about thirty-six of their men and chased them before the gate as far as Shebarim and struck them at the descent. And the hearts of the people melted and became as water.

[6] Then Joshua tore his clothes and fell to the earth on his face before the ark of the Lord until the evening, he and the elders of Israel. And they put dust on their heads. [7] And Joshua said, "Alas, O Lord GOD, why have you brought this people over the Jordan at all, to give us into the hands of the Amorites, to destroy us? Would that we had been content to dwell beyond the Jordan! [8] O Lord, what can I say, when Israel has turned their backs before their enemies! [9] For the Canaanites and all the inhabitants of the land will hear of it and will surround us and cut off our name from the earth. And what will you do for your great name?"

[10] The Lord said to Joshua, "Get up! Why have you fallen on your face? [11] Israel has sinned; they have transgressed my covenant that I commanded them; they have taken some of the devoted things; they have stolen and lied and put them among their own belongings. [12] Therefore the people of Israel cannot stand before their enemies. They turn their backs before their enemies, because they have become devoted for destruction. I will be with you no more, unless you destroy the devoted things from among you. [13] Get up! Consecrate the people and say, 'Consecrate yourselves for tomorrow; for thus says the Lord, God of Israel, "There are devoted things in your midst, O Israel. You cannot stand before your enemies until you take away the devoted things from among you." [14] In the morning therefore you shall be brought near by your tribes. And the tribe that the Lord takes by lot shall come near by clans. And the clan that the Lord takes shall come near by households. And the household that the Lord takes shall come near man by man. [15] And he who is taken with the devoted things shall be burned with fire, he and all that he has, because he has transgressed the covenant of the Lord, and because he has done an outrageous thing in Israel.' "

[16] So Joshua rose early in the morning and brought Israel near tribe by tribe, and the tribe of Judah was taken. [17] And he brought near the clans of Judah, and the clan of the Zerahites was taken. And he brought near the clan of the Zerahites man by man, and Zabdi was taken. [18] And he brought near his household man by man, and Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, was taken. [19] Then Joshua said to Achan, "My son, give glory to the Lord God of Israel and give praise to him. And tell me now what you have done; do not hide it from me." [20] And Achan answered Joshua, "Truly I have sinned against the Lord God of Israel,

and this is what I did: [21] when I saw among the spoil a beautiful cloak from Shinar, and 200 shekels of silver, and a bar of gold weighing 50 shekels, then I coveted them and took them. And see, they are hidden in the earth inside my tent, with the silver underneath."

[22] So Joshua sent messengers, and they ran to the tent; and behold, it was hidden in his tent with the silver underneath. [23] And they took them out of the tent and brought them to Joshua and to all the people of Israel. And they laid them down before the Lord. [24] And Joshua and all Israel with him took Achan the son of Zerah, and the silver and the cloak and the bar of gold, and his sons and daughters and his oxen and donkeys and sheep and his tent and all that he had. And they brought them up to the Valley of Achor. [25] And Joshua said, "Why did you bring trouble on us? The Lord brings trouble on you today." And all Israel stoned him with stones. They burned them with fire and stoned them with stones. [26] And they raised over him a great heap of stones that remains to this day. Then the Lord turned from his burning anger. Therefore, to this day the name of that place is called the Valley of Achor.

### **First Reading – What does the text tell us about God?**

1. What are several words that describe the Lord's "role" in this chapter?
2. What is the Lord up to in the text? (What's the thrust of His activity?)
3. Note the references to "divine action" (God's activity)—either past or present. What do these references tell us about God?

### **Second Reading –What does the text tell us about people/ourselves?**

1. What were the personal, familial and corporate implications of Achan's sin?
2. Achan was guilty of taking ("coveting") what was marked for destruction. What were the consequences for him and how do we repeat his sin today?
3. Notice verses 20-21. Read James 1:13-15. What are the comparisons between the passages?
4. How can our actions "bring trouble" on God's people today (see vv. 22-26)?

### **Third Reading – What are the "take aways" from the text as to how we should live?**

1. If you were to give this chapter a title, what might it be?

2. How do you grapple with the severity of the punishment of Achan and his family?
3. What do you make of Joshua's intercession and the Lord's response to him in this chapter?
4. How do you preach "good news" from this chapter?
5. The take aways from this chapter are many. Note several of them?

**Summarize the passage:**

What is the **theme** of the passage (i.e., a sentence that captures the timeless essence of the passage)?

What is the **aim** of the passage (i.e., how should you respond to this passage in thought and behavior)?

**PRAYER REQUESTS**

## Study #10: Joshua 8:1-35

Week 9 – **Week of November 30<sup>th</sup>**

Community Group calendar: **Study #10**

Text: **Joshua 8:1-35**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on November 22<sup>nd</sup> and 29<sup>th</sup> from Joshua 8:1-35
- Group discussion during week of November 30<sup>th</sup>

### **Joshua 8:1-35 *English Standard Version (ESV)***

And the Lord said to Joshua, "Do not fear and do not be dismayed. Take all the fighting men with you, and arise, go up to Ai. See, I have given into your hand the king of Ai, and his people, his city, and his land. [2] And you shall do to Ai and its king as you did to Jericho and its king. Only its spoil and its livestock you shall take as plunder for yourselves. Lay an ambush against the city, behind it."

[3] So Joshua and all the fighting men arose to go up to Ai. And Joshua chose 30,000 mighty men of valor and sent them out by night. [4] And he commanded them, "Behold, you shall lie in ambush against the city, behind it. Do not go very far from the city, but all of you remain ready. [5] And I and all the people who are with me will approach the city. And when they come out against us just as before, we shall flee before them. [6] And they will come out after us, until we have drawn them away from the city. For they will say, 'They are fleeing from us, just as before.' So we will flee before them. [7] Then you shall rise up from the ambush and seize the city, for the Lord your God will give it into your hand. [8] And as soon as you have taken the city, you shall set the city on fire. You shall do according to the word of the Lord. See, I have commanded you." [9] So Joshua sent them out. And they went to the place of ambush and lay between Bethel and Ai, to the west of Ai, but Joshua spent that night among the people.

[10] Joshua arose early in the morning and mustered the people and went up, he and the elders of Israel, before the people to Ai. [11] And all the fighting men who were with him went up and drew near before the city and encamped on the north side of Ai, with a ravine between them and Ai. [12] He took about 5,000 men and set them in ambush between Bethel and Ai, to the west of the city. [13] So they stationed the forces, the main encampment that was north of the city and its rear guard west of the city. But Joshua spent that night in the valley. [14] And as soon as the king of Ai saw this, he and all his people, the men of the city, hurried and went out early to the appointed place toward the Arabah to meet Israel in battle. But he did not know that there was an ambush against him behind the city. [15] And Joshua and all Israel pretended to be beaten before them and fled in the direction of the wilderness. [16] So all the people who were in the city were called together to pursue them, and as they pursued Joshua they were drawn away from the city. [17] Not a man was left in Ai or Bethel who did not go out after Israel. They left the city open and pursued Israel.

[18] Then the Lord said to Joshua, "Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand." And Joshua stretched out the javelin that was in his hand toward the city. [19] And the men in the ambush rose quickly out of their place, and as soon as he had stretched out his hand, they ran and entered the city and captured it. And they hurried to set the city on fire. [20] So when the men of Ai looked back, behold, the smoke of the city went up to heaven, and they had no power to flee this way or that, for the people who fled to the wilderness turned back against the pursuers. [21] And when Joshua and all Israel saw that the ambush had captured the city, and that the smoke of the city went up, then they turned back and struck down the men of Ai. [22] And the others came out from the city against them, so they were in the midst of Israel,

some on this side, and some on that side. And Israel struck them down, until there was left none that survived or escaped. [23] But the king of Ai they took alive, and brought him near to Joshua.

[24] When Israel had finished killing all the inhabitants of Ai in the open wilderness where they pursued them, and all of them to the very last had fallen by the edge of the sword, all Israel returned to Ai and struck it down with the edge of the sword. [25] And all who fell that day, both men and women, were 12,000, all the people of Ai. [26] But Joshua did not draw back his hand with which he stretched out the javelin until he had devoted all the inhabitants of Ai to destruction. [27] Only the livestock and the spoil of that city Israel took as their plunder, according to the word of the Lord that he commanded Joshua. [28] So Joshua burned Ai and made it forever a heap of ruins, as it is to this day. [29] And he hanged the king of Ai on a tree until evening. And at sunset Joshua commanded, and they took his body down from the tree and threw it at the entrance of the gate of the city and raised over it a great heap of stones, which stands there to this day.

[30] At that time Joshua built an altar to the Lord, the God of Israel, on Mount Ebal, [31] just as Moses the servant of the Lord had commanded the people of Israel, as it is written in the Book of the Law of Moses, "an altar of uncut stones, upon which no man has wielded an iron tool." And they offered on it burnt offerings to the Lord and sacrificed peace offerings. [32] And there, in the presence of the people of Israel, he wrote on the stones a copy of the law of Moses, which he had written. [33] And all Israel, sojourner as well as native born, with their elders and officers and their judges, stood on opposite sides of the ark before the Levitical priests who carried the ark of the covenant of the Lord, half of them in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the Lord had commanded at the first, to bless the people of Israel. [34] And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the Book of the Law. [35] There was not a word of all that Moses commanded that Joshua did not read before all the assembly of Israel, and the women, and the little ones, and the sojourners who lived among them.

### **First Reading – What does the text tell us about God?**

1. Where have we heard the beginning words of chapter 8 before? Who spoke them, to whom?
2. Who was ultimately Israel's commanding general? What are the indications of that in the chapter?
3. Note the "human activity" but also the "divine activity" that's underneath.
4. What's the significance of the ceremony in vv. 30-35?

### **Second Reading –What does the text tell us about people/ourselves?**

1. With "a word" or "a picture" describe Joshua chapter 7 and, with the same, describe chapter 8—then compare or contrast the two.
2. What does this chapter 8 tell us about "recovery"?

3. Note the varied incidents where Joshua responds to the Lord's direction (e.g. 8:1ff. ; 8:18ff.). What were the results of Joshua's obedience?
4. In vv. 30-35, what is central? Compare what we see here with Joshua 1:7-8. Comment about the "centrality of God's Word."

### **Third Reading – What are the “take aways” from the text as to how we should live?**

1. Are there any “warfare” lessons for us from this text? If so, what are they?
2. What can we learn here about preparation for spiritual battle?
3. What can we learn about moving forward “on mission” from this chapter? How do vv. 30-35 factor into our warfare?
4. Are there any gospel implications from this chapter? Consider Colossians 2:13-15.

### **Summarize the passage:**

What is the **theme** of the passage (i.e., a sentence that captures the timeless essence of the passage)?

What is the **aim** of the passage (i.e., how should you respond to this passage in thought and behavior)?

### **PRAYER REQUESTS**

## Study #11: Matthew 1:1-17

Week 11 – **Week of December 7<sup>th</sup>**

Community Group calendar: **Study #11**

Text: **Matthew 1:1-17**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on December 6<sup>th</sup> from Matthew 1:1-17
- Group discussion during week of December 7<sup>th</sup>

### **Matthew 1:1-17 *English Standard Version (ESV)***

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

[2] Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, [3] and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, [4] and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, [5] and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, [6] and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, [7] and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, [8] and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, [9] and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, [10] and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, [11] and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

[12] And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, [13] and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, [14] and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, [15] and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, [16] and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

[17] So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

### **First Reading – What does the text tell us about God?**

1. Circle the references to God in the text. How many are here?
  
2. Why are these verses here? Why not just eliminate them and get on with the story?

### **Second Reading –What does the text tell us about people/ourselves?**

1. What names do you recognize in this list?

2. Are you surprised that some of these people are here? Which ones?
3. Who are the major human players in the text? What about the other persons, what roles are they cast in, in the text?
4. “The Jews kept genealogies to establish a person’s heritage, inheritance, legitimacy, and rights” (**ESV Study Bible** notes, p. 1820). Does this explain the presence of this record here? What then was the Holy Spirit up to through Matthew’s writing?
5. How might a Jewish reader feel when s/he reads the name of Jesus Christ along side of heroes like David and Abraham in verse 1?

### **Third Reading – What are the “take aways” from the text as to how we should live?**

1. What might be the present impact of reading this list of names?
2. The header for these verses is “The Genealogy of Jesus Christ.” What’s an alternative header?
3. How is the legitimacy of Jesus enhanced through these verses?
4. Do these verses factor into the royalty of Jesus? How so?
5. Compare Matthew 1:1-17 with Matthew 28:16-20. Note your observations.

### **Summarize the passage:**

What is the **theme** of the passage (i.e., a sentence that captures the timeless essence of the passage)?

What is the **aim** of the passage (i.e., how should you respond to this passage in thought and behavior)?

## **PRAYER REQUESTS**



**HOLY  
TRINITY  
CHURCH**

**Downtown & South Side office  
28 E. Jackson Blvd., Suite 210  
Chicago, IL 60604  
Phone: 312-447-0962  
Fax: 312-447-0978**

**West Side office  
1211 S. Western Ave., Suite 200  
Chicago, IL 60608**

**North Side office  
4100 N. Greenview Ave.  
Chicago, IL 60613**

**[www.htcchicago.org](http://www.htcchicago.org)**