

Exod 04-03-21b

We're ready now to pick up our study. I failed to mention in the first lesson that this is Sunday the 21st of March in 2004. And we're attempting to wrap up our study of the 12 sections of God's message to Israel as delivered on Mount Sinai through Moses.

And in this 12th and final section, God is making a promise regarding conquest of the land. And he has said, I will send my angel before you to keep you in the way and to bring you into the place which I have prepared. Now in English, it sounds like to keep you in the way means if you start to run out of the way, he'll keep you back in it.

He'll push you back up onto the road. But this is the idea of guarding or preserving. And it's just the reverse of what you might think.

You know how bumper cars are. They're designed to not really steer straight. They just seem to kind of go in a random fashion.

And so if you start going off the road, well, the angel will be like a bumper and bump you back into the way. Or children's bowling where in the gutters they put those padded things and so the bowling ball goes back into the middle. Well, this is not the angel's function.

He will keep you in the way. If you depart out of the way, he's not going to keep you anymore. Keep means to guard, preserve, protect, defend, and so on.

So when you're in the way, the angel is going to be there to provide all of this divine support and protection. You depart from the way, you're on your own. Now you can provide your own security.

So he will keep you in the way and to bring you into the place which I have prepared. This is the destination. This is the goal.

This is the place they are heading to. Now how many years away is it before they're actually going to arrive? Well, at this point, it could be soon. But there's going to be a delay because as we know from our general knowledge of the Bible, they're going to go near the land, send in the spies who are going to bring back a report of the land, and they will not have the faith to go in.

And so there's going to be a 40-year hiatus between the first chance to go into the land and the second. And this is analogous. I always think of Tommy Smothers, you know the Smothers brothers? And there's a particular little routine that they do where they're explaining about the railroads and John Henry and one thing and another, and Tommy is trying to explain it.

And so his smarter brother interrupts and says, well, you know, actually this is their Venezuelan umbrella dance routine. And he says, well, Dickie interrupts and he says, well, you know, this is analogous to the Mexican hat dance that they do in Mexico. And Tommy says, yes, it's

analogous to the Mexican hat dance that they do in Mexico.

And so now anytime I want to use the word analogous, I think analogous. But when you look at the approach to the land, the opportunity to enter the land, if there is sufficient faith, if there is insufficient faith, they are turned away and must wait for 40 years until Joshua will take them in with the next generation. What happens when the Lord Jesus comes to Israel to usher in the true kingdom, of which Canaan was a representative symbol? They come to the point, there is insufficient faith, they are turned away at the gate and they have to wait.

How long do they have to wait? Well, as we were talking about last time, I think Tuesday night, this is a new thought that just struck me last week, because I've always wondered about the Bible making mention of Jesus' age when he began his ministry. How old was Jesus when he began his ministry? He was 30. How long did he function in Israel with the disciples and up to the cross? Three years.

So how old was he when he was crucified? 33. He was buried, rose again, ascended into heaven, and then you have the beginning of the church age. And many times I've given you my analogy of the two clocks.

God has an Israel clock and a church clock. And 4,000 years had run on the Israel clock, the Old Testament clock, and God stops the pendulum on that with one week left to go, seven years remaining in that age. But Daniel, the prophecy of Daniel, the Messiah, the Prince, shall be cut off, but not for himself, at the end of 62 and seven weeks, which is 69 weeks.

But 70 weeks are appointed for your people. So there's a week of years left. Seven years remains on Israel's clock.

But God reached up and stopped the pendulum on the day of Pentecost and started the church clock. And for the last 2,000 years, it has been the church history and the church clock that God is working on. There's seven years left on this clock.

Well, the final 33 years of the age of Israel were the life of Jesus Christ. So when the rapture takes place and the tribulation begins, the whole left-behind scenario, right? This church clock stops, and God gives the pendulum on the Israel clock a tap, and that begins to run. So if you take the lifespan of the Lord Jesus Christ, 33 plus 7, what do you get? Forty years.

Forty years between the first and second approach to the land, birth of the Lord Jesus Christ, forty years to develop the faith, because you miss it the first time, you get it the second time, type of thing. So there's an analogy there. There's a comparison.

There's a picture in the first and second approaches. And just as Israel will finally go into the land with Joshua, forty years after the first attempt, Israel is going to go into the kingdom, forty years, so to speak, after the Lord Jesus came the first time to try to give it to them. So there's an interesting parallel going on.

Behold, I send an angel before you, Exodus 23, 20, to keep you in the way and to bring you into the place which I have prepared. You've got to listen to the messenger. If you fail to listen to the messenger, you're going to miss the entrance.

Beware of him. Now, we think beware, you know, beware of dog, don't go anywhere near, is not the idea. It means pay attention.

Pay attention to him. Obey his voice. Now, why would you obey the voice of the messenger? What have we spent two weeks talking about with the angel of the Lord, the messenger of the Lord? He's speaking the words of God.

It doesn't mean if Moses says, shine my sandal buckle, that you have to beware and do everything he says. This is in the context of speaking for God, communicating God's will and God's word. This is an important distinction to make because people that have not made that distinction have wound up drinking poison Kool-Aid, going up in flames, not being able to tell the difference between David Koresh and the Bible, not being able to tell the difference between Jim Jones and the Bible, not being able to tell the difference between Benny Hinn and the Bible or any one of a number of people you could name who have begun to speak out of their own reservoir of ideas instead of speaking the word of God.

Read Jeremiah chapter 23 in this regard. Jeremiah 23 tells you the difference between what some messenger purports to deliver from God and what God actually says. God says these ones who say I have dreamed and they have no message from God are going to become evident.

He says my word is like a fire, saith the Lord, and like a hammer that breaketh the rock in pieces. Jeremiah 23, 29. It's one of my favorite Old Testament verses.

You can emblazon it on my tombstone. God says his word is like a fire and like a hammer that breaks the rock in pieces. There is no other force.

There is no other power. There is no other idea, philosophy, program, mechanism, means that can do what God's word does. And you will know if you're getting the word of God or not by the effect.

God's word is like a fire. What does a fire do? Burns away the temporary and leaves the permanent. God's word is like a hammer that can break rocks in pieces.

You think there is no way that rock can be removed. There is no way that rock can deliver water. There is no way that rock that is my obstacle can become something good.

God says look, my word is like a hammer and it breaks rocks in pieces. If you've got a rock in your soul, if you've got something that is an insurmountable, solid object in your path, God's word is a hammer that breaks the rock in pieces. So how do you distinguish if the messenger is speaking for God or speaking for himself? Again, Jeremiah 23 is a great chapter to read in that

regard.

But you can tell by the effect. If you are looking for the truth, nothing else will satisfy. You will come away empty.

You will come away hungry. You will come away unsatisfied. Many people hear the word of God and they're still unsatisfied.

The Pharisees heard the greatest teacher of all time, the Lord Jesus Christ himself, and they were unsatisfied. Why? Because they were looking for something else. The people of Israel came to the borders of the land of Canaan and were turned away.

Why? No faith. They weren't interested in what God had to say. They were interested in what the spies who said we were like grasshoppers in their sight.

There's no way we can defeat these people. They listened to that and took that to heart and were turned away. God is near.

There God will be found by those who diligently seek Him. If you're seeking something else, you're going to miss God. If you're listening to something else than God's word, you're going to miss God.

Beware of Him. Obey His voice. Do not provoke Him, for He will not pardon your transgressions.

This is another way we know this is not the Lord Jesus, by the way, because what does Jesus say from the cross? Father, forgive them, they know not what they do. This angel, this messenger of God for Israel does not pardon transgressions. Jesus says all authority has been given to me in heaven and on earth.

Jesus delegates authority to declare forgiveness of sins to the apostles. He says what you declare bound on earth shall have been bound in heaven. Whatever you declare to be loosed on earth shall have been loosed in heaven.

You will be forth tellers and speakers of what has been accomplished in heaven in terms of binding and loosing, holding account or forgiving. That's the domain of the Lord Jesus. But this angel, this messenger, this leader will not pardon your transgressions, for my name is in Him.

Now there is a difference in having God's name in you. God's name is also in Israel. And Israel is not God, is it? But God says in other places, I have placed my name in you.

I have placed my presence in you. God's presence is with Israel and in Israel. We'll be at the tabernacle in the temple.

But that doesn't make Israel God. It doesn't make the tabernacle or the temple God. That's where there is a residence, there is a presence.

But if you indeed obey His voice and do all that I speak, there's any doubt here about what kind of voice to obey. God says, listen to Him and do what I speak. He is my messenger.

He is Malachi. If you obey His voice and do all that I speak, then I will be an enemy to your enemies. Now if this was God Himself, if this was the Lord Jesus, why wouldn't this all be in the first person? I will go before you to keep you in the way.

I will bring you into the place which I have prepared. Beware of me, obey my voice. Do not provoke me.

But this is not the case. There is a distinction, there is a separation. If you obey His voice, I will be an enemy to your enemies.

I will be an adversary to your adversaries. Clearly two different entities involved. God speaking here.

For my angel, verse 23, will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites. And I will cut them off. You shall not bow down to their gods, nor serve them, nor do according to their works.

Well, we want to slow down. We've talked about these Hittites many times, haven't we? Why are there seven of them and who are they? Why didn't He just say Canaanites and leave off? Over and over again we're going to see in this narrative that God is going to name all of these people groups that occupy the land that He has given to them. The land that He promised to Abraham.

The land that He promised to Isaac. The land that He promised to Jacob. It isn't occupied by Abraham, Isaac and Jacob's descendants.

It is occupied by Hittites, Perizzites, Amorites, Canaanites, Jebusites, Hivites, all of these trespassers, these squatters, these ne'er-do-well, evil, Baal-worshipping, child-sacrificing, Molech-honoring, Ashtoreth-worshipping pagans. And God says, He's going to bring you in. The angel is going to bring you in amongst all of these evil people.

And I will cut them off. You shall not bow down to their gods, nor serve them, nor do according to their works, but you shall utterly overthrow them and completely break down their pillars, their places of worship. You are to go in and supplant them.

You are to clean them out. Don't partake of their stuff. Get rid of their stuff.

So you shall serve the Lord your God. He will bless your bread and your water. I will take away sickness from the midst of you.

No one shall suffer miscarriage or be barren in your land. I will fulfill the number of your days. Well, let's take a look at these Ites.

What is the first people group that is mentioned? It is the Hittites. Well, who are the Hittites?

There's actually two different kinds of Hittite in the Old Testament. The original oldest type of Hittite are actually Hethites, H-E-T-H-I-T-E, Hethites.

They are the sons of Heth, which are mentioned about a dozen times, mostly back in Genesis. In secular history records, you can find mention of the Hittites going back to 2000 B.C. For a long time, modern scholarship thought that they were a mythical people and didn't actually exist. But more recently, just in the last hundred years, they finally discovered inscriptional evidence because they seem to be, in the Bible, such a big and powerful empire, and yet there was no archaeological evidence whatsoever.

They said, well, the Bible just made them up. They didn't really exist. Many books were written pooh-poohing the Bible and saying, oh, look, they made up these people.

And then, they finally dug some stuff up and found an inscription and some correspondence between Egypt and the Hittite Empire, and everybody had to go reverse course. The sons of Heth are all over the place. You find Abraham running into them in Hebron.

He buys Machpelah, the burial cave, for Abraham, Isaac, and Jacob, and some of their wives and things were buried in the cave of Machpelah near Hebron. And these are the sons of Heth. In later times, when you find the Hittites mentioned, these are not the sons of Heth.

This is the Hittite Empire. The sons of Heth are just a clan group. But when you shrink things down in Hebrew and put an H and a T and another T there and call it Hittite, well, Hethite and Hittite look the same, but it's kind of like we have words that just have a multiplicity of meanings, and so this would be sort of a homonym.

These Hittites that God is going to drive out before them are members of the Hittite Empire. You find these mentioned, for example, in Joshua chapter 1 and verse 4. Where do the Hittites dwell? Joshua 1.4 tells us, from the wilderness and the Lebanon, even as far as the great river, the river Euphrates, all the land of the Hittites. The land of the Hittites extends from Lebanon over to the Euphrates.

This is the northern reaches of what has been promised to Abraham. This is up toward Tyre and Sidon, southern Lebanon, far north Israel, all the way over to... Where's the Euphrates? That's way over Iraq, over in that area, right? So we're looking at the northern band of the land. This is where the Hittites dwell.

This is the land of the Hittites, Joshua 1.4. Judges 1.26 gives us a similar notation, talking about going into the land of the Hittites and building a city named Luz, which is its name to this day. This is up north. The Hittites spread from this land all over the place.

You have Uriah the Hittite, one of the most famous ones in the Old Testament, and of course he lives down in David's area, in Jerusalem. 2 Samuel chapter 11. Ahimelech in 1 Samuel 26.

We just looked at this. Who will go down with me to Saul in the camp and grab the spear and

the water bottle? Abishai and Ahimelech the Hittite go down with him to the sleeping Saul in Abner and go back up on the hill. We saw this just this past Tuesday night.

He's a Hittite, but he's down there in Judah with David. In the times of Solomon, 1 Kings 10.29, talking about the different things that were occurring in terms of grandiose wealth in Solomon's day, a chariot was imported from Egypt for 600 shekels of silver, a horse was 150 shekels. By the same means, they exported them to all the kings of the Hittites and to the kings of the Assyrians or the Arameans.

This is up north and northeast of Israel. So this is the outer regions. So these are the Hittites.

They are still a powerful empire even 100 years after Solomon. You go to 2 Kings chapter 7, verse 6. The Lord caused the army of the Assyrians or the Arameans to hear a sound of chariots and a sound of horses, even the sound of a great army. And they said, The king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians, the ones up north and the ones down south.

We're going to be in a pincher movement. Remember, this is when they're outside Hezekiah. Everybody's starving to death.

We ate one child. We want to eat the other one. They're selling dove dung for food.

And it costs 5 shekels for a cup of dove dung. And Elisha says, By this time tomorrow, you're going to be able to buy wheat. Buy a seah of wheat for a single shekel.

And the king's right-hand man there says, There's no way. And Elisha says, You're going to live to see it, but you're not going to live to eat of it. And the next day, of course, he's trampled in the swarm of people who go out to this emptied camp.

Well, why did the camp empty? Why was all of this bounty suddenly available to the besieged city? Because the army got scared away by the news that the kings of the Hittites were coming down from the north and the kings of the Egyptians from the south and were going to catch them in this big pincher movement and they were going to be destroyed. So they bugged out. They didn't even take their stuff.

They said, We're going to be caught in this giant vice. And so they leave in a single night. And it's the lepers who go out there and find all the stuff and go back to the city and say, Hey, it's free for the taking.

It's a wonderful story. But the kings of the Hittites, this is up north. So when God says, I'm going to send my angel before you and to drive out the Hittites, they can already see, Well, this is not just across the Jordan.

This is way up in the north. This is the northernmost reaches up there in Lebanon. That's the Hittites.

There's a lot more we can say about them. Even in the later days of Israel, you can go to Ezra and Nehemiah. For example, I'll just give you one more.

Ezra chapter 9 in verse 1. When these things have been completed, the prince has approached me saying, The people of Israel and the priests and the Levites have not separated themselves from the peoples of the land. Remember, northern and southern kingdoms have all gone out under captivity. And now they have come back and they're rebuilding Jerusalem.

They're reoccupying the land. And this will be the status when the Maccabees come in and ultimately down to the times of Jesus. They've come back in.

You've got Ezra and Nehemiah. Here's Ezra chapter 9 in verse 1. The people have come in. They've come back to the land, but they've not separated themselves from the people of the land according to their abominations.

The Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. Slightly different group of people who are living in the land. Some 900 years later, we're talking about in the 500s B.C. at this point.

Circa 540, 530 B.C. we're talking about. We're here. We're in 1440 B.C. So, this is 900 years after the fact.

You've still got Hittites in the land along with Egyptians and other things. So, you've got the Hittites. Who else do we have? What's the next people group that's mentioned? Perizzites.

Who are the Perizzites? Perizzites. You may remember from the Judah-Tamar incident in Genesis with the son and the whole thing where two sons died being married to Tamar and so Judah wouldn't give his third youngest son to Tamar and so she dresses up like a prostitute, seduces him, gets pregnant, and has some offspring. And she names one of them Perez because she has twins.

And he sticks his hand out. One of the twins sticks his hand out and they tie a red string around him but then he sticks his hand back in and the other one comes out. And so she names him Perez because it means to break forth.

Well, this is the root meaning of the names of the people who are here called the Perizzites. So, who are the Perizzites? Well, Perez also has the idea of meaning a villager, someone who lives in a village. Hence the Perizzites are considered to be the dwellers in unwallled towns or country villages.

They're the rural people, the little farmers, and the non-attached people of the land. We find this out by looking at Deuteronomy 3.5 talking about cities that are fortified with high walls, gates, and bars. And then there are also a great many unwallled towns.

And this is where the Perizzites live. Same thing in 1 Samuel 6.18 talking about the golden mice

and tumors that were put in the Ark when the Philistines sent it back. The golden mice were put in according to the number of all the cities of the Philistines belonging to the five lords, both of fortified cities and of country villages.

These are the Perizzites. So, it's not like they belong to a particular group or are descended from a particular person. These are just all the little in-between dwellers, so to speak.

The villages of the Perizzites are mentioned in Esther 9.19. The Jews of the rural areas who live in the rural towns made the fourteenth day of the month of Adar a holiday for rejoicing and feasting and sending portions of food to one another. These are the Perizzites. Joshua 17.15 Joshua says to the Manassehites, if you are a numerous people, go up to the forest and clear out a place for yourself there in the land of the Perizzites and the Rephaim.

Go clear out a place where you've got these little ranch dwellers. These would be like Boonesborough and the people in the early days of the frontier where it's not real civilized since the hill country of Ephraim is too narrow. It's not big enough for you, basically.

Okay, so that's Hittites and Perizzites. So, whether they are a great and mighty empire on your northern border, whether they are these scattered little weaklings that have no army and have no affiliations, God says, I'm going to drive them out before you. So you start out with sort of the greatest and the least.

And then you have the Canaanites. Who are the Canaanites? Well, to answer this question, we have to know who is Canaan. Who is Canaan? Does anybody remember? Where is the first time we see Canaan in the Bible? We've got Noah in the ark.

Who are Noah's sons? Ham, Shem and Japheth. Noah plants a vineyard. Noah gets drunk.

What happens? Ham, it says in the Old Bible, looks upon his father's nakedness. And Shem and Japheth walk backwards and cover the nakedness of their father up. We're going to see as we study the law that the nakedness of the father is a representation of sexual relations with the wife or the mother.

So there are two possible explanations of whatever it is that Ham did. He didn't just take a peek in and see his father naked. This happened all the time.

People bathed in rivers and things. It was no big deal to see your... if you're a son, to see your father's nakedness in the sense of just looking on him with no clothes. This is something else.

And the nakedness, when you go to Deuteronomy and you're looking at the laws against incest, sleeping with your aunt, sleeping with your own mother, it says a man will not lie with his mother. It is his father's nakedness. Now, a second possibility that some people have suggested is that there was some sort of homosexual encounter while Noah was drunk.

But the curse, if you go back and look at this, in Genesis, the curse is not pronounced on Ham.

The curse is pronounced on Ham's fourth son, Canaan. Why? Well, the people, the proponents of the homosexual view say that Ham sent Canaan in to do something bad with Noah.

I don't think so. I think it's a possibility. It's a workable construction.

It would explain a lot of things. Because why is the curse on Canaan? Noah, when he wakes up and sees what his son has done to him, says, Cursed be Canaan. He will be a servant to his brothers.

Why is Canaan cursed rather than Ham? Well, if Canaan is a boy who gets involved in this bad thing and does so willingly, then you can see where the curse would be on him. I personally think that Ham went in and had relations with his own mother and the product of this incest was the fourth son of Ham, who is Canaan. And the curse is on that line because it is the product of incest.

Cursed be Canaan. Well, the Canaanites are the descendants of that union. The sons of Canaan.

And they dwell in this area. They basically never left. The Shemites went on over to the area of Ur and so on and left the land.

The Canaanites have dwelt here ever since the days of Noah. Came down there from the region up by Ararat and so on, which is up in Turkey. They came south.

They settled in this land. And God pronounced a curse on them because these people, generation after generation after generation after generation, live out and manifest and illustrate and picture this perversity that was a part of the origin of Canaan to begin with. So God uses it as a picture.

So, we have here the... We've talked about the Hittites, the Perizzites, the Canaanites. I left out the Amorites, didn't I? What do we know about the Amorites? They are the ones who are mentioned first. Amorite sometimes appears to be kind of a general term for anyone who lives in this region.

It seems to be somewhat non-specific. The inhabitants of Palestine generally, sometimes, but more specifically, it refers to the dwellers in the hills rather than the plains. So, you find them listed as early as Genesis chapter 14, living on the west shore of the Dead Sea.

Remember our air map? You've got the Mediterranean Sea. You've got the Sea of Galilee, Jordan River, and Dead Sea. The west shore is the shore nearest the Mediterranean Sea.

It's hilly there. The Dead Sea is the lowest point on the planet. It is further below sea level than any other dry land place on earth.

And so, to get down there, you've got to have heights next to it. So, these hill dwellers on the western shore of the Dead Sea are called Amorites in Genesis 14, 7. They live in Hazazon Tamar, near the Amalekites. You find them at Hebron, which is just slightly north and west of that area,

in Genesis 14, 13.

When the kings came and kidnapped everybody, a fugitive came and told Abram he was living by the oaks of Mamre, the Amorite, brother of Eshcol, brother of Aner, and these were allies of Abram. Well, Abram is up in Hebron, and this is called the region of Mamre, the Amorite. They also seem to live near Shechem in Genesis 48, land that Jacob captured and is giving to his son there in Genesis 48, 22.

He says, I give you one more portion than your brothers, which I took from the hand of the Amorite with my sword and my bow. They are said to live in various other places, such as Gilead, Bashan, and under Mount Hermon, over in Deuteronomy. It is a substitute name for Canaanites in places like Genesis 15, 16, and many other places.

So, this is a general term for the dwellers in the land. So, what have we got so far? He says, I will displace, I will drive out the Amorites, pretty much anybody that lives in the land on the west side of the Jordan and the Dead Sea. If you don't know what they are, they are an Amorite.

The Hittites, up north. The Perizzites, the villagers, live in unwalled towns, rural people. And the Canaanites, this is looking at the inhabitants of the land in the sense of their perversity and their evil.

Canaanite conjures up pictures of incest and depravity. Then we have Hivites. Who are the Hivites? Well, sometimes the Hivites are confused with the Horites, and this is a problem unto itself.

In some passages where the Hebrew text has Hivite, the Septuagintal text, which preserves an old Hebrew reading, will say Horites. Well, who are the Hivites or Horites? Well, if you go to Genesis 10.17, the Hivites are sons of Canaan. This is a particular branch of the sons of Canaan who became particularly numerous.

They were mentioned as early as Exodus 3.17 when God is talking to Moses. He says, I will bring you up out of the affliction of Egypt to the land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite. And the Jebusite, to a land flowing with milk and honey.

So, in Judges 3.3, we find out where the Hivites dwell. It says, the five lords of the Philistines, all the Canaanites and the Sidonians and the Hivites live in Mount Lebanon from Mount Baal Hermon as far as Lebo Hamath. So once again, these are the Canaanite branch that live up near the Hittites.

And you find them linked with the Hittites in a lot of lists. So once again, what does this mean? Why do we care about all of these sites? Each of these dwellers represent a different aspect of the land that is to be conquered. The Hittites represent the powerful.

The Amorites represent anyone who possesses what it is that God has given to his people. The Perizzites, whether they are mighty or whether they are weak. Whether they are the Hittites or

the Perizzites.

You get the whole scale. Whether they live to the north, whether they live to the west. And as we continue this list with the Jebusites, why would the Jebusites be listed? Because Jebus is going to be the eventual capital of Israel, Jerusalem.

They dwell in the region of Judea. And specifically, the mountain of God where Abraham sacrificed the ram instead of Isaac. That is the region of Jebus.

This has symbolic significance. This has spiritual significance. This ties them right back to Abraham.

So all of these peoples represent different aspects of the conquest. Whether it is conquering military might of the Hittites. Whether it is taking possession of the land in general, all of the region of the Amorites.

Whether it is getting the little fleas off of the dog in terms of the Perizzites. Whether it is the difficult areas, the hill country, where the Hivites and the Jebusites live. And whether it is driving out the evil that accompanies these people, pictured by the Canaanites.

All of this is a part of the conquest. So this conquest has aspects. It is not just a monolithic moving out of some unknown people.

There are aspects of it. It has spiritual aspects. It has symbolic aspects.

It has aspects of the power of God versus the power of man. It has the aspect of inheritance and taking possession of what is currently being occupied by others. All of these are also aspects of our spiritual inheritance in Christ.

All of these were written for our instruction. The kind of conquest that God is promising to Israel is the kind of conquest that you and I can have in our life. Every hour, every day.

Whether it is on the spiritual plane. Whether it is on the material plane. Whether it is in terms of taking possession of our inheritance.

Whether it is in terms of opposition of those who would fight and who think what God is giving to us belongs to them. Those who would take away our peace. Those who would take away our prosperity.

Those who would take away our rightful place and possession. God says, I will give you victory in these areas. Sometimes we are victorious over the Hivites but not the Hittites.

Sometimes we are making progress against the Canaanites but not the Amorites. We are making progress on the spiritual front but we don't really seem to be doing well on the material front. All of this is pictured and we are going to see it in more detail as the story unfolds of Israel going in with God before the land.

What does he say in verse 24? Do not bow down to their gods. Some of them worship power. Some of them worship perversity.

Some of them worship gods in the high places. Some of them dwell in the plains. They have different things that they consider to be strengths.

God says, don't adopt any of these. Don't serve them. Don't do according to their works.

Utterly overthrow them. Completely break down what they consider important. What they worship.

What they extol. What they represent. Break it all down.

Represent your God. Well, there is a lot here. This is all the time we have this morning.

But just remember, God gives us the victory through Jesus Christ our Lord. Just as He promised it in the material sense for Israel, He promises it to us in our lives day by day. Many different aspects.

We may not get all of the victory at once. We are going to see Him promise. I'm going to drive them out gradually until you grow to take advantage.

He does the same thing for us. That's what we'll pick up next time. But let's close in a word of prayer.

Father, thank you for the wonderful, clear pictures that you present for us in your word. That teach us and enable us to grow in grace and in knowledge of our Savior. We pray that God the Holy Spirit will minister these truths to our hearts.

We ask it in Jesus' name. Amen.