

Joshua 07-02-16a

This is Friday, the 16th of February, 2007. We continue our study in the book of Joshua, resuming in chapter 2. We always take a moment at the beginning of our study to give each of us an opportunity to check the status of our soul and ensure that God the Holy Spirit will be able to minister God's word to us as we look at it and study it together. So let's take a moment and go to the Lord in prayer.

Father, we're grateful for this opportunity to spend time in fellowship and in the study of your word. We ask that God the Holy Spirit will make these portions of your word perspicacious and meaningful to us, that we will see not only the situation in its historical context, but also those timeless principles that apply to our individual lives. We ask it in Jesus' name.

Amen. Joshua chapter 2. Israel is on the east bank of the Jordan. They have come to a place where they had been many years before.

It reminds me of the stance that a golfer takes when he's about to make his drive off of the tee. They say the first thing you do is come up and address the ball. And so the golfer has to come up there and get his stance.

He has to get his feet pointed. One of the things they taught me in my two lessons on golf is that when you come up there to the tee, you want to make sure your drive goes toward whatever part of the green or the fairway, if it's one of these two hoppers or whatever, depending on the par. But to determine the direction the ball is going to go, the first thing you do is make sure that that's the line of your toes.

You come up there and you make sure that if somebody put a yardstick across your toes, that's the direction you want the ball to go. And then as long as you don't hook or slice, that's what you're going to get. And so they say come up and address the ball.

And it doesn't mean come up there and say hello ball. It means get up there and get your stance. Get your knees bent.

Get your standard grip on the golf club. And start thinking about keeping your left elbow straight and swinging back over your head. You concentrate on all of these little parts of the swing before you actually, and you'll see people make these little half-hearted practice swings to kind of make sure their body's locked in the right places and moving in the right places and fantasizing about how this is going to be the greatest drive you've ever made.

Then you step up and you actually do the thing. And for me, it's just as unpredictable. I can go through all of those steps and let the people down range beware because there's absolutely no telling where the thing's going to go on a genuine drive.

I do great on chip and putt courses, and that's where I've had the most practice. And people who know me and who want to play golf always try to take me to a chip and putt course because on anything with genuine fairways and stuff way down the way, they don't want to be anywhere near. You know, get the cars off the road.

Yes, I have sent a golf ball over the fence into traffic. I have done it. Well, this is where Israel is.

Israel is standing at the tee, so to speak, and they are making all of the preparations to go into the land. And you can't just go barging in and look around and say, well, where's the land God promised to give me because they'll get clobbered. And they know this from some previous history that we're going to look at tonight.

And you're going to need this handout. Does anybody not have a handout? Oh, okay, good. Well, you're going to need to take a look at this.

And what it is, if you're listening to the sound of my voice and you don't have the handout, all you need is a map in the back of your Bible that shows the route of the Exodus. Find Moses in the wilderness or Mount Sinai or something, and usually you'll see some little dotted lines that show this is where the Israelites, and you'll see them crossing the Yam Suph or the Red Sea or the Sea of Reeds or whatever up there by Egypt, and then going down the Sinai Peninsula. And if I draw this on my little air map and you know something of the geography there, the Sinai Peninsula is sort of a triangular shape, and you can't just go across the great Saudi Arabian desert there.

You can't just go across the wilderness with a group of 2 million people. They had to hug the coast and go down the Sinai Peninsula and back up the other side. And so you'll see that little dotted line.

Then from there you start getting this kind of conjecture about where they went because most of the places that are mentioned in the account have disappeared. But that's not what we're interested in. What we're interested in is Joshua 2. In Joshua 2, Joshua, poised to go into the land and start this attack, is way up there in the middle of the eastern side of Canaan.

You remember what the geography is, right? I'm going to draw this backwards for me and forward for you. You've got the Mediterranean Sea over here, right? Then you've got the land of the Philistines, and you've got the land of the Amorites and the Canaanites and the Hittites and the Hivites and the Arvites and all the other kind of ites, right? And then over here, down south, you've got the Dead Sea and the Jordan River and the Sea of Galilee, right? And that's sort of the eastern boundary of the Promised Land. And then beyond that, you've got down south, you've got Edom and Moab, and then you've got some other stuff.

Well, Egypt is way down here on the southern and southeastern part of the Mediterranean Sea, right? So if you're in Egypt and you're going to Canaan, what's the most logical way to go? Just march up the Way of the Sea, as they used to call it, or the Way of Egypt, and there's a system of roads and stuff, and you just truck right along the coastline there and go right up into the land. Well, Israel doesn't do that. They go the other way.

They go down by Sinai, because Moses, for one thing, knew that he had to go back that way. And another reason is the southern edge of the land of Canaan is heavily fortified. It's heavily defended.

These people have been arguing with the Egyptians about where is the border and who ought to live here for centuries. And if you live up in Canaan, one of the things that you worry about is when are the Egyptians going to come up here and take away everything that we have. So it's well defended.

It's well fortified. And you can't just go walking into Canaan through the southern border. So Moses goes down the other way and goes to Mount Sinai and comes up.

And you can see that on your map there. You can see it if you've got a map in the back of your Bible. Well, Joshua is now way up there.

If you see where the Dead Sea is, and you go to the eastern side of it, and go right up to the northeastern edge, and then go just a little bit further north and east, that's where Israel is sitting. Just north and east of the northeastern most part of that Dead Sea. So he's up so that when he makes a hard left there and goes into the land, he's going to be kind of almost in the middle of it.

So that's where we are in Joshua chapter 2. Joshua says, Go view the land, especially Jericho, which is just on the other side of the Jordan from where they are encamped. So these spies, these two men, go, and they come to the house of a harlot named Rahab. Now, if you look in your New Treasure of Scripture Knowledge, they'll say that the word for harlot there is the Hebrew word zonah, Z-O-N-A-H.

And they say, well, it's used for prostitutes, but it's also used just for like an innkeeper, or someone who has things for sale. Listen, this means prostitute. It means harlot.

You can't water it down. You can't explain it away. She's a prostitute.

It says in the New Testament, in Hebrews 11 and over in James, the two references to Rahab in the New Testament, she's called Rahab the harlot, and the Greek word there is porne. And porne doesn't mean, Hi there, I'm running a little hotel. I'm running a little bed and breakfast, and it's all... I'm sorry, porne means prostitute.

So it's prostitute. She's a harlot. Get over it.

Don't try to... I kind of... I love the New Treasury Scripture knowledge, but that's one note that I think they just went out in the weeds. So, they came to the house of a harlot named Rahab. Now you say, here are two upstanding young spies from the nation of Israel.

They're under the Ten Commandments. They love God's law and everything. Why on earth would they go to the house of a harlot? I don't know.

That's where they ended up. I feel like this was probably divine guidance because this is the one lady in the entire city who believes in God. And she's a harlot.

Remember, in the New Testament, when Jesus comes, who are the people who tend to believe in Him? And who are the people who tend to reject Him? Jesus is constantly accused and mocked and derided by the religious leaders, the Pharisees and the Sadducees, because He eats with publicans and sinners. He hangs around with those who are despised. And the woman caught in adultery over in John, we'll be seeing it here before long, after everybody decides they don't want to cast the first stone and they leave, He looks at her and He says, Who is it that condemns you? Neither do I condemn you.

Go your way. Don't sin anymore. I'm not saying that this is a good thing and that you should continue in this bad behavior.

But, look, the message, the Son of Man came not into the world to condemn the world, but that the world through Him might be delivered. The whole point of condemnation is to be delivered from it. I was telling my daughter, because she's studying history and she's right around the turn of the last century, you remember who was the president in the early 1900s? Theodore Roosevelt.

And he adopted an African proverb as his motto. Remember what it was? I speak softly, but I carry a big stick. Well, what does this mean? People who caricature Theodore Roosevelt in history books and so on, all they want to talk about is big stick diplomacy and big stick attitude.

And they keep talking about Theodore Roosevelt as the guy with the big stick. And all he wants to do is clobber. He's labeled as an imperialist.

He's imperialistic. Went down there and took the land for the Panama Canal and built it. And he sent a great white fleet around to intimidate everyone.

And they forget about the first half of that proverb. And if you read Roosevelt's own writings, and if you study the details of his career and his two terms as president, one of the things you discover is he did not forget the beginning of that proverb. I speak softly.

He didn't run around yelling with a big stick. He said, look, the first approach. How did he

win the Nobel Peace Prize? He ended the Russo-Japanese War.

He brought recalcitrant, intransigent, unconvincible parties to the table, got them to talk, got them to sign a treaty, and ended that war. And he did it by great patience and soft talk. He led with diplomacy.

He led with speaking softly. Let's negotiate. Let's compromise.

Let's work these things out. Yes, we went down and took the Panama Canal, but what they don't tell you is what did he do first. He went down and made a very handsome offer to the government of Colombia, ten million dollars, which in the early 1900s was probably worth 200 times more than it is now.

And they rejected it. They refused it. And there's a lot of things you can say, but in the same way, God is often caricatured by people who are not familiar with Scripture as, well, the God of the Old Testament is a God of judgment and retribution and killing and slaughtering.

There is always grace before judgment. God also speaks softly first. And there is always a chance to repent.

Israel has been in the wilderness for 40 years. The work of God in sustaining them and protecting them, preserving them, has been available and has been noise abroad for 40 years. Out of the entire population of Jericho, it's only Rahab and some of her family that has seen that and responded to it.

That's where God sent the spies. Now, they came there and the king we saw last time, the mayor of Jericho heard about it. Men have come here from the children of Israel, the sons of Israel, to search out the country.

The king of Jericho sent to... By the way, I didn't tell you last week what Rahab means in Hebrew. Rahab. Rahab.

You know what it means in Hebrew? Broad. They went to the broad who was the prostitute in Jericho. That's exactly what it means.

Broad. Wide. By implication or connotation, it comes to mean arrogant or expansive.

Someone who sort of is puffed up. But the root meaning of it and the way it's used most of the time in the Old Testament is wide. In Psalm 119, David talks about the fact that God through His law and His word has brought David to a wide place.

And the New King James translates it, I walk in liberty. I'm not hemmed in. I'm not constrained.

Your word has brought me to a Rahab place. A wide place. But it means wide.

It means broad. So we'll just call her Rahab. So the king of Jericho sent to Rahab the mayor, Bring out the men who have come to you, who have entered your house.

They have come to search out the country. The woman took the two men and hid them. Now, we know from the way this goes that this all happens at night.

This happens after dark. Look at it. The woman took the two men and hid them and she said, Yes, the men came to me, but I did not know where they were from.

It happened as the gate was being shut, when it was dark, that the men went out. This is in the mid-evening hours. This might be 8 or 8.30 or 9 o'clock at night.

And she says, Look, you know how they shut the city gates when it's getting dark? Well, they slipped out just as the gates were closing. And so these soldiers have come in the dark. I have often wondered, when I was a child and they said, Oh, you know, she hid them in the flax on the roof or whatever.

And I thought, What kind of, you know, thick-skulled Viking type soldiers came to the door and looked around in the house and couldn't find these guys hiding under the flax on the roof? I mean, how hard would that be? But it's a little easier to picture. If it's at night, you know, how much can you see on the roof in the dark? And that's where she put them. So she had brought them up on the roof, hidden them with the stalks of flax, which she had laid in order on the roof.

So the men pursued them by the road to the Jordan, to the fords. And when they had gone out, then they shut the gate. They opened the gate to let these guys out and shut it again.

And that tells you that the pursuers have gone out of the city, but the men have got to stay the rest of the night because they can't get out the gate. And then it goes on to say in verse 8, Before they lay down, she came up to them. In other words, they were going to go ahead and retire for the night and rest.

But before they went to sleep up there, she came to them on the roof and said, I know the Lord has given you the land, that the terror of you has fallen on us, and that all the inhabitants of the land are faint-hearted because of you. For we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt. How long ago was that? Forty years.

What was going on forty years ago in this country? It's early 67? Forty years ago? Some of you were still wandering around, bumping into things. Some of you weren't here yet. Some of us were, you know, grade schoolers, fifth grade-ish.

My family moved to Oklahoma in 67 from California for my dad to finish out his last year in the Marine Corps. Forty years ago is a long time. But the people have not forgotten.

Rahab says, we heard about that whole drying up the sea thing. The naysayers who want to say, well, you know, it was a shallow, six-inch pond. You know, there was kind of a receding tide or something.

And they walked across the swamp. They walked across the kind of damp ground. Do you think forty years later, a woman in Jericho is going to be saying, we heard how the Lord dried up the sea in front of you? No.

It wasn't some sort of a happy trek across soggy ground. This was a miraculous thing that impressed all the nations. And it's one of the reasons God did it.

Now, look at the second thing she says, though, because this is a big part of what we're going to talk about tonight. And you say, why? Well, you'll find out. Dried up the water of the Red Sea for you when you came out of Egypt and what you did to the two kings of the Amorites who were on the other side of the Jordan, Sihon and Og, whom you utterly destroyed.

And you say, Sihon and Og. I mean, it sounds like the name of a comic strip or something. What is Sihon and Og? What's the deal with them? But this is, as she goes on to say, when we heard these things, our hearts melted.

Neither did there remain any more courage in anyone because of you. For the Lord your God, He is God in heaven above and in earth beneath. So, it would be helpful for us to understand what happened with Sihon and Og.

And you'd be really surprised because there's a lot more to this than meets the eye. So what I want to do is leave Rahab talking to the spies on the roof, in the dark, and go back to Numbers chapter 20. Turn back to Numbers chapter 20.

Now, I need to explain because we went back a week or two ago to Numbers 13. Do you remember that? We went back and looked at the sending of the spies into the land and we saw Joshua being named there. And the spies were sent into Canaan in 13.

And they came back and they said, we are not able to go up against the people at the end of that chapter. They are stronger than we. We are like grasshoppers in their sight and so on.

Do you remember that? Now, that was in the second year out from Egypt. They had been out from Egypt for just a little over a year because they had celebrated the first Passover, the anniversary of Passover, in the wilderness. We don't have time to look at it.

We will be lucky to get through what we are going to try to get through. But, in the first month out from Egypt, the first month of the second year, they celebrated the Passover, the first anniversary. Shortly after that, Moses sends these 12 spies into the land.

Caleb and Joshua come back and say, let's do it. The other 10 say, let's not. Israel refuses in chapter 14.

At the end of chapter 14, you find that, verse 36, the men whom Moses sent to spy out the land who returned and made all the congregation complain against him by bringing a bad report of the land, those very men who brought the evil report about the land died by the plague before the Lord. Joshua and Caleb remained alive of the men who went to spy out the land. These guys came down with some kind of a thing and died.

They died of a plague. And you could say, well, they must have picked up a bug while they were in Canaan. Well, oddly enough, 10 of them got it and 2 did not.

So they died. Then shortly after, there is this abortive attempt to try to go into the land anyway and they get slaughtered right there at the end of chapter 14. Now, this is important.

We have not done the book of Numbers, but there is a structural thing here because we are in the second year out. We are in year 2 in Numbers chapter 14. Now, just page through your Bible.

Look at chapter 15. You have some repetition and some expansion on the laws that were given on Mount Sinai. Law about grain and drink offerings, unintentional sin.

There is a rebellion against Moses and Aaron in chapter 16. You have Korah, Dathan and Abiram. You have that little thing that happens.

Then you have some duties to the priests and Levites in chapter 18. And you have some laws of purification in chapter 19. Then you come to chapter 20.

That is where we are picking up. Now, all you have in there is that little Korah, Dathan and Abiram rebellion. And at chapter 20, we are in year 39.

We are actually finishing year 39 and we are starting the 40th year. 37 years have passed between chapter 13 and 14 and chapter 20. Unremarked on.

Now, think about it. Can you imagine going from back in 1969 till now and have nothing to say about your life other than a rebellion here and a man picking up sticks on the Sabbath there. That is about the only two things you can place in that time period.

The children of Israel wander in the wilderness for 37 years. Closer to 38 years. And the biblical tribute to that is silence.

Because we are in the beginning of the 40th year which has to be a full year before they go into the land. That is what it says at the beginning of Numbers chapter 20. So just so you have kind of a general outline of the way things go in the book of Numbers.

Unremarked on. Now in 20, we are at that final year. The children of Israel, the whole congregation came into the wilderness of Zin in the first month and the people stayed in Kadesh.

Now, what is supposed to happen in the first month? Do you remember our study of the feasts? This is the first month on the new calendar that started in Exodus. This shall be the first month for you. Aviv, Nisan.

It is still Aviv here because Nisan is the name that they are going to get in the Babylonian calendar. But it is the first month. What is supposed to happen? Do you remember? On the 10th day of the month, get the Passover lamb.

Keep him for four days. On the 14th day of the month, slaughter the lamb at sundown. Passover, you have the meal, the bitter herbs, staff in the hand, stay in the house.

Right? Guess what? Since that first celebration of Passover, the first anniversary, there hasn't been a Passover celebrated in Israel for 37 years. And they are not going to celebrate this one either. That observance has gone by the wayside.

And here they are in the first month and they are staying at Kadesh. And instead of a commemoration of life and deliverance and so on, this is the notation of Miriam's death. She dies and is buried.

Now, if you get your handout map, and thank you, Laurie, for making more copies. If you look at your handout map, you can see right kind of in the middle, just up from the center, see where it says Desert of Zin? Right underneath the word Negiv. Negiv is just the Hebrew word.

It means desert or south. Desert of Zin. That's where they are.

And you see right underneath that, it says Kadesh? Well, that's where they are in the first month of the 40th year. They are at Kadesh. And you can see just to the right of that is a little thing that looks like a crater mark or something.

That's Mount Hor. Miriam dies and is buried at Kadesh. Now, think about this for a minute.

This is the 40th year. And the last of the first generation is dying off. And that's sort of summed up with Miriam.

And we're about to see the death of Aaron. And that's going to be the last of the old timers. With the exception of Moses, Caleb, and Joshua.

The old generation has died. That's where we are. So, keep that in mind.

Who is the generation here? Just keep in mind who this generation is. These are the

people that are going to go into the land we're looking at now. This is not the old ones that are going to drop.

They've all dropped. With just one or two exceptions. This is the new generation we're dealing with in Numbers 20.

So look at it. There was no water for the congregation. This is the same test that was faced years and years earlier when Moses struck the rock for the first generation.

Why does it happen again? New generation. No water for the congregation. So they gathered together against Moses and Aaron.

And the people contended with Moses and spoke, saying, If only we had died when our brethren died before the Lord. And people say, Well, that must be the Koradathon and Abiram thing. Or when the people had died at the Golden Calf.

Or the men that died in the plague after the spy thing. This is everybody that died. Brethren means our tribal, clan, family members who have all dropped in the wilderness.

We should have just died along with them. Why have you brought up the assembly of the Lord into this wilderness that we and our animals should die here? Why have you made us come out of Egypt to bring us to this evil place? It is not a place of grain or figs or vines or pomegranates, nor is there any water to drink. So Moses and Aaron went from the presence of the assembly to the door of the tabernacle of meeting, and they fell on their faces, and the glory of the Lord appeared to them.

The Lord spoke to Moses, saying, Take the rod. You and your brother Aaron gather the congregation together, speak to the rock before their eyes, and it will yield its water. Thus you shall bring water for them out of the rock and give drink to the congregation and their animals.

So Moses took the rod from before the Lord as he commanded him. And which rod is this? What is the rod that's before the Lord? Well, if you go back to the time of Koridathan and Byron, if you looked at your headings there for those chapters, Aaron's rod that budded, this is the rod that signifies that God has given authority to these men. It's symbolic.

So they take the rod from before the Lord, and Moses and Aaron gathered the assembly together before the rock, and he said to them, Hear now, you rebels! Must we bring water for you out of this rock? Then Moses lifted his hand and struck the rock, and nothing happened. And he waited, and he waited, and nothing happened. And he thought, Well, he must not have done it hard enough, so he struck it again, struck the rock twice with his rod, and water came out abundantly, and the congregation and their animals drank.

Then the Lord spoke to Moses and Aaron, Because you did not believe me to hallow me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them. This was the water of Meribah. Meribah means complaint or contention.

Because the children of Israel contended with the Lord, and he was hallowed among them. I could spend all night talking about this episode, and I could only have time to point out a couple of things, besides the usual that you can figure out just by looking at it. Aaron is condemned on this occasion.

Moses swung the stick. What does that tell you? When you've got a team, everybody's kind of implicated. If you have a marriage, and the husband makes a decision, the husband and wife are going to live with the consequences of the decision.

Or vice versa. You're in it together. Moses and Aaron are a team, and in the judicial process and the legal process, they'll try to figure out who was an accomplice, and who was the person that actually pulled the trigger, and that kind of thing.

But you're still guilty if you're on the scene, whether or not you actually pulled the trigger. Aaron shares the guilt, even though Moses swings the stick. Why? Whose rod is it? It's Aaron's rod.

Whose authority does it represent? Aaron's authority. Who has the opportunity to say, wait a minute there, Moses. Who can grab his arm and say, did the Lord not say speak? Who fails to advise? Who fails to step up and speak, when it's easier to be passive? Well, Moses is the guy.

Moses does the talking. I'm just going to stand here and look important, and let him do whatever he wants. Aaron is held guilty for a sin of omission.

He didn't stop Moses, and after Moses struck it the first time, he didn't stop him from striking it the second time. Aaron doesn't say anything. And this is sort of ever Aaron's fault, isn't it? He's too passive.

He lets the people push him into making the golden calf. He doesn't keep control of his errant sons in the priestly way. He doesn't keep order and discipline there.

And now he doesn't stop Moses from striking the rock. So God says, and you can't get around it. I mean, you have to deal with this some kind of way, because Moses strikes the rock twice.

The Lord spoke to Moses and Aaron, because you, plural, did not believe me to hallow me in the eyes of the children of Israel. Therefore you, plural, shall not bring this assembly into the land which I have given them. You see it? So, those of you who are second in command, those of you who are wives, step up and help your husband,

because you are the help meat.

And if we do not hang together, we shall hang separately, as they said during the revolution. That's one thing. Another is, this was the water of Meribah, because the children of Israel contended with the Lord, and yet He was hallowed among them.

God is still sanctified among them. Why? The rock still yields the water of life. Salvation is all of grace.

And you remember the New Testament verse that says, in that while we were yet sinners, Christ died for us. God's offer of deliverance doesn't depend on our faith. It depends on His grace.

And the people of Israel get the water, in spite of the failure of leadership. You can't blame your situation on your leaders. You can't blame it on your parents.

You can't blame it on your government. You can't blame it on your employer. You can't blame it on your husband if you're a wife, because God still provides.

God is hallowed among His people. And if you are there, however much you've grumbled and griped, however contentious you are, if you're standing there waiting on the water from God, God is going to provide it. There is provision for God's people, regardless of failures in the intermediaries between you and God.

If you wait, God is faithful. God will not suffer His seed to go begging bread, as it were. Now, this is important.

This is what we're getting to. Keep your handout, as its name implies, in your hand. Because look at this.

Now, Moses sent messengers from Kadesh to the king of Edom. Look at your handout. You see where Kadesh is? And if you go straight to the right and down, you see Edom.

Edom is that region to the east between the Dead Sea and the Gulf of Aqaba, or the Red Sea, as it used to be called. Or the... Well, no, that's the Gulf of Aqaba. It's the eastern prong of the Red Sea.

So, here's the thing. We ask ourselves this question. You see where Kadesh is? And you see where the land of Canaan is, kind of north? Why is Moses talking to the king of Edom? Does that seem like the right direction to go? To go into the land? Why are they going that way? Well, it's the same reason they went that way 40 years earlier.

The southern border of the land is tough. You can't go that way. So, he says, we've got to hook around and come in from the eastern side.

We can't come up through the south. So, he sends to the Edom. Now, who are the

Edomites? Who are they descended from? Esau.

Who are the Israelites descended from? Jacob. Jacob and Esau were brothers. So, Moses says, thus says your brother Israel.

You know all the hardship that has befallen us. Our fathers went down to Egypt. We dwelt in Egypt a long time.

The Egyptians afflicted us and our fathers. We cried out to the Lord. He heard our voice, sent the angel, brought us up out of Egypt.

Here we are in Kadesh, a city on the edge of your border. Please let us pass through your country. We will not pass through your fields or vineyards.

We will not drink water from your wells. We will go along the King's Highway. Look on your map there.

You can see from Ezean Giber. We'll just use the English pronunciation there. Ezean Giber there at the north point of the Gulf of Aqaba.

See that dotted line hooking up to the northeast? That's the King's Highway. He says, we're going to go more or less single file on the King's Highway. We're not going to produce a swath of destruction on the way.

We're not going to pass like locusts through your land and eat all your food and drink all your water. We've got all the stuff we need. We're just going to pass through.

We won't eat. We won't drink. We're your brother.

We will not turn aside to the right hand or the left until we have passed through your territory. Edom said to him, you shall not pass through my land. I will come out against you with the sword if you do.

So the children of Israel said to him, we will go by the highway. In other words, this is the second round of negotiation. He's haggling here a little bit.

We know maybe the reason you don't want to let us through is you think we're going to suck the wells dry. Look, if any water disappears from your wells, we will pay you. Just let us pass through on foot, nothing more.

Edom says, you shall not pass through. And Edom came out against them with many men and with a strong hand. Edom refused to give Israel passage through his territory.

So Israel turned away from him. Doesn't fight the Edomites. He's approached them as a brother.

The Edomites have refused them. And the Edomites put up this strong hand. And Moses

wisely says, OK, we're not going to attack the Edomites.

Now this is interesting because they're going to go in eventually against the giants. They're going to go in against forces mightier than they, fortified cities and so on, and defeat them with God's help. Why do they not attack the Edomites? They speak softly with the Edomites.

The Edomites turn them down. And they don't bring out the big stick. Why? Look at these people.

What have they just done with the Lord? They've contended with the Lord. They're just on provision status with God. Do you think God is going to bless their efforts when they have so little faith? Moses is smart enough to know that they're in no shape to go fight an enemy where the victory is going to depend on faith in God.

They can't even trust God for provision, much less for victory against an enemy. Add to that the fact that Edom is their brother. They're not that many generations down.

They're maybe three or four generations down. Their great-great-granddaddies were brothers. So they say, no, we're not going to fight them.

So the children of Israel, the whole congregation, journeyed from Kadesh and came to Mount Hor. And they've kind of done a loop. They headed east and now they've come back to Mount Hor.

The Lord spoke to Moses and Aaron in Mount Hor by the border of the land of Edom, saying, Aaron shall be gathered to his people. He shall not enter the land which I have given the children of Israel, because you rebelled against my word at the water of Meribah. Take Aaron and Eliezer his son, bring them up to Mount Hor.

Strip Aaron of his garments, put them on Eliezer. Moses did as the Lord commanded, stripped Aaron of his garments, put them on Eliezer. Moses and Eliezer came down from the mountain.

All the congregation saw Aaron was dead. The house of Israel mourned for Aaron thirty days. So they've got a thirty day wait there by Mount Hor.

Well, nothing has happened yet with Sihon and Og, have they? Nothing has happened yet that's going to impress the Canaanites, just the opposite. Israel is weak. Israel is contentious.

Israel is still wandering around in the south, bumping into things. Now they've bumped into the Edomites and have been rebuffed. Right? Well, that's where we're going to have to leave them as we go to our break.

And in the same way that they waited for thirty days mourning Aaron, we're going to

wait for twenty or thirty minutes here and take our break. When we come back, we're going to see what all of this has to do with Joshua chapter 2.