

Joshua 07-07-27a

This is Friday, the 27th of July, 2007. We continue tonight our study in the book of Joshua. We are in chapter 11 and moving into chapter 12 tonight.

Let's take a moment at the outset, as we always do, to focus our attention on the things of God and recognize the role that God's Holy Spirit plays in the presentation and in the reception of God's Word so that it will be there when we need it in the future. Otherwise, this is largely a waste of time. Shall we pray? Father, what a blessing and a privilege it is to be called by your name, to be entered into your family, into the fellowship of saints, to be united with you through the Lord Jesus Christ.

We thank you for our salvation, we thank you for the Lord Jesus and his ministry of intercession, his symbolic presence at your right hand which reminds us that we have been made acceptable in the Beloved, that we will one day also stand in your presence because of his work on our behalf. We thank you for this time between our salvation and glorification when we have the opportunity to learn as we face challenges and seek to live in the light of your Word and to walk by faith. We are grateful for the passage that is before us tonight and we ask that as we study it that God the Holy Spirit will illuminate it for us, guide us into the truth that will thoroughly equip each of us for every good work.

We ask it in Jesus' name, Amen. The campaign as the Israelites have crossed the Jordan River, have taken Jericho and Ai, have entered into an alliance with the Gibeonites, have then faced the alliance of southern kings. That southern campaign is complete.

The roster of kings defeated by Joshua in the south was given to us at the end of chapter 10. Each of them is detailed and it seems a little bit repetitive, it seems perhaps a bit tedious. This is where someone doing their reading through the Bible starts to get into genealogy mode where you sort of glaze over and it just seems like names and it's repetitive.

Verse 28 of chapter 10, Joshua struck Makeda and struck it and its king with the edge of the sword utterly destroyed them, all the people. He passed from Makeda and went to Libna and he fought against Libna and you have a similar account in verse 30. Then he went from Libna to Lachish, came against it, fought against it.

Verse 32 gives you a very similar thing. Then Horam king of Gezer and from there to Eglon and Eglon to Hebron and on and on and on through the remainder of chapter 10. You think, well, this is starting to sound an awful lot like that, repetitive.

Why is this in the scripture? Why do we have this detailed account of each town that Israel took? I would offer you two suggestions. First of all, remember that this is the Bible for Israel. The book of Joshua is added to the Pentateuch.

They are the people of God who have taken the land and this is their heritage. This would be the equivalent of us studying the War of Independence from England, Washington crossing the Delaware, the Battle of Bunker Hill and General Cornwallis and the events that shaped the beginning of our nation. By the way, many of these things are being lost in the, don't get me started on that.

Don't let me get started on that. Our history is being rewritten, being reshaped, being reinterpreted in such a way that we are really sort of villainous and wrong to have fought against the British, to have dispossessed the Indians. It's kind of shameful.

We just did all these wrong things and that's terrible. We have a great foundation for our nation. It was founded on great principles, great ideas by men of faith.

Don't let anyone tell you that they were a bunch of deists and they didn't have any Bibles in their houses and they liked to hold up Jefferson because he clipped his Bible up. Get a good history book. I've mentioned before the two volume set by William Bennett.

That's a great place to start and there are many others. But don't let people dispossess us of our history. That's what the book of Joshua was for the Israelites.

It is the record of God's grace in giving them their land, their heritage, the fulfillment of the promises made to Abraham, Isaac, and Jacob. After hundreds of years of slavery and wandering, they are now taking hold of what God promised them and the record of it is important to Israel. We say, okay, well that's great for them, but we know that there's other records and biblical truths that pertain to Israel, but they didn't survive down to this day.

Did you ever wonder how Abel knew how to make an altar? Did you ever wonder how Noah knew how to offer sacrifice? The instruction and the Bible doctrine, if you will, that those men acquired, that record has not come down to us. It was there for them, but it has disappeared and has been subsumed and incorporated into later truths. So why do we have the book of Joshua? Why do we have the last half of chapter 10? And of course, I'm discussing this because we're going to get a very similar account here in chapter 12 and beginning in chapter 13, we're going to have a lot of things that seem sort of like administrative records.

Let's study the title deeds. If you ever buy a house and they do a title search and they go back and they say, well, this guy bought it from this guy and this guy bought it from this guy. And if you've got an old house or an old property, it goes way, way back.

In Texas, you can trace your title deeds all the way back to 1845. And when Texas was a republic, and it can be sort of fascinating, but a lot of people just, why would I want to know that? Why would I want to go all the way back? That's sort of what the book of Joshua details here. So again, I ask you, this is a little challenge.

You are a growing believer. You have the word of God. You are maturing and becoming self-sustaining.

You say, here I am. I'm reading my Bible and I get to the last half of chapter 10. Here's the detailed account of the conquest of these cities.

What does this mean to me? What is my observation, interpretation, and application of the fact that the Lord delivered Lakish into the hand of Joshua and the Israelites, and then he delivered Eglon and Hebron, etc. What is the great spiritual momentum and the great spiritual feast that I derive from this passage? I'll give you a moment to arrive at your answer. That little song they used to play on Jeopardy.

Yeah, write your answer on your slate. What is the interpretation and application? Is this important? What did Jesus say to Satan out in the desert? Man shall not live by bread alone, but by the most prominent words of God. Those really high point episodes.

Does man live by the genealogy? Does man live by the record of the battle conquests? Every word that proceeds out of the mouth of God. This is the word of God. It is inspired.

All scripture is profitable for what? Doctrine, reproof, correction, and instruction in righteousness. Two of those tell you what not to do, and the other two tell you what you're supposed to do. Doctrine and instruction.

That's how you get things accomplished. Reproof and correction. That's telling you what to stop doing.

So this passage right here and what we're about to go into in the next few sections seems pretty dry. So the challenge for someone like me and someone like you is to figure out why did God put this here and present it to us tonight and say this is your spiritual food. Okay, I've given you enough time to ponder and write your mental answer down.

I've offered you one suggestion already. It was important for the nation of Israel. It's their heritage.

Is the nation of Israel gone and dust and there's not going to be any more nation of Israel? It's coming back, isn't it? There's going to be seven more years in the age of Israel followed by a thousand years. Who's going to possess the Davidic kingdom ruled by the Lord Jesus Christ and the Davidic king and his sons for a thousand years? Who's going to live there? Are you going to live there? Am I going to live there? That would be negative. Jesus didn't say disciples here in the upper room, stay here.

I'm going to travel up to Galilee and down to the Judean hills and prepare a place for you and when I come back, we'll all live in Judea and Galilee and Samaria and these places in Israel. We'll go to the book of Ezekiel and we'll apportion out church age dwellings in the

land. Is that what it says? Jesus said where I'm going, you cannot follow.

I'm going to a non-geographic place and I'm going to prepare a place for you and if I go, I will come again and receive you unto myself so that where I am and where I have been in this place that I've prepared, there you may be also. What is that place? What's the name of it? It's not New Jersey. New Jerusalem.

The New Jerusalem. Jesus Christ is the architect. He is the city planner for the New Jerusalem and for those who qualify, for those who walk by faith, for those who go down the narrow road through the straight gate that leads to life, for those who can, as it were, pass under the rod just like the Israelites will for the earthly Jerusalem, there will be those who dwell in the New Jerusalem.

There's also going to be an awful lot of us dwelling on the outside because we did not pay attention, wake up and smell the coffee in this life and those will be the nations to whom the city dwelling New Jerusalemites will bring forth the leaves of the tree of life. Twelve months out of a supernatural year that is not dictated by sun or moon because there isn't any, right? How do you get years and months when there's no sun and no night? I don't know. That's part of that beyond what you can ask and think.

But the twelve months are still going to be observed. The leaves are going to come forth for the healing of the nations. It's heritage.

Where is that city founded? What is the nature of the foundation of that city? The reason the Lord Jesus Christ can build that city is because he has won a victory. He has conquered a land. I would suggest that there is heavenly territory that has been conquered and taken over that used to belong to Satan and one third of the angels.

And that is the land of Canaan. That is the promised land. And the Lord Jesus Christ through his victory on the cross has driven out those who are opposed to God because their iniquity is full at the end of human history and that land is taken over by Yeshua.

And he leads the victorious armies in to possess and dwell in that land. That is the heavenly territory. That is the new Jerusalem.

And it is a new city built in that territory and it's going to come down out of heaven in the kingdom of the Father. So there is an analog, I would suggest, between the fulfillment of God's promises to Israel and going into a territory that has been occupied by those who hate God. Those who see the word of God written on the rocks and ignore it and oppose it and fight against God's people.

They are destroyed. They are annihilated. And their territory is taken over and dwelt in by the people of God.

And this is a picture of what is going to happen in the heavenly realms. So now, when

you think about these victories, these individual cities that are taken one by one by one, not only is this the roster of the victories that took shape. We know generally, even if it's been a long time since we studied American history, that there was the founding of the 13 colonies and the war with England and then you have the French and Indian War and you figure out where Detroit came from and you figure out about the Louisiana Purchase and Lewis and Clark and the West and all of that.

We study that. We know that. And to the extent that we are history buffs, we know details.

State of Texas. Mexico doesn't own this anymore. A little place down there in San Antonio called the Alamo.

It's a very important battle. And we remember it. We remember the men who died there.

Same thing here. These were important to the nation of Israel and they foreshadow these later victories. But as a principle of observation, interpretation and application for a church-age believer, what does this tell us? Remember the grace of God that gives us victories in our life.

It's important to remember. It's important to rehearse. Some of you must have had that written down on your slate because you're nodding your head.

And that's good. I am grateful. Because think about it.

It is easy to get caught up in the moment. It is easy to look at the current challenge. What is it that the generation that fell in the wilderness forgot? They forgot God's victory over Egypt in the nine plagues plus one.

Three sets of three. They forgot the parting of the Red Sea. They forgot the victory over the Amalekites.

As long as Moses' hands were raised, there was victory. But they get a few days out and the water runs short or the chow runs short and they don't remember any of that. Part of our sustaining grace, part of our faith, part of our endurance in times of trial, in times of stress, people testing, circumstance testing, health testing, grinding.

Some of us get completely torqued by world events. And I'm one of them. And that's why I don't watch the national news anymore.

I can't even watch Fox News anymore because it just gets me completely out of sorts. And I think my being out of sorts doesn't change the course of world events. So I withdraw.

I just check in once in a while, get the big picture, and check back out. Because it just drives me nuts. But we are tested.

We are tempted. Our mental attitude is challenged. What is the source of our strength? We say, well, it's the Word of God.

You put the Word of God in your soul. Okay. Well, did the Israelites have the Word of God? Did Joshua say, now remember what we wrote on the rocks up there? That's all you need.

It's written in the book. This is what God did for us. All of us can think back to times when God's sustaining grace made all of the difference.

God provided for us. God protected us. God protected us from ourselves.

God turned cursing to blessing. It's important to, when we sit down for a time of meditation, not just to say, well, what's this verse I'm reading? What's my latest portion to read as I read through the Bible for the umpteenth time? But to remember, what has God done for us? What victories did God give us? Look at this example in the Word of God. This is a roster of God's grace and God's faithfulness in giving victory over enemies.

Does God give you and me victories over enemies? Does He give us patience victories? Does He give us victories over worry? Victories over fear? Victories over people testing? He does, doesn't He? And we are to remember, to memorialize, to not forget those victories. That's why these are recorded. Israel was not to forget the faithfulness of God in battle after battle after battle under the generalship of Yeshua.

Don't forget what God has done. It's easy to get caught up in the moment and forget. That's why that first generation dropped.

They could not remember the grace and faithfulness of God. They were all caught up in the moment. What about this crisis? It doesn't matter to me that God delivered us out of Egypt with a mighty hand.

I'm looking in the pot and there's no flour. There's no water in my water skin here. And that's all that matters to me is the challenge of the moment.

One of our spiritual skills is remembering. Samuel knew this. Remember when he set up the big rock? Remember when the patriarchs would build an altar? Jacob built an altar at Bethel to remember.

It's a memorial. Now, also this is a description of the extent of the land. And if you study this on a map and look at these cities, they represent key points in regions of the South.

These are capitals. This would be like looking at an account of the Civil War and saying, well, here's where Atlanta fell. Here's where Richmond fell.

Here's where, you know, important cities. Because Israel did not defeat every single Canaanite. These are representative key strategic cities.

And they are listed here because these are the big ones. There's still a mopping up to be done, as we will see. So then we saw in chapter 11 that Javan, king of Hazor, heard about these victories in the South.

And this galvanized the North and they formed a coalition. We've studied this. God told Joshua in chapter 11, verse 6, Do not be afraid because of them.

I will deliver them slain before Israel, hamstringing their horses, burn their chariots. And we noted in detail that victory last time. And it tells us in chapter 11, verse 11, They struck all the people who were in Hazor with the edge of the sword, utterly destroying them.

There was none left breathing. Then he burned Hazor with fire. All the cities of those kings of the coalition up North, Joshua took and struck with the edge of the sword.

He utterly destroyed them as Moses, the servant of the Lord, had commanded. But as for the cities that stood on their tells, their mounds, Israel burned none of them except Hazor only, which Joshua burned. Hazor was by far the largest city in the northern part of what will become the nation of Israel.

This land of Canaan, it's huge. This is a 200-acre city. In the 1890s, at the turn of the last century, when Kylan Dalich wrote their commentary, when the first edition of the International Standard Bible Encyclopedia came out, they said, we don't know where Hazor is.

It has not been discovered. But beginning in about 1928, they began to figure out where it was. And in 1955, one of Israel's most famous archaeologists, Yigal Yadin, excavated it.

And the excavation of Hazor was one of the most important events in all of biblical archaeology. The team of archaeologists that worked with Yadin at Hazor became the next generation. They talk about them as the galaxy of stars in biblical archaeology.

These men have names that you may perhaps recognize if you've read anything at all about archaeology in the Holy Land. These men all studied under Yadin at Hazor in the 1950s. It was huge.

They had over 1,000 paid workers. It's one of the biggest excavations that has ever taken place. And a book that I got from my brother Matt has a good section about the Joshua-level layer of Hazor that was excavated beginning in the 1950s.

They did some more excavation in 1968, and they did a major push further under one of the same men that began under Yadin in 1950. Yigal Yadin did not live. He wanted to go back and excavate much more of Hazor because they suspected there's a huge cache of cuneiform tablets there.

They found a couple of tantalizing fragments, but the thing is so huge that just to find where the palace was took a lot of digging. They did a sounding, and they were trying to figure out where it was. When they take a sounding, they dig sort of a hole.

They post hole down to see what's there. They take what they've dug out, and they just put it in a pile. Somebody was looking through that rubbish pile and found a fragment of a cuneiform tablet.

I want to read. This is from David Rohl's book, *Pharaohs and Kings, A Biblical Quest*. We've talked about this before.

This details the corrected chronology, a much more compelling and biblical chronology than archaeologists currently follow. I want to read this section beginning on page 314. In 1992, the Joint Israeli-Spanish Archaeological Mission at Hazor, which is Tel El-Qaeda, discovered a fragment of clay tablet which further supports the chronological placement of the conquest during the Middle Bronze Age.

There is a displacement of a couple of hundred years which enables modern scholarship to say there was no conquest. There was no Joshua. There was no invasion of the land by the Israelites because archaeology doesn't find any destruction during his time.

The reason for this is they... It's a long story. I've given you bits and pieces of it before. You can study this on your own.

It's not something that gives us interpretation and application, so I'm not going to detail it. But suffice it to say that much of what archaeology ascribes to Middle Bronze, which would be 1500-1600 B.C., and you know Joshua is going in at 1400 B.C., and they say, well, in 1400 B.C., in Late Bronze, we don't find any destruction layer. The reason is they've goofed.

The destruction layer is what they call 1600 B.C. So that's all you need to know about the revised chronology. There's 200-year, 200-300-year offset, and you can... This book, among others, this was first pointed out by Ages in Chaos Velikovsky back in the 50s. It's been known for a long time.

But there's so much scholarship built on the standard chronology. Men have built their life's work. They got their Ph.D.s. They've become professors.

They have trained vast cadres of archaeologists and scholars, and nobody wants to go back and revisit all of this and say, gee, I guess we were all wrong. But they were. Plus, they enjoyed debunking and saying, see, archaeology, Kathleen Kenyon, there was no Jericho.

There was no Ai. There was no Hazor. Joshua didn't come.

It was the Israelites were actually Canaanites. It just sort of formed into a people and then invented their history. And this is just a satanic lie, and this goofy chronology of archaeology lets them support it.

So, all we need to know for our purposes is, when you find middle bronze destruction layers mentioned in archaeological texts, that's Joshua. That's the people of Israel. They've just dated it wrong.

So, they discovered a fragment of a clay tablet, which further supports our chronological placement of the conquest during the middle bronze age. What archaeology calls 1500-1600 BC, we know is actually 1400 BC. Field Director Professor Amnon Ben-Tor of Hebrew University of Jerusalem has been concentrating his team's efforts on the upper city where the royal residences of the kings of Hazor.

Who's the king of Hazor in our passage? Jabin. Well, in 1992, they had just found the corner in previous excavations. They said, ah, we finally know where the palace is.

This is where all these tablets are going to be that we want to find. So, they went in there. By the way, Ben-Tor was one of those budding archaeologists back in the 1950s under Yigal Yadin, the initial excavation.

He came back. He knows there's gold in them there tells, and he wants to find it. So, he came back, and he led this thing.

I'll skip a little bit here. There's a lot of other documentation of how important Hazor was. In spite of the fact that it receives less coverage in the Book of Joshua than the conquest of Jericho at Ai, there's little doubt that the Israelite defeat of the northern city-state coalition was a very significant event in the settlement of the land.

The focus of this major military action is an assault upon Hazor. Unlike most of the other campaigns where the city rulers remain anonymous, here we are given the name of the king of Hazor, Jabin, and his ally, the ruler of Merom, Jobob. It's J-O-B-A-B, not J-O-E-B-O-B.

When news of the success of the Israelite assault on southern Canaan reaches Jabin, he calls upon the city-state rulers of the north to assemble. The armies of Hazor, Merom, Shimon, Aksoth, and the lesser towns gather together at the waters of Merom. We've already covered this in Joshua 11.

Hazor was the capital of all of these kingdoms. So, Professor Ben-Tor, at the time this book was written in the early to mid-90s, was doing this excavation beginning in 92 at the Tell. The major destruction observed at the end of Stratum, Roman numeral 16, includes a severe conflagration.

What does the book of Joshua say that Joshua did to Hazor? It's the only city that he did

what? Burned it with fire. The other Tells he didn't burn. This one he burned it with fire.

There is a major destruction observed at the end of Stratum XVI. It includes a severe conflagration which produced a meter of ash and debris. How big is a meter? 39.37 inches.

It's over a yard. It's 36 inches plus 3 more inches. It's over a yard.

Think about a yardstick. That's the layer of ash they found. Did Joshua burn Hazor? I think so.

There's more over a yard of ash in both the upper and the lower city. It was kind of like Jerusalem was in later days where there was a lower city and an upper city. The Stratum XVI marks the end of the middle Bronze Age city.

And in the new chronology, this is the city destroyed by Joshua. In 1955, Israel's most famous archaeologist, Yigael Yadin, began his epic series of digs at Hazor. The site became the training ground for modern Israeli archaeology.

Over five seasons of work, his team included Aharoni, Amiran, Dothan, Dunayevsky, Epstein-Peretz, Shiloh, Mazar, and Ben-Tor himself. These are some of the most famous names in recent biblical archaeology. Many great discoveries were made.

But here's what I want to get to. Years after the excavations at Hazor were completed, a young boy was wandering over the Tell. And he found a pile of rubbish from this sounding where they were trying to find the palace.

And they post-hulled. And they just took dirt out and put it in a pile. Rubbish pile.

Young boy's wandering over it. He's like a tourist. And he found a tablet lying there in the rubble.

And he picked it up and it had cuneiform markings on it. You on the cam may not be able to see it. Here's a picture of the tablet that he found.

Little chunk, little corner of a tablet that's got cuneiform writing on it. This is what the tablet says. To Ibni Adu, thus Erpa says, regarding bringing the young woman in the care of... And then it's broken.

A certain woman named Abba raised objection against and then it's broken off. Thus she said until... and then it's broken off. Just a little fragment.

And you think, well, my goodness, that's just gobbledygook. The pertinent portion of that fragment is to Ibni Adu. Ibni is the Canaanite equivalent of Yabin.

Think about it. Ibni. I-B-N.

I becomes Yah, becomes Yod. Yabin. Ibni.

Yabin. He's the king of Hazor. Jabin is named on this tablet.

And this tablet is found in the layer corresponding to the Middle Bronze Age destruction. People say, oh, this stuff was made up hundreds of years after the fact. The people in the captivity made up the conquest of the land.

Just made it all up. How did somebody sitting by the waters of the river Kabar in Ezekiel and Daniel's day know the name of the king of Hazor a thousand years earlier? Jabin. King of Hazor.

Ibni. He's on this tablet. And it is proof that the book of Joshua is a historic document.

Certainly this section of it is. Ben-Tor himself realized that the name of the addressee, Ibni Adu, was the ruler of Hazor at the time the letter was written. It's the equivalent of the Hebrew Yabin, the biblical name Jabin.

So the conclusion, one of many that's made in this book, is the city destroyed by Joshua's army was Middle Bronze 2B Hazor, burnt at the end of Stratum 16. The Middle Bronze Age ruler of Hazor, Ibni, whose name appears on this tablet, may therefore be identified with King Jabin of Hazor who was put to the sword by the Israelites in Joshua 11.10. So it's fun to look at archaeology when you understand how the chronology fits because it confirms much of what modern scholarship tries to deny. The Bible is accurate.

There was a conquest. That meter of ash is testimony. That tablet is testimony to the accuracy of this account.

So, and let me give you just a few details about this victory. This is a huge victory. Hazor had two components.

It was an upper, as they have discovered in archaeology, there's an upper hill and a lower rectangular plateau. This is 10 miles north of the Sea of Galilee. Now, before you think, oh, he's going to talk about geography, this doesn't have anything to... Pay attention now.

Where is Hazor? Here's my map in the air. Sea of Galilee. Jordan River.

Dead Sea. Got the Mediterranean Sea over here, right? Remember your geography. Judah's down here.

Samaria in the middle. In Jesus' day, Galilee's up here. Galilee is what? North and west of the Sea of Galilee.

That's... Who's from Galilee? Yeshua is from Galilee. Peter, James, and John are Galilean

fishermen. Can any good thing come out of Galilee? 10 miles north of the Sea of Galilee.

175 acres to 200 acres in size. Some of it's worn away. They're not real sure what the extent of the original Sea of Hazor was.

175 to 200 acres. My grandfather owned a big chunk of land in Oklahoma that totaled 200 acres. A lot of you have been there, and you can go and go and go and go.

You could cover the town of Hazor with that big plot of land and not get it all. It was huge. This is the victory that is detailed in these few verses.

Joshua took the city and burnt it with fire. It was the capital of that entire northern region. When that fell and when that got burned, what do you think happened to the hearts of all the rest of the people in the north? This is the equivalent of nuking New York City.

What happened at 9-11 when just a small patch of one part of New York City fell to the ground? It was a trauma to the entire nation. What do you think happened to the northern area of the land of Canaan when Hazor got burnt to the ground? 200 acres leveled, smoking charred ruin. Should Israel remember this? Should it be a part of their meditation as they continue in the years following Joshua to fulfill the command of God to take that land and make it their own? It's an a fortiori argument, isn't it? If God can do the greater, He can do the less.

If Joshua can take Hazor, what's stopping us from taking the rest of these? If the Lord Jesus Christ can rescue us from the kingdom of darkness and transfer us to the kingdom of light, to the kingdom of the Son of His love, if He can do the greater, what is stopping us from conquering these strongholds, these fortified cities in our soul, these little rocks in the field of our soul where we can't get the grain to grow and we can't bear fruit? It doesn't matter how long we have had a besetting sin. It doesn't matter how long we have struggled in some area of weakness. If we are not taking these strongholds, we are not following the general.

We are not exploiting the victory that Yeshua has won. These details continue in Joshua chapter 11. Joshua took all the land, verse 16, the mountain country, all of the south, all the land of Goshen.

This is Goshen in southern Judea. It's kind of like we talk about New London or New Jersey or New this and New that and there are names that hark back to the old country on the other side of the Atlantic. Well, they had sort of a new Goshen down there in Judea because it was in the direction of the old land of Egypt.

And so they called this southern kind of region in Judea Goshen. They took that, the lowland and the Jordan plain, the mountains of Israel and its lowlands from Mount Halak and the ascent to Sir even as far as Baal Gad in the valley of Lebanon. Now even if you

are not too familiar with the details of geography in the land of Israel, where is Lebanon? Way up north.

Goshen is way down south. The Jordan plain is way to the east. The lowlands are to the west.

Joshua took key strategic points all through the land, all through the south and all through the north. And this is rehearsed. It is detailed.

They are reminded of these victories. And the application for us is not to forget not only the major strategic victories that the Lord Jesus has won for us, but to remember the individual battles. Because forgetting those things, forgetting what God has done, is the quickest way to defeat.

It is the quickest way to lack of faith. It is the quickest way to lose our inheritance and lose what God has given us through Christ. If you forget, you lose.

We are enjoined over and over again to meditate. People say, oh, I'm supposed to meditate. What should I do? Get up early in the morning and think up a Bible story? Try to remember a verse? What is the actual method of exercising your Christian faith? What is the actual way that you live the Christian life? Tomorrow is Saturday.

So we'll all get up in the morning and say, alright, I'm going to do all that stuff I heard in Bible class last night. So you get up and say, alright, it's, well, it's going to be Saturday. Let's say it's 7.30. You sleep in.

It's 7.30. You sleep in. You say, alright, from 7.30 to 7.45, I'm going to do the meditation thing. I know that the one who meditates on the law of the Lord is like a tree planted by the rivers of water, brings forth fruit, etc., etc.

Alright, I'm going to do it. All of us tomorrow, 7.30. Appointment with destiny. Now think about it.

You can pick whatever time you want. Let's just say it's 7.30. We all get up and we say, alright, here I am. Got a cup of coffee.

Got my Bible. Going to meditate. Fifteen minutes.

I think out of a 24-hour day, I can give God 15 minutes. Going to meditate. Alright, what are you going to do? Open up my Bible.

Let it fall to an open place. Now start at the beginning. Start at Genesis.

What are you going to do? How are you going to meditate? Well, of course, it's your choice. But I would suggest to you that this passage gives us a guide. Part of meditation is certainly thinking about Scripture.

What have we studied? Can you remember what we studied a week ago? Two weeks ago. Gospel of John. Book of Joshua.

Do you remember any of the promises? The principles? The doctrines? What about our memory verses? You can sit and go over memory verses in your mind and try to think now. I know we memorized that, but we also had some explanation. I remember that thing about the garments spotted by the flesh over there in Jude.

What was that deal about making a difference? Think, think, think. Something I tell my children. You've got to think.

We need to think. That's what meditation is. It's thinking.

And one part of that thinking is remembering. Has God ever done something for you in your entire life? Beyond salvation? Can you think of something recent? Something... Did you give thanks? Did you think about the details? Look at what could have happened and look at what God did. Look at how God took what I thought was going to be horrible and converted it into a blessing.

That's meditation. We are supposed to do that. So, it's just like prayer.

People say, how do I pray? Well, I'll go to the Lord's model prayer. I'll go to the prayers of Paul. I'll study the elements.

Thanksgiving. Confession. Praise.

Intercession. And petition. Request for myself.

Okay, great. Well, what about meditation? Did you ever think about the elements of meditation? Part of it is memory. That's what this passage tells us.

Remember the victories of God in the battles that you have fought. By the way, is it good to remember the defeats? Do you think it was helpful for Israel to remember the whole thing with Ai? I think probably so. Do you think it was important to remember what went at Amalek? As soon as the arms start dropping, defeat happens.

Why is that important? Why did God give him that picture of the upraised arms? Do you remember the picture that we talked about? What does Moses have in those hands that they are raising? What's in his hands? He's got the staff, and it's in both hands, right? So, when he raises up his hands, and he's got that wooden stick in them, what is that a picture of? What shape does that make? It's the same shape as the blood on the doorpost. When you look to the cross, when you look to the serpent lifted in the wilderness, when Moses had to quickly make a bronze serpent so that that plague would stop, what did he do? He didn't have time to form a great three-dimensional thing. He made a wavy line in the dirt.

He poured some molten bronze into it. As soon as it hardened, he lashed it to a pole and stuck it up for people to look at. What shape is that? A snake on a pole.

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. We look to Yeshua. We look to our victorious, conquering leader, and we remember the victories.

When we follow Him, when we follow His instructions, we win. We inherit. We take possession.

We burn down the enemy. And we have to remember that. That's part of our heritage.

It's part of the foundation of our spiritual nation and our spiritual city. The city whose founder and builder is God. Well, we'll pause here and take our break.

When we come back, we're going to take a look and see if there's any meaning at all, if there's any reason to even look at chapter 12, that just gives this big roster of defeated kings and areas and little border delineations. Why would we look at that? We'll see when we come back.