

Joshua 07-07-27b

Let's pick up our study now in the book of Joshua. We are looking at the end of chapter 11, and we have seen the fate of the city of Hazor, which is the capital city. This is the largest concentration of troops, the biggest concentration of people, the horses, the chariots, the leadership.

If you were going to look at this in spiritual terms, who would be dwelling in Hazor? Who would Jabin represent? This is your biggest, baddest king in the land, and he has been defeated. However, with the defeat of Hazor, and the burning down of that town, you could think of this as Jesus' victory on the cross, there still remains battle to be fought. There is still warfare.

There is still land to be taken. Even though the back of the resistance is broken, the leadership has fallen, the capital city is destroyed and under a yard of ash, it's not time for the Israelites to sit back and say, well, okay, here we are in the land, and Jabin's been destroyed, so we're done. The conquest continues.

But notice that, as is the case earlier, with the conquest of Hazor, verse 12, the cities of these kings and so on, verse 14, the spoil of these cities and their livestock. What happens? Where before, at Jericho, everything in the city was korban. That was the first fruits of the conquest of the land.

It was dedicated to God. But now, in the north, the spoils go to the Israelites, and it's a reminder that we enjoy the fruits of the victory of the Lord Jesus Christ day by day by day, and we benefit and we prosper in spiritual terms. We can lay up for ourselves treasure in heaven, and this is the time when the strategic victory has been won, when the major capital city has been taken and destroyed.

Now, the spoil of these cities and their livestock, the children of Israel took as booty for themselves, but they struck every man with the edge of the sword until they had destroyed them, and they left none breathing. This is in accordance with God's command. Why? Doesn't this seem kind of cruel? Couldn't they afford to be merciful? Why did God say they must be destroyed? It is their attitude.

It is their dedication to sinfulness. They will not accept the God of Israel. They don't believe in Him.

They believe in other gods, and if they live, they will corrupt and lead the Israelites away from their faith. Do you think that it might have been hard sometimes for the Israelite soldiers to go in and slay everything that breathes, everyone that breathes? Is it difficult sometimes for us to cut off associations that are unprofitable, that are unhealthy, that lead us into bad directions, social contacts, family contacts even? It's very, very difficult sometimes to do what it says in Jude. Some you can pull out of the fire, hating even the

garments spotted by the flesh.

Some you can save with fear, but you have to make a distinction. You have to discern. Gibeonites were protected.

They came in. It was deceitful, but they slipped in. It was God's will that they be preserved, and they were.

The rest of the people, every man was struck with the edge of the sword until they had destroyed them and they left none breathing. When it comes to the eradication of sin and evil in our lives, we have to be ruthless. We have to do whatever it takes.

It may not be easy. It may not be pleasant. It may not comport with our ideas of the gentle Jesus leading children through a field of daisies, but it has to be done.

It is a part of the spiritual conquest that God requires of us that we be ruthless in the elimination of that which defiles. If your TV is a source of defilement, if you've got the wrong set of channels coming in on your cable, change it or cancel it. If you've got problems with your Internet connection bringing trash into your house, fix it.

Eliminate it. If you enter into conversations with people that always end up turning into gossip fests or backbiting contests, end them. Cut them off.

If your right hand offends you, cut it off. If your right eye offends you, pluck it out. The import of that is sometimes you have to do really hard things to keep yourself pure and remain obedient.

Don't shrink back from doing what is necessary to be obedient and be faithful and lay hold of inheritance. That's the message. This is not intended to portray a vindictive and implacable and irascible, vengeful God of the Old Testament, as so many people like to caricature Him.

Let me ask you this. How many times in history does God tell His people to go in and slay everything that breathes? When Abraham went up and down in the land, did God say, Don't make a covenant with those Hittites. Don't buy that cave from the sons of Heth.

Slay them all. Wipe them all out. What did Jacob say when Simeon and Levi went in there and slew the men that had been messing with their sister? I don't want any part of your assembly.

Stay away from me. You've shamed me by going in and slaughtering those individuals, by tricking them and killing them. How many times does God tell Israel to go in and wipe everybody out? This once.

The conquest of the land. This is the only time. The God of the Old Testament is not a vengeful, destructive, murdering God, like atheists and agnostics try to portray Him.

There's a specific reason why these people are under the ban. These people are doomed. They are sentenced to death.

And the Israelites are God's scourge and God's executioner's sword to them. They have had 400 years of the testimony of the God of Abraham. Shem, Melchizedek, lived in Salem and testified to God.

Abraham testified to God. Isaac testified to God. Jacob and his sons testified to God.

Joseph testified to God. These people have had generation after generation after generation after generation of testimony. Rahab heard that testimony.

People in Gibeon recognized that testimony. And these people rejected, refused to leave the land, refused to have anything to do with the God of Abraham and instead went the other direction and fulfilled iniquity. Ran in the direction of child sacrifice and gross immorality of every size and description.

Some of the archaeology that has been done in these areas shows the horrible excesses of these cultures. And God said the iniquity of the Amorites is full. And they are to be destroyed.

And it's a picture. Because if we are the generation of faith and if we are going to take the land of our soul, we have got to purge out that which defiles, that which is anti-God. And if we don't, we will not prevail.

We will not lay hold of our eternal inheritance. Sounds like fine-sounding words. It sounds great in Bible class.

But tomorrow, you're going to get up and do that 15 minutes of meditation, right? We're going to remember the victories of God. We're going to remember the commission of God. And that's part of meditation also.

Where are the untaken cities? Where is the evil that has not yet been eradicated out of the land? Notice, the territory stretches from border to border, south to north, east to west. When it mentions here the hill country, the mountain country, and the south. Do you remember the word in Hebrew that means south? It's negiv.

The negiv. That's the south. That's getting down into the desert region there.

The Goshen area, the western foothills, the Arabah, the lowlands. This is the central and southern portion of the land. We're going back now in the latter part of chapter 11 and reviewing the conquest, starting at Jericho and working south.

That's what these areas are. The south, Goshen, lowland, Jordan plain, the mountains of Israel, and its lowlands. The Arabah is the Jordan Valley all around the Dead Sea, north and south.

That's the Arabah. Mount Halak is down in the southern desert area. Now, then it goes on and it says, and the ascent to Sir.

Do you remember what Sir is? What's Sir? That's Edom. That's Esau's territory, down in the south and a little bit east. From down there all the way up as Baal Gad in the Valley of Lebanon.

That's way up north. The Valley of Lebanon is maybe 40 miles north of the Sea of Galilee. Remember, Hazor was about 10 miles north, but 30 miles beyond that.

So this description covers the entire land which was promised to Abraham. Everywhere you set the sole of your foot, this land I will give you. And this is the record of the fulfillment of that.

But when God says, I will give it to you, did they just walk in and say, Thank you, Lord, for this land. God gave it, but they still had to take it by faith. Kind of reminds you of salvation.

Salvation is the free gift of God by grace, but you still have to receive it by faith. You have to trust God for it. It is not a passive dropping on the head in the Calvinist sense of, you know, pervenient grace and efficacious salvation and so on.

The picture is always, God gives and we take. We reach out with the ability that God has given us. And that ability is faith.

Everyone has the ability to exercise faith. It is what you choose to point your faith at. What's our memory verse that talks about trusting in man? Cursed is the man who trusts in man, who makes flesh his strength, whose heart departs from the Lord.

For he shall be like what? Shrub in the desert. A shrub in the desert and shall not see good when it comes. Good has come into the land.

Rahab saw it. The Gibeonites saw it. And they said, we have got to make some peace with this good from God.

And they exercised a type of faith. The Gibeonites especially. They believed that they were going to be destroyed.

And they took steps to make sure they weren't. These troops under Joshua believe that God has given them the victory. Going against a 200 acre city like Hazor.

They are a band of hardy warriors and they just go up there and attack it. Big coalition, horses, chariots. They just go up and attack.

They are not afraid. Because they trust God. We receive what God gives by faith.

And it's an active faith. It is a seizing and laying hold faith. Joshua made war a long time with all these kings.

Verse 18 tells us something. This is a highlight reel. Those mentions of the southern kingdoms that were taken.

We don't have the details of those battles. The northern kings that were taken. We don't have the details of those battles.

He made war a long time. Our life, our three score and ten or whatever we end up getting. Is a long battle.

We are going to wage war a long time. And it doesn't matter how old you get. You are still going to be waging war.

Can you imagine Caleb and Joshua? Forty years earlier they wanted to go into the land. They had to traipse around. They had to wait four decades.

I can just barely picture four decades. Because I haven't lived much longer than that. They had to wait that long.

They had to wait a lifetime to finally get to the land. And now they are waging war a long time. And we are going to see pretty soon Joshua is going to be really old.

And he is still waging war. Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel.

Except the Hivites, the inhabitants of Gibeon. And you may want to put a little bracket around that phrase. Except the Hivites.

Because the Septuagint is the Greek translation of the Old Testament Scriptures. It was made 300 odd years before Christ. And in the Septuagint, that phrase does not appear.

And you get the idea that an overzealous scribe may have said, Wait a minute, what about the Gibeonites? Don't want Scripture to be wrong, I'll help it. That's not the point here. This is talking about the campaign after Jericho, Ai, and Gibeon.

The campaign against the South. The campaign against the North. There was not a city that made peace.

The Gibeonites are now part of Israel. The memory of how they came in is no longer even pertinent. God doesn't even bring it up.

The Gibeonites are Israelites as far as the account is concerned. And it's not even reviewed here. I believe that the Septuagint has it right here.

And this phrase was added later by somebody who thought, Oh, don't want the Scripture

to be wrong, I'll help it. And it misses a great point. There was not a city.

Because we don't count Gibeon. Gibeon is us. The Gibeonites are part of us now.

They are just as legitimate as anybody else in Israel. They have joined us. We have covenant with them.

We have fought to defend them. They have fought alongside us against all of these Canaanites. We don't distinguish them anymore.

Sure, they're hewers of wood. They've got an assigned place in Israel. But they belong to us.

We don't make a distinction anymore. Non-discrimination. No discrimination based on Gibeoniteness.

And I think this phrase should not be here. I think the Septuagint has it right. There was not a city that made peace.

All the cities they took in battle. For it was of the Lord to harden their hearts that they should come against Israel in battle that he might utterly destroy them. And this is where you get the whole misunderstanding.

Well, God just doomed these people. They could have been saved. But God hardened their hearts.

What is in view here? We've talked about this many times. God hardened Pharaoh's heart. God hardened these people's hearts.

Did He harden their hearts against salvation? Does it say, Behold, what may be known of God was manifested to them, but God hardened their hearts so that they could not see it. If our gospel be hid, it is hid to them that are lost, in whom God of heaven has blinded their minds. Is that what it says? The hardening is a result, it is a consequence of rejection of the truth of God.

Read Romans chapter 1. We've gone over it many times. It was of the Lord to harden their hearts. This is the means by which they pay the penalty for their rejection of God and His word and His standard and the testimony of 400 years.

400 years is plenty of time to come to God. If you can't do it in 400 years, your time is up. Iniquity and Amorites is full.

God hardened their hearts. This is the means of their destruction, their arrogance, their confederation. They're coming out of their walled cities.

This is the means by which God gives His people the victory. That He might utterly

destroy them, that they might receive no mercy, but that He might destroy them as the Lord had commanded Moses. God made it possible for Israel to achieve the victory.

God brought the enemy into a position where they could be defeated. And this is not a passage to be interpreted in terms of, oh, the poor Canaanites got hardened their hearts. It is, look at these blessed Israelites.

God put the enemy in a position to be defeated. God drew them out. God pummeled them with hail.

God gave them overconfidence. God gave them the experience of Ai so that they could be ambushed. God had them all stand around counting their horses and chariots so that they were destroyed at Hazor.

At that time, Joshua came and cut off the Anakim from the mountains. Who are the Anakim? Sons of Anak. Anak are the giants.

From the mountains, from Hebron, from Debir, from Anah, from all the mountains of Judah, and from all the mountains of Israel, Joshua utterly destroyed them with their cities. All of these places are in the land, in the borders of the land promised to Israel. They were the basis, largely, for the failure 40 years earlier, weren't they? Remember in Numbers chapter 13? The spies came back.

There we saw giants. The descendants of Anak came from the giants. And we were like grasshoppers in our own sight, and so we were in their sight.

The key phrase there is, we were like grasshoppers in our own sight. What does Scripture say about sight versus faith? We walk by sight, not by faith? Or is it the other way around? We walk by faith and not by sight. Faith is the substance of things hoped for, the evidence of things not seen.

Do you think Joshua could count his troops and compare them to the military strength of the Northern Confederation? It doesn't matter. Later on you'll see Gideon go in with just 300 warriors and win a similar victory. But the sons of Anak, this was the stumbling block that tripped up the ten spies who came back and tripped up the whole nation who were ready to be defeated in their minds.

So the sons of Anak are cut off. Joshua utterly destroyed them with their cities. Now think about it.

This is just one verse in the Bible. But you think about the archaeological finds of burials and so on, and you know that ancient men were kind of short. They say, well, they were in the 5'2 range.

Saul being head and shoulders above the Israelites might have been 6'1", 6'2",

something like that. These men were short. Then you've got the sons of Anak and you've got the dimensions for some of these big guys like Goliath.

When it says Joshua destroyed all of the Anakim, these are little guys fighting big guys. This is David and Goliath. Every time they go to a town, these big guys, they're great big.

This is like your midget football team going in and beating the San Francisco Giants. It says a lot that they went to town after town after town of the Giants and utterly destroyed them. None of the Anakim were left in the land of the children of Israel.

None of them. They remained only in Gaza, in Gath, and in Ashdod. And this is kind of unfortunate because, of course, when you go to 1 Samuel 17, this is where Goliath comes from.

Goliath of Gath, Goliath the Gittite. So you have this final declaration in chapter 11. Joshua took the whole land.

Now, look at verse 23. Joshua took the whole land. Now, just keep your finger there and turn to chapter 13, verse 1. Joshua was old, advanced in years, and the Lord said to him, You are old, advanced in years, and there remains very much land yet to be possessed.

Contradiction. Red light, red light, red light. Joshua took the whole land.

The Lord says, There remains very much land yet to be possessed. And now Joshua is old. So how does this work? What does this mean? Remember we talked about the roster of those major battles, those strategic victories.

The whole land has been taken strategically. This is kind of like when the allies went in the Pacific campaign in World War II and took, via the island hopping, and defeated Japan. Were there still pockets of resistance? Yes.

There were still Japanese coming out in the 1960s, coming out of the jungle all bedraggled and saying, you know, we've been hiding for 20 odd years. But they're defeated. They're defeated, but there is still land to be taken.

Has the spiritual victory been won by the Lord Jesus Christ? Has He taken the entire land? Has He taken captivity captive? Has He given gifts to men? Yes. Is there still land to be possessed? Yes. Both things are true.

It's not either or. It's both and. Yes, the victory is won, but it remains to be exploited.

It remains to be fulfilled. It remains to be seized and laid hold of. So Joshua took the whole land according to all the Lord had said to Moses.

And Joshua gave it as an inheritance to Israel according to their divisions by their tribes. Then the land rested from war. And this is a summary.

So then you move into chapter 12. These are the kings of the land whom the children of Israel defeated. This is your memorial roster.

We're going to go back and review. We already had a review of the south in chapter 10. We had a review of the north in chapter 11.

Sometimes we don't like review too much. But now the author of Joshua is going to review again. These are the kings.

I'm just saying. Here it is. Whose land they possessed on the other side.

Now look at this. Whose land they possessed on the other side of the Jordan from the river Arnon to Mount Hermon and all the eastern Jordan plain toward the rising of the sun. Where does the sun rise? In the east.

This is the east side of the Jordan. One king was Sihon, king of the Amorites, who dwelt in Heshbon and ruled half of Gilead from Oror, which is on the bank of the river Arnon, from the middle of the river, even as far as the river Jabbok, which is on the border of the Ammonites, the eastern Jordan plain from the Sea of Kinareth. That's the Sea of Galilee.

And as far as the Sea of Ereba, the Salt Sea. Remember the Ereba? That's the Jordan plain north and south of the Dead Sea. The road to Beth Yeshimot and southward below the slopes of Pisgah.

Remember Mount Pisgah? Moses is associated with that. So that's Sihon, king of the Amorites. And you can look all that borderland up.

It makes a patch right there on the far side of the Jordan. That's part of it. The other king was Og, king of Bashan, and his territory, remnant of the giants, who dwelt at Ashtaroth and at Edre, and reigned over Mount Hermon, over Salchah, over all Bashan as far as the border of the Geshurites and the Maakathites, and over half of Gilead to the border of Sihon, king of Heshbon.

So these two conjoined. They meet. There's like the north and the south on the east side of the Jordan.

And Sihon, king of the Amorites. Remember when Moses came up, they hit Sihon first, and he's in the southern part of that eastern part. Then they went off and got Og, king of Bashan.

He's of the giants. Mount Hermon and all the rest of this. Moses, the servant of the Lord, verse 6, and the children of Israel conquered them.

Moses, the servant of the Lord, gave it as a possession to the Reubenites, the Gadites, and the half-tribe of Manasseh. Okay? Then beginning in verse 7, we're going to review what Joshua has done and who he's going to give stuff to. So my question is, again, like

we asked in the first session, what's up with verses 1 through 6 of chapter 12? Observe, interpret, apply.

What do you think? Well, strategic victory, possession. Okay, we've covered all that. What else? Who presides over this victory? Joshua? Moses? What does Moses ever represent in the Bible? Every statue of Moses you ever see, what's he got in his hand? Tablets of the Law.

You have Moses, and you have Joshua. You have the Old Testament. Jesus comes and says, I have not come to destroy the Law, but to fulfill it.

Under Moses, in the age of the Law, before they crossed the Jordan, before they were under General Yeshua as their national leader, they take this land. They do it under Moses. They do it under the Law.

So spiritually speaking, what does this conquest suggest? That land, do you remember the account? When they took that land, what was the request made by those tribes? It says it was given to the Reubenites and the Gadites and the half-tribe of Manasseh. Let's think about those tribes. Maybe this will give us a clue as to why this victory is under Moses.

What do you know about Reuben? Firstborn son? Does he get the double portion in the priesthood and all the stuff that belongs to a firstborn son? No. Why? What did he do? What was his big malfunction? He had several, but what was his biggest malfunction? Went in unto his father's concubine. Not supposed to do.

He forfeited. Jacob says, he went up to my bed. He wasn't supposed to do that.

No dice. That's Reuben. Firstborn son.

Loses the inheritance as is the habit of many of the firstborn sons like Ishmael, like Esau, etc. How about Manasseh? Who's Manasseh? Whose son is he? Where does he rank in the sons of Joseph? What's his birth order? He's the firstborn son. And when Jacob and Joseph are reunited, oh, my son who I thought was dead is now alive, Joseph brings his sons.

He's got a firstborn son, Manasseh. He's got a secondborn son, Ephraim. Whenever we think about these firstborn and secondborn sons, what happens? Firstborn screws up because the issue is not circumstance.

The issue is faith. Jacob has faith. Esau does not.

Jacob if I loved, Esau if I hated. So here comes Ephraim and Manasseh. What does Jacob do? Old, tottering Joseph, he gets up on the edge of his bed, crosses his hands.

Joseph says, wait a minute, wait a minute, Father. Wait, wait, wait. Jacob says, shut up,

son.

I know what I'm doing. He puts his right hand on whose head? Ephraim. Ephraim, the younger.

And the left hand on the head of Manasseh, the firstborn son. Sort of the no you don't get any hand on Manasseh. And he says, I know what I'm doing here.

Who has their inheritance outside the land proper, outside crossing the Jordan and going in and doing the conquest under Joshua? This is a conquest under Moses, Reuben, and Manasseh. Beginning and the end. Manasseh and Ephraim are the youngest tribes in Israel.

Top to bottom. Bracket the nation of Israel. First to last.

Reuben to Manasseh. Goofed up. Now, who's in the middle? What's the other tribe that gets a part of that inheritance? Gad.

That's his name. Gad. Gad means hooray.

It means celebrate. If you go back to the to the account of Gad's birth, then there's a word play on his name because it talks about a troop. And later on when Jacob does the blessing on the tribes, he talks about a troop and how they will multiply and so on.

I don't have time to do a detailed review of the tribe of Gad. But here's the main thing. The tribes of Reuben and Manasseh and Gad are the biggest flock holders in the whole nation of Israel.

They already have huge flocks and herds by the time Israel moves up and defeats Sihon and Og, king of Bashan. They've got the biggest flocks and herds. They've got the biggest possessions that they have accumulated during the period of wandering under Moses.

They have accumulated material wealth. And when they see the well-watered green pastures of the land of Gilead and the land belonging to Sihon and the land belonging to Bashan, that's what they want. Give me the well-watered pasture land.

Can you think of anybody else that made a choice based on wanting the well-watered green pasture land? Lot. And how did that turn out? Not so hot. Lot, not so hot.

Reuben, Manasseh and Gad choose this very fertile well-watered pasture land for their herds. They say, we don't need to go in and take the land of promise. We are content to feed our flocks and herds over here.

And you would think, hey, that's a great choice. Remember later on in the prophets you will see references made to a bull of Bashan. The bulls of Bashan and their picture of

strength.

Why? They're getting the best pasture. They grow big and strong over there because they're eating all of that grass. They're a bull of Bashan.

The problem is there is no natural defense on that side of the Jordan. And those people are going to be overrun. They're going to be the first to be taken captive by the Assyrians.

They are going to be successively overrun and captured and subjugated by every major power in ancient history because they've got no defense. They chose the prosperity but they've got no strength. Remember they had to send their armies in order to get that land bequeathed to them or assigned to them.

They had to send their armies over to fight anyway. But when those guys get finished fighting they don't take possession of what they fought for. They go back to the pastures and they go back to the flocks.

And Gad, the warriors of Gad are compared to lions. Down in David's day he has some warriors from Gad and they are called lion-faced men. And the prophecy that Moses makes about the tribe of Gad is that they will tear the crown of the head and the arm like a lion.

They are fierce but it doesn't do them any good because they are basically shepherds and they've got nothing to defend. They don't have a possession in the land proper. And they get it all under the law.

So my point here, my suggestion to you is that this represents the typical righteousness achieved under the law. A righteousness not by faith. A righteousness that doesn't fulfill the plan and purpose of God.

But a righteousness of their own choosing. This is what is good to me, Ruben and Manasseh and Gad say. I like this watered area.

I know God said go in and take the land. I know God said go in and drive out the Canaanites. The iniquity of the Amorites is full and we are supposed to go destroy them.

And hey, we'll send some guys over to help do that. But we don't really want the spoils. We don't want to dwell in the land.

We don't want an assignment in the land. We want our herds and our flocks. And it's a choice.

And they stay on the law side of the Jordan. Ultimately. And they are ultimately gone.

They are the first to be destroyed. So it's a picture of a choice that's made. Yes, there is

victory.

Yes, there is fighting. But it stops. I would submit that your Rubenites and your Gadites and your Manassehites are symbolic.

Because they hark back to failure of a great magnitude. That's the left hand of non-blessing over there. As God sits up enthroned in the sides of the north and looks down the Jordan River, what's on his left side? Ruben and Gad and Manasseh.

What's at his right hand? All of the other nine and a half tribes. So it's significant, isn't it? That this was law. This was a Moses-based victory.

And that's where they are content to remain. Legalism. Righteousness by the works of the law.

By the works of the law shall no flesh be justified. It's better than nothing. It's not condemned.

But it doesn't push toward the mark of the high calling of God in Christ Jesus either. I'm content. Was Lot sinful when he chose the well-watered plain? Is there any sin in saying, you know, here's a great pasture, I think I'll go there? Not intrinsically.

But it puts you in danger because that's where Sodom and Gomorrah are. That is not driving out the enemies. This is the border of all of the unconquered peoples.

This is the area of Moab and Ammon, Seir. And these are going to be the first to fall. So it is significant.

Those first six verses do give us something to meditate on, don't they? It's important for us to remember that the will of God is on the other side of the Jordan. We want to go there and we want to stay there. We don't want to go there and then come back.

Jesus said, the one who puts his hand to the plow and then looks back isn't worthy to be my disciple. When you start plowing, you've got to push that plow all the way to the end. Follow that plow.

You've probably got a big bull of Bashan pulling the thing, but you've got to hang on and keep going. Don't turn back. Let me go bury my father.

This looking back to what seems comfortable and what seems prosperous, that's what these tribes represent, I think. Well, this brings us then to verse 7, and the roster of kings conquered by Joshua. Now, I just want to quickly point out something in verse 5. On the far side of the Jordan.

I said verse 7, but I'm not ready for verse 7 yet. I'm still in verse 5. These kings, it talks about Ahag, king of Bashan, and I want to look right in the middle of verse 5. Do you see

anything familiar there? Is there anything that rings a bell at all from later Israelite history? It says, As far as the border of the Geshurites and the Maakathites, King David marries a woman named Maakah, who is the daughter of the king of Geshur. This is in the land of Gilead.

This is where Reuben and Gad and Manasseh are going to end up. Do you remember anything associated with the king of Geshur and the whole marriage to Maakah and so on? What son comes from that marriage? Absalom, Absalom, Wood God, I have died for thee. Absalom, Absalom.

Eugene O'Neill wrote a play and that was the name of it. It's a tragic, starts dark and goes downhill from there play. Absalom, Absalom.

I studied it in school. Geshur. When Absalom flees from Jerusalem, he goes to Geshur.

No good thing comes out of Geshur. Unfortunately. The whole Amnon, Absalom, Tamar thing, that's Geshur.

So just a reminder, that's not the good side of the Jordan. Well, this is a good place for us to stop. Next time we'll start in verse 7 and we'll see if we can derive, we won't probably go in great detail, but we're going to take a look at verses 7 through 23 and the kings that are conquered by Joshua, this roster of 31 kings that are given, it's kind of like a genealogy.

You say, well, it's the word of God. Every word proceeds from the mouth of God. It's all profitable.

What is the import for us as church age believers striving to present our bodies a living sacrifice to do our reasonable service, being holy and acceptable. What does this passage communicate to us? I encourage you to meditate on that in the coming week and see if you can anticipate the suggestions that I'll make to you on this portion of God's word next week. But let's close here in a word of prayer.

Father, thank you for the graphic account of your faithfulness and your grace and the victory that you granted your people in these battles 3,400 years ago. We thank you for the Lord Jesus Christ who is our Deliverer, who is our Savior, who gives us the victory, who enables us to be overcomers by faith and to enjoy those promises that are made to the overcomers. We pray that God the Holy Spirit will impress these truths on our hearts, help us to live in a way that is pleasing in your sight and glorifying to the Lord Jesus.

We ask it in his name. Amen.