

Judges 08-01-11b

Let's pick up our study now in the book of Judges. We've spent some time and consciously so Talking about things that are not directly biblical. I always have to think twice When I do this and we do it once in a while where we don't just chug on through the text but it is important for you and me to have a Background for our biblical knowledge that goes beyond a knowledge of the text.

It has to be in a context and As we circulate through the world and as we hear arguments made and statements made It's important to have some background and some collateral Awareness So that not only do you know for example What is taught in the book of Judges and what God meant by putting various things into his word? But also to not be quickly swayed Paul the Apostle talks in the New Testament about those who are easily blown about by every wind of doctrine there are winds that blow their arguments that are made and people are reflecting a and Essentially and it sounds spooky to say but it is essentially a satanic strategy to try to undermine faith through Secular reasoning and and secular types of argument and to say that there is no archaeological basis for believing the Bible If you haven't heard this you haven't been paying attention because it is all over your television set It's on the National Geographic Channel. It's on the Discovery Channel. It's on every survey of the Bible That is that is on secular programming they say well And they'll bring these erudite scholars with lots of letters before and after their name to say well, of course This is the mythology, but harumph harumph.

It's not actually and and it takes somebody who is Well read and well informed enough to say wait a minute. I'll give you a very a very Limited example of this I was talking to my daughter A day or two ago about a discussion that took place in her public school class Because as you know, we're in the midst at this time of the the early stages of the presidential election candidates are stomping There's caucuses and primaries and so on and at one point at some time and I didn't pay a whole lot of attention but I guess mrs. Clinton teared up and this was became great grist for the mill and and Her staff was so worried about this because they have carefully cultivated the whole idea that she's a rock She's solid. She's unmovable.

She's experienced She's you know unflappable and and then you know, I as I understand it I guess somebody said well, so how are the rigors of the campaign trail and she was like And and this made this made the press well, and and I don't falter for that I'm I that's not my point, but this became a topic of conversation in a high school classroom And the point was made that well, and I also read some aftermaths from New Hampshire where many people in the exit polls Mostly women said that this changed their vote well, I was going to vote for X but now I voted for Senator Clinton because I saw that she's human and To me a Sniffle is not necessarily the best grounds for determining your presidential vote But there's people who obviously have a different opinion But in the classroom, this was brought up and they said well, you know, that's not necessarily a bad thing And and someone said well, you know Do you really want somebody kind of come and unravel at the seams in the midst of a tense negotiation? I'm sure

there are times when the president is You know if you think about would John Kennedy have teared up in the middle of the Cuban Missile Crisis or You know, mr. Mr. Khrushchev You know, I think you and of course the context is slightly different but here's here's my point and I do have a point the argument was made as People said well, is this a characteristic inequality that you really want in the leader of the free world? That You know, we typically don't see this happen in our history of great leaders and The teacher I believe said Oh President Bush senior used to well up with tears all the time and The students in the class had no rebuttal for this Now Most of us well a goodly number of us in this room were around for George HW Bush's presidency. I do not recall him welling up What they're referring to are post Presidential interviews when they ask him about his son. Is he proud of George W. Is he proud of Jeb? Is he? What does he think about one thing in another he is not the president anymore He's a father and a grandfather and a great-grandfather and he's justifiably got some emotions in a personal candid interview He's not I don't remember him welling up with tears, you know, why did he get hammered so much in his Election bid they said well, he's too detached.

He's he's dispassionate and doesn't have any compassion Okay, so, you know, he's he's checking his watch and and you know that So my whole point is there was an argument about an issue of some substance what should you and should you not look for as you decide for whom to vote and An argument is made that is patently false President Bush senior did not well up with tears to my knowledge in any campaign appearance any Negotiation any formal speech any televised Debate interview, etc. While he was president, but this argument was made and people without knowledge had no ability to respond You as a believer and as an expert on the scriptures Don't smile you should consider yourself to be or endeavor to be an expert Do you want to be an amateur with the scriptures? Do you want to be a Novice an infant Let's hope not you are an expert on the scriptures and you should be striving to improve your expertise and As an expert as someone knowledgeable about the scriptures, you should know whether or not The findings of archaeology or the findings of science have in any way Undercut or undermined the authority of scripture. You should know this.

This is a part of your resident knowledge because when you are knowledgeable, you are going to have the opportunity not only to Sustain and encourage and grow your own faith But also to be the means of sustaining and encouraging faith in others, what is the purpose of assembling ourselves together? to encourage one another unto love and good works It is a discouragement to love and it is a discouragement to good works if you don't really Have an assurance that the Bible is what it claims to be Why should I knock myself out being sacrificial to self and beneficial to others if I'm just going to turn into dead meat at the end of this life if there is no judgment if there is no afterlife if there is no God if there is no heaven and there is no hell if There is no if the what the Bible says is just something that a bunch of old Daft rabbis thought up ages ago What am I doing? Why am I wasting my time? You as a believer have a responsibility Not only to believe but to have confidence. What does the Apostle Paul say? I know whom I had believed and I am persuaded that he is able to do what? To keep what I've committed to him against that future day. I know there are things happening in the future.

How do I know that? Where's the proof? Ever seen God ever seen an angel ever seen a spiritual thing ever seen a miracle ever seen the water part? We're taking it all on faith, right? And that faith is so solid that we have an expectation of future things and Paul the Apostle who was no slouch of an intellect himself said I know Who I have trusted and I am confident. I am persuaded That the commitment that I have made to him I've committed my soul and my eternal future to him is in good hands against that day Well, so every once in a while we will stop and we'll Spend some time thinking about and talking about things that are not directly going to give you Observation interpretation application from the Word of God and it's a necessary thing It's part of in the old days. We used to talk about the ice type of Church the ice type of the approach to the Bible, which is isagogic And exegesis and if you think about that and to the extent that you consider that model valid exegesis is one-third Categories is how does Scripture compare with Scripture? What is the combined witness of multiple passages that address the same topic? That's your categories Systematic theology is based in the idea of categories.

Here's what the Bible says about angels I had a conversation earlier this week with someone who had persuaded himself that no Christian should be sick Disease and sickness are part of the curse. They're part of the fall. They are evil God Has no desire that we should be sick or we should be diseased Jesus didn't go about Blighting and causing diseases Jesus went about healing right? This is God's work God heals And so if you are a Christian and if you are sick, there's something wrong with you because it is not the will of God Then any should be sick, but that all should come to abundant health well What is the testimony of Scripture on this subject and I say well? How about? Jesus speaking to the disciples about the blind man in our recent study in John chapter 9 Lord Where's the sin problem here that this man's blind? born blind Jesus said nobody sinned.

He's blind so that the power of God may be revealed in him blindness something God Desires as a part of his perfect will Well, I think I just blind you and blind you I'll blind you is this the will of God Well depends on what you mean by the will of God God works all things together for good So I brought up that passage. I brought up. Can you think of a passage? What would you bring up in this regard? How about? Joseph Joseph is thrown into a pit by his brothers Joseph is sold into slavery by his brothers Joseph is lied about and his bloody coat is handed to his father by his brothers and yet Joseph in chapter 50 of Genesis After Jacob dies and brothers say who the old man's gone.

You know could be trouble. He says look You meant these things for evil God? Meant them for good God intended them this individual said well. I need to look up mint in the dictionary You know No, you don't Know exactly what that verse is saying Paul and his thorn in the flesh God Sent a messenger of Satan to buffet me a thorn in my flesh Now that's not physical disease.

I don't know what is God sent a messenger of Satan to buffet me to bang me around Lest I be carried away with the magnificence of the visions that I had seen Three times I asked the Lord to take away this thorn this messenger of Satan and God said no My grace is sufficient for you.

My strength is made apparent made manifest in your weakness and Paul said I will glory in my weakness for when I am weak then I am strong Well this Pretty much eviscerates the whole argument of God doesn't want anybody to be sick doesn't it but you have to know the scriptures and you have to know their applicability to Current events there is a current movement that says prosperity gospel God wants you to be rich God wants you to be well-off God wants you to be strong and healthy You've got to you've got to cast out the demon of illness you've got to cast out the demon of poverty you got to cast Out the demon of depression got to cast out the demon of this that and the other Got to cast out the demon of that old Volkswagen and get you a Porsche Cast out the demon of that old Ford and get yourself a Lexus got to cast out the demon of that Whatever it is you don't happen to like at the moment And we need a little bit wider Mode of thinking So not only do we exegete not only do we study scripture word by word verse by verse chapter by chapter book by book But occasionally we need to step back and think categorically think Isogogically, what about? The time what about the history the context in which these things are set? Is it valid do I need to change certain things if Paul is talking about women praying with their head uncovered? Should all of y'all ladies be wearing hats? That's isogogic culture historical context Observe interpret apply should men follow the standard for Israel and not shave the corners of their beards and you know Let their little curlicues grow down and wear robes, and you know there are people who think hey We're still under the law. How do we know we're not under the law? It's a combination of isogogic and categories as well as exegesis So having said all that we're now going to get back into the what I like the best which is the exegesis part But just keep in mind the first session tonight there are two things that we have addressed and there's one I need to finish up One is do not be fooled and do not be taken in by Claims that there is no archaeology to support this portion of scripture that we are studying all Archaeology directly supports what we are studying and there's none of it that doesn't There are conclusions that are drawn On a faulty basis on an incorrect chronological basis or Ignoring certain evidence and cherry-picking others to support someone's agenda But if you simply look at what has been excavated in Israel the findings are consistent with the biblical account There is nothing the archaeologist spade has turned up in Israel that in any way Threatens or contradicts a single statement of scripture not one.

I defy anybody to show me anywhere where anything Archaeology has turned up in any way is inconsistent with the Word of God. It's not and don't let anybody tell you there it is Secondly I mentioned that we have an internal consistency problem within scripture or at least an apparent problem with the words of Paul in Acts chapter 13 once again When he had destroyed seven nations in the land of Canaan he distributed their land to them by allotment after that verse 20 He Gave them judges for about 450 years until Samuel the prophet so this would seem to need to fit between 1399 BC and When the Saul's reign begin we said David begins in 1011 and so Saul is going to be what 1051 and the latest you could say for And actually Samson is before Samuel if he's the last of the judges Samuel is really more of a prophet than a judge so depending on whether let's just be flexible and include Samuel in so between say 1050 and 1400 how many years are there? 350 years Paul says 450 years and Really? It's it can get even

more crowded than that by some calculations the period of the judges only lasts about 240 years so what do we do with this is scripture wrong or not? Well, I'll give you a solution that is plausible, but with which I do not agree This is in an article by Professor I had at Dallas seminary named Jean Merrill Eugene H. Merrill assistant professor of Semitics and Old Testament studies at DTS from an article he published back in 1981 about 26 27 years ago and he Directly addresses this Paul's use of about 450 years in Acts 13:20 is the name of the article In Biblia theka sacra, which is the seminary's publication, and he goes through in details this whole problem He adds up all the years that are spoken of in the book of Judges We're going to see these periods we might as well find out about it now if you add that all up It adds up to 400 years When you add up the times of oppression the time of the judge and the time of rest That there was rest in the land for so many years had it all up 407 years Well, you can't Fit these in to the available Time Really the deliverance of Othniel with which the book of Judges begins is typically dated around 1350 BC because remember What it said at the end of Joshua and what it says at the beginning of Judges? Israel served the Lord all during what period of time all during the time Joshua was alive and what? as long as all of those elders of His generation were alive remember that that's how the book of Joshua closed So assuming that some of those guys were around 20 at the time of the Exodus like Joshua probably was Joshua dies at the age of 110 So you go 110 years forward the deliverance of Othniel is typically dated around 1350 BC 1250 1150 now you're getting down into Saul's reign 1050 you know you got a real problem there and The last of the judges Samson dies around 1085 He's about 35 years before the time of of Saul so chronological problem long story short Well, dr. Merrill after going through all the details and a rather long article Basically says We know just like the Egyptian king list that these judges did not all serve Sequentially and we can prove it We're going to get to the point where Samson is operating against the Philistines in one part of Israel and you've got another judge working against the Ammonites in another part of Israel and These are regional judges.

They're local and some of them are going at the same time So you do not have to add up all 407 years That could easily be compressed and we know this from analogies elsewhere in Scripture and in history where some things that look sequential are actually simultaneous The biggest example if you think back do you remember our revelation study? remember we went through the seals and Then the trumpets and then the bowls and many times when you study revelation, what do they do? Well when the sixth seal is open Then you start having all these trumpets and when they get down toward the sixth trumpet Then you start having all these bowls and you think man, look at all this Well, what did we discover when we went through their great earthquake at the end of the seals great earth a the great earthquake at? the end of the trumpets the great earthquake at the end of the bowls and you drive a nail down through that and that lines up These three things and what we discover is that if you remember what's a seal made out of in the ancient world Wax and before that they were made out of clay Clay seals wax seals. This is of the earth This is down on the earth and the seals present that period of Daniel 70th week from the standpoint of people on the earth This is the man point of view when you blow a trumpet what's happening? You're making sound in the air You've got invisible transmission of information through the air Prince of the power of the air rulers

unseen forces, that's all the angelic realm and the trumpets Speak of that same period of time from an angelic point of view and a bowl the bowls the vials are poured out That's up high you go up high and you pour it down to something below you and that's God's perspective And so we saw that what has often been thought of and continues to be thought of as contiguous is actually Simultaneous seals trumpets and bowls are all going on at the same time and I gave you that chart and it's under our revelation Folder on the on the FTP server if you want to review it, but this is the sort of thing that we have going on Okay, fine that way. We don't have to add up all the numbers in judges come up with 407 and say hey it won't fit We're still left with Acts chapter 13 where Paul says 450 years there is no textual problem in the Greek here.

There's not some alternate witness that says 250 years Paul the Apostle said 450 years was he just wrong Do people make erroneous statements in Scripture Satan says I will be like the Most High was he No, so did Paul just make a mistake the problem with saying well the Apostle made a mistake is well now How do I know where else he made a mistake? Did he not really know a man about 14 years ago? Who's caught up to the third heaven? Did he not really get that thing straight about in Adam all dying Christ all are made alive Did he mess up when he said all Israel will be saved Maybe that whole Romans 9. Maybe I can just pitch that thing out Because the Apostle Paul might have just been off on a limb there And and I don't have to solve the whole vessels of wrath fitted for destruction thing. He's unreliable I could just pick and choose what he said that was right this by the way is what the Jesus seminar and the whole Historical Jesus movement has done is to cherry-pick What they think Jesus actually said and what they feel that the church ascribed to him in later years, and they just throw out It's worse than Jefferson Bible They just throw out within a whole cloth much of what Jesus said and and then they attribute almost all of the principles of Christianity to Paul and say that Jesus would have been horrified at the Christianity that Paul developed He would just been shocked that that this came about from his simple wandering around preaching about turning the other cheek and leading the children by the hand and Paul just turned it into this way to Insert Gentiles into into Judaism, and you just can't believe the stuff that is said well We can confidently say Scriptures inspired the Apostle Paul did not make a mistake so when there is an apparent contradiction like this This is an example of what we as believers need to do. We've got to go a little deeper.

I Love to think about chess because it is an analogy for so many things in life and When you sit down at a chessboard you know how this works you got 64 squares you got 16 Squares on your side the other guy's got 16 squares, and you got 32 squares in the middle And you've got the white pieces. He's got the black pieces, so what happens you say all right? I'm gonna make the first move because I've got white got the white square in my lower right corner I'm gonna move my king's pawn K2 to K4 Black guy is gonna move maybe he'll move his king's pawn up also Well one set of moves a move and a response, that's that's one move And that's one ply right Apply is two of those moves one by white one by black One ply is one move yeah, so you got to ply so you think I'm gonna do this and he's gonna do that that's That's one one set of things to think about so as you think forward you say well now What's he's gonna do next you've everybody's gotten the fool's mate, right? You make a couple of moves next thing you know

you're checkmated And it's only like just a few moves into the game because you didn't think ahead What can he do if I do this and so you have to think several moves ahead you have to think several ply Computers that do chess searches figure out well. Here's apply this.

Here's a move. That's made and so now What's the next what are all the possible moves that the other guy can make if this piece moves here? Well we have to do the same thing this is my point Maybe you don't want to use the chess analogy, but you've got to go deeper than just the shallow layer It might seem like a swinging good move to run your queen out and take that guy's rook But not if you get checkmated on the next move But but I I took his rook and my queen didn't get killed. I'm sorry you lost the game You know you left your king hanging out there in the wind now.

He's dead and you're you're done But but but I killed his rook You know and there's people who can't get past the first layer or two of thinking We have to think a little bit deeper same thing here I have pointed out to you many times in the book of Genesis. How many creation accounts are there? How many times does the Bible describe the creation of man? Well in Genesis alone the first few chapters there are two separate accounts, right? You got your days evening in the morning first second third fourth fifth you get out of the sixth day male and female Created he them Now I'm gonna introduce you to a wild idea. You may have heard about this you may not That's Genesis chapter 1 then in chapter 2 God planted a garden he put the man in it He's just watered Hiddekel.

He's gonna name the animals blah blah There's no help meat for him God caused a deep sleep pulls a structural thing out of him brings the woman to the man Isha you were eager to bone of my bone flesh, but you get that whole account in chapter 2, right? well, here's what the Jewish rabbis Concluded centuries ago Centuries ago, and there's been a whole mystical set of thoughts about this There were two different women created In Genesis chapter 1 male and female created he them this is the first woman. This is the first wife Stay with me now This is the first wife It didn't pan out She was she was too independent. She didn't like this whole you know Help me and all that she was she was a free thinker.

She was a women's lib Sheep she marched she had the banners, you know Susan B. Anthony, and did she she left I'm not cooking for you go. No, I'm picking any fruit for you Co-equal No, no, so she she bugs out. So here's Adam in the garden wandering around Well, everybody else's but she you know, she's and God says, okay, we'll do better this time and God makes a second woman Well You will be familiar with the name of this first woman if you Have any exposure at all.

Her name is Lilith L I L I th Lilith and this is from the Bible believe it or not there is an obscure verse over in Isaiah that the rabbis came to and it was talking about the the Beasts that are out in the wilderness Howling and not having a home and they said see there that's her she's out there crying the blues And that's and the Hebrew word is where you get the name Lilith There are women who have been named Lilith in fictional Stories and so on there is a women's

liberation Celebration where they get together and it's called Lilith fair and they know what they're doing They're talking about this is this is historical now. Why am I even bringing it was this have to do the book of Judges? this is Something that you need to be aware of if you're just going along and and you say, you know I believe the Genesis account somebody says well, you know, there's two different women created in there Don't you you don't want to be blindsided by this you need to be aware and you need to understand How do you know that this is not true? That this isn't you know, there's been so many mistakes made by people saying well, there's two different creation accounts There must have been two different authors and a later editor stuck the Yahwist and the Elohist accounts together And he didn't do a very good job. We can see the seams Chapter one came from one guy chapter two came from another guy and a later editor just threw them both into the book so that nothing would be left out and Moses had nothing to do that this here's the evidence two different creation accounts This betrays an ignorance of something that you well know and we've pointed this out before Hebrew storytelling especially ancient Near Eastern storytelling which goes beyond just the Hebrews is all about Jumping in and telling you some stuff and then backing up I'm gonna give you some stuff So that you know what I'm talking about and I'll even give you the conclusion of it And then I'm gonna back up We saw this in the book of Joshua remember that where it said they conquered the land and then went back and told us how It said that Caleb went in and got his inheritance and then went back and told us how We're gonna see in the beginning of the book of Judges that Judah is going to speak to his brother and they're gonna go in and do some stuff and we're gonna have a repeat of the story of Othniel and Ahsa and Caleb We've already been told this information and it's backing up and telling us again It is a common feature of ancient Near Eastern storytelling and Hebrew storytelling in particular Why is this important? Well think about the Genesis account God created man in his own image After his likeness male and female created he them Chapter 1 chapter 2. I'm gonna back up and give you the close-up now.

It's a it's a flashback It's another angle and much more detail Chapter 13 and acts Paul is a Hebrew of the Hebrews circumcised on the eighth day. He's a Pharisee. He can Hebrew with the best of them And what does he say? he says For a time of about 40 years God put up with their ways in the wilderness in verse 18 And when he had destroyed seven nations in the land of Canaan, he distributed their land to them by allotment Okay, that's That's the big view They were 40 years in the wilderness and then he drove out the nations and he gave them their allotment Conquest is over.

They're in the land. They're possessing it now He's gonna back up And he's gonna say now it says after that in your in your New King James It's not after that and I'm not not gonna exegete this for you right now But it says he gave them judges for about 450 years until Samuel the prophet Remember Jesus made a statement one time and he said talking about people forcing their way into the kingdom and he said from You know from the days of the of the law until John the Baptist That the kingdom of heaven Has been there and men have tried to take it by force Well when he said until John the Baptist he's including the time of John the Baptist, right? He doesn't stop. Well as soon as John the Baptist was born 30 years ago Why everybody

stopped forcing their way into the kingdom? Until means inclusive In in biblical language until In that usage means inclusive.

So when Paul says he gave them judges for about 450 years until Samuel the prophet That's up to and including Samuel the prophet How long does Samuel the he says judges it? Including Samuel the prophet Samuel is both a judge and a prophet remember Ebenezer and all of that So how long does Samuel live is Samuel alive when Saul is King I Should hope you'd remember the episode where Saul the king is waiting for Samuel to do the sacrifice Samuel doesn't show Saul does it? Anyway, Samuel shows up. The kingdom has been taken from you. Oh, wait, don't leave rip Just as you've torn my mantle even so the kingdom is going to be torn asunder It's gonna be taken from you and given to someone else So what year approximately would that be? Well, Saul is King all the way down to David's reign which begins in what year? 1011 so a couple years before that some years before that somewhere between 1050 and 1011 is the death of Samuel To and through Samuel takes you down.

Let's just pick a year and say 1030 Okay now God gave them judges for about 450 years. What's the first time you can definitively say that there were judges in Israel? Do you remember Jethro? Moses father-in-law showing up at the camp and saying this burden of administering these people is too heavy for you You need to appoint judges to handle these cases And what year would that be? 1446 BC 1450 BC somewhere back in there now From 1450 to near 1000 BC is about how many years? 450 years The Apostle Paul is not giving a Detailed chronological history here. He says look The administration in the nation of Israel from the time they left Egypt where they had no government of their own until the monarchy God gave them judges and that period of time Moses is essentially the first judge those elders from the tribes of the first judges and that form of government extends down through Joshua through Othniel through Samson down to Samuel until you have a king and And there's nothing wrong with what Paul says here, but you've got to get past your first layer You can't be nitpicking about well until unless you you've got to dig a little deeper Well, what does until mean in Greek? What what is the actual text here? What is the typical method of storytelling? Does he really say after? The land was settled is when the first judges know that this is the Hebrew way of communicating They do this all the time.

They he does it in Genesis 1 in Genesis 2. He does it here Stephen does it in his account over and over again the Lord Jesus does it and when he's talking about the last days When the Sun is darkened and the moon doesn't give us light and so on Read that account of the description last days Jesus backs up and and backtracks so I say all that to say this there is a A responsibility that we as believers have to know our Bibles to have confidence in our Bibles and to be able to a reasonable degree to defend it against spurious attacks Now you're not going to convince your hardcore atheist or secularist about the truth of the Bible, but You shouldn't be This is what really is annoying is when they have a debate that they stage Someplace and they get three strong Advocates for a view that they like and then they get one weak advocate for the opposite view you see this on Talking head shows all the time. They'll have two Democrats and one kind of goofy Republican and It would be just as bad if if a conservative station did the

reverse You know if you're if your position is so bad that you've got to stack the deck that way shame on you But they put two strong glib well-spoken advocates, and then they put sort of a sitting duck Target there, and they just give them a big drubbing and it makes people think well. That's a stupid point of view Well, it's really not they've just got a weak advocate there But it gives the impression that there really is no substance to what is essentially a right point of view do not be the sitting duck We do not want to be the ignorant believer who doesn't know that President Bush senior never cried on camera while he was president in the midst of a speech or a debate or a Negotiation and you should know that there is no archaeological traction for disputing the historic account of the Bible in the the hexa toque or in judges there is no basis for claiming a contradiction between the words of Paul in Acts and the Chronological information that's given in judges.

You need to know this you need to Have confidence and be able to explain at least to the first layer or two That your faith is not stupid That your confidence in scripture is not misplaced and that you're not just blindly trusting what somebody else told you The only way you can do that. I could just tell you well. This is true.

I've looked into it Just take my word for it. That's not good enough. You need to maintain your own faith You need to have your own evidence and be able to make your own argument Not only to others, but also we need to do this for ourselves, don't we? To know why we believe what we believe and why we have confidence that God's Word is what it claims to be well the Introduction to the book of Judges is going to extend for over a chapter and It is going to initially detail the Failure of Israel to live up to the warning and the charge that Joshua gave them at the end of his life Israel only partially conquers the land and you've seen this from the archaeological evidence They did not go in and take those major Canaanite towns instead They settled for settling in the unoccupied regions archaeology shows us this The big towns were held by the Canaanites for many years and they were content to settle well We'll cut the trees down and live out here.

We'll live in the Shephelah. We'll live in the arid regions We'll live in the unoccupied portions of Upper Galilee. We'll live in Transjordan places that are not yet been occupied We'll let them keep the high ground for the time being and we'll occupy other places and It was some time before they had the numbers and had the the leverage to take some of these towns By brute force that they had been promised by the power of God Well can you take an objective by brute force that you are supposed to take with the power of God and Have it be a success just because you conquer it.

Is that a success and This is a kind of a sophisticated Point that we're going to see in the early chapters of Judges God said take the land they eventually took some of these places but Not in the power of God not claiming the promise of God and those victories were temporary and their occupation of the land was temporary You see it in archaeology. We're going to see it in the book of Judges these occupations of Villages are going to cease they're going to be hammered by the Ammonites hammered by the Philistines hammered by the Moabites

Hammered by various other ites that come in and they're going to lose possession They're going to try to take other places. They'll hold on to it briefly like Jebus and then they're going to lose it There is a right way.

You remember when they had first tried to come into the land the spies came back They said we don't want to go in. We're like grasshoppers. They wept all night then later on the next day They said oh we will go into the land and God said no you won't You're not doing it the right way We've got an extended version of that in the book of Judges So it's a warning to us, and that's what we'll see when we pick up our study again next time Father thank you for this book.

Thank you for the message that it contains for us. Thank you for the veracity and the authenticity of your word we pray that God the Holy Spirit will give us confidence and Give us insight as we study these things together. We ask it in Jesus name Amen