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"The whole community was pointedly designated by a singular noun, thereby allowing for the many to be represented in the One and the One to stand for the many in the same way the term Seed had already functioned and the parallel term Firstborn would come to function in both the OT and NT. Eventually, 'My Son' was connected with the coming scion of the house of David (2 Sam 7:14). . . . This designation, 'My Son,' became a technical term and an appellation that could be applied either collectively to the nation as the object of God's love and election or specifically to that final representative person who was to come in Christ." -- Kaiser



“Scholars are generally agreed that Joshua 24 is either a covenant renewal text or the report of one, but there is little consensus as to the delimitations of the various elements. There is clearly a preamble (v. 2a) and a historical prologue (vv. 2b-13), and a loosely organized set of stipulations may also be discerned (vv. 14-25). Verse 26 provides for the deposit of the text, and verse 27 speaks of a great stone as a witness. The cursings and blessings are implicitly embedded in verses 14-25 (cf. vv. 19-20).” Merrill

Event in the text	Lesson
Declaration of Holy War – Exod 23:20-33	Hope of final judgment & elimination of evil

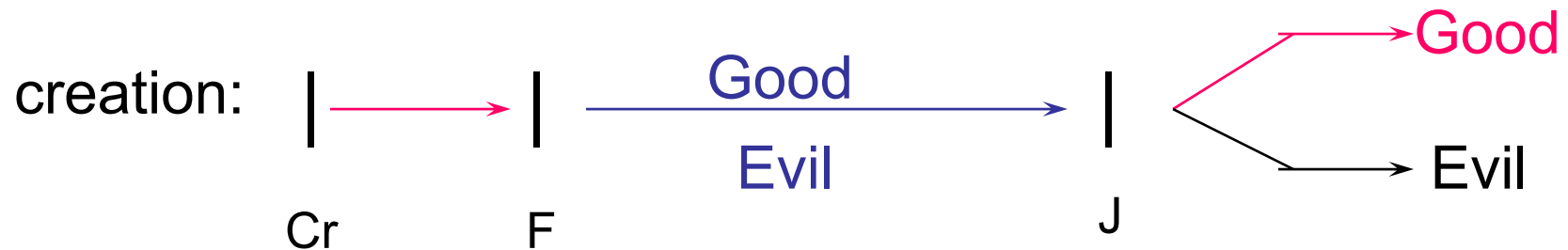
“If Israel’s conquest of Canaan were to be adjudicated before an assembly of nations acting according to the provisions of common grace, that conquest would have to be condemned as an unprovoked aggression and, moreover, an aggression carried out in barbarous violation of the requirement to show all possible mercy even in the proper execution of justice. . . .The unbeliever is the believer’s neighbor today; but the reprobate is not the neighbor of the redeemed hereafter for the reason that God will set a Great gulf between them.

God, whose immutable nature it is to hate evil, withdrawing all favor from the reprobate, will himself hate them as sin's finished products. And if the redeemed in glory are to fulfill their duty of patterning their ways after God's, they will have to change their attitude toward the unbeliever from one of neighborly love to one of perfect hatred, which is a holy, not a malicious passion. . . .” -- Kline

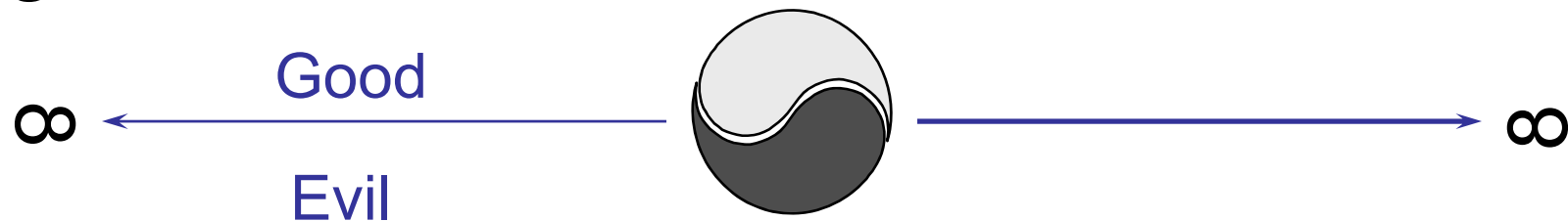
**“It will only be with the frank acknowledgement that the ordinary ethical requirements were suspended and the ethical principles of the last judgment intruded that the divine promises and commands to Israel concerning Canaan and the Canaanites come into their own..” -
- Kline**

Who Has the REAL “Evil Problem”?

Christian: Good/Evil Mix is “Abnormal” & Temporary



Pagan: Good/Evil Mix is Forever “Normal”



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Victory at Jericho – Josh 5:13-6:21	“Reality” isn’t always what “appears”
Defeat at Ai – Josh 7:1-8:29	God frustrates pseudo- obedience

“When the Lord effects His purposes by such means and instruments as we deem adequate, our views are apt to terminate upon them, and to overlook Him “who worketh all things after the counsel of His own will.” To obviate this propensity, the Lord sometimes deviates from the common tract and works by methods or instruments which in themselves appear not at all suited to produce the intended effect; nay, sometimes have no real connection with it (Num. 20:6-9; Ezek. 37:1-10; John 9:4-7).” – Thomas Scott cited in A. W. Pink

Northern site
of Jericho



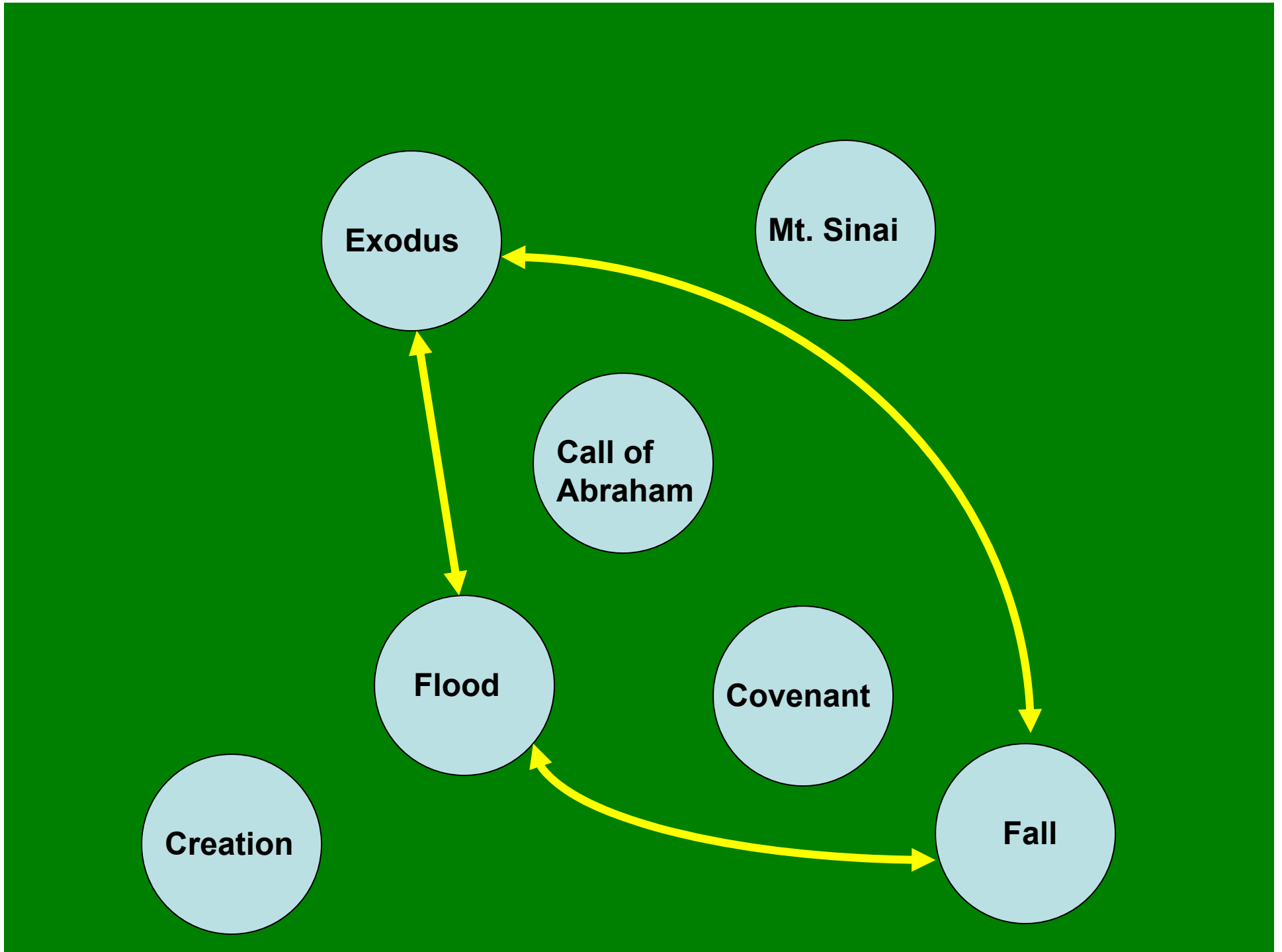
Southern site
of Jericho



Event	Textual Element
Entering the Jordan	<u>Yahweh</u> said (3:7-8); Joshua did (3:9-13); people did (3:14-17)
Leaving the Jordan	<u>Yahweh</u> said (4:15-16); Joshua did (4:17-18); people did (4:19-20)
Jericho order of battle	<u>Yahweh</u> said (5:13-6:5); Joshua did (6:6-11); people did (6:12-27)
Ai 1st order of battle	<u>Yahweh</u> said (?); Joshua did (7:2); people did (7:3-5) disaster!!
Ai 2nd order of battle	<u>Yahweh</u> said (8:1-2); Joshua did (8:3-8); people did (8:9-29)

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Sentence of Doom at Bochim – Jud 2:1-5, 20-23	Disobedience prolongs the testing

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The ancient Near East considered kingship the very basis of civilization. Only savages could live without a king. Security, peace, justice could not prevail without a king to champion them. If ever a political institution functioned with the assent of the governed, it was the monarchy which built the pyramids with forced labor and drained the Assyrian peasantry by ceaseless wars. . . .Whatever was significant was imbedded in the life of the cosmos, and it was precisely the king's function to maintain the harmony of that integration. - Frankfort

“The Hebrew king normally functioned in the profane sphere, not in the sacred sphere. He was the arbiter in disputes and the leader in war. He was emphatically not the leader in the cult. . . .He did not, as a rule, sacrifice; that was the task of the priests. He did not interpret the divine will; that, again, was the task of the priests. . . .Moreover, the divine intentions were sometimes made known in a more dramatic way when the prophets. . .cried, “Thus saith the Lord”

These prophets were often in open conflict with the king precisely because the secular character of the king entitled them to censor him. . . .The transcendentalism of Hebrew religion prevented kingship from assuming the profound significance which it possessed in Egypt and Mesopotamia. . . .” - Frankfort

Prophet	King	Text
Samuel	Saul David	I Sam 9 I Sam 16
Nathan	Solomon	I Kings 1
Ahijah	Jeroboam	I Kings 11
John	Jesus	gospels

“In the greatest show of military strength since Joshua’s day, three hundred thousand Israelites and thirty thousand men of Judah gathered at Bezek. . . . The next day they attacked the Ammonite beseigers and completely routed them. This put to silence once and for all those who had ridiculed Saul’s regal claims.” - Merrill

Champion: “man of the middle” - term for heroic warriors who fought in the middle of two opposing armies

מִפְתָּחוֹת אִישׁ־הַבָּיִת וַיִּצַח WTT 1 Samuel 17:4

Homer, Illiad

Virgil, Anead

Aesychilus, Seven Against Thebes

David is “vetted”

7 attempted assassinations	1 Sam 18,19
evaded search-and-destroy teams 3 times	23,24,26
defeated Philistines 2 times	17,23
eliminated Amalekite threat	27,30
escaped 2 times from Philistine assimilation	21,27
won allegiance of non-Judah tribes	2 Sam 27,30

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Assyrian King-designate Esarhaddon:

“I became mad as a lion, my soul was aflame and I [called up the gods by] clapping my hands, with regard to my [intention of] assuming the kingship, my paternal legacy. I prayed to Asshur, Sin, Shamash, Bel, Nebo and Mergel, to Ishtar of Nineveh, the Ishtar of Arbela, and they agreed to give an [oracle] answer. . . .I did not even wait for the next day. . . .but I spread my wings like the [swift] flying storm (bird) to overwhelm my enemies.”

Assyrian King-designate Esarhaddon accedes to the throne:

“In the month of Addar, a favorable month, on the eighth day, the day of the Nebo festival, I . . . sat down happily on the throne of my father. The Southwind, the breeze [directed by] Ea, blew [at this moment], this wind, the blowing of which portends well for exercising kingship, came just in time for me. . . . The culpable military which had schemed to secure the sovereignty of Assyria for my brothers, I considered guilty as a collective group and meted out a grievous punishment to them; I [even] exterminated their male descendants.”

Logical
Sequence

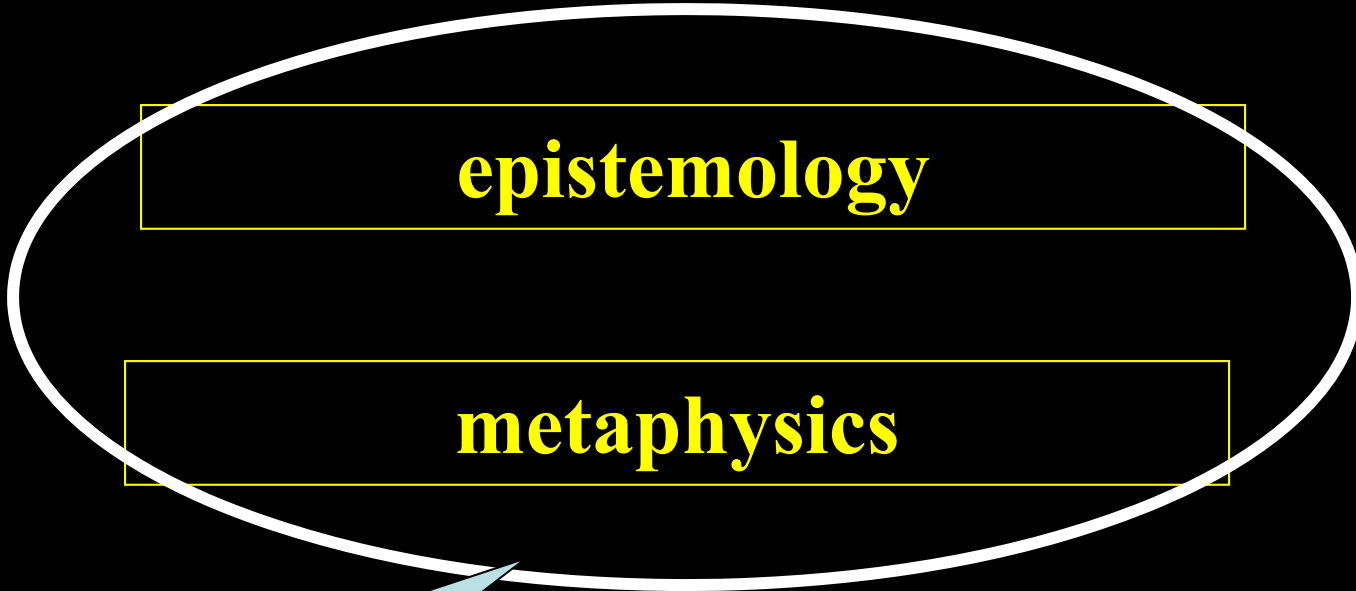


politics

ethics

epistemology

metaphysics



Pressure of Life

Yahweh or an idol?

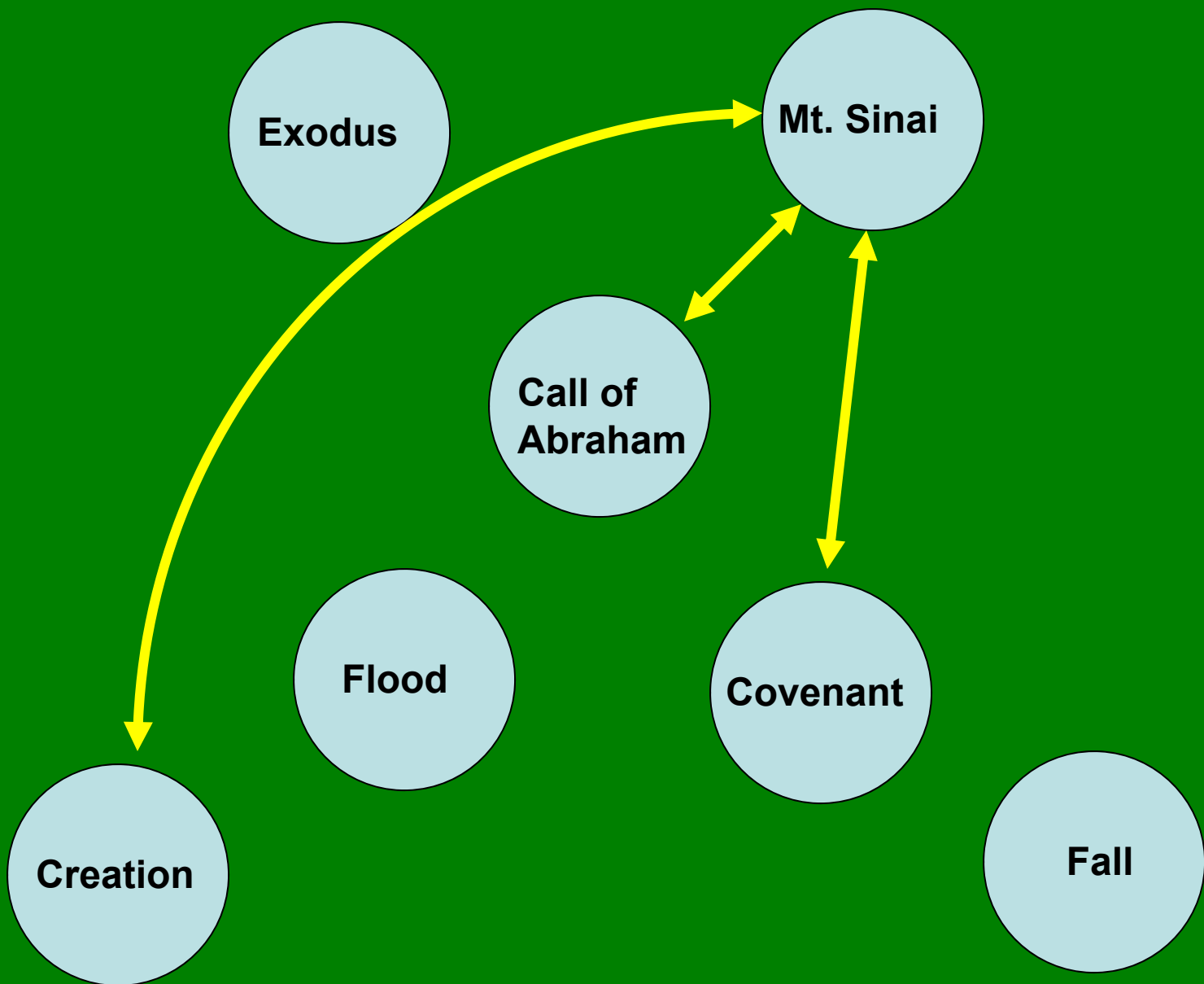
Egyptian diviners of Amon-Re to Thutmose III:

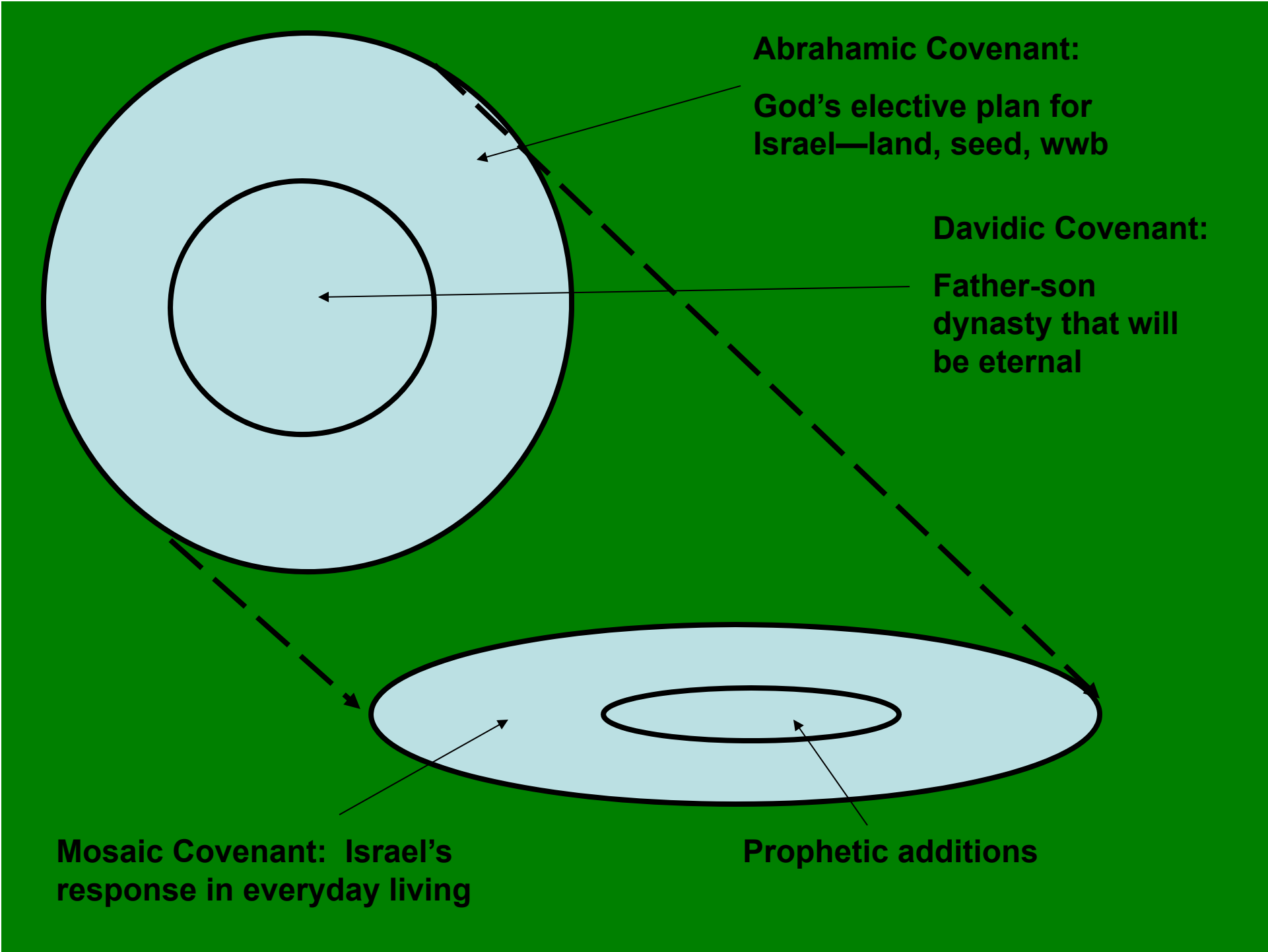
“Welcome to me, as thou exultest at the sight of my beauty, my son and my avenger, [Thutmose III], living forever! . . .Thou treadest all foreign countries, thy glad heart. There is none who can thrust himself into the vicinity of thy majesty, while I am thy guide. . . .My serpent-diadem which is upon thy head, she consumes them. .

“Thou hast erected my dwelling place as the work of eternity, made longer and wider than that which had been before. . . . Thy monuments are greater than [those of] any king who has been. I commanded thee to make them, and I am satisfied with them. . . .I have established thee upon the throne by Horus for millions of years, that thou mightest lead the living for eternity.”

“The Egyptian viewed his misdeeds not as sins, but as aberrations. . . .It is especially significant that the Egyptians never showed any trace of feeling unworthy of divine mercy. For he who errs is not a sinner but a fool, and his conversion to a better way of life does not require repentance but a better understanding. . . .The theme of God’s wrath is practically unknown in Egyptian literature; for the Egyptian, in his aberrations, is not a sinner whom God rejects but an ignorant man who is disciplined and corrected.” - Frankfort

“While they knew themselves to be subject to the decrees of the gods, they had no reason to believe that these decrees were necessarily just. Hence their penitential psalms about in confessions of guilt but ignore the sense of sin; they are vibrant with despair but not with contrition—with regret but not with repentance.”. -
Frankfort





Aim = Loyalty to God

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Impediments

Concepts of Sanctification

Unconditional elective part / Conditional experiential part

Purpose or aim = loyalty to God

Means: “law” (as revelation) and grace (enablement)

Dimensions: existential present and long-term growth

Enemies: holy war with world, flesh, devil

“Effective results in war have rarely been attained unless the approach has had such indirectness as to ensure the opponent’s unwillingness to meet it. The indirectness has usually been physical, and always psychological. In strategy, the longest way round is often the shortest way home.” B H Liddell-Hart, Strategy



“In counseling, week after week, I continually encounter one outstanding failure among Christians: a lack of what the Bible calls ‘endurance’; they give up. . . .The work of the Holy Spirit is not mystical. . . .He did not give us the Book, only to say that we could lay it aside and forget it in the process of becoming godly. Godliness does not come by osmosis. . . .It is by willing, prayerful and persistent obedience to the requirements of the Scriptures that godly patterns are developed and come to be a part of us.” Jay Adams