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**B0908 – February 22, 2009 – The Longest Day At Aijalon/Doom At  
Bochim**

We're in the Joshua campaigns and the war conquests. If you look at a map where I outlined the strategies, strategy A and strategy B; strategy A from the south was the choice strategy from the beginning. It was the original strategy to conquer the land and the ten men who did the spying operation went through the land, got all the data and intelligence, then promptly misinterpreted it inside a framework of unbelief. Because of that heart failure to interpret the intelligence inside the framework of God's promises, and instead interpreting the facts from an autonomous mindset, strategy A never was executed, even though we know later, forty years later from Rahab in Jericho, that, in fact, the Canaanite inhabitants were terrified the whole time that the Israelites might attack. So it's an interesting case of both sides being terrified of the other, and there was no engagement. Sort of a cold war period.

Today we'll be looking at strategy B, which is carried out under Joshua as a three prong strategy. B1, B2 and B3- this strategy took the eastern entry and went up to the high ground. Its classic military operations that you seize the high ground because whoever controls the high ground controls the low ground. You can see that principle operate today; this is why the sky is so important in modern warfare. At the highest altitudes you have Combat Air Patrols that patrol and they hold the high ground away from the bad guys so that the fighter pilots that are flying lower and executing the bombing missions can complete their missions safely without being attacked from on top. So it's always a battle for the high ground. Strategy B is a fight for the high ground in the land of Canaan, there's a ridge that runs north and south along the land and they want that ridge.

You can see it spiritually because that's the whole strategy that God Himself is using against Satan. Satan has access to heaven. We know through the book of Job and other passages. Satan has an awesome range of powers. You get a glimpse of that in the book of Daniel where you have demonic powers over the nations. If you take a world map and draw out the different countries in different colors, etc. and you imagine a fence going up into space around what we call the political boundaries of the nations there are actually three dimensions, not two. And the third dimension is occupied by the spiritual principalities and powers of the air. You get that from the text of the book of Daniel because when Daniel prayed the prayer was delayed, because the angel that came to answer Daniel's prayer actually had to penetrate through angelic guards who worked the airspace over the land we call Iran. That angel that came in response to Daniel's prayer literally had to fight his way into the airspace; he got stuck and they had to bring in reinforcements to break through to Daniel. It may sound bizarre to you, but that evidently is what goes on.

Therefore after Jesus Christ rose from the dead He ascended on high and sat down at the Father's right hand; that is militarily very significant, because it means that Jesus Christ, at the Father's right hand, has the high ground. The high ground is now occupied and under control of a member of the human race. He has taken the high ground for the entire cosmos. While there might be some obscure life forms elsewhere in the universe, the life form that holds the high ground is from this planet. So a significant thing happened; the ascension of Christ is as important as the resurrection of Christ. The resurrection means that His body is the first component of the new universe that's going to replace this universe, but the ascension to the Father's right hand means He has seized the high ground, and therefore Satan is on the low ground. This is why there's a fury on the part of the powers of darkness. The fury is due to the fact that the crucial battle has already taken place. And therefore, in principle Jesus Christ has already successfully won the war. So therefore, a son of Adam has done what Adam could not do, what Noah could not do, what Moses could not do; now a man has done. The God-man. He is God but He is also man, therefore He fulfills the mandate given Adam from the moment of creation, to subdue the earth. So Jesus Christ, by ascending has seized the high ground.

I want to review a few things about terrain and geography. Remember that what we read in the Scripture is not just a sweet little Sunday school story. We always want to see what we're reading in Scripture as historical truth, this actually happened in history. On a map of Israel, on a global scale it has importance because the lines of communication pass through here. In wars one of the things you want to do is cut off the enemy lines of communication so you control the information, you control the intelligence that will give you an edge. A few weeks ago Israel was at war with Hamas in the Gaza strip and the leaders of Hamas were dug in under UN hospitals and schools. The Israeli soldiers, known as the IDF, cut all their lines of communication and that put them completely in the dark and gave Israel a huge advantage. The problem, as we'll see in the future, is they didn't finish the job. Now, the ground that God had Joshua's army conquer was this whole area between three continents. We have to remember this. When God chose this location on planet earth He chose it so the trade routes that go to Asia come out of this area, down through to Africa, to the northwest they go to Europe; so of all the places on the planet that God could have conquered and set up His kingdom in OT, He plopped it right smack dab on the lines of communication to three continents. It's very significant that He did that.

On a map we are reminded of the terrain that's going to be involved in this series of stories in the OT. The Mediterranean Sea, the Dead Sea, and a valley that runs through it, this is a great rift valley, and all this area is below sea level and then it rises very quickly as you go west up to the high ground. So the high ground runs north and south, with a valley and the sea coast. The terrain is important because it affects logistics and logistics is the thing that wins or loses battles. Soldiers have to be fed, soldiers have to have water, you have to have the implements of war, guns and ammo, guns alone don't do you much good. History has seen that scenario before and it wasn't pretty. What Joshua is going to do is he's going to go quickly to the center of the land which is on the high ground. The gateway to that high ground is the city of Jericho. It was the major military fortress blocking this region. So Jericho becomes strategically crucial in this campaign because it's the doorway, it's the eastern door to the high ground. Once Joshua defeats Jericho, he goes on to Ai and then he's on the high ground, and from there he's going to go south, and he's going to go north.

We've covered the covenant breaking at Sinai and I suggest if you're interested in really remembering these stories and the lessons to get some pictures of these places, go on the internet, get a Bible dictionary, something that helps you picture these places in your mind. The imagery will help fortify truth in your heart, because our hearts feed on the imagination, and that's what's so powerful about the OT, it gives you concrete pictures. The covenant breaking at Sinai - you can imagine this mountain and at the foot of it the whole nation Israel, two million strong and the Lord speaks His Law. He booms forth, they get scared and send Moses up, "You get the Law and give it to us." Then Moses comes down with it forty days later and what were the people doing? Having a big orgy around the golden calf. What does it teach us? It teaches us the need for a new heart and a need for a gracious intercessor, someone better intercede for them or God's going to clobber them.

The second one is the Declaration of Holy War; those horrible sections of Scripture where God sends Israel into a foreign power to exterminate them. Why is this in the Bible? It's the Preview of Final Judgment. God is omniscient and he knows when a people are ripe for judgment. If we don't have this picture what don't we have? We don't have any assurance of resolution. Is this mixture of good and evil ever going to come to an end? The declarations of holy war say yes.

The third one, Fiasco at Kadesh-Barnea, the Necessity for Holy War. Why is holy war necessary? If there's ever going to be a world in which we can live and enjoy God's blessing, evil has to be eliminated. Evil is not removed by negotiation. You can talk and talk and talk endlessly for centuries but in the final analysis talk doesn't remove the evil tendencies of our hearts. The pacifist always argues that we should have talked more and we rushed into this war and so forth. The problem is, how much talk, where's the line, when do we say, "That's enough, we can't come to an agreement but something has to be done, the situation has to be resolved." Now nobody likes to go to war, war is terrible, God didn't make the universe with war, contrary to the Continuity of Being where you have the universe coming out of this war of the gods and goddesses, the background of that universe is chaos and war in a chaotic universe is normal. But God didn't create that. We brought in the chaos when we rebelled against him and now if you want to get rid of evil war is required. Evil is a messy thing. And the Kadesh-Barnea Fiasco is teaching us that no matter how many hours you spend in negotiation, in the final

analysis you cannot generate everlasting peace and stability and blessing. The only way you get that is to totally remove evil and that means the evil doers. They have to be sifted out from the rest of the population that are in Christ. The problem people have with Holy War. Let's go through that again because we have to admit, it's in there and it's a bloody mess. The problem is when you isolate this series of events set within an unbelieving framework," when looked at that way holy war does *appear* in utter moral conflict with ethics taught elsewhere in Scripture. But notice what we've done, we've looked at what the opponents of our faith are saying and we said, "You can say that, but when you say that you're interpreting it within your framework and here's what your framework looks like." You may, in conversation, have to pull it out because most people today can't think in terms of a framework. They emotionalize and they spout off the mouth without thinking through the background and what they're really saying. We can do that too, so the unbeliever naturally is going to do that. Remember the two clauses here. In order to make the criticism what they're doing is they're looking at the Bible as an isolated series of events that are unrelated to each other, like there's no plan in history; these are just random things that happen. Then they interpret it in their unbelieving framework.

"The Bible-believing Christian, however, knows that each part of the Bible must be taken within the framework of the whole. Only when the parts are seen with respect to the whole can they be properly understood." Dr. Van Til, one of the foremost apologetic professors of the 20<sup>th</sup> century has mastered this as a technique. If you're going to defend some doctrine of Scripture you can't do it piecemeal. He relates it to modern warfare. "There is bayonet fighting, there is rifle shooting, there are machine guns, but there are also heavy cannon and atom bombs. All the men engaged in these different kinds of fighting are mutually dependent upon one another. The rifle men could do very little if they did not fight under the protection of the heavy guns behind them. The heavy guns depend for the progress they make upon the smaller guns." His point is that there's a mutual dependence of all these men, everybody is doing their job on their front. What happens if the enemy really starts coming at riflemen and the riflemen start reacting emotionally? The whole thing falls apart and everybody else engaged in that conflict is at risk. That's why the military trains and trains and trains you so you don't react emotionally, you react according to procedure and when the lead is coming you stick with the procedure, you stick with the doctrine. You can't hope to

win a war with just pieces, all the pieces have to work together, and you can't expect to defend the Scriptures in just pieces, they have to hang together in a framework.

If you think about it, that's what's going on here, isn't it? The unbeliever takes this chunk of Scripture and he throws it at you. See, you can't answer that, but what is he doing? If you respond to that technique you've broken away from the rest of the artillery. The unbeliever wants you to break away so he can isolate you and wipe you out. Your emotions want to defend so you charge right in there to defend that piece. But like a soldier in a combat situation you've got to restrain yourself. I know my emotions want to do that, but what's right, what's does doctrine say, what does my procedure manual say? This piece of Scripture has got to be interpreted in light of this. This is the Doctrine of God, this is the Doctrine of Evil and Suffering and we said that the doctrine of holy war is related to those. If you miss this you're going to get aced when it comes to trying to defend this section of Scripture, you can't do it. You cannot do it; you're going to be wiped out if you try.

The way the Scripture makes sense is that internally to the Scripture all Scripture taken together does have justification for holy war. "Objections to the Conquest and Settlement have to be exposed also. Such objections assume that *the ethical norms of common grace* (borrowed, by the way, from the Bible first of all) *imply everlasting tolerance of evil.*" Think about that statement. What they're doing is they're saying the Bible tells us to be gracious. Yes, no problem there, we don't debate that. But think about it, does the command to be gracious apply forever? What would be the consequence of grace forever? If grace went on forever and never stopped, what would be true? Evil would never be eliminated. So, grace is not a permanent feature in the plan of God. This shocks some people, "What! The grace of God comes to an end?" The consequences of grace don't, the consequences go on forever and ever. I didn't say the consequences of grace come to an end; I said grace comes to an end. Because if you don't believe that then you've got a big problem. How do you get rid of evil? You've got to have judgment somewhere or you never get rid of evil. So that's the whole point of holy war, this is one point in history where we see on a small scale what it means to judge evil and eliminate it. And that's the defense of this section of Scripture. But believe me; you're dead if you don't interpret it in light of the doctrine of God and the doctrine of evil. If you just take it as an

isolated story, you've got a big problem because the other guy is going to take the ethics of common grace and he's going to kill you with them.

The grace of God is coming to an end and you ought to be glad it is, because that's the only way you get rid of evil. You can't have it both ways. People yell and curse at God for all the bad things that happen. Then they turn around and curse at God because He's going to judge. Now what's God supposed to do? You can't have it both ways. If you object to evil and you want to get rid of it, to get rid of it you have to have judgment and to have judgment you've got to end grace. So far no one has come up with another solution. So excuse me but what answers do you have?

Victory at Jericho - we went through the Jericho and Defeat at Ai last time, I think Jericho was clear. God was asking believers to do some idiot looking thing, but that reminds us that He is omniscient, He has a perfect plan. It goes back to the Creator-creature distinction which we've drawn again and again, that God has omniscience and our finite intelligence can never put a plan together equal to His. So here God is. He is omniscient; here man is and we have knowledge but it's all limited, so we have our plans that look like that. God has plans that are tremendously and infinitely complex and they fracture our plans. We may have a piece of the plan, another piece over here, and it doesn't seem to us to fit, but in God's mind these do fit, they fit perfectly together, we just can't see how they fit together.

This is Joshua's problem, he was told to do some kind of silly stuff at Jericho, and that's what we mean by a faith that works. Faith does these works, but it's works done not because I turned my brains off, but because I submit to the fact that there's a rationality in the universe that I can never quite get around. I cannot put it totally together; I just know He's got it totally together and "Hey, this doesn't look like it's going to work but hey, who am I?"

The defeat at Ai—externals don't cut it. You can fake obedience but it's not going to work. The word of God is addressed deep down in the human heart, and people can be doing all the right stuff on the outside but if they are not submissive in the heart then we can't be victorious in the public eye. Our fakeness will be exposed.



Now we come to the sixth one, the Longest Day at Aijalon and we want to look at that incident for a moment. Go to Joshua 9. This is one of those passages often skipped over, but there's some amazing things stated here. If you're familiar with this section of the OT you remember the Gibeonites were under the curse of Holy War, but they came to Joshua, all dressed in rags, claiming to be foreigners from a distant land and they'd come on a long journey to make a pact with them. It was all a ploy, but they convinced Joshua and then a few days later he finds out they live two blocks away. They were actually on the hit list but now he's entered this pact with them and he can't kill them. In chapter 10, you have five kings that decide to gang up on the Gibeonites because they defected to Israel so now Joshua is in a mess. He got tricked and now he's got to defend them against five kings. So let's pick up in 10:1. "Now it came about when Adoni-zedek king of Jerusalem heard that Joshua had captured Ai, and had utterly destroyed it, ... and the inhabitants of Gibeon had made peace with Israel and were within their land, <sup>2</sup>that he feared greatly, because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai, and all its men were mighty, <sup>4</sup>Therefore Adoni-zedek of Jerusalem sent word to Hoham king of Hebron and to Piram king of Jarmuth and to Japhia king of Lachish and to Debir king of Eglon, saying," the idea there is that there's an alliance that rapidly forms against the Gibeonites. That alliance is on the south of Jerusalem, it's in the high ground in the S/SW area of Jerusalem. So these guys are all coming up in an alliance to fight him, and they're fighting him for this high ground.

So in Joshua 10:9, here's how the drama unfolds. "So Joshua came upon them suddenly by marching all night from Gilgal." There's the military secret of surprise attack. He utilizes military tactics, an all night march; v 10, "And the LORD confounded them before Israel, and He slew them with a great slaughter at Gibeon, and pursued them by the way of the ascent of Beth-horon, and struck them as far as Azekah and Makkedah." Notice the "ascent" of Beth-horon. What he's done here is he's driven the army south, so now Joshua has had a preliminary victory and he's going along the high ground and now his enemies, from the ascent, are trying to reinforce. The battlefield is now on the move. But what has this army been through? Think about the army, in verse 9, put yourself in their position. What did you do all night? You marched. How do you feel about noon the next day? Tired.



This is the amazing thing, the whole battle got started because here was a man who was deceived by the enemy, but he kept his word - Joshua kept his word. He knows he got into a bad deal but he kept his word. How does he get out of this one? When the army is in this position of rapid motion, they're tired; they're more tired than their enemies are because the enemies got a good nights' rest. So now the problem that's going to come is they're very open to a counterattack. They're in great danger; they're in an extended area with greatly fatigued troops.

Let's go on to verse 12 and then we want to come back, "Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the sons of Israel, and he said in the sight of Israel," (now why he said this is that the Holy Spirit obviously promoted this prayer), "O sun, stand still at Gibeon, and O moon in the valley of Aijalon." <sup>13</sup>So the sun stood still, and the moon stopped, until the nation avenged themselves of their enemies. Is it not written in the Book of Jashar?" That's one of those books that we were talking about in canonicity; remember I said there were other books that disappeared. "Is it not written in the Book of Jashar? And the sun stopped in the middle of the sky, and did not hasten to go down for about a whole day. <sup>14</sup>And there was no day like that before it or after it, when the LORD listened to the voice of a man; for the LORD fought for Israel."

What a magnificent story. This counterattack, just as soon as the sun set, and they would be liable. Here they are moved into enemy territory with very little protection on their flanks, greatly fatigued. The enemy hasn't marched all night, so they can come up here, reorganize and cream them. So what's got to happen? He's got to clean them out before nightfall. So what does God do? He turns on the lights. We're going to keep the battle going and finish it right here and now. And He does it by doing two things, not one thing. Notice carefully how the text is written - he addresses both the sun and the moon, one controls the day, one controls the night. So it looks like the heavens stopped. Most people say the earth stopped, what happened exactly we have no idea. There are several explanations here. But just look at the words. What does it say stopped? The sun and the moon. Now, that causes quite a few problems for people. For one if you're a heliocentrist, you believe the sun is at the center of our solar system; then is the sun moving around the earth? No, the earth is moving around the sun. So what would it mean to say the sun stopped? Most people, assume the sun is at the center because

Copernicus worked all that out 400 years ago and we know Copernicus is right, so they say, it can't be the sun stopping, it's got to be the earth. Somehow earth's rotation was toyed with here, maybe it was slowed down, maybe there was a solar eclipse, maybe it's just a poetic device. These people thought it was a longer day, it seemed like a long day, they'd been out fighting all day, it was hot, it felt like a long day. The sun couldn't have possibly stopped because we believe natural law and we believe Copernicus. Well, if you're biblically conservative these interpretations don't quite cut it because what did we read in verse 14? "There was no day like that before it or after." Have we had solar eclipses since? Yes. Have armies fought all day? Yes. To make a long story short you can do one of two things here. What is typically said by conservatives is that this is a local miracle where God extended sunlight on the hilltops of Judea for almost 24 hours, but the sun and moon didn't stop, they just got extra light in that one area till the battle was finished. Now, that may be correct. God could have done that, but is that what the language sounds like? "The sun and the moon stopped." Assume for the sake of argument we forget the heliocentric model and we adopt a geocentric model. This verse is the strongest support for geocentrism since both the sun and the moon stopped their motion together. This phenomenon is far easier to visualize in a geocentric frame of reference than in a heliocentric one. There are about 100 scientists in the world who form the society of geocentrism, so you can't just discount it. These people are good; these people know the math and they can get way over your head real quick in their explanations. I just mention this to show you that the way we're taught in the school system, they act like we've got this all knocked out; these are facts, and the truth of it is they're not. What we're getting are interpretations of facts. Here's a quote on the issue by famed physicist Albert Einstein, *"The struggle, so violent in the early days of science, between the views of Ptolemy and Copernicus would then be quite meaningless. Either CS could be used with equal justification. The two sentences, 'the sun is at rest and the earth moves,' or 'the sun moves and the earth is at rest,' would simply mean two different conventions concerning two different CS."* George Ellis, famous cosmologist in Scientific American, 1995, *"People need to be aware that there is a range of models that could explain the observations...For instance, I can construct you a spherically symmetrical universe with Earth at its center, and you cannot disprove it based on observations...You can only exclude it on philosophical grounds. In my view there is absolutely nothing wrong in that. What I want to bring into the open is the fact that we are using*

*philosophical criteria in choosing our models. A lot of cosmology tries to hide that.”* We’re back to the problem we face over and over again. No one is neutral and therefore to interpret the data you have to use philosophical criteria. Now why would people be interested in removing the earth from the center? I’ll let Edwin Hubble explain. “...*Such a condition would imply that we occupy a **unique** position in the universe, analogous, in a sense, to the ancient conception of a **central Earth**...This hypothesis cannot be disproved, but it is **unwelcome** and would only be accepted as a last resort in order to save the phenomena. Therefore **we disregard this possibility**... the unwelcome position of a favored location **must be avoided at all costs**... such a favored position is **intolerable**...Therefore, in order to restore homogeneity, and to escape the **horror** of a unique position...must be compensated by spatial curvature. There seems to be no other **escape**.*”<sup>i</sup> Look at that. Is this all about math and physics? Or is it all about your philosophy of life, your presuppositions? So, I encourage those of you interested in mathematics, to at least consider this, you may want to be the 101<sup>st</sup> guy in the world to join the society, but this is what I mean by secular education, it’s dogmatism. These questions are not cut and dry, and the stakes are enormous. But when did you ever hear anything like what I just told you. It’s totally suppressed. And one of the interesting facts of ancient history that fits with Joshua 10 is the many stories of a long night in the northern hemisphere, and if they’re true this was not just a local phenomena.

Back to verse 11, before the lights come on so they can finish off the remaining enemy they’re continuing the frontal assault and watch what happens, “As they fled from before Israel, *while* they were at the descent of Beth-horon, the LORD threw large stones from heaven on them as far as Azekah, and they died; *there were* more who died from the hailstones than those whom the sons of Israel killed with the sword.” Look at that. What happened here, here you’re in open conflict pursuing your enemy, cutting them down by the sword and all of a sudden hailstones come in. In fact you have more of your enemy killed by hailstones than you yourself kill by the sword. Just think of the laser precision of these hailstones. You’ve got hand to hand combat; you are inches away from your opponent and hailstones are knocking these guys dead inches from your face. In the 21<sup>st</sup> century the military technologists have developed extremely accurate weapons systems. Laser-guided bombs have been used in several recent conflicts but you have to wonder when you read this account if they were nearly as precise as these.

Literally hundreds of enemy soldiers were struck down and not one Hebrew soldier is reported to have been killed by the stones.

All right, what's the lesson at Aijalon? What can we tuck away as a great spiritual truth that comes out of this? Look at how God pitches in for those who obey Him? As long as we're faithful to do what he asks God will stop the universe, if necessary, to come to our aid! God will send laser guided stones if He has to, to help us! The obstacles may seem insurmountable to you, the opposition may seem too powerful to overcome, but when you fight those daily spiritual battles, remember Aijalon. The Lord more than makes up for our fatigue and our weaknesses. Just be faithful to the word and He'll do the rest.

All right, we want to turn to the last of the seven events here, over in Judges 2, Doom at Bochim. Judges 2:1-5, "Now the angel of the LORD came up from Gilgal to Bochim. And he said, "I brought you up out of Egypt and led you into the land which I have sworn to your fathers; and I said, 'I will never break My covenant with you, <sup>2</sup>and as for you, you shall make no covenant with the inhabitants of this land; you shall tear down their altars.' But you have not obeyed Me; what is this you have done? <sup>3</sup>"Therefore I also said, 'I will not drive them out before you; but they will become *as thorns* in your sides and their gods will be a snare to you.'" <sup>4</sup>When the angel of the LORD spoke these words to all the sons of Israel, the people lifted up their voices and wept. <sup>5</sup>So they named that place Bochim; and there they sacrificed to the LORD." Then the text describes the cycle of apostasy. Verse 20, "<sup>20</sup>So the anger of the LORD burned against Israel, and He said, "Because this nation has transgressed My covenant which I commanded their fathers and has not listened to My voice, <sup>21</sup>I also will no longer drive out before them any of the nations which Joshua left when he died, <sup>22</sup>in order to test Israel by them, whether they will keep the way of the LORD to walk in it as their fathers did, or not." <sup>23</sup>So the LORD allowed those nations to remain, not driving them out quickly; and He did not give them into the hand of Joshua." The territory that was conquered does not match the previous map. Compare the two maps and you can see the it doesn't fit.

What does this tell us? It tells us that at this point in the Old Testament, early on in the OT, (here's the time line again, 2000 BC, Abraham; 1400, Moses; 1000, David; Joshua in probably early 1300's, and by the time you get to 1200 BC they still hadn't taken all the land. Two hundred years had

passed and they had basically failed.) So here we have the announcement of doom that says that this nation, Israel, is not by itself going to get the land. What does this open the door for? Who will get them the land? Who do they now look forward to as their grand leader? First of all, it starts in the book of Judges because every man did what was right in his own eyes. God gave them judges and they cycle between prosperity and failure and finally the people cried out for a king. And God gave them Saul, then David, then Solomon, and Solomon had a son by the name of Rehoboam, who was one of the all-time idiots; then you had a civil war and the whole northern end of the country goes down the tubes, and the southern kings weren't much better.

What does that teach? God always maneuvers, a pedagogical purpose to history, you wanted a king because you realized in the sentence of Bochim, that by yourselves you weren't able to cut it, so you need a strong leader. So you said to Me, give me a king, so I gave you a king. What happened to the kings? In the span of history in the OT it's just one awful act after another. What does that show about the kings? They're no better than the people. So what does that eliminate as possible solutions? We can't do it ourselves, and the government can't do it for us. We haven't learned that, we're learning that lesson again.

People can't do it, government can't do it. Who can do it? The Messiah. In the book of Psalms, who wrote most of the book of Psalms? One of the kings, and what does David do in the book of Psalms so often? Why does this book of Psalms become so favored reading among Christians? It's because we identify with his hope. In that book of Psalms David takes himself as the office-holder, the king. He does this and there's a splitting that occurs in the book of Psalms between the king and THE King. And slowly, after David, the prophets taught more and more in terms of "the King of deliverance." So the emphasis they have learned from this point in their history, when they try by their own strength to follow the Lord they find it was insufficient because they are fallen people. They tried by a king and they wanted him to do the job for them, that didn't work either. Therefore all doors have been closed until there comes in the fullness of time the God-man Messiah. This is why the NT can't be understood, you can read it, but can you really appreciate it unless you've gone through the OT? Because that's what the Holy Spirit took Israel through so when Jesus came they would appreciate Him. He's the answer. So this is all a buildup to the Lord Jesus Christ.

And so the truth there at Bochim is that you're not going to get all the land now. I promised it to you but because of repeated disobedience I'm postponing that until I bring someone into the game that will obey perfectly and that's the Lord Jesus Christ and when He comes in with His military program, when He swoops down from the high ground He'll be successful. No one is going to be left standing, then you'll get the land, His kingdom will come, His will will be done on earth as it is in heaven. But until then forget it.

What we want to do next time is start in on the doctrinal truth that falls out of these events. We've studied seven of these events; they're all related to the doctrine of sanctification which is basically spiritual growth. That's the doctrine we want to associate with this event. Each event we've associated some doctrine with. The Conquest and Settlement pictures the doctrine of sanctification, the believer becoming holy, principles of spiritual growth. And so these seven battles are the images you want to grab and hang on to in the Christian life. Examples of victory, examples of failure, what are the dynamics of sanctification, the means, the goal and so forth. That's all in this period of the Conquest and Settlement.

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<sup>i</sup> *"We know that the difference between a heliocentric theory and a geocentric theory is one of relative motion only, and that such a difference has no physical significance."* – Sir Fred Hoyle, *Astronomy and Cosmology - A Modern Course*, (San Francisco: W. H. Freeman & Co.), p. 416,1975.

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