

Joshua

Fall 2009 – Martin Young

www.biblicaltheology.us

Joshua

Course Outline

1. Jericho and Genocide: Both liberal and conservative scholars have accused God of genocide in commanding the annihilation of the cities of Jericho, Ai, and several others (Sodom, Gomorrah, etc.). We will review four primary scholarly positions on the issue of Biblical holy war and then evaluate each of them within a framework of biblical theology. Through examining critical Old Testament texts, we will see that God always acts justly and gives sinners ample opportunity to repent. However, like most people today (and throughout human history), the people of Jericho did not repent and accept God's mercy, but continued their war against God and people made in His Image, resulting in their ultimate and just destruction. We will project the significance of these wars into the current era. The end result is that we will observe that the God of the Old Testament and the God of the New Testament are one and the same.
2. Rahab and the Gospel: In this class, we will tackle an ancient dispute within both Judaism and Christianity. Was Rahab right to lie to the King of Jericho in order to save the two young men that visited her house? Or, did she sin? Unfortunately, this issue has proven to more than academic over the life of the Church, particularly in times of war. For example, the story of Corrie Tanboon, made famous in the film "The Hiding Place" echoed Rahab's dilemma. In this class, we will examine Rahab's actions through the lens of redemptive history using relevant data from Joshua, Hebrews, and James. By doing so, we hope to develop a strong theology towards making Godly decisions. We will also see the foreshadowing of the Gospel itself in this amazing Old Testament text.

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3. Achan and the Unforgiveable Sin: Most readers of the Achan narrative believe that God acted unfairly in commanding the destruction of Achan and his household. Through careful exegetical work, we will see the great extent of Achan's sin, as well as the sin of his entire household. Despite the magnitude of their sin, God gave them an opportunity to repent. But, Achan and his household committed the Unforgiveable Sin of blaspheming the Holy Spirit and did not repent. For their transgression, they were punished accordingly. Like the Acts 5:1-11 narrative of Ananias and Sapphira, this biblical text illustrates the Unforgiveable Sin that Jesus warned about. Although this text is rightfully terrifying, we will see how Jesus saves us from the coming wrath.
4. Slaves and Slavery: Did Joshua sin in making a treaty with the Gibeonites and subjecting them to servitude? Some conservative scholars believe that Joshua sinned since he did not obey the so-called letter of the Law and exterminate the Gibeonites. More liberal scholars argue that Joshua chose the lesser of two evils. We will make sense of this confusing and controversial passage within a biblical theology of servitude. We will then project the role of the Gibeonites throughout the rest of Israel's history to illustrate God's purposes concerning the institution of slavery within Israel and how it should be interpreted within the Church today.

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Joshua

Course Goals

1. To inspire and encourage interest in the Holy Scriptures
2. To advance the Evangelical view that the Scriptures do not contradict themselves
3. To dispel the false notion that the God of the New Testament is different than the God of the Old Testament
4. To correct both liberal and conservative misinterpretations of the Canaanite
5. To understand the unique place of the "herem" in redemptive history
6. To explain the theology of the "herem" and to help prevent people from repeating certain war crimes and other atrocities committed in the past
7. To show how God's justice and mercy operate to bring people to repentance and salvation
8. To demonstrate that salvation is only through Jesus Christ, including the time before His first advent
9. To build-up and encourage the faith of the Church through discussing the Scriptures
10. To give the people of God a framework towards analyzing our present time

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Joshua

Course Approach

Scripture	Reason
Tradition	Experience

- Biases
 - Isagesis – Inserting unsupported meaning or doctrine into a passage of Scripture
- Exegesis – What does the biblical text actually say?
- Bias Assumptions
 - Scripture is true and reliable.
 - Reason is valuable and necessary to understand the Scriptures
- Tradition and Experience are valuable, but not necessarily reliable

“Let us reason together says the Lord” [Isaiah 1:18]

Jericho and Genocide

Class #1

Marty Young

www.biblicaltheology.us

The Herem – “Holy War”

Deuteronomy 7:1-6

¹ "When the LORD your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, **the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites**, seven nations more numerous and mightier than yourselves, ² and when the LORD your God gives them over to you, and you defeat them, then **you must devote them to complete destruction. You shall make no covenant with them and show no mercy to them.** ³ You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, ⁴ for they would turn away your sons from following me, to serve other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly. ⁵ But thus shall you deal with them: you shall break down their altars and dash in pieces their pillars and chop down their Asherim and burn their carved images with fire. ⁶ "For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.

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Rules Concerning “Holy War”

Deuteronomy 20:10-18

¹⁰ "When you draw near to a city to fight against it, offer terms of peace to it. ¹¹ And if it responds to you peaceably and it opens to you, then all the people who are found in it shall do forced labor for you and shall serve you. ¹² But if it makes no peace with you, but makes war against you, then you shall besiege it. ¹³ And when the LORD your God gives it into your hand, you shall put all its males to the sword, ¹⁴ but the women and the little ones, the livestock, and everything else in the city, all its spoil, you shall take as plunder for yourselves. And you shall enjoy the spoil of your enemies, which the LORD your God has given you. ¹⁵ Thus you shall do to all the cities that are very far from you, which are not cities of the nations here. ¹⁶ **But in the cities of these peoples that the LORD your God is giving you for an inheritance, you shall save alive nothing that breathes,** ¹⁷ **but you shall devote them to complete destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as the LORD your God has commanded,** ¹⁸ that they may not teach you to do according to all their abominable practices that they have done for their gods, and so you sin against the LORD your God.

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Holy War

Major So-Called Evangelical Viewpoints

Excerpts from *Show Them No Mercy* Four Views on God and Canaanite Genocide

1. Radical Discontinuity – The Canaanite wars were atrocities. There are “vast and vitally important areas of discontinuity between Israel’s faith and that of the church...” [C.S. Cowles]
2. Moderate Discontinuity – The Canaanites were a means to an end of the Abrahamic Promise... “The Canaanite nations... were in illegal occupation of the land God had promised to Abraham and his descendents” [Merrill]
3. Eschatological Continuity – The Canaanites received what all humanity deserved, so these wars foreshadow the final eschatological judgment. “God’s justice is pure and righteous, even when it imposes the destruction of his enemies either in time and history or beyond time and history [meaning eschatologically]” [Gard]
4. Spiritual Continuity – “The war against the Canaanites was simply an earlier phase of the battle that comes to its climax on the cross and its completion at the final judgment. The object of warfare moves from the Canaanites, who are the object of God’s wrath for their sin, to the spiritual powers and principalities, and then finally to the utter destruction of all evil, human and spiritual” [Longman]

Radical Discontinuity⁽¹⁾

C.S. Cowles

“We hang our heads to admit it, but *jihad* (“holy war”) is not a Muslim invention. Its origins and justification are to be found in the Hebrew Scriptures. Moses was the first in known history to spell out an ideology of “holy war” that dictated – unlike Muhammad’s reformulation – the genocidal destruction of enemies. Moses and Joshua were the first to engage in campaigns of “ethnic cleansing” as *herem* (“acts of religious devotion”). It is to these texts that Christians have appealed, from St. Augustine in the fourth century to Orthodox Serbs in the twentieth, in justifying the mass destruction of human beings. Paul knew from his own pre-Christian experience how easily the Word of God can be perverted to justify unspeakably violent acts when he wrote, ‘The letter kills’” (2 Cor 3:6).

“In his commentary on Joshua, John Calvin states that God ‘was pleased to purge the land of Canaan of the foul and loathsome defilements by which it had long been polluted.’ He admits that the ‘indiscriminate and promiscuous slaughter [of the Canaanites], making no distinction of age or sex, but including alike women and children, the aged and decrepit, might seem an inhuman massacre, had it not been executed by the command of God. But as he, in whose hands are life and death, had justly doomed those nations to destruction, this puts an end to all discussion.”

(1) C.S. Cowles, “The Case for Radical Discontinuity,” *Show Them No Mercy*,” page 17.

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Moderate Discontinuity⁽¹⁾

Eugene H. Merrill

“As the Omnipotent One, God can accomplish his purposes in any way that pleases him. Usually he uses human instruments, however, a principle much in line with the creation mandate of Genesis 1:26-28. This is the case with the prosecution of Yahweh war, for though God himself initiated, led, and brought success to the effort, Israel was very much a partner. The result brought glory to God but also a recognition among the nations that Israel was a highly favored people... In a more practical sense, the extreme measure of Yahweh war was necessary for at least four reasons: (1) the irremediable hardness of the hearts of its victims; (2) the need to protect Israel against spiritual corruption; (3) the destruction of idolatry; and (4) the education of Israel and the nations as to the character and intentions of the one true God.”

“It is significant that Jesus makes no reference to this lengthy discourse to anything resembling Old Testament Yahweh war, though clearly he describes an age of incredible persecution and distress.”

(1) Eugene H. Merrill, “The Case for Moderate Discontinuity,” *Show Them No Mercy*,” pages 85, 89.

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Eschatological Continuity⁽¹⁾

Daniel Gard

“If there is a problem in understanding God’s commands and actions, the problem resides not in him but in human limitations. His justice is pure and righteous, even when it imposes the destruction of his enemies either in time and history or beyond time and history, that is to say, eschatologically... A more pertinent question than why God commanded such brutal practices as the extermination of the Canaanites is why he did not command the destruction of the entire human race in time and history.

At the end of time the eschatological judgment of *herem* will be spoken. Until then God’s people will continue to be drawn from every nation, every people, and every tongue.

(1) Daniel Gard, “The Case for Spiritual Continuity,” *Show Them No Mercy*,” page 140.

Spiritual Continuity⁽¹⁾

Tremper Longman III

“I argue that there is both continuity and discontinuity between the Old and New Testaments on the issue of *herem* warfare. The God of the Old Testament is not a different God from the God we encounter in the New Testament. Nor did God change his mind. The war against the Canaanites was simply an earlier phase of the battle that comes to its climax on the cross and its completion at the final judgment. The object of warfare moves from the Canaanites, who are the object of God’s wrath for their sin, to the spiritual powers and principalities, and then finally to the utter destruction of all evil, human and spiritual.”

“Indeed, it must be said that those who have moral difficulties with the genocide in the conquest of Canaan should have even more serious difficulties with the final judgment. In the latter, all those who do not follow Christ – men, women, and children – will be thrown into the lake of fire. The alternatives to embracing this picture are either rejecting the biblical God or playing the Marcionite game of choosing Scriptures that suit us, or perhaps treating the final judgment as a metaphor for total annihilation. However, even the latter is not a pleasant thought and still raises issues about how a loving God can exercise any kind of penalty toward the wicked.”

(1) Tremper Longman III, “The Case for Spiritual Continuity,” *Show Them No Mercy*,” page 185.

The Case for Radical Continuity

Disclaimer: Lecturer's View
(With Apologies to Current Scholarship)

The Promise of the Holy Land

Genesis 15:7-20

⁷And he said to him, "I am the Lord who brought you out from Ur of the Chaldeans to give you this land to possess." ⁸But he said, "O Lord God, how am I to know that I shall possess it?" ⁹He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." ¹⁰And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. ¹¹And when birds of prey came down on the carcasses, Abram drove them away. ¹²As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. ¹³Then the Lord said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. ¹⁴But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. ¹⁵As for yourself, you shall go to your fathers in peace; you shall be buried in a good old age. ¹⁶And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete." ¹⁷When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. ¹⁸**On that day the Lord made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, ¹⁹the land of the Kenites, the Kenizzites, the Kadmonites, ²⁰the Hittites, the Perizzites, the Rephaim, ²¹the Amorites, the Canaanites, the Girgashites and the Jebusites."** [note: 10 nations listed]

Promised Land Covenant

Genesis 15:13-17 Analysis

Oath

¹³ Then the LORD said to Abram, "Know for certain that

Stipulations

- 1) your offspring will be sojourners in a land that is not theirs...
- 2) [they] will be servants there...
- 3) they will be afflicted for four hundred years...
- 4) ¹⁴ I will bring judgment on the nation that they serve ...
- 5) afterward they shall come out with great possessions.
- 6) ¹⁵ As for yourself, you shall go to your fathers in peace...
- 7) you shall be buried in a good old age.
- 8) ¹⁶ And they shall come back here in the fourth generation [or "age"], for the iniquity of the Amorites is not yet complete."

Fulfillment

Exodus 1:1
Exodus 1:13
Exodus 12:40-41
Acts 7:7
Exodus 12:36
Genesis 25:8
Genesis 25:8
Joshua 5:5
Joshua 10:12

Curses

¹⁷ When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. 17

What Changed?

Comparing Gen 15:20 and Deut 7:1

I. Nations Subtracted from Gen 15:20

- A. Kenizzites
- B. Kenites
- C. Kadmonites – No biblical data
- D. Rephaim – Destroyed by the Ammonites (See Deuteronomy 2:19-21)

¹⁹ And when you approach the territory of the people of Ammon, do not harass them or contend with them, for I will not give you any of the land of the people of Ammon as a possession, because I have given it to the sons of Lot for a possession.' ²⁰ (It is also counted as a land of Rephaim. Rephaim formerly lived there – but the Ammonites call them Zamzummim-²¹ a people great and many, and tall as the Anakim; but the LORD destroyed them before the Ammonites, and they dispossessed them and settled in their place"

II. Nations Added to Gen 15:20

- A. Hivites – First mentioned in Gen 10:17; See Gen 34:1 ("Rape of Dinah")

III. To understand God's cause, means, and objectives for Holy War, we must understand why certain nations targeted for destruction in Gen 15:20 were no longer targeted in Deut 7:1

Caleb the Son of Jephunneh

Numbers 13:1-16

¹The Lord spoke to Moses, saying, ²“Send men to spy out the land of Canaan, which I am giving to the people of Israel. From each tribe of their fathers you shall send a man, every one a chief among them.” ³So Moses sent them from the wilderness of Paran, according to the command of the Lord, all of them men who were heads of the people of Israel. ⁴And these were their names: From the tribe of Reuben, Shammua the son of Zaccur; ⁵ from the tribe of Simeon, Shaphat the son of Hori; ⁶ **from the tribe of Judah, Caleb the son of Jephunneh;** ⁷ from the tribe of Issachar, Igal the son of Joseph; ⁸ from the tribe of Ephraim, Hoshea the son of Nun; ⁹ from the tribe of Benjamin, Palti the son of Raphu; ¹⁰ from the tribe of Zebulun, Gaddiel the son of Sodi; ¹¹ from the tribe of Joseph (that is, from the tribe of Manasseh), Gaddi the son of Susi; ¹² from the tribe of Dan, Ammiel the son of Gemalli; ¹³ from the tribe of Asher, Sethur the son of Michael; ¹⁴ from the tribe of Naphtali, Nahbi the son of Vophsi; ¹⁵ from the tribe of Gad, Geuel the son of Machi. ¹⁶These were the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

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Caleb the Son of Jephunneh

Numbers 13:17-26

¹⁷Moses sent them to spy out the land of Canaan and said to them, “Go up into the Negeb and go up into the hill country, ¹⁸and see what the land is, and whether the people who dwell in it are strong or weak, whether they are few or many, ¹⁹and whether the land that they dwell in is good or bad, and whether the cities that they dwell in are camps or strongholds, ²⁰and whether the land is rich or poor, and whether there are trees in it or not. Be of good courage and bring some of the fruit of the land.” Now the time was the season of the first ripe grapes. ²¹So they went up and spied out the land from the wilderness of Zin to Rehob, near Lebo-hamath. ²²They went up into the Negeb and came to Hebron. Ahiman, Sheshai, and Talmi, the descendants of Anak, were there. (Hebron was built seven years before Zoan in Egypt.) ²³And they came to the Valley of Eshcol and cut down from there a branch with a single cluster of grapes, and they carried it on a pole between two of them; they also brought some pomegranates and figs. ²⁴That place was called the Valley of Eshcol, because of the cluster that the people of Israel cut down from there. ²⁵At the end of forty days they returned from spying out the land. ²⁶And they came to Moses and Aaron and to all the congregation of the people of Israel in the wilderness of Paran, at Kadesh. They brought back word to them and to all the congregation, and showed them the fruit of the land.

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Caleb the Son of Jephunneh

Numbers 13:27-32

²⁷ And they told him, “We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. ²⁸ However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there. ²⁹ The Amalekites dwell in the land of the Negeb. The Hittites, the Jebusites, and the Amorites dwell in the hill country. And the Canaanites dwell by the sea, and along the Jordan.” ³⁰ **But Caleb quieted the people before Moses and said, “Let us go up at once and occupy it, for we are well able to overcome it.”** ³¹ Then the men who had gone up with him said, “We are not able to go up against the people, for they are stronger than we are.” ³² So they brought to the people of Israel a bad report of the land that they had spied out, saying, “The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the people that we saw in it are of great height. ³³ And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them.”

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Caleb the Son of Jephunneh

Analysis

- I. In Hebrew and other Semitic languages, Caleb means “dog” – the name is still held as a disgrace amongst Moslems [Read Matt 7:6 and 15:26-27]
- II. Caleb is reconciled to the tribe of Judah [Num 13:6]
- III. In Num 14:7 Caleb is singled out as the Lord’s servant, a title given to only a select few in the Old Testament
 - A. Joshua did not earn this title until many years later
 - B. Caleb is commended in Numbers, Deuteronomy, Joshua, and Judges
- IV. Caleb is the son of Jephunneh a Kennizzite !** [Num 32:12, Jos 14:6 – 14; 15:13]
- V. It is remarkable and ironic that a righteous Canaanite should be one of only two to be found worthy to migrate from Egypt to the Promised Land (Joshua being the other)
 - A. For their rebellions, God kills off the adult generations from Egypt [see Heb 3:15-19]
 - B. Caleb is a positive Gentile example which shames natural Israel
 - C. Caleb’s younger brother Othniel becomes a judge in Israel [Judges 3:9]
- VI. As a result of Caleb and the Kennizzite biblical data, we cannot possibly conclude that the Canaanite wars were racially motivated
- VII. The Kennizzites repented and became part of the Israel of God
 - A. God removes the Kennizzites from the list of nations to be destroyed in Gen 15:20
 - B. God shows no partiality [Rom 2:11]

22

Amalek Goes to War Against Israel

Exodus 17:8-16

⁸ Then Amalek came and fought with Israel at Rephidim. ⁹ So Moses said to Joshua, "Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand." ¹⁰ So Joshua did as Moses told him, and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. ¹¹ Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed. ¹² But Moses' hands grew weary, so they took a stone and put it under him, and he sat on it, while Aaron and Hur held up his hands, one on one side, and the other on the other side. So his hands were steady until the going down of the sun. ¹³ And Joshua overwhelmed Amalek and his people with the sword. ¹⁴ Then the LORD said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven." ¹⁵ And Moses built an altar and called the name of it, The LORD is my banner, ¹⁶ saying, "A hand upon the throne of the LORD! The LORD will have war with Amalek from generation to generation."

23

Amalek's Crime

Deuteronomy 25:17-19

¹⁷ "Remember what Amalek did to you on the way as you came out of Egypt, ¹⁸ how he attacked you on the way when you were faint and weary, and cut off your tail, those who were lagging behind you, and he did not fear God. ¹⁹ Therefore when the LORD your God has given you rest from all your enemies around you, in the land that the LORD your God is giving you for an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you shall not forget.

24

The Steadfast Love of the Kenites

1 Samuel 15:1-7

¹ And Samuel said to Saul, "The LORD sent me to anoint you king over his people Israel; now therefore listen to the words of the LORD. ² Thus says the LORD of hosts, 'I have noted what Amalek did to Israel in opposing them on the way when they came up out of Egypt. ³ Now go and strike Amalek and devote to destruction all that they have. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey.'" ⁴ So Saul summoned the people and numbered them in Telaim, two hundred thousand men on foot, and ten thousand men of Judah. ⁵ And Saul came to the city of Amalek and lay in wait in the valley. ⁶ Then Saul said to the Kenites, "Go, depart; go down from among the Amalekites, lest I destroy you with them. **For you showed kindness ["steadfast love"] to all the people of Israel when they came up out of Egypt.**" So the Kenites departed from among the Amalekites. ⁷ And Saul defeated the Amalekites from Havilah as far as Shur, which is east of Egypt.

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"The One Not Against Us is for Us"

Mark 9:38-41

³⁸ John said to him, "Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us." ³⁹ But Jesus said, "Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me. ⁴⁰ For the one who is not against us is for us. ⁴¹ **For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward.**

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The Kenites

Analysis

- I. Amalek was committing genocide against Israel by attacking the women and children of Israel (Israel's rear) [Exo 17:8-16 and Deut 25:18]
- II. During this massacre, the Kenites showed steadfast love towards Israel
 - A. Using holocaust terminology, think of "Righteous Gentiles" that saved Jews from extermination from the Nazis
- III. God recognizes the love that the Kenites had for Israel and removes them from the list of nations to be destroyed in Gen 15:20 [Deut 7:1]
- IV. Israel also recognizes the love that the Kenites had for Israel, so they presumably make peace with them and do not attack them [1 Sam 15:1-7]
 - A. "The one not against us is for us" [Mark 9:40] – such is the nature of the Gospel
- V. The Kenites experience an "exodus" as they come out from Amalek

27

Uriah the Hittite

2 Samuel 11:2-11

² It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful. ³ And David sent and inquired about the woman. And one said, "Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" ⁴ So David sent messengers and took her, and she came to him, and he lay with her. (Now she had been purifying herself from her uncleanness.) Then she returned to her house. ⁵ And the woman conceived, and she sent and told David, "I am pregnant." ⁶ So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David. ⁷ When Uriah came to him, David asked how Joab was doing and how the people were doing and how the war was going. ⁸ Then David said to Uriah, "Go down to your house and wash your feet." And Uriah went out of the king's house, and there followed him a present from the king. ⁹ But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. ¹⁰ When they told David, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?" ¹¹ **Uriah said to David, "The ark and Israel and Judah dwell in booths, and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house, to eat and to drink and to lie with my wife? As you live, and as your soul lives, I will not do this thing."**

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The Hittites

Analysis

- I. King David completed the “capture” of the Promised Land
- II. Uriah is a Hittite
 - A. Hittites are targeted for destruction in both Gen 15:20 and Deut 7:1
- III. David kills Uriah using the sword of the Ammonites [2 Sam 12:9]
 - A. God clearly disapproves and sends Nathan to rebuke David [2 Sam 12]
 - B. David repents [see Psalm 51]
 - C. What is amazing is that neither God nor David saw a need to kill Uriah for being a Hittite
 - D. David didn't blaspheme God like Saul did in this respect [2 Sam 21]
- IV. Uriah was a righteous Hittite who converted into Israel [2 Sam 11:2-11]
- V. Because Uriah had converted, Israel was obliged to protect him
 - A. Uriah is part of a protected class – foreigner, sojourner, alien, etc. [see Jer 22:3]
 - B. Uriah is also a Brother in the Lord
 - C. This of course helps demonstrate the magnitude of David's sin
- VI. If individual Canaanites, Hittites, etc. repented, they were not subject to the herem, even though their people may still be due to non-repentance

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Basis for Holy War

Leviticus 20:1-13

¹ The LORD spoke to Moses, saying, ² **"Say to the people of Israel, Any one of the people of Israel or of the strangers who sojourn in Israel who gives any of his children to Molech shall surely be put to death. The people of the land shall stone him with stones. ³ I myself will set my face against that man and will cut him off from among his people, because he has given one of his children to Molech, to make my sanctuary unclean and to profane my holy name. ⁴ And if the people of the land do at all close their eyes to that man when he gives one of his children to Molech, and do not put him to death, ⁵ then I will set my face against that man and against his clan and will cut them off from among their people, him and all who follow him in whoring after Molech.** ⁶ "If a person turns to mediums and wizards, whoring after them, I will set my face against that person and will cut him off from among his people. ⁷ Consecrate yourselves, therefore, and be holy, for I am the LORD your God. ⁸ Keep my statutes and do them; I am the LORD who sanctifies you. ⁹ For anyone who curses his father or his mother shall surely be put to death; he has cursed his father or his mother; his blood is upon him. ¹⁰ "If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall surely be put to death. ¹¹ If a man lies with his father's wife, he has uncovered his father's nakedness; both of them shall surely be put to death; their blood is upon them. ¹² If a man lies with his daughter-in-law, both of them shall surely be put to death; they have committed perversion; their blood is upon them. ¹³ If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them.

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Basis for Holy War (Continued)

Leviticus 20:14-23

¹⁴ If a man takes a woman and her mother also, it is depravity; he and they shall be burned with fire, that there may be no depravity among you. ¹⁵ If a man lies with an animal, he shall surely be put to death, and you shall kill the animal. ¹⁶ If a woman approaches any animal and lies with it, you shall kill the woman and the animal; they shall surely be put to death; their blood is upon them. ¹⁷ "If a man takes his sister, a daughter of his father or a daughter of his mother, and sees her nakedness, and she sees his nakedness, it is a disgrace, and they shall be cut off in the sight of the children of their people. He has uncovered his sister's nakedness, and he shall bear his iniquity. ¹⁸ If a man lies with a woman during her menstrual period and uncovers her nakedness, he has made naked her fountain, and she has uncovered the fountain of her blood. Both of them shall be cut off from among their people. ¹⁹ You shall not uncover the nakedness of your mother's sister or of your father's sister, for that is to make naked one's relative; they shall bear their iniquity. ²⁰ If a man lies with his uncle's wife, he has uncovered his uncle's nakedness; they shall bear their sin; they shall die childless. ²¹ If a man takes his brother's wife, it is impurity. He has uncovered his brother's nakedness; they shall be childless. ²² "You shall therefore keep all my statutes and all my rules and do them, that the land where I am bringing you to live may not vomit you out. ²³ **And you shall not walk in the customs of the nation that I am driving out before you, for they did all these things, and therefore I detested them.**

31

"Young and Old"

A Biblical Theology

Joshua 6:20-21 ²⁰ So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people shouted a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they captured the city. ²¹ Then they devoted all in the city to destruction, both men and women, **young and old** [מִנְעֵר וְעַד זָקֵן], oxen, sheep, and donkeys, with the edge of the sword.

Genesis 19:4-5 ⁴ But before they lay down, the men of the city, the men of Sodom, both **young and old** [מִנְעֵר וְעַד זָקֵן], all the people to the last man, surrounded the house. ⁵ And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them."

Esther 3:12-13 ¹² Then the king's scribes were summoned on the thirteenth day of the first month, and an edict, according to all that Haman commanded, was written to the king's satraps and to the governors over all the provinces and to the officials of all the peoples, to every province in its own script and every people in its own language. It was written in the name of King Ahasuerus and sealed with the king's signet ring. ¹³ Letters were sent by couriers to all the king's provinces with instruction to destroy, to kill, and to annihilate all Jews, **young and old** [מִנְעֵר וְעַד זָקֵן], women and **children**, in one day, the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their goods.

32

“Young and Old” Analysis

- I. God commanded Joshua to leave nothing that breathes alive in Jericho [Deut 20:16]
- II. In obedience to the commandment, it's clear that Joshua put to death everyone in Jericho except for Rahab and her household
 - A. Israel killed both “young and old” [מִנְעֵר וְעַד־זָקֵן][Josh 6:21]
- III. The “young and old” in Gen 19:4 were able to homosexual commit rape
 - A. This class of people excludes infants and young children
 - B. This is about 400 years before Joshua
- IV. The “young and old” in Esther 3:13 excluded women and children
 - A. This is about 400 years after Joshua
- V. Based on an exhaustive analysis of the phrase “young and old” in the Old Testament, it's unlikely that Israel put children to death in Jericho (and other cities as well)
- VI. What about all the children?
 - A. Leviticus 20 infers that they were already killed through sacrifices to Molech
 - B. These sacrifices are the primary cause of God's wrath towards the Canaanites
- VII. There is good textual evidence that Sodom, Gomorrah, and other cities targeted for annihilation had sacrificed their children as well
- VIII. Within the context of biblical justice, the Canaanites had likely already committed genocide against themselves thus deserving God's wrath

33

God Relents Against Nineveh Jonah 3:1-10

¹ Then the word of the LORD came to Jonah the second time, saying, ² "Arise, go to Nineveh, that great city, and call out against it the message that I tell you." ³ So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, three days' journey in breadth. ⁴ Jonah began to go into the city, going a day's journey. And he called out, **"Yet forty days, and Nineveh shall be overthrown!"** ⁵ **And the people of Nineveh believed God. They called for a fast and put on sackcloth, from the greatest of them to the least of them.** ⁶ **The word reached the king of Nineveh, and he arose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes.** ⁷ **And he issued a proclamation and published through Nineveh, "By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything. Let them not feed or drink water,** ⁸ **but let man and beast be covered with sackcloth, and let them call out mightily to God. Let everyone turn from his evil way and from the violence that is in his hands.** ⁹ **Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish."** ¹⁰ **When God saw what they did, how they turned from their evil way, God relented of the disaster that he had said he would do to them, and he did not do it.**

34

God Explains His Mercy to Jonah

Jonah 4:1-11

¹ But it displeased Jonah exceedingly, and he was angry. ² And he prayed to the LORD and said, "O LORD, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and relenting from disaster. ³ Therefore now, O LORD, please take my life from me, for it is better for me to die than to live." ⁴ And the LORD said, "Do you do well to be angry?" ⁵ Jonah went out of the city and sat to the east of the city and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city. ⁶ Now the LORD God appointed a plant and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant. ⁷ But when dawn came up the next day, God appointed a worm that attacked the plant, so that it withered. ⁸ When the sun rose, God appointed a scorching east wind, and the sun beat down on the head of Jonah so that he was faint. And he asked that he might die and said, "It is better for me to die than to live." ⁹ But God said to Jonah, "Do you do well to be angry for the plant?" And he said, "Yes, I do well to be angry, angry enough to die." ¹⁰ And the LORD said, "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night and perished in a night. ¹¹ And should not I pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?"

35

Critical Insights

So-called theories that we must reject!

- I. God is a racist
 - A. The inclusion of Kenizzites, Gibeonites, and other peoples into "natural" Israel demonstrate the ethnic diversity of the People of God
 - B. Other prominent examples include Zipporah [a Kenite], Uriah the Hittite, Ruth the Moabite, Rahab the Canaanite, etc.
- II. God committed genocide
 - A. Only to the degree that God's enemies did not repent (both individually and collectively)
 - B. The Canaanites had likely already committed genocide against themselves
- III. God is a "baby killer"
 - A. Assuming that Joshua was obedient to the Deuteronomic Law, from the texts of Genesis 19:4, Joshua 6:21, and Esther 3:13, we can surmise that the people of Jericho had already sacrificed all of their young [non-combatant aged] children to idols
 1. Likely the few other cities marked for complete destruction had has well
 2. There are good exegetical arguments that Sodom, Gomorrah, Bashan, etc. had too
 - B. Rahab the Harlot carefully catalogues every one of her immediate family members but does not include any children in her list
 - C. Remember the primary fault that God had with the Canaanites was that they sacrificed their children to Molech
 1. God faulted the parents that committed this heinous crime
 2. He also faulted the rest of the society that allowed it!
 3. Consider the abortion issue in this country

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Critical Insights (Continued)

So-called theories that we must reject!

- IV. God stole the land from the Canaanites
 - A. Caleb's [Canaanite] household was given a portion of Israel's inheritance
- V. God's instructions to "make no covenants with them" and to "show them no mercy" are unbecoming the New Testament God of Love
 - A. Israel could not show mercy to those that rejected God's mercy
 - 1. "False mercy" continues to lead people to hell [Prov 27:6]
 - B. Israel could not make covenant with those outside of covenant with God
 - 1. "Do not be yoked to unbelievers" [2 Cor 6:10]
 - C. Israel was required to make peace with those that made peace with God
 - 1. Examples include entire nations: Kenites, Kenizzites, and Gibeonites
 - 2. As well as individuals: Uriah the Hittite, Rahab the Harlot, etc.
 - D. As strange as it seems, God's uncompromising command was an expression of God's love against hardened hearts
 - E. As Canaanites repented, they were shown mercy, both corporately and individually... most of them assimilated into Israel
 - 1. Caleb and the Kennizzites
 - 2. Rahab and her family
 - 3. Uriah the Hittite
 - 4. Kenites

37

The Theology of the Herem

Holy War in Context

- I. All people are subject to the Herem
 - A. Christians are to offer themselves as living sacrifices [Rom 12:1]
- II. God brings forth temporal judgment to move sinners towards repentance and to save some from the eternal judgment
- III. Consider the "good news" of God delivering Israel from Egypt, the land of slavery
- IV. Responses to the Good News
 - A. In response, the Wicked slander the righteousness of God, blaspheme the Holy Spirit, and reject the mercy of Jesus Christ ["Yeshua" or "Joshua"]
 - B. In response, the Righteous praise the righteousness of God, receive the Holy Spirit, and accept the mercy of Jesus Christ ["Yeshua" or "Joshua"]
- V. God desires all to be saved [1 Tim 2:1] and endures patiently [1 Tim 1:16]
- VI. The Righteous make peace with God and people made in the Image of God
 - A. The Righteous offer themselves up as whole burnt offerings to the Lord [Rom 12:1]
- VII. The Wicked continue their war against God and people made in the Image of God
 - A. They continue in their unrepentance and unbelief
 - B. God hardens their hearts and throws them into confusion
 - C. God devotes the wicked to destruction as a whole burnt offering

38

What about Amalek and Dan?

Two Important Case Studies

- I. Samuel commands Saul to completely destroy the Amalekites
 - A. 1 Sam 15:3 "Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey."
 - B. Deut 25:17-18 ¹⁷ "Remember what Amalek did to you along the way when you came out from Egypt, ¹⁸ how he met you along the way and attacked among you all the stragglers at your rear when you were faint and weary; and he did not fear God.
- II. Dan is excluded from the tribes of Israel Rev 7:5-8
 - A. Judges 18:1-10 ... the tribe of the Danites was seeking an inheritance for themselves to live in, for until that day an inheritance had not been allotted to them as a possession among the tribes of Israel. ² So the sons of Dan sent from their family five men out of their whole number... to spy out the land and to search it; and they said to them, "Go, search the land." ... ⁷ Then the five men departed and came to Laish and saw the people who were in it living in security, ... quiet and secure; for there was no ruler humiliating them for anything in the land, and they ... had no dealings with anyone. ⁸ When they came back to their brothers ... their brothers said to them, "What do you report?" ⁹ And they said, "Arise, and let us go up against them; for we have seen the land, and behold, it is very good ... Do not delay to go, to enter, to possess the land. ¹⁰ "When you enter, you shall come to a secure people with a spacious land; for God has given it into your hand, a place where there is no lack of anything that is on the earth."
- III. In both cases, these two people groups attempted to commit or did commit genocide against an innocent people

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What about Amalek and Dan?

Implications

- I. The just punishment for genocide is genocide
- II. If properly understood, then no people, tribe, nation, etc. should ever commit genocide
 - A. However, some do not fear God and do
 - B. Or worse, they do commit genocide in God's name
- III. For the crime of genocide, God may punish an entire people with both temporal and eternal judgments
 - A. Consider the mass secularization of Continental Europe
- IV. Like Daniel and faithful Jews in exile, Christians have a prophetic responsibility to bear witness against wickedness in the nations in which they are called
 - A. There is no such thing as a "Christian Nation"
- V. Christians should not stand idle if genocide is taking place
 - A. Refuge and assistance must be offered to the victims
 - B. Prophetic responsibility to condemn such wicked behavior

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Rahab and the Gospel

Class #2

Marty Young

www.biblicaltheology.us

Two Young Men Visit Jericho

Joshua 2:1-7 [ESV]

¹ And Joshua the son of Nun sent two men secretly from Shittim as spies, saying, "Go, view the land, especially Jericho." And they went and came into the house of a prostitute whose name was Rahab and lodged there. ² And it was told to the king of Jericho, "Behold, men of Israel have come here tonight to search out the land." ³ Then the king of Jericho sent to Rahab, saying, "Bring out the men who have come to you, who entered your house, for they have come to search out all the land." ⁴ But the woman had taken the two men and hidden them. And she said, "True, the men came to me, but I did not know where they were from." ⁵ And when the gate was about to be closed at dark, the men went out. I do not know where the men went. Pursue them quickly, for you will overtake them." ⁶ But she had brought them up to the roof and hid them with the stalks of flax that she had laid in order on the roof. ⁷ So the men pursued after them on the way to the Jordan as far as the fords. And the gate was shut as soon as the pursuers had gone out.

Rahab Hides the Two Young Men

Joshua 2:8-16 [ESV]

⁸ Before the men lay down, she came up to them on the roof ⁹ and said to the men, “I know that the Lord has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. ¹⁰ For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction. ¹¹ And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the Lord your God, he is God in the heavens above and on the earth beneath. ¹² Now then, please swear to me by the Lord that, as I have dealt kindly with you, you also will deal kindly with my father’s house, and give me a sure sign ¹³ that you will save alive my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death.” ¹⁴ And the men said to her, “Our life for yours even to death! If you do not tell this business of ours, then when the Lord gives us the land we will deal kindly and faithfully with you.” ¹⁵ Then she let them down by a rope through the window, for her house was built into the city wall, so that she lived in the wall. ¹⁶ And she said to them, “Go into the hills, or the pursuers will encounter you, and hide there three days until the pursuers have returned. Then afterward you may go your way.”

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The Two Young Men Return

Joshua 2:17-24 [ESV]

¹⁷ The men said to her, “We will be guiltless with respect to this oath of yours that you have made us swear. ¹⁸ Behold, when we come into the land, you shall tie this scarlet cord in the window through which you let us down, and you shall gather into your house your father and mother, your brothers, and all your father’s household. ¹⁹ Then if anyone goes out of the doors of your house into the street, his blood shall be on his own head, and we shall be guiltless. But if a hand is laid on anyone who is with you in the house, his blood shall be on our head. ²⁰ But if you tell this business of ours, then we shall be guiltless with respect to your oath that you have made us swear.” ²¹ And she said, “According to your words, so be it.” Then she sent them away, and they departed. And she tied the scarlet cord in the window. ²² They departed and went into the hills and remained there three days until the pursuers returned, and the pursuers searched all along the way and found nothing. ²³ Then the two men returned. They came down from the hills and passed over and came to Joshua the son of Nun, and they told him all that had happened to them. ²⁴ And they said to Joshua, “Truly the Lord has given all the land into our hands. And also, all the inhabitants of the land melt away because of us.”

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Rahab's Dilemma

A Biblical Theology

New Testament Witnesses

Hebrews 11:30-31 and James 2:20-26 [ESV]

Hebrews 11:30-31 ³⁰ By faith the walls of Jericho fell after they had been encircled for seven days. ³¹ By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace.

James 2:20-26 ²⁰ Do you want to be shown, you foolish person, that faith apart from works is useless? ²¹ Was not Abraham our father justified by works when he offered up his son Isaac on the altar? ²² You see that faith was active along with his works, and faith was completed by his works; ²³ and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"- and he was called a friend of God. ²⁴ You see that a person is justified by works and not by faith alone. ²⁵ And in the same way was not also Rahab the prostitute justified by works when she received the **messengers** [ἄγγέλους] and sent them out by another way? ²⁶ For as the body apart from the spirit is dead, so also faith apart from works is dead.

Rahab's Dilemma

5 Viewpoints

- I. Lesser Evil Approach – Choose the lesser of the evils
- II. Greater Good Approach – Choose the greater (greatest) good
- III. Non-Conflicting Absolutes – God's law doesn't conflict
 - A. See 1 Corinthians 10:13 – "God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it."
 - B. See Exodus 20:16 and Deuteronomy 5:20
- IV. Proverbs 26:4-5 – "Answer not a fool according to his folly, lest you be like him yourself. Answer a fool according to his folly, lest he be wise in his own eyes."
 - A. See 1 Kings 22:22-23 and 2 Chronicles 18:21-22
 - B. See Exodus 20:16 and Deuteronomy 5:20
- V. 1 Timothy 2:14 – "... the woman was deceived and became a transgressor..."
 - A. See Genesis 3:15
 - B. See Judges 4:14-22, especially the Song of Deborah Judges 5:24-27

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Sodom and the Two Angels

Genesis 19: 1-10 [ESV]

¹The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth ²and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way." They said, "No; we will spend the night in the town square." ³But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate. ⁴But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house. ⁵And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them." ⁶Lot went out to the men at the entrance, shut the door after him, ⁷and said, "I beg you, my brothers, do not act so wickedly. ⁸Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof." ⁹But they said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down. ¹⁰But the men reached out their hands and brought Lot into the house with them and shut the door.

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Levite and His Concubine

Judges 19:22-30 [ESV]

²² As they were making their hearts merry, behold, the men of the city, worthless fellows, surrounded the house, beating on the door. And they said to the old man, the master of the house, "Bring out the man who came into your house, that we may know him." ²³ And the man, the master of the house, went out to them and said to them, "No, my brothers, do not act so wickedly; since this man has come into my house, do not do this vile thing. ²⁴ Behold, here are my virgin daughter and his concubine. Let me bring them out now. Violate them and do with them what seems good to you, but against this man do not do this outrageous thing." ²⁵ But the men would not listen to him. So the man seized his concubine and made her go out to them. And they knew her and abused her all night until the morning. And as the dawn began to break, they let her go. ²⁶ And as morning appeared, the woman came and fell down at the door of the man's house where her master was, until it was light. ²⁷ And her master rose up in the morning, and when he opened the doors of the house and went out to go on his way, behold, there was his concubine lying at the door of the house, with her hands on the threshold. ²⁸ He said to her, "Get up, let us be going." But there was no answer. Then he put her on the donkey, and the man rose up and went away to his home. ²⁹ And when he entered his house, he took a knife, and taking hold of his concubine he divided her, limb by limb, into twelve pieces, and sent her throughout all the territory of Israel. ³⁰ And all who saw it said, "Such a thing has never happened or been seen from the day that the people of Israel came up out of the land of Egypt until this day; consider it, take counsel, and speak."

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Two Witness Biblical Typology

Diachronic Analysis

Two Witness Typology

Biblical Theology

I.	Garden of Eden	Adam and Eve
II.	Sodom and Gomorrah	Two Angels
III.	Israel in the Desert	Joshua and Caleb
IV.	Jericho	Two Young Messengers
V.	Gibeah of Benjamin	Levite and his Concubine (Wife)
VI.	Mission of the 12	Mark 6:7-13
VII.	Mission of the 72	Luke 10:1-20
VIII.	Church Discipline	Matthew 18:15-20
IX.	Triumphal Entry	Mark 11:1-11; Luke 19:28-44
X.	Revelation 11	Two Witnesses

51

Jesus Sends the 72

Luke 10:1-12 [ESV]

¹After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. ²And he said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. ³Go your way; behold, I am sending you out as lambs in the midst of wolves. ⁴Carry no moneybag, no knapsack, no sandals, and greet no one on the road. ⁵Whatever house you enter, first say, 'Peace be to this house!' ⁶And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. ⁷And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. ⁸Whenever you enter a town and they receive you, eat what is set before you. ⁹Heal the sick in it and say to them, 'The kingdom of God has come near to you.' ¹⁰But whenever you enter a town and they do not receive you, go into its streets and say, ¹¹'Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.' ¹²**I tell you, it will be more bearable on that day for Sodom than for that town.**

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Jesus Sends the 72

Luke 10:13-20 [ESV]

13 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.” **14** But it will be more bearable in the judgment for Tyre and Sidon than for you. **15** And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. **16** “The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”

17 The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!” **18** And he said to them, “I saw Satan fall like lightning from heaven. **19** Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. **20** Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.”

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Eden Revisited

Genesis 3:1-7 [ESV]

1 Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” **2** And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, **3** but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” **4** But the serpent said to the woman, “You will not surely die. **5** For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” **6** So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. **7** Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

What should Adam and Eve have done?

What is the implied role of Christ and the Church?

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Church Discipline

Matthew 18:15-20 [ESV]

¹⁵“If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. ¹⁶But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. ¹⁷If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. ¹⁸Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. ¹⁹Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. ²⁰For where two or three are gathered in my name, there am I among them.”

Is the Church's judgment final?

55

Two Witnesses Killed and Resurrected

Revelation 11:4-13 [ESV]

⁴These are the two olive trees and the two lampstands that stand before the Lord of the earth. ⁵And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. ⁶They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire. ⁷**And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them, ⁸and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.** ⁹For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb, ¹⁰and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth. ¹¹**But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them.** ¹²**Then they heard a loud voice from heaven saying to them, “Come up here!” And they went up to heaven in a cloud, and their enemies watched them.** ¹³And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

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Achan and the Unforgivable Sin

Class #3

Marty Young

www.biblicaltheology.us

Achan Narrative

Joshua 7:10-18

¹⁰ The Lord said to Joshua, "Get up! Why have you fallen on your face? ¹¹ Israel has sinned; they have transgressed my covenant that I commanded them; they have taken some of the devoted things; they have stolen and lied and put them among their own belongings. ¹² Therefore the people of Israel cannot stand before their enemies. They turn their backs before their enemies, because they have become devoted for destruction. I will be with you no more, unless you destroy the devoted things from among you. ¹³ Get up! Consecrate the people and say, 'Consecrate yourselves for tomorrow; for thus says the Lord, God of Israel, "There are devoted things in your midst, O Israel. You cannot stand before your enemies until you take away the devoted things from among you." ¹⁴ In the morning therefore you shall be brought near by your tribes. And the tribe that the Lord takes by lot shall come near by clans. And the clan that the Lord takes shall come near by households. And the household that the Lord takes shall come near man by man. ¹⁵ And he who is taken with the devoted things shall be burned with fire, he and all that he has, because he has transgressed the covenant of the Lord, and because he has done an outrageous thing in Israel.' " ¹⁶ So Joshua rose early in the morning and brought Israel near tribe by tribe, and the tribe of Judah was taken. ¹⁷ And he brought near the clans of Judah, and the clan of the Zerahites was taken. And he brought near the clan of the Zerahites man by man, and Zabdi was taken. ¹⁸ And he brought near his household man by man, and Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, was taken.

Achan Narrative

Joshua 7:19-26

¹⁹ Then Joshua said to Achan, “My son, give glory to the Lord God of Israel and give praise to him. And tell me now what you have done; do not hide it from me.” ²⁰ And Achan answered Joshua, “Truly I have sinned against the Lord God of Israel, and this is what I did: ²¹ when I saw among the spoil a beautiful cloak from Shinar, and 200 shekels of silver, and a bar of gold weighing 50 shekels, then I coveted them and took them. And see, they are hidden in the earth inside my tent, with the silver underneath.” ²² So Joshua sent messengers, and they ran to the tent; and behold, it was hidden in his tent with the silver underneath. ²³ And they took them out of the tent and brought them to Joshua and to all the people of Israel. And they laid them down before the Lord. ²⁴ And Joshua and all Israel with him took Achan the son of Zerah, and the silver and the cloak and the bar of gold, and his sons and daughters and his oxen and donkeys and sheep and his tent and all that he had. And they brought them up to the Valley of Achor. ²⁵ And Joshua said, “Why did you bring trouble on us? The Lord brings trouble on you today.” And all Israel stoned him with stones. They burned them with fire and stoned them with stones. ²⁶ And they raised over him a great heap of stones that remains to this day. Then the Lord turned from his burning anger. Therefore, to this day the name of that place is called the Valley of Achor.

10 Commandments

Summary

10 Commandments

Exodus 20:1-11 [ESV]

¹ And God spoke all these words, saying, ² "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. ³ "You shall have no other gods before me.

⁴ "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. ⁵ You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands of those who love me and keep my commandments. ⁷ "You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

⁸ "Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor, and do all your work, ¹⁰ but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. ¹¹ For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

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10 Commandments

Exodus 20:12-21 [ESV]

¹² "Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you.

¹³ "You shall not murder.

¹⁴ "You shall not commit adultery.

¹⁵ "You shall not steal.

¹⁶ "You shall not bear false witness against your neighbor.

¹⁷ "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's."

¹⁸ Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off ¹⁹ and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die." ²⁰ Moses said to the people, "Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin." ²¹ The people stood far off, while Moses drew near to the thick darkness where God was.

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The Commandments [Mitzvoth]

Jewish Tradition

- I. 613 Commandments [Jewish Tradition]
- II. 2 Greatest Commandments
 - A. Love God with all your heart, mind, and strength [Deut 6:5]
 - B. Love your neighbor as yourself [Lev 19:18]
- III. 10 Commandments
 - A. First 5 generally apply to the 1st [Loving God]
 - B. Second 5 generally apply to the 2nd [Loving People]
- IV. 601 Other Commandments
 - A. Expositions on the above 12 commandments [Kaiser's View]
 - B. Do some commandments no longer apply?
 - 1. IE – “stoning Sabbath breakers” [Num 15:32]

Which commandments are missing?

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The Three Greatest Commandments

Structure

- I. Two Greatest Commandments
 - A. Love God with all your heart, mind, and strength [Deut 6:5]
 - B. Love your neighbor as yourself [Lev 19:18]
- II. The New Commandment
 - A. Love one another as I have loved you [John 15:12]
- III. Summary
 - A. Love God
 - B. Love the Church as Christ loves it
 - 1. Love brothers and sisters in Christ more than yourself
 - C. Love your neighbor as yourself
 - 1. Love yourself
 - 2. Love everyone outside the Church as much as yourself
- IV. Critical Issue – What is Love?

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Grace and Law

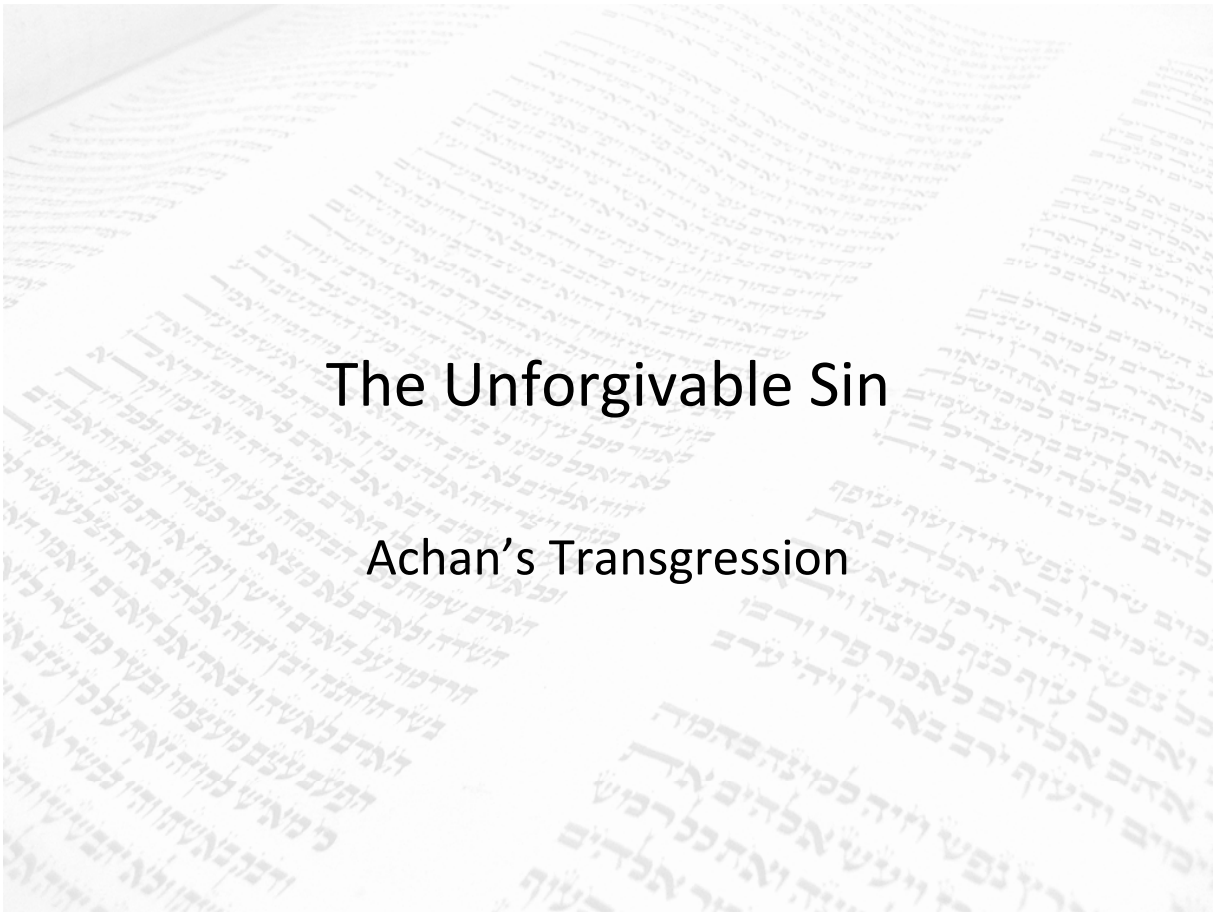
Biblical Data Points

- I. Consistent Biblical Pattern
 - A. Grace
 - B. Law
- II. Examples
 - A. Genesis 2:4-17
 - B. Genesis 9:1-7
 - C. Exodus 20:1-11 (see also Deut 5:6-21)
 - D. Romans 8 – “Law of the Spirit”

10 Commandments

Crime and Punishment

Commandment		Punishment
1	No Other Gods Deut 5:7, Exod 20:3	Death by stoning Deut 13:10
2	No Idolatry Deut 5:8, Exod 20:4	Death by stoning (Deut 13:10)
3	No Blaspheming God's Name Deut 5:11, Exod 20:7	No Explicit Punishment – However, God will not hold the offender blameless, implying eternal consequences
4	No Sabbath Violations Deut 5:12, Exod 20:8	Death by stoning Exod 31:14, Numbers 15:32-36
5	Honor Parents Deut 5:16, Exod 20:12	Death by stoning Deut 21:18-21
6	No Murder Deut 5:17, Exod 20:13	Death Num 35:16-21
7	No Adultery Deut 5:18, Exod 20:14	Death Leviticus 20:10
8	No Stealing Deut 5:19, Exod 20:15	Repayment and Restitution Exod 22:1
9	No False Witness Deut 5:20, Exod 20:16	Depends on the severity, but not capital except in capital cases – i.e. lying in a murder trial (Deut 19:18-21)
10	No Coveting Deut 5:21, Exod 20:17	No Explicit Punishment



The Unforgivable Sin

Achan's Transgression



“What have you done?”

11 Biblical Instances

- | | | |
|-----|---------------------------------------|-----|
| 1. | Genesis 3:13 – God asks Eve | T |
| 2. | Genesis 4:10 – God asks Cain | F |
| 3. | Genesis 20:9 – Abimelech asks Abraham | T |
| 4. | Genesis 31:26 – Laban asks Jacob | T |
| 5. | Exodus 14:11 – Israelites ask Moses | NR |
| 6. | Numbers 23:11 – Balak asks Balaam | T |
| 7. | Joshua 7:19 – Joshua asks Achan | ? |
| 8. | 1 Samuel 13:11 – Samuel asks Saul | F |
| 9. | 1 Samuel 14:43 – Saul asks Jonathan | T |
| 10. | 2 Samuel 3:24 – Joab asks David | NR |
| 11. | Daniel 4:35 – No one asks of God! | !!! |

Achan's Sin

8th and 9th Commandments

Joshua 7:11-13 ¹¹ Israel has sinned; they have transgressed my covenant that I commanded them; they have taken some of the devoted things; **they have stolen and lied** and put them among their own belongings. ¹² Therefore the people of Israel cannot stand before their enemies. They turn their backs before their enemies, because they have become devoted for destruction. I will be with you no more, unless you destroy the devoted things from among you. ¹³ Get up! Consecrate the people and say, 'Consecrate yourselves for tomorrow; for thus says the LORD, God of Israel, "There are devoted things in your midst, O Israel. You cannot stand before your enemies until you take away the devoted things from among you."

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Achan's Sin

10th Commandment

Joshua 7:20-21 ²⁰ And Achan answered Joshua, "Truly I have sinned against the LORD God of Israel, and this is what I did: ²¹ when I saw among the spoil a beautiful cloak from Shinar, and 200 shekels of silver, and a bar of gold weighing 50 shekels, then **I coveted them** and took them. And see, they are hidden in the earth inside my tent, with the silver underneath."

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10 Commandments

Crime and Punishment

	Commandment	Punishment
1	No Other Gods Deut 5:7, Exod 20:3	Death by stoning Deut 13:10
2	No Idolatry Deut 5:8, Exod 20:4	Death by stoning (Deut 13:10)
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5	Honor Parents Deut 5:16, Exod 20:12	Death by stoning Deut 21:18-21
6	No Murder Deut 5:17, Exod 20:13	Death Num 35:16-21
7	No Adultery Deut 5:18, Exod 20:14	Death Leviticus 20:10
8	No Stealing Deut 5:19, Exod 20:15	Repayment and Restitution Exod 22:1
9	No False Witness Deut 5:20, Exod 20:16	Depends on the severity, but not capital except in capital cases – i.e. lying in a murder trial (Deut 19:18-21)
10	No Coveting Deut 5:21, Exod 20:17	No Explicit Punishment

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Achan's Sin

1st Commandment

Exodus 20:2-3: ²"I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. ³"You shall have no other gods before me."

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Achan's Sin

2nd Commandment

Colossians 3:5 Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.

Achan's Sin

3rd Commandment

Proverbs 30:5-9 ⁵ Every word of God proves true; he is a shield to those who take refuge in him. ⁶ Do not add to his words, lest he rebuke you and you be found a liar. ⁷ Two things I ask of you; deny them not to me before I die: ⁸ Remove far from me falsehood and lying; give me neither poverty nor riches; feed me with the food that is needful for me, ⁹ lest I be full and deny you and say, "Who is the LORD?" or lest I be poor and **steal and profane the name of my God.**

Achan's Sin

4th Commandment

Joshua 6:2-5 ² And the LORD said to Joshua, "See, I have given Jericho into your hand, with its king and mighty men of valor. ³ You shall march around the city, all the men of war going around the city once. Thus shall you do for six days. ⁴ Seven priests shall bear seven trumpets of rams' horns before the ark. **On the seventh day you shall march around the city seven times, and the priests shall blow the trumpets.** ⁵ And when they make a long blast with the ram's horn, when you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and the people shall go up, everyone straight before him."

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Achan's Sin

5th Commandment

Joshua 7:14-18 ¹⁴ In the morning therefore you shall be brought near by your tribes. And the tribe that the LORD takes by lot shall come near by clans. And the clan that the LORD takes shall come near by households. And the household that the LORD takes shall come near man by man. ¹⁵ And he who is taken with the devoted things shall be burned with fire, he and all that he has, because he has transgressed the covenant of the LORD, and because he has done an outrageous thing in Israel." ¹⁶ So Joshua rose early in the morning and brought Israel near tribe by tribe, and the tribe of Judah was taken. ¹⁷ And he brought near the clans of Judah, and the clan of the Zerahites was taken. And he brought near the clan of the Zerahites man by man, and Zabdi was taken. ¹⁸ And he brought near his household man by man, and Achan the son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, was taken.

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Achan's Sin

6th Commandment

Exodus 20:13: ¹³ "You shall not murder."

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Achan's Sin

8th and 9th Commandments

Joshua 7:11-13 ¹¹ Israel has sinned; they have transgressed my covenant that I commanded them; they have taken some of the devoted things; **they have stolen and lied** and put them among their own belongings. ¹² Therefore the people of Israel cannot stand before their enemies. They turn their backs before their enemies, because they have become devoted for destruction. I will be with you no more, unless you destroy the devoted things from among you. ¹³ Get up! Consecrate the people and say, 'Consecrate yourselves for tomorrow; for thus says the LORD, God of Israel, "There are devoted things in your midst, O Israel. You cannot stand before your enemies until you take away the devoted things from among you."

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Achan's Sin

10th Commandment

Joshua 7:20-21 ²⁰ And Achan answered Joshua, "Truly I have sinned against the LORD God of Israel, and this is what I did: ²¹ when I saw among the spoil a beautiful cloak from Shinar, and 200 shekels of silver, and a bar of gold weighing 50 shekels, then **I coveted them** and took them. And see, they are hidden in the earth inside my tent, with the silver underneath."

What Have You Done?

Understanding Achan's Sin

Commandment	Punishment	Proof of Violation	Proof of Punishment
1 No Other Gods Deut 5:7, Exod 20:3	Death by stoning (Deut 13:10)	Assuming the golden tongue was an idol , then both these commandments were broken (Joshua 7:21)	Joshua 7:25
2 No Idolatry Deut 5:8, Exod 20:4	Death by stoning (Deut 13:10)		Joshua 7:25
3 No Blaspheming God's Name Deut 5:11, Exod 20:7	No Explicit Punishment	Implicit (Proverbs 30:5-9)	
4 No Sabbath Violations Deut 5:12, Exod 20:8	Death by stoning Exod 31:14, Numbers 15:32-36	Taking the devoted things on the 7 th day when Jericho fell. (Joshua 6:15-21)	Joshua 7:25
5 Honor Parents Deut 5:16, Exod 20:12	Death by stoning Deut 21:18-21	Dishonoring Judah and his other forefathers (Joshua 7:16-18)	Joshua 7:25
6 No Murder Deut 5:17, Exod 20:13	Death Num 35:16-21	Taking the cloak (see analysis)	Joshua 7:25
7 No Adultery Deut 5:18, Exod 20:14	Death Leviticus 20:10		
8 No Stealing Deut 5:19, Exod 20:15	Repayment and Restitution (Exod 22:1)	Joshua 7:11	
9 No False Witness Deut 5:20, Exod 20:16	Depends on the severity, but not capital except in capital cases – i.e. lying in a murder trial (Deut 19:18-19)	Joshua 7:11	
10 No Coveting Deut 5:21, Exod 20:17	No Explicit Punishment	Achan's confession in Joshua 7:21	

The Unforgivable Sin

Matthew 12:31-32

¹² Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. ³² And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

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Ananias and Sapphira

Acts 5:1-10

¹ But a man named Ananias, with his wife Sapphira, sold a piece of property, ² and with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet. ³ But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? ⁴ While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? **You have not lied to men but to God.**" ⁵ When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it. ⁶ The young men rose and wrapped him up and carried him out and buried him. ⁷ After an interval of about three hours his wife came in, not knowing what had happened. ⁸ And Peter said to her, "Tell me whether you sold the land for so much." And she said, "Yes, for so much." ⁹ But Peter said to her, **"How is it that you have agreed together to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out."** ¹⁰ Immediately she fell down at his feet and breathed her last. When the young men came in they found her dead, and they carried her out and buried her beside her husband.

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Do Not Harden Your Heart...

Hebrews 3:7-19

⁷ Therefore, as the Holy Spirit says, "**Today, if you hear his voice, ⁸ do not harden your hearts as in the rebellion, on the day of testing in the wilderness, ⁹ where your fathers put me to the test and saw my works ¹⁰ for forty years.** Therefore I was provoked with that generation, and said, 'They always go astray in their heart; they have not known my ways.' ¹¹ As I swore in my wrath, 'They shall not enter my rest.'" ¹² Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. ¹³ But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. ¹⁴ For we share in Christ, if indeed we hold our original confidence firm to the end. ¹⁵ As it is said, "Today, if you hear his voice, do not harden your hearts as in the rebellion." ¹⁶ For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? ¹⁷ And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? ¹⁸ And to whom did he swear that they would not enter his rest, but to those who were disobedient? ¹⁹ So we see that they were unable to enter because of unbelief.

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Pharaoh's False Confession

Exodus 9:27-35

²⁷ Then Pharaoh sent and called Moses and Aaron and said to them, "**This time I have sinned; the LORD is in the right, and I and my people are in the wrong.**" ²⁸ Plead with the LORD, for there has been enough of God's thunder and hail. I will let you go, and you shall stay no longer." ²⁹ Moses said to him, "As soon as I have gone out of the city, I will stretch out my hands to the LORD. The thunder will cease, and there will be no more hail, so that you may know that the earth is the LORD's. ³⁰ **But as for you and your servants, I know that you do not yet fear the LORD God.**" ³¹ (The flax and the barley were struck down, for the barley was in the ear and the flax was in bud. ³² But the wheat and the emmer were not struck down, for they are late in coming up.) ³³ So Moses went out of the city from Pharaoh and stretched out his hands to the LORD, and the thunder and the hail ceased, and the rain no longer poured upon the earth. ³⁴ **But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again and hardened his heart, he and his servants.** ³⁵ **So the heart of Pharaoh was hardened,** and he did not let the people of Israel go, just as the LORD had spoken through Moses.

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The Unforgivable Sin

Do Not Harden Your Hearts

- In our fallen state, we are continuously sinning against God
 - “If we say we have not sinned, we make him a liar, and his word is not in us.” [1 John 1:10]
- God has promised to forgive our sins through the sacrifice of His Son Jesus Christ
 - “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” [1 John 1:9]
- The rejection of the Holy Spirit is the “Unforgivable Sin”
 - “Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin” [Mark 3:28-29]
- Throughout the Bible, the phrase “hardening of heart” means rejecting the Holy Spirit
 - To harden one’s heart is to remain unrepentant and to give one’s self over to sin
 - It is also to reject God and the salvation through His Son Jesus Christ
- God will not accept those that reject His Holy Spirit
- Instead of putting their faith in God, Israel in the wilderness put God to the test
 - This is what Achan did
 - This is also what Achan’s household did
- Concerning our sin, we must confess “the truth, the whole truth, and nothing but the truth” to God and to one another
 - If we don’t we will not experience the grace of God (and his salvation)

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Achan’s Family

Joshua 7:22-26

²² So Joshua sent messengers, and they ran to the tent; and behold, it was hidden in his tent with the silver underneath.²³ And they took them out of the tent and brought them to Joshua and to all the people of Israel. And they laid them down before the Lord. ²⁴ And Joshua and all Israel with him took Achan the son of Zerah, and the silver and the cloak and the bar of gold, and his sons and daughters and his oxen and donkeys and sheep and his tent and all that he had. And they brought them up to the Valley of Achor. ²⁵ And Joshua said, “Why did you bring trouble on us? The Lord brings trouble on you today.” And all Israel stoned him with stones. They burned them with fire and stoned them with stones. ²⁶ And they raised over him a great heap of stones that remains to this day. Then the Lord turned from his burning anger. Therefore, to this day the name of that place is called the Valley of Achor.

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Closing Thoughts

Achan's Family

- Joshua sent messengers to Achan's family
 - This is very similar to what happened to Sapphira, after Ananias has chosen not to confess his sin to the Church (and thus Jesus Christ)
- It's intriguing that Joshua sent messengers, rather than soldiers, guards, etc.
- What was the content of the message? Most likely: a form of the Gospel
- Achan's household rejects the message so they befall the fate of Jericho
 - Remember what we discussed concerning Rahab the Harlot and the two messengers
 - This is essentially a two witness typology of persons to convict people of their sin and to give them a chance to repent
 - Achan's family clearly knew about Achan's sin and were party to it
 - Achan's household did not repent, hence the punishment
- **Regarding Achan's family, notice that BOTH these laws are upheld:**
 - Deuteronomy 24:16 "Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin.
 - Exodus 20:5-6 ⁵ ... I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, ⁶ but showing steadfast love to thousands of those who love me and keep my commandments.

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Slaves and Slavery

Class #4

The Gibeonite Deception

Joshua 9:1-10

¹ As soon as all the kings who were beyond the Jordan in the hill country and in the lowland all along the coast of the Great Sea toward Lebanon, the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, heard of this, ² they gathered together as one to fight against Joshua and Israel. ³ But when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, ⁴ they on their part acted with cunning and went and made ready provisions and took worn-out sacks for their donkeys, and wineskins, worn-out and torn and mended, ⁵ with worn-out, patched sandals on their feet, and worn-out clothes. And all their provisions were dry and crumbly. ⁶ And they went to Joshua in the camp at Gilgal and said to him and to the men of Israel, "We have come from a distant country, so now make a covenant with us." ⁷ But the men of Israel said to the Hivites, "Perhaps you live among us; then how can we make a covenant with you?" ⁸ They said to Joshua, "We are your servants." And Joshua said to them, "Who are you? And where do you come from?" ⁹ They said to him, "From a very distant country your servants have come, because of the name of the LORD your God. For we have heard a report of him, and all that he did in Egypt, ¹⁰ and all that he did to the two kings of the Amorites who were beyond the Jordan, to Sihon the king of Heshbon, and to Og king of Bashan, who lived in Ashtaroath.

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Joshua Makes a Treaty

Joshua 9:11-18

¹¹ So our elders and all the inhabitants of our country said to us, 'Take provisions in your hand for the journey and go to meet them and say to them, "We are your servants. Come now, make a covenant with us."' ¹² Here is our bread. It was still warm when we took it from our houses as our food for the journey on the day we set out to come to you, but now, behold, it is dry and crumbly. ¹³ These wineskins were new when we filled them, and behold, they have burst. And these garments and sandals of ours are worn out from the very long journey." ¹⁴ So the men took some of their provisions, but did not ask counsel from the LORD. ¹⁵ And Joshua made peace with them and made a covenant with them, to let them live, and the leaders of the congregation swore to them. ¹⁶ At the end of three days after they had made a covenant with them, they heard that they were their neighbors and that they lived among them. ¹⁷ And the people of Israel set out and reached their cities on the third day. Now their cities were Gibeon, Chephirah, Beeroth, and Kiriath-jearim. ¹⁸ But the people of Israel did not attack them, because the leaders of the congregation had sworn to them by the LORD, the God of Israel. Then all the congregation murmured against the leaders.

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Gibeon Becomes Israel's Servant

Joshua 9:19-27

¹⁹ But all the leaders said to all the congregation, "We have sworn to them by the LORD, the God of Israel, and now we may not touch them. ²⁰ This we will do to them: let them live, lest wrath be upon us, because of the oath that we swore to them." ²¹ And the leaders said to them, "Let them live." So they became cutters of wood and drawers of water for all the congregation, just as the leaders had said of them. ²² Joshua summoned them, and he said to them, "Why did you deceive us, saying, 'We are very far from you,' when you dwell among us? ²³ Now therefore you are cursed, and some of you shall never be anything but servants, cutters of wood and drawers of water for the house of my God." ²⁴ They answered Joshua, "Because it was told to your servants for a certainty that the LORD your God had commanded his servant Moses to give you all the land and to destroy all the inhabitants of the land from before you- so we feared greatly for our lives because of you and did this thing. ²⁵ And now, behold, we are in your hand. Whatever seems good and right in your sight to do to us, do it." ²⁶ So he did this to them and delivered them out of the hand of the people of Israel, and they did not kill them. ²⁷ But Joshua made them that day cutters of wood and drawers of water for the congregation and for the altar of the LORD, to this day, in the place that he should choose.

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Servitude

A Biblical Theology

Slaves and Slavery

A Biblical Theology of Servitude

- I. Male Servitude
 - A. Spiritual Brothers
 - B. Relatives
 - C. Non Brothers and Non Relatives (Gentiles)
- II. Female Servitude
 - A. Spiritual Sisters
 - B. Relatives
 - C. Non Sisters and Non Relatives (Gentiles)
- III. Key Premise: No where in the Old and New Testament are the people of God ever given permission to sell other human beings
 - A. Although concessions are made that certain people will sell their own persons, this is far from the ideal

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Poor Brothers and Gentiles

Leviticus 25:39-49 [ESV]

³⁹“If your **brother** becomes poor beside you and sells himself to you, you shall not make him serve as a slave: ⁴⁰he shall be with you as a hired servant and as a sojourner. He shall serve with you until the year of the jubilee. ⁴¹Then he shall go out from you, he and his children with him, and go back to his own clan and return to the possession of his fathers. ⁴²For they are my servants, whom I brought out of the land of Egypt; they shall not be sold as slaves. ⁴³You shall not rule over him ruthlessly but shall fear your God.

⁴⁴ As for your **male and female slaves** whom you may have: **you may buy male and female slaves from among the nations that are around you.** ⁴⁵ You may also buy from among the strangers who sojourn with you and their clans that are with you, who have been born in your land, and they may be your property. ⁴⁶ You may bequeath them to your sons after you to inherit as a possession forever. You may make slaves of them, but over your brothers the people of Israel you shall not rule, one over another ruthlessly.

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Redeeming Brothers

Leviticus 25:47-55 [ESV]

⁴⁷“If a stranger or sojourner with you becomes rich, and **your brother** beside him becomes poor and sells himself to the stranger or sojourner with you or to a member of the stranger’s clan, ⁴⁸ then after he is sold he may be redeemed. **One of his brothers may redeem him, ⁴⁹ or his uncle or his cousin may redeem him, or a close relative from his clan may redeem him. Or if he grows rich he may redeem himself.** ⁵⁰ He shall calculate with his buyer from the year when he sold himself to him until the year of jubilee, and the price of his sale shall vary with the number of years. The time he was with his owner shall be rated as the time of a hired servant. ⁵¹ If there are still many years left, he shall pay proportionately for his redemption some of his sale price. ⁵² If there remain but a few years until the year of jubilee, he shall calculate and pay for his redemption in proportion to his years of service. ⁵³ He shall treat him as a servant hired year by year. He shall not rule ruthlessly over him in your sight. ⁵⁴ And if he is not redeemed by these means, then he and his children with him shall be released in the year of jubilee. ⁵⁵ For it is to me that the people of Israel are servants. They are my servants whom I brought out of the land of Egypt: I am the Lord your God.

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Year of Jubilee

Leviticus 25:8-12 [ESV]

⁸“You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years. ⁹ Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. ¹⁰ And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan. ¹¹ That fiftieth year shall be a jubilee for you; in it you shall neither sow nor reap what grows of itself nor gather the grapes from the undressed vines. ¹² For it is a jubilee. It shall be holy to you. You may eat the produce of the field.

96

Laws Against Kidnapping

Deuteronomy 24:7 [ESV]

7 "If a man is found stealing one of his brothers, of the people of Israel, and if he treats him as a slave or sells him, then that thief shall die. So you shall purge the evil from your midst.

97

Poor Brothers

Analysis

- I. Slavery amongst brothers forbidden
 - A. To be treated as "hired hands"
 - B. Service could extend for as long as the Jubilee
 1. At the point of Jubilee, family lands, etc. are restored
 2. However, as a "hired hand," the brother could "leave at will"
 - C. If sold to a stranger or foreigner, one could not buy him
 1. The expectation is that a relative will redeem him
 2. Within Israel, the servant could acquire his own wealth
 - a. At most, a foreigner could expect to acquire a measured amount of labor/services
 - b. The foreigner would have to pay the "brother"
 - D. Forced servitude is a capital offense
 - E. For brothers, servitude is voluntary
 1. The decision to sell one's self is a personal decision
 2. Could not sell one's self to a fellow brother or sister

98

Buying Hebrew Slaves

Exodus 21:2-6 [ESV]

² **When you buy a Hebrew slave**, he shall serve six years, and in the seventh he shall go out free, for nothing. ³ If he comes in single, he shall go out single; if he comes in married, then his wife shall go out with him. ⁴ If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master's, and he shall go out alone. ⁵ But if the slave plainly says, 'I love my master, my wife, and my children; I will not go out free,' ⁶ then his master shall bring him to God, and he shall bring him to the door or the doorpost. And his master shall bore his ear through with an awl, and he shall be his slave forever.

Buying Hebrew Slaves

Initial Observations - Exodus 21:2-6 [ESV]

- I. At first glance, Exodus 21:2-6 conflicts with Leviticus 25:35-49
- II. These issues require explanation:
 - A. Doesn't seem very voluntary
 - B. Release from service secured after the Sabbath Year, not the Jubilee
 - C. Why leave the wife/children behind?
 1. Implies the "breakup" of a marriage
 2. Implies wives and children are also "property" of the master
 - D. Possibility of "perpetual" servitude

Paying Hebrew Slaves

Deuteronomy 15:12-18 [ESV]

¹²“If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you six years, and in the seventh year you shall let him go free from you. ¹³And when you let him go free from you, you shall not let him go empty-handed. ¹⁴You shall furnish him liberally out of your flock, out of your threshing floor, and out of your winepress. As the Lord your God has blessed you, you shall give to him. ¹⁵You shall remember that you were a slave in the land of Egypt, and the Lord your God redeemed you; therefore I command you this today. ¹⁶But if he says to you, *‘I will not go out from you,’ because he loves you and your household, since he is well-off with you,* ¹⁷*then you shall take an awl, and put it through his ear into the door, and he shall be your slave forever. And to your female slave you shall do the same.* ¹⁸*It shall not seem hard to you when you let him go free from you, for at half the cost of a hired servant he has served you six years.* So the Lord your God will bless you in all that you do.

101

Pricing Hebrew Slaves

Initial Observations - Leviticus 25:47-55 [ESV]

- I. A Hebrew Relative falls into Slavery
 - A. Text suggests that Hebrew Women may not sell themselves
 1. Hebrew Women may end up in this situation by other means...
 - a. War [Namman’s servant], migration from Israel, etc.
- II. Pricing
 - A. Based on some sort of “discounted cash flow” tied to the Sabbath Year (not Jubilee)
 - B. Priced at 50% of the cost of a hired servant
- III. Redemption doesn’t apply to “Hebrew Servants”
 - A. These servants must be “bought” instead
 - B. Disconnect between “Hebrews” and “Brothers/Sisters”
- IV. Hebrew servitude not voluntary
 - A. How did this person fall into servitude in the first place?
 1. Because of the structure of the Mosaic covenant...

102

Hebrew Slaves - Case Study

Jeremiah 34:8-14 [ESV]

⁸The word that came to Jeremiah from the Lord, after King Zedekiah had made a covenant with all the people in Jerusalem to make a proclamation of liberty to them, ⁹that **everyone should set free his Hebrew slaves, male and female, so that no one should enslave a Jew, his brother.** ¹⁰And they obeyed, all the officials and all the people who had entered into the covenant that everyone would set free his slave, male or female, so that they would not be enslaved again. They obeyed and set them free. ¹¹But afterward they turned around and took back the male and female slaves they had set free, and brought them into subjection as slaves. ¹²The word of the Lord came to Jeremiah from the Lord: ¹³“Thus says the Lord, the God of Israel: I myself made a covenant with your fathers when I brought them out of the land of Egypt, out of the house of bondage, saying, ¹⁴**‘At the end of seven years each of you must set free the fellow Hebrew who has been sold to you and has served you six years; you must set him free from your service.’** But your fathers did not listen to me or incline their ears to me.

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Hebrew Slaves - Case Study

Jeremiah 34:15-18 [ESV]

¹⁵You recently repented and did what was right in my eyes by proclaiming liberty, each to his neighbor, and you made a covenant before me in the house that is called by my name, ¹⁶but then **you turned around and profaned my name when each of you took back his male and female slaves, whom you had set free according to their desire, and you brought them into subjection to be your slaves.** ¹⁷“Therefore, thus says the Lord: You have not obeyed me by proclaiming liberty, every one to his brother and to his neighbor; behold, I proclaim to you liberty to the sword, to pestilence, and to famine, declares the Lord. I will make you a horror to all the kingdoms of the earth. ¹⁸And the men who transgressed my covenant and did not keep the terms of the covenant that they made before me, I will make them like the calf that they cut in two and passed between its parts—

104

Poor Brothers and Hebrew Slaves

Analysis

- I. First glance – contradiction to Leviticus 25:35-49
- II. Issue: Who is a Hebrew Slave?
 - A. Not a Jew – see Jeremiah 34:9
 - 1. Relative, but not a Jew
 - 2. Not one who “Praises God” (a “Jew”)
 - B. What then? Why the qualification?
 - 1. Is a Hebrew from amongst the Nations? Possibly...
 - 2. The Nations don’t describe Israel as “Fighters of God” nor “Praisers of God”
 - C. What is the meaning of “Hebrew”?
 - 1. Israelites do not refer to themselves as Hebrews
 - 2. This is likely an ethnic designation
- III. Why can’t Hebrew slaves be redeemed?
 - A. Price based on the Sabbath Year - an employment agreement
 - B. Redemption is for “brothers”
 - C. Connotation that Hebrew slaves are expected to “convert”
- IV. What’s the deal with leaving the “wife and kids” behind?
 - A. What is implied here? – See the Jacob/Laban narrative.
 - B. Tied to the issue of conversion into the faith [1 Cor 7:15]

105

Treatment of Slaves

Exodus 21:20-25 [ESV]

²⁰“When a man strikes his slave, male or female [hm'a'], with a rod and the slave dies under his hand, he shall be avenged. ²¹But if the slave survives a day or two, he is not to be avenged, for the slave is his money. ²²“When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman’s husband shall impose on him, and he shall pay as the judges determine. ²³**But if there is harm, then you shall pay life for life, ²⁴eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵burn for burn, wound for wound, stripe for stripe.**

106

Treatment of Slaves

Exodus 21:26-32 [ESV]

²⁶ “When a man strikes the eye of his slave, male or female [אָמָה], and destroys it, he shall let the slave go free because of his eye. ²⁷ If he knocks out the tooth of his slave, male or female [אָמָה], he shall let the slave go free because of his tooth. ²⁸ “When an ox gores a man or a woman to death, the ox shall be stoned, and its flesh shall not be eaten, but the owner of the ox shall not be liable. ²⁹ But if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or a woman, the ox shall be stoned, and its owner also shall be put to death. ³⁰ If a ransom is imposed on him, then he shall give for the redemption of his life whatever is imposed on him. ³¹ If it gores a man’s son or daughter, he shall be dealt with according to this same rule. ³² If the ox gores a slave, male or female [אָמָה], the owner shall give to their master thirty shekels of silver, and the ox shall be stoned.

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Treatment of Slaves

Deuteronomy 23:15-16 [ESV]

¹⁵ “You shall not give up to his master a slave who has escaped from his master to you. ¹⁶ He shall dwell with you, in your midst, in the place that he shall choose within one of your towns, wherever it suits him. You shall not wrong him.

108

Intention of Conversion

OT Commandments

- I. Israelites were slaves in the Land of Slavery
- II. Framework – “your male and your female slaves”
 - A. Leviticus 22:11 – Eat of the Levites’ portion
 - B. Participation in Festivals
 - C. Participation in the Sabbath Rest
- III. Slaves could “escape” their master
 - A. Opens the question of why someone would want to escape in the first place
 1. Deuteronomy 24:14 (ESV) - “You shall not oppress a hired servant who is poor and needy, whether he is one of your brothers or one of the sojourners who are in your land within your towns.
 - B. Israel had to help facilitate their escape [Deut 23:15-16]
 - C. Conversion into Israel was the easiest route of “escape”

109

Intention of Conversion

Diachronic Example - Philemon 8-22

⁸Accordingly, though I am bold enough in Christ to command you to do what is required, ⁹yet for love’s sake I prefer to appeal to you—I, Paul, an old man and now a prisoner also for Christ Jesus— ¹⁰I appeal to you for my child, Onesimus, whose father I became in my imprisonment. ¹¹(Formerly he was useless to you, but now he is indeed useful to you and to me.) ¹²I am sending him back to you, sending my very heart. ¹³I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel, ¹⁴but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own free will. ¹⁵For this perhaps is why he was parted from you for a while, that you might have him back forever, ¹⁶no longer as a slave but more than a slave, as a beloved brother—especially to me, but how much more to you, both in the flesh and in the Lord. ¹⁷So if you consider me your partner, receive him as you would receive me. ¹⁸If he has wronged you at all, or owes you anything, charge that to my account. ¹⁹I, Paul, write this with my own hand: I will repay it—to say nothing of your owing me even your own self. ²⁰Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ. ²¹Confident of your obedience, I write to you, knowing that you will do even more than I say. ²²At the same time, prepare a guest room for me, for I am hoping that through your prayers I will be graciously given to you.

110

Male Servitude

Three Types

- I. Spiritual Brothers – Treated as hired hands
- II. Relatives – Not Spiritual Brothers
 - A. Paid at 50% of a hired hand (remember this is voluntary)
 - B. Freed after 6 years (see the Jacob narrative)
 - 1. Sabbath Year (not the Year of Jubilee)
 - C. Master may give him an option to marry “into” the family
 - 1. Giving a wife is the prerogative of a parent or guardian
 - 2. Expectation that if he leaves he **could** be “deserting” the faith
 - 3. However, it does seem that he has a right to **buy** or **redeem** his wife/children
- III. Gentiles – Non brothers and non relatives
 - A. Viewed as Possessions? No!
 - 1. Apparently acquired from the “Nations,” not war.
 - 2. Not to be sold nor traded! – intended to be kept within Israel forever
 - 3. Strong evidence towards facilitating the process of conversion
 - B. Human dignity
 - 1. Some degree of corporal punishment allowed – but abuse forbidden!
 - 2. Within the bounds of the Image of God framework
 - 3. **Slaves could leave slavery without penalty several different ways**

Slave Wives

Exodus 21:7-11 [ESV]

⁷“When a **man** sells his daughter as a slave, she shall not go out as the male slaves do. ⁸If she does not please her master, who has designated her for himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has broken faith with her. ⁹If he designates her for his son, he shall deal with her as with a daughter. ¹⁰If he takes another wife to himself, he shall not diminish her food, her clothing, or her marital rights. ¹¹And if he does not do these three things for her, she shall go out for nothing, without payment of money.

Female Servitude

Three Types

- I. Spiritual Sisters – Not allowed!
 - A. Exodus 21:7 contemplates voluntary marriage
 - B. The sister may be redeemed like a brother
- II. Relatives – Not Spiritual Sisters
 - A. Freed after 6 years (like males) – Deuteronomy 15:12
 - B. Like male slaves, her Master may give her an option to marry “into” the family
 - 1. She can choose not to marry and instead wait for the Sabbath Year
 - 2. If she chooses to marry, she has full rights of a wife (v9-10)
 - 3. If her husband does not provide for her, she can divorce him
 - a. Remember what we talked about within the Image of God framework
 - b. In essence, she can divorce her husband if he is hard hearted
 - c. If she divorces because she is hard hearted, she must leave her children behind (just like a man – Exodus 21:5; Deut 15:17)
- III. Gentiles – Non sisters and non relatives
 - A. Mostly treated like male slaves... but with some exceptions

113

Israel Attacks Midian

Numbers 31:1-11 [ESV]

¹The Lord spoke to Moses, saying, ²“Avenge the people of Israel on the Midianites. Afterward you shall be gathered to your people.” ³So Moses spoke to the people, saying, “Arm men from among you for the war, that they may go against Midian to execute the Lord’s vengeance on Midian. ⁴You shall send a thousand from each of the tribes of Israel to the war.” ⁵So there were provided, out of the thousands of Israel, a thousand from each tribe, twelve thousand armed for war. ⁶And Moses sent them to the war, a thousand from each tribe, together with Phinehas the son of Eleazar the priest, with the vessels of the sanctuary and the trumpets for the alarm in his hand. ⁷They warred against Midian, as the Lord commanded Moses, and killed every male. ⁸They killed the kings of Midian with the rest of their slain, Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. And they also killed Balaam the son of Beor with the sword. ⁹And the people of Israel took captive the women of Midian and their little ones, and they took as plunder all their cattle, their flocks, and all their goods. ¹⁰All their cities in the places where they lived, and all their encampments, they burned with fire, ¹¹and took all the spoil and all the plunder, both of man and of beast.

114

Moses Allows the Virgins to Live Numbers 31:12-20 [ESV]

¹² Then they brought the captives and the plunder and the spoil to Moses, and to Eleazar the priest, and to the congregation of the people of Israel, at the camp on the plains of Moab by the Jordan at Jericho. ¹³ Moses and Eleazar the priest and all the chiefs of the congregation went to meet them outside the camp. ¹⁴ And Moses was angry with the officers of the army, the commanders of thousands and the commanders of hundreds, who had come from service in the war. ¹⁵ Moses said to them, "Have you let all the women live? ¹⁶ Behold, these, on Balaam's advice, caused the people of Israel to act treacherously against the Lord in the incident of Peor, and so the plague came among the congregation of the Lord. ¹⁷ Now therefore, kill every male among the little ones, and kill every woman who has known man by lying with him. ¹⁸ But all the young girls who have not known man by lying with him keep alive for yourselves. ¹⁹ Encamp outside the camp seven days. Whoever of you has killed any person and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day. ²⁰ You shall purify every garment, every article of skin, all work of goats' hair, and every article of wood."

115

Eleazar "Baptizes" the Virgins Numbers 31:21-29 [ESV]

²¹ Then Eleazar the priest said to the men in the army who had gone to battle: "This is the statute of the law that the Lord has commanded Moses: ²² only the gold, the silver, the bronze, the iron, the tin, and the lead, ²³ everything that can stand the fire, you shall pass through the fire, and it shall be clean. Nevertheless, it shall also be purified with the water for impurity. And whatever cannot stand the fire, you shall pass through the water. ²⁴ You must wash your clothes on the seventh day, and you shall be clean. And afterward you may come into the camp." ²⁵ The Lord said to Moses, ²⁶ "Take the count of the plunder that was taken, both of man and of beast, you and Eleazar the priest and the heads of the fathers' houses of the congregation, ²⁷ and divide the plunder into two parts between the warriors who went out to battle and all the congregation. ²⁸ And levy for the Lord a tribute from the men of war who went out to battle, one out of five hundred, of the people and of the oxen and of the donkeys and of the flocks. ²⁹ Take it from their half and give it to Eleazar the priest as a contribution to the Lord."

116

Distribution of Persons and Booty Numbers 31:30-41[ESV]

³⁰ And from the people of Israel's half you shall take one drawn out of every fifty, of the people, of the oxen, of the donkeys, and of the flocks, of all the cattle, and give them to the Levites who keep guard over the tabernacle of the Lord." ³¹ And Moses and Eleazar the priest did as the Lord commanded Moses. ³² Now the plunder remaining of the spoil that the army took was 675,000 sheep, ³³ 72,000 cattle, ³⁴ 61,000 donkeys, ³⁵ and 32,000 persons in all, women who had not known man by lying with him. ³⁶ And the half, the portion of those who had gone out in the army, numbered 337,500 sheep, ³⁷ and the Lord's tribute of sheep was 675. ³⁸ The cattle were 36,000, of which the Lord's tribute was 72. ³⁹ The donkeys were 30,500, of which the Lord's tribute was 61. ⁴⁰ The persons were 16,000, of which the Lord's tribute was 32 persons. ⁴¹ And Moses gave the tribute, which was the contribution for the Lord, to Eleazar the priest, as the Lord commanded Moses.

117

Law on Female Captives Deuteronomy 21:10-14 [ESV]

¹⁰ "When you go out to war against your enemies, and the Lord your God gives them into your hand and you take them captive, ¹¹ and you see among the captives a beautiful woman, and you desire to take her to be your wife, ¹² and you bring her home to your house, she shall shave her head and pare her nails. ¹³ And she shall take off the clothes in which she was captured and shall remain in your house and lament her father and her mother a full month. After that you may go in to her and be her husband, and she shall be your wife. ¹⁴ But if you no longer delight in her, you shall let her go where she wants. But you shall not sell her for money, nor shall you treat her as a slave, since you have humiliated her.

118

Law on Female Captives Analysis

- A When you see among the female captives a beautiful woman
- B And you desire to take her to yourself as a wife
- X Shave her head, pare her nails, and keep her for a full month**
- B' Then you may take her as your wife
- A' If she no longer pleases you, you must release her outright

119

Female Slaves Analysis Continued...

- I. Non-Jewish, non-Hebrew Female Slaves
 - A. Marriage is forbidden
 - 1. Believers are not to marry unbelievers
 - B. Non-marital sexual intercourse absolutely forbidden
 - C. Remember Midian's crime in the first place
- II. Female Captives
 - A. Slavery is the default
 - 1. Such slaves not to be sold "outside" of Israel... ie – to the Nations
 - 2. Sexual intercourse forbidden
 - B. May "convert" into the faith
 - C. Once "converted" they may marry into Israel
 - 1. Difficult process assumed that removes "sexual appeal"
 - a. Clothing, hair, nails, etc.
 - 2. Full benefits of a wife
 - 3. She may divorce just as a non-believer does... by leaving the marriage

120

Until the Adoption as children of God, we must regard ourselves as servants [1 Cor 4:1-7]

¹ This is how one should regard us, as servants of Christ and stewards of the mysteries of God. ² Moreover, it is required of stewards that they be found trustworthy. ³ But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. ⁴ I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. ⁵ Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God. ⁶ I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another. ⁷ For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?

121

Places of Honor... Luke 14:7-14 [ESV]

⁷ Now he told a parable to those who were invited, when he noticed how they chose the places of honor, saying to them, ⁸ "When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, ⁹ and he who invited you both will come and say to you, 'Give your place to this person,' and then you will begin with shame to take the lowest place. ¹⁰ But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at table with you. ¹¹ For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." ¹² He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. ¹³ But when you give a feast, invite the poor, the crippled, the lame, the blind, ¹⁴ and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just."

122

Gibeon Avenged

2 Samuel 21:1-9 [ESV]

¹ Now there was a famine in the days of David for three years, year after year. And David sought the face of the LORD. And the LORD said, "There is bloodguilt on Saul and on his house, because he put the Gibeonites to death." ² So the king called the Gibeonites and spoke to them. Now the Gibeonites were not of the people of Israel but of the remnant of the Amorites. Although the people of Israel had sworn to spare them, Saul had sought to strike them down in his zeal for the people of Israel and Judah. ³ And David said to the Gibeonites, "What shall I do for you? And how shall I make atonement, that you may bless the heritage of the LORD?" ⁴ The Gibeonites said to him, "It is not a matter of silver or gold between us and Saul or his house; neither is it for us to put any man to death in Israel." And he said, "What do you say that I shall do for you?" ⁵ They said to the king, "The man who consumed us and planned to destroy us, so that we should have no place in all the territory of Israel, ⁶ let seven of his sons be given to us, so that we may hang them before the LORD at Gibeah of Saul, the chosen of the LORD." And the king said, "I will give them." ⁷ But the king spared Mephibosheth, the son of Saul's son Jonathan, because of the oath of the LORD that was between them, between David and Jonathan the son of Saul. ⁸ The king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of Merab the daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholathite; ⁹ and he gave them into the hands of the Gibeonites, and they hanged them on the mountain before the LORD, and the seven of them perished together...

123

Gibeon Returns From Exile With Israel

Nehemiah [ESV]

Nehemiah 3:1-7 Then Eliashib the high priest rose up with his brothers the priests, and they built the Sheep Gate. They consecrated it and set its doors. They consecrated it as far as the Tower of the Hundred, as far as the Tower of Hananel. ² And next to him the men of Jericho built. And next to them Zaccur the son of Imri built. ³ The sons of Hassenaah built the Fish Gate. They laid its beams and set its doors, its bolts, and its bars. ⁴ And next to them Meremoth the son of Uriah, son of Hakkoz repaired. And next to them Meshullam the son of Berechiah, son of Meshezabel repaired. And next to them Zadok the son of Baana repaired. ⁵ And next to them the Tekoites repaired, but their nobles would not stoop to serve their Lord. ⁶ Joiada the son of Paseah and Meshullam the son of Besodeiah repaired the Gate of Yeshanah. They laid its beams and set its doors, its bolts, and its bars. ⁷ And next to them repaired Melatiah the Gibeonite and Jadon the Meronothite, the men of Gibeon and of Mizpah, the seat of the governor of the province Beyond the River.

Nehemiah 7:5-7, 25 ⁵ ... And I found the book of the genealogy of those who came up at the first, and I found written in it: ⁶ These were the people of the province who came up out of the captivity of those exiles whom Nebuchadnezzar the king of Babylon had carried into exile. They returned to Jerusalem and Judah, each to his town. ⁷ They came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people of Israel: ... ²⁵ The sons of Gibeon, 95.

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Final Thoughts

Israelite Institution(s) of Servitudes

- I. Generally, Israel was to have a high view of servitude
 - A. Formerly the slaves of Pharaoh
 - B. Ideally, the servants of God (Moses – “servant of the Lord”)
- II. The Law, Prophets, and Apostles teach that “servitude” is part of the human condition.
 - A. Slaves of Wickedness
 - B. Slaves of Righteousness
 1. 10 Commandments (Exodus 20)
 2. Romans 6:16, 8:13; 1 Cor 6:22
- III. The ideal is not servitude, but “marriage” or “sonship”
 - A. One should love one’s master/mistress and be loved!
 - B. Christ’s role as Redeemer of His brothers and sisters
 - C. Christ is the husband of the Church
- IV. Applications to the following
 - A. Invisible Church (Brothers and sisters in Christ)
 - B. Visible Church (“Hebrews” - Nominal Christians)
 - C. The Rest of the World (Everyone else)

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The American Experience

An Evaluation

- I. Slavery was...
 - A. Race based
 - B. For life
 - C. Total
- II. Slaves
 - A. No rights
 - B. No hope of redemption out of the institution
- III. Slave owners could...
 - A. Sell slaves at will
 - B. Break-up families
 - C. Abuse slaves physically, emotionally, sexually, etc.
- IV. Remarkably, most of the US allowed it until the Congregational and Presbyterian movements disallowed it in the North on biblical grounds
 - A. See the Battle of Hymn of the Republic
- V. Southern slave owners, religious institutions, and governments perverted the Bible to allow it, until the Civil War

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