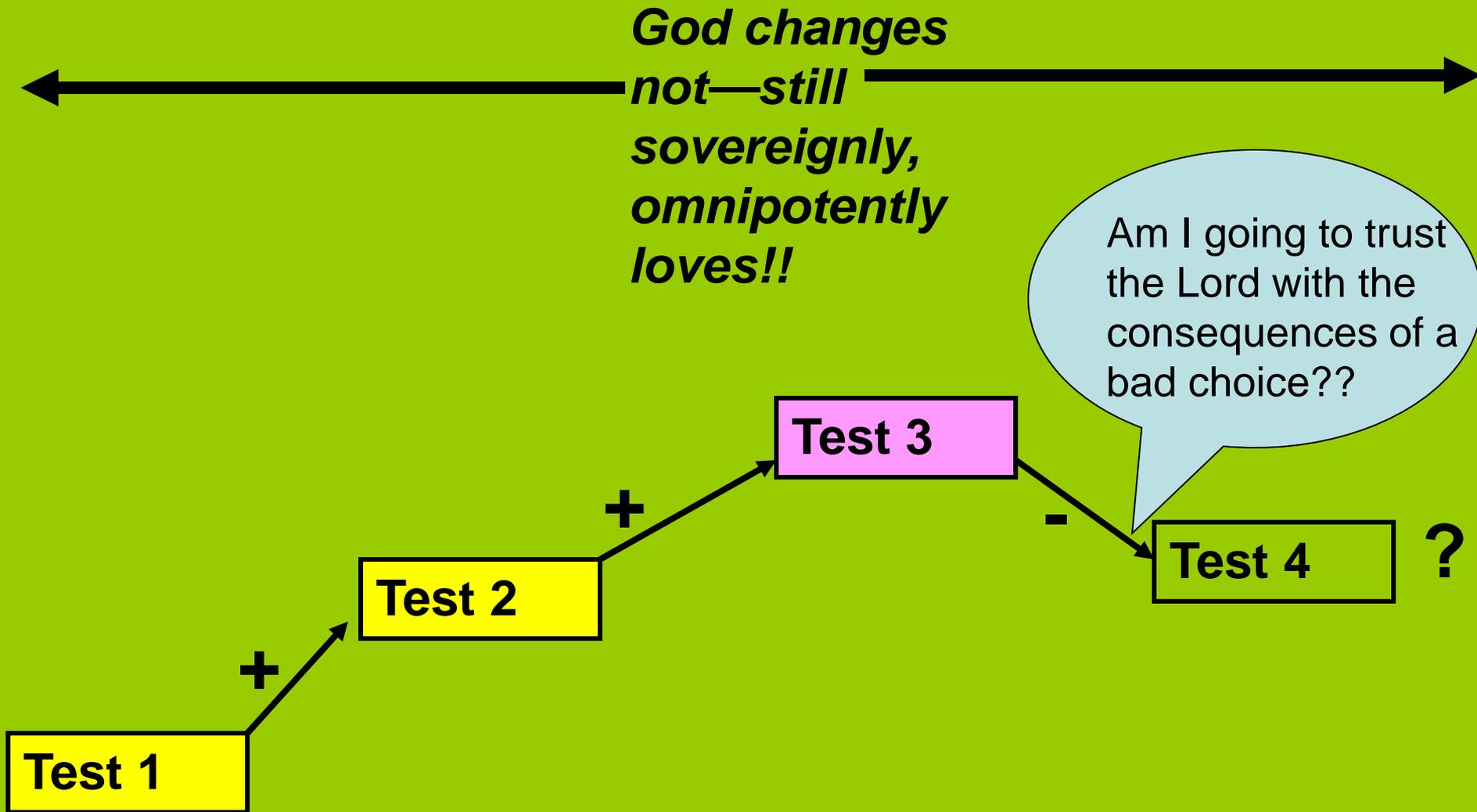


# Providence of Testing



## **Theology of Thanksgiving**

**God is in charge**

**God is gracious and gives me what I do not merit**

**God has my ultimate good in view as He administers providential circumstances in my life**

## **Theology of Complaining**

**God is in charge**

**God claims to be loving and gracious**

**But He treats me like He doesn't care or...**

**He treats me like He delights in my misery**

**1:6-4:40 1<sup>st</sup> Exposition of the Torah = motivation to obey from past gracious actions of Yahweh**

**1:6-3:29 Historical analysis of Israel from Sinai to the Transjordanian victories**

**1:6-18 From Sinai to Kadesh**

**1:19-46 Kadesh and the wasted years**

**2:1-23 Negotiating already-allocated lands – honoring the Abrahamic Covenant “land grants”**

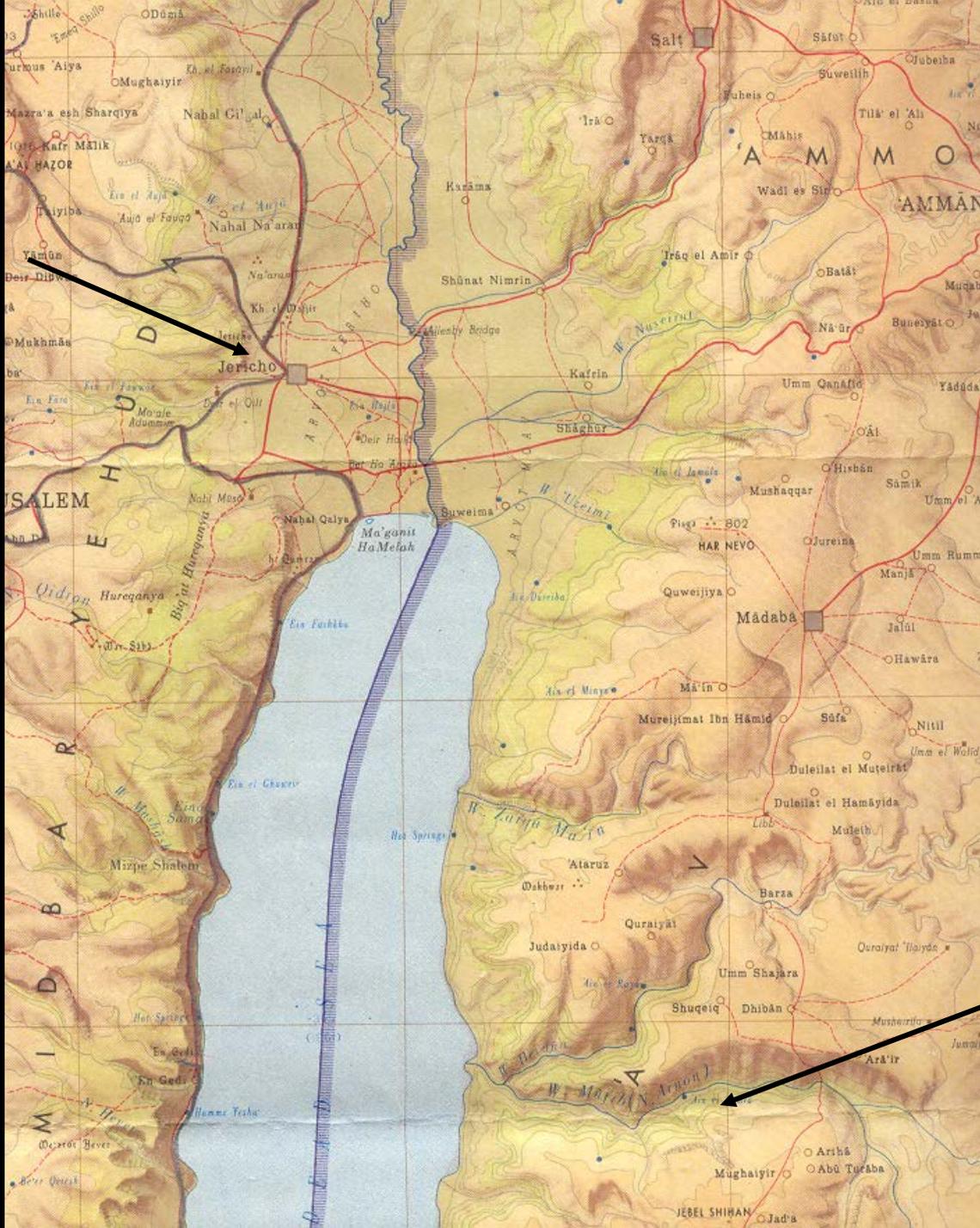
**2:24-3:11 1<sup>st</sup> “holy war” victory surprises**

# Holy War” Genocide

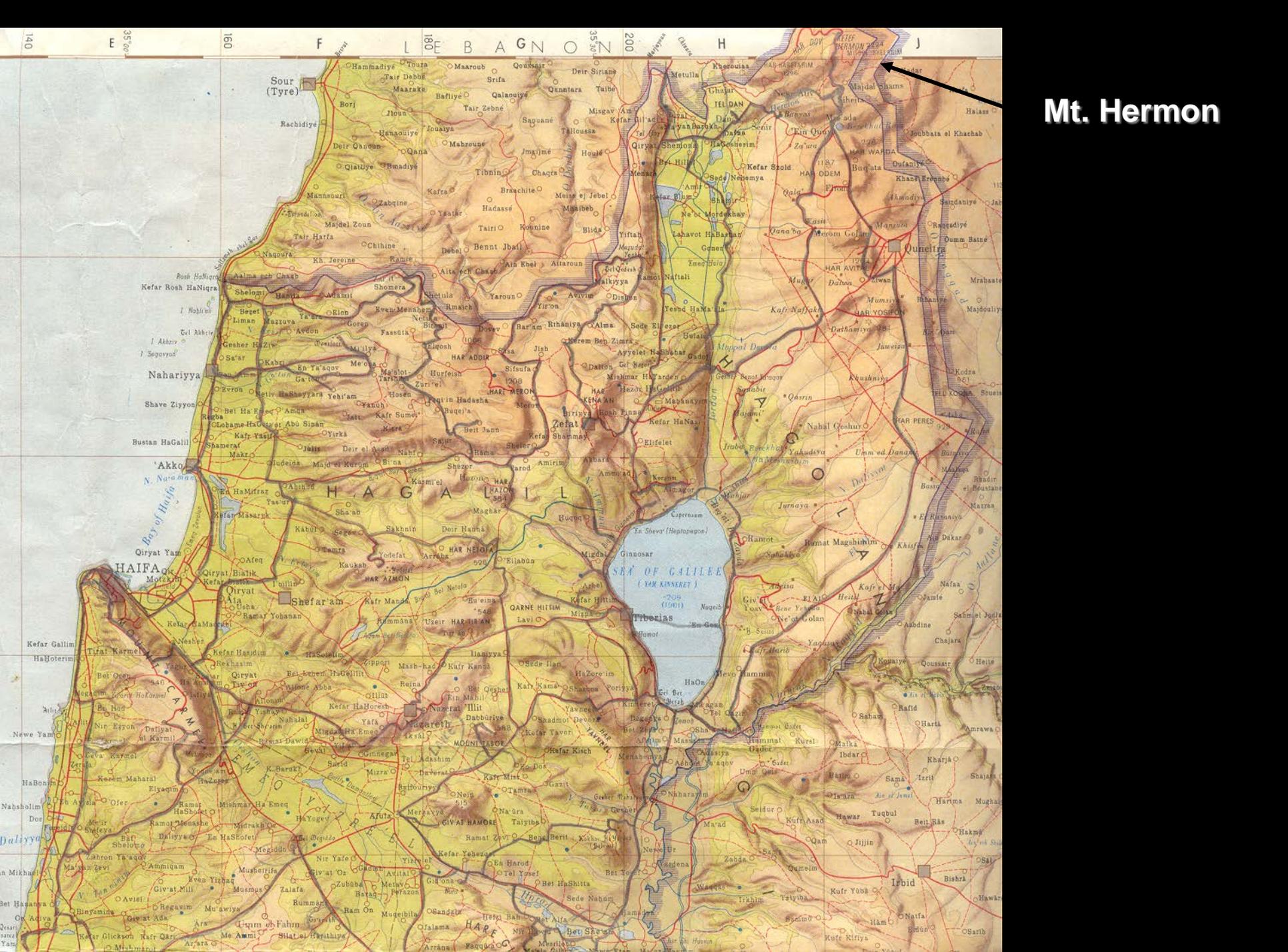
**“The rationale for this command lies in the old adage ‘the apple does not fall far from the tree.’ The children simply would have imitated the sin and character of their parents. Kaiser asks, ‘If the women and children had been spared in those profane Canaanite nations, how long would it have been before a fresh crop of adults would emerge just like their pagan predecessors?’ This imitation by children of their parents explains why God placed a curse on Ham’s descendants because of Ham’s sin (Gen 9:20-25). ‘These descendants were not cursed because of what Ham did: they were cursed because they acted as their ancestor had.’” Andy Woods, Canaanite Genocide, p. 16**

**If Israel's conquest of Canaan were to be adjudicated before an assembly of nations acting according to the provisions of common grace, that conquest would have to be condemned as unprovoked aggression and, moreover, an aggression carried out in barbarous violation of the requirement to show all possible mercy even in the proper execution of justice. . . .The unbeliever is the believer's neighbor today; but the reprobate is not the neighbor of the redeemed hereafter for the reason that God will set a great gulf between them. God, whose immutable nature it is to hate evil, withdrawing all favor from the reprobate, will himself hate them as sin's finished products. And if the redeemed in glory are to fulfill their duty of patterning their ways after God's, they will have to change their attitude toward the unbeliever from one of neighborly love to one of perfect hatred, which is a holy, not a malicious passion. . . ."** Meredith Kline, The Structure of Biblical Authority, p 163

**Jericho**



**Arnon valley**



Mt. Hermon

