

25-0827wc Transcript

25-0827wc - Judges 1-2, Mike Mathis

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Transcript (0:04 - 35:14)

Transcript

Teacher: Mike Mathis

(0:04) Well, I'm going to be the speaker tonight, and I'm going to be in judges in the first chapter. (0:16) But you know, people try to discredit the Bible when someone is told and given the account, (0:27) for instance, of the flood. God tells Noah to build the ark.

(0:36) Someone will come along and say, well, so-and-so has told a flood, a great flood. (0:48) Thinking that, well, they're telling about a great flood, (0:54) so the account in the Bible is just about the same as they are. (1:03) But then, I don't know if the people that they allege talking about a flood, (1:16) whether that flood that those people mention involves the world.

(1:30) The flood in the Bible is judgment on the world because of the sin. (1:42) But they try to discredit the Bible in different ways. (1:49) And recently, well, some months ago, maybe a year or two ago, I saw it on the line.

(2:05) There was some thing that came up that said the Israelites didn't really drive out (2:19) the people in Canaan. (2:25) And they had outside the biblical account that we will see here in Judges (2:42) showing that the Israelites did not completely drive out the people that they were told to do so. (2:54) And that was supposed to be maybe a story to show that the Bible isn't reliable (3:11) because it really didn't bring up any biblical scriptures to show that the Bible talks about.

(3:27) I knew that the Israelites didn't completely drive out the people of Canaan (3:40) because of reading it in the Bible. (3:46) And in Judges, we're going to see that beginning in the first chapter. (3:55) But the first chapter starts out pretty good.

(4:00) They first consult God concerning who should go up and fight with those Canaanites (4:19) that they're supposed to utterly destroy. (4:27) And God is with them and they're completely destroyed when they're dependent upon God. (4:41) Beginning in verse 16, I'm going to begin with this.

(4:48) Now the children of the Canaanites, Moses' father-in-law, went up from the Sea of Palms (4:58) with the children of Judah into the wilderness of Judah, which lies in the south near Arad.

(5:10) And they went and dwelt among the people. (5:14) And Judah went with his brother Simeon and they attacked the Canaanites (5:22) who inhabited Zephath and utterly destroyed it.

(5:30) So the name of the city was called Hormon. (5:36) Also, Judah took Dazan with this territory, Ascalon with this territory, and Akron with this territory. (5:50) So the Lord was with Judah and they drove out the mountaineers, (5:57) but they could not drive out the inhabitants of the lowland because they had chariots of iron.

(6:10) They gave Hebron to Caleb, as Moses has said, (6:16) and he expelled from there the three sons of Anak. (6:23) But the children of Benjamin did not drive out the Jebusites who inhabited Jerusalem. (6:32) So the Jebusites dwelt with the children of Benjamin in Jerusalem to this day.

(6:43) And the house of Joseph also went up against Bethel, and the Lord was with them. (6:50) So the house of Joseph sent men to spy out Bethel. (6:57) The name of the city was formerly Lodz.

(7:04) When the spies saw a man coming out of the city, they said to him, (7:10) Please show us the entrance to the city and we will show you mercy. (7:16) So he showed them the entrance to the city, (7:21) and they struck the city with the edge of the sword, (7:26) but they let the man and all his family go. (7:30) And the man went to the land of the Hittites, built a city, (7:37) and called its name Lodz, which is its name to this day.

(7:46) However, Manasseh did not drive out the inhabitants of Beth-shem and its villages, (7:54) or Atana and its villages, or the inhabitants of Dor and its villages, (8:00) or the inhabitants of Iblum and its villages, (8:07) or the inhabitants of Megiddo and its valleys, villages, (8:14) for the Canaanites were determined to dwell in that land. (8:20) So we see that if we read the Bible, and the Bible is true, (8:31) it tells us that the Israelites didn't drive out completely the Canaanites, (8:43) because it says that they didn't. (8:48) And it continues with the other tribes, (8:54) on that they didn't drive out the people.

(9:01) But what they did when they grew strong, (9:05) some of those people that they didn't drive out, they put them under tribute. (9:11) So what the Bible does say, and what this particular article that was stating (9:27) that the Israelites did not drive out the Canaanites, (9:38) the Bible says that God took notice of that. (9:43) In chapter 2, it tells us then, (9:50) the angel of the Lord came up from Gilgal to Bethlehem and said, (10:01) I led you up from Egypt and brought you to the land of which I swore to your fathers, (10:11) and I said, I will never break my covenant with you.

(10:17) And you will make no covenant with the inhabitants of this land. (10:23) You shall tear down their altars. (10:34) But you have not obeyed my voice.

(10:38) Why have you done this? (10:41) Therefore, I also said, I will not drive them out before you, (10:48) but they shall be thorns in your side, and their God shall be a snare to you. (10:59) So it was when the angel of the Lord spoke these words to all the children of Israel, (11:06) that the people lifted up their voices and wept, (11:10) and they called the name of that place Bokom or Bakom, (11:18) and they sacrificed there to the Lord. (11:23) And Bokom literally means weeping, because the people wept.

(11:30) But now, it says here, (11:35) then the angel of the Lord came up from Gilgal to Bokom and said, (11:43) I led you up from Egypt. (11:50) This angel then is the second member of the Godhead, Jesus, (11:59) because this angel is straightly telling them, (12:03) I said to you, I brought you to the land which I swore to your fathers. (12:12) God swore to them.

(12:15) He swore to Abraham and Isaac and Jacob. (12:21) And to the people as they come out of the land of Egypt. (12:30) And he said, you shall make no covenant with the inhabitants of this land.

(12:38) You shall not, you shall rather, tear down their altars. (12:43) So they were supposed to completely destroy the people, (12:51) destroy the altars, have nothing to do with what they were doing. (13:01) And he said, you have not obeyed my voice.

(13:05) Not driving them out as they were told to do. (13:13) Disobeyed what God had told them. (13:19) Now, they, in these battles that they went through, (13:27) we're seeing that they didn't drive them out because the people proved to be too strong.

(13:39) Perhaps when they went out to battle in different instances, (13:44) but they didn't seek God's help. (13:53) And therefore, they were not able, they were determined to, (14:00) the inhabitants were determined to stay. (14:06) And so the people did not completely destroy the Canaanites.

(14:19) And it says, so it was when the angel of the Lord spoke these words to all the children of Israel, (14:26) that the people lifted up their voices and wept. (14:33) Then they called the name of that place, Balkan, and they sacrificed there to the Lord. (14:43) And when Joshua had dismissed the people, (14:47) the children of Israel went each to his own inheritance to possess the land.

(14:56) So the people served the Lord all the days of Joshua, (15:01) and all the days of the elders who outlived Joshua, (15:06) who had seen all the great works of the Lord which he had done for Israel. (15:22) But then, Joshua the son of man, the servant of the Lord, died when he was 110 years old. (15:38) And they buried him within the borders of his inheritance (15:44) at Tamna, Paris, in the mountains of Ikram, on the north side of Mount Gesh.

(15:55) When all that generation had been gathered to their fathers, (16:00) another generation rose after them who did not know the Lord, (16:08) nor the work which he had done for Israel. (16:12) Then the children of Israel did evil in the sight of the Lord, (16:18) and served the Baals. (16:23) And they forsook the Lord God of their fathers, (16:27) who had brought them out of the land of Egypt.

(16:31) They followed other gods from among the gods of the people who were all around them. (16:39) And they bowed down to them, and they provoked the Lord to anger. (16:46) And they forsook the Lord, and served Baal and the Assyrians.

(16:54) So the anger of the Lord was hot against Israel. (16:58) So he delivered them into the hands of thunders, (17:03) who despoiled them. (17:05) And he sold them into the hands of their enemies, (17:09) all around, so that they could no longer stand before their enemies.

(17:18) Whenever they went out, the hand of the Lord was against them for calamity, (17:26) as the Lord had said, and as the Lord had sworn to them. (17:30) And they were greatly distressed. (17:35) So the people began to depart from God after Joshua, (17:46) and then those that had outlived Joshua.

(17:54) And then another generation appeared. (17:59) They began to do evil in the sight of God, (18:05) and they worshipped the gods that were around them. (18:10) They bowed down to them, and that provoked God to anger.

(18:16) In verse 16, (18:18) Nevertheless, the Lord raised up judges, (18:22) who delivered them out

of the hand of those who plundered them. (18:28) Yet they would not listen to the judges, (18:32) but they played the harlot with other gods, (18:36) and bowed down to them. (18:38) They turned quickly from the way in which their fathers walked, (18:43) and obeyed the commandments of the Lord.

(18:49) They did not do so. (18:53) And when the Lord raised up judges for them, (18:57) the Lord was with the judge, (19:00) and delivered them out of the hand of their enemies, (19:04) all the days of the judge. (19:07) For the Lord was moved to pity by their groaning, (19:12) because of those who oppressed them and harassed them.

(19:18) And it came to pass, when the judge was dead, (19:23) that they reverted and behaved more corruptly than their fathers, (19:30) by following other gods, (19:33) to serve and to bow down to them. (19:37) They did not cease from their own doings, (19:44) nor from their stubborn ways. (19:47) Sounds like today, what we deal with today.

(19:53) People wonder what really is going to take place because of the people. (20:04) And yet, the word of God is going out, (20:09) just as the word went out in the past that went to them. (20:22) Do you know, the Lord, in His anger, would let them be taken into captivity.

(20:31) And then, when the children of Israel suffered for a period of time, (20:38) they cried out and turned to the Lord. (20:46) And because this nation has transgressed my covenant, (20:55) which I commanded their fathers, and has not heeded my voice, (21:01) I will no longer drive out before them any of the nations which Joshua left when he died, (21:11) so that through them I may test Israel, (21:14) so that I may keep the ways of the Lord, (21:19) to walk in them as their fathers kept them, or not. (21:24) So this is telling what is going on in the rest of the book of Judges, (21:35) that the people would depart from God, (21:43) God wouldn't lead them into captivity for a period of time.

(21:52) And then He would bring up a deliverer, raise up a deliverer to deliver them and save them. (22:06) And then after that judge or deliverer died, (22:11) then the people went right back to sinning and right back to captivity. (22:21) It was a cycle.

(22:24) But I just thought that was something that this particular person brought up (22:37) about Israel not really completely destroying the Canaanites. (22:52) Well, I knew that before he showed that piece online from here. (23:01) I read it from here.

(23:04) So if you would just read Judges 1 and 2, (23:12) then you would know that they didn't and you would know that God was not pleased. (23:19) But somehow we've got unbelievers, those who don't believe in God, (23:26) those who would rather call God a murderer or someone that is the result of being a mass murderer, (23:46) just like I was in a conversation with someone (23:53) that it was dealing with homosexuality. (24:05) And I was pointing out there that God made male and female.

(24:13) And I was accused of taking that out of context. (24:17) I said, how come I take that out of context when it says that he made male and female? (24:28) And then it came up that it was saying something about God tolerating the homosexual. (24:40) And I said, well, then why did God tell Moses? (24:47) And I went to a chapter where God is talking to Moses about different sins (25:00) and about what Moses and the people were supposed to do on account of that.

(25:09) And among those things that he was saying to Moses, (25:14) that they were to put to death

male, lamb or male, (25:23) as a male would lie with a woman. (25:27) He said, you are to take and put them to death. (25:33) They eradicate their sin.

(25:35) And why did God say to do that? (25:38) Because he meant male and female. (25:43) And he made male and female. (25:46) Then someone else popped up and said something about people making other people, (25:56) forcing other people to accept what the Bible says.

(26:00) I said, no, you don't have to believe what the Bible says. (26:06) I said, but you should. (26:13) And I'm just saying what the Bible is saying about God and what God made and what his will is.

(26:26) And then it started. (26:29) And then I told them that if they don't accept what it says, (26:37) one day they're going to wish they had. (26:41) And then it would be too late.

(26:46) But then he came up with God being the source of mass murder. (26:59) And that ended that conversation because we didn't further speak. (27:07) But yet people want to discredit what the Bible says.

(27:14) But when we have the Bible, we know what it says even before they bring it up. (27:23) But it's here. (27:27) And I'm going to close out by just making one more observation.

(27:38) When I was in the sixth grade, we had a history book. (27:47) And that history book was telling about the Israelites being in Egypt (27:55) and then under slavery of the Egyptians. (28:04) And using, they were showing this article that they used, (28:14) what they used to winnow the grain.

(28:20) And they would use that and then it would throw away the chaff and wind would blow the chaff away. (28:31) Now, one thing that that was saying, and that's true, that they were there in Egypt. (28:40) The Israelites were under bondage.

(28:44) But the thing that the history book did not bring into account (28:52) was that before they went into Egypt, God prophesied that they would be there. (28:59) And that they would be there and that they would be brought out. (29:06) Now, if we were to take what the Bible says and believe it, (29:18) then we would know that some want to discredit it (29:26) and think that they have the information and the Bible has it all wrong.

(29:34) Well, if they were greed, I just thought if you had read Judges 1 and 2, (29:42) you would have known from there that they didn't drive out the people. (29:49) And so, the Bible is true. (29:56) And the information that can be claimed shows that it is true.

(30:04) Archaeology digs up things that show the Bible to be true in so many respects. (30:19) But I thought that would be an interesting thing to bring up (30:22) because it was presented in such a way that I'm thinking that, (30:36) well, you know, the Bible says that the Israelites were supposed to drive out the Canaanites. (30:51) But then here it is, they didn't.

(30:56) Well, the Bible says that they didn't. (31:00) And God took note of it and told them so. (31:06) And then we know what's happened to them if we read the book of Judges (31:12) and read all along how they found a provoked God to having them taken into captivity (31:23) and being there for some time and then bringing them back.

(31:35) But God is that way. (31:38) God punishes, but He will forgive the sin and take the sin away

(31:55) and not completely destroy those that He has His covenant with. (32:05) So with that, let us close out with a prayer.

(32:14) Father in heaven, we come before you now. (32:19) Thank you for this day and thank you for this time that we've spent (32:25) and a portion of your work, looking at it and seeing what happens (32:38) when people, when we do not obey you, when we depart from you (32:49) and start going other ways and worshipping other things. (33:00) And Father in heaven, let it be a lesson for us to stay true to you.

(33:10) Help us to be assured that your word is from you and you gave it and it is true. (33:26) For you are true. (33:28) We pray for those that are ill.

(33:34) You be with them as they are healed. (33:41) We pray that you will heal them. (33:44) We pray that they will have the measure of health.

(33:51) We pray that you'll be with God as He has injection in His eye (34:00) and we pray that you'll help it through the irritation to subside. (34:07) We pray, oh Father, that you'll be with all those that are recuperating from surgeries (34:19) for Mama and Sheila and our Sherry. (34:25) We pray, oh Father, that you will be with them as they recover (34:31) and we pray that once again they will be about their normal business (34:42) and be able to be with us and worship and praise in you.

(34:49) And Father in heaven, help us as we go through this life. (34:56) Help us to be close to you that we may learn to trust in you (35:05) and learn to be your children. (35:11) These signs we pray in the name of Christ our Redeemer.

(35:14) Amen.