

Sabbath School Lesson #5 – God Fights for You – 25-31 October 2025

Christ would have you know that God fights for you. “And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel” (Joshua 10:42). The book of Joshua records victories won against the Canaanites. In Joshua 11 we read the Canaanites came out against Israel in large numbers described as: “much people, even as the sand that is upon the seashore in multitude, with horses and chariots very many ... to fight against Israel.” The message of the Lord to Joshua was: “Be not afraid because of them: for tomorrow about this time will I deliver them up all slain before Israel.” And we read that, “the Lord delivered them into the hand of Israel, who smote them, and chased them ... until they left them none remaining.” Israel was told to burn the chariots and horses captured from the Canaanites, as to learn to depend fully on the Lord. We too are let the Lord fight for us and learn not to depend on chariots and horses of this world.

Sunday: The Canaanites’ Iniquity – Read Genesis 15:16, Leviticus 18:24-30, Deuteronomy 18:9-14, and Ezra 9:11; what are these texts telling us about God’s larger plan in offering the land of Canaan to the Israelites? We learn that the land of Canaan, as the type of the everlasting land, could only be possessed by righteous people. In the fourth generation, or after the lapse of four hundred years, the descendants of Abraham were to come out of bondage, into the promised land. Why could they not possess the land at once? – because “the iniquity of the Amorites is not yet full” (Genesis 15:16). This shows that in the days of Abraham, the inhabitants of Canaan, the Gentiles, were guilty of iniquity. Iniquity is sin, and “sin is the transgression of the law” (1 John 3:4); the Amorites had the law of God. Turn now to 1 Kings 21:25-26, and you will learn of what the Amorites were guilty: “But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel.” Here we find that the Amorites were cast out of Canaan because of idolatry, – idolatry, which, in its rites, involved the violation of not only the first and second commandments, but of all the ten. So, we find that all the commandments were known and violated hundreds of years before the Jews came to Mount Sinai, and before there ever was a Jew. We further learn that God would give the Amorites time to repent, or, failing that, to fill up the measure of their iniquity, and thus demonstrate their unfitness to possess the land. And that teaches us further that the land which God promised to Abraham and his seed could be possessed only by righteous people. God would not cast out of the land those of whom there was any seeming prospect that they might become righteous. But the fact that the people who were to be destroyed from before the children of Abraham were to be cast out because of their wickedness, shows that the possessors of the land were expected to be righteous. And thus, we learn that the seed of Abraham, to whom the land was promised, were to be righteous.

Monday: The Supreme Judge – Read Genesis 18:25; Psalm 7:11; Psalm 50:6; Psalm 82:1; Psalm 96:10; and 2 Timothy 4:1, 8. What are these verses saying about God’s moral character? How does the role of God as the Judge of the universe help us understand the question of divine war? None are destroyed arbitrarily. It is with us today; many are wilfully ignorant of the saving truth. Such will go into perdition if they continue to be willingly ignorant. When God has spoken, wilful ignorance of His Word is a short and sure path to destruction. It is certain, therefore, that men will not be incapable of understanding that warning that God sends them against the worship of “the beast and his image,” and the reception of his “mark.” It is certain that God, who has made an infinite sacrifice to save men, will not make them drink of the wine of His unmixed wrath without having given them a full opportunity to escape the threatened doom. It is certain that He would not condemn them for not making a right “guess” concerning something which was at best but a matter of conjecture, and for not seeing clearly into a misty field of speculation. “Shall not the Judge of all the earth do right?” (Genesis 18:15). It is as certain, therefore, as that He will do right, that His Word does not present to men a field of conjecture or speculation at all, but one of positive knowledge. It is true, men do speculate about the meaning of God’s Word and the application of terms and symbols there used; but such work is as needless as it is vain. God

has provided that men shall understand what He speaks to them, with a wisdom that never fails. He has given His Spirit to be a Divine Teacher, to guide men into all truth, and to show them things to come (John 16:13); and He has left the promise, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbaideth not, and it shall be given him" (James 1:5). He who would make the Word of God like the dark sayings of the mystic heathen oracles, must be prepared to prove that the Holy Spirit is not competent to teach men the truth, and that God is either unable or unwilling to give to the humble, prayerful seeker the wisdom that he needs. With all confidence, therefore, – not in ourselves, nor in the wisdom of man, but in the wisdom and liberality of God, – we may study this most momentous and solemn message of warning against the worship of "the beast" and his "image," and the reception of his "mark." There is the wisdom of God, which is able to make us "wise unto salvation," and "thoroughly furnished unto all good works" (2 Timothy 3:15-17).

Tuesday: Dispossession or Annihilation? – Compare Exodus 23:28–30; Exodus 33:2; Exodus 34:11; Numbers 33:52; and Deuteronomy 7:20 with Exodus 34:13; Deuteronomy 7:5; Deuteronomy 9:3; Deuteronomy 12:2, 3; and Deuteronomy 31:3, 4. What do these texts reveal about the purpose of the conquest and the extent of the destruction? Today we have some heathen rites that have been adopted into the church. When it is pointed out that certain religious observances commonly recognised are of heathen origin, the question is often asked, 'What difference does it make, if only they are used in the worship of God?' A careful reading of the above texts reveal that God ordered for total destruction of the idols of Canaan to prevent adoption of heathen rights. These things were "written for our learning." When God called Israel away from the idolatry of Egypt in order that they might serve Him they were warned against the rites by which the inhabitants of Canaan worshipped their gods (Deuteronomy 12:2-4). The Lord knew the tendency of the human heart to substitute self-service for His service, and forewarned them against the specious plea that some were sure to urge, that the rites of the heathen might be used in His worship. "Take heed to thyself that thou be not snared by following them" (verse 30). The ceremonies of the heathen worship, like garments tainted by the contagion of a deadly disease, were sure to infect those who touched them with the cursed plague of paganism. Therefore, He said, "What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (verse 32). Just here the people failed. They did not destroy the traces and instruments of the false worship, and soon after the death of Joshua they were following the "gods of the people that were round about them" (Judges 2:2, 12). Again in the history of Israel the Lord raised up some reformer to deliver them, and again and again they fell away. In the days of Ahab the religion of the Phoenicians, the worship of the sun-god Baal, was introduced into both Israel and Judah, and from that time on to the destruction of Jerusalem the worship of Jehovah was seldom free from corruptions that turned it into the worship of the pagan gods.

Wednesday: Free Choice – Deuteronomy 20:10, 15–18; Deuteronomy 13:12–18; and Joshua 10:40. How does the law of warfare and the procedure against an idolatrous town in Israel, expressed in Deuteronomy, help us understand the limitations of total destruction in the war that the Israelites were engaged in? Those cities, whose iniquity was not yet full, if they accepted terms of peace, were to be offered peace, otherwise they would be destroyed.

Thursday: The Prince of Peace – How do the following texts (Isa. 9:6, Isa. 11:1–5, Isa. 60:17, Hos. 2:18, Mic. 4:3) describe the future that God had envisioned for His people? In Isaiah 11 is contained in few words the whole story of the Gospel, from the birth of Christ till the final deliverance of the saints in the kingdom of God, and the destruction of the wicked. As we compared with Luke 4:16-18 and Revelation 19:11-21, we see it brings us down to the destruction of the wicked. It covers the entire day of salvation. It is the second time that God sets His hand to the task, and it will be successful. He set His hand to the task the first time in the days of Moses; but the people entered not in because of unbelief. The second time will result in the everlasting salvation of His people. Notice that the final gathering of His people is through Christ, the Prince of Peace, the ensign of nations; for God envisioned to take out of the Gentiles a people for His name, gathered "from the four corners of the earth;" for "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matthew 24:31).