

Defender

“I am set for the defense of the gospel”

Vol. LV

July 2026

Number 7

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Prefatory Hints: To the Other Epistles

Alexander Campbell

James

James the Apostle addresses this letter to the twelve tribes dispersed, to those of them who professed faith in the Messiah. It is evident from the contents of it, that at the time it was written, the brethren were suffering persecution, and that the era of vengeance on the Jewish state was very nigh.

It is well known that many of the sect of the Pharisees believed the gospel, and that this sect was peculiarly fond of incorporating some of their former opinions with the Christian system. The Pharisees in general, were fatalists. They taught, that “God had, from all eternity, decreed whatever comes to pass,” and that all things are fixed and immovable. A modification of this doctrine appears to have been prevalent amongst many of the disciples from among the Jews. The doctrine of fate, as held by the Pharisees, was very troublesome to Christians from among the Jews; and it was to the infidel part of the nation, in their various wars, and in the siege of the metropolis, the proximate cause of innumerable calamities, and at length of their final ruin. Various abuses

growing out of this system, seem to have been prevalent amongst the Jewish brethren, at the time when James wrote: and with the *design* of correcting those abuses, and of exhorting to patience in their distress, and also of encouraging the faithful with the hope that the Lord was immediately coming to destroy the persecuting power of the Jews, James evidently writes this letter. This design, kept in mind, explains the scope of the epistle, and plainly reconciles the drift of it with the doctrine that Paul taught, on that faith which is accounted to a man for righteousness, and of those works which prove a man to be a Christian, both to himself and to his acquaintance.

Peter

“It is well known that, anciently, in proportion as the Christians multiplied in any country, their sufferings became more general and severe. In the latter part, therefore, of the first age, when the rage of the Jews and Gentiles was exceedingly stimulated by the prevalence of the gospel, the Apostles of Christ, who were then alive, considered themselves as especially called upon to comfort and en-

courage their suffering brethren. With this view, the Apostle Peter wrote his first epistle to the Christians in Pontus, etc., wherein he represented to them the obligation the disciples of Christ were under to suffer for their religion, and suggested a variety of motives to persuade them to suffer cheerfully.”—[Macknight.]

John

“The Apostle John having lived to see great corruptions, both in doctrine and practice, introduced into the church, by many who professed themselves the disciples of Christ, employed the last year of his life in opposing these corruptions. For he wrote his three epistles to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing contrary to these truths. Also, to repress the lewd practices, for the sake of which these errors were embraced. Besides, he considered that his testimony to the truths concerning the person and offices of Christ, together with his direct condemnation of the opposite errors, published to the world in his in-

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Notes From The Editor

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Worship

We have been considering Yahweh is worthy of our worship and in our last issue, we discussed God's love and because of His love, He is worthy. One other aspect of God's nature that produces man's worship of Yahweh is that He is Savior.

God set the stage for a savior in the Old Testament in a physical way. It was someone who saved or delivered someone from some form or degree of evil. It was to liberate someone who is in peril. The Old Testament often uses this for God as He "saves His people from external evils" (Brown, Driver, Briggs). As one considers the Greek word (New Testament word), BDAG points out that at an early date it "was used as a title of honor for deserving persons." They go on to say, "it is applied to personalities who are active in the world's affairs, in order to remove them from the ranks of ordinary humankind and place them in a significantly higher position." They then point out that it is "Of much greater import is the designation of the (deified) ruler."

The Old Testament background is one who delivers or saves from some evil. The first time the Hebrew word is used is: "For he found her in the field, *and* the betrothed damsel cried, and *there was* none to

save her" (Deu. 22:27). Here, this young woman is being attacked but because she is in the field, there is no one to save her from this evil. It becomes a natural transition to Yahweh being Israel's savior from foreign nations. One example of many is when Inspiration writes, "And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime" (2 Kin. 13:5). Yahweh saved Israel from the Syrians, an external physical evil.

As time progressed, the physical deliverance became a type of the spiritual deliverance of the Savior. The Messianic prophet, Isaiah, brings this out multiple times. Notice how in the first mention of a *savior* in Isaiah, he ties the two ideas together: "And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them" (Isa. 19:20). While Egypt was a physical "external evil," Yahweh would send a deliverer or saviour, to deliver them. This deliverer Yahweh would send was possibly Alexander the Great to deliver the Israelites from Egypt. The more likely thought, however, is this being a prophecy of the Messiah and His deliverance from the evil of sin and Satan. This spiritual deliverance harmonizes more with the tenor of the passage. This prefiguring of Yahweh being Savior continues through Isaiah (and other books) but we also observe that there is starting to be more of a limitation to its usage. Notice Isaiah's statement "For I *am* the LORD thy God, the Holy One of Israel,

thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee" (43:3), then later he states for God, "I, *even* I, *am* the LORD; and beside me there *is* no saviour" (43:11). Later in the book, we see even more of the spiritual aspect of Yahweh being savior when he writes, "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob" (60:16).

As we come to the New Testament, the physical aspect of savior takes a backseat to the spiritual aspect of salvation. Zacharias, John the Immerser's father, prophesied of what God was doing, "And hath raised up an horn of salvation for us in the house of his servant David" (Luke 1:69) before turning his attention to his son and his work, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins" (1:76-77). Thus, from the earliest of New Testament times having a Savior takes on a spiritual or moral meaning.

There must, of necessity, be a spiritual or moral evil to be saved from thus having a Savior. Sure enough, there is! That evil is **sin**.

Defender is published monthly (except December) under the oversight of the elders of the Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, FL 32526. (850) 455-7595. **Subscription is free to addresses in the United States.** All contributions shall be used for operational expenses. All correspondence permissible for publication.

Michael Hatcher, Editor

Sin is revealed as being evil from the beginning of time. After God placed Adam and Eve into a beautiful garden where He would commune with them in the “cool of the day” (Gen. 3:8), He gave them the command not to eat of the tree of the knowledge of good and evil (2:16-17). Satan comes along and tempts Eve by convincing her God was trying to withhold something that would be for their good. Satan told Eve, “Your eyes shall be opened, and ye shall be as gods” (3:5). Obviously, Satan lied to her but achieved his purpose in getting her to violate God’s law and commit sin. John writes, “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (1 John 3:4). God gave them His law, Satan tempted Eve, she transgressed God’s law, and, thus, she sinned. Eve then gave the fruit to Adam, “gave also unto her husband with her; and he did eat” (Gen. 3:6) and he also sinned. Paul would, thus, write, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12).

As Paul said, “all have sinned.” While it entered the world through Adam and Eve, each person born into the world has personally sinned. Twice the sweet singer of Israel, David, wrote:

The fool hath said in his heart, *There is no God*. They are corrupt, they have done abominable works, *there is none that doeth good*. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and seek God*. They are all gone aside, they are *all together become filthy: there is none that doeth good*, no, not one (Psa. 14, 53).

David said Yahweh could not find any that “doeth good.” Each person committed sin. Paul cites what David had written in Romans 3:10-12 after saying, “they [Jews and Gentiles] are all under sin.” He then concludes, “For all have sinned, and come short of the glory of God” (3:23). Paul also states, “But the scripture hath concluded all under sin” (Gal. 3:22). Since the Scriptures origin is God (2 Tim. 3:16), God has concluded that all are under sin. Then John would write of those who are Christians and trying to live separate from sin to walk in the light, “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us” (1 John 1:8, 10).

The result of sin is separation from God. Isaiah revealed, “But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear” (Isa. 59:2). There had been a separation between the Israelites and God because of sin. In speaking of faith and works, James shows faith separated from works is dead just as the body separated from the spirit is dead: “For as the body without the spirit is dead, so faith without works is dead also” (Jam. 1:26). Thus, Paul tells us, “For the wages of sin is death” (Rom. 6:23), death being separation from God.

The Old Testament teaches us the same principle: you sin, you die. God told Adam and Eve if they sin (transgressed His law to not eat of the tree of the knowledge of good and evil) they would die. When they ate of the tree God forbade them to eat, they were separated from God by being cast out

of the garden (Gen. 3:23-24). The prophet Ezekiel clearly states, “Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die (Eze. 18:4), then a few verses later repeats, “The soul that sinneth, it shall die” (18:20).

James goes through the process of sin and death by writing, “But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (Jam. 1:14-15). He reveals the process of temptation leading to sin; there is first a drawing away of our lust or desires, then there is an enticement, leading to a birth or conception of sin. When sin has come the end result of sin is death. That death is not physical but is a spiritual separation from God.

Being now separated from God, there is no way for man (on his own) to remove that sin. Man does not have the power to earn his way into God’s good standing by removing his own sins (or anyone else’s). Paul’s statement, “For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast” (Eph. 2:8-9) shows this very principle (it is possible that the works Paul is speaking of in context could be the works of the Law of Moses, but seems likely these are works whereof we can say we earned salvation). If man could do anything to remove his own sin, then he would be able to boast before God that he had earned his salvation, but he cannot. Thus, it is “Not by works of righteousness which we have done, but according to his

mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5).

In the long ago, the apostle Paul spoke of physical Israelites and the zeal they had for God, but it was not based upon God and His Word. So, Paul would write, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom 10:3). They made a feeble attempt to be made right with God, but they failed miserably because man cannot save himself.

Since all men have sinned, yet man cannot save himself, God, through His great mercy, has provided sinful man a Savior. This is what Ephesians 2 and Titus 3 are discussing. God has a great love for His creation (see editorial in the June issue) yet man has separated himself from his Creator and is in a state of death. The result of that death, if not reconciled to God, is eternal separation in hell fire—eternal separation from God. God the Father thus provides man a savior, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world"

(1 John 4:14). We find Peter stating of that Savior Jesus Christ, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Thus, there is no other way for man's salvation and reconciliation to God. No wonder it prompted Paul to state, "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15). Because God has provided this unspeakable gift of His only begotten Son to be our Savior in escaping eternal torment and gaining eternal life (John 3:16), He is certainly worthy of our worship.

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spired writings, would be of singular use, in preserving the faithful from being seduced by the false teachers, and other corrupters of Christianity, who, in future ages, might arise and trouble the church."—[*Macknight*.]

Jude

"In the latter part of the apostolical age, many false teachers had arisen, and were going about speaking perverse things, to draw away the disciples after them, as Paul had foretold to the elders in Ephesus, Acts 20:30. [See preface to John.] In drawing disciples after them, these teachers had nothing in view but to increase their own gains, that they might have wherewithal to spend upon their lusts. For the first Christians, having a great affection for their teachers, willingly and liberally contributed to their maintenance. The false teachers, therefore, to draw the vicious part of mankind after them, perverting Paul's doctrine of justi-

fication by faith, without the works of the law, resolved the whole of Christianity into the speculative belief and outward profession of the gospel. [See preface to James.] And having thus canceled the obligations of morality, they taught their disciples to live in all manner of licentiousness; and at the same time flattered them with the hope of the favor of God, and of obtaining eternal life.

"One of the perverse things, which these corrupt teachers spoke, for the purpose of alluring the wicked, was, that God is so good, that he will not punish men for indulging those natural appetites, which he himself has implanted in their nature; nor be displeased with them for committing a few sins, which can do him no harm, but which are necessary to their present happiness. Wherefore, to show the impiety and falsehood of that doctrine, and to secure the disciples from being seduced by it, the Apostle Jude wrote

this epistle, in which, by facts recorded in the Jewish Scriptures, he proved, that as God had already punished the angels who sinned, notwithstanding their numbers, so he will at length, most assuredly, punish all obstinate sinners, in the severest manner."—[*Macknight*.]

The Revelation Made to John the Apostle

"After the Lord Jesus, by his messenger, had dictated seven letters to seven congregations in Asia Minor; in which he pointed out and specified blemishes in their conduct, and aberrations from the simplicity of the gospel, and exhorted to reformation, he proceeds to reveal to this Apostle, in his old age, and through him to all the congregations of disciples, the destinies of his cause in this world. Under the most striking and impressive symbols, the history of the Christian community is delineated. The triumphs of the Christian cause over the persecutions of Pagan Rome; the apostasy of Chris-

tians under Papal Rome; the rise, progress, and catastrophe of the son of perdition; the antichristian system—are all distinctly narrated in the sacred symbols of prophecy. The ultimate downfall of all opposition; the general and complete triumphs of Christianity; the subjugation of the kingdoms of this world to the dominion of the King of kings; the final consummation of the present system of things, and the glorious introduction of a new and heavenly state of things—are the wonderful and sublime topics, which are exhibited in this book: the *design* of it is repeatedly declared in the book itself, and felicities pronounced upon them who read, study, and understand the book. It was designed for the comfort of Christians, under all the dark and gloomy scenes through which the kingdom of Jesus should pass. There is a knowledge of this book attainable by all Christians, and a knowledge which is not attainable. The former consists in general views of God's designs respecting his kingdom and glory in the earth, as above hinted; and this

is of much importance to all Christians. This, too, is its prominent design. The latter consists in accurate apprehensions of the import of the symbols employed in it, and of the times, persons, and places alluded to, defined, or portrayed in it. This, perhaps, like other prophetic writings, was designed to be understood perfectly, *only when accomplished*. The chief design of this book is accomplished in all Christians, who avail themselves of all the means which the Bible affords, of acquiring that knowledge of it, which is attainable by all.

Arrangement of the Epistles

The Epistles to the Thessalonians, the Corinthians, that to the Galatians, the first to Timothy, and that to Titus, were written before the Epistle to the Romans; at least there is a general concurrence in this opinion, and much reason to believe that it is a correct one. In arranging the Epistles, the rule of priority seems to have been, the importance of the places to which they were sent, and the reputation of the writer. Hence, that to Rome, the mistress of the world, stands

first; Corinth, because of its commercial and literary importance, next; Galatia, Ephesus, Philippi, Colosse, and Thessalonica, follow each other in the comparative scale of their standing. The same has been observed of the persons, to whom letters have been written. It seems to hold good in the case of Timothy, Titus, and Philemon. The Epistle to the Hebrews, because anonymous, and some time in dispute, as to its author, is placed last. Some have imagined a similar rule to apply to the letters of the other Apostles, James, Peter, and John. We are of opinion, that the order of these names is fixed, from the order in which Paul mentions them in his letter to the Galatians, in which place he seems to have respect to their comparative standing, as pillars in the estimation of the Jewish brethren. Jude, and the Revelation of John, were placed last, because of the long time they were in dispute. John's Revelation, however, is deservedly and appropriately at the close of the volume.

Decease

The Amarna Tablets: Confirming the Conquest of Canaan

Jason Hilburn

God promised Abraham that his descendants would inherit the land of Canaan.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite

was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him" (Gen. 12:1-7).

More than four centuries later, after delivering Israel from Egyptian bondage through Moses (c. 1450 BC), God began fulfilling that promise under Joshua. The book of Joshua records Israel's conquest of Canaan and the gradual possession

of the land God had sworn to give Abraham's descendants.

Many skeptics have dismissed the Exodus and the conquest of Canaan as legend or as heavily embellished tradition rather than straightforward history, yet archaeology has repeatedly confirmed historical details recorded in the Bible. One of the most remarkable examples was an accidental discovery in Egypt during the nineteenth century. Several hundred clay tablets were found that, at first glance, appear to be nothing more than routine diplomatic correspondence. Upon closer examination, however, they provide extraordinary insight into the period of history described in the book of Joshua.

In 1887, a local Egyptian woman was digging through the ruins of the ancient city of Amarna in search of fertilizer when she uncovered clay tablets buried beneath the soil. Her discovery led archaeologists to the royal archives of Pharaoh Akhenaten, where approximately 380 tablets, dating to roughly 1400-1350 BC, were eventually recovered. Today, these documents are known as the Amarna Tablets.

The tablets were written in Akkadian, the international diplomatic language of the ancient Near East, using the wedge-shaped writing system known as cuneiform. They are not religious writings or later Jewish traditions. Rather, they consist primarily of correspondence exchanged between the Egyptian Pharaoh and rulers of city-states throughout Canaan and neighboring lands. These local governors ruled under Egyptian authority and depended on Pharaoh for military protection whenever their cities were attacked.

At first, the letters seem rather ordinary. They discuss politics, loyalty to Pharaoh, requests for aid, and conflicts between neighboring cities, but as one continues reading, a pattern begins to emerge. Throughout the correspondence, Canaanite governors repeatedly complain about a people called the "Habiru." City after city reports military attacks and unrest. Governor after governor pleads for Egyptian military assistance. The letters become increasingly desperate as the writers describe territory slipping away from Egyptian control.

The Mysterious Habiru

Who were these Habiru? Some have described "Habiru" as a broad designation for displaced peoples, mercenaries, or social outcasts. However, there is an obvious and striking similarity between the plural word *Habiru* and "Hebrews." Many believe that the Israelites are described in these letters. The resemblance, chronology, and historical circumstances align with the Biblical conquest.

The Bible records that Israel crossed the Jordan River, conquered Jericho and Ai, defeated numerous Canaanite kings, and gradually took possession of the land (Jos. 1-12). Rahab herself declared that the inhabitants of Canaan had already heard how God dried up the Red Sea and destroyed Israel's enemies east of the Jordan, causing their hearts to melt with fear (Jos. 2:9-11). If this account is historically accurate, one would expect contemporary records from Canaan to describe widespread fear, military upheaval, and cities being overrun. That is precisely what the Amarna Tablets describe; yet, a question naturally follows. Why did Egypt do so

little to help the Canaanites? For centuries, Egypt had dominated Canaan. The region was incredibly valuable. It controlled major trade routes connecting Africa and Asia, provided tribute to Pharaoh, and served as an important military buffer protecting Egypt's northeastern frontier. Under normal circumstances, Egypt would never have surrendered control of such territory without decisive military action; yet, the Amarna Tablets repeatedly portray local rulers crying out for help that never came. Why?

Exodus records God devastating Egypt through the ten plagues, humiliating its "gods," destroying Pharaoh's army in the Red Sea, and delivering Israel from slavery. The Exodus was not merely the escape of an enslaved people. It marked the crippling humiliation of one of the greatest empires in history. If Egypt had indeed suffered such a catastrophic blow to its military strength and international standing, its inability to maintain control over Canaan becomes much easier to understand.

The Amarna Tablets never mention Moses or the plagues directly. One would hardly expect Egyptian royal archives to preserve records celebrating one of the nation's greatest humiliations. Ancient kings regularly commemorated victories while minimizing or ignoring defeats. Nevertheless, these letters independently confirm that Egypt's influence in Canaan had become remarkably weak during the precise period when the Bible says the Hebrews were taking the land.

A Peculiar Pharaoh

The archaeological evidence becomes even more intriguing when

considering Pharaoh Akhenaten, who came into power after the Exodus and conquest of Canaan (c. 1350 BC). Ancient Egypt was one of the most polytheistic civilizations in history. Hundreds of gods and goddesses were worshiped throughout the land. Then Pharaoh Akhenaten rejected centuries of religious tradition and centered Egypt's worship on a single deity, whom he called "the Aten."

Egyptologist Donald Redford describes the remarkable nature of this revolution by stating that Akhenaten "defied centuries of traditional worship of the Egyptian pantheon" by decreeing that his subjects practice monotheism. Redford further observes, "Most likely in the tenth year of his reign, Akhenaten ceased to tolerate any mention of other gods...and launched an all-out war against the old deities." Such a dramatic religious revolution was unprecedented in Egyptian history, and it demands an explanation.

Could Akhenaten's reforms have been directly connected to the Exodus? No ancient source explicitly says so, but the timing and circumstances are certainly compelling. After the plagues, the Exodus of the Israelites, and the Hebrew conquest of Canaan that Egypt was helpless to prevent, Akhenaten completely overhauled Egypt's religious system. What could have prompted such a drastic departure from centuries of Egyptian religion? If Egypt's traditional gods had failed to preserve the nation's power during one of the darkest periods of its history, confidence in those gods could certainly have been shaken. The power of the one true God, Yahweh, had been devastatingly demonstrated (Exo. 7:5; 9:14-16; 10:1-2). It is quite

possible that Akhenaten could have been greatly influenced by these extraordinary acts of the one true God of the Hebrews, while still misunderstanding who He was, just as the Philistines did centuries later: "Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness" (1 Sam. 4:8).

As noteworthy as this religious revolution was, the shift to monotheism did not last in Egypt. Following Akhenaten's death, his successors quickly restored the old polytheistic religion. His monuments were dismantled, his name was erased from official records, and later Egyptians attempted to remove him from history altogether, which is likely why his reign was largely forgotten until relatively recently. The Amarna Tablets from his royal archives, however, remained.

The Testimony of the Tablets

The Amarna Tablets still preserve the desperate voices of rulers watching their cities fall while pleading for help from an empire no longer capable of protecting them. Near the climax of the correspondence, one governor writes: "We guard the city, but the Habiru are in the land" (EA 100, an El-Amarna letter). Another admits: "The Habiru are stronger than we" (EA 299). Another pleads: "Send archers, O king, my lord!" (EA 286). Still another laments: "There are no troops of the king here" (EA 287). One letter warns: "Should [the governor] not be here within this year, all the lands will be lost to the Habiru" (EA 243). Finally comes the most dramatic statement of all: "Lost are the lands of the king! Do you not hearken unto me? All the

governors are lost; the king, my lord, does not have a single governor left! The Habiru plunder all the lands of the king...**All the lands of the king, my lord, have gone over to the Habiru**" (EA 286, Moran).

Now compare those desperate words with Joshua's inspired summary of Israel's conquest, "And the LORD gave unto Israel **all the land** which he swore to give unto their fathers; and they possessed it, and dwelt therein.... There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass" (Jos. 21:43-45).

Conclusion

The rulers of Canaan mourned that "**all the lands**" had gone over to the Habiru, and Joshua declared that the Lord had given the Hebrews "**all the land**" He had promised. Those two independent records—one written by frightened Canaanite rulers and the other by inspired Biblical writers—describe the same remarkable historical turning point from opposite sides of the conflict. More importantly, they remind us that God keeps His promises (Num. 23:19; Heb. 10:23). The God who judged Egypt and gave Israel the promised land is the same God who caused His Son to be born in that land to those people for our eternal salvation. He kept His promises to Abraham, and He will keep His promises to us.

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