The Spiritual Significance of Israel's Enemies

A Christian, Wartime handbook



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Introduction/General Notes



Link to Introduction Video

- The purpose of this study is to increase our tangible victory in spiritual warfare. That we might overcome sin, not allowing our bodies to practice sin, speak sinful things, or think sinful thoughts. Further, that we might overcome the temptations given to us by satan and the world; that we might overcome in the midst of trials and tribulation; and that we might overcome any condemnation arising from the law. We must come to every study, including this one, with an aim to grow in a tangible sense. We want to not just know these things, but use them in our lives so that our lives are more effective and purposeful. This study can aid us in such things, because when we know what Israel's enemies represent – the flesh, satan, the world, etc. – then we can be better fitted to know how to defend against the enemy; we can be better enabled to discern and know when the enemy is at work or tempting us; and we can be better fitted to attack and overcome the enemy.
    - Just as in a physical war, information about the enemy's movements, thoughts, tactics, trainings, mode of operation, etc., can be beneficial, so too here in our spiritual warfare.
- In order to get the most out of this study, it will be required to, for whichever enemy of Israel one desires to study, to look through the provided verses references and study them for oneself. While the outline gives some details and teachings, it is not meant to be the only source of study. Video links are provided for every enemy listed, and these should help you to study and understand both the applicable verses and the enemy. While the videos are not meant to be comprehensive on all the topics/enemies they speak on, they are meant to provoke you to a greater study of your own. The videos are intended to help you further your own studies and help you to think about these enemies, and what is written about them, in a spiritual light.
- Although many of Israel's enemies are mentioned, this study is not comprehensive. There are still a number of major, and minor, enemies of Israel that show up in the Old Testament, that do not show up in this study. However, this study should give you a good baseline and foundation to do the work and the study for those enemies for yourself and to come to good, solid conclusions. Some of those enemies, for example, are Assyria, Babylon, Tyre, Sidon, and Ishmael.
- APPENDIX A has the chart with the paleo Hebrew alphabet. This will aid you in determining the interpretations arrived at for the various Hebrew names/words. To study and understand this more, you will have to do your own research. But in short, the ancient alphabet was once pictorial, and each Hebrew letter was originally a picture, which came with its own meaning. These letters were combined and they formed a word. The word for father, for example, is an Aleph and a Bet. The aleph represents strength or the leader (a picture of an ox). The bet represents a house or family (picture of a house). When you put these together you arrive at this interpretation: "the leader/the strength of

the home." It is the Hebrew word for Father, who indeed is the leader/strength of the home.

- The interpretation of these paleo Hebrew letters is significant only inasmuch as it compliments the plain text and reading of the stories/accounts/names/etc. The interpretations, I believe, if done correctly, will further enhance the meaning. There is no secret knowledge hidden away here to discover which will drastically change anything. Rather, it is but an aid to further understand what is already clear and written down for us.

Quick Reference

I. **The Flesh, and things linked to the flesh**
   a. Hittites – *Fear* [PG 6]
   b. Kenizzites – *Temptation to use what God has given you for worldly/fleshy pursuits* [PG 10]
   c. Canaanite [PG 12]
      i. Amorite [PG 13]
      ii. Girgashite – *Pride* [PG 15]
      iii. Perizzite [PG 15]
      iv. Hivite [PG 17]
      v. Jebusite [PG 18]
   d. Philistine [PG 19]
   e. Edom [PG 23]
   f. Moab [PG 28]
   g. Ammon [PG 31]
   h. Midian [PG 40]

II. **The World**
   a. Kenizzites – *Temptation to use what God has given you for worldly/fleshy pursuits* [PG 10]
   b. Syria [PG 35]
   c. Midian [PG 40]
   d. Egypt [PG 44]

III. **Satan – *Often, the power behind these enemies***
   a. Midian [PG 40]

IV. **The Law**
   a. Kenites – *Unscriptural traditions* [PG 8]
   b. Kadmonites – *Unscriptural traditions* [PG 11]

V. **Sin**
   a. Amalek [PG 25]

Part I: Hittites

I. Hittite
   a. Hittite means "terror; fear"
      i. Terror means, "*extreme fear; violent dread; fear that agitates the body and mind*." [Webster 1828]
   b. Strongs H2850
      i. **חִתִּי**
      ii. One interpretation: "division from the cross' power/work"

Link to Video: PT 1

II. General Summary
   a. The Hittite represents that enemy of fear. Fear stands in direct opposition and contrast to faith, of which it is written that without faith it is impossible to please God. The way in which this enemy seeks to do that is by dividing us/separating us from the cross. When we are divided from the cross in our minds and hearts, when our focus is diminished and removed from the cross, fear will come in. Perfect love casts out fear, and that perfect love is formed when we know and believe and are secure in the fact that Jesus died for us on the cross out of love. When I have faith, and not fear, and believe God's love for me, I am gifted eternal life, and that eternal life is something for here and now, not just in the future. Fear leads to death, but belief/faith leads to life.
      i. *The solution for victory over fear is to refocus on the love of Jesus through the cross.*

III. Summary of spiritual significance
   a. Terror/fear which is stirred up/brought on by either an ineffective, false, or negligent view of the cross of Jesus.
      i. When we lose sight of, or have no sight of, the cross, we lose sight of God's love for us. When we do not a knowledge or experience of God's true love, shown to us through Jesus, then we will be prone to fear.

IV. References/Study
   a. Genesis 23:10-16 – *Fear will kill you*
      i. The word Hittite is not used much. The man that Abraham bought a burying place/grave site from was a Hittite. Perhaps signifying to us that fear leads to death.
         1. C.f., Revelation 21:8
   b. Knowing God's love through the cross & fear
      i. 1 John 4:18 – *There is no fear/torment in love*
      ii. 1 John 3:16 – *Love is known through the cross*
   c. When I believe in God's love, the gift is eternal life
      i. John 3:16
      ii. Romans 5:5 – *God's love produces true hope (and true faith)*
      iii. "The just shall live by faith."

1. Fear and faith are opposite. Those who live by a faith in what Jesus has done have life/live. Those who do not have death.
    a. C.f., Genesis 23:10 – *This enemy makes you pay, and the reward is death*
        i. C.f., Romans 6:22-23

d. 2 Timothy 1:7 – *We do not have the Spirit of fear/timidity*

Part II: Kenites

I. Kenite
   a. Kenite means, "people of the spear"
   b. Strongs H7017
      i. קֵינִי
      ii. One interpretation: "cycles of work carried down through generations."
         1. *I.e., tradition*

Link to Video: PT 1

II. General Summary
   a. The Kenite represents an enemy which we are to separate ourselves from. It is the enemy of dead tradition and dead works received from our fathers. This enemy seeks validation and security by means of lineage and by means of age. "I have been around for a long time; this is how it has always been done," are just two phrases which this enemy might use. We get victory over this enemy by using/believing in the milk of God's words: in the basic, simple gospel, and not in the complicated words and traditions handed down.

III. Summary of spiritual significance
   a. This enemy seeks to urge us to obey and cling to the traditions of generations' past, which are not unto life nor deliverance, but which are unto death and dead works.

IV. References/Study
   a. General notes/remarks
      i. 1 Samuel 15:6 – *The Kenites showed kindness to Israel when they came out of Egypt*
   b. Numbers 24:21-22 – *A prophecy from Balaam about the Kenites*
      i. "Strong is thy dwelling place" literally means, "perennial/constant is thy dwelling place."
      ii. An enemy which seeks to stay alive in our lives by using these means of deception/convincing
         1. I have been around for a long time
         2. My traditions are rooted in/rise from Christ
      iii. Traditions
         1. F.f., 1 Peter 1:17-19
         2. Colossians 2:20-23
         3. Matthew 15:1-14
   c. Judges 1:16 – *The people of Moses' father-in-law*
   d. Judges 4 – *The solution/how to get victory*
      i. When Sisera fled from Israel he found his way into the home of Heber and Jael. Heber was formerly a Kenite, but had separated himself from them and now dwelt in Zaanaim, which was by Kadesh, a city in the south of Judah.

1. Judges 4:11 – *Heber ["fellowship"] had separated himself from the Kenites to live in Zaanaim ["removings"] by Kadesh ["holy place"]*
    a. Judges 4:17 – *Sisera flees and Jael ["mountain goat"] the wife of Heber meets him*.

ii. Jael gave Sisera milk, despite him asking for water, and smote his head to the ground with a nail. – *We give the enemy the milk of God's word and we smite him to the ground with the cross of Christ*
    1. Judges 4:18-21 – *The one whom God enables and the one who gets victory over the flesh, is ultimately the one who departs from dead tradition and clings to Scripture, living by The Spirit and not the letter/the flesh*
        a. Do not listen to the flesh. Do not let it live. Give it the milk of God's word, the basics, the simple, glorious truths of the gospel.
            i. The flesh says "let me live; refresh me; hide me and my sin."
                1. The Spirit takes the word and the cross and kills it. – *The cross is our greatest weapon. For through it, Jesus has gotten all victory and He leads us forth in victory*.
                    a. Colossians 2:13-15
                    b. 2 Corinthians 2:14

Part III: Kenizzites

I. Kenizzite
   a. Kenizzite means, "hunting."
   b. Strongs H7074
      i. קְנִזִּי
      ii. One interpretation: "a habitual lifestyle of cutting off [God's] work."



Link to Video: PT 2

II. General Summary
   a. The Kennizites perhaps represent to us the enemy which seeks to take our talents, our God-given abilities, our passion, and direct it at fleshly pursuits. This enemy wants to cut off what God is doing in our lives and for us to squander our God-given resources on worldly pursuits/things. But let us be like Caleb, who disbanded from his earthly tribe and joined himself to Israel. Thus, being freed from the Kenizzites his passion and strength were put to their proper use.

III. Summary of spiritual significance
   a. This enemy seeks to create or keep us bound to an environment which promotes the hindrance and destruction of God's work in contrast to its promotion.

IV. References/Study
   a. Genesis 25:27; 36:15 – *Kenaz is a descendant of Esau, who was a hunter*
   b. Numbers 32:12 – *Caleb was from Kenaz*
      i. Evidentially, convinced of The Lord, Caleb left the Kenizzites and joined Israel, and became one of the greatest examples of passionate faith.
         1. *There are certain things that we have, certain abilities, etc., which can be mightily used for either The LORD or the enemy. We want to submit them/ourselves to God and let Him use them*.

Part IV: Kadmonites

I. Kadmonite
   a. Kadmonite means, “in front, anterior; oriental, eastern; old, ancient, primitive”
   b. Strongs H6931
      i. קַדְמֹנִי
      ii. One interpretation: “an early/eastern people whose lineage continues through time”

Link to Video: PT 2

II. General Summary
   a. Very similar to the ideas found in the Kenite section. See Part II: Kenites.

III. Summary of spiritual significance
   a. Hard to say; not spoken of in The Bible. The Lord shows us two things:
      i. This enemy dwelt in the promised land.
      ii. This enemy’s name means old or ancient; primitive.
   b. Thus, this enemy is that enemy which presents to us doctrines, religions, practices, traditions, or other spiritual things, and presents them as true and worthy of following for their age.
      i. *There is a false idea which dwells in the flesh (the land of Canaan), which is that that which is old/ancient/primitive is more trustworthy or true, and as such, those doctrines or truths which are “long forgotten” and “ancient” or even “obscure” are worthy of our devotion and trust, even if they stray from scripture*

IV. References/Study
   a. Genesis 15:19 – *Only usage*
   b. We do not need old or ancient doctrines; things passed down from ancestor to ancestor; or truths found in early eastern cultures – things which present themselves as more reliable than our faith because they are supposedly older or have come from a more reliable source. Just because something is old, or rare, doesn’t make it more trustworthy or reliable. Our simple faith, (though it is indeed old and though passed down to us by God through men), is not often viewed as such and is quickly substituted, by those who are seeking for any reason not to believe, with old, ancient religions and/or spiritualities, especially those of the east. – *This is not what we want to follow. We just need the pure, simple gospel. This is the only truth we need, this is where the power is*.
      i. 1 Corinthains 15:1-4 – *Continued deliverance from simple, clearly revealed truth, not long-forgotten, “ancient” truth*
         1. C.f., 2 Peter 1:12-15
         2. C.f., Philippians 3:1

Part V: The Canaanite Peoples [Canaanite, Amorite, Girgashite, Perizzite, Hivite, Jebusite, Philistine]

I. **Canaanite**

a. Name

i. Canaanite means, “zealous” or “merchant”

ii. Strongs H3669

1. **כְּנַעֲנִי**
2. One interpretation: “I am open to life I can see and life I can touch.”



Link to Video: PT 2

b. General Summary

i. The Canaanite is a name used to speak of many different peoples. The Canaanite represents that enemy which formerly dwelt in the promised land, which formerly had dominion over that land of promised rest and blessing. The Canaanite represents the flesh, and as it is with our flesh, so too with the Canaanite there are various forms and names that it takes. As The Lord Jesus drove out the Pharisees and merchants from the temple when He officially arrived in Jerusalem on that promised day, so too when Jesus arrives in our heart, He drives out the Canaanite (a name which can mean, “merchant”). The Canaanite is not a man we can peaceable dwell with; it is an enemy that is to be destroyed and removed. As Nehemiah said when he viewed the ruins of Jerusalem, “*there was no place for the beast that was under me to pass*,” [Neh 2:14] so too there is no room, no place, for the flesh in our lives. It is a necessity that we die to ourselves; that we destroy the Canaanite; that we allow Jesus to purge us – so that we can peacefully and successfully inhabit the promised land and receive the blessings that God has for us.

c. Summary of spiritual significance

i. The Canaanite represents the flesh at large. A large group under which many other peoples have their banner. In general, the Canaanite represents the flesh and the general position of that enemy of living by sight and not by faith. In contrast we are to live by faith. The Canaanite is one who does, and one who encourages others to, live by sight, by only what can be seen or felt; and is one who encourages and urges us to engage in spiritual “trade/business” with the world.

d. References/Study

i. Genesis 12:6; 13:7 – *The Canaanite dwells in the land of Israel/the Promised Land*

ii. Genesis 24:37; 38:2, 7 – *Judah and Shuah the Canaanite*

1. *We must not be yoked to the Canaanite. Shuah means “wealth; noble; rich.” The flesh would have us to be yoked to riches, but 1 Timothy 6 says that pursuit leads to death, and certainly the fruit of*

Judah and Shuah was Er: a man who "was wicked in the sight of The LORD; and The LORD slew him."

iii. F.f., Numbers 14:45 – *On second thought…*
   1. *The Canaanite cannot be conquered/overcome on second-thoughts. When The Lord speaks, we must act. When we have opportunity we must go forth and get victory*.

iv. Complete destruction
   1. Numbers 21:1-3 – *Be committed to fully destroy the flesh. Do not have thoughts of keeping it around*
      a. C.f., Romans 13:14
   2. When Isreal was strong, (strong in themselves), then they failed to drive out the Canaanite. – *This is not good; leads to trouble*
      a. Judges 1:28 – *Pride and self-reliance will prevent us from getting victory over the flesh*
      b. Numbers 33:55-56, Judges 2:2-3
   3. Zechariah 14:21 – *There should be no Canaanite, no merchant in our heart*
      a. C.f., Jesus casting out the merchants from the temple

v. Tactics of the Canaanite
   1. Judges 1:5-7 – *Cutting off the thumbs and toes*
      a. *The Canaanite wants to make our walk and our service to God hard/ineffective*

II. **Amorite**

a. Name
   i. Amorite means, "mountain-dwellers" or "talker"
   ii. Strongs H567
      1. אֱמֹרִי
      2. Interpretation uncertain here
   iii. Amorites are part of the grouping, Canaanite

Link to Video: PT 3

b. General Summary
   i. The Amorite stands before us as a stubborn blockade from enjoying God's promises. When a man sets forth to obey God and live by faith, this enemy, an offshoot of the flesh at large, rises up to defend its territory. This aspect of the flesh tempts us to turn back and live in the comfortable past or comfortable world. In order to get victory we need to be filled with The Spirit, zealous for Jesus and His will, confident in His help. We need to walk in the light and bring sin to God's attention, confessing and turning from such, and quickly acting on what God says.

c. Summary of spiritual significance

i. The Amorite represents that portion of the flesh which is quick to speak and quick to act without first remembering God or inquiring of God. It is an enemy of the spiritual man which exists before Christ and rises up/attacks as we labor to enter into the rest/enjoy the rest in Christ. This enemy surfaces in complaining, unbelief, and self-dependence; and is aggravated/more prevalent when we do not walk in truth but instead seek to hide sin.

d. References/Study
   i. The promised land and Amorites
      1. **An initial testing**: is God's promise/word worth the difficulty? Is this new territory really worthy the trouble? – The first step to getting victory, the first enemy between us and resting in Jesus Christ and His grace/blessings
         a. Deuteronomy 1:6-8 – *The mount of the Amorites was the first place/location Israel had to go past/conquer*
            i. Deuteronomy 1:20-33 – *But Israel was afraid of the Amorite and would not enter the land*
               1. Numbers 13:26-14:4
               2. The Amorite stirs up lies about God's character and God's motives
         b. Deuteronomy 1:41-44 – *After hearing the punishment for lack of faith, they try to go up but are defeated easily*
            i. This enemy requires swiftness to conquer. Waiting and delaying because of doubt and/or fear results in loss, both of life and of time.
      2. Sihon & Og – *Amorites dwelling outside the promised land [in contrast to above]*
         a. **Stubborn and obstinate**: The Amorite is stubborn, and will not allow us to enjoy or possess God's blessings/promises/rest without a fight.
            i. Deuteronomy 2:24-30; 3:1-8
      3. The Amorite exists on both sides of Jordan
         a. C.f., Joshua 3:10-11; 5:1
   ii. A complete destruction
      1. Deuteronomy 7:1-5 – *No mixing, no servitude, no covenants/treaties. A complete removal of this enemy from the land*
         a. 2 Samuel 21:2 – *The Gibeonites are Amorites*
            i. Joshua 9 – *The Amorite (Gibeonites) will lie in order to stay alive. Must inquire of The LORD*
   iii. Victory over this enemy requires walking in truth/walking in the light.
      1. Joshua 7:1-7 – *When sin is hidden, the Amorite cannot be defeated*

III. **Girgashite**
   a. Girgashite means, “dwelling in a clayey soil”
   b. Strongs H1622
      i. גִּרְגָּשִׁי
      ii. One interpretation: “a man who is raising himself up will destroy his work.”



Link to Video: PT 4

IV. General Summary
   a. The Girgashite has almost nothing said of it. It is merely used in the list of tribes which inhabited Canaan, and which God repeatedly said He would give Israel victory over. Seven times the Girgashite tribe is mentioned is scripture; and five times The LORD promises Israel victory over the Girgashite tribe. It was something covenanted of The LORD to Abraham, to Israel. We may see the Girgashites, based on the meaning of their name, as a reminder of that fleshly enemy, pride. Pride is when we lift ourselves up; and though the flesh (and the world – yes, any enemy) would have us to believe that pride is a good thing, a liberating thing, yet in reality it binds us to that thick miry clay of this earth, brining us and keeping us down, rather than fulfilling that promise of liberation. If there is any quick way to destroy what God is doing in our lives, it is by acting and living in pride.

V. Summary of spiritual significance
   a. Pride. This is a particular tactic of many enemies. When the enemy cannot destroy us himself, he will often seek to instill pride in us, for God has set up that principle that those who are proud shall fall and are headed for destruction.
   b. This enemy seeks to get us to join ourselves to the world. It frames it as freeing and liberating oneself, elevating oneself to a position of blessing, but in reality it is to join oneself to a thick mud, which eventually results in destruction.

VI. References/Study
   a. Deuteronomy 7:1, Joshua 3:10, Genesis 15:21 – *Victory promised*
      i. Joshua 24:11 – *A tribe which was delivered into the hands of Israel*
   b. 1 John 2:15-17
      i. The boasting/pride of life is of the world, not of God.
         1. Compare/contrast the world with the meaning of Girgashite, which is, “clayey soil”
            a. Psalms 40:2 – *Pride may come more quickly when we are in the world, stuck in the miry clay as it were*
   c. F.f., 1 Peter 5:6 – *We are to humble ourselves, letting God lift us up. We do not lift ourselves up*.

VII. **Perizzite**

a. Name
   i. Perizzite means, “belonging to a village; rural; villager”
   ii. Strongs H6522
      1. פְּרִזִּי
      2. One interpretation: “open to leadership which cuts off [God’s] work/hand”

Link to Video: PT 4

b. General Summary
   i. There is not much written about the Perizzite. It is an enemy closely connected with the Canaanite, and thus, the flesh at large. The flesh wants us disconnected from the church, from Zion as it were: inhabiting a rural village, a place where others dwell, but which is distant from the people of God. There are doctrines and ideologies, ways of living, which are not according to sound doctrine, but are distant and far-removed from scripture. If solid doctrine and thinking were Zion, the Perizzite’s ways are a distant village in the rural country, disconnected, but having enough people to make those who inhabit it feel secure. It is an enemy which causes division and strife amongst the brethren, and leads to God’s work and power being cut off in a person’s life.

c. Summary of spiritual significance
   i. The Perizzite seeks to move us into places where it is easier for him to cut off God’s work in our life, or our perception of God’s hand/work in our lives. I believe this enemy shows up most prominently when we become too familiar and/or involved with the world.

d. References/Study
   i. Genesis 13:7 – *An ancient enemy. Why does The Spirit see fit to mention this detail about the Perizzite?*
      1. Perhaps the Perizzite is being connected with strife. When the Perizzite and Canaanite are present, the flesh in a general sense, there is more likelihood of division and strife with brethren.
      2. Genesis 12:6 – *Notice: before Abram goes into Egypt, just the Canaanite. After he goes into Egypt, the Perizzite appears too*.
   ii. Joshua 11:3; 17:14-15 – *The Perizzite has the positional advantage*
   iii. Genesis 34:30 – *The Perizzites (and Canaanites) seem to have a vested interest in the lives of the Hittites*
      1. The Perizzite is not an enemy that enjoys justice or righteousness, nor the execution of such. The Perizzite (and Canaanite tribes in general), favor whatever brings them ease and comfort: they are not necessarily concerned with what is right or not.
      2. *The Perizzite being connected to the interests of the Hittite matches up well with the enemy being represented, and the tactics, of the Hittite. Both of these portions of the flesh seek to diminish God’s*

power/work in our lives, and both stem from bad theology/doctrine.

VIII. **Hivite**



Link to Video: PT 4

a. Name
   i. Hivite means the same thing as Perizzite. "belonging to a village; tent villages"
   ii. *The root word for the Hebrew word Hivite, is the name for Eve*
      1. Eve means, "life; living."
   iii. Strongs H2340
      1. **חִוִּי**
      2. One interpretation: "my work is connected to an enclosure"
         a. *This enemy attempts to get us to believe that our work, our productivity, our fruit, our life, comes from the enclosure of the law or from self made laws; or that isolation produces better fruit*. *All of which are lies*.

b. General Summary
   i. This enemy of the flesh loves to disguise itself as life-giving or having arisen by means of Jesus' life. It is that which seeks to fool and trick us by cloaking itself in grace, in God's word, in religious/spiritual acts, or other means. Victory comes when we seek God, hear from Him, and obey Him; it comes when we seek God afresh, and we seek God continually, always looking to Him for guidance before accepting something or doing something.

c. Summary of spiritual significance
   i. Perhaps the Hivite represents a spiritual enemy that portrays itself as one who has life or gives life, but in fact does not.
      1. Revelation 3:1

d. References/Study
   i. Dinah & The Hivite
      1. Genesis 34:1-2, 30 – *The Hivite is closely connected to the Perizzite and Canaanite. There is lots of interplay between these guys/Canaanite tribes*
         a. Dinah went out of the covering of her father's house to see how the world fared; to see how girls out there did things; she went out to experiment, to explore
         b. Dinah comes from Leah. Leah means "wearied." – *Those who are weary of The Lord, weary of spiritual things, of Christianity, may be tempted by this enemy to go out and see the world, see how things are done elsewhere*
            i. C.f., The wayward child who grew up in church

c. *The Hivite raped Dinah. This enemy takes advantage of those who are weary; those who are experimenting with, exploring the world*

2. Genesis 34:9-12, 21-23
    a. *This enemy will do whatever it takes to get advantage, to get gain. This enemy tempts us to be spiritual in order to profit*.
3. Genesis 34:25 – *Simeon ("heard") and Levi ("joined")*
    a. *We defeat this enemy by hearing God's word and joining ourselves to it in obedience*.

ii. Genesis 36:2 – *Esau married Aholibamah the Hivite*
1. Aholibamah means "tent of the high place"
2. C.f., Genesis 26:35

iii. Joshua 9:3-17 – *The Gibeonites which came to deceive Joshua were Hivites*
1. *Again, this enemy will do anything to stay alive. It will make itself appear different than it actual is, a cloak of righteousness, of light, when in reality, it is evil/bad/lead to death.*
2. Joshua 9:14 – *The Solution is to seek The LORD and hear from Him*

IX. **Jebusite**

a. Name
i. Jebusite means "of the trodden underfoot; place trodden underfoot; he will trample down"
ii. Strongs H2983
1. יְבוּסִי
2. One interpretation: "the home's power/my power is connected to the hand that supports it/me."
    a. *The Jebusites were those who inhabited Jerusalem before Israel. As with Jerusalem, so it is with us: our power can be either good or bad, depending on the king, depending on the power that undergirds us/is supporting us*.

Link to Video: PT 5

b. General Summary
i. This enemy inhabits Jerusalem. This is the old man, the man who once ruled our hearts. It is an enemy that requires Jesus Christ to conquer, that requires us to lay down our lives and submit to His sovereign and complete rule. We must, as Jonathan did with David, take off our garments and our sword, willingly submitting the kingdom of our lives into His hands.

c. Summary of spiritual significance
i. The Jebusite represents the old leader of the heart: the old man, Adam.

d. References/Study

i. Numbers 13:29
ii. Joshua 15:63, Judges 1:21
iii. 2 Samuel 5:6-10 – *The enemy Jebusite thought to keep David out but could not, no matter what they said. Just as it was David who finally conquered Jerusalem, so too it is Christ Jesus alone who can conquer our hearts/souls*.
    1. *Whereas our hearts were once a place trodden down by the enemy, by the gentiles – just like Jerusalem, our liberation comes from Jesus/David*.

X. **Philistines**

a. Name
    i. Philistine means, "griever, burrower, weakener, equalizer; wallow/roll in ashes."
    ii. H6430
        1. **פְּלֹשְׁתִּי**
        2. One interpretation: "I am open to leadership which destroys the power of the cross [in my life]."

Link to Video: PT 5

b. General Summary
    i. The Philistine represents the flesh at large. It is an enemy which seeks to weaken and grieve us; and enemy which seeks to bring worldly sorrow into our lives, a sorrow which Paul says leads to death. This enemy seeks to do this by getting us to submit to leadership, guidance, doctrine, or other behavior-influencing means which get our eyes off of the cross. This enemy weakens and attacks us by getting us to look and hope anywhere but the cross of Jesus Christ. To get victory we must be diligent in our pursuit of Jesus through scripture. To unearth and keep flowing those wonderful truths about His love, His character, and His sacrifice. We must yoke and join ourselves to Jesus, abiding in Him and His word.
c. Summary of spiritual significance
    i. The Philistine commonly represents the flesh. It is that which grieves us and weakens us, fills us with sorrow by tempting us, hurting us, and getting us to fall. The Philistine/flesh's goal is to weaken and to entirely remove the work and power of Jesus' cross in my life. To get my eyes and hands off the cross, so I might be grieved and become weak. The flesh is seeking to bring me down. My flesh; my own, old heart; my old man – they seek to bring me down and grieve me: it is not a friend, but an enemy, though it is sometimes hard to distinguish between myself.
d. References/Study
    i. Genesis 26:12-16 – *The Philistines sought to fill up the wells with dirt.*
        1. *The flesh will block up life from flowing out of us, or from us being able to receive life from the well of God's word*.
            a. C.f., Isaiah 12:3

ii. Genesis 26:26-29 – *The flesh wants us to keep it alive and make peace, but we should not*.
iii. Judges 10:6-8 – *If we enter into idolatry or habitual sin, it will be much harder for us to get victory over the flesh*
    1. Judges 13:1
iv. Samon and Delilah
    1. Judges 16:4
        a. Sorek means "choice vine"
        b. Delilah means "feeble"
        c. *The account of Samson and Delilah is a picture of how when we eat of the choicest/best vine of the world/of the flesh, it makes us feeble/weak*. (This is exactly what happened to Samson)
    2. Judges 16:6 – *The flesh has very outright intentions: to afflict us and make us weak*
        a. Do not adhere yourself to the flesh, or to sin. You already know what its desires are, why then give in?
    3. Judges 16:16-22
        a. The flesh continually bothers us
        b. The flesh will be too strong for us if we are giving into it, being intimate with it
            i. Proverbs 6:27
        c. Samson became proud
            i. 2 Chronicles 26:16
        d. The flesh will bind us and blind us
        e. Hope is not lost
v. 1 Samuel 4:3-5 – *God is not a good luck charm. Only a true, genuine relationship with The Lord will give victory over the flesh*.
vi. 1 Samuel 7:1-10
    1. Victory over the flesh starts with a full, genuine devotion to The Lord
    2. The flesh doesn't bother us, not until we set ourselves to seek The Lord
    3. Victory comes through the cross, and through the intercession of Jesus
        a. Hebrews 7:25
vii. 1 Samuel 13:19-23 – *The flesh doesn't want you to have a sharp sword or good grasp on Jesus' words/The Bible.*
viii. David and Goliath
    1. 1 Samuel 17:3-4 – *Goliath, champion of the flesh*
        a. Goliath means, "exile"

i. *Reminds us of Adam, who was exiled from the garden. The chief captain and forerunner of the flesh.*

2. 1 Samuel 17:8-11 – *When Saul, and Israel who followed Saul, heard Goliath, they were afraid/broken down with fear*
    a. John 16:33
    b. Micah 5:5
3. 1 Samuel 17:16 – *The enemy is loud and big, but in reality can do nothing*
4. 1 Samuel 17:17-32 – *Do not fear, Jesus defends us/fights for us*
    a. 2 Corinthians 2:14
5. 1 Samuel 17:33-39
    a. *We don't need help from the flesh, from the world. We don't need clever strategies. We need a firm grasp on God's love for us, [David's name means "beloved"], and we need to simply submit and use what He has given us*
6. 1 Samuel 17:40
    a. The stream/river at this location is "Nahal HaElah," a seasonal stream, which is mostly dry year-round except for the rainy season. The stones are rounded naturally through seasonal waters. A perfect, accessible river for the battle at hand.
        i. *Elah means Terebinth. Looking at things which happen by Terebinth trees, we see this pattern: the Terebinth represents a place of decision: to live by faith or live by sight*.
            1. Genesis 35:4
            2. Judges 6:11
            3. 2 Samuel 18:9
            4. 1 Kings 13:!4
        ii. *As the stones were shaped by water over several seasons, where the waters came and went, so too The Lord prepares certain things for us over time; and so too we are prepared and shaped by the water of God's word*.
            1. Ephesians 5:25-26
        iii. *The river was perfect for the situation. The Lord always provides "a way of escape" so that we can endure/get victory through/in the trial*.
            1. 1 Corinthians 10:13
    b. *David was met with a situation at the river called Terebinth. To act on God's word, using His God-given skills/resources, by faith, or, to act in self interest and fear*.

7. 1 Samuel 17:41-47 – *The battle is The LORD's*
    a. 2 Chronicles 20:15
    b. Romans 8:31
8. 1 Samuel 17:48 – *Acts quickly. Do not delay in these things*

ix. 1 Samuel 23:1-5 – *The Philistines/the flesh seek to rob us/the brethren of fruit*
1. Hold fast to what we have, don't let the flesh rob you or others.
    a. 2 John 1:8
    b. Revelation 3:11
    c. Proverbs 24:31-33 – *Guard our "field/vineyard"*
2. The flesh/enemy wants to prevent God's word from bearing fruit, or from being useful
    a. Luke 8:14

x. 1 Samuel 27:1-6 – *David was afraid of Saul – led by fear, not by The Lord*
1. David's fear led him to the Philistines, and eventually to Ziklag. This resulted in a pretty grievous trial.
    a. *When confronted with distress, affliction, etc., we cannot seek to comfort ourselves or find solace in the flesh, in indulging the flesh*.
2. 1 Samuel 28; 30
    a. When David was being led of his own flesh, his plans were discovered by the Philistine lords. – *The enemy understands the language of the flesh. We have to be led of The Spirit, of God's word*.
        i. C.f., 1 Corinthians 2:6-8

xi. 2 Samuel 23:9-10 – *Defeat the flesh/Philistines by clinging tightly to God's word*

Part VI: Edom & Amalek

I. **Edom/Edomites/Esau/Idumea**



Link to Video: PT 6

a. Name
   i. Esau means “hairy; rough; doer, maker, worker”
      1. Strongs H6215
         a. עֵשָׂו
         b. One interpretation: “one who consumes and attaches himself to what he sees”
   ii. Edom means “red”
      1. Given to Esau when he sold his birthright for the soup
      2. Strongs H123
         a. אֱדֹם
         b. One interpretation: “A likely doorway to the nations/world”

b. Connection to Amalek
   i. Genesis 36:12 – *Amalek is a descendent from Esau*

c. General Summary
   i. This enemy, also connected to the flesh, is that portion of the flesh which is highly motivated by the bodily appetites and lusts. The Edomite is a staunch and persistent enemy of the New Man, of the man in Christ, easily stirred up to attack him and destroy him. This enemy seeks to tempt us to abandon anything which causes pain, which is hard, which takes work, in the name of ease, comfort, or immediate satisfaction. The result is a forfeiture of future blessings. This enemy tempts us to be stubborn and other things, for the purpose of making us or others discouraged. The solution for victory is to cling tightly to The LORD, worshipping and looking to Him alone; to have the mind focused on eternal things, on what is to come, and on the cross/love of Jesus.

d. Summary of spiritual significance
   i. Edom has a strong linkage to the flesh. Esau was the man who, instead of dying to himself and exercising self-control, chose to let his belly and his passions lead him, exchanging future blessings for present pleasures. A man who lives like Esau or who gives into this spiritual enemy will be led by what he sees and will no doubt soon find himself amongst the world – this enemy is a gateway to the world.

e. References/Study
   i. General remarks/notes
      1. Deuteronomy 2:4-5 – *Edom was not allowed to be conquered*
      2. 2 Samuel 8:13-14 – *Edom was allowed to be under tribute, in contrast to the Canaanites who were to be utterly destroyed*
      3. 2 Chronicles 21:8 – *When God is not being followed/not a man’s strength, Edom (the flesh) will revolt/be hard to control*

a. C.f., 1 Kings 11:9, 14-22

ii. Genesis 25:29-34 – *Esau and the birthright*
1. Hebrews 12:14-17
a. Colossians 3:1-2 – *Have a mind set on heavenly things*
b. James 5:7-8 – *Wait with longsuffering for The Lord and His blessings*
2. *We must pursue peace with others; pursue holiness with diligence. We want to lay hold on God's grace and get victory over the flesh*.
3. *This spiritual enemy seeks to get us to live by sight and by the lusts of the body*

iii. Genesis 28:6-9 – *Esau was rebellious*
1. Esau knew what his father wanted and out of spite, in rebellion, did the opposite.
a. *This spiritual enemy tempts us to go against what God has revealed to us/spoken to us or to do things which are spiteful*

iv. Numbers 20:18-21 – *Edom is stubborn*
1. Despite Israel's good intentions and courtesy, Edom refused to let Israel through their borders and even threatened to attack.
a. *This enemy tempts us to hold grudges and to be stubborn*.
2. Numbers 21:4
a. One of the results of Edom's stubbornness is that Israel became discouraged and weary and spoke out against God. Not that Israel's actions are the fault of Edom, but it is worth noting what happened as a result of Edom's refusal
i. *The flesh will attack us (often from another person) in order to perhaps cause delays or cause discouragement. – We defend against this by looking to Jesus and the cross*

v. 1 Samuel 22:9-10, 16-18 – *Doeg, the Edomite, ratted out David and killed the priests of The LORD*
1. This spiritual enemy is violent and easily betrays others
a. C.f., Obadiah 1:10-14
2. Psalms 52:7-8 – *Written about Doeg, this Psalms shows us that he did not make God his strength but trusted in riches and strengthened himself in his wickedness*

vi. 1 Kings 9:26-28 – *Connection between pursuing worldly riches and Edom*

vii. Book of Obadiah
1. Obadiah 1:3-4 – *Pride*
2. Obadiah 1:10-14 – *Violence; hatred; rejoicing at another's fall*

II. **Amalek**

a. Name
   i. Amalek means “lap; wring (twist; turn and strain with violence)”
   ii. Strongs H6002
      1. עֲמָלֵק
      2. One interpretation: “perceiving and directing forces against the back/rear/[where one is weak]”

Link to Video: PT 7

b. Connection to Edom/Esau
   i. Genesis 36:12 – *Amalek is a descendent from Esau*

c. General Summary
   i. The solution to get victory over Amalek is first and foremost prayer. Jesus told Peter in the garden to rise and pray lest he enter into temptation. Prayer is our chief resource. Jesus continually, as Moses did for Israel’s fight against Amalek, intercedes for us. In a similar way too, we are to intercede for others as part of our spiritual warfare so that they might have a greater victory, primarily over sin, which is what Jesus came to save us from. When we indulge in sin and live according to it, we will fall and are at risk of being sidelined in our service to The Lord at least for a time. Secondly, to get victory over sin, we must fear The LORD and His word, in contrast to fearing man. We must obey God’s word.

d. Summary of spiritual significance
   i. Amalek is a spiritual enemy that is closely linked/related to the flesh; an enemy which was supposed to be entirely conquered/removed/defeated. This is similar to Edom but slightly different in that Amalek was to be utterly destroyed, while Edom was not.
      1. *There are parts of our lives and personalities which are to be tamed and restored unto proper use, to worship and serve God, etc. And there are other portions which are to be removed, cut off, or utterly destroyed.*
   ii. Amalek can also represent sin. That which is to be utterly destroyed. Sin is an enemy often found in conjunction with other enemies, all of them really, and so too Amalek is found with many other enemies of Israel. Sin is difficult to get victory over when we are weak, and often rises up in our weak areas or when we are weak. The Amalekite spreads quickly just as sin and is a pervasive and persistent enemy, one who seeks to destroy us.

e. References/Study
   i. General notes/remarks
      1. Judges 3:12-13; 6:3-4 – *Amalek found in conjunction with Moab, Midian, & Ammon*
   ii. Exodus 17:8-14 – *Amalek fights Israel in Rephidim & Moses intercedes*

1. Deuteronomy 25:17-19 – *Amalek attacked from the rear in this instance*
    a. This enemy attacks us where we are weak, where we are tired – *Be on guard in those places, be on guard when weary: this enemy may show up*
2. This enemy required intercession on our behalf to get victory. – *Prayer is of utmost importance here*
    a. C.f., Hebrews 7:25
    b. C.f., Ephesians 6:18 – *The 7th weapon in our spiritual armaments*
3. Exodus 17:15-16 – *The LORD declares an eternal war with Amalek*
    a. Amalek and The LORD are incompatible. – *There are certain things that we have, or have brought into our lives, or which have preexisting to our salvation, which are incompatible*
        i. C.f., 1 Corinthians 10:23 – *Reject those things which do not mix well with our faith in Jesus*
        ii. Hebrews 12:14 – *Pursue holiness*
        iii. Philippians 1:9-10 – *More love = better choices*
4. Exodus 17:1-7
    a. Psalms 105:41, Isaiah 48:21
        i. Amalek came to attack after water gushed forth from the rock. This enemy comes to attack us after The Lord fills us with The Spirit or after we experience a refreshment from The Lord.

iii. Numbers 14:40-45
1. *The enemy of Amalek cannot be defeated if we are not living by faith*
    a. Proverbs 21:31
    b. Psalms 33:16-17

iv. 1 Samuel 15 – *Saul and the Amalekites*
1. 1 Samuel 15:1-3 – *This enemy was to be utterly destroyed*
2. 1 Samuel 15:8-11 – *Saul did not obey The LORD, but kept Agag and the best of the animals, and that which was good in their sight*
    a. Saul – the king who represents those who live based on their desires and not The LORD's: the flesh and not the Spirit – motivated and urged on by the people, took what pleased himself and left that which, in their eyes, "*vile and refuse*."
        i. *Living by our desires, by our own flesh, is not of the Spirit nor of faith. This rebellious attitude: doing*

what we want and like instead of what The Lord says, is the heart of witchcraft.

b. 1 Samuel 15:13 – *Despite not obeying The LORD, Saul blesses The LORD and says "I have performed the commandment of The LORD*."

i. The carnal flesh will make up justifications in our minds to make us feel at ease with whatever choice we have made, regardless of if it is from The LORD or not.

ii. 1 Samuel 15:24 – *Saul feared the people and He did not fear God*

1. Isaiah 66:1-2 – *The LORD is looking for a man who fears His word. Who when he hears God's voice, obeys*.

3. 1 Samuel 15:14-23 – *To obey is better than sacrifice*

a. Saul made excuse that he disobeyed the commandment because he actually wanted to do a favor for God, to sacrifice to Him. That is why he couldn't/didn't obey The LORD's command.

v. 1 Samuel 30:1-6 – *Ziklag*

1. When we are out of God's will, living by our word/our ideas, and not His, Amalek attacks

a. C.f., 1 Samuel 27:1 – *David found himself in Ziklag eventually because he was moved by fear not by faith*

vi. 2 Samuel 1:6-16 – *The Amalekite and Saul*

1. The Amalekite has no hope, no belief in The Lord's power to restore, redeem, or resurrect.

a. C.f., Isaiah 61:3 – *Beauty from ashes*

b. Joel 2:25

c. Jeremiah 30:17

vii. Esther 3:1 – *Haman was an Agagite, that is Amalekite (c.f., 1 Sam 15)*

1. The enemy of Amalek seeks to destroy God's people by any means. It cannot stand that God's people seek to rebel against him or give him reverence. But as it was with Haman, so too with sin, The LORD will see to it that we get victory.

a. Ester 8:7-9:4

i. *Just as Jesus has granted us the ability, so too Israel in Mordecai's day, were granted the ability to fight and overcome. We now, through Jesus can fight and overcome and walk in newness of life, whereas formerly we were slaves to sin and could not fight back*.

1. Romans 6:1-23; 8:1-13

Part VII: Moab & Ammon

I. **Moab**



Link to Video: PT 7

a. Name
   i. Moab means, "who is your father; water of a father; progeny of a father"
   ii. Strongs H4124
      1. **מוֹאָב**
      2. One interpretation: "a people/nation connected to the father"

b. General Summary
   i. Moab is an enemy which rises up more often when we are discouraged, distressed, tired, or afflicted. It tempts us to find rest and encouragement in self, rather than The LORD: by withdrawing inward rather than looking upward. We experience victory over self when we worship and praise God; when we serve The LORD (and not ourselves or another); through the life and power of Jesus; and when we study and sharpen God's word and use it.

c. General remarks/notes
   i. Genesis 19:34-38 – *Both Moab and Ammon come from incenstual relationships between Lot and his daughters*
      1. As brothers, they are often linked. Take for example, the incident with Balaam.
         a. Deuteronomy 23:3-6 – *Also, an enemy which we are not to seek the peace or prosperity of*
   ii. Moab and Ammon are Abraham's great nephews. Moab and Ammon are Jacob's 1st cousins once removed.
   iii. Neither Moab nor Ammon were enemies that were allowed to be totally conquered/destroyed
      1. Deuteronomy 2:9, 19

d. Summary of spiritual significance
   i. Both Moab and Ammon represent the self-life. In a way, we could just say "the flesh," but more accurately, it seems like Moab and Ammon represent "self." That is, our selfishness, self-desire, self-promotion, self-indulgence, etc. This enemy represents that part of the flesh which focuses on and loves self: doing all that can be done to promote and seek self.
      1. *Additionally, Moab represents that which is handed down from Adam, our fleshly father, from the old man within us.*
      2. *Ammon represents that which is handed down from our brothers and sisters in the flesh: that is, descendants of Adam.*
         a. *We receive traditions and fleshly temptations not just from our father Adam, from that old man, but also from other*

people who are living in the flesh and trying to get us to as well. Both of encourage us to live for self.

e. References/study
    i. General remarks/notes
        1. Deuteronomy 34:5 – *Living for self, following your own decisions/ways, leads to death*
            a. *Moses died in the land of Moab, ultimately because he struck the rock when God said to speak to it. Moses disobeyed God, being led of himself and not of The LORD*.
        2. Ruth 1:4 – *Ruth was from Moab. There are things regarding our self that are not necessarily to be utterly destroyed. But rather, redeemed for a godly purpose/re-fitted unto God's purposes*.
        3. 1 Chronicles 4:22 – *Saraph of Judah had dominion over/in Moab. His name means "burning/glowing."*
            a. What gets dominion/victory over the self life? Serving The LORD.
                i. Compare Saraph's name with Hebrews 1:7
                    1. Joel 2:29
    ii. Numbers 22:1-6; 25:1-3; 31:16 – *Moab and Balaam*
        1. Moab knew that Israel was mightier. Because of Israel's recent victories, Moab wanted to curse them, to render them ineffective. Moab sought to preserve itself. When Moab failed with Balaam, it then sent women into the camp of Israel to turn them away from The LORD.
            a. *The flesh/self-life wants to preserve itself and will seek to harm/hurt others in order to do so. When we have more victories recently, this part of the flesh may be more likely to rise up. This enemy seeks to sabotage us by getting us to fulfil our body's lusts*.
        2. Numbers 24:17
            a. The solution is Jesus. He is the one who shall smite Moab.
    iii. Judges 3:12-30 – *Ehud and Eglon*
        1. Ehud means, "I shall praise"
        2. Eglon means, "calf-like"
        3. Colossians 2:20-23
            a. *This enemy of self can sometimes appear righteous. It can appear humble, appear godly – it is calf-like. It has the appearance of servitude, but in reality is nothing but service to self*.
        4. Judges 3:16 – *The man whose name is praise makes a two-edged dagger*
            a. Hebrews 4:12 – *The dagger represents God's word*

i. We too, to get victory over this enemy, must craft ourselves a dagger from God's word. We must take His word, study it, know it, and use it.

5. Judges 3:17-22
    a. The word dirt is hard to translate/is uncertain in meaning. Could mean "dung."
        i. **פַּרְשְׁדֹן**
        ii. The letters of the word may symbolize, "that which is scattered from a man, that which has been consumed and exits his life." – *This is exactly what came out of Eglon. The dagger went in, and out came that which was inside his body: material which was formerly consumed spilled out of his gut*.
    b. God's word, at the hand of a man who praises The LORD and thanks The LORD, shall be victorious over self. Over the self made laws, over the self imposed servitude, etc. God's word in this case shall enter into the thing, the person, the situation, and it will expel all that junk which has been digested. All that junk, all the doctrine, all the meditations, etc., shall be expelled. That which was consumed and allowed to enter the life, which resulted in self-living, shall be expelled when The LORD's word enters in.
6. Judges 3:23-30
    a. When we live by God's word, it is invisible to the enemy. This is how we get victory.

iv. 1 Samuel 22:1-5 – *David goes to Moab*
1. In the cave Adullam, David was very low
    a. Psalms 142:6
    b. *In our low spots, in spots of distress, we can often turn to self, to "Moab" to comfort ourselves or seek to find solace/rest/strength. However, as the prophet told David, we are not to do that/ not to dwell there*.
        i. *Psalms 37:3 – Dwell in the land God has put you*

v. 2 Kings 3:4-27 – *Digging the ditches*
1. 2 Kings 3:14-19
    a. *The solution for victory here is to worship/praise God, and then, in faith, diligently pursue God/study in His word, trusting that rain/The Spirit is coming*.

vi. 2 Chronicles 20:1-30 – *Jehoshaphat and Moab*
1. Praise defeats this enemy. Looking to/trusting in The LORD and praising Him for a victory not yet seen but believed in.
    a. 2 Chronicles 20:21-22

b. Psalms 8:2

II. **Ammon**



Link to Video: PT 8

a. Name
   i. Ben-Ammi (the Son of Lot who became Ammon) means, “son of my people”
   ii. Ammon means, “tribal; son of my relative; kindred”
   iii. Strongs H1151
      1. **בֶּן־עַמִּי**
      2. One interpretation: “the household’s fruit is [produced from] the knowledge [it holds about] the way the world works”
         a. *A man’s worldview will affect the type of fruit his life produces, or that his household produces (that thing which he is the head over)*.

b. General Summary
   i. Because of his origin, Ammon is significantly similar to Moab. They both represent aspects of the self life, that life which is from the flesh and focuses solely upon self. This enemy will pounce on opportunities given; chiefly working in those areas where we are content and at ease, not caring or wanting to progress, grow, or take risks, living by faith. This enemy’s intentions are to blind us spiritually, to weaken us, to hinder us, so that God’s work cannot be completed in our lives. This enemy of the flesh, of self, tempts us often with falsities about life, about others, and especially about God’s character, telling us that God is such a way, when He is in fact not. The answer and solution to getting victory over the Ammonite is to be filled with spirit; to humble self, die to self, and look to The LORD, remembering His character, person, and His strength and ability.

c. Summary of spiritual significance
   i. The Ammonite represents, like Moab, the self life. A life which is motivated and empowered, encouraged, by satan, the god of this world.

d. References/study
   i. General notes/remarks
   ii. Judges 10:6-9 – *Israel turned from The LORD to serve, among others, the gods of the Ammonites; and then, ironically, The LORD gave Israel up into the Ammonites’ hands*.
      1. Judges 10:17-18 – *Ammon was encamped in Gilead*
         a. Gilead is the place that Reuben and Gad sought to inhabit, not wanting to cross over Jordan. (*Not wanting to live by faith and increase, but rather live where it was good enough though it was outside the fulfillment of God’s promise*) – C.f., Joshua 22:13-34

i. *The enemy of Ammon will encamp in this location. In whatever place we are at ease – not wanting to grow/increase and live by faith, but rather thinking: "well this is good enough; besides, who knows that if I continue onward things will get better or be better. What if they are worse? I'd rather not risk it." That type of attitude sets up a place where the enemy of Ammon will gladly dwell/encamp. It is an invitation for the enemy to work/act*.

2. Judges 11:1-15
    a. Jephthah, previously rejected, is now welcomed home in order to save Israel from Ammon. His name means, "he will release; he will set free; he will open."
3. Judges 11:29 – *The reason Jephthah got victory was because he was filled with The Holy Spirit. It was not because of his vow. (a vow which he did not need to, nor should have, vowed)*.
    a. The solution to defeating Ammon from here is twofold:
        i. *Accept and submit to Jesus Christ as King, the one who sets us free from sin, from every enemy*.
        ii. *Be filled with The Holy Spirit*

iii. 1 Samuel 11:1-3 – *The enemy's very blunt and obvious intentions: to blind us and our family*
1. Nahash means "serpent." There is also a connection between the enemy Ammon and satan. The heart behind living for self is satan.
    a. C.f., Ephesians 2:1-3
    b. Genesis 3:1-6 – *Satan encourages us to live for self*
2. 2 Corinthians 4:3-4 – *The god of this world, satan, blinds those who do not believe*
3. 1 Samuel 11:6, 11 – *A man filled with the Spirit was used to get victory over Ammon*
    a. Again, the theme is repeated: being filled with The Spirit
        i. C.f., Galatians 5:16-17 – *Walk in the Spirit and you shall not fulfil the lusts of the flesh*
4. 1 Samuel 12:12
    a. More details on the story reveal that when Nahash came against Israel, it provoked them to ask for a king like all the other nations.
        i. *When the flesh rises up in your life, when satan tempts you to live for yourself, where do you go? The LORD? Or to those places, strategies, things, etc., that the world uses?*

iv. 2 Samuel 10:1-3 – *Hanun and David*

1. The Ammonite is suspicious; has an evil eye. David sought to show him the kindness of God, but Hanun was suspicious, thinking David wanted to overthrow him, based on the advice of his princes.
    a. *When Jesus brings something into your life, whether that is a person, a thing, a situation: what is your attitude? Do you listen to the words of the enemy/of the flesh? That Jesus intends not to bless, but to overthrow?*
        i. The solution for victory is to believe Jesus, and to have a correct view of His heart/His character.

v. 2 Samuel 10:6
    1. *When the flesh realizes it is wrong, it wants to double down on its position. Instead of repenting, it wants to raise up arms and fight*.
        a. The Ammonites hired the Syrians. Syrian means "exalted; to be high."
            i. *When the flesh is in the wrong, instead of humbling itself and repenting, it will seek to swell up with pride. To defend itself and even become the aggressor in order to avoid that humiliating act*.
            ii. Two types of Syrians were hired. Those of Bethrehob and those of Zoba. Bethrehob means "house of breadth," and Zoba means "collective."
                1. *The flesh will attempt to persuade you into its position, however wrong it may be, with these arguments. "I am free to do as I please; there is freedom in Christ." And two, "I am not the only one doing this*." These two ideologies, which are of the flesh, are led by two chief kings as it were. As Hanan hired, the king of Maacah, which means, "oppression;" and the king of Ishtob, which means, "good man." The flesh is a proponent of these things with these leading ideas/frameworks: "acting violently or harshly will solve the problem;" and, "I am by nature good."

vi. Nehemiah 2:10 – *Tobiah was an Ammonite*
    1. Tobaih means "pleasing to YAH."
    2. Nehemiah 2:20 – *The flesh, self, has no right to be in our lives or in spiritual things*
    3. Nehemiah 4:7-8 – *The flesh/Ammonite is angry at the work of God's success and wants to hinder it*
        a. Nehemiah 4:9 – *The answer is diligence and prayer*

i. 1 John 5:18

b. Nehemiah 4:14 – *The answer is to remember The LORD and focus on Him, not the enemy*

4. Nehemiah 6:8-13 – *The flesh/Ammonite wants to make us afraid by presenting lies to us, so that the work of God might be stopped*.
    a. John 14:1 – *Let not your heart be troubled…*
5. Nehemiah 13:4-9
    a. The Ammonite/the flesh wants to fill our minds and subconsciouses with worldly and fleshly items. These things will end up replacing devotion to God.
        i. *Places or things which we used to do, which used to hold high esteem to us in our devotion to God, have become replaced with worldly or fleshly thoughts and/or activities. This is the work of the Ammonite*.
            1. The solution is for Jesus to purge us.
                a. Malachi 3:1-4
                b. Psalms 139:23-24

vii. Nehemiah 6:17-18
1. Tobiah/The Ammonite represents the old man. A man related to us in a way, and for which many make excuse as those made excuse for Tobiah.
    a. *The old man/the self life, wants to use its closeness to us as a means to deceive us or hinder us in some way. The flesh is not good; do not be deceived*.
        i. C.f., Romans 7:18 – *In my flesh dwells no good thing*

Part VIII: Syria

I. **Syria/Aram [Syria and Aram are the same]**



Link to Video: PT 9

a. Name
   i. Syria/Aram mean "exalted"
   ii. H758
      1. אֲרָם
      2. One interpretation: "leader of the people."
         a. *In a biblical sense, the leader of the people is the man whom God has exalted to be there. However, from a worldly perspective, which is what Syria represents, it is whom the world, or you, exalt*.

b. General Summary
   i. Syria represents the enemy of the world. This is an enemy which attempts to deceive us into thinking it is the source of our blessings or riches, and not God. This enemy can present itself as pure or holy, but in reality is not and seeks to deceive/trick. We can get victory over this enemy when we have a complete and single heart for The LORD and His word, and with faith in Jesus and righteous zeal for Him, His word, and His people, fight for what is right and for what God has given us. The enemy of the world is always encroaching and always at battle with us or planning battle against us (remembering first of all that we wrestle against the spiritual powers behind the world, not flesh and blood). We will not overcome the world by giving into it or compromising.

c. Summary of spiritual significance
   i. Syria represents the world. An enemy which seeks to deceive us; which seeks to manipulate our perception of reality; an enemy which tempts us with lust. This is an enemy which views faith in Jesus as silly, unproductive, or foolish, and offers us with alternatives to faith and patient trusting in The LORD.

d. References/study
   i. General notes/remarks
      1. Genesis 25:20 – *Laban was a Syrian. Closely related to Jacob. [Betheul is another name for him]*
      2. 2 Samuel 8:5-6 – *David securing his borders*
         a. Syria could never be fully conquered or wiped out, but David here puts them to tribute, making them servants. We are not called by Jesus to destroy the world – He will see to that one day. We are not to join ourselves to the world, but we can make good use of its wealth to do spiritual things.
            i. F.f., Luke 16:9

ii. C.f., Luke 9:51-56 – *We have not come to destroy men but to save them*
1. C.f., John 3:16-17 – *For God so loved the world…*

3. 1 Kings 11:23-25 – *When we are in idolatry, the world will have more influence/power over us, and be more of a trouble*
4. 2 Kings 6:12-16 – *Syria surrounds Elisha, but there are more with him*
   a. 1 John 4:4 – *Great is He that is in us than he that is in the world*
5. 1 John 5:4-5 – *We overcome through our faith in Jesus*

ii. Genesis 29:1-25 – *Laban deceives Jacob*
1. This enemy is deceptive. Laban's name means "white," but he was far from pure, deceiving Jacob.
2. Genesis 31:43-44 – *Laban claims ownership of Jacob's things*
   a. The enemy of the world/Syria comes to us and says as Laban said to Jacob: "all that you have is mine." – *The world would have us to believe that it is responsible for all that we have, not The LORD. The world seeks to distort reality: or rather, how we perceive reality*.

iii. Numbers 23:7 – *Balaam was a Syrian*
1. Balaam was a Syrian. We see therefore a spiritual connection between the self-life and the world: they play nice together, and the flesh/self seeks to take advantage of the world/use the world/partner with the world.
   a. *When Balaam failed with its curse, it advised to send Moabite women into the Israelite camp. The world seeks to get us to fall through lust*.

iv. 1 Kings 15:16-19, 2 Chronicles 16:-9 – *Asa and Syria*
1. When there was civil war between the Northern kingdom of Israel and Asa, king of the Southern kingdom, Asa turned to Syria for help.
   a. *Despite The LORD helping Asa and giving him a great victory earlier, he failed to rely upon The LORD*.
2. Asa took the valuables from the temple and used those to hire Syria.
   a. *When we go to the world for help, we forfeit valuable, eternal treasure. We cannot rely upon the world for help; and we are not to go to the world for help when we have brotherly disputes*.
3. The solution for victory here is to have a complete heart toward The LORD. A heart which is genuine towards Him.

v. 1 Kings 20:1-9 – *Ahab and Benhadad king of Syria*

1. As with Laban, so too here: Syria says "all that you have is mine." [v. 20:3]
    a. *The world seeks to lay claim over what we have, what God has given us, and to manipulate it or to manipulate how we use those things/interact with those things. The enemy of the world wants us using our riches, things, like it does; it wants to raise our children and families for us, etc*.
2. Ahab's response is pathetic and weak. He is only concerned once Syria's demands touch him and his personal possessions.
    a. Nehemiah 4:14 – *The correct attitude. Fight for what God has given you; fight for your family*.
    b. 1 Kings 20:13-21 – *The solution is to fight in the name of The LORD*.
3. 1 Kings 20:22 – *If you get victory today, be sure that the world will attack you again at some point in the future*.

vi. 1 Kings 20:23, 28 – *God of the hills and valleys*
1. Syria (the world) thinks that we can only get victory when God is blessing us (in the hills). So, The LORD sometimes lets us go through trials (the valleys) so that the world/enemy can see He gives victory there as well.
    a. C.f., Job 1:6-12

vii. 1 Kings 20:31-43 – *Benhadad's servants and Ahab's compromise*
1. The enemy comes and says "*let me live*." [V. 20:32]
    a. *The enemy doesn't want us to destroy his influence in our lives. He wants us to keep him alive and will offer us anything in order to do so.*
2. Ahab gave in and compromised. He called Benhadad his brother and was tempted by the promise of honor and riches. [V. 20:32-34]
    a. Benhadad was appointed to utter destruction. In the same way, whatever is pushing the world's agenda in our lives must be cut off entirely. We cannot suffer that. We cannot be friendly with those things of the world.
        i. C.f., James 4:4 – *Friendship with the world is to be at war with God*.
        ii. 1 John 2:15-17
        iii. James 1:16-17 – *Good gifts come from The LORD. Don't look for reward from the world or compromise for worldly gain*.
        iv. Colossians 3:5 – *We must kill/put to death the deeds of the body*
            1. Romans 8:11-13
            2. 2 Corinthians 4:10-11

viii. 1 Kings 22:1-37 – *Ahab and Ramothgilead*

1. The LORD gave Ahab over to his true desires. He sought, despite having made a treaty with Syria, to attack and overcome Syria. He was goaded on by hundreds of false prophets telling him only what he wanted to hear, and that, because The LORD had allowed an evil spirit to put lies in their mouths and deceive them/deceive Ahab.
    a. *Ahab was departed from The LORD, despite having seen evidence that should have moved him to the contrary and despite being given chances to repent. He had itching ears and desired not to hear from The LORD, though a prophet of The LORD, Michaiah, was brought. And so, The Lord gave him over to the advice of those false prophets and he died*.
    b. *Self righteous and positive attitudes will not defend against the world. You will not experience victory over the enemy and influence of the world by having itching ears. You must give heed truly, from the heart, to God and His word.*

ix. 2 Kings 5:1-14 – *Namaan the Syrian*
    1. 2 Kings 5:1 – *Those of the world are leprous, infected with sin*
    2. 2 Kings 5:5-8 – *We have to be ready to answer the world when they come looking for a solution*
        a. 1 Peter 3:15
    3. 2 Kings 5:9-14 – *Namaan was proud and had to humble himself*
        a. Abana means "stone; faith; support." Pharpar means "swift." The world's attitude toward faith in Jesus is that it is foolishness. – *The world would suggest that instead of living by faith, simple faith in Jesus' cross alone, you can make your own support/own faith, or, that you should follow a route which is quicker/faster*.
            i. The world is often offended at the way God does things.
            ii. 1 Corinthians 1:18-31

x. 2 Kings 6:18-23 – *Elisha's kindness*
    1. When the Syrians were vulnerable Elisha counselled to show kindness instead of killing them.
        a. *When the world comes to us, or is vulnerable, or in order to witness to and save them, kindness is the first response. Love. Nothing overcomes Jesus' love*.
            i. John 3:19 – *Light is come into the world. Light overcomes darkness*
                1. John 1:5
                2. John 12:46
                3. Isaiah 9:2

xi. 2 Kings 12:17-18, 2 Chronicles 24:23-25
    1. Despite the fact that Joash gave Syria lots of valuables, they still did lots of damage and left him in great diseases. Then, his own servants killed him as an act of vengeance.
        a. *Like with Ahab, so too here. You cannot compromise with the world. You cannot bribe the world away.*
    2. Despite the fact that a very small company of Syrians came, they did lots of damage.
        a. *When you forsake The LORD, the world can do lots of damage, even with a very small army.*

xii. 2 Kings 13:14-19 – *Elisha and the king shooting the arrows*
    1. As much zeal as we have is as much victory as we shall achieve.
        a. *In terms of the world as an enemy, victory is chiefly victory in the midst of tribulations and over various lusts and pride*.
            i. John 16:33
            ii. 1 John 2:15-17

xiii. 2 Kings 16:5-6
    1. Verse 6 – Where the KJV says "Syrians came to Elath," it should say "Edomites" **not** Syrians. The Syrians recovered Elath, but ultimately it was given to the Edomites to control. – *This shows us a few things…*
        a. 1.) There is a connection between Edom and Syria. – *In a spiritual sense, there is a connection between the flesh and the world.*
        b. 2.) Elath means "terebinth" and terabinths (usually translated oak) are often used in places of decisions, where a decision needs to be made, where there is a fork in the road. – *The world wants our flesh, the old man, in control of our decision making process. The world does not want us making decisions in the Spirit by God's word or Spirit, and so it will attempt to get us to make decision in the flesh, based on the old man's way of thinking*.
            i. Terebinth…
                1. Genesis 35:1-4 – *A decision to forsake idols and follow/serve The LORD*
                2. F.f., Judges 6:11-14 – *A decision to obey God and live by faith*
                3. 2 Samuel 18:9-10, 14 – *A decision to obey David or not*
                4. 1 Kings 13:14-19 – *A decision to obey God's word, or listen to another person/brother*

Part IX: Midian

I. **Midian**



Link to Video: PT 10

a. Name
   i. Midian means “strife”
   ii. H4080
      1. מִדְיָן
      2. One interpretation: “letting the nations into the Son’s work.”
         a. *The Midianites may indicate an enemy which opens up the door to allow the world/nations affect what Jesus, The Son, is doing in your life. This acceptance of the world leads to strife*.

b. General Summary
   i. Midian is an enemy which seeks to sell us to the world, sell us into slavery. It is an enemy which is deceptive and tempts us with lust; who also seeks to destroy the fruit and seeds that God is sowing into our lives. It is an enemy that can represent many different things: the flesh, satan, and the world. Our enemy, at large, whatever spiritual enemy we are talking about, is conquered especially when we are poor and needy, when we are not strong in ourselves, but humble and strong in The LORD, filled with His Spirit, having submitted ourselves to His methods of humbling us. Furthermore, we get victory when we go out in faith upon God’s word.

c. Summary of spiritual significance
   i. Perhaps Midian is a cover-all which represents the flesh, the world, and satan. Midian represents the flesh which seeks to choke out fruit, and which goes after the world as Israel desired often to return to Egypt. Midian represents an aspect of the world, the aspect of the religious world. A offshoot and tangent of the world which is closely connected also to the old man/flesh. Midian represents that part of the world which elevates religious lies, tolerances, and indulgences as truths to celebrate and embrace.

d. References/study
   i. Genesis 37:28, 36 – *Joseph was sold by his brethren into the hands of Midianites (who were also Ishmaelites)*
      1. This enemy will sell us into bondage
   ii. Exodus 2:15; 4:19 – *When Moses ran away, he ran away to Midian*
   iii. Numbers 22:1-4, 7 – *It was both Moab and Midian who conspired to hire Balaam to curse Israel*
      1. This enemy will seek to curse us because we pose a threat; it seeks do diminish or neutralize our influence/power

2. Numbers 25:5-9 – *It was not just Moabite women, but also Midianite women that Balaam counselled be presented to Israel to lead them astray*
    a. Numbers 25:14-15 – *Their names were Zimri and Cozbi*
        i. Zimri means "celebrated"
        ii. Cozbi means "lying"
        iii. *This Israelite man was killed because he was boldly embracing the enemy. Boldly embracing a lie.*
            1. *There are those who boldly embrace lies today. Who celebrate lies: lies regarding truth, doctrine, Jesus, The Bible, etc., They do so in the name of culture, tolerance, love, grace, etc., but in reality it is still a lie; a cloak of maliciousness; something that is wrong and leads to death, not life*.
    b. Numbers 25:16-18
        i. The LORD shows us the true heart of Midian. Behind the guise and mask of beauty, sex, and love (though a false love), their true intentions were to oppress Israel.
        ii. Numbers 31:1-3, 7-8 – *The LORD commanded Israel to attack Midian because of this*

iv. Judges 6 – *Gideon*
1. Judges 6:3-6 – *Midian destroyed the increase of the earth and left no sustenance for Israel*
    a. A large part of Midian's oppression is destroying what is sown. – *This enemy wants to destroy God's word which is sown into our hearts*.
        i. Notice that they destroy the increase, that which was grown up from the seed planted.
            1. C.f., Matthew 13:22 – *Plants being choked out/destroyed before the fulness of their fruit can be harvested*
            2. C.f., Matthew 13:19 – *Satan snatching up what is sown*
2. Judges 6:12-16 – *The solution*
    a. The way in which we get victory over the Midianite is the same way Gideon did. Gideon was poor and weak, humble, and desperate for The Lord's power. We get victory when we are poor and needy, clinging to The Lord and His strength instead of our own.
        i. 2 Corinthians 12:9-10
        ii. Hebrews 11:34 – *Out of weakness were made strong*

iii. Luke 6:20, Matthew 5:3 – *Poor in spirit*
iv. Psalms 34:18 – *The LORD saves those of a broken spirit*

b. Judges 6:16 – *You shall smite the Midianites as one man*
i. Midian represents an enemy which presents itself as very numerous. Midian was like the grasshoppers for multitude (v. 6:5), and yet The LORD promised, through His strength, Gideon could overcome them as if they were one man.
1. *The LORD takes our problems, takes the enemy, and though it may seem like a lot, The LORD can make things manageable and give us the strength we need*.

c. Judges 6:33-34 – *Gideon was filled with The Holy Spirit*
i. In order to get victory, we need to be filled with The Holy Spirit
ii. The enemy pitched in the valley of Jezreel, a name which means "God sows." This is very similar to how the story began, when Midian was destroying the produce of what Israel had sown.
1. *When the enemy comes into the place where God is sowing, where God is working, we need the power of The Spirit to overcome*.

3. Judges 7:1-7 – *Further instructions*
a. In order for us to get victory, we need to be humble and broken. We need to remember and see for ourselves that it is not us, but The LORD. There can be no mistaking it. Victory comes from Him and not from us.
i. *Whether it were the initial tens of thousand, or the latter 300 men, the source of victory would be always the same: The LORD. But The LORD must weaken us so that it is very cleat to us and others that the battle belongs to The LORD*.

b. Judges 7:3 – *Though The LORD is looking to make Gideon weak so that He gets the glory, God cannot use those who are fearful. The fearful are sent home*.
i. Fear is a non-option. We must have faith in God.

4. Judges 7:15-20
a. Just as Gideon had pitchers with lamps in the pitchers and the clay vessels were broken: so too we have the glory of God in these weak, clay vessels (our bodies). And The LORD breaks us and humbles us, putting us through

affliction, and out comes the light of Jesus Christ which gives us the victory.

i. 2 Corinthians 4:6-12

Part X: Egypt

I. **Egypt/Mizraim [Same word/name]**



Link to Video: PT 11

a. Name
   i. Egypt means “temple of Ptah; married to tragedy”
   ii. Mizraim means “double siege; double distress”
   iii. H4714 – *Hebrew transliteration = Mizraim*
      1. **מִצְרַיִם**
      2. One interpretation: “the world’s journey/ways are the chief provision of refreshment”

b. General Summary
   i. Egypt, or rather, the world, is a spiritual enemy which seeks to put us into bondage. The world wants us to be slaves of its way of doing things, slaves of sin, and slaves to this world’s god: satan. But it is through the blood of Jesus that we have been purchased and set free: redeemed. The world cannot help us, so let us not look to it for help, but rather The LORD. In order to get victory over the world, we must keep our eyes on Jesus Christ and be willing to choose suffering over pleasure. We must live by faith and obey God’s word, trusting His timing, and not seeking to live in our own power or strength, but trusting in The Lord and His strength.

c. Summary of spiritual significance
   i. Egypt represents the world.

d. References/study
   i. General remarks/notes
      1. Genesis 10:6 – *Egypt comes from Ham*
      2. Genesis 37-41
         a. There is a general pattern here that is a good picture. Joseph was sold by his brethren into Egypt to be a slave; he served in Egypt faithfully, and after a period of testing, was exalted to a place of eminence, having a name above all others. Joseph essentially became the ruler of the world, and when he was reunited with his brethren there, after their repentance and restoration, his brethren lived with him in Egypt.
            i. *Jesus came into the world (Egypt). He humbled Himself and emptied Himself, becoming a servant because of our sins against Him. After His testing and afflictions and betrayal, He too has been exalted to a high position: the highest position. He too, like Joseph, has inherited all nations and will*

rule the world one day. At that time, in the end of days, Israel, Jesus' brethren, will be restored and saved, and will dwell with Jesus bodily in the world, Jesus ruling over all.

3. Exodus 1-13, Revelation 8; 16
    a. *There is a general pattern here that lines up with Revelation and the Day of The LORD. Just as Egypt was plagued by God, so too the world will be plagued by God in the end. Even with some of the plagues being repeated*.
4. Remembering Israel's deliverance – *Israel was told again, and again, and again, to remember how God delivered and redeemed them with blood out of Egypt…Likewise, we are to remember how Jesus redeemed us with His blood out from the world to Himself, saving us*.
    a. Exodus 20:1-2; 23:9
    b. Leviticus 19:34-36; 22:31-33; 25:38
    c. Numbers 15:40-41
    d. Nehemiah 9:9-12
    e. Psalms 78:11-16; 81:5-10; 105:23-45; 106:7-12; 114:1-8
    f. Isaiah 43:16-19; 51:9-11
5. Revelation 11:8, Genesis 13:10 – *There is a connection and great similarity with Sodom and Egypt*
    a. In a spiritual sense, there is a great connection/similarity with the world and the unrestrained indulgence of the flesh. That is something that the world enjoys and promotes.
6. Ezekiel 29:1-6 – *Pharoah is linked with satan, the dragon/Leviathan*
    a. Revelation 12:3, 9; 20:2 – *The dragon/satan*
    b. Isaiah 27:1 – *Leviathan*
        i. Job 41
        ii. Psalm 74:14
    c. 2 Corinthians 4:4 – *Satan is the god of this world*
        i. Ephesians 2:2; 6:12
        ii. Luke 4:5-8
7. Acts 7:39-41 – *It is possible to turn back to Egypt/the world in your heart*

ii. Abraham and his sojourn into Egypt
1. Genesis 11:25-12:8 – *Abraham is told to leave his land and father. He doesn't obey this right away, and there is a delay*
    a. Genesis 12:6; 13:7
        i. When Abraham comes to the land God was leading him to, it says the Canaanite was there. Abraham then sojourns in Egypt, and when he finally gets

back to the promised land, there is not just the Canaanite but also the Perizzite.

1. *When we live by the flesh and go to the world for refuge/safety/comfort, instead of trusting in God's word and enduring through difficulties, the flesh will grow and become more of a problem*.

b. Genesis 12:8 – *Between Bethel and Ai*

i. Bethel means "house of God." Ai means "heap of ruins." Abraham has a choice at this place: trust in God's word and abide in the land he was called to, or seek refuge in Egypt (in the world).

1. *Abraham chose to live by sight, not by faith, at least initially. God eventually circles him back to this same spot in Chapter 13*.

2. Genesis 12:9-20 – *Abraham goes down into Egypt to sojourn*

a. This venture into Egypt did not do any favors for Abraham. It caused lots of problems. – *We must live by faith and rely upon The LORD, not looking to the world for comfort or help*.

i. Endangered his wife and also future blessings (though God saved/spared him from this)

ii. Brought back Hagar, who was later used as an attempt to fulfil God's promises in their own strength, and led to even more trouble (Ishmael).

iii. Produced a desire and allure in Lot's eyes for Egypt, which eventually led him toward/into Sodom.

b. Genesis 26:1-2, 12 – *Contrast with what happened to Isaac who was in the same situation*

3. Genesis 13:10 – *Because of Abraham's choice, he unwittingly put into Lot an affection and desire for the world, which led him astray*

a. The world allures by its beauty. Sodom looked like Egypt: beautiful and lush, like the garden of Eden. But behind the beauty, behind the mask, there was something altogether ugly.

i. 2 Corinthains 11:14 – *Satan is transformed into an angel of light*

iii. Isaiah 30:1-5; 31:1-3 – *Woe to those who go to Egypt and look to Egypt for help*

1. Sorrow and misery to those who do not look to God for counsel, but instead go to the world.

a. Psalms 60:11-12

2. Isaiah 30:7 – *Our strength is not to go to the world for help, but to be patient and sit still, waiting upon The LORD*
    a. Psalms 46:10
3. Deuteronomy 17:16 – *Like the kings, we too are not to turn to/go to Egypt for horses/for strength*
    a. Psalms 33:17-20
    b. Proverbs 21:31
    c. Psalms 20:7-8 – *Some trust in chariots, but we remember the name of The Lord*
        i. *The world may think it silly or simple to trust in The LORD: to simply bring to remembrance His person, His character, His glory. It may not seem to the world, or to the flesh, as a viable strategy for victory, but we must in faith do this, not looking to the things/places that the world looks*.
            1. C.f., Matthew 6:32

iv. Genesis 16:1-12 – *Hagar*
1. The Egyptian handmaid was used in an attempt to fulfil God's plan and will. But it was in their own power and strength. It did not produce anything good, but strife for years to come. When we look to the world for help, or take its advice to do things in our own strength, we can expect strife, problems, and trouble.

v. Hebrews 11:23-29
1. Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.
    a. Moses esteemed the reproach of Christ of greater value than the treasures of Egypt. He looked forward to the eternal things.
2. Moses endured because he saw God, looked unto The Lord.
3. *In order to get victory over the world, we must esteem suffering – if it is necessary – above pleasure. We must not seek pleasure. Rather, if given the choice, we must choose the hard road with Jesus rather than the easy road in the world*.
    a. *Further, to get victory over the world, we must look forward to eternal things, living by faith; and we must look unto The Lord and see Him who is invisible, remembering and holding to His person: what He has done and who He is*.

vi. Isaiah 19:22-25
1. One day Egypt will turn to The Lord.
    a. *This is a good picture. Because for God so loved the world…As bad as the world is, or some people in the world are, no one is without hope and beyond saving*.

i. F.f., John 3:16

APPENDIX A

Ancient Semitic/Hebrew							Modern Hebrew			Greek		Latin
Early	Middle	Late	Name	Picture	Meaning	Sound	Letter	Name	Sound	Ancient	Modern	
		א	El	Ox head	Strong, Power, Leader	ah, eh	א	Aleph	[silent]	A	A	A
		ב	Bet	Tent floorplan	Family, House, In	b, bh(v)	ב	Beyt	b, bh(v)	B	B	B
		ג	Gam	Foot	Gather, Walk	g	ג	Gimal	g	Γ	Γ	C G
		ד	Dal	Door	Move, Hang, Entrance	d	ד	Dalet	d	Δ	Δ	D
		ה	Hey	Man with arms raised	Look, Reveal, Breath	h, ah	ה	Hey	h	E	E	E
		ו	Waw	Tent peg	Add, Secure, Hook	w, o, u	ו	Vav	v	F		F
		ז	Zan	Mattock	Food, Cut, Nourish	z	ז	Zayin	z	Z	Z	Z
		ח	Hhet	Tent wall	Wall, Outside, Divide, Half	hh	ח	Chet	hh	H	H	H
		ט	Tet	Basket	Surround, Contain, Mud	t	ט	Tet	t	Θ	Θ	
		י	Yad	Arm and closed hand	Hand, Work, Throw, Worship	y, ee	י	Yud	y	I	I	I J
		כ	Kaph	Open palm	Bend, Open, Allow, Tame	k, kh	כ	Kaph	k, kh	K	K	K
		ל	Lam	Shepherd Staff	Teach, Yoke, Authority, Bind	l	ל	Lamed	l	Λ	Λ	L
		מ	Mem	Water	Water, Chaos, Mighty, Blood	m	מ	Mem	m	M	M	M
		נ	Nun	Seed	Seed, Continue, Heir, Son	n	נ	Nun	n	N	N	N
		ס	Sin	Thorn	Grab, Hate, Protect	s	ס	Samech	s	Ξ	Ξ	X
		ע	An	Eye	See, Watch, Know, Shade	[silent]	ע	Ayin	[silent]	O	O	O
			Ghah	Rope	Twist, Dark, Wicked	gh						
		פ	Pey	Mouth	Open, Blow, Scatter, Edge	p, ph(f)	פ	Pey	p, ph(f)	Π	Π	P
		צ	Tsad	Trail	Trail, Journey, Chase, Hunt	ts	צ	Tsade	ts	Ϻ		
		ק	Quph	Sun on the horizon	Condense, Circle, Time	q	ק	Quph	q	Ϙ		Q
		ר	Resh	Head of a man	Head, First, Top, Beginning	r	ר	Resh	r	P	P	R
		ש	Shin	Two front teeth	Sharp, Press, Eat, Two	sh	ש	Shin Sin	sh, s	Σ	Σ	S
		ת	Taw	Crossed sticks	Mark, Sign, Signal, Monument	t	ת	Tav	t	T	T	T

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