



TRUTH ON TOUGH TEXTS

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GOD'S JUDGMENT ON THE CANAANITES

DEUTERONOMY 20:16–18

BUT OF THE CITIES OF THESE PEOPLE, WHICH THE LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

Among the harshest criticisms leveled by skeptics against the biblical record, and even God Himself, is the wholesale slaughter of the Canaanite civilizations to the last man, woman, and child. In slight contrast, the preceding six verses (10–15) tell us that in the case of other cities outside of Canaan, but still within the territory promised to Abraham and his descendants (Gen. 15:18–21), if they were willing to make peace, all inhabitants would be spared and serve Israel. If they refused, however, Israel was to take the city and execute every male but in this case spare the women and children, giving them opportunity to turn to the God of Israel.

Critics mock all this, insisting that it cannot possibly reflect either God's true Word or nature. Instead they insist that this is simply a bloodthirsty, semi-nomadic people who supposedly appeal to their god to justify their own greed and violence. This has also sadly prompted many Christians to question these acts and even caused them some embarrassment when the critic attacks. If I may interject, such reaction is not surprising in a culture that has virtually eliminated the death penalty even for those who rape, torture, and then murder their victim (even children) after meticulous planning.

So, how can we explain this? How can we possibly reconcile these "horrific commands" with the same God who is depicted in the NT as a God of love? Well, let's examine four emphases: the appalling character of the situation; the appealing nature of God; the administering of love, mercy, and grace; and the admonishing effect of the result.

The Appalling Character of the Situation

Does not the scene described here paint an appalling picture? Of course. Who among us is not grieved when we hear on the news that an entire family was killed in an automobile accident? But here entire civilizations were killed not by *acci-*

dent but by *aim*. Let us stop and prayerfully consider this, however: is that really the most appalling aspect of these incidents? I would humbly submit that it is not. The critic ignores three critical points.

The Canaanites' Depravity

The critic first and foremost ignores the unimaginable, unconscionable, and unbridled depravity, decadence, and debauchery of those ancient peoples—not just a group within the culture, but the whole society, every single person. The destruction of these people was not about race, religion, land, or resources. It was *only* about sin (cf. Gen. 18:20–21; 15:16; Deut. 7:3–4). Part of the reason people criticize this incident so severely is because sin is minimized nowadays. Sin is no longer a horror to hate, rather just a hindrance to hide.

First, the **Hittites** were from Anatolia (Turkey) but some early migrants settled in Canaan (e.g., Ephron the Hittite in Gen. 23:1–20) and are listed first for good reason. They inhabited, and were the principal power of, the whole region between the Euphrates and Damascus (Josh. 1:4; 9:1; 11:3–4; 12:8). They became a powerful nation, a formidable rival for a time, in fact, of both the Egyptian and Assyrian empires.

A hieroglyphic inscription of Rameses II mentions Astarte (Ashtoreth) as the goddess of the Hittites. This was the same female goddess of unbridled, uninhibited, unconcealed lust worshipped by the Assyrians as Ishtar, the Phoenicians (including the Canaanites) as Astarte, the Greeks as Aphrodite, the Romans as Venus, and the Egyptians as Isis. This was the goddess of sensuality, maternity, and fertility. Worship included the most impure rites, including, animal sacrifice, male and female prostitution, sacrifice of virginity, infant sacrifice (cf. 1 Kings 11:5, 33; 2 Kings 23:13), and, as we will note below, even bestiality.

Second, the **Amorites** were hill-dwellers. The southern slopes of the mountains of Judea, in fact, are called the "mount of the Amorites" (Deut. 1:7, 19–20). Scripture describes them as a powerful people of large stature "like the height of the cedars" (Amos 2:9) who had occupied the land east and west of the Jordan. Their height and strength has led some scholars, including Orville J. Nave (*Nave's Topical Bible*), to believe that the Amorites were giants. Moses, in fact, referred to Og, the king of the Amorites, as being very tall and his bed being

nine cubits (app. 13.5 feet) long (Deut. 3:11). Like the Hittites, the Amorites were vile idolaters. First Kings 21:26, for example, records that Ahab followed after their **abominations**, a pivotal word we will examine below.

Third, Canaanites, the descendants of Canaan, son of Ham (Gen. 10:6, 18–20), was a general term for all the inhabitants of Palestine. As Ashtoreth was the chief goddess of the Canaanites and Phoenicians, Baal was the male counterpart. One historical authority tells us, “Terrible licentiousness not only was sanctioned, but formed part of the worship.”¹ Another provides more detail:

Canaanitish culture was based on that of Babylonia [both culturally and religiously]. The religious beliefs and deities of Babylonia were superimposed upon those of the primitive Canaanite. The local Baal or “lord” of the soil made way for the “lord of heaven,” the Sun-god of the Babylonians. The “high-place” [e.g., Lev. 26:30; Num. 22:41; 33:52; 1 Kings 14:23; 2 Kings 21:1–15] gradually became a temple built after a Babylonian fashion. . . . The gods and goddesses of Babylonia migrated to Canaan [Ishtar and others mentioned earlier, and] human sacrifice, and more especially the sacrifice of the firstborn son [usually being burnt alive], of which we find few traces in Babylonia, continued to be practiced with undiminished frequency.²

Incest and adultery were also part of the gods’ “lives.” Adultery was permissible with a temple prostitute. Baal reported to his father El one day that his mother, Asherah, had tried to seduce him, to which El responded by telling him to go ahead and have sex with her to humiliate her.³ Further, one of Baal’s consorts was his sister Anat (or Anath), a goddess of war,⁴ and another was his own daughter Pidray, the goddess of lightning.⁵

If one’s gods are this immoral, it only follows that the worshippers will be as well (since the gods were, of course, created by depraved men in the first place). So pervasive was this in Canaanite culture, for example, that both of Lot’s daughters were so thoroughly influenced by the perversions in Sodom that they got him drunk, had sex with him, and thought nothing wrong with doing so. The offspring of those evil unions were the Moabites and Ammonites, perpetual enemies of Israel (Gen. 19:30–38).

The perversion did not stop there. On the contrary, in addition to the intended sodomy at Lot’s home (Gen. 19:4–9), we read another incident in Judges 19, the account of the Levite and his concubine. In Gibeah an old Ephraimite offered them hospitality in his home. Sodomites once again demanded the Levite to be sent out but instead the concubine (and almost the owner’s virgin daughter) was sent and later raped to death. Bestiality was also common. To be as delicate as I can be, since Baal himself “makes love with a heifer in the outback,” from which “she conceives and bears a boy,”⁶ the Hittites’ law stated: “If anyone has intercourse with a pig or a dog, he shall die. If a man has intercourse with a horse or a mule, there is no punishment.”⁷ Sadly, we could go on. As noted in the previous issue of TOTT, one writer observes, in fact, “Almost everywhere the archeologist’s spade has dug in that part of the world, there have been fertility symbols accompanying texts explicit enough to make many a modern

pornographic dealer seem a mere beginner in the trade of deviant sexual behavior.”⁸

We should also note that Baal is identified with Molech (Jer. 19:5), a Canaanite underworld deity:

The image of Moloch was a human figure with a bull’s head and outstretched arms, ready to receive the children destined for sacrifice. The image of metal was heated red hot by a fire kindled within, and the children laid on its arms rolled off into the fiery pit below. In order to drown the cries of the victims, flutes were played, and drums were beaten [cf. 2 Kings 16:3; 21:6; 23:10].⁹

How could even the most depraved of minds conceive of such an act? On the other hand, do we not have our own version of “Molech” today, as we sacrifice millions of babies by abortion to the gods of selfishness and convenience? Is there really any difference between the red hot arms of Molech and the curette (a hook shaped knife) of today’s so-called surgeon as he hacks that baby to pieces?

Fourth, while the **Perizites** are mentioned several times, virtually nothing for sure is known about them. Their name (from the Hebrew *perezot*, “un-walled country villages” or “towns”) seems to indicate that they were peasants engaged in agriculture, much like the Arab fellahs (Deut. 3:5; 1 Sam. 6:18; Ezek. 38:11; Zech. 2:4), but that is unproven. Nonetheless, as Canaanites, their depravity cannot be in question.

Fifth, descending from Ham (Gen. 10:17), the Hebrew indicates that the **Hivites** were “midlanders” or “villagers” (Gen. 10:17; 1 Chron. 1:15) who probably lived around the Lebanon mountains (Josh. 11:3; Jud. 3:3). One scholar makes the interesting observation that they were quite possibly

a warm, impulsive, unsuspecting people, as their readiness to accept the cunning proposition of Simeon and Levi shows [Gen. 34]; peaceful and commercial, more keen to gain cattle and wealth than to wage war, as the same story shows (as also that of Abimelech, Judges 8:33–9:53). The Shechemite idol Baal-berith, “Baal of the covenant,” was a god of peace not war. Their not revenging themselves on Jacob’s family, as he feared, is another proof of their quiet spirit.¹⁰

Such character is noteworthy, but it could not reverse God’s judgment for their iniquity. As Deuteronomy 7:1–2 records, God commanded that the Israelites “utterly destroy them.” Verse 3, however, anticipates their failure to do so by mentioning that they should not intermarry with idolaters. If all the inhabitants of the land were destroyed, there obviously would be no threat of intermarriage. But that is precisely what happened, as we will note in a moment. A remnant of the Hivites, for example, still existed in the time of Solomon (1 Kings 9:20).

Sixth, also descending from Ham through his son Canaan, the **Jebusites** lived in the hill country (Num. 13:29) of and around Jebus, later known as Jerusalem, and possessed that area in the first centuries of Israel’s occupation of Canaan. Jerusalem originally had the Babylonian name, *Uru-Salim* (“the city of Salim”), later shortened into Salem in Genesis 14:18 (and in the inscriptions of the Egyptian kings Ramses II and Ramses III). Once occupied by the Hittites, it was then taken by the Jebusites, since it is after this period that the

name “Jebus” makes its appearance for the first time in the OT (Josh. 15:8; Judg. 19:10–11). Again, the Israelites began to intermarry with these pagans, bringing God’s judgment on the nation (Judg. 3:5). Even after David took Jerusalem, the lives and property of its Jebusite inhabitants were spared, and they continued to inhabit the temple-hill while David and his followers settled in the new City of David on Mt. Zion (Josh. 15:8, 63; Judg. 1:21; 19:11). As a result, the Jebusites and other tribes maintained their identities and therefore became an enduring snare to God’s people. Upon their return from the Babylonian captivity, Ezra had to address the problem of intermarriage with Jebusites and others (Ezra 9, where we again see the word **abominations**) and commanded the men to confess their sins and put away their pagan wives so God would take away His wrath (Ezra 10).

We come now to the word **abominations**, which is absolutely critical to understanding this issue. The Hebrew *tô’ēbāh* indicates something that is loathsome, repulsive, abhorrent, repugnant, and detestable. As noted earlier, it’s used of Ahab, who “did very abominably in following idols, according to all things as did the Amorites” (1 Kings 21:26). When used in reference to God, then, such things are abominable to Him because they are contrary to His nature. One of the most graphic passages appears in Leviticus 18:22–29, which speaks of sexual perversion that was punishable by death (20:13; cf. Gen. 19:1–38; Ex. 22:19; Lev. 20:15–16; Deut. 27:21; Judg. 19:22; 1 Kings 14:24; Rom. 1:26–27; 1 Cor. 6:9). Other abominations included: offering child sacrifices (Deut. 12:31) or *any* human sacrifices (Jer. 32:35); idols (2 Chr. 15:8; cf. 1 Pet. 4:3); idolatrous practices (Deut. 12:31; 13:14; 17:4; 18:9; 20:18; 29:17); and divination or any other dealings with demons (Deut. 18:7–12). There is also the well-known list in Proverbs 6:16–17 and others, which taken collectively indicate that *all* sin is ultimately an abomination to God because it is all contrary to His perfect, holy nature. That is why no one who practices abomination will enter heaven (Rev. 21:27).

It is, therefore, clear to the discerning mind that these people were so *degenerate* in nature, so *dedicated* to evil, and so *determined* in rebellion that unless they were completely destroyed, they would easily **teach** the Israelites to follow **after all their abominations, which they have done unto their gods** (cf. Deut. 18:9–12; 1 Kings 11:5; 2 Kings 23:13). **Teach** is especially significant. The Hebrew is *lāmad*, which as I have written elsewhere

means “to learn, study, and teach,” as well as “to be taught and to be learned.” Its importance is seen in its first occurrence: “Hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live” (Deut. 4:1). So foundational is this word that one of its derivatives, *talmiyd*, which means “scholar” (1 Chron. 25:8), is the source of the word *Talmud*, the name for the commentaries written by the ancient rabbis on the Torah (Law). Further underscoring the pivotal place the teaching of the word of God has in the believer’s life, *lāmad* appears nine times in Psalm 119 (vv. 12, 26, 64, 66, 68, 108, 124, 135, 171).¹¹

So, its use in the present context indicates the teaching of pagans would replace the teaching of God’s Word. That, in fact, was exactly what happened. God’s people were taught and

taken over by pagans, just as Moses predicted (Deut. 7:4), and the same thing sadly occurs in our own day in the Church.

God’s Hatred of Idolatry

The critic also ignores God’s utter hatred of idolatry. Because of His perfect, holy nature (1 Sam. 2:2; Ps. 99:9; Is. 6:3; etc.) and His existence as the only true God of the universe (Mk. 12:32; Eph 4:6; 1 Tim. 2:5; Jas. 2:19), He simply will not tolerate idolatry, the worship of any false god (Ex. 34:14–15). That is why “Scripture repeatedly warns about the consequences of idolatry. In Leviticus 26:1–13, we see promises for keeping God’s precepts, but then in verses 14–39 see destruction for disobedience. ‘I will destroy your high places [pagan altars built on hills], and cut down your images [pagan idols], and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you’ (v. 30). Before his death, Joshua warned the people about forsaking God, and the destruction that would result if they disobeyed His Word and followed other gods (Josh. 23:15–16). Such warnings are frequent (Deut. 7:4; Ezek. 6:3–6; Hosea 10:8).”¹²

That is why we see the wholesale destruction of the Canaanite civilizations. It was not *genocide*, as the critic accuses, rather it was deserved *capital punishment*. So *steeped* were they in their *worship*, so *scandalous* were they in their *wantonness*, so *settled* were they in their *ways*, that their destruction was mandatory. Their wickedness was, in fact, multi-generational. As far back as Genesis 15:16, we read that “the iniquity of the Amorites is not yet full.” As the **Amorites** were the most powerful tribe of the **Canaanites**, this name is used here as the common name of all the inhabitants of Canaan (as in Josh. 24:15; cf. Gen. 10:5; Judg. 6:10, etc.). God in His omniscient providence knew their wickedness would be full by Joshua’s day. Those civilizations are truly reminiscent of the days before the Flood, when “GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen. 6:6). That is why Deuteronomy 7:1–5 declares that *everything*, including every religious object that could arouse the slightest curiosity about false worship, was to be totally eradicated. “Their graven images” (v. 5, *pāsiyl*; cf. Ex. 23:24; 34:13; Deut. 12:3;) were quite possibly male fertility symbols and “their groves” (*’āšēyrāh*) poles in honor of Asherah. This image was frequently associated with high places and fresh (i.e., green) trees—the latter contributing to the rendering of the Hebrew as “groves.” Similar commands were given in Exodus 34:11–15, Numbers 33:50–52, and Deuteronomy 12:2–3.

The Canaanites’ Rejection of the Truth

Finally, the critic likewise ignores the complete rejection of the Truth by those civilizations, which was again multi-generational, beginning with Ham and continuing in his son Canaan (cf. Gen. 9:18–27) and his descendants. (10:6, 15–18). In Leviticus 18:24–30, for example, God commands His people to “keep [His] statutes and [His] judgments, and . . . not commit any of these abominations” (v. 26) of the Canaanites. Verse 30 adds that they were also to “keep [His] ordinance.” All this implies that the Canaanites did not keep what God had made clear to them. They did not keep His “statutes.” This is the Hebrew *chuqqāh*, the feminine form of *chōq*, which in-turn is derived from a verb (*chāqaq*) that means “to cut, scratch,

inscribe, or engrave." Oh, what a word this is! While it is used for such ideas as cutting a tomb out of rock (Is. 22:16), its most common use is to refer to engraving or writing. The adage "set in stone" illustrates this truth. God's "statutes" (or decrees) are engraved in stone, graphically demonstrating their permanence. We find *chōq* 21 times in Psalm 119, for example, the first of which is: "O that my ways were directed to keep thy statutes!" (v. 5). God's Word is not open for debate, not subject to reinterpretation for the times. *It is set in stone!* Likewise, the Canaanites did not keep God's "judgments." This is *mīšpāt*, which indicates a binding judicial decision that establishes a precedent. Nor did they keep His "ordinance" (*mīšmeret*), that is, a "guard, charge, or duty."

We also read in the listing of these civilizations in Deuteronomy 7 that God "will not be slack to him that hateth him" (v. 10). Just as He spared the Ninevites who repented at the preaching of Jonah, God would have spared the Canaanites if they had repented, but there was no such intention in those peoples. "Hateth" is *šānē'*, the polar opposite of love and affection (*āhab*). Appearing some 145 times, "It expresses an emotional attitude toward persons and things which are opposed, detested, despised and with which one wishes to have no contact or relationship."¹³ This is apparent in the hatred Joseph's brothers had for him, which is described using this word three times (Gen. 37:4, 5, 8). Just as those ungodly men hated godly Joseph, ungodly men have hated God through the centuries (Ex. 20:5; Deut. 5:9; 32:41; 33:11; Ps. 21:8).

We then read in Joshua 5:1 that when the **Amorites** and **Canaanites** "heard that the LORD had dried up the waters of Jordan from before the children of Israel, until [they] were passed over . . . their heart melted, neither was there spirit in them any more, because of the children of Israel." They had also heard that the God of Israel had dried up the Red Sea (Jos. 2:10a) and that the Israelites had defeated the powerful kings of the Amorites in Transjordan (2:10b). They had ample opportunity to forsake their sin and turn to the God of Israel.

That leads us to mention a nation that is not listed in our text (or Ex. 23:23) but is included in Joshua 3:10 and Deuteronomy 7:1: the Gergashites. Why are they not listed here? Several possibilities have been offered. Perhaps they were swallowed up by one of the other nations, particularly the powerful **Amorites**. Or perhaps, having already mentioned the most important peoples, the Lord was not concerned with mentioning the least important. Or perhaps they, as did Rahab and her household, heeded the warning, repented, and became proselytes. Or perhaps they just picked up and fled to North Africa, as rabbinic tradition says.¹⁴

Whichever of those explanations is the case, the issue is unchanged. As mentioned earlier, Moses' warning (Deut. 7:4) came to fruition, as it always does, and God simply will not tolerate pagan perversion.

The Appealing Nature of God

As alluded to earlier, when we stop to think of God's nature, the contrast between His *holiness* and idolatry's *horror*, His judgment not only proves itself to be just but also absolutely necessary. Consider also how longsuffering He was through the centuries. The fact that He did not destroy these peoples long before is a dramatic example of His mercy.

"Ah, but what about the women?" it is insisted. "Shouldn't

they have been spared?" Indeed not, for the women were actually the primary source of the "plague" (Num. 31:15-16). "Then what about the innocent children, not to mention infants?" comes the next challenge. Well, looking to Scripture, we must face the hard reality that that adorable, precious little bundle is nonetheless a depraved little creature (Pss. 51:5; 58:3). Even a child raised in a moral, Christian home reflects their wicked little heart, so how would each of those Canaanite children been raised to worship and live? As we will note in a moment, their innocence was only temporary. Consider also that they would have no doubt grown up resenting the Israelites and later sought to avenge the "unjust" treatment of their parents. This leads us to another emphasis.

The Administering of Love, Mercy, and Grace

Some people would read the above heading and incredulously declare, "Excuse me! You actually call these incidents an expression of love, mercy, and grace?" Yes, and we most certainly should. In addition to the above, what an act of grace it was to those Canaanite children in sending them to heaven before reaching the point of accountability! As we noted several years ago in this publication,¹⁵ "Where there is no law there is no transgression" (Rom. 4:15), and "sin is not imputed when there is no law" (5:13). Therefore, if there is no understanding of sin, then sin is not imputed to them, and they are therefore innocent. This is what is meant by "the point of accountability." If one has not reached the point of understanding sin, he cannot be held accountable for it. As also noted there, while some object, "Ignorance is no excuse," there is a great difference between *ignorance* and *innocence*. Ignorance is a choice, innocence is not. Ignorance is a lack of desire to know, innocence is an incapacity to know. It's, therefore, not a child's ignorance that is the issue, but rather his innocence. As illustrated through David (2 Sam. 12:13-23), God's love, mercy, and grace are wondrously displayed toward the innocent. What awaited those Canaanite children if they had been left alive was incalculably worse than death, and by His love God delivered them from it.

Ponder something else by analogy. When a person is diagnosed with a cancer, is the best course of action to leave it there? Would that be merciful? Of course not. It must be removed else it kill the whole body. Likewise the Canaanites constituted a terminal moral cancer (cf. Num. 33:55; Deut. 20:17-18; Josh. 23:12-13), and even one of them (even a child) left alive would introduce idolatry and immorality that would metastasize among the Israelites and bring about God's judgment. As does any good parent, God's love for His people was manifested in keeping them from being exposed to horrific evil. Sadly, they turned to it anyway.

"But why didn't God just use plague or famine to judge the Canaanites?" some still ask. "Why did it have to be done with such violence and by the hands of the Israelites?" Simply because they needed to be taught the consequences of falling into the depths of such sin, and this would indeed dramatically demonstrate holiness and hatred of sin.

The Admonishing Effect of the Result

What an admonition all this is! What a warning it provides! Why? Because the day is coming when God's judgment upon sinful, savage, sensuous, and seditious humanity will

make the Canaanite judgment pale in comparison. This too will be a time not of genocide but deserved capital punishment. As our Lord Himself prophesied, there is coming a “great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt. 24:21). Few things flabbergast me more than the view some take that the prophecies of the book Revelation have already been fulfilled. I respectfully submit that the almost cavalier attitude to eschatology that exists nowadays is sad and shocking. When we look at Scripture in normal, historical, grammatical fashion, there remains no doubt what is coming. In the 21 judgments that will come during that time (seven each of the seals, trumpets, and bowls), they will get progressively worse to make way for our Lord’s coming to destroy the surviving ungodly, gather His saints together, and set up His earthly kingdom for 1,000 years. It is this that Christians should be warning unbelievers is coming.

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NOTES

- ¹ Andrew Fausset’s *Bible Dictionary* (public domain), “Baal (1)” entry.
- ² James Orr (Gen. Ed.), *International Standard Bible Encyclopedia* (public domain), “Canaan; Canaanites” entry.
- ³ “El, Ashertu and the Storm-god” section in James B. Pritchard (Ed.),

- The Ancient Near East: Supplementary Texts and Pictures Relating to the Old Testament* (Princeton University Press, 1969), 519.
- ⁴ Jack Finegan, *Myth and Mystery: An Introduction to the Pagan Religions of the Biblical World* (Baker, 1989), 141.
- ⁵ W. F. Albright, *Yahweh and the God’s of Canaan: A Historical Analysis of Two Contrasting Faiths* (Winona Lake, IN: Eisenbrauns, 1968), 145.
- ⁶ Mark S. Smith (trans.) and Simon B. Parker (ed.), *Ugaritic Narrative Poetry*, (Atlanta: Society of Biblical Literature, 1997), 148.
- ⁷ Harry A. Hoffner, Jr., “Incest, Sodomy and Bestiality in the Ancient Near East” in *Orient and Occident: Essays presented to Cyrus H. Gordon on the Occasion of his Sixty-fifth Birthday* (Germany: Neukirchen Vluyn, 1973), 82.
- ⁸ Walter Kaiser, Peter Davids, F. F. Bruce, Manfred Brauch, *Hard Sayings of the Bible* (IVP Academic, one-vol. edition, 1996), 117–18.
- ⁹ Orr, *ISBE*, “Molech; Moloch” entry.
- ¹⁰ Fausset, “Hivites” entry.
- ¹¹ *A Hebrew Word for the Day* (AMG Publishers, 2010), 148.
- ¹² *Ibid*, 242.
- ¹³ Gleason Archer, Laird Harris, and Bruce Waltke, *Theological Word-book of the Old Testament* (Moody, 1980), entry #2272.
- ¹⁴ The latter possibility offered in *The Midrash* (Vayikra Rabbah 17:6) *The Talmud* (Sheviis 6:1)
- ¹⁵ See TOTT #54 (Jan. 2010) on our website, “Is There an ‘Age’ of Accountability?” This also appears as chapter 38 in the book *Truth On Tough Texts* (Sola Scriptura Publications, 2012), 379–82.

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