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Instruments Of Judgment
Deut. 7:1-11

Moses has been telling the children of Israel how they are going to possess the land, how they are to remember their past rebellion, how they are to have courage and not be afraid of those in the land, lest they repeat the same mistake as their fathers.

But now Moses proclaims to them how they are to be God's instrument of judgment which reveals three things.

- I.** The proclamation of judgment. vs. 1-3, 5
- II.** The reason why they were to obey the proclamation of judgment. vs. 4, 6
- III.** The reason why God chose them for His judgment. vs. 7-11

I. The proclamation of judgment. vs. 1-3, 5

- A.** The seven nations to be judged. vs. 1
 - 1.** The Hittites were the sons of Heth, a powerful civilization which held sway in Syria and Asia Minor from 1800 to 900 B.C.
 - 2.** The Girgashites were those who inhabited a part of Canaan west of the Jordan . Josh. 24:11
 - 3.** The Amorites were a powerful nation which entered Palestine from the north and settled in the hill country.
 - 4.** The Canaanites occupied the plain and probably from Phoenician stock.
 - 5.** The Perizzites seemed to have swayed in the hill country and were associated with the Rephaim or "giants". Josh. 17:15

- 6.** The Hivites were located in the north of Lebanon and Hermon and towards the south in Kirjath-jearim and Beeroth. Judg. 3:3, Josh. 11:3, Josh. 9:17
- 7.** The Jebusites were Canaanite people inhabiting the hills about Jerusalem.

B. The conditions of their judgment. vs. 2-3

- 1.** They would be deliver over to them by God. vs. 2a
 - a.** Moses had already exhorted them not to fear.
 - b.** Moses had already told them it would be God who would fight for them.
- 2.** They were to conquer them and utterly destroy them. vs. 2b
 - a.** The reference to "you shall conquer them" was to trust in God.
 - b.** The reference to "you shall utterly destroy them" was due to the time given to the people of the land to repent and ignored. Gen. 15:16
 - c.** The inhabitation of the land were so vile and depraved that they would only contaminate the people of God.
- 3.** They were to make no covenants with them nor show mercy to them. vs. 2c
 - a.** A covenant meant a truce or alliance and if entered into they would become a snare to them.
 - b.** A manifestation of mercy by man when God has prohibited mercy is to declare that man is more merciful than God. 7:16
- 4.** They were not to make marriages with them. vs. 3

- a. Their daughters were not to be given to their sons.
- b. They were not to take the daughters of the land.
- c. They were not to become one in the most holiest institution with unbelievers.
- d. They were not to break down the nucleus of society by compromising it.
* Ex. 34:12, 15-16, Ezra 9-10, Neh. 13:23-27

C. The desecration of the religious objects. vs. 5

1. Their alters were to be destroyed. vs. 5a-b
 - a. The alters represent the place of offering sacrifices and worship to the gods of the land.
 - b. The altars were in opposition to the true sacrifice and worship of God.
2. Their sacred pillars were to be broken down. vs. 5c
 - a. The pillars represented their deities.
 - b. The pillars were idols of stone.
3. Their wooden images were to be cut down and burn them with fire. vs. 5d-e
 - a. The wooden images were Canaanite deities, Ashurim.
 - b. The wooden images were the worshipped of fertility deities with sexual rites.

Illustration

I used to think if I could see the lost in hell, surely I must weep for them. But there is no such sentiment as that known in heaven. The believer there shall be satisfied with all God's will. Even their loss has been their own fault. If my parents could see me in hell, they would not have a tear to shed for me,

though they were in heaven, for they would say, "It is justice, thou great God." (Justice #759, Spurgeon's Notes)

Application

1. God has proclaimed and brought forth judgment on many nations apart from these seven nations.
 - a. Babylon, Medo-Persia, Greece and Rome on the prophetic calendar.
 - b. Spain, Germany and Russia in our modern times.
 - c. The United States of America in our life time has been diminishing greatly under God's judgment.
2. The conquering and utter destruction of a race, city or nation for their evil is not uncommon in the Scriptures and God's direct judgment.
 - a. The world of Noah's day was given 120 years.
 - b. The tower of Babel was destroyed and the people were scattered.
 - c. The cities of Sodom and Gomorrah were destroyed after personal inquiry of angels.
 - d. The city of Jerusalem has been destroyed a multitude of times.
 - e. The believer is to conquer and utterly destroy the areas of the flesh by the new nature empowered by the Holy Spirit. Rom. 6:6, 11
3. The unequally yoked unions are always compromised and unfulfilled as God intended them to be and receive the judgment of sowing and reaping.
 - a. In boy friend and girl-friend relationship. 2Cor. 6:14-18
 - b. In marriage relationships.
 - c. In business relationships.
4. The judgment of idolatry is clear in the Scriptures.
 - a. The carved images of man or beast. 4:15-19
 - b. The worship of the stars and the heavens.
 - c. The representation of things in heaven.

II. The reason they were to obey the proclamation of judgment. vs. 4, 6

- A. The people of the land would contaminate them. vs. 4
1. They would turn their sons and daughters from following God.
 - a. The attraction of the world is powerful.
 - b. The attraction of the world is based on emotions and physical appeal.
 - c. The attraction of the world is due to permissiveness.
 - d. The attraction of the world robs a person of faithfulness and loyalty to God.
 2. They would cause them to serve other gods.
 - a. Their service is unto sin.
 - b. Their service results in bondage.
 - c. Their service produces destruction.
 3. They would incur God's wrath against them.
 - a. If they followed other gods.
 - b. If they served other gods.
- B. The people of God were different. vs. 6
1. They were a holy people to their Lord their God.
 - a. Man is a sinner and unholy in and of himself.
 - b. Man is made holy or set apart for God by virtue of God forgiving his sins through repentance.
 - c. Man is to live a life of holiness to God through the work of the Holy Spirit.
 2. They were a chosen people for Himself.
 - a. From the foundation of the world.
 - b. From the bondage of Egypt.
 - c. From servants of sin to servants of God.

3. They were a special treasure above all the peoples of on the face of the earth. Ex. 19:5
 - a. By God's doing.
 - b. For God's good pleasure.
 - c. To bless others.

Illustration

Jeremiah was sent to proclaim God's judgment to warn the godly to separate themselves from the ungodly and for the ungodly to repent.

Application

1. The world around us is a constant bombardment against the person who wants to live for God.
 - a. Their belief in God is a target of mockery.
 - b. Their commitment to sexual purity is ridiculed and pressured to be compromised.
 - c. Their proclamation of creation versus evolution is thought to be unintelligent.
 - d. Their belief in right and wrong, the inerrancy of Scripture and accountability to God is not tolerated.
2. God declares the believer to different from the world.
 - a. Holy by virtue of the work of God in Christ. 2Cor. 5:21
 - b. Chosen in Christ from the foundations of the world. Eph. 1:4
 - c. A peculiar treasure to God. Tit. 2:14, 1Pet. 2:9
 - d. A son and daughter of God as opposed to a son or daughter of Satan. 1Jn. 3:10
 - e. An instrument of God for good works.

III. The reason why God chose them for His judgment. vs. 7-11

- A. The thought of personal worth or merit was not the consideration. vs. 7
1. The Lord did not set His love on them because they were more in number than any other people.
 2. The Lord did not choose them because they were more in number than any other people.
 3. The Lord declared that they were the least of all peoples.
- B. The sovereignty and trustworthiness of God was the consideration. vs. 8-9
1. The Lord loved them. vs. 8a
 2. The Lord would keep His oath to the fathers which began by their deliverance from Egypt. vs. 8b-d
 - a. With a mighty hand.
 - b. With redemption from slavery.
 3. The Lord is faithful. vs. 9
 - a. He is God. vs. 9a-b
 - b. He is reliable to His covenants. vs. 9c
 - c. He is merciful to a thousand generations who love Him and keep His commandments. vs. 9c
- C. The judgment of God was the consideration. vs. 10-11
1. God repays those who hate Him to their faces to destroy them. vs. 10a-b
 2. God will not be slack with those who hate Him, He will repay him to his face. vs. 10c-d
 3. God will hold people responsible for His word. vs. 11

* God is not slack or tardy concerning His coming as some men count slackness...2Pet. 3:9

Illustration

Paul had the right idea when he said that he was the chief of sinners and that God counted him worthy to put him in the ministry by virtue of what God had done.

Application

1. The thought that God chose me due to something in me or some worth of my own is the greatest deception of man.
 - a. Man is fallen and the entire world is guilty before God. Rom. 3:19
 - b. Man's heart is deceitful and desperately wicked. Jer. 17:9
 - c. Man is an enemy of God. Rom. 8:7
2. The fact that God has chosen any of us is due to God's own choosing.
 - a. His love for mankind is proclaimed throughout the Scriptures and unbiased for all. Jn. 3:16
 - b. His sovereignty is uncomprehensible yet absolutely just. Rom. 11:33-36
 - c. His faithfulness to His word makes Him very reliable. Num. 23:19
3. The proclamation of God's word to the world is a proclamation of judgment.
 - a. Judgment of everyone who rejects God and His word. Jn. 3:36
 - b. Judgment of every word and deed ever committed. Math. 12:36
 - c. Judgment of the light one possesses. Lk. 12:48

Conclusion

Moses proclaimed to Israel how they were to be God's instrument of judgment which reveals three things.

- I. The proclamation of judgment has been given to us as God's representatives.

- II.** The reason why we are to believe and obey the proclamation of judgment is that we will be held accountable.
- III.** The reason why God chose us for the proclamation of His judgment is that all will see God face to face.