

Nov 4: 7:1-26

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Detailed Observation, applications and other sources:

I. Verses 1-6: Have nothing to do with the people's you defeat, you are holy

Deut. 7:1-6:

"When the Lord your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, ² and when the Lord your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them. ³ Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons. ⁴ For they will turn your sons away from following Me to serve other gods; then the anger of the Lord will be kindled against you and He will quickly destroy you. ⁵ But thus you shall do to them: you shall tear down their altars, and smash their sacred pillars, and hew down their Asherim, and burn their graven images with fire. ⁶ For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

- a. This is still Moses' second speech/sermon.
- b. The Moody Bible Commentary shares: **In keeping with the concept that the book of Deuteronomy is loosely based structurally on expounding the Ten Commandments (see discussion on Dt 5:6-21), chap. 7 expands on the first commandment, which states that Israel was to worship no other gods. By annihilating the current occupants and by tearing down any vestiges of their worship, Israel would be more apt to live in obedience to the first commandment.**¹
- c. Verse 1 says the Lord will bring them into the land... the Lord will clear away the nations.
- d. This is the Lord who defeats their enemies. It is the Lord who fights for them (Deut. 3:22).
- e. It says the Lord "clears" away the other nations.
- f. I read this and imagine a lawnmower clearing away tall grass. The Lord opens the country for them.
- g. In the next verse Moses lists nations which the Lord will clear away.

¹ The Moody Bible Commentary (Kindle Locations 10715-10718). Moody Publishers. Kindle Edition.

- h. The ESV Study Bible gives notes on these groups summarizing:
- i. The Hittites (not the same group as those in Anatolia [Turkey]) are descended from Ham, like the other peoples listed in this verse (cf. Gen. 10:15–17).
- j. Amorites. A general term for the occupants of the land.
- k. In general terms, the land is occupied by Canaanites (a term virtually synonymous at this time with “Amorites...”)
- l. The Perizzites are associated with Canaanites in Gen. 13:7 and Judg. 1:4–5.
- m. The Hivites lived around Shechem, in Gibeonite territory and in the north, near Mount Hermon.
- n. The Jebusites were based in Jerusalem.
- o. The NET Bible gives more notes:

Hittites: The center of Hittite power was in Anatolia (central modern Turkey). In the Late Bronze Age (1550–1200 B.C.) they were at their zenith, establishing outposts and colonies near and far. Some elements were obviously in Canaan at the time of the Conquest (1400–1350 B.C.).

Girgashites: These cannot be ethnically identified and are unknown outside the OT. They usually appear in such lists only when the intention is to have seven groups in all.

Amorites: Originally from the upper Euphrates region (*Amurru*), the Amorites appear to have migrated into Canaan beginning in 2200 B.C. or thereabouts.

Canaanites: These were the indigenous peoples of the land, going back to the beginning of recorded history (ca. 3000 B.C.). The OT identifies them as descendants of Ham (Gen 10:6), the only Hamites to have settled north and east of Egypt.

Perizzites: This is probably a subgroup of Canaanites (Gen 13:7; 34:30).

Hivites: These are usually thought to be the same as the Hurrians, a people well-known in ancient Near Eastern texts. They are likely identical to the Horites (see note on the term “Horites” in Deut 2:12).

Jebusites: These inhabited the hill country, particularly in and about Jerusalem (cf. Num 13:29; Josh 15:8; 2 Sam 5:6; 24:16).

Seven: This is an ideal number in the OT, one symbolizing fullness or completeness. **Therefore, the intent of the text here is not to be precise and list all of Israel’s enemies but simply to state that Israel will have a full complement of foes to deal with.** For other lists of Canaanites, some with fewer than seven peoples, see Exod 3:8; 13:5; 23:23, 28; 33:2; 34:11; Deut 20:17; Josh 3:10; 9:1; 24:11. **Moreover, the “Table of Nations” (Gen 10:15–19) suggests that all of these (possibly excepting the Perizzites) were offspring of Canaan and therefore Canaanites.**²

- p. It says that these nations are greater and stronger than they are.
- q. Verse 2 says that they are to “utterly” destroy them. This has the idea of “put under the ban” which we have talked about in the previous weeks. This has the idea of holy war. This has the idea of not letting anyone live.

The Moody Bible Commentary shares:

God’s call to exterminate all the people groups currently occupying the land has been thought of as unloving and severe. Several factors may help explain the reasons such a command was given. **First**, all people are sinners and are under God’s judgment. Only by

ca. approximately (from Latin circa)

² Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 7:1.

God's mercy are any people groups allowed to live. **Second**, the context (7:10) implies that these nations hated the Lord, so they were not neutral toward the God of Israel. **Third, Gn 15:13 states that God had been patient with these nations for hundreds of years and had delayed their punishment until this exact point in history. God was giving the Canaanites as much time as was needed to become as wildly corrupt as possible. God's command to annihilate them is tied to this circumstance alone and should not be used as justification for any genocide.** **Fourth**, if Israel let these nations live in their land, their pagan practices would be propagated and emulated by the people of God (Dt 20:17-18). **Fifth**, the command to exterminate the Canaanite nations is mitigated somewhat by God's allowing individual non-Jewish women like Rahab and Ruth to enter into the messianic line. God always had a plan that included the nations (Gn 12:2-3), but He promised Israel they would occupy this land as gift from Him. **Israel was actually to offer peace with any nation outside her borders (Dt 20:10-18), but to exterminate any pagan nation within its borders.** Even though not specifically mentioned here, extending annihilation to Canaanite children is an affront to modern sensibilities. The totality of this destruction is connected in this text (v. 3) to the prohibition of assimilation to other nations. If these children were allowed to live they would become a snare for Israel. The killing of all Canaanites, including the children, served as a preventative measure against assimilating with the Canaanite way of life and as a stark reminder that Israel was to be set apart exclusively for God.³

r. Verse 2: make no covenant with them, show no favor to them.

The IVP Bible Backgrounds Commentary: **the ban (*herem*):** *Ban* is sometimes chosen as the English word to represent the concept of **total destruction that is commanded here in verse 2 and elaborated in verses 5–6.** Just as there were some types of sacrifices that belonged entirely to the Lord, while others were shared by priest and offerer, so some plunder was set aside as belonging solely to the Lord. Just as the whole burnt offering was entirely consumed on the altar, so **the ban mandated total destruction. Since the warfare was commanded by Yahweh and represented his judgment on the Canaanites, the Israelites were on a divine mission with Yahweh as their commander. Since it was his war, not theirs, and he was the victor, the spoil belonged to him.** Although the divine warrior motif occurs throughout the ancient Near East, the *herem* concept is more limited—the only other occurrence of the term is in the Moabite Mesha inscription, but **the idea of total destruction is also in the Hittite material. Some sites, such as Gezer, feature a distinct burn layer in association with the Late Bronze period.** Under siege conditions sanitation is at its worst and disease is often rampant. The practice of burning everything after the defeat of a city thus had an element of health connected to it.⁴

s. The ESV Study Bible shares: no covenant: Israel's covenant with God is exclusive, and thus covenants with other nations are prohibited (cf. Joshua 9). no mercy. The listed nations (see Deut. 7:1) inhabit Israel's land promised by God. They are being punished for their sins (Gen. 15:16); the God of justice is using Israel as his executioner; and any mercy shown to those whom God is judging will not only compromise God's punishment but will also make Israel vulnerable to follow their evil ways (Deut. 7:16).

³ The Moody Bible Commentary (Kindle Locations 10732-10733). Moody Publishers. Kindle Edition.

⁴ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 7:2–3.

- t. Verse 3: no intermarrying, no giving children to them.
 - i. Remember this is protecting the Line.
 - ii. Christ will come through the Israelite lineage.
 - u. Verse 4: if you do give your sons or daughters to them, they will turn your children away...
 - v. Moses says “from following me,” because he is speaking in the name of Jehovah.⁵
 - w. Then, God’s anger will burn against you and you will be destroyed.
 - x. Verse 5: this verse tells what they are to do:
 - i. Tear down their alters
 - ii. Smash their sacred pillars: The pillars were made of stone. NET Bible shares: *Sacred pillars*. The Hebrew word (מַצֵּבֹת, *matsevot*) denotes a standing pillar, usually made of stone. Its purpose was to mark the presence of a shrine or altar thought to have been visited by deity. Though sometimes associated with pure worship of the LORD (Gen 28:18, 22; 31:13; 35:14; Exod 24:4), these pillars were usually associated with pagan cults and rituals (Exod 23:24; 34:13; Deut 12:3; 1 Kgs 14:23; 2 Kgs 17:10; Hos 3:4; 10:1; Jer 43:13).⁶
 - iii. Hew down their asherim. Asherim were wooden poles adorned with female fertility symbols (see note on Judg. 6:25–26). The NET Bible shares: *A leading deity of the Canaanite pantheon was Asherah, wife/sister of El and goddess of fertility. She was commonly worshiped at shrines in or near groves of evergreen trees, or, failing that, at places marked by wooden poles (Hebrew אֲשֵׁרִים [’asherim], as here). They were to be burned or cut down (Deut 12:3; 16:21; Judg 6:25, 28, 30; 2 Kgs 18:4).*⁷
 - iv. Burn their graven images.
 - y. Verse 6 is an encouraging verse showing that the Lord has chosen them and this makes them holy.
 - i. Out of all the people on the face of the earth, the Lord chose them.
 - ii. The conduct of the other nations does not fit with what God expects in His people.
 - iii. They are holy, that means “set apart.” They are “unique.”
- II. Verses 7- 11: The Lord chose you by His grace, keep the commandments, statutes and judgments

“The Lord did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples,⁸ but because the Lord loved you and kept the oath which He swore to your forefathers, the Lord brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.⁹ Know therefore that the Lord your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments;¹⁰ but repays those who hate Him to their faces, to destroy them; He will not delay with him who hates Him, He will repay him to his face.¹¹ Therefore, you shall keep the

⁵ Carl Friedrich Keil and Franz Delitzsch, [Commentary on the Old Testament](#), vol. 1 (Peabody, MA: Hendrickson, 1996), 887.

⁶ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 7:3–5.

⁷ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 7:3–5.

commandment and the statutes and the judgments which I am commanding you today, to do them.

- a. Why did God choose Israel? It was not their numbers. They were the fewest. These verses tell us why He did not choose Israel. This is about God's great grace.
- b. The Lord loved them and kept His covenant.
- c. Verse 8 recalls the way the Lord brought them out of Egypt: a "mighty hand" and God redeemed them from slavery. Redeem means to "buy back." NET Bible note: **The Hebrew verb translated "redeeming" (from the root *padah*) has the idea of redemption by the payment of a ransom.** The initial symbol of this was the Passover lamb, offered by Israel to the LORD as ransom in exchange for deliverance from bondage and death (Exod 12:1–14). Later, the firstborn sons of Israel, represented by the Levites, became the ransom (Num 3:11–13). **These were all types of the redemption effected by the death of Christ who described his atoning work as "a ransom for many" (Matt 20:28; cf. 1 Pet 1:18).**⁸
- d. Verse 9: God is faithful, He keeps His covenant and lovingkindness to the thousandth generation...
- e. There is juxtaposition between verses 9 and 10. Also see Deut 5:10
- f. Verse 10: BUT God repays those who hate Him to their face, to destroy them...
- g. Verse 11: "Therefore" this means an application.
- h. Keep His commandments, statutes, judgments.

III. Verses 12- 16: God will provide

"Then it shall come about, because you listen to these judgments and keep and do them, that the Lord your God will keep with you His covenant and His lovingkindness which He swore to your forefathers. ¹³ He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your ground, your grain and your new wine and your oil, the increase of your herd and the young of your flock, in the land which He swore to your forefathers to give you.¹⁴ You shall be blessed above all peoples; there will be no male or female barren among you or among your cattle. ¹⁵ The Lord will remove from you all sickness; and He will not put on you any of the harmful diseases of Egypt which you have known, but He will lay them on all who hate you. ¹⁶ You shall consume all the peoples whom the Lord your God will deliver to you; your eye shall not pity them, nor shall you serve their gods, for that would be a snare to you.

- A. We see an if-then covenant.
- B. When they keep God's commandments then...
- C. If they listen to the commandments and follow them they will experience God's lovingkindness.
- D. Verse 13: He will bless and multiply them.
- E. Verse 13-16 explain the blessings:
- F. Children: children are always looked upon as a blessing and being barren as a curse.
- G. NET Bible note: One of the ironies about the promises to the patriarchs concerning offspring was the characteristic barrenness of the wives of the men to whom these pledges were made (cf. Gen 11:30; 25:21; 29:31). Their affliction is in each case

⁸ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 7:7–8.

described by the very Hebrew word used here (עֲקָרָה, 'aqarah), an affliction that will no longer prevail in Canaan.⁹ **However, in those cases of barrenness it was showing that God controls the womb. There will be barren women later, such as Hanna in 1 Samuel 1 but God opens her womb and she gives birth to Samuel.**

H. Psalm 127:3-5: *Behold, children are a gift of the Lord,
The fruit of the womb is a reward.*

⁴ *Like arrows in the hand of a warrior,
So are the children of one's youth.*

⁵ *How blessed is the man whose quiver is full of them;
They will not be ashamed
When they speak with their enemies in the gate.*

I. Vegetation

J. Grain and new wine

K. Oil:

L. Grain, wine and oil represent the 3 principle food products in Canaan.

M. Increase of livestock

N. Verse 14: No male or female barren, repetition of the idea in verse 13

O. No cattle barren.

P. No sickness, the diseases like Egypt: this could be the plagues. The IVP Bible Backgrounds Commentary shares: **diseases of Egypt:** Some consider this to be a reference to the plagues, while others associate it with diseases indigenous to Egypt. If the latter is intended, it is difficult to be more specific, **though examination of mummies has suggested the prevalence of smallpox, malaria and polio. Emphysema and tuberculosis are also evidenced. Egyptian medicine was well known for its treatment of eye diseases and diseases of the digestive and excretory/urinary systems.** This might suggest that that was where persistent disease was encountered. All of these were worsened by the very primitive sanitation conditions archaeologists have identified even around the estates of the wealthy. The dry season in Egypt is known for its proliferation of diseases, usually brought to an end by the annual flooding of the Nile.¹⁰

Q. You will conquer...

IV. Verses 17- 26: Don't be concerned the Lord will conquer the nations like He led you out of Egypt.

"If you should say in your heart, 'These nations are greater than I; how can I dispossess them?' ¹⁸ you shall not be afraid of them; you shall well remember what the Lord your God did to Pharaoh and to all Egypt: ¹⁹ the great trials which your eyes saw and the signs and the wonders and the mighty hand and the outstretched arm by which the Lord your God brought you out. So shall the Lord your God do to all the peoples of whom you are afraid. ²⁰ Moreover, the Lord your God will send the hornet against them, until those who are left and hide themselves from you perish. ²¹ You shall not dread them, for the Lord your God is in your midst, a great and awesome God. ²² The Lord your God will clear away these

⁹ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 7:14.

¹⁰ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 7:15.

nations before you little by little; you will not be able to put an end to them quickly, for the wild beasts would grow too numerous for you. ²³ But the Lord your God will deliver them before you, and will throw them into great confusion until they are destroyed. ²⁴ He will deliver their kings into your hand so that you will make their name perish from under heaven; no man will be able to stand before you until you have destroyed them. ²⁵ The graven images of their gods you are to burn with fire; you shall not covet the silver or the gold that is on them, nor take it for yourselves, or you will be snared by it, for it is an abomination to the Lord your God. ²⁶ You shall not bring an abomination into your house, and like it come under the ban; you shall utterly detest it and you shall utterly abhor it, for it is something banned.

- a. Now there is the answer for those who question how they can defeat these nations.
- b. Israel is warned 3 times not to think in their heart things that express fear. That is here, Deut 8:17 and 9:4. The state of Israel's heart is a key issue in Deuteronomy (see [4:39](#); [6:6](#); and notes on [4:37–39](#); [6:6](#)). The answer to each warning is “remember” ([7:18](#); [8:18](#); [9:7](#)). The antidote to wrong fear is to remember what the **LORD** your God did. Right fear means fearing God.
- c. Verse 18: do not fear, remember how the Lord led you out of Egypt.
- d. Verse 19:
 - i. trials
 - ii. signs and wonders
 - iii. mighty hand and the outstretched arm
- e. this is what the Lord will do to the people you are afraid of...
- f. verse 20: the Lord will send the hornet: ESV Study Bible shares: The hornets are either literal, or figuratively represent the “panic” of those chased by hornets...
- g. verse 21:
- h. do not fear!
- i. The Lord is a “great” and “awesome” God.
- j. Verse 22: The Lord will defeat these nations.
- k. Verses 22-23 are an interesting insight and shows God's inspiration and their knowledge and wisdom. This is what will happen to the land if they take over too quickly.
- l. verses 22-23: The ESV Study Bible gives a note: little by little. See [Ex. 23:29–30](#). This verse gives some theological interpretation to the book of Joshua. While [Josh. 10:42](#) envisages a rapid conquest, [Josh. 11:18](#) acknowledges that Joshua's wars took a long time. Confusion is a common feature of holy war (see [Deut. 28:20](#); also [Ex. 14:24](#); [Josh. 10:10](#); [1 Sam. 5:9, 11; 14:20](#)).
- m. Verse 23: The Lord will conquer them by throwing them into confusion. The NET Bible gives a note: “he will confuse them (with) great confusion.” The verb used here means “shake, stir up” (see Ruth 1:19; 1 Sam 4:5; 1 Kgs 1:45; Ps 55:2); the accompanying cognate noun refers to confusion, unrest, havoc, or panic (1 Sam 5:9, 11; 14:20; 2 Chr 15:5; Prov 15:16; Isa 22:5; Ezek 7:7; 22:5; Amos 3:9; Zech 14:13).¹¹
- n. Verse 24: more detail, their kings delivered to you.
- o. No one can stand before you until they are conquered.
- p. Verse 25: burn with fire their images... this seems a restatement from verse 5.

¹¹ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 7:23.

- q. Don't bring the abomination into your house.
- r. Verse 25 and abomination: The ESV Study Bible points out: Abomination is an important word in Deuteronomy (see [12:31](#); [13:14](#); [14:3](#); [17:1, 4](#); [18:9, 12](#); [20:18](#); [22:5](#); [23:18](#); [24:4](#); [25:16](#); [27:15](#); [32:16](#)). It denotes a significant sin, often with the sense of social or theological hypocrisy, and God's increased anger against it.
- s.
- t.