

210926-4 Deu 7, Conquering the Enemy while Possessing the Land—CThurman

The narrative of Moses concerning the statutes and judgments of the Lord, which began in chapter 5, continues to the end of chapter 8. In the last lesson which completed the study of the 6th chapter of Deuteronomy we read,

Deu.6.5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Though Israel could not fulfil the commandment in their present, weak, sin-fallen state, being unregenerate, the commandment remained. Essentially the Law says, Observe all this law and live. So, on the one hand, as proof of their failure to keep the law, the LORD brought Israel into continual judgment again and again. On the other, when they are preserved alive it will be a proof of their righteousness, which preservation is still future for the nation of Israel.

Deu.6.24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

25 And it (being preserved alive) shall be (a proof of) our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

Moses continues now to remind Israel of those things which they must do when the nation enters into the land of Canaan. Israel is to destroy their enemies, not make covenants or intermarry with them. Otherwise the enemy will trouble them greatly.

Nu 33:55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

1 ¶ When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites,

*cast, Qal pret. of the verb **לָשׁוּנָה**, tss. to cast out, to put out, to put off, to drive; 7.1, 22; 19.5; 28.40*

and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations (seven groups of families among the Gentiles) **greater and mightier than thou;**

Ten nations [# for judgment]:

Ge.15.18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites (Rahab's father's house, 1Chr.2.55), and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaeims,

21 And the Amorites, and the Canaanites, and the Gergashites, and the Jebusites.

The time of the text of Ge.15 is approximately 2,488 yrs. since creation. From the approximate time of Abraham at the giving of this covenant to this day, nearing the death of Moses is about 454 years.

Same seven nations as stated in Deu.7.1:

Jos 3:10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Gergashites, and the Amorites, and the Jebusites.

Of the Kenites, an ancient predecessor of the land of Canaan:

1Ch 2:55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

Of the Kenizzites, and the Kadmonites, Scripture tell us no more. They were only mentioned here in Ge.15.19. Unlike the

Jews, Gentiles may assimilate into the surrounding people with the passing of time.

Of the Rephaims, all we know of them is that by the time Israel came into the plains of Moab Og, the last of the giants (probably as a recognized tribe or family). He suffered defeat with the Amorites in Bashan and was slain in battle at Edrei. (cf. Deu.3.1-3; 29.7)

Og of Bashan and Sihon of Heshbon were kings over the Amorites. (cf. Deu.4.46, 47; 31.4; Jos.9.10).

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them,

and ... thou shall smite them, Hiphil (causative act.) pret. of the verb **נִכְנָה**, to smite, to punish, to slay, to kill, to beat. This is the word used to describe what Moses did to sin against the LORD by twice smiting the rock at Meribah-Kadesh. (cf. Deu.32.51)

and utterly destroy them;

utterly destroy, Hiphil (causative act.) infin. of the verb **מַכְנָה**, and with the exception of three instances it is in Hophal (causative pass.) it is always tss. *utterly destroyed*. In this text (Deu.1.2), as it is when verbs are doubled, the sense is '*in utterly destroying thou shalt destroy.*'

The main statement is: 'Thou shall smite them and [thou shalt] utterly destroy them *when the LORD brings you in & when the LORD thy God shall deliver them before thee.*'

- נִכְנָה -

thou shalt make no covenant with them, nor shew mercy unto them:

cut	confederacy	favor, grace <i>graciously deal</i>
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thou shalt make, Qal fut. of the verb **כְּרַת**, tss. *to cut, to cut off, to make, to cut down, to hew, to make a covenant.*

a covenant, a fem. noun **בְּרִית**, tss. *a covenant, -federate (of confederate, meaning masters of a covenant), a league, a confederacy.*

shew mercy, Qal fut. of the verb **חָנַן**, cha-nan, tss. *to graciously give, to graciously deal, to be gracious, to favor, to be intreated, to have mercy, to be merciful, to shew mercy, to have pity, to pity, to beseech, to supplicate; the masc. noun is **חֵן**, chehn, tss. grace, favor.*

There is another masc. noun, **דְּסֶנֶד**, che-sed, tss. *mercy, kindness, kindly, pity, lovingkindness*. cf. v., 9, 12.

No confederacy or gracious dealings with the enemy.

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give (**נָתַן**, na-than) **unto his son, nor his daughter shalt thou take** (**לֹקֶחֶת**, la-qach) **unto thy son.**

The main statement of vss.1-3 is in the singular beginning at v.2. Moses directs these remarks to the nation of Israel. ‘Thou shalt make no covenant with them, nor [conj.] show mercy unto them.’

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you,

may serve, Qal pret. of the Hebrew verb **עֲבֹד**, [g]a-vah, vss. 4, 16, tss. *to serve, to do, to keep, to execute, to bring to pass, to worship, to till, to work, to be in bondage.*

that – the purpose for turning your son: to serve other gods.

Isn’t it interesting that marrying outside of the will of God does not result in the Gentile closer to the LORD, but rather it leads the Israelite away. The

parallel to this may apply to the Christian. It is not the unbelieving that is made better or drawn closer to the Lord, but rather the believing is led away. And by the way, even if the Lord uses our disobedience to work for our good or the good of another, we lose for disobeying. If we reject the way of the Lord for our own way we have no reward. That doesn't matter if it concerns entering into inappropriate contractual arrangements with the world, entering into marriages with the unbelieving, with raising our children, or whatever it might be. If we will not obey the word of God, if we will not apply the word of God to our work ethic as employers or employees, we have no reward. We serve Christ, not that man. No matter how well we might prosper in our jobs or in our businesses, if we do not strive lawfully, according to the word of God we are not crowned, we have our reward (cf. 2Ti.2.5), but not from the Lord. If we will not apply the word of God the kind of spouse we will marry, even though otherwise it might turn out to be a most blessed marriage (you know, the unbelieving enjoy good marriages too), we have our reward, but not from the Lord. If we will not apply the word of God to the kind of company we keep, and we might have many good friends, we have our reward, but not from the Lord. If we will not apply the word of God to our children, to raise them in the nurture and admonition of the Lord (cf. Eph.6.4; Ec.11.11.9; 12.13), even though they might turn out to be model citizens, we have our reward but not from the Lord. Why? Because we failed to sanctify the Lord in the eyes of our fellow employees or in the eyes of our employer, or in the eyes of our Christian brothers and sisters, or before the world, or before our children, or before the one we married. As good as any of these things might turn out we lose. If we have not applied the word of God, we have our reward. The standard for measuring success is the word of God. Success alone is no proof that we have striven lawfully. Success alone is no proof that we have been faithful to the word of God. You know, there is a way that fails in the eyes of men that succeeds before Christ. There will be many in the day of Christ that will suffer the loss of everything because they did not build their lives upon Christ. Then it will all be burned up. (cf. 1Co.3.10-15, 18-23)

Notice that the LORD says that covenants and marriages will result in being led away. It is not the other way around. The LORD warned them beforehand about this.

There is a warning parallel to this in the NT. The child of God is warned against becoming yoked with them that are in unbelief. Doing so must be personally harmful to our faith and service to Christ, else why the prohibition?

2Co 6:14 Be ye not (Do not become) unequally yoked together (with one of a different kind [which is ...]) with unbelievers:

unequally yoked together, a Gr. verb ἐτεροζυγέω, ἐτερος + ζυγέω, a verb, 'to be yoked', (*ζυγός*, a noun, a *yoke*); this verb is only once in the NT; the noun is only once in the LXX.

LXX (Septuagint w/English by Sir Lancelot Brenton):

Lev.19.19 ¶ Ye shall observe my law: thou shalt not let thy cattle gender with one of a different kind ...

for what fellowship (noun, μετοχή, portion) hath righteousness with unrighteousness? and what communion (κοινωνία, noun, fellowship) hath light with darkness?

15 And what concord (συμφώνησις, a noun, harmony) hath Christ with Belial? or what part (μερίς, noun, share,) hath he that believeth with an infidel?

16 And what agreement (συγκατάθεσις, a noun, consent,) hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

The child of God is not to be with one of a different kind. Paul says we are not to pull together in the same harness with them that are in unrighteousness, that fellowship with darkness, that are in harmony with Belial, and that consent to idolatry. There are two major areas in the life of a child of God that the yoke manifests: friends and marriages. The Lord

dictates the company they should keep and the marriage they make. Otherwise there will added trouble.

Listen, in this life, troubles come to Christian friends and Christian marriages.

1Co 7:28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

But to violate the commandment of the Lord intensifies that trouble.

1Ki 4:29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

...

1Ki 1:1 ¶ But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

*2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you (a statement parallel to the prohibition to making marriages with them of the nations): *for surely they will turn away your heart after their gods: Solomon clave unto these in love.**

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

and destroy thee suddenly.

speedily cause thee to perish.

*destroy, Hiphil (causative act.) pret. of **תַּבְשִׁל**, tss. to destroy, to perish, to overthrow, to bring to nought; vss. 4, 23, 24.*

*suddenly, **הַרְאֵךְ** an adv. tss. quickly, soon, suddenly, at once, speedily, hastily.*

Now, it wasn't that the LORD wasn't angry with the nations, the gentiles, for serving other gods. He was. (cf. Ps.7.11) But because they are not his chosen he will not chasten them nor work to turn them from their sins.

Rather, when the time comes for their judgment it is at once, sudden, and thorough. (the Noahic flood, Ge.7.21; Sodom & Gomorrah, Ge. 18.20; the threat against Nineveh, Jon.1.2; Babylon, Dan.5.22-30; etc.; 2Pe.3.10, *the day of the Lord will come as a thief in the night ...*) But because Israel has come into covenant with God the LORD will judge them when they give themselves over to unrighteousness and idolatry.

De 28:63 And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

That the LORD threatens Israel's destruction never means to cause them to cease to be a nation of people before Him. While the Hebrew verb can be interpreted to mean an utter and final destruction from the LORD, in the case of Israel the word cannot be interpreted to mean such an extensive and final judgment against them.

Ge 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Ge.17.7 ¶ And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Jer.31.35 ¶ Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done. saith the LORD.

5 But thus shall ye deal with them; ye shall destroy their altars,
do עשׂה to break down

Qal fut. of the verb צִנַּן, tss. *to break down, to cast down, to throw down, to beat down, to destroy.*

altars, מִזְבֵּחַ, a noun always tss. with the English *altar*.

and break down their images, and cut down their groves, and burn their graven images with fire.

break down, Piel (intensive act.) fut. of the verb שָׁבַר, tss. *to break, to break down, to break off, to crush, to tear, to hurt.*

images, a fem. noun מַצְבָּה, ma-tzey-vah, tss. *a pillar, an image, a standing image, a garrison.*

groves, a fem. noun אֲשֶׁרֶת, a-shey-rah, and always tss. *grove*. Groves appear to be dedicated gardens of trees planted to the gods. In Deu.16.21 perhaps the ban to plant groves of trees near to the altar of the LORD would appear to emulate the worship of the Gentiles to their gods.)

graven images, a masc. noun, לְפָסָל, pe-sel, tss. *a graven image, a carved image.*

Leave nothing of the Gentiles false worship (altars), false gods (images) and dedicated places (groves).

Now, this rule applies to all of the Gentiles that are against Israel.

I thought about Rahab, that had been an harlot. Why was an exception allowed in this case to spare her from death? I believe it was because she was no longer an enemy to Israel. She had professed faith in the God of Israel. She renounced her former manner of life and followed after the God of Israel.

Jos.2.11 (Rahab said to the two spies of Israel:) And as soon as we had heard these things, our hearts did melt, neither did there remain

any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

He.11.31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

6 For thou art an holy people unto the LORD thy God:

holy, שָׁדֵךְ, qa-dōsh an adj., tss, holy, saints, Holy One.

Moses told Israel earlier in our study in this book:

Deu.4.23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

24 For the LORD thy God is a consuming fire, even a jealous God.

Deu.5.9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

10 And shewing mercy unto thousands of them that love me and keep my commandments.

The LORD God will not have you to be unholy without bringing you into judgment.

סַגְלָה

*the LORD thy God hath chosen thee to be a special people unto himself,
treasure*

hath chosen, בָּחרָ, Qal pret. tss. to choose (oft), to be excellent, to be acceptable, to be joined; v.6, 7.

special, נָשָׁרֶת, a fem. noun, tss. as an adj., *special* (Deu.7.6), *peculiar* (Deu.14.2), *peculiar treasure* (Ex.19.5), *mine own proper good* (1Chr.29.3), *my jewels* (Mal.3.17). Consider this in light of the Lord Jesus parables of the kingdom, Mt.13.44; and 1Pe.2.9.

above all people that are upon the face of the earth.

Notice the singular pronoun *thee*, in *hath chosen thee*. It refers to the nation as a whole. The nation of Israel is the elect nation and a special treasure to the LORD. Therefore the LORD regards the natural descendants of Abraham as the elect, special treasure compared to all of the other (Gentiles) that on the earth.

'The call of *one* nation made the others aliens.' *An Interpretation of the English Bible*, B. H. Carroll, vol. 6, p.112.

The same applies to the spiritual people of the Lord. The baptized believing, NT church-related disciples of Jesus Christ are not only the elect of God, but also a peculiar spiritual people in the earth.

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light ...

If Israel failed to drive out the previous inhabitants with their false worship, false gods and destroy those beautiful, dedicated groves of trees which provide a means for worship it would turn against them.

Nu.33.55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

The LORD did not set his love upon you, nor choose you – What a thought! Who chose whom? Did God choose Israel because Israel chose God, or did Israel choose God because God chose Israel. The same could be said of Adam, Abel, Seth, Methuselah, Noah, Abraham, Isaac, Jacob, David, Solomon, and of all that have come to trust in Christ to the saving of the soul. And to be clear, faith is an evidence of one's election not a cause for God's election.

8 But because the LORD loved you,

Here God set His love upon the nation of Israel as a whole and upon the elect within the nation of Israel.

Ro 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

He first loved them and then those that were of the elect of God would love Him in return. As for the nation, it shall come to love the LORD,

Song 7.12 ...there will I give thee my loves.

but that love will come only because He loved them first.

1Jo 4:19 We love him, because he first loved us.

Can God set His love upon a nation, Israel, and that nation ultimately perish? No! Neither can the LORD set His love upon a certain people and they perish. God is unchangeable.

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Nu 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

**and because he would keep the oath which he had sworn unto your fathers,
hath the LORD brought you out with a mighty hand,**

because he would keep, Qal infin. of the verb שָׁמַר, sha-mar, tss. *to keep, to observe, to heed, to wait, to watch, to mark, to preserve.*

mighty, adj. צָהָק, cha-zaq, tss. *mighty, strong, loud, sore; vss. 8, 19.*

and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

mercy, a masc. noun, חֵסֶד, che-sed, tss. *mercy, kindness, kindly, pity, lovingkindness.* cf. v., 9, 12.

In v.2 there was another verb, tss. *mercy*. The verb חֵנָה, cha-nan, tss. *to graciously give, to graciously deal, to be gracious, to favor, to be intreated, to have mercy, to be merciful, to shew mercy, to have pity, to pity, to beseech, to supplicate;* the masc. noun is חֵן, chehn, tss. *grace, favor.*

10 And repayeth them that hate him to their face, to destroy them:

repayeth, Piel (intensive act.) part. of the verb סְלַשׁ, tss. *to end, to be at peace, to finish, to prosper, to reward, to requite, to pay, to recompense, to render, to perform, to restore, to make good, to make amends.*

hate, Qal part. Poel (passive), נְאַיָּה, sa-neyh, tss. *to hate, to be an enemy, to be odious.* **vss. 10 (twice), 15**

to destroy, an Hiphil (causative act.) infin. verb of נִכְבַּךְ, tss. *to destroy, to perish, to undo, not to escape, to fail, to have no way to*

flee, to be lost, to be broken; vss. 10 (Hiphil infin.), 20 (Qal infin.), 24 (Hiphil pret.).

he will not be slack to him that hateth him, he will repay him to his face.

he will ... be slack, a Piel (intensive act.) fut. of the verb נִזְאַת, tss. to stay there, to tarry longer, to defer, to tarry, to delay, to be slack, to be late, to continue.

This is another expression of the conditional covenant of the LORD to Israel. Yes, He did choose Israel. Yes, He does love the nation. But under this covenant He would have mercy upon them that love Him and repay them that hate him. (v.12) For this reason ... ‘Thou’, notice again the singular pronoun.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them,

The condition, if you will do this then I will do that. And as this relates to the natural people of the LORD, as they obeyed the LORD He would bring upon them the blessings of the covenant and mercy that He swore to their fathers, and as they disobeyed the LORD He would bring upon them the curses of the same covenant. (Note: God NEVER made such a covenant with the nations [the Gentiles]!) It is for this reason that the word of God reveals Israel’s historical cycle of blessing and cursing, peace and strife, dwelling in the land and expulsion from the land.

Deu.29.24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

There is another masc. noun, חֵסֶד, che-sed, tss. *mercy, kindness, kindly, pity, lovingkindness.*

13 And he will love thee, and bless thee, and multiply thee:
increase

love, Qal pret. of the verb אהַבְתָּ, ah-hehv, tss. *to love, to like, to be a friend, to be beloved, to be a lover.*

bless, a Qal part. Paul of the verb בָּרָךְ, ba-rak, tss. *to bless, to congratulate, to praise.*

multiply, Hiphil (causative act.) pret. of the verb רָאַבְתָּ, ra-vah, tss. *to multiply, to be greater, to be increased, to be in authority (in the majority, Pv. 29.2), to be long, to excel, to be nourished, to be in abundance, to be enlarged, to be more, to be any more, to become much, to become sore, to be great, thoroughly (Ps.51.2, much); cf. 7.12 (Hiphil pret.), 7.22 (Qal fut.).*

he will also bless the fruit of thy womb, and the fruit of thy land, thy corn,

womb, בָּטָן, be-ten, a fem. noun tss. *womb, belly.*

corn, a masc. noun דָּגַן, da-gahn, tss. *corn (38), wheat (2), and means ‘grain.’*

and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep,

fresh juice

wine, a masc. noun תִּירוֹשׁ, tss. wine, new wine, sweet wine. This is a fresh, squeezed or pressed juice (Is.65.8). See Hos.4.11 where both wine and new wine are found together. תִּירוֹשׁ never refers to intoxicating wine (Is.65.8, as new wine is found in the cluster, and so unfermented, but fresh) & is synonymous to מִשְׁרָה, mish-rah, liquor of grapes. (cf. Nu.6.3) Liquor is archic for liquid, and so means ‘juice.’

in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

barren, an Hebrew adj. קָרֵץ, [g]a-qar, and always tss. barren (12).

cattle, בָּהֶם, b'-hey-mah, livestock.

This is the only time that the term *barren* is applied to the male and so refers fruitfulness or ability to reproduce.

15 And the LORD will take away from thee all sickness,

sickness, יְלִי, cho-lee, a masc. noun tss. sick (1), sickness (12), disease (6), and grief (4).

diseases, מַדְבֵּךְ, mad-veh, only twice in the OT, both in Deuteronomy and tss. diseases [of Egypt]. cf. Deu.7.15; 28.60

and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

Ex.23.20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites (no mention of the Girgashites): and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets (below in our text, Deu.7.20) before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines (along the Mediterranean Sea), and from the desert (probably in the south to Edom)unto the river (the Great River, the River Euphrates [cf. Ge.15.18]): for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee;

and thou shalt consume, Qal pret. of the verb **לְכַאשׁ**, tss. to eat, to consume, to devour.

thine eye shall have no pity upon them:

pity, Qal fut. of the verb **דִּין**, chus, tss. *to spare* (16), *pity* (7), *regard* (1)

neither shalt thou serve their gods;

shalt serve, Qal fut. of the Hebrew verb **תַּעֲבָה**, [g]a-vah, vss. 4, 16, tss. *to serve, to do, to keep, to execute, to bring to pass, to worship, to till, to work, to be in bondage.*

Ro.13.12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Eph.5.6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

...

Eph.5.11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

Col.2.18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding (holding fast to, not laying hold on) the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

holding, κρατῶν, nom. sing. masc. part. pres. act. of κρατέω, tss. *to take by, to lay hold on, to hold fast, to hold on, to retain, to obtain.*

for that will be a snare unto thee.
trap

snare, מִזְבֵּחַ, mo-qeysh, a masc. noun tss. *snare, trap, gin*; the verb שָׁקַשׁ, yah-kōsh, tss. *to lay a snare, to snare*, v.25

17 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

can, Qal fut. of the verb יָכֹהַל, ya-kōhl,, vss. 7, 22, *can, to prevail, to overcome, to have might, to be able*.

dispossess, Hiphil (causative act.) infin. of the verb יָרַשׁ, ya-rash, tss. in Qal as positively *to possess* (v.1), *to succeed, to enjoy, to inherit*; but in Niphal (simple pass.), Piel (intensive) and Hiphil (causative) it is negatively *to consume, come to poverty, to drive out, to cast out, to expel*.

18 Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

Thou shalt ... be afraid, Qal fut. of the verb יָרַא, yah-reyh, tss. *to fear, to be afraid, to reverence, to be dreadful, to be terrible*; vss. 18, 21; *the adj.*, v.19.

remember, the verb זָכַר, za-kar, tss. *to remember, to be mindful, to make mention, to be a recorder* (a remembrance).

19 The great temptations which thine eyes saw,
mighty

great or mighty, adj. , gah-dōhl, tss. *great, mighty, loud, high*; vss. 19, 21, 23.

temptations, a fem. plural of the noun תְּמִזְבֵּחַ, tss. *Massah, temptation, trial*.

and the signs, and the wonders, and the mighty hand,
marks miracles strong

signs, נִזְׁנָה, ëth, common noun, tss. sign, mark, token.

wonders, נַפְשׁוֹת, mō-phehth, masc. noun, tss. wonder, miracle, sign.

mighty, adj. כָּבָד, cha-zaq, tss. mighty, strong, loud, sore; vss. 8, 19.

and the stretched out arm, whereby the LORD thy God brought thee out:
outstretched, extended

stretched out, Qal part. Paul of the verb נָתַת, nah-tah, tss. to spread, to stretch out, to pitch, to turn, to be outstretched, to turn, to turn aside, to go down, to decline, to extend, etc.

brought thee out, the verb יָצַא, ya-tzah, to proceed; vss. 8, 19.

so shall the LORD thy God do unto all the people of whom thou art afraid.

In other words, what they saw the LORD do to the Egyptians they would see Him do to these nations as they trusted Him and obeyed His commandments.

How do we manifest our faith in Christ? By the love we have for His commandments.

Job 23:8 [Job said,] Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:

10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee,

hornets, a fem. noun, צְרֻעָה, tzeer-[g]ah, found three times in the OT and always tss. *hornet*.

they that are left, Niphal (simple pass.) part. of the verb שָׁאַר, sha-ar, tss. *to leave, to remain*.

and hide themselves, Niphal (simple pass.) part. of the verb סָתַר, sa-thar, tss. *to hide, to keep close, to be absent, to be secret*.

be destroyed.

be destroyed, Qal infin. of the verb אָבֹד, ah-vad, tss, *to destroy, to perish, to be undone, to not escape, to fail, to be broken*; **v.10**, Hiphil (causative act.) infin., *to destroy them*; **v.24**, Hiphill (causative act.) pret., *and thou shalt destroy*.

Men may run and hide themselves but they can't escape the judgment of the LORD. (cf. Re.6.15-17)

21 Thou shalt not be affrighted at them:

Thou shalt... be affrighted, Qal fut. of the verb יִגְּרַע, j[g]ah-ratz, tss. *to be oppressed, to shake terribly, to dread, to be affrighted, to be afraid, to break, to fear, to prevail* (cf. Is.47.12).

Pr 29:25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.

for the LORD thy God is among you, a mighty God and terrible.

mighty, adj., gah-dōhl, tss. *great, mighty, loud, high*; vss. 19, 21, 23.

terrible, Niphal (simple pass.) part. of the verb יָרַחּ, yah-reyh, tss. *to be afraid, to fear, to reverence, to be dreadful, to be terrible*; vss. 18, 21; the adj., v.19.

22 And the LORD thy God will put out those nations before thee by little and little:

will put out, Qal pret. of the verb נָשַׁל, nah-shal, tss. *to cast out, to put out, to slip, to put off, to loose, to cast, to drive*; vss. 1, 22.

little by little, a masc. noun, מְעֻטָּה, m'gaht, tss. *little, lightly, small matter, alost, little by little* (מְעֻטָּה מְעֻטָּה), *few, a small thing, a few*.

thou mayest not consume them at once, lest the beasts of the field increase upon thee.

thou mayest, Qal fut. of the verb יָכֹל, ya-kōhl, vss. 17,22, tss. *can, to prevail, to be able*.

consume them, Piel (intensive act.) infin. of the verb קָلַחַ, kah-lah, tss. *to consume, to make an end, to destroy utterly, to be done, to accomplish*.

at once, an adv., מה-הֶרְאָה, mah-hehr, tss. *quickly, suddenly, soon, at once, hastily, speedily*; vss. 4 *suddenly, 22 at once*.

beasts [of the field], the adj. זְבַחַ, chahy, tss. *life (Ge.1.20 life, 25 beast), beast, old, running (water)*.

increase, Qal fut. of the verb רָהַבְתִּי, rah-vah, tss. *to multiply, to be much greater, to increase, to be many, to be long, to excel, to nourish, to enlarge, to be in abundance, to be great, to be more, to be full, to be thoroughly*; vss. 13, 22.

Now this probably wasn't as Israel hoped it would be. They probably preferred the LORD drive the enemy all out at once. But for them the LORD would drive out the enemy be driven out little by little so that the land not become overrun by the wild beasts. I think in this way Israel would be better able to inherit the land and keep it than they could have had they been given an instant victory. And I think the same applies to us. We want an instant victory, but through conflict we are far better suited for the inheritance than we could have been otherwise.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them
move

and shall destroy them, Qal pret. of the verb **הֹמֶם**, hoom, tss. *to destroy, to move, to ring, to make a noise, to make a great noise.*

with a mighty destruction, until they be destroyed.

mighty, adj. , gah-dōhl, tss. *great, mighty, loud, high; vss. 19, 21, 23.*

a ... destruction, **מְהוּמָה**, m'-hoo-mah, tss. *a destruction, a vexation, a discomfiture, a trouble, a tumult.*

they be destroyed, Niphal (simple pass.) infin. of the verb **שָׁמַד**, shah-mad, tss. *to destroy, to perish, to overthrow, to bring to nought, a destruction; vss. 4 and destroy thee, 23 they be destroyed, 24 thou have destroyed.*

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven:

and thou shalt destroy, Hiphil (causative act.) pret. of the verb **אָהַת**, ah-vah, tss. *to destroy, to undo, to not escape, to fail; vss. 10, 20, 24.*

שָׁמַד, shah-mad, v.23

there shall no man be able to stand before thee, until thou have destroyed them.

be able to stand, a Hithpael (reflexive) fut. of the verb יָצַב, yah-tzav, tss. *to stand, to resort, to remain, to present oneself, to stand still, to stand forth, to set self, to set.*

25 The graven images of their gods shall ye burn with fire:

the graven images of, masc. pl. noun פְּסִילִים, p'-see-leem, tss.
graven images, carved images, and quarries.

shall ye burn, Qal fut. of the verb שָׁבַר, tss. *to burn, to be kindled; vss. 5, 25.*

thou shalt not desire the silver or gold that is on them, nor take it unto thee,

thou shalt ... desire, Qal fut. of the verb חָמַד, cha-mad, tss. *to desire, to delight, to covet, to lust, to be beautiful, to be delectable, to be pleasant.*

lest thou be snared therein: for it is an abomination to the LORD thy God.

thou be snared, Niphal (simple pass.) fut. of the verb שָׁקַשׁ, yah-kōsh, tss. *to lay a snare, to snare; the noun שָׁקֵשׁ, mō-qeysh, v.16.*

an abomination, a fem. noun עֵתֶן, tō-[g]eyh-vah, tss. *an abomination* and means a rejected, despicable, abhorrent thing, v.26; see the verb תָּעַתֵּן, tah-[g]av, tss. *to be abominable, to abhor, v.26.*

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

cursed thing [twice], masc. noun כְּרֵם, chey-rem, tss. *a devoted [thing], a cursed [thing], a dedicated [thing].*

thou shalt utterly detest, the combination of the Piel (intensive act.) infin. *utterly*, and Piel fut. *thou shalt ... detest*, and tss. *to abhor, to detest*; this is as one should think of carcases (dead bodies), Le.11.11, 13.

thou shall utterly abhor it, the combination of the Piel (intensive act.) infin. *utterly*, and Piel fut. *thou shalt ... abhor*, **v.25.**

Israel needed to learn to view things through the eyes of God's word. Israel was to so detest and abhor the idols of the Gentiles so much that not even the silver or the gold on them was to be brought into their houses. Doing otherwise would make them a curse before the Lord. Israel was not to prosper their houses with ill-gotten gain. Someone might disagree with me but I say not all wealth is good. We don't want wealth like that. It only brings trouble to the LORD's people.

For this time, as it is for us, Israel was to conquer the enemy while possessing the land. This is not a time of peace for them. It is a land of conflict. It is not a time of peace for the child of God. This is a time for conflict. If you will walk by faith, and live according to the word of God you are in the conflict.