



Talmid תלמיד a Hebrew word that means "a true disciple who desires to be what the Rabbi Jesus is."

Whoever claims to live in Him must walk as Jesus did. 1 John 2:6 (NIV)

VOLUME 2, SUPPLEMENT 5

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STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH. 2 TIMOTHY 2:15

## Spiritual Defeat Because of Sin SUPPLEMENT ISSUE #5

### DEEPER STUDY # 1 Joshua 11:20

**Iniquity, Cup of— Nations, Destruction of— Nations, Evil of— Nations, Judgment of— Canaanites, Destruction of:** the words "utterly destroy" or "totally, completely destroy" (**harami** or **charam**) means to "annihilate, exterminate, eliminate, or abolish". The word is related to the Hebrew **herem** which means "to devote to the ban." Once something had been promised or devoted to God, it was placed under the ban: it could not be removed. If it was a gift, it had to be given to God. If it was the promise to do something, then it had to be done. If it was a vow to devote something to destruction, then it had to be destroyed or exterminated. In ancient days, this was known as the **harem principal or law**. Once a person or thing had been **devoted** to the LORD, it could not be removed. It went to the LORD.

The very idea that God and moral people would be set on the total destruction of a people is offensive to some persons. How could God and moral people possibly endorse such an act? In looking at this, a person needs to keep certain factors in mind:

1. People can become so savage, evil, and corrupt that they are beyond repair or

repentance, beyond hope or correction.

This is what is known as the "cup of iniquity being full"—filled to the point that it overflows and continues to overflow with...

- |                 |                  |
|-----------------|------------------|
| 1. savagery     | 9. cruelty       |
| 2. violence     | 10. atrocities   |
| 3. brutality    | 11. barbarianism |
| 4. slavery      | 12. corruption   |
| 5. rape         | 13. evil         |
| 6. ruthlessness | 14. immorality   |
| 7. lawlessness  | 15. injustice    |
| 8. abuse        |                  |

is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants" (Leviticus 18:24-25).

History has shown that such behavior can be true of both individuals and nations. A person's or a nation's "cup of iniquity" can become full—well beyond repair or repentance, well beyond hope or correction. God declares this fact time and again as the Scriptures below show (Genesis 15:16).

God wants justice executed against these people. Scripture is clear about this fact: this is the very purpose for the judgment of God.

**"But in the fourth generation they shall come hither again: for the iniquity of the Amorites, because they hated the voice of the Lord their God, and they would not obey his voice; therefore shall they be destroyed, saith the Lord."**

uity of the Amorites is not yet full" ([Genesis 15:16](#)).

"Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land "And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them" ([Leviticus 20:23](#)).

"Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob" ([Deut. 9:4-5](#)).

"And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel" ([2 Kings 21:2](#)).

"Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel" ([2 Chron. 28:3](#)).

"But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel" ([2 Chron. 33:2](#)).

"And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood" ([Psalm 106:38](#)).

"The earth also is defiled under the inhabitants thereof; because they have transgressed

the laws, changed the ordinance, broken the everlasting covenant" ([Isaiah 24:5](#)).

"...thou hast polluted the land with thy whoredoms and with thy wickedness" ([Jeremiah 3:2](#)).

"And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things" ([Jeremiah 16:18](#)).

2. God is a just God as well as a God of love. God loves all people—every individual and every nation upon earth. His love continually flows out to everyone. But God is also a just God, the Sovereign LORD who executes justice upon the earth. God is not an *indulgent grandfather* who pampers the evil and savage of this world. To allow injustice to go unpunished, He would be a God of evil, a God who showed partiality and favoritism. He would be favoring the evil of the earth by allowing them to go unpunished, showing injustice to the moral of the earth by allowing them to continue to suffer under the injustices of evil people.

When the "cup of iniquity becomes full"—well beyond repair or repentance, well beyond hope or correction—that person or people are to be judged. Justice is to be executed upon them. God wants justice executed against such persons. This is the reason He has appointed a day in which He will judge the world.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" ([Matthew 16:27](#)).

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left" ([Matthew 25:31-33](#)).

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath

raised him from the dead" ([Acts 17:31](#)).

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" ([Romans 2:16](#)).

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" ([2 Tim. 4:1](#)).

"And as it is appointed unto men once to die, but after this the judgment" ([Hebrews 9:27](#)).

"The LORD knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" ([2 Peter 2:9](#)).

"The LORD is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" ([2 Peter 3:9](#)).

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the LORD cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" ([Jude 14-15](#)).

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" ([Rev. 20:12](#)).

3. Israel was used by God as His instrument of justice and judgment against the nations of Canaan. The Israelites did not receive the promised land of Canaan because of some merit or value within themselves nor because of their own strength or power. In justice and judgment, God Himself destroyed the Canaanites, and it was because of their wickedness that He destroyed them.

**Again, it is critical to note this fact:** Israel as a people did not receive the promised land because of their merit or value nor because of some righteousness they possessed. The Canaanites were destroyed because they were evil and their "cup of iniquity" had been filled to the brim. They reached the point of no repentance; they were beyond correction.

**Moses himself declared to the Israelites:**

a. "It is not because of any personal righteousness within you, not because you have pure hearts, that you inherit the promised land" ([Deut. 9:5](#)). The enemies of the land are to be conquered and destroyed **for two reasons:**

1. "Because of their wickedness and because they are an evil people; their 'cup of iniquity' is full.

2. "Because God is faithful; He fulfills His promise to the forefathers, to Abraham, Isaac, and Jacob. God has promised to give the promised land to their descendants, to all those down through the centuries who believe His Word, His promises.

b. "Understand this warning: it is not because of your righteousness that God gives you the promised land. On the contrary, you are a stiff-necked, stubborn people" ([Deut. 9:6](#)). You are a sinful people. You have no righteousness within yourselves that merits God's favor. Your hearts are not upright nor pure enough to make God accept you and give you victory over the enemies of the promised land. You are a stiff-necked, stubborn people."

**"Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people" ([Deut. 9:5-6](#)).**

4. God shows no partiality, no favoritism—not to any person nor to any nation. God warned the Israelites that they too would face the justice and judgment of God if

they disobeyed Him, if they failed to keep His commandments.

The Canaanites were destroyed because they lived immoral and unrighteous lives. If the Israelites adopted the immoral and unrighteous lifestyle of the Canaanites, they too would be destroyed.

**"Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you. For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God" ([Leviticus 18:24-30](#)).**

**"Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from *other* people" ([Leviticus 20:22-24](#)).**

**"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, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven**

**nations greater and mightier than thou; And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 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, and destroy thee suddenly" ([Deut. 7:1-4](#)).**

**"Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people" ([Deut. 9:4-6](#)).**

**Thought 1.** James Philip makes an excellent statement on the justice and judgment of God that is well worth quoting in full.

*God was using His people as the rod of His anger against peoples whose cup of iniquity was full to overflowing. They were being judged for their sins and their depravities. This is, of course, stated explicitly more than once in the Old Testament itself (cf. [Genesis 15:16](#) and [Leviticus 18:24-30](#)). The time of their destruction was ripe. This is why they were thus dealt with, and it was no arbitrary act of injustice that drove them out of their land. They had forfeited the right to live as nations in Canaan by the extremes of their debauchery and depravity, just as Sodom and Gomorrah had done ([Genesis 19](#)), and just as the Canaanite civilization as a whole had done, bringing upon itself the judgment of the Flood ([Genesis 6](#)). Furthermore, it should be*

remembered that God dealt with His own people in similar fashion when they proved themselves unworthy to life in the land of promise, and He brought them into the captivity of Babylon in 586 B.C. To understand God's burning passion for righteousness in His creatures is to understand the basic reason for these judgments upon men and nations that refused to be righteous, and who rendered themselves incapable of being so by their continued sin.

**Thought 2.** The Nelson Study Bible says this:

*Of Israel's attacks on the northern part of Canaanite cities, the Bible states, "but they struck every man with the edge of the sword until they had destroyed them, and they left none breathing. As the LORD had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did" ([Joshua 11:14-15](#)). God clearly commanded Israel to annihilate the Canaanites, and that is exactly what Joshua did.*

*Headlines such as this have caused many people to question God's basic justice. How can a holy, just, and loving God command such extreme violence? Indeed, many have thought of this issue as the Old Testament's biggest challenge to modern readers. Some have gone so far as to allege that there is no connection between the "God of the Old Testament" and "God of the New Testament revealed in Jesus." However, this stereotype breaks down under examination. The Bible gives reasons for the Canaanites' destruction—and these reasons are in concert with the whole tenor of the Bible in both Testaments.*

*The primary reason for the Canaanites' destruction was that they were guilty of gross sin. Abraham got a preview of this when God promised him the land. God said fulfillment of the promise would be delayed in part because "the iniquity of the Amorites is not yet complete" ([Genesis 15:16](#); the Amorites were the Canaanites). For many years, the Canaanites' sins would not justify annihilation. But that time would arrive, and it did arrive by the time of Joshua.*

*What were the sins of the Canaanites? The gruesome list in [Leviticus 18](#) gives some of the details, including incest, adultery, child sacrifice, homosexuality, and bestiality. Of course, every person has sinned in some fashion ([Psalm 14:3](#)). On this level, the Canaanites only received what all peoples deserved; others were spared only by God's grace. But Canaan was not a community of upstanding citizens. It was a thoroughly debased society, hostile to all God's ways ([Deut. 9:4-5](#)).*

*To a lesser degree, God was merely protecting His people. God promised Abraham that He would curse anyone who cursed Israel ([Genesis 12:3](#)). The Canaanites sought to destroy Israel on at least two occasions ([Joshua 9:1-2](#); [Joshua 11:1-5](#)), and God would not allow that.*

*The stereotype also breaks down because it overlooks the highly localized nature of the judgment on Canaan. The Israelites did not have a license to kill. They had no right to do the same to whatever peoples they encountered, at any time or in any place. This destruction targeted the sinful Canaanites of that time only. As harsh as it may seem to us, the Canaanites brought God's judgment on themselves by their own sin.*

*The New Testament states that one day Jesus Christ will judge the wicked nations of the earth ([Matthew 25:31-46](#)). God once judged all the wicked with an overwhelming flood ([Genesis 6-9](#)), and the same God will one day again judge everyone who has ever lived ([2 Peter. 3:10-13](#)). The judgment against the Canaanites is merely one instance of His judgment on the wicked even as He extends forgiveness to others.*

**Thought 3.** Warren Wiersbe gives an excellent statement on God's command to exterminate the Canaanite nations.

*But wasn't it cruel and unjust for God to command Israel to exterminate the nations in Canaan? Not in the least! To begin with, He had been patient with these nations for centuries*

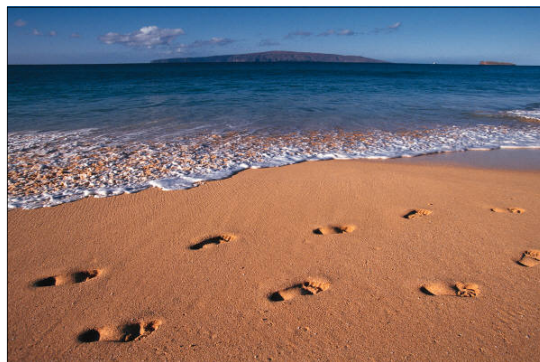
and had mercifully withheld His judgment ([Genesis 15:16](#); [2 Peter 3:9](#)). Their society, and especially their religion, was unspeakably wicked ([Romans 1:18](#)) and should have been wiped out years before Israel appeared on the scene.

Something else is true: These nations had been warned by the judgments God had inflicted on others, especially on Egypt and the nations east of the Jordan ([Joshua 2:8-13](#)). Rahab and her family had sufficient information to be able to repent and believe, and God saved them ([Joshua 2](#); [Joshua 6:22-25](#)). Therefore, we have every right to conclude that God would have saved anybody who had turned to Him. These nations were sinning against a flood of light in rejecting God's truth and going their own way.

God didn't want the filth of the Canaanite society and religion to contaminate His people Israel. Israel was God's special people, chosen to fulfill divine purposes in this world. Israel would give the world the knowledge of the true

God, the Holy Scriptures, and the Savior. In order to accomplish God's purposes, the nation had to be separated from all other nations; for if Israel was polluted, how could the Holy Son of God come into the world? "God is perpetually at war with sin," wrote G. Campbell Morgan. "That is the whole explanation of the extermination of the Canaanites.

The main deity in Canaan was Baal, god of rainfall and fertility, and Ashtoreth was his spouse. If you wanted to have fruitful orchards and vineyards, flourishing crops, and increasing flocks and herds, you worshiped Baal by visiting a temple prostitute. This combination of idolatry, immorality, and agricultural success was difficult for men to resist, which explains why God told Israel to wipe out the Canaanite religion completely ([Numbers 33:51-56](#); [Deut. 7:1-5](#)).



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