

The Gospel According to Moses  
**Remembering the Grace of the LORD**

Deuteronomy 2:24– 3:11

God's Not Fair

Theme: Israel's conquest of the Amorite Kings shows them God will fight for them when they trust Him and deals with sin in justice not fairness.

**1) Yahweh the God of Armies (24-25)**

- A) God fights for His \_\_\_\_\_.
- B) His people fight trusting in His \_\_\_\_\_.

**2) The Defeat of Sihon & Og (26– 37)**

- A) God's sovereign \_\_\_\_\_ and Human \_\_\_\_\_.
- B) Devoted to \_\_\_\_\_ - The love of God and the judgment of God.
- C) The Herem and God's coming \_\_\_\_\_.

Answer: people power purposes responsibility destruction judgement

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## Small Group Questions

### REFLECT

1. Consider God's hardening of Sihon's heart in v30. Many would argue that God acting in this way absolves Sihon of any responsibility for his actions. Sihon's refusal is God's fault. Would you agree, disagree? Why? See Romans 9:17-23 for a similar case.
2. To our human understanding God's hardening of Sihon's heart seems unfair. But did God consign Sihon to destruction apart from him deserving it? Consider God's patience in Genesis 15:16. How many years did the Amorites have to repent according to Rahab? See Joshua 1:10
3. If God had determined to destroy Sihon King of Heshbon, why do you think Moses sent him terms for peace? See Deut.20:10. How does Jesus use this same principle in speaking of Jerusalem in Luke 19:41-45? How is the situation in Luke similar to the Amorites? See v.42b. Who blinded the Jerusalemites?

*James Boice writes,*

*"In election God actively intervenes to rescue those who deserve destruction, whereas in reprobation God passively allows some to receive the just punishment they deserve for their sins." See Prov. 16:4; John 12:39-40; 1Peter 2:7-8.*

4. .Even though we can never fully explain the tragedy of the *herem*, we must acknowledge God's ultimate goodness and our inability to stand in judgment on Him. We must instead wrestle with bringing our thoughts into conformity to His on this difficult subject realizing we will not have all the answers.
5. How does Deuteronomy 20:15&16 seems to make a distinction between normal warfare and warfare for the promised land? What is the reason given in v.18?
6. Read Deuteronomy 7:1-6. What are some of the reasons given in the text for devoting the Canaanite nations to destruction? How is v.6a so critical to understanding the *herem*?
7. Consider the list of the sins of the Canaanites/Amorites in Leviticus 18: 6-30. How was God just in destroying them? How is God just in punishing sin even today? See Romans 3:20

### RESPOND

As we consider the herem as typical of the judgment we all deserve because of our sin, how should we respond for being the objects of His mercy?

How was Christ made "herem" for us?

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