

THAT MEAN OLD

GOOD

PART TWO

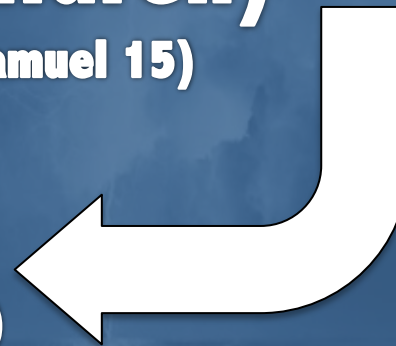
DIFFERENT STARTING POINTS

**The Amalekites
Are Innocent**
(Not supported by the Bible)



**God Had Them
Killed (Including
Children)**
(1 Samuel 15)

God Is Unjust
(Contradictory to the Bible)



DIFFERENT STARTING POINTS

**God Is Just And
Merciful**

(Psalm 145:8-9, 17-20, Isaiah
30:18, Isaiah 61:8)



**God Had Them
Killed**

**The Amalekites' Punishment
Was An Act Of Both Justice
And Mercy**

(1 Sam. 15:2-3, Deut. 25:17ff, 1 Sam. 15:18, 15:33)



MERCY?!

- Children are morally blameless (Matthew 18:1-4, 1 Corinthians 14:20, Ezekiel 18). They die in innocence, since they are not yet accountable moral agents.
- Therefore, Amalekite children are enjoying a blessed eternal existence without ever having endured a life of torment, sorrow, and temptation.
- In this sense, their death was an act of incredible mercy on God's part. God's primary concern is eternal life, not a "full life" on planet earth. He does not see things as we do, but assesses all things from an eternal perspective (2 Peter 3:8-10, Rom. 8:18, 2 Cor. 5:4-8).

WHY KILL THEM?

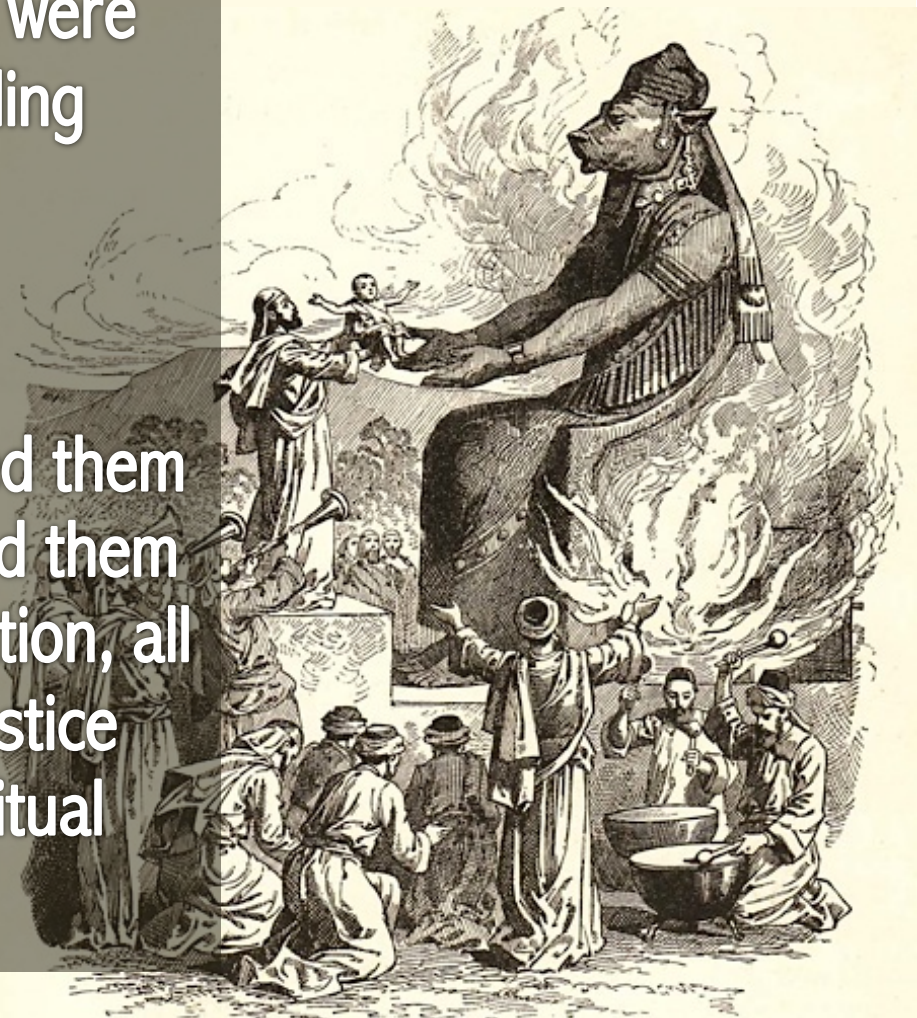
- If we claim to believe in a God who is merciful, just, and omniscient (all-knowing), then we must accept that every action of His is a manifestation of these qualities.
- If God called for the deaths of the Amalekites, then it was because, in His vast and limitless knowledge, He knew something that we do not – namely, the spiritual state and moral potential of the Amalekites (Psalm 139). God's foreknowledge is not the direct cause of any free will decision, but it is robust enough to know how things turn out.

CHILDREN ARE BLAMELESS *BUT NOT PERFECT*

While God does not hold children accountable, morally, they are nevertheless products of their environment and upbringing. Children can be set on a sinful path from an early age. They can be twisted, warped, and turned cruel. Take the Sodomites, for example (Gen. 19:4). Their deaths were an act of mercy on God's part.

EITHER CHILDREN ARE VALUABLE OR NOT

- It seems inconsistent to feel sorry for parents clutching their children in terror, when the day before they were sacrificing them to Molech or selling them into cult prostitution.
- Who loves children more, the Amalekites who saw them as commodities? Or God, who sealed them in eternal spiritual life and spared them from a life of sorrow and temptation, all while bringing their parents to justice and infusing a hefty dose of spiritual sobriety into the Israelites?



A FEW ODDS AND ENDS

- The removal of the Canaanites from the land was not an act of extermination, but of displacement. The term “drive them out” appears about 30 times before and during the invasion of Canaan.
- The Canaanites knew they were coming and had time to resettle other lands (Exodus 23:27-31), repent (Ezekiel 18:23), or make peace with the Israelites (Joshua 9:15).
- The destruction of the Amalekites was the exception, not the rule. It was not the common practice, nor was it commanded except in a few cases of specific divine judgment.



**IS THE GOD OF THE NEW
TESTAMENT REALLY
DIFFERENT?**

Jeremiah 31:31-34

THE “NT GOD”

- He still judges (Matthew 23-24, Romans 13:1-5, 1 Thess. 5:1-4, 2 Peter 3:8-13, Revelation 20:11-15).
- Perhaps he *seems* so much harsher in the OT because that is what was needed at the time. It's easy for us in a peaceful, just society to sit in judgment of God's treatment of others, when a little perspective changes everything.
- Perspective — God deals with man as he is able to accept it, like a father deals with his children in different stages of life (Heb. 12:7ff, Gal. 4:1ff, Rom. 5:6). Does your own father seem completely different to you now?