

LESSON THREE 2:24—3:29

7. FIRST SUCCESSFUL CONQUESTS (2:24—3:11)

a. OVER SIHON KING OF HESHBON (2:24-37)

24 Rise ye up, take your journey, and pass over the valley of the Arnon: behold, I have given into thy hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle. 25 This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, 27 Let me pass through thy land: I will go along by the highway, I will turn neither unto the right hand nor to the left. 28 Thou shalt sell me food for money, that I may eat: and give me water for money, that I may drink: only let me pass through on my feet; 29 as the children of Esau that dwell in Seir, and the Moabites that dwell in Ar, did unto me; until I shall pass over the Jordan into the land which Jehovah our God giveth us. 30 But Sihon king of Heshbon would not let us pass by him; for Jehovah thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as at this day. 31 And Jehovah said unto me, Behold, I have begun to deliver up Sihon and his land before thee: begin to possess, that thou mayest inherit his land. 32 Then Sihon came out against us, he and all his people, unto battle at Jahaz. 33 And Jehovah our God delivered him up before us; and we smote him, and his sons, and all his people. 34 And we took all his cities at that time, and utterly destroyed every inhabited city, with the women and the little ones; we left none remaining: 35 only the cattle we took for a prey unto ourselves, with the spoil of the cities which we had taken. 36 From Aroer, which is on the edge of the valley of the Arnon, and *from* the city that is in the valley, even unto Gilead, there was not a city too high for us; Jehovah our God delivered up all before us: 37 only to the land of the children of Ammon thou camest not near; all the side of the river Jabbok, and the cities of the hill-country, and wheresoever Jehovah our God forbade us.

THOUGHT QUESTIONS 2:24-37

47. Are we to conclude from the record here that God is in control of the thoughts and decisions of evil men?

48. What specific actions of the Israelites cast fear into the hearts of their enemies?
49. Why send messenger to Sihon if Moses already knew he would not harken unto him?
50. In what sense was Sihon responsible for the hardening of his heart? In what sense was God responsible?
51. When Sihon was defeated, how much of the territory on the east of the Jordan was conquered?

AMPLIFIED TRANSLATION 2:24-37

24 Rise up, take your journey, and pass over the valley of the Arnon; behold, I have given into your hand Sihon the Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle.

25 This day will I begin to put the dread and fear of you upon the peoples that are under the whole heavens, who shall hear the report of you, and shall tremble and be in anguish because of you.

26 So I sent messengers from the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying,

27 Let me pass through your land; I will go only by the road, turning aside neither to the right nor to the left.

28 You shall sell me food to eat, and sell me water to drink; only let me walk through,

29 As the sons of Esau who dwell in Seir and the Moabites who dwell in Ar did for me, until I go over the Jordan into the land which the Lord our God gives us.

30 But Sihon king of Heshbon would not let us pass by him; for the Lord your God hardened his spirit, and made his heart obstinate, that He might give him into your hand, as at this day.

31 And the Lord said to me [Moses], Behold, I have begun to give Sihon and his land over to you; begin to take possession, that you may succeed him and occupy his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the Lord our God gave him over to us; and we defeated him and his sons and all his people.

34 At the same time we took all his cities, and utterly destroyed every city, men, women, and children; we left none to remain.

35 Only the cattle we took as booty for ourselves, and the spoil of the cities which we had captured.

36 From Aroer, which is on the edge of the Arnon valley, and from the city that is in the valley, as far as Gilead, there was no city too high and strong for us; the Lord our God delivered all to us.

37 Only you did not go near the land of the Ammonites, that is, to any bank of the river Jabbok and the cities of the hill country, and wherever the Lord our God had forbidden us.

COMMENT 2:24-37

PASS OVER THE VALLEY OF THE ARNON (v. 24)—proceeding now up the east side of the Dead Sea. If we have located Ar (v. 18)* correctly on the edge of the Arnon, the command to cross the river and the order to pass by the Ammonites (v. 19) are to be considered as one and the same—or at least issued at the same time.

SIHON THE AMORITE, KING OF HESHBON (v. 24)—The Amorites were spread out over a wide area of Canaan (See 1:44 cf. Gen. 14:13, 15:16, 21; 48:22, etc.) They *generally* dwelt in the hill country (Num. 13:29, Josh. 10:5). Sihon and Og, "the two kings of the Amorites" Israel defeated, ruled an extensive area from the Arnon river to mount Hermon (Deut. 3:8). Israel was hearing the words of this very discourse on the property formerly ruled by Sihon (Deut. 4:44-49). His land extended from "the Arnon to the Jabbok" rivers, but his attempt to oppose Israel's passage through his kingdom ended in complete defeat. See Numbers 21:21-31.

FOR JEHOVAH THY GOD HARDENED HIS SPIRIT, AND MADE HIS HEART OBSTINATE, THAT HE MIGHT DELIVER HIM INTO THY HAND (v. 30)—an incident that reminds us of the hardening of Pharaoh's heart. We do not have a case here or in Exodus of God taking a good man and causing him to be lost. Rather, we have a case in both instances of God using an already godless and sinful king and manipulating him to his glory and the advantage of his people. The following comment by *James R. McMorrow* applies equally well to Pharaoh or Og. "The Bible plainly states that God hardened Pharaoh's heart: 'The Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart' (Exo. 10:1); 'But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go' (Exo. 10:20). Also read Exo. 10:27; 11:10 . . .

*Some locate Ar on the southern bank of the Arnon river—others as far as twenty-five miles south of it. We *do* know that it was on the northeastern border of Moab, separating it from Ammon (vv. 18, 19).

Did God harden Pharaoh's heart, and, thus, 'cause him to be lost' . . .? No, not at all. Pharaoh had already killed thousands of innocent babies. He had already opposed the people of God year in and year out. Pharaoh was already a sinner of the deepest dye. No person or power could do anything to this man to cause him to be lost, for he was already in that condition . . .

God knew what kind of man Pharaoh was and that this wicked old king would never come to repentance. God's decision was: 'I am going to make him stubborn to accomplish several things.' God, in this act, showed Israel that he was greater than the oppressor. Again, God used Pharaoh as an example to show what would happen to those who would not obey . . .

It is plain to see that God was honored by hardening Pharaoh's heart and bringing about his destruction. If God could not get honor in the ruler's life by repentance, He will get honor by destruction of his body."*

We believe when God hardened the spirit of Sihon, and "made his heart obstinate" his purposes were similar to those he had when he hardened Pharaoh's heart. "For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth. So then he hath mercy on whom he will, and whom he will he hardeneth . . . Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?" (Rom. 9:17,18,21). It is significant to note how God thus showed his power over a wicked king, both as Israel was getting *out* of his land of bondage, and as he was getting *into* his land of promise.

This was their first armed battle, and so important both to the *encouragement* of a people so very unused to war as they were, and for the *discouragement* of the neighboring tribes round about (Note v. 25). By the time the spies were sent to Jericho, Rahab could very truly say, "I know that Jehovah hath given you the land, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you" (Josh. 2:9).

AND I SENT MESSENGERS OUT OF THE WILDERNESS OF KEDEMOTH (v. 26)—"a town on the eastern border of Moab, and the pasture grounds around it were called "the wilderness (*midbar*) Kedemoth" Josiah Porter.

*From the Voice of Evangelism, March 3, 1951

THOU SHALT SELL ME FOOD . . . WATER . . . AS THE CHILDREN OF ESAU THAT DWELL IN SEIR, AND THE MOABITES THAT DWELL IN AR, DID UNTO ME (vv. 28,29)—We have seen the great change in the attitude of the Edomites (v. 6) from the first refusal (Num. 20:21). The Moabites are here said to have sold Israel food and water, but it appears from 23:3-6 that it was not a willing service, and that nation, along with Ammon, was severely cursed for their lack of hospitality. Later, they showed outright antagonism toward Israel. See the account in Num. 31:10-20, and the evil schemes of Balaam and Balak in Num. 22-25.

JAHAZ (v. 32)—Num. 21:23 tells us Sihon "went out against Israel into the wilderness, and came to Jahaz; and he fought against Israel"—thus the city must have been some distance from the more civilized areas. Its location is uncertain, but we know it was north of the Arnon river (Num. 21:13).

ONLY TO THE LAND OF THE CHILDREN OF AMMON THOU CAMEST NOT NEAR; ALL THE SIDE OF THE RIVER JABBOK, AND THE CITIES OF THE HILL COUNTRY, AND WHERESOEVER JEHOVAH OUR GOD FORBADE US (v. 37)—Better, "But you did not encroach upon the land of the Ammonites, all along the wadi Jabbok and the towns of the hill country, just as the Lord our God had commanded"—*The Torah*. "God gave them their commission; and those only were to be cut off, the cup of whose iniquity was full. Though the Moabites and Ammonites were thus spread, they requited good with evil, for they [later] fought against the Israelites, and cast them out of their possessions, Judg. xi. 4,5; II Chron. xx. 1, & c., and committed the most shocking cruelties; see Amos 1:13. Hence God enacted a law, that none of these people should enter into the congregation of the Lord even to their tenth generation: see chapter xxiii. 3-6"—*Clarke*. But see also our notes under the passage. The curse itself was specifically for their mistreatment of Israel as they came out of the wilderness.

SUMMARY OF CHAPTER TWO

Moses continues to relate how they compassed Mount Seir, 1. And the commands they received not to meddle with the descendants of Esau, 2-8; nor to distress the Moabites, 9. Of the Emims, 10, 11; the Horims, 12. Their passage of the brook Zered, 13. The time they spent between Kadesh-barnea and Zered, 14; during which all the men of war that came out of Egypt were consumed, 15, 16. The command not to dis-

ness the Ammonites, 17-19. Of the Zamzummims, 20, the Anakims, 21, the Horims, 22, the Avims and Caphiorims, all destroyed by the Ammonites, 23. They are commanded to cross the river Arnon, and are promised the land of Sihon, king of the Amorites, 24, 25. Of the message sent to Sihon, to request a passage through his territories, 26-29. His refusal, 30. The consequent war, 31, 32. His total overthrow, 33; and extermination of his people, 34. The spoils that were taken, 35. And his land possessed from Aroer to Arnon by the Israelites, 36; who took care, according to the command of God, not to invade any part of the territories of the Ammonites, 37.

b. CONQUEST OF OG, KING OF BASHAN (3:1-11)

Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, unto battle at Edrei. 2 and Jehovah said unto me, Fear him not; for I have delivered him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, who dwelt at Heshbon. 3 So Jehovah our God delivered into our hand Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. 4 And we took all his cities at that time; there was not a city which we took not from them; threescore cities, all the region of Argob, the kingdom of Og in Bashan. 5 All these were cities fortified with high walls, gates, and bars; besides the unwalled towns a great many. 6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying every inhabited city, with the women and the little ones. 7 But all the cattle, and the spoil of the cities, we took for a prey unto ourselves. 8 And we took the land at that time out of the hand of the two kings of the Amorites that were beyond the Jordan, from the valley of the Arnon unto mount Hermon; 9 (which Hermon the Sidonians call Sirion, and the Amorites call it Senir;) 10 all the cities of the plain, and all Gilead, and all Bashan, unto Salecah and Edrei, cities of the kingdom of Og in Bashan. 11 (For only Og king of Bashan remained of the remnant of the Rephaim; behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.)

THOUGHT QUESTIONS 3:1-11

52. It is very important that each of the places mentioned be located by the student on the map. Locate: Edrei; Heshbon; Bashan.
53. Was Og a giant? How large?

54. Be specific about the conquest of Og, his people, his cities, villages, women, children, and cattle.
55. Mark out on the map the details of the area conquered.
56. Give at least two possible measurements of Og's bedstead.

AMPLIFIED TRANSLATION 3:1-11

Then we turned, and went up the road to Bashan; and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the Lord said to me, Do not fear him; for I have given him and all his people and his land into your hand; and you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.

3 So the Lord our God gave into our hands Og also, the king of Bashan, and all his people; and we smote him until not one was left to him.

4 And we took all his cities at that time; there was not a city which we did not take from them, sixty cities, the whole region of Argob, the kingdom of Og in Bashan.

5 All these cities were fortified with high and haughty walls, gates, and bars; besides a great many unwalled villages.

6 And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying every city, men, women, and children.

7 But all the cattle, and the spoil of the cities, we took for booty for ourselves.

8 So we took the land at that time out of the hand of the two kings of the Amorites who were beyond the Jordan, from the valley of the Arnon to Mount Hermon.

9 (The Sidonians call Hermon, Sirion, and the Amorites call it Senir),

10 All the cities of the plain and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan.

11 or only Og king of Bashan remained of the remnant of the [gigantic] Rephaim; behold, his bedstead was of iron; is it not in Rabbah of the Ammonites? Nine cubits was its length, and four cubits its breadth, using the cubit of a man [the forearm to the end of the middle finger].

COMMENT 3:1-11

THEN WE TURNED, AND WENT UP THE WAY TO BASHAN (v. 1)—See also Num. 21:33-35. Israel proceeds northward. Bashan is basically located

in the area of the Yarmuk (Warmuk or Hieromax) river drainage, particularly its northern part. These were highlands, used especially for pasture, and soon to be occupied by the half tribe of Manasseh. This was as far north as Israel went on the east side.

OG THE KING OF BASHAN (v. 1)—One of "the two kings of the Amorites" (v. 8). His kingdom extended beyond Bashan proper, northward to the slopes of mount Hermon (v. 8b, Josh. 12:4,5). (On his stature, see below). Israel battled these people at Edrei, located in the area of Hauran near Bashan's southern border on the upper reaches of the Yarmuk.

THREESCORE CITIES, ALL THE REGION OF THE ARGOB, THE KINGDOM OF OG IN BASHAN (v. 4)—cf. v. 13. The precise limits of Argob have not been determined. "We may take it that Argob lay in the land of Bashan; beyond this, on available data, we cannot certainly go . . . The soil [of Bashan] is very fertile, composed of lava detritus. In almost every district might have been found the threescore cities."—I.S.B.E.

UNWALLED TOWNS—Probably better "unwalled villages" (R.S.V. Amplified O.T., Berkeley, etc.)—in contrast to the well fortified cities just described. "Besides many an open hamlet" (Moffatt); "besides country towns exceeding many" (Rotherham).

HERMON . . . SIRON, SENIR (v. 9)—All names for the mountain whose melting snows form a chief source of the Jordan river. SION (v. 48) is another name. This mountain reaches a height of nine thousand two hundred feet, and extends sixteen to twenty miles north and south. "Hermon" is supposed to signify "sacred mountain," "Sirion" "breast-plate" (probably from its gleaming appearance), "Senir"* "coat of mail" (apparently for the same reason as the former), and "Sion" "lifted up," probably from its height.

FOR ONLY OG KING OF BASHAN REMAINED OF THE REMNANT OF THE REPHAIM (v. 11)—The giant tribe that formerly occupied this territory (See 2:10,11 and *notes*). This king was so large that his "custom made" bedstead** was nine by four cubits "after the cubit of a man"—

*I Chron. 5:23 and Song of Sol. 4:8 seem to lend weight to the idea that Senir was also the name of a *specific peak* on mount Hermon. The latter is sometimes used with reference to the entire anti-Lebanon range.

**Some translators have sarcophagus. But this seems so unlikely in view of the context: Israel did not have great "funeral services" (let alone elaborate coffins) for the heathen kings it defeated; "eres, bedstead, literally curving, is a bed upon which one reclines for rest, Amos iii. 12; vi. 4; Ps. vi. 6"—Lange.

that is, from the elbow to the end of the middle finger. If the cubit is here figured on a basis of eighteen inches, his bed was $13\frac{1}{2}$ x 6 ft. But this is an arbitrary figure, and Og's bed size is still uncertain to modern readers. The so-called Royal Cubit was approximately 20.6 inches, and seems to be the more ancient measurement. But most think, with *Lange*, "thirteen and a half feet long and six feet broad, if not smaller since it is the common Hebrew cubit from the elbow downwards which is here meant."

Concerning this victory *Mackintosh* well writes, "The remembrance of the Lord's dealing with us in the past should strengthen our confidence in going on. The One who had given His people such a victory over the Amorites, who had destroyed such a formidable foe as Og, king of Bashan, and given into their hands all the land of the giants, what could He not do for them? They could hardly expect to encounter in all the land of Canaan any enemy more powerful than Og, whose bedstead was of such enormous dimensions as to call for the special notice of Moses; but what was he in the presence of his almighty creator? Dwarfs and giants are all alike to Him. The grand point is to keep God Himself ever before our eyes; then difficulties vanish. If He covers the eyes, we can see nothing else; and this is the true secret of peace, and the real power of progress. 'Thine eyes have seen all that the Lord your God hath done.' And *as* He has done, *so* He will do. He *hath* delivered, and he *doth* deliver, and He *will* deliver. Past, present, and future are all marked by divine deliverance."*

8. EXTENT AND DIVISION OF CONQUERED EAST-SIDE LANDS (3:12-17)

12 And this land we took in possession at that time: from Aroer, which is by the valley of the Arnon, and half the hill-country of Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites: 13 and the rest of Gilead, and all Bashan, the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, even all Bashan. (The same is called the land of Rephaim. 14 Jair the son of Manasseh took all the region of Argob, unto the border of the Geshurites and the Macathites, and called them, even Bashan, after his own name, Havvoth-jair, unto this day.) 15 And I gave Gilead unto Machir. 16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the valley of the Arnon, the middle of the valley, and the border thereof, even unto the river Jabbok, which is the border of the children of

*Notes on Deuteronomy. pp. 151, 152

Ammon; 17 the Arabah also, and the Jordan and the border *thereof*, from Chinnereth even unto the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.

THOUGHT QUESTIONS 3:12-17

57. Please refer to Numbers 22 through 33 for additional events in this period.
58. Upon what condition were the two-and-half tribes granted their inheritance before the other tribes? Cf. verses 18-20 and Numbers 32:16-27.
59. Please refer to a map of the twelve tribes and memorize the location of the tribes.

AMPLIFIED TRANSLATION 3:12-17

12 When we took possession of this land, I gave to the Reubenites and the Gadites the territory from Aroer, which is on the edge of the valley of the Arnon, and half the hill country of Gilead and its cities;

13 The rest of Gilead, and all Bashan, the kingdom of Og, that is, all the region of Argob, with all Bashan, I gave to the half-tribe of Manasseh. It is called the land of Rephaim [of giant stature].

14 Jair son of Manasseh took all the region of Argob, that is, Bashan, as far as the border of the Geshurites and the Ma-acathites, and called the villages after his own name, Havvoth-jair, so called to this day.

15 And I gave Gilead to Mechir [son of Manasseh].

16 And to the Reubenites and Gadites I gave from Gilead even to the valley of the Arnon, with the middle of the valley as the boundary of it, as far over as the river Jabbok, the boundary of the Ammonites.

17 The Arabah also, with the Jordan as its boundary, from Chinnereth as far as the sea of the Arabah, the Salt [Dead] Sea, under the cliffs [of the headlands] of Pisgah on the east.

COMMENT 3:12-17

The student should be locating the various geographical names of this chapter, and establishing the proper event with the proper place. So here we have Aroer, the Arnon river, Gilead, Bashan (Argob, see above), the Jabbok river, the Arabah, Chinnereth (either the sea of that name [i.e. the sea of Galilee] Num. 34:11, Josh. 13:27, or the town near the sea, Josh. 19:35), the Salt (Dead) Sea, mount Pisgah (a shoulder

of mount Nebo)—all mentioned in describing the boundaries of the east-side tribes: Reuben, Gad, and the half-tribe of Manasseh.* The basic boundaries of these tribes should be committed to memory—it will help you time and again in your Bible study.

Moses omits much of Israel's recent history here—but it was all doubtless fresh in the minds of his hearers. In Numbers 22:1, after Sihon and Og were smitten, we are told, "And the children of Israel journeyed, and encamped in the plains of Moab beyond the Jordan at "Jericho" (See also 33:47-49)—a statement that ties right in with Deut. 1:1, 32:49, 34:1, 5 & 8 in locating Israel on the plains of Moab. The account of Balaam (the Mesopotamian seer) as he tried to carry out the wishes of Balak, king of Moab—a country in league with Midian against Israel—is in Numbers 22-24. His curses were turned into blessings.

Fearing the result of open war, the allied nations now undertook to corrupt Israel by their friendship and by seduction. Numbers 25:1 reads, "And Israel abode in Shittim [very near or the same as their present location]; and the people began to play the harlot with the daughters of Moab," and many Israelites "bowed down to their gods" (v. 2). Many people perished by the plague that fell on the nation as a penalty (Chap. 25). After the numbering of the people (Chap. 26), the daughters of Zelophehad (descendants of Manasseh) are granted their inheritance (27:1-11); then follows God's command to Moses to ascend mount Abarim (Pisgah) (27:12-14), Joshua's appointment as leader of Israel (27:15-23), laws for various offerings (Ch. 28), offerings for the seventh month (Ch. 29), the law of vows (Ch. 30), the slaughter of the Midianites (Ch. 31) and the settling of Reuben, Gad and Manasseh on the east side (Ch. 32), Chapter 33 gives an itinerary of Israel's encampments to their present one ". . . in the plains of Moab by the Jordan at Jericho . . . from Beth-jeshimoth even unto Abel-shittim" (vv. 48,49). The exhortations and instructions of Moses from 33:50 to the end of Numbers are, like those in Deuteronomy, given with a view to their settlement in Canaan.

We are making no attempt in this volume at closely harmonizing, chronologically, the events of Numbers (after Chapter 22) with those of Deuteronomy—only to say that they occurred at approximately the same time and in the same general area—the plains of Moab, not far from the mouth of the Jordan.

*And this half-tribe also had an area of the west side, north of Ephraim, extending from the plain of Sharon to the Jordan—the inheritance of the daughters of Zelophehad, Num. 27:1-11, Josh. 17

JAIR THE SON OF MANASSETH TOOK ALL THE REGION OF THE ARGOB (v. 14)—Naming them HAVVOTH-JAIR, that is, the towns of Jair. He was a descendant of Manasseh, being the son of Segub (I Chron. 2:21-22).

9. WARNING AGAINST SETTLING DOWN PREMATURELY (3:18-20)

18 And I commanded you at that time, saying, Jehovah your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all the men of valor. 19 But your wives, and your little ones, and your cattle, (I know that ye have much cattle,) shall abide in your cities which I have given you, 20 until Jehovah give rest unto your brethren, as unto you, and they also possess the land which Jehovah your God giveth them beyond the Jordan: then shall ye return every man unto his possession, which I have given you.

THOUGHT QUESTIONS 3:18-20

60. How sad to possess so little when we could conquer so much. Did the 2½ tribes fulfill their part of the agreement? Cf. Joshua 4:12, 13. What about the 9½ tribes? Cf. Joshua 13:1.
61. Besides the lack of faith, what one thing contributed most to the failure to conquer?

AMPLIFIED TRANSLATION 3:18-20

18 And I commanded you at that time, saying, The Lord your God has given you this land to possess it; you [Reuben, Gad, and the half-tribe of Manasseh] shall go over [the Jordan] armed before your brethren the other Israelites, all that are able for war.

19 But your wives, and your little ones, and your cattle (I know that you have many cattle) shall remain in your cities which I have given you,

20 Until the Lord has given rest to your brethren, as to you, and until they also possess the land which the Lord your God has given them beyond Jordan; then shall you return every man to his possession, which I have given you.

COMMENT 3:18-20

This is the command to the east-side tribes of Reuben, Gad, and Manasseh. See also Num. 32:16-27. They were to go over the Jordan

and assist their brethren in exterminating the Canaanite tribes before returning to their families on the east. "But if ye will not do so, behold, ye have sinned against Jehovah; and be sure your sin will find you out" (Num. 32:23). These men complied with the order (Josh. 4:12, 13) but Israel did not fully expel the native people before these men returned. When Joshua was "old and well stricken in years," there still "remaineth yet very much land to be possessed" (Josh. 13:1).

10. MOSES DENIED ENTRANCE INTO CANAAN (3:21-29)

21 And I commanded Joshua at that time, saying, Thine eyes have seen all that Jehovah your God hath done unto these two kings: so shall Jehovah do unto all the kingdoms whither thou goest over. 22 Ye shall not fear them; for Jehovah your God, he it is that fighteth for you.

23 And I besought Jehovah at that time, saying, 24 O Lord Jehovah, thou hast begun to show thy servant thy greatness, and thy strong hand: for what god is there in heaven or in earth, that can do according to thy works, and according to thy mighty acts? 25 Let me go over, I pray thee, and see the good land that is beyond the Jordan, that goodly mountain, and Lebanon. 26 But Jehovah was wroth with me for your sakes, and hearkened not unto me: and Jehovah said unto me, Let it suffice thee; speak no more unto me of this matter. 27 Get thee up unto the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold with thine eyes: for thou shalt not go over this Jordan. 28 But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. 29 So we abode in the valley over against Beth-peor.

THOUGHT QUESTIONS 3:21-29

62. Read Numbers 27:15-23 for a better understanding of Moses words to Joshua.
63. Since God has specifically told Moses he could not go into the promised land, why did Moses make the request he did in these verses?
64. Is Moses saying in verse 26 that it was not his fault that Jehovah was angry with him?
65. Our Lord requires unselfishness on the part of His leaders. Note the implications of verse 28.

AMPLIFIED TRANSLATION 3:21-29

21 And I commanded Joshua at that time, saying, Your own eyes have seen all that the Lord your God has done to these two kings [Sihon and Og]; so shall the Lord do to all the kingdoms into which you are going over [the Jordan].

22 You shall not fear them, for the Lord your God shall fight for you.

23 And I besought the Lord at that time, saying,

24 O Lord God, You have only begun to show Your servant Your greatness and Your mighty hand; for what god is there in Heaven or on earth, that can do according to Your works, and according to Your might?

25 I pray You, [will you not just] let me go over and see the good land that is beyond Jordan, that goodly mountain country [with Hermon], and Lebanon?

26 But the Lord was angry with me on your account, and would not listen to me; and the Lord said to me, That is enough; say no more to Me about it.

27 Get up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and behold it with your eyes; for you shall not go over this Jordan.

28 But charge Joshua, and encourage and strengthen him; for he shall go over before this people, and he shall cause them to possess the land which you shall see.

29 So we remained in the valley opposite Beth-peor.

COMMENT 3:21-29

Vv. 21 and 22 refer to Moses' commission to Joshua, discussed more fully in Ch. 31:7,8, 14-23 and Num. 27:15-23.

JEHOVAH . . . FIGHTETH FOR YOU (v. 22)—See ch. 1:29:33; 42 and notes.

LET ME GO OVER (v. 25)—See also 1:37 and notes on the refusal of Moses' request.

THAT GOODLY MOUNTAIN (v. 25)—The marginal reading, *hill country* is preferred by modern translators.

GET THEE UP UNTO THE TOP OF PISGAH (v. 27)—See 32:49 where this same mountain is also called Nebo and "this mountain of Abarim" (cf. Num. 27:12). Num. 33:47 & 48 speaks of Israel encamping "in the

mountains of Abarim, before Nebo." The term Abarim seems to refer to the whole range of mountains east of the Dead Sea and the Jordan. Nebo was a smaller range within this one, or more specifically, jutting out to the west from it. 34:1 tells us Moses went up "from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against [i.e. east of] Jericho."

On this entire passage, the moral lesson drawn by Mackintosh is excellent. "Now, it is most edifying to hear all this confession from the lips of Moses himself. It teaches us a fine lesson, if only we are willing to learn it. Some of us find it very hard indeed to confess that we have done or said anything wrong—very hard to own before our brethren that we have entirely missed the Lord's mind in any particular case. We are careful of our reputation; we are touchy and tenacious. And yet, with strange inconsistency, we admit, or seem to admit, in general terms, that we are poor, feeble, erring creatures; and that, if left to ourselves, there is nothing too bad for us to say or do. But it is one thing to make a most humiliating general [confession,] and another thing altogether to own that, in some given case, we have made a gross mistake. The latter is a confession which very few have grace to make."*

SUMMARY OF CHAPTER THREE

The war with Og, king of Bashan, 1, 2. He is defeated, 3. Sixty fortified cities with many unwallied towns taken, 4, 5. The utter destruction of the people, 6. The spoils, 7; and extent of the land taken, 8-10. Account of Og's iron bedstead, 11. The land given to the Reubenites, Gadites, and half tribe of Manasseh, 12, 13. Jair takes the country of Argob, 14. Gilead is given unto Machir, 15. And the rest of the land possessed by the Reubenites and Gadites, 16, 17. The directions given to those tribes, 18-20. The counsel given to Joshua, 21, 22. Moses's prayer to God for permission to go into the promised land, 23-25; and God's refusal, 26. He is commanded to go up to Mount Pisgah to see it, 27; and to encourage Joshua, 28. They continue in the valley opposite to Beth-peor, 29.

QUESTIONS, LESSON THREE (2:24—3:29)

1. Who were "the two kings of the Amorites" and over what kingdoms did they rule? (Complete before proceeding)
2. Why did God harden Sihon's spirit?

*Notes on Deuteronomy, Vol. I, p. 156.

QUESTIONS ON LESSON THREE

3. Who or what was Argob?
4. Why do you suppose the divine historian takes space in the Sacred Volume to mention the size of Og's bedstead?
5. Give the *basic* locations of the three east-side tribes.
6. What special assistance were these tribes to render the rest of Israel?
7. What admirable quality is revealed in Moses in this lesson?

