

210728-4 Deu 3, Og Defeated, the East Land Grant & Moses' Final Plea— CThurman

Bear in mind that this instruction is essential because the first generation has passed away and the LORD has raised up a whole new generation. They must be informed of those things which the LORD has commanded Israel through the ministry of Moses.

In the previous chapter, Israel left Kadesh-barnea and headed to the plains of Moab. Israel was warned against unnecessarily troubling the Edomites, the Moabites, and the Ammonites as they made their sojourn to Canaan; that the LORD would not give to them of their land. All of this area was formerly the possession of giants, the Rephaims. The Edomites called them the Horims, Avims, and Caphtorims. The Moabites called them the Emims. And the Ammonites called them the Zamzummims. These were all said to be as tall as the Anakims. So, Israel traveled around the southern coast of Edom, came up the eastern border of Moab and into the plains of Moab. Here, on the eastern side of the Jordan River was the land that was now the possession of the Amorites.

In this place Israel sent to king Sihon, at the city of Heshbon and requested safe passage. But Sihon denied them this request and came out against Israel to battle at Jahaz. (cf. Nu.2.32) And Sihon did this because the LORD had hardened his heart against the Israelites so that the Amorites might be destroyed on account of their abominable customs. (cf. Deu.2.30)

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: 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.

Le.18.24 Defile not ye yourselves in any of these things (all sexual activity outside of marriage, vss. 6-23): for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

...

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

Le.20.22 ¶ 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.

23 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.

Deu.18.9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things (all alternative means for obtaining favor or for attempting to communicate with God) are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

So, Israel conquered all of the land of the Amorites from the river Arnon to the river Jabbok, a midway point called 'half the valley' (cf. Deu.3.16), an area that shall be called Gilead.

In Deu. 3 Israel turns their attention to the area north of the river Jabbok, still to the east of the Jordan River, to the Amorites that dwell in the kingdom of Bashan. Here is the Amorite king named Og reigns. He is among the last of the giants living in this area. Though it is not written that the LORD hardened the heart of this king it is quite correct to understand that the LORD did the same to him. It is God that enthrones kings and dethrones them as it pleases Him.

Dan.2.20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

Job 9.1 ¶ Then Job answered and said,

2 I know it is so of a truth: but how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

...

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

Dan.4.34 ¶ And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Ro.9.21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

Ro.13.1 ¶ *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.*

Israel Reminded of the Conquest of the Kingdom of Og (vss.1-14)

1 ¶ 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, to battle at Edrei.

Og, עֹג, [g]ōhg, is related to the verb עָנַג, [g]ah-nag, is tss. *to be delicate, to be a delight, to sport* (flaunt, to be delighted in themselves[?]).

Edrei, אֶדְרֵי, might be of the verb root דָּרַע, d'-rahg, only once in the OT, tss. *arm* (Dan.2.32).

At this time the kingdom of Bashan is an area that spans from the river Jabbok almost to Damascus, Syria. Edrei is centrally located in the kingdom of Bashan.

2 And the LORD said unto me, Fear him not: for I will deliver 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, which dwelt at Heshbon.

Sihon dwelt at Heshbon, a city centrally located in the southern territory located between the rivers Arnon and Jabbok, but Sihon came down to fight at Jabaz, much nearer to where the Israelites had encamped in the plains of Moab. Og and his people did not come against Israel quite so early as Sihon did. The warriors of Israel proceeded far into Og's territory before Og faced off with them in battle at Edrei.

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining [a survivor].

remaining, שָׂרִיד, sa-reed, a masc. noun tss. *alive, remain*, and means 'a survivor'; the verb שָׁרַד, sah-rahd, is only once in the OT, Jos.10.20, *remained*, and again means 'survived.'

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 cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.

bars, בָּרֵיחַ, b'-ree-ach, a masc. noun tss. bars (3), fugitive (1).

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

After this there was some time allowed to repair the cities so that the wives and children (with a suitable force for defense) could have a place to live while their warrior husbands and fathers help their brethren take possession of the land on the west of the Jordan River.

*Nu.32.16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:
17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.
18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.*

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

As remember it was then that Israel was instructed how to divide the spoil among the entire nation. (cf. Nu.31.21-47) The spoil was first divided into two parts. One part for the warriors and the other part for Israel. (cf. Nu.31.27) The warriors were levied to give 1 out of every 500 souls and animals to the sons of Aaron. (v.28) This was their heave offering to the sons of Aaron. (v.29) Then Israel was levied to give one out of every 50 souls and animals to the sons of Levi. (v.30) Now, if the entire amount of the spoils that the warriors took is compared to the tithe which the sons of Levi and Aaron received, the Levites part equals one-tenth of all of the spoils of war taken, and Aaron's part equals one-tenth of all the spoils that

the Levites received. So, though the warriors give a 500th part to Aaron and Israel a 50th part to Levi, that part that they receive is essentially a tithe of the spoils of war. (Nu.18.26-29) Abraham gave a tithe of the spoils of war to Mechizedek after he returned from the conflict to rescue his nephew Lot.

Ge.14.20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon; 9 (Which Hermon the Sidonians call Sirion; and the Amorites call it Shēnir;)

The river of Arnon now marks the border between Moab and Israel in the south, and at this time Mt. Hermon marks the border between Syria and Israel in the north.

10 All the cities of the plain, and all Gilead,
in the south in the middle
and all Bashan, unto Sāl'-chäh and Ĕd'-rě-ī, cities of the kingdom
of
in the north

Og in Bashan.

Salchah or Salecah and Edrei must have been major cities of Bashan; Edrei being centrally located, and perhaps Salchah is a place as far east as the land comes until reaches Ammon. John Gill shows that these two cities could be the boundaries of the kingdom of Bashan, Edrei, the south, and Salchah, the north.

11 For only Og king of Bashan remained of the remnant of giants;

remained, שָׁאַר, shah-ar, a Hebrew Niphal (simple pass.) pret., tss. to remain, to be left.

remnant, יֶתֶר, ye-ther, a Hebrew masc. noun tss. the excellency, the residue, a remnant, a rest, plentifully.

I think this means that by this time and in this area the only giant here was Og. Perhaps that others have gone to other places. The mention of His bed provides an example of the potential size of this man and of the giants from whom he was descended.

behold, his bedstead was a bedstead of iron; is it not in Răb-băth of the children of Ammon? nine cubits (13 ½ feet) was the length thereof, and four cubits (6') the breadth of it, after the cubit of a man.

A cubit is said to be about 18". A queen bed, for two, measures just over 6' long by 5' wide. This seems to suggest that this is a single-bed sized for the person of Og's stature. This bed for Og could almost sleep four 6' adults comfortably.

In the days of king David there were men descended from a giant living in Gath.

Jos 11:22 There was none of the Anakims (who are noted for their great height [De.2.10, 21; 9.2] left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

Goliath was 9 ½ feet tall, and of smaller stature than Og.

1Sa 17:4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

5 And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

6 And he had greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

And with that extraordinary height was great strength.

As for the shekel weights see study of Ex.30.27 where the talent, shekel, bekah and gerah wgt. are compared. Also, according to John Gill (cf. Ex.30.39) a talent weight is about 60 pounds.

Goliath's coat of mail weighed 5,000 shekels of brass.
Or, 1 talent + 2,000 shekels or 80#.

Goliath's spearhead weighed 600 shekels of iron.
Or, 1/5th of a talent, or 12# (or 18 [Gill]).

In 2Sa.21.16-22 we read of three others born of the giant [Rapha, singular for giant; Rephaim, plural, giants] in Gath, brothers to Goliath. One whose name is Ishbibenob, and two others that unnamed.

2Sa.21.16 And Ishbibenob, which was of the sons of the giant, the weight of whose spear [marg. head] weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

His spear (head) weight, 300 shekels or 6 (or 9)#.

12 ¶ And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof,

It was at this point, after conquering Sihon and Og and dispossessing the Amorites of this land that Reuben, Gad and the ½ tribe of Manasseh proposed that Moses allow them to remain on this side of the Jordan River. They said,

Nu.32.1 ¶ Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Even the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

...

33 And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

gave I unto the Reubenites and to the Gadites.

It does appear that Reuben possessed the land directly north of Moab and west of Ammon. Gad received the land up to Gilead, just above the river Jabbok. Together Reuben's and Gad's possession, in the main, constitutes *half the valley* on the east side of the Jordan River on (cf. v.16), that is the southern half.

13 And the rest of Gilead, and all Bashan,

Which defines the other half, the northern half of the Jordan River valley ...

being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

The half of Manasseh that remained on the east side of the Jordan River received the rest of the land north of Gad's possession.

14 Jair the son of Manasseh

There is something about Jair we need to consider. I might not understand this correctly, but if it is as it seems Jair's heritage should have been with Judah, but instead he is counted with Manasseh.

Nu.32.40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

Reference to Machir here simply means that Moses gave the area that shall be called Gilead to his (Machir's) descendants. Machir must have died in Egypt.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair.

Jair is said to be the son of Manasseh. That Jair is counted of the tribe of Manasseh requires some consideration, though I'm not sure how to answer it. Jair's father was of the tribe of Judah. This information is provided in the text of 1Chr.2.18-23.

1Chr.2.18 ¶ And Caleb the son of Hezron (not of Jephunneh [who was also of Judah], but of Pharez) begat children of Azubah his wife, and of Jerioth (So Hezron had two wives, or a wife and a concubine which bore these sons.): her sons are these; Jeshur, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

The age of Hezron is noted as threescore years, or 60, implying he was an aged man and perhaps died. I'd suggest, to answer how the sons moved from Judah to Manasseh, that the daughter of Machir returned to her father's house, to the tribe of Manasseh, and her sons then inherited with the ½ tribe that remained on eastern side of the Jordan River.

21 And afterward Hezron (of Judah) went in to the daughter of Machir (of Manasseh) the father of Gilead, whom he married when he was threescore years old; and she bare him Segub.

The age of Hezron is noted as threescore years, or 60, implying he was an aged man and perhaps died. I'd suggest to answer how the sons moved from Judah to Manasseh that the daughter of Machir returned to her father's house, to the tribe of Manasseh, and her sons then inherited with the ½ tribe that remained on eastern side of the Jordan River.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir the father of Gilead.

So, Jair appears to be the great, great, grandson of Manasseh *on his mother's side*. There is the father Manasseh, his son Machir (who very likely died in Egypt), Machir's daughter (granddaughter to Manasseh), Machir's daughter's son Segub (great grandson to Manasseh), and Segub's son, Jair (great, great grandson to Manasseh).

took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashanhavothjair, unto this day.

Nu 32:41 And Jair the [great, great grand-] son of Manasseh went and took the small towns thereof, and called them Havothjair.

Israel Reminded to Whom the Eastern Land Allotment Is Given (vss.15-17)

15 And I gave Gilead unto Machir.

Meaning that Moses gave the northern area of Gilead to the *descendants* of Machir. Again, in order to explain why Jair would inherit with the ½ tribe of Manasseh instead of with his father's tribe of Judah, it could be that Machir's daughter, after the death of her husband Hezron (of Judah), returned to the house of her father and to the tribe of Manasseh so that

her grandson Jair inherits with the ½ tribe of Manasseh. Otherwise, unless we've failed to gather some other facts from the Scriptures (and we should not rely on extrabiblical sources], how else can this be explained?

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon;

Probably meaning that the termination of this river in the east marks the beginning of Ammon's border.

17 The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdothpishgah (marg. 'springs of Pishgah) eastward.

Israel Reminded of the Conditional Terms which Validate the Eastern Land Allotment (vss.18-20)

18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are meet for the war.

19 But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and until they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which I have given you.

So, yes, the wives and the children remained on the eastern side of the Jordan River (with a suitable force of warriors to defend against their enemies), while the rest of Israel's armies cross over the Jordan together until Israel takes possession of the land. Then the two and one-half tribes return to their land inheritance on the other side of the Jordan.

Nu 32:17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

By way of application, none of us rests in our Christian conflict until we have all crossed over, 'so-to-speak,' to the other side. The conflict of flesh against spirit never ceases until we lay off this body with its old, unregenerable nature.

Re 14:13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

And we do not come into the inheritance, glorified one by one, but all at once.

1Co.15.51 ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, [When?] at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and [Then ...] we shall be changed.

Beloved brethren, until that time we are to help one another live victoriously by faith, help one another to live like overcomers until our Lord Jesus returns to this earth one day soon.

Israel Reminded of Moses Charge to Joshua (vss.21, 22)

21 ¶ And I commanded Joshua at that time, saying,

I think the charge which Moses gave to Joshua is referred to in Nu.27.22, 23.

Nu.27.22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

***Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.
22 Ye shall not fear them: for the LORD your God he shall fight for you.***

Moses Reveals His Final Plea to Lead Israel to the Other Side (vss.23-29)

Remember, Moses will die in just a few days. Personally, I think it was good for Israel to hear of the desire Moses had to lead Israel over into the land of Canaan. It shows the enduring love that he had for them after all of these years. Moses loved them even though they persecuted him, distrusted him, and called into question his authority to lead them.

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

24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD was wroth with me for your sakes, and would not hear me:

Before being delivered from Egyptian bondage the people of Israel hoped for the day when the LORD would deliver them and bring them into the land promised to their fathers, Abraham, Isaac and Jacob. (210 years) Moses was called of the LORD to lead Israel out from their burdens under Egyptian bondage. Moses hoped all along to bring them into Canaan himself. But for the suddenness to fail to sanctify the LORD before the eyes of the people he was denied that. (Nu.20.11, 12; Ps.106.32, 33)

Ps.106.32 They angered him also at the waters of strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

Evidently Moses made another appeal to the LORD to be allowed this great honor.

and the LORD said unto me, Let it suffice thee;

Let it suffice thee – the thing which the LORD shall allow, let that be enough, which is to get a view of that land ...

speak no more unto me of this matter.

Moses is not to raise this matter before the LORD again. Though the LORD forgave the sin the consequence for it is unchanged. He was to be barred from bringing the children of Israel into the land.

The children of God are forgiven their sins by Christ's death on the cross for them. Christ's suffering death for the elect's sin removed the sword of God's justice that was against them. The Righteous One was treated as if He was the criminal, and the criminal was freed as if He was righteous. All of the sins we commit He is just and faithful to forgive us and to cleanse us from every unrighteous act that we might ever commit. (cf. 1Jn.1.9) We know that is true. But our actions have consequences. Bearing consequences do not mean we are unforgiven. If I take dad's car out and race it around and get caught he can forgive me, but he might not ever give me the keys to his car again. He might say, 'buy your own car boy, and race it around all you please. See how your pocketbook likes that.' There are lots of things like that in life.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

Moses, look in every direction. This is the land that I am giving to Israel. (cf. Ge.13.14, 15; 15.18-21)

Ge 13:14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

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, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

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

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 Bethpeor.

So Israel waits in there in the plains of Moab. Moses will begin to rehearse in the ears of Israel the importance of obeying the LORD.