

Deuteronomy 02 - Defeat of Sihon

I. First sermon: What God has done for Israel (Deut 1:1—4:40)

(2) Review of Israel's past (Deut 1:6—3:29)

(C) From Kadesh to Moab (2:1-23)

(a) Command not to disturb the Edomites (2:1-7)

(b) Command not to disturb the Moabites (2:8-15)

(c) Command not to disturb the Ammonites (2:16-23)

(D) Conquest of the Transjordan (Deut 2:24—3:20)

(a) Defeat of Sihon (2:24-37)

Deuteronomy 2

(C) From Kadesh to Moab (2:1-23)

(a) Command not to disturb the Edomites (2:1-7)

1 "Then we turned and set out for the wilderness by the way of the Red Sea, as the LORD spoke to me, and we circled Mount Seir for many days.

1 "Then we turned and set out for the wilderness by the way to the Red Sea, as the LORD spoke to me, and circled Mount Seir for many days.

1 "We turned and set out for the desert on the road to the Red Sea, just as the LORD had directed me. We traveled around Mount Seir for many days.

1 Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spoke to me, saying,

2 And the LORD spoke to me, saying,

2 Then the LORD told me,

2 And the LORD spake unto me, saying,

3 'You have circled this mountain long enough. *Now* turn north,

3 'You have circled this mountain long enough. *Now* turn north,

3 'You've walked around this mountain long enough. Turn northward

3 Ye have compassed this mountain long enough: turn you northward.

- In spite of this 40-year judgment of that ungrateful and rebellious generation God had not given up His people, for Moses could still say the Lord had directed me

- God was still guiding the nation through His Prophet Moses and had not abandoned His plan to give them the land of Canaan for their home

4 and command the people, saying, "You are going to pass through the territory of your brothers the sons of Esau, who live in Seir; and they will be afraid of you. So be very careful;

4 and command the people, saying, "You will pass through the territory of your brothers the sons of Esau who live in Seir; and they will be afraid of you. So be very careful;

4 and command this people, "You are about to pass through the territory of your relatives, the descendants of Esau who live around Seir. They will be afraid of you so be very careful.

4 And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 do not provoke them, for I will not give you any of their land, *not even* as much as a footprint, because I have given Mount Seir to Esau as a possession.

5 do not provoke them, for I will not give you any of their land, *even as little as* a footstep because I have given Mount Seir to Esau as a possession.

5 Don't fight them, because I won't give you any part of their land, not even the size of a footprint. I have given Mount Seir to Esau as their property.

5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession.

- God then told Moses to leave the hill country (west of Seir or Edom) and go through Seir, the home of Esau's descendants (Cf. Gen 36:8-9)

— God warned Israel to avoid fighting with them

— This likelihood of war may have been because of the scarcity of rainfall in that area (only about five inches annually). A large contingent of people moving through Seir could easily deplete the Edomites' store of water. Therefore God told Israel to pay for whatever they ate and drank in order to avoid hostilities

— The Edomites, in fact, refused to grant the Israelites right of passage (Num 20:14-21)

These instructions show that the Lord is sovereign over all lands and all peoples. This sovereignty should have encouraged the Israelites to enter Canaan and fight with courage. For since God honored the right of Edom—and also Moab (v8-9) and Ammon (v19)—to possess their land, how much more would He honor Israel's right to possess Canaan, which was guaranteed to them by His covenantal oath to the patriarchs!

6 You are to buy food from them with money so that you may eat, and you shall also purchase water from them with money so that you may drink.

6 You shall buy food from them with money so that you may eat, and you shall also purchase water from them with money so that you may drink.

6 You may buy food to eat and water to drink from them, paying with cash."

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD your God has blessed you in all that you have done; He has known your wandering through this great wilderness. These forty years the LORD your God has been with you; you have not lacked anything."

7 For the LORD your God has blessed you in all that you have done; He has known your wanderings through this great wilderness. These forty years the LORD your God has been with you; you have not lacked a thing."

7 Indeed, the LORD your God blessed all the works of your hands. He knows about your travels through this vast desert. The LORD your God was with you these past 40 years, so that you didn't lack anything.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing.

- These careful instructions show that the Israelites were not free to try to conquer any territory they wanted

— Rather, God had promised them a definite land, and the war they would wage in order to conquer Canaan had a moral character to it (thus OT scholars have referred to it as a "holy war"; Cf. Deut 7)

— The Lord's protective care of Israel in the vast desert for 40 years (v7) also motivated them to obey His instructions

(b) Command not to disturb the Moabites (2:8-15)

8 "So we passed beyond our brothers the sons of Esau, who live in Seir, away from the Arabah road, away from Elath and Ezion-geber. And we turned and passed through by the way of the wilderness of Moab.

8 "So we passed beyond our brothers the sons of Esau, who live in Seir, away from the Arabah road, away from Elath and from Ezion-geber. And we turned and passed through by the way of the wilderness of Moab.

8 So we bypassed our relatives, the descendants of Esau who live in Seir. We turned through the Arabah desert from Elath, and from Ezion-geber we traveled the desert road to Moab."

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the

way of the wilderness of Moab.

9 Then the LORD said to me, 'Do not attack Moab, nor provoke them to war, for I will not give you any of their land as a possession, because I have given Ar to the sons of Lot as a possession.'

9 Then the LORD said to me, 'Do not harass Moab, nor provoke them to war, for I will not give you any of their land as a possession, because I have given Ar to the sons of Lot as a possession.'

9 "Then the LORD told me, 'Don't harass Moab or provoke them to war, because I won't give you any part of their land. I have given Ar to the descendants of Lot as their property.

9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.

- Instead of going through Seir (Edom) up the Arabah Road to the southern part of Canaan, the Israelites traveled north along the east side of Edom up through Moab (Cf. v18)

- Elath is a later name for Ezion Geber, a seaport at the Gulf of Aqabah

- After God's command to treat the Moabites (the city of Ar was in Moab), Lot's descendants (Gen 19:36-37), as carefully as the Edomites (Deut 2:4-6), a post-Mosaic editor inserted an explanatory note (v10-12).

10 (The Emim lived there previously, a people as great, numerous, and tall as the Anakim.

10 (The Emim lived there formerly, a people as great, numerous, and tall as the Anakim.

10 (The Emites, a people as powerful, numerous, and tall as the Anakim, lived there before.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Like the Anakim, they too are regarded as Rephaim, but the Moabites call them Emim.

11 Like the Anakim, they are also regarded as Rephaim, but the Moabites call them Emim.

11 Like the Anakim, they were thought of as Rephaim, but the Moabites called them Emites.

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 The Horites previously lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them, and settled in their place; just as Israel did to the land of their possession which the LORD gave them.)

12 The Horites formerly lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them and settled in their place, just as Israel did to the land of their possession which the LORD gave to them.)

12 The Horites used to live in Seir before the descendants of Esau dispossessed them, exterminated them, and settled there instead, just as Israel will do in the land of its possession, which the LORD gave them.)

12 The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

- Though it is impossible to determine precisely when v10-12 were inserted, v12 indicates that it was after the initial conquest of the land

Inspiration

The original texts of Scripture are "God-breathed" (2 Tim 3:16), and therefore contain no errors, for God cannot lie (Titus 1:2). The Holy Spirit superintended the work of editors just as He did the historical research of Luke (Luke 1:1-4) so that the final words of the text, though obtained by different methods, are the words intended by God. It was this final text that Jesus Christ pronounced perfect (i.e., Matt 5:18; John 10:35) (including editorial insertions).

The Rephaim were an ancient tribe known for their tall stature (also mentioned in Gen 14:5; 15:20; Deut 2:20; 3:11,13; Joshua 12:4; 13:12; 17:15; 1 Chr 20:4). The Moabites called the Rephaites *Emim*, which means "terrors" or "dreaded ones." The Horim may have been the non-Semitic Hurrian people who lived in scattered groups in Palestine, Syria, and Mesopotamia. They occupied Seir before Esau moved there (Gen 14:6; 36:8-9,20) and drove them out. The fact that the Moabites could dispossess these strong, numerous, and tall people underscored Israel's cowardice and faithlessness, who even with God's help shrank back from these same people (Cf. Deut 1:28; Num 13:28,33).

These explanatory notes leave the impression that no enemy is invincible. If the Moabites could drive out the Anakim (Emim) and if Esau's descendants could expel the Horim, then surely God could give Canaan to Israel. This puts God's command to cross the Zered Valley in Moab (Deut 2:13) in a fresh light.

13 'Now arise and cross over the Wadi Zered yourselves.' So we crossed over the Wadi Zered.

13 'Now arise and cross over the brook Zered yourselves.' So we crossed over the brook Zered.

13 Now get going and cross the Wadi Zered.' And so we crossed the Wadi Zered.

13 Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered.

14 Now the time that it took for us to come from Kadesh-barnea until we crossed over the Wadi Zered was thirty-eight years, until all the generation of the men of war perished from within the camp, just as the LORD had sworn to them.

14 Now the time that it took for us to come from Kadesh-barnea until we crossed over the brook Zered was thirty-eight years, until all the generation of the men of war perished from within the camp, as the LORD had sworn to them.

14 Now from the time we left Kadesh-barnea until we crossed the Wadi Zered was 38 years. All of that generation, the soldiers in the camp, were destroyed just as the LORD swore they would be.

14 And the space in which we came from Kadesh Barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 Indeed, the hand of the LORD was against them, **to destroy them** from within the camp until they all perished.

15 Moreover the hand of the LORD was against them, to destroy them from within the camp until they all perished.

15 Indeed, the hand of the LORD was against them to root them out from the camp until they were utterly destroyed."

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

- "...to destroy them" - better rendered "to panic (or confuse) them"

— The Heb verb is hamam, and is used for the divinely inspired panic that God sent on many of Israel's enemies so that they became too confused or terrified to fight competently

— Thus because of their rebellion against the Lord, this first generation of Israelite warriors actually found themselves objects of God's "holy war"

— They left the protective care of His hand in their arrogant rebellion only to find that hand turned against them as they endured painful deaths outside the Promised Land

— By reminding the people of this, Moses said in effect that God is faithful to His promises and His threats, and has the power to execute both

- He made it clear that the entire generation of fighting men (Cf. 2:16) did not die of natural deaths during the previous 38 years in the wilderness

- The fact that the Lord's hand was against a people often meant that He sent a destroying pestilence against them

(c) Command not to disturb the Ammonites (2:16-23)

16 "So it came about, when all the men of war had finally perished from among the people,

16 "So it came about when all the men of war had finally perished from among the people,

16 "And so all the soldiers among the people died.

16 So it came to pass, when all the men of war were consumed and dead from among the people,

17 that the LORD spoke to me, saying,

17 that the LORD spoke to me, saying,

17 Then the LORD spoke to me,

17 That the LORD spake unto me, saying,

18 'Today you shall cross over Ar, the border of Moab.

18 'Today you shall cross over Ar, the border of Moab.

18 'Today, you are about to cross the border of Moab at Ar.

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 When you come opposite the sons of Ammon, do not attack them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession.'

19 When you come opposite the sons of Ammon, do not harass them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession.'

19 When you come to the Ammonites, don't harass or provoke them to war, for I won't give any part of Ammonite land to you, since I have given it to the descendants of Lot as their property.

19 And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.

20 (It is also regarded as the land of the Rephaim, *because the* Rephaim previously lived in it, but the Ammonites call them Zamzummin,

20 (It is also regarded as the land of the Rephaim, *for* Rephaim formerly lived in it, but the Ammonites call them Zamzummin,

20 ""(Indeed, it was considered Rephaim territory, since the Rephaim used to lived there. The Ammonites called them Zamzummities,

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;

- God had told Israel not to molest Esau's descendants (v4-5) or the Moabites (v9); now He said the same about the Ammonites

- Israel was not to attack the Ammonites for they, like the Moabites, were Lot's descendants (Cf. Gen 19:36-38)

21 a people as great, numerous, and tall as the Anakim; but the LORD destroyed them before them. And they dispossessed them and settled in their place,

21 a people as great, numerous, and tall as the Anakim, but the LORD destroyed them before them. And they dispossessed them and settled in their place,

21 a great people, numerous, and tall as the Anakim. But the LORD destroyed the Rephaim, so that the Ammonites dispossessed them and settled there instead.

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 just as He did for the sons of Esau, who live in Seir, when He destroyed the Horites from before them; they dispossessed them and settled in their place, *where they remain* even to this day.

22 just as He did for the sons of Esau, who live in Seir, when He destroyed the Horites from before them; they dispossessed them and settled in their place even to this day.

22 This is what he did for the descendants of Esau who live in Seir, when he destroyed the Horites before them. So they dispossessed them and settled there in their place, where they live to this day.

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

- Verses 20-23 are another editorial insertion (Cf. v10-12)

- The Ammonites' destruction of the Rephaites, called Zamzummites, and Esau's descendants' destruction of the Horites, are attributed ultimately to God

- For as Paul later wrote, it was He who set the times and boundaries for all the peoples of the earth (Acts 17:26)

23 And *as for* the Avvim, who lived in villages as far as Gaza, the Caphtorim, who came from Caphtor, destroyed them and lived in their place.)

23 And the Avvim, who lived in villages as far as Gaza, the Caphtorim who came from Caphtor, destroyed them and lived in their place.)

23 It was the same for the Avvites who lived in villages as far as Gaza. The Caphtorites, who came from Crete, destroyed them and settled there in their place.)

23 And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

(D) Conquest of the Transjordan (Deut 2:24—3:20)

(a) Defeat of Sihon (2:24-37)

24 'Arise, set out, and pass through the Valley of Arnon. Look! I have handed over to you Sihon the Amorite, king of Heshbon, and his land; start taking possession and plunge into battle with him.

24 'Arise, set out, and pass through the valley of Arnon. Look! I have given Sihon the Amorite, king of Heshbon, and his land into your hand; begin to take possession and contend with him in battle.

24 Get ready and set out for the Wadi Arnon. Look! I've given into your control Sihon the Amorite, king of Heshbon, along with his land. Prepare to take possession by provoking him to war.

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

- Even the Avvites living as far west as Gaza were destroyed by another people
- Caphtorites is probably an early name for the Philistines, who came from Caphtor, another name for Crete

25 This day I will begin to put the dread and fear of you upon the faces of people everywhere, who, when they hear the news of you, will tremble and be in anguish because of you.'

25 This day I will begin to put the dread and fear of you upon the peoples everywhere under the heavens, who, when they hear the report of you, will tremble and be in anguish because of you.'

25 Starting today I will begin to instill fear and terror of you on the part of every nation under heaven who hears reports about you. They'll tremble in anguish before you."

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

- "...anguish" - *chuwl*, inward dread, anxiety, a terror that grips

— denotes trembling or anguish...not a casual ascent, but an emotion or feeling so deep that it shows in a physical (visceral) response

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

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

26 "I sent messengers from the desert of Kedemoth to King Sihon of Heshbon with this message of peace:

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

- God's command to dispossess Sihon the Amorite king of the city of Heshbon is another illustration of God's sovereignty over all nations

- The terror and fear God would put in those nations constituted an essential "weapon" for Israel in this war and the Conquest (Cf. Ex 15:15; 23:27; Num 22:3; Josh 2:9,11,24; 5:1; 9:24)

The Defeat of Sihon

This section (Cf. Num 21:22-35) describes the beginning of Israel's conquest of the land, a war that had been delayed for 40 years.

27 'Let me pass through your land; I will travel only on the road. I will not turn aside to the right or to the left.

27 'Let me pass through your land, I will travel only on the highway; I will not turn aside to the right or to the left.

27 'Let me pass through your territory. I'll stay on the main road. I won't turn to the right or left.

27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 You will sell me food for money so that I may eat, and give me water for money so that I may drink, only let me pass through on foot,

28 You will sell me food for money so that I may eat, and give me water for money so that I may drink, only let me pass through on foot,

28 Sell me food for cash, so I can eat and give me water for cash, so I can drink. Just let me pass through on foot,

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 just as the sons of Esau who live in Seir and the Moabites who live in Ar did for me, until I cross over the Jordan into the land that the LORD our God is giving us.'

29 just as the sons of Esau who live in Seir and the Moabites who live in Ar did for me, until I cross over the Jordan into the land which the LORD our God is giving to us.'

29 as the descendants of Esau who live in Seir did for me, as did the Moabites who live in Ar. I'll pass through, until I will have crossed the Jordan into the land that the LORD our God is about to give us.'

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

- Moses recalled his peaceful offer to Sihon, an offer that had several things to commend it to the Amorite king

- Moses promised they would not leave the main road, and therefore no plunder of the crops need be feared

- The Israelites had already passed through the territories of Edom and Moab without war (v29)

- The Edomites had refused the right of passage to the Israelites (Num 20:18-21)

— Probably the Edomites allowed Israel to pass by on their eastern border though they refused to let them pass through the middle of their territory

- Moses also told Sihon that Israel's ultimate destiny was not the territory of Sihon but was on the other side of the Jordan in the land the Lord was giving them

30 But Sihon king of Heshbon was not willing for us to pass through his land; for the LORD your God hardened his spirit and made his heart obstinate, in order to hand him over to you, as *he is* today.

30 But Sihon king of Heshbon was not willing for us to pass through his land; for the LORD your God hardened his spirit and made his heart obstinate, in order to deliver him into your hand, as *he is* today.

30 But King Sihon of Heshbon did not allow us to pass through, because the LORD your God had hardened his spirit and made him arrogant, in order to deliver him into your control today.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

- Sihon rejected this peaceful offer. The Hebrew verbs used to express the "hardening" of Sihon's mind and will (heart) can mean that the Lord "confirmed" what was already in Sihon's heart, namely, his arrogance against the Lord and His people Israel (Cf. Ex 4:21 on the hardening of Pharaoh's heart)

— See: **The Hardening of Sihon and the Canaanite Kings** in [Divine Hardening of the Heart](#); Cf. Joshua 11:20.

31 And the LORD said to me, 'See, I have begun to turn Sihon and his land over to you. Begin taking possession, so that you may possess his land.'

31 The LORD said to me, 'See, I have begun to deliver Sihon and his land over to you. Begin to occupy, that you may possess his land.'

31 "Then the LORD told me, 'See, I've begun to deliver Sihon and his territory over to you. Prepare to take possession of his land.'

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

- Sihon's arrogant refusal was a sure sign that he had just thrown away his one chance of survival

- Since God controls all of history, Moses could say that the Lord our God delivered him overtous

32 "Then Sihon came out with all his people to meet us in battle at Jahaz.

32 "Then Sihon with all his people came out to meet us in battle at Jahaz.

32 "Sihon came out to meet us, including his entire army, at the battle of Jahaz.

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

33 And the LORD our God turned him over to us, and we defeated him with his sons and all his people.

33 The LORD our God delivered him over to us, and we defeated him with his sons and all his people.

33 The LORD our God delivered him to us, so we attacked him, his son, and his whole army.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 So we captured all his cities at that time and **utterly destroyed** the men, women, and children of every city. We left no survivor.

34 So we captured all his cities at that time and utterly destroyed the men, women and children of every city. We left no survivor.

34 We captured all his towns at that time. We utterly destroyed every town—the men, the women, and the children—leaving no survivors.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

- "...utterly destroyed" - *hòaram*, "to give over [to the Lord] often by total destruction"

— In Deuteronomy *hòaram* also is used in 3:6; 7:2; 20:17

[Deut 7 discusses the question of the morality of killing the total population—men, women, and children]

Canaanite Genocide?

The command to destroy them totally—men, women, and children—has often been thought of as unethical for a loving God. However, several points must be kept in mind concerning these people.

- First, they deserved to die for their sin
 - Studies of their religion, literature, and archeological remains reveal that they were the most morally depraved culture on the earth at that time
- Second, they persisted in their hatred of God
 - Had they repented, God would have spared them as He spared the Ninevites who repented at the preaching of Jonah
 - Yet repentance seemed to be out of the question for these people
- Third, the Canaanites constituted a moral cancer and even one of them—even a child left alive—had the potential of introducing an idolatry and immorality which would spread rapidly among the Israelites and bring about the destruction of God's own people

Two mitigating factors may be mentioned. In some ways the death of a Canaanite child could have been a blessing. For if the child died before reaching the age of accountability it is likely that his or her eternal destiny would have been made secure in heaven. Another factor to remember is that one day Jesus Christ will return to slaughter the unrepentant wicked on the earth (though nothing is said about His killing children), and that "holy war" will make Israel's holy war look pale by comparison (2 Thess 2:5-10; Rev 19:11-21).

So there is no dichotomy between the God of the OT and the God of the NT. In both testaments He is revealed as a loving and righteous God. ***The command to engage in holy war is, of course, not applicable today since at the present time God is not working through one nation to set up His kingdom on the earth.*** But Christians today should learn from this command that they should be as ruthless with sin in their own lives as Israel should have been against the Canaanites.

35 We took only the animals as our plunder, and the spoils of the cities which we had captured.

35 We took only the animals as our booty and the spoil of the cities which we had captured.

35 We only appropriated the livestock for our use, along with plunder from the cities that we captured.

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer which is on the edge of the Valley of Arnon and *from* the city which is in the valley, even to Gilead, there was no city that was too high for us; the LORD our God turned it all over to us.

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

36 From Aroer on the edge of Arnon Valley and from the town all the way to Gilead, there was no city that was too strong for us—the LORD our God delivered them all to us.

36 From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

- The statement that not one town was "too strong for us" was a sharp reminder to the Israelite

- The Hebrew sentence literally reads "not a town was too high for us"

- The high walls of the Canaanite cities terrified the first generation of Israelite warriors (1:28) so that they disobeyed the Lord's command to enter the land

37 Only you did not go near the land of the sons of Ammon, all along the river Jabbok and the cities of the hill country, and wherever the LORD our God had commanded us *to avoid*.

37 Only you did not go near to the land of the sons of Ammon, all along the river Jabbok and the cities of the hill country, and wherever the LORD our God had commanded us.

37 You did not encroach onto Ammonite land, the banks of the Wadi Jabbok, the towns in the hill country, and all the other places that were forbidden by the LORD our God."

37 Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.