

Deuteronomy 03 - Victory over Og of Bashan

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)

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

(b) Defeat of Og (3:1-11)

(c) Reuben, Gad, and half of Manasseh settle east of Jordan (3:12-20)

(E) Moses prohibited from and Joshua commissioned to cross the Jordan (3:21-29)

Deuteronomy 3

(D) Conquest of the Transjordan (Deut 2:24—3:20) (cont'd from Deut 2)

(b) Defeat of Og (3:1-11)

1 "Then we turned and went up the road to Bashan, and Og, king of Bashan, came out with all his people to meet us in battle at Edrei.

1 "Then we turned and went up the road to Bashan, and Og, king of Bashan, with all his people came out to meet us in battle at Edrei.

1 "We set out and went up along the road to Bashan. Then King Og of Bashan came out to meet us—he and his whole army—for a battle at Edrei.

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.

2 But the LORD said to me, 'Do not fear him, for I have handed him and all his people and his land over to you; and you shall do to him just as you did to Sihon king of the Amorites, who lived in Heshbon.'

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

2 Then the LORD told me, 'Don't fear him, because I've delivered him, his army, and his territory into your control. Do to him just as you have done to Sihon, king of the Amorites, who lived in Heshbon.'

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.

- Bashan was a little farther north than the Israelites needed to go to reach their point of entry into the Promised Land
- However, by defeating Og on the north they were protecting their right flank when they turned to cross the Jordan
- Edrei, where the battle began, was about 30 miles east of the southern tip of the Sea of Kinnereth (Sea of Galilee)

God's command for Israel to battle Og rested on two assurances:

- (1) God had handed him over to Israel
- (2) Israel had recently gained victory over Sihon

Again God was credited with the outcome of the battle (3:3; Cf. 2:30-31)

Sihon & Og

The whole country E of Jordan, from the Arnon to the Jabbok, was possessed by the Amorites, whose king, Sihon, refused to permit the Israelites to pass through his territory, and put his army in array against them. The Israelites went forth against him to battle, and gained a complete victory. The Amorites were defeated; Sihon, his sons, and all his people were smitten with the sword, his walled towns were captured, and the entire country of the Amorites was taken possession of by the Israelites (Num 21:21-30; Deut 2:24-37).

The country from the Jabbok to Hermon was at this time ruled by Og, the last of the Rephaim. He also tried to prevent the progress of the Israelites, but was utterly routed, and all his cities and territory fell into the hands of the Israelites (Num 21:33-35; Deut 3:1-14; Ps 135:10-12; 136:17-22). These two victories gave the Israelites possession of the country on the east of Jordan, from the Arnon to the foot of Hermon. The kingdom of Sihon embraced about 1,500 square miles, while that of Og was more than 3,000 square miles.

3 So the LORD our God also handed over to us Og, king of Bashan, with all his people, and we struck them until no survivor was left.

3 So the LORD our God delivered Og also, king of Bashan, with all his people into our hand, and we smote them until no survivor was left.

3 "So the LORD our God also delivered into our control King Og of Bashan, along with his whole army. We attacked him until there were no survivors.

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.

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

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

4 Then we captured all his cities at that time. There was not a city left that we didn't capture from them—60 cities in all from the region of Argob, which is part of the kingdom of Og in Bashan.

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.

- After traversing the smooth pasture land, Israel suddenly came on the marvelous rock barrier of Argob, an oval basalt island, 60 miles by 20 miles, "all the girdle (Hebrew) of Argob" (the stony country), rising abruptly 30ft from the surrounding Bashan plains

- The rocky fastnesses, on which Og's 60 cities were almost impregnable, compensated by security for their inconveniences

- Had Og remained in them, Israel could not have dislodged him

- God therefore saw it needful to encourage Israel in facing such a foe, "fear him not"; and God sent hornets which, as well as infatuation, drove Og into the open field where he was overthrown (Josh 24:12)

- God's special interposition for Israel against Og is the theme of praise (Ps 135:11; 136:20)

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

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

5 All of these cities were fortified with high walls, gates, and bars. Furthermore, there were very many unwalled regions.

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

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

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

6 We utterly destroyed them, just as we did King Sihon of Heshbon, attacking them in every city—the men, women, and children.

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

7 But all the animals and the spoils of the cities we took as our plunder.

7 But all the animals and the spoil of the cities we took as our booty.

7 But we kept for ourselves all of the livestock and plunder from the towns.
7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.
- And as in the case of Sihon's cities (2:32-36), Og's 60 cities (with high walls, 3:5) could not restrain the Israelite warriors
- The trust of Israel's soldiers in the word of their God contrasts with the unbelieving warriors referred to in 1:28

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

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

8 "So at that time, we took control from the two Amorite kings the territory east of the Jordan from Wadi Arnon to Mount Hermon.

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

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9 (The Sidonians called Hermon Sirion, but the Amorites called it Senir.)

9 (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

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

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

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

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

- Verses 8-11 summarize the conquest of the territory controlled by the two Trans-jordanian Amorite kings, Sihon and Og

- The Israelites needed the encouragement of repeated reminders of God's past faithfulness to them

- Two aspects of this summary particularly heartened the Israelites:

— First, these verses stress the extensive nature of the Israelite conquest: from the Arnon Gorge to Mount Hermon (called Sirion by the Phoenicians of Sidon and called Senir by the Amorites)

— Second, Og was one of the last of the Rephaites the Israelites would face in battle

11 (For only Og king of Bashan was left of the remnant of the Rephaim. Behold, his bed was a bed of iron; it is in Rabbah of the sons of Ammon. Its length was **nine cubits**, and its width **fourcubits** by the usual cubit.)

11 (For only Og king of Bashan was left of the remnant of the Rephaim. Behold, his bedstead was an iron bedstead; it is in Rabbah of the sons of Ammon. Its length was nine cubits and its width four cubits by ordinary cubit.)

11 Only King Og of Bashan remained from the remnants of the Rephaim. In fact, his bed was made of iron. It's in Rabbah of the Ammonites, isn't it? It was nine cubits long and four cubits wide."

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

- "...nine cubits...four cubits" - 13.5' x 6'

- Some use this verse (and others...Num 13:33; 2 Sam 21:20; 1 Chr 11:22, et al) to argue that post-Flood Nephilim existed. However, the word Nephilim is never used to describe these large creatures/people anywhere outside of Gen 6:1-4 and Num 13:33.

-- There is no Scriptural proof that this Og king of Bashan was part of the Nephilim

-- So how do you explain a guy with six fingers and six toes, a guy who slept on a bed that was 12'-13' feet long, or a guy who killed a lion in a pit on a snowy day? Natural abnormalities. Take a look at the Guinness Book of World Records and you'll see all sorts of natural abnormalities...

(c) Reuben, Gad, and half of Manasseh settle east of Jordan (3:12-20; Cf. Num 32:1-15)

12 "So we took possession of this land at that time. From Aroer, which is by the Valley of Arnon, and half the hill country of Gilead and its cities I gave to the Reubenites and to the Gadites.

12 "So we took possession of this land at that time. From Aroer, which is by the valley of Arnon, and half the hill country of Gilead and its cities I gave to the Reubenites and to the Gadites.

12 "Of the land that we captured at that time, I've given its towns to the descendants of Reuben and the descendants of Gad from Aroer near the Wadi Arnon to half of the hill country of Gilead.

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, gave I unto the Reubenites and to the Gadites.

13 The rest of Gilead and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh, all the region of Argob. (As to all Bashan, it is called the land of Rephaim.

13 The rest of Gilead and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh, all the region of Argob (concerning all Bashan, it is called the land of Rephaim.

13 The remainder of Gilead and Bashan of the kingdom of Og, I've given to the half-tribe of Manasseh. (The whole region of Argob—that is, all of Bashan—is called the land of the Rephaim.)

13 And the rest of Gilead, and all Bashan, 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 Trans-jordan was divided among the tribes of Reuben, Gad, and the half tribe of Manasseh

— Reuben received the Moabite territory from the Arnon Gorge to Heshbon

— Gad was given the southern half of Gilead from Heshbon to the Jabbok River

— To the half tribe of Manasseh went the northern part of Gilead and also Bashan, which was east of the Sea of Kinnereth (later named the Sea of Galilee). Og was over this northern part of Gilead and Bashan.

14 Jair the son of Manasseh took all the region of Argob as far as the border of the Geshurites and the Maacathites, *that is*, Bashan, and named it after his own name: Havvoth-jair, *as it is* to this day.)

14 Jair the son of Manasseh took all the region of Argob as far as the border of the Geshurites and the Maacathites, and called it, *that is*, Bashan, after his own name, Havvoth-jair, *as it is* to this day.)

14 Manasseh's son Jair captured all the Argob region as far as the territory of the descendants of Geshur and the descendants of Maacath. Bashan was named after him; that's why it is called Havvoth-jair to this day.

14 **Jair** the son of 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.

- "...Jair" - a descendant of Manasseh, was singled out for special mention because of his courage in capturing the whole region of Argob in Bashan (Cf. v4; Num 32:41)

- As a result the area was named after him.

15 To Machir I gave Gilead.

15 To Machir I gave Gilead.

15 Furthermore, I've given Gilead to Machir.

15 And I gave Gilead unto Machir.

- Makir, a sub-tribe of the tribe of Manasseh, was given the rest of Gilead because they conquered that territory (Num 32:34-40)

16 To the Reubenites and the Gadites I gave from Gilead even as far as the Valley of Arnon, the middle of the valley as a border, and as far as the river Jabbok, the border of the sons of Ammon;

16 To the Reubenites and to the Gadites I gave from Gilead even as far as the valley of Arnon, the middle of the valley as a border and as far as the river Jabbok, the border of the sons of Ammon;

16 And I've given Gilead to the descendants of Reuben and the descendants of Gad as far as the Arnon Valley, designating the middle of the valley as its boundary, including up to the Jabbok River as a boundary with the Ammonites.

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;

17 the Arabah also, with the Jordan as a border, from Chinnereth even as far as the sea of the Arabah, the Salt Sea, at the foot of the slopes of Pisgah on the east.

17 the Arabah also, with the Jordan as a border, from Chinnereth even as far as the sea of the Arabah, the Salt Sea, at the foot of the slopes of Pisgah on the east.

17 The Arabah and the Jordan River are also a boundary from Chinnereth to the Sea of the Arabah (that is, the Salt Sea), below the slopes of Pisgah on the east."

17 The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdoth Pisgah eastward.

18 "Then I commanded you at that time, saying, 'The LORD your God has given you this land to possess it; all you valiant men shall cross over armed ahead of your brothers, the sons of Israel.

18 "Then I commanded you at that time, saying, 'The LORD your God has given you this land to possess it; all you valiant men shall cross over armed before your brothers, the sons of Israel.

18 "Then I commanded you at that time, 'The Lord your God gave you this land as a possession. Those equipped for battle—every man a warrior—will cross before your fellow Israelis.

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 However, your wives, your little ones, and your livestock (I know that you have much livestock) shall remain in your cities which I have given you,

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

19 However, your women, children, and livestock—and I know you have many—may reside in your towns that I gave you

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;

- Num 32 records the request of 2-1/2 tribes for the Trans-jordan

- They had acquired a large number of cattle and sheep (Cf. Num 32:1) and this region was especially well suited for raising cattle

- At first Moses was angry at their request, fearing another defection like that at Kadesh Barnea (Num 32:6-8,14-15)

- But when the warriors of the tribes promised to cross over the Jordan and fight till all Israel had won her land, Moses granted their request

— Since the time for battle was drawing near, the tribes east of the Jordan needed this reminder of their prior commitment (Num 32:16-19)

— They could leave their new homes and family without fear because the Lord had given them this land

— They could cross over the Jordan River and fight fearlessly for their brothers and then return to their families

20 until the LORD gives **rest** to your fellow countrymen as to you, and they also take possession of the land which the LORD your God is giving them beyond the Jordan. Then you may return, each man to his possession which I have given you.'

20 until the LORD gives rest to your fellow countrymen as to you, and they also possess the land which the LORD your God will give them beyond the Jordan. Then you may return every man to his possession which I have given you.'

20 until the LORD grants rest to your fellow Israelis like you. When they take possession of the territory that the LORD your God is about to give them on the other side of the Jordan River, then each of you may return to the territory that I've allotted for 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.

- "...rest" - Gr. *katapausis* (LXX); see note: **The "Rest" Being Offered** on Heb 4:1

— This word on the Greek is clearly paralleled with *kleronomia* the Greek word for inheritance (Cf. Deut 12:9-11)

(E) Moses prohibited from and Joshua commissioned to cross the Jordan (3:21-29)

21 And I commanded Joshua at that time, saying, 'Your eyes have seen everything that the LORD your God has done to these two kings; the LORD will do the same to all the kingdoms into which you are about to cross.

21 I commanded Joshua at that time, saying, 'Your eyes have seen all that the LORD your God has done to these two kings; so the LORD shall do to all the kingdoms into which you are about to cross.

21 "I also charged Joshua at that time, 'You witnessed everything that the LORD your God did to the two kings. Indeed, the LORD will do this to all the kingdoms which you are about to enter.

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

- These next two verses are a transition from the distribution of the land (v12-20) to Moses' loss of leadership (v23-29)

- Moses had reminded his audience that the time for the conquest of Canaan was near (v18-20)

— Yet Joshua, not Moses, would lead the people in that conquest

- By encouraging Joshua here, Moses himself was obeying God's command (1:38; 3:28)

- Moses' firm assurance that the Lord had acted like a warrior for Israel in the past and would do so in the future greatly encouraged Israel's future leader

- Moses' words also represented a major theme in Deuteronomy's historical prologue: the battle belongs to Yahweh (the Lord your God will fight for you; Cf. 1:30; 20:4; also note 2:24-25,31,33,36; 3:2-3)

22 Do not fear them, for the LORD your God is the One fighting for you.'

22 Do not fear them, for the LORD your God is the one fighting for you.'

22 You are not to fear them, because the LORD your God will fight for you.'"

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 "I also pleaded with the LORD at that time, saying,

23 "I also pleaded with the LORD at that time, saying,

23 "I pleaded with the LORD at that time,

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

24 'Lord GOD, You have begun to show Your servant Your greatness and Your strong hand; for what god *is there* in heaven or on earth who can do such works and mighty acts as

Yours?

24 'O LORD God, You have begun to show Your servant Your greatness and Your strong hand; for what god is there in heaven or on earth who can do such works and mighty acts as Yours?

24 'LORD God, you've begun to show your greatness and your strong power to your servant. For what god in heaven or on earth can equal your works and mighty deeds?

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?

- God had told Moses that he would not be permitted to enter the Promised Land because of his poor witness at the waters of Meribah (Num 20:12)

- However, in Moses' mind a new turn of events may have been indicated by his statement "You have begun to show to Your servant Your greatness."

— This probably refers to the Lord's omnipotence revealed in the conquest of Sihon and Og, Trans-jordan's two Amorite kings, rather than to the events of the Exodus from Egypt

— Since God let Moses take part in conquering the Trans-jordan, he may have thought the Lord intended to rescind His earlier prohibition about his not entering Canaan

— Therefore this seemed an opportune time for him to ask God about his going in after all to see the good land

25 Please let me cross over and see the good land that is beyond the Jordan, that good hill country, and Lebanon.'

25 Let me, I pray, cross over and see the fair land that is beyond the Jordan, that good hill country and Lebanon.'

25 Let me cross over that I may see the good land on the other side of the Jordan River—the good hill country—as well as Lebanon.'

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 angry with me on your account, and would not listen to me; instead, the LORD said to me, 'Enough! Do not speak to Me any more about this matter.

26 But the LORD was angry with me on your account, and would not listen to me; and the LORD said to me, 'Enough! Speak to Me no more of this matter.

26 "However, the LORD was furious with me because of you. He did not listen to me. Instead, the LORD said, 'You are not to speak to me about this matter again!

26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Go up to the top of Pisgah and raise your eyes to the west, the north, the south, and the east, and see *it* with your eyes; for you shall not cross over this Jordan.

27 Go up to the top of Pisgah and lift up your eyes to the west and north and south and east, and see *it* with your eyes, for you shall not cross over this Jordan.

27 Go up to the top of Pisgah and lift your eyes toward the west, north, south, and east. Look with your own eyes, since you won't be able to cross this Jordan River.

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.

- God would not listen to Moses, that is, He would not grant his request

- In fact the Hebrew sentence implies that Moses had kept on asking God for permission, and that God became "furious" (an intensive form of '*abar*') with him

- This conversation reveals something of the intimacy of Moses' relationship with God

- It also heightens the feeling of tragedy in the experience of a man who devoted his life to fulfilling God's promise for Israel but knew he would never see its completion

— But Moses could at least look at the land from the peak of Mount Pisgah

28 But commission Joshua and encourage him and strengthen him, for he shall go across leading this people, and he will give to them, as an inheritance, the land which you will see.'

28 But charge Joshua and encourage him and strengthen him, for he shall go across at the head of this people, and he will give them as an inheritance the land which you will see.'

28 Therefore charge Joshua to be doubly strong, because he will lead this people and cause them to inherit the land that you'll see.'

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 remained in the valley opposite Beth-peor.

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

29 We then encamped in the valley opposite Beth-peor."

29 So we abode in the valley over against Bethpeor.

- Since Moses could not lead the people across Jordan, God reminded him of his responsibility to prepare Joshua for leadership

- Joshua's succession to leadership is an important theme in Deuteronomy; this is the third time it has been mentioned in only three chapters (1:38; 3:21,28)

- By merely repeating God's words on this subject to the people, Moses was encouraging Joshua and showing the people that Joshua was their next leader