

Welcome to: - Bible House of Grace.



God, through His Son Jesus, provides eternal grace for our failures and human limitations.

Deuteronomy 3.

(2014)

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

Teach it, don't demand it.

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Deuteronomy 3.

(A brief overview of the main topics).

INTRODUCTION: this is a continuation of the previous chapter, Israel is soon to cross over the River Jordan and enter into the Promised Land. The primary focus of all the following chapters is upon Moses re-telling to the new generation about to cross the River Jordan all the covenant laws the LORD originally gave to Israel at Mount Sinai so that the new generation would renew the covenant with the LORD before they enter the Promised Land. The final chapter finishes with the LORD burying Moses and Joshua being ready to lead Israel over the River Jordan and into the Promised Land (see also the introduction to chapter one).

NOTE: for information of people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

Israel takes sixty cities of Og in Bashan: Og the king of Bashan in the land of the Amorites went out against the wilderness generation to battle at Edrei, but Israel struck king Og down until he had no survivors left and took all sixty cities. They devoted the sixty cities, all the men, women and children to destruction, as they did to Sihon the king of Heshbon in the land of the Amorites and only took all the livestock and the spoil of the sixty cities as their plunder. The cities of Og were all the cities of the tableland, all Gilead, all Bashan as far as Salecah and Edrei in the land of the Amorites. Og was the only one left of the remnant of the Rephaim, his bed was nine cubits long, four cubits wide and was a bed of iron.

The tribes of Reubenites, the Gadites and the half tribe of Manasseh: the land of Sihon and Og was given to the tribes of Reubenites, the Gadites and the half tribe of Manasseh the territory began at Aroer, which was on the edge of the valley of the Arnon, and half the hill country of Gilead with its cities, it extended as far over as the river Jabbok and included the Arabah with the Jordan as the border.

The land of the half tribe of Manasseh: the rest of the land of Gilead and all Bashan (all the region of Argob) was given to the half-tribe of Manasseh, he inherited all the portion of Bashan that was called the land of the Rephaim.

Reubenites and the Gadites were to cross the Jordan River with Israel: all the Reubenite and Gadite men of valour were to cross over the River Jordan with the rest of Israel, and remain on the west side of the Jordan until their brothers had occupied the Promised Land, but their wives, their little ones, and their livestock were to remain in their cities of king Og and king Sihon on the east side.

Moses encouraged Joshua: Moses told Joshua not to fear his enemies, because the LORD his God will fight for him and reminds Joshua that he has seen all that the LORD has done to king Sihon and king Og on the east side of the Jordan River and tells him the LORD will do the same for him to all the kingdoms into which Israel is entering on the west side.

Moses pleads with the LORD that he would see the Promised Land: Moses pleaded with the LORD saying, He has only begun to show him His greatness and His mighty hand, there is no other God in heaven or on earth who can do such works and mighty acts as the LORD, please let him go over and see the good land beyond the Jordan River, but the LORD says He was angry with Moses because he did not listen to Him, then tells Moses to go up to the top of Pisgah and look westward, northward, southward and eastward and he would see the land with his eyes but not go over the Jordan River.

The LORD then told Moses to encourage and strengthen Joshua because he would be the new head of Israel and bring them into the Promised Land to possess it. The wilderness generation remained camping in the valley opposite Beth-peor.

FOOTNOTE.

The reason the LORD did not allow Moses to go over and see the good land beyond the Jordan River is found in the following story of Meribah and Massah.

The Story: not long after Israel had crossed the Red Sea and before they'd reached Mount Sinai (Num. 33:15) they are camped at Rephidim in the wilderness. There was no water for the people to drink, so they quarrelled with Moses and said, "Why did you bring us up out of Egypt, to kill us with thirst? Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" Then Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me."

The LORD said He would stand on the rock at Horeb (Mount Sinai), and told Moses to take the staff that he struck the Nile with and strike the rock and water will flow out, Moses struck the rock in the sight of the elders of Israel and water flowed out, he named the place Massah meaning tempting and Meribah because of the striving of the children of Israel and because they tempted Jehovah. Israel had tested God by saying, "Is the LORD among us or not?" They had seen the mighty and awesome miracles and extraordinary wonders of the LORD and should have had faith that He would provide. (Exodus 17:1-7).

Forty years later we read of a similar story: but this time Moses should have spoken to the Rock to show the glory of God. Israel is in Kadesh just before Aaron dies (Num. 20:22) Aaron's death is recorded in (Num. 20:22-29) (Num. 33:36-39). The people committed the same sin once again, when they thirsted.

They grumbled against Moses saying, "Why, have you brought us into this wilderness, that we should die here?" This time the LORD commanded Moses to speak to the rock to show His glory to the people, but Moses struck the rock instead of speaking to it, nevertheless water flowed out but Moses and Aaron were forbidden to enter the Promised Land (Num. 20:1-13).

The symbolism: since the smiting of the rock happened before the covenant was established at Sinai some say that it symbolized Christ being smitten to establish the new covenant. While the speaking to the rock at the end of the forty years wanderings was to represent Christ's return to redeem the world, but Moses ruined the intended symbolism by smiting the rock. After having said this it should be highlighted that Moses was not punished for ruining a symbolism, but for striking the rock instead of speaking to it.

Meribah and Massah: Meribah comes from the Hebrew word (*M^riybah*). From Strong's Concordance it means quarrel, provocation and strife and the word, Massah comes from the Hebrew word (*Maccah*). From Strong's Concordance it carries the idea of testing, temptation or trial of men or of God (i.e., complaining against God).

End.