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Deuteronomy 3

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

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.

DEUTERONOMY 3 (ENGLISH STANDARD VERSION)

- **Deuteronomy 3:1-29** “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 given him and all his people and his land into your hand. And you shall do to him as you did to Sihon the king of the Amorites, who lived at Heshbon.’³ So the LORD our God gave into our hand Og also, the king of Bashan, and all his people, and we struck him down until he had no survivor left.⁴ And we took all his cities at that time—there was not a city that we did not take from them—sixty cities, the whole region of Argob, the kingdom of Og in Bashan.⁵ All these were cities fortified with high walls, gates, and bars, besides very many unwallled villages.⁶ And we devoted them to destruction, as we did to Sihon the king of Heshbon, devoting to destruction every city, men, women, and children.⁷ But all the livestock and the spoil of the cities we took as our plunder.⁸ So we took the land at that time out of the hand of the two kings of the Amorites who were beyond the Jordan, from the Valley of the Arnon to Mount Hermon⁹ (the Sidonians call Hermon Sirion, while the Amorites call it Senir),¹⁰ all the cities of the tableland and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan.¹¹ (For only Og the king of Bashan was left of the remnant of the Rephaim. Behold, his bed was a bed of iron. Is it not in Rabbah of the Ammonites? Nine cubits was its length, and four cubits its breadth, according to the common cubit.)¹² “When we took possession of this land at that time, I gave to the Reubenites and the Gadites the territory beginning at Aroer, which is on the edge of the Valley of the Arnon, and half the hill country of Gilead with its cities.¹³ The rest of Gilead, and all Bashan, the kingdom of Og, that is, all the region of Argob, I gave to the half-tribe of Manasseh. (All that portion of Bashan is called the land of Rephaim.¹⁴ Jair the Manassite took all the region of Argob, that is, Bashan, as far as the border of the Geshurites and the Maacathites, and called the villages after his own name, Havvoth-jair, as it is to this day.)¹⁵ To Machir I gave Gilead,¹⁶ and to the Reubenites and the Gadites I gave the territory from Gilead as far as the Valley of the Arnon, with the middle of the valley as a border, as far over as the river Jabbok, the border of the Ammonites;¹⁷ the Arabah also, with the Jordan as the border, from Chinnereth as far as the Sea of the Arabah, the Salt Sea, under the slopes of Pisgah on the east.¹⁸ “And I commanded you at that time, saying, ‘The LORD your God has given you this land to possess. All your men of valor shall cross over armed before your brothers, the people of Israel.¹⁹ Only your wives, your little ones, and your livestock (I know that you have much livestock) shall remain in the cities that I have given you,²⁰ until the LORD gives rest to your brothers, as to you, and they also occupy the land that the LORD your God gives them beyond the Jordan. Then each of you may return to his possession which I have given you.’²¹ And I commanded Joshua at that time, ‘Your eyes have seen all that the LORD your God has done to these two kings. So will the LORD do to all the kingdoms into which you are crossing.²² You shall not fear them, for it is the LORD your God who fights for you.’²³ “And I pleaded with the LORD at that time, saying,²⁴ ‘O Lord GOD, you have only begun to show your servant your greatness and your mighty hand. For what god is there in heaven or on earth who can do such works and mighty acts as yours?’²⁵ Please let me go over and see the good land beyond the Jordan, that good hill country

and Lebanon.’²⁶ But the LORD was angry with me because of you and would not listen to me. And the LORD said to me, ‘Enough from you; do not speak to me of this matter again.’²⁷ Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and look at it with your eyes, for you shall not go over this Jordan.’²⁸ But charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.’²⁹ So we remained in the valley opposite Beth-peor.

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 Org 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 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 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.

THE STORY

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. 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 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^eriybah*). 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).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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