

# DEUTERONOMY 2

written and compiled by Gary Kukis

**Deuteronomy 2:1–37**

**Moses Recounts the Jews Traveling East of the Jordan**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the completed chapters of Deuteronomy are found here ([HTML](#)) ([PDF](#)) ([WPD](#)). This chapter is a part of that study. Sometime ago, I did a verse-by-verse exegesis of the books of the Pentateuch, and, in my opinion, did not really give these books the full treatment that they deserved. Here, I am going back and redoing the book of Deuteronomy. All of the information from that previous study will be included in here and this study will eventually supplant the shorter study of the book of **Deuteronomy** ([HTML](#)) ([PDF](#)) ([WPD](#)). From time to time, there will be concepts and exegetical material which will be repeated.

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Deuteronomy 31 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

So that there is no misunderstanding, the doctrines, pronouncements and actions in this book all take place during the Age of Israel. For that reason, not everything that we study herein has direct application to our lives today during the Church Age. For instance, the Sabbath Day (Saturday) was observed during the Jewish Age; but it is not a part of religious observance today (although we can make application of various principles based upon the teaching of the Sabbath Day). An understanding of dispensations is imperative when studying the Word of God from a different era. See the **Doctrine of Dispensations** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Preface:

There are many [chapter commentaries](#) on the book of Deuteronomy. This should be the most extensive examination of Deuteronomy 2 available, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

### Quotations:

Kukis (2013): We continue the fundamental concept of Biblical revelation, that God is uniquely tied to the actual history of the Jews (in the Old Testament), in a way that sets both the Old Testament and the worship of Y<sup>e</sup>howah apart from all other religions. And yet, at the same time, despite the intimate integration with ancient history, there is always found a universality and a timelessness in God's Word.

The Expositor's Bible Commentary: *It was natural and it was inevitable, therefore, that the author of Deuteronomy, standing, as he did, on the threshold of a great crisis in the history of Israel, should turn the thoughts of his people back to the history of the past.*<sup>1</sup>

Coffman on Mosaic authorship of this passage: *Alexander thundered the answer to all such suggestions: "There is no sufficient reason for supposing that this paragraph (Deuteronomy 2:20-23) is an interpolation, or gloss, inserted by some later hand." Every line of Deuteronomy testifies to its Mosaic authorship.*<sup>2</sup>

J. Vernon McGee writes: *I have always thought that the Lord has a sense of humor, and I think we can see it here. You see, they didn't know where to go. all they have been doing is just going around and around Mt. Seir. It was sort of a ring-around-the-rosy; round and round they go. finally God says that He is getting tired of that. He says, "Let's quit this round and round business." I'm afraid many Christians are doing that very same thing. Because they fail to take God at His Word, they are just marking time, and are on a merry-go-round of activity.*<sup>3</sup>

The Geneva Bible comments: *These giants [who were dispossessed] were driven out for their sins: so the wicked when their sins are ripe, cannot avoid Gods plagues.*<sup>4</sup>

Deut. 2:7 "Remember how the LORD your God has blessed you in everything that you have done. He has taken care of you as you wandered through this vast desert. He has been with you these forty years, and you have had everything you needed." (GNB)

<sup>1</sup> From <http://www.studylight.org/com/teb/view.cgi?bk=4&ch=2> accessed December 27, 2013.

<sup>2</sup> From <http://www.studylight.org/com/bcc/view.cgi?bk=4&ch=2> accessed December 27, 2013; his references found there.

<sup>3</sup> J. Vernon McGee, *Deuteronomy*, p. 19.

<sup>4</sup> From <http://www.biblestudytools.com/commentaries/geneva-study-bible/deuteronomy/deuteronomy-2.html> accessed December 13, 2013.

Deut. 2:18–19 Jehovah spoke to me, saying, “You are passing over the border of Moab today, to Ar, and you shall draw near, across from the sons of Ammon. You shall not besiege them nor be stirred up against them, for I have not given of the land of the sons of Ammon to you for a possession. For I have given it for a possession to the sons of Lot.” (Green’s literal translation with quotation marks)

Deut 2:36 From Aroer, which is by the edge of the Arnon River, and the city beside the river, even to Gilead, there was not a city which was too high for us. Jehovah our God delivered all before us.

## Outline of Chapter 2:

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	Philistines	Sin unto Death	

Chapters of the Bible Alluded To			
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Psalms Appropriately Exegeted with this Chapter			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
<b>A Fortiori Reasoning</b>	If God has already done the greater of two things; then it stands to reason that He can and will do the lesser thing.
<b>Chiasmus</b>	A chiasmus (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasmus, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint.
<b>Divine Good</b>	This is good which is completely in accordance with the plan of God. In order for a person to do acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward.
<b>5<sup>th</sup> Stage of National Discipline</b>	This is the stage of discipline God brings upon Israel when the people are removed from their own land and taken into slavery by some foreign power.

Definition of Terms	
<b>Gen X</b>	This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults who left Egypt. Their children with them and the children born in the wilderness will be called the generation of promise.
<b>Generation of Promise</b>	These are the Israelites who will actually go into the Land of Promise and take it (which process is described in the first half of the <b>book of Joshua</b> ). They were under the age of 20 at leaving Egypt in the exodus and some of them were born in the desert-wilderness, either as sons of Gen X-ers or as sons of the generation of promise.
<b>Loser-believers</b>	These are believers who never advance in the spiritual life.
<b>Pivot</b>	A pivot it is the accumulation of mature believers living in a client nation or under civil government in a specific geographical location. While a pivot is composed primarily of mature believers, it may also include those positive believers whose momentum has carried them into spiritual adulthood.
<b>Sin unto Death</b>	The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God.
<p>Some of these definitions are taken from</p> <p><a href="http://gracebiblechurchwichita.org/?page_id=1556">http://gracebiblechurchwichita.org/?page_id=1556</a></p> <p><a href="http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml">http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</a></p> <p><a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a></p> <p><a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a></p> <p><a href="http://www.wordoftruthministries.org/termsanddefs.htm">http://www.wordoftruthministries.org/termsanddefs.htm</a></p> <p><a href="http://www.realtime.net/~wdoud/topics.html">http://www.realtime.net/~wdoud/topics.html</a></p> <p><a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p>	

## An Introduction to Deuteronomy 2

**Introduction:** Deut. 2 is a continuation of Deut. 1. Moses began speaking to the people of Israel in Deut. 1 and will continue throughout most of the book of Deuteronomy. Moses will chronicle the exploits of the Israelites to the Israelites for several chapters. This tells us that (1) history is important and (2) the correct interpretation of history is important. Two generations of Jews left Egypt. **Gen X** are those who were 20 and older who were the adults, who made all of the adult decisions. These people were recalcitrant and they opposed God at nearly every turn. Their children, who make up a portion of the **generation of promise**, were 20 or younger at leaving Egypt. Gen X, because of their negative volition, were all killed in the desert in the 38 years after God gave Moses the Law. This is known as the **sin unto death**. Their children watched them die premature deaths in the desert; and now Moses speaks to these people (God is actually speaking to the people through Moses).

Moses is telling them what happened; he is explaining to them their history up to this point in time. In this recounting of their history, which Moses will do in the first 4 chapters of Deuteronomy, he will jump from the failure of Gen X at Kadesh-barnea (Deut. 1:21–46) to suddenly, 38 years later, tracking their movement east and then north around the Dead Sea (Deut. 2 and beyond). This is fascinating because this is all recent history. Much of what Moses will talk about has occurred in the past few months. Yet Moses will take the time to recall it and explain it in terms of God's will.



The next generation, the generation of promise, needs to have a full understanding of all that has taken place and what it all means. That is what Moses is doing in Deut. 1–4. Moses both recalls the clear facts of history as well as the fact that it is the LORD their God who did all of this for the people of Israel. Those listening to Moses cannot deny these facts.

It is for this reason that I will take Bible passages, and then illustrate them with current events. In this way, you understand both what the Bible says and how it related to you today.

**Application:** The Bible and knowledge of same is a part of our own history. We cannot deny the fact of our history, nor can we deny that the LORD our God has blessed us beyond any other nation on earth and in the history of mankind. The reason is, we founded this country on the concept of divinely-given rights, which means both an acknowledgment of Deity, as well as a real attempt to place ourselves in line with God and His plan for His people on this earth.

**Application:** We can also see how Jesus Christ has involved Himself in both Japan and South Korea. Japan was our deadliest of enemies; and South Korea was ready to fall to communism. The United States military brought Bibles and the gospel into those countries, and Japan has become one of our enduring allies; and South Korea has become one of the greatest nations on this earth, spreading the gospel throughout the Asian world. As I have used as an illustration many times, what we did in Iraq and Afghanistan will have no lasting value, because we did not take the gospel of Jesus Christ into those countries. Therefore, whatever peace those countries enjoy, it will be transitory; and whatever relationship that we have developed with their governments, that relationship will become strained in a very short period of time; and that relationship will never recover, nor will it be anything like our relationship with Japan or South Korea. For this reason, Iraq and Afghanistan will remain the greatest failures of Presidents George W. Bush and Barack Obama. President Bush should have known this history, but he apparently did not. President Obama knows next to nothing about American history; so he is completely unable to salvage these relationships.

Deut. 2 is a continuation of Deut. 1, divided into separate chapters only perhaps, due to their length (also, Deut. 2 seamlessly picks up the narrative 38 years later). Moses covered the trip from Mount Sinai to Kadesh-barnea rather quickly, and then focused in for most of Deut. 1 on the refusal of generation X to take the land given them by God. Deut. 2 will pick up here and follow the Israelites—principally the generation of promise, around as they travel east of the promised land. The primary purpose of what Moses says to the people is God's faithfulness, His integrity, His omnipotence and His veracity. The children of Israel are about to enter into the Land of Promise and spend seven years taking it from the Canaanites and the other indigenous peoples of whom their fathers were afraid. Since they had seemingly learned from the mistakes of generation X, Moses thought it wise to teach them academically of these characteristics of God through illustration.

God in His leading, allows Moses to teach the generation of promise about God's promises.

### The 3 Illustrations

- 1) Illustration #1: Because Lot was Abram's nephew, God blessed Lot's descendants with a piece of land. Moses will point out that at one time, *giants* lived in that land, but God promised the land to Moab and Ammon, Lot's two children, and God gave them that land.
- 2) Illustration #2: God gave land to Esau, the brother of Jacob. Great men of war lived there and God allowed Esau to possess it nevertheless. Esau is an also-ran. He was Jacob's twin and the covenant to Abraham went to Jacob, not to his older brother Esau. Still, God was faithful to Esau under the principle blessing by association.
- 3) Illustration #3: when Israel was opposed by the king of the Amorites, Sihon, God deliver him and his land into the hands of Israel. Chapter 4 will continue a retrospect of the faithfulness of God in war.

The Israelites learn, along with their own history, about God's provisions and promises.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

### The Prequel of Deuteronomy 2

Moses led the children of Israel out of Egypt; and, because of the failure of the adults that he led out, it is 40 years after the exodus and they have still not begun to take the land of Canaan, which God gave to them.

All Israel is posed to go into the Land of Promise; but they have stopped east of the Jordan River before proceeding.

Moses continues to speak to his people about their recent history, and he properly interprets Israel's history. For more information as to what occurred prior to this chapter, see **Deut. 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Gen. 2 will begin with Israel history being recounted primarily after the 40 years has passed. However, Moses will speak a little about the deaths of the recalcitrant Gen X, which took place over a 38 year period of time.

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We need to know who the people are who populate this chapter.

### The Principals of Deuteronomy 2

Characters	Commentary
Moses	Moses is a Jew who previously was in line to become the prime minister of Egypt. He received all the education and training such a man would have received in Egypt, but chose to lead his people, the Jews, out of Egypt. At this point, he is standing before his people and teaching them about their own recent history.
The People of Israel	These are the descendants of Abraham, many of whom were born in Egypt (some were born in the desert-wilderness). The first generation of Israelites, those who left Egypt as adults, have all died out, most of them under the principle of the sin unto death. Those who remain will take the land of Israel.
Sihon	Sihon is one of the first rulers who opposed the Israelites, and God told the Israelites to destroy him and his people.
Moabites	These are the descendants of Lot, Abraham's nephew. God has given them a plot of land which is off limits to Israel.
Ammonites	These are the descendants of Lot, Abraham's nephew. God has given them a plot of land which is off limits to Israel.
Edomites	These are the descendants of Abraham's bastard son, Esau. God has given them a plot of land which is off limits to Israel.

There are other groups of people mentioned in this chapter, but most of them incidentally; so they will be examined when we come to them.

[Chapter Outline](#)
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This way you can understand the places which are named in this chapter.

The Places of Deuteronomy 31	
Places	Description

Chapter Outline

Charts, Graphics and Short Doctrines

**Deuteronomy 2–3 Map**; from **Generation Word**; accessed June 19, 2016. In these two chapters, Moses will discuss that which God has already given to the sons of Israel by way of combat. He will also discuss that peoples that the people of Israel of encountered on their move into the Land of Promise.



Here is what to expect in Deuteronomy 2:

**A Synopsis of Deuteronomy 2**

All of Deut. 2 is Moses recounting recent history with the descendants of Abraham, Isaac, and Jacob.

In this chapter Moses goes on with his account of the affairs of the people of Israel, and what befell them, how they turned into the wilderness again; but passes over in silence their travels there, till they came to Mount Seir, where having been some time they were bid to depart (Deut. 2:1).

The Israelites were directed not to meddle with the Edomites, or take anything from them, but pay them for what they should have of them, since they lacked not (Deut. 2:4). Similarly, they were not to distress the Moabites either.

In Deut. 2:10–12, a little history of the land of the Edomites is given.

Then they were told to go over the brook Zered, to which from their coming from Kadesh-barnea took 38 years, in which time the former generation was removed by the sin unto death (Deut. 2:13).

When passing along the borders of Moab, they were ordered not to meddle with nor distress the children of Ammon, of whose land also, and the former inhabitants of it, an account is given (Deut. 2:15–23).

However, when passing over the river Arnon, they are told to fight with Sihon king of the Amorites, and to then possess his land (Deut. 2:24–25).

## A Synopsis of Deuteronomy 2

Moses sent messengers to Sihon, desiring leave to pass through his land, and asking them to furnish the Israelites with provisions for their money, as the Edomites and Moabites had done (Deut. 2:26–29). However, Sihon refused, and Moses took his people to war against Sihon. Moses was successful and took possession of his country (Deut. 2:30–35).

Moses then sums up this history in vv. 36–37.

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Much of this summary came from Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 2 chapter comments.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Outlining this chapter: just like I had trouble outlining Deut. 1, Deut. 2 was also very difficult to outline. I had it in my mind that this chapter ought to have some careful organization, but if it does, I could not easily understand it. There were two times where some incidental historical background was given; twice when the number of years were thrown about, twice when God specifically told Israel to not get into a confrontation with a specific people; but, even with all of those parallels, there did not seem to be a clever way to subdivide this chapter. It appeared as though everyone who made an attempt to outline this chapter came up with a different take on it.

## Alternate Outlines for Deuteronomy 2

The Open Bible has probably the clearest and easiest outline to follow and remember:

<i>"Do Not Bother the Edomites"</i>	Deut. 2:1–8
<i>"Do Not Bother the Moabites"</i>	Deut. 2:9–15
<i>"Do Not Bother the Ammonites"</i>	Deut. 2:16–23
<i>The Conquest of Sihon</i>	Deut. 2:24–37

In each case, there are other things which are going on, but this is probably the best outline; causing me to reconsider my own.

From *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, pp. 240–241.

From Bible.Org (this is taken from their outline of the entire book of Deuteronomy; which is why it begins with main point B).

- B. Entrance into the Transjordan: Moses recounts the nation's return and entrance into the transjordan as the Lord led and defeated Sihon and Og (Deut. 2:1--3:11)
1. Moses briefly tells of the nation's return to the wilderness under YHWH's command and then their return to the land under YHWH's command with the awareness of YHWH Elohim's provision for them for 40 years and that they were not to take land that He had given to others (Edom, Mob, Ammon) just He would give their land to them (2:1-23)
    - a. The nation is told to leave the land for the wilderness (2:1)2
    - b. The nation is told that their wanderings are enough and thus to head back north through the land of the sons of Esau but not to take their land (2:2-6)
    - c. The nation is reminded of YHWH Elohim's sustenance of them for 40 years in the wilderness (2:7)
    - d. The nation is told by YHWH to pass North beyond Heir by Mob but not to touch their land since he gave it to the descendants of Lot for a possession as he later would Canaan to Israel

## Alternate Outlines for Deuteronomy 2

- (2:8-12)
- e. It took 38 years for Israel to pass from Kedesh-barnea to the brook Zered: until YHWH's judgment was complete upon the nation's men of war (2:13-18)
  - f. The nation is to cross over into Moab but it is an inheritance to the sons of Lot so they are not to fight the sons of Amman (2:19-23)
2. Under the command of YHWH and the hand of YHWH Elohim Israel took the kingdom of Sihon up to the southern boarder of Amman and the kingdom of Og including northern Bashan 2:24--3:11
- a. Israel is commanded by YHWH to take the Ammorite land under Simon the king of Heshbon through which He will bring a fear of Israel upon the people (2:24-25)
  - b. Moses recounts how he asked Simon for permission to pass through his land and YHWH hardened his heart in order to give the land over to Israel (2:26-31)
  - c. In a battle with Simon, The LORD God delivers the kingdom over to Israel to the land of Amman (2:32-37)
  - d. In a battle with Ogk, the LORD God delivers northern Bashan over to Israel (3:1-11)

From <https://bible.org/article/argument-book-deuteronomy> accessed December 15, 2013.

### Deuteronomy 2:1-3

Moses reminds Israel how God told them to move on Northward from mount Seir.

### Deuteronomy 2:4-8

Moses reminds Israel how God warned them Not to go to war with the children of Esau in Seir.

### Deuteronomy 2:9-23

Moses reminds Israel how God warned them Not to go to war with the children of Lot (Moabites and Ammonites).

### Deuteronomy 2:24-29

Moses reminds Israel how they offered Sihon the Amorite king of Heshbon a peaceful passing.

### Deuteronomy 2:30-37

Moses reminds Israel how they destroyed the Amorites because they wouldn't let Israel pass through.

From <http://gorepent.com/2011/02/10/notes-for-deuteronomy-chapter-2/> accessed December 28, 2013.

From the Free Bible Commentary:

- A. Israel's relations with Edom, Deut. 2:4-7
- B. Israel's relations with Moab, Deut. 2:8-15
- C. Israel's relations with Ammon, Deut. 2:16-19
- D. Verses 20-23 is a parenthesis related to the Rephaim (See Special Topic at Deut. 1:28)
- E. Israel's relations with Amorites on the eastern bank of Jordan, Deut. 2:24-37

From [http://www.freebiblecommentary.org/old\\_testament\\_studies/VOL03OT/VOL03OT\\_02.html](http://www.freebiblecommentary.org/old_testament_studies/VOL03OT/VOL03OT_02.html) accessed December 15, 2013.

## Chapter Outline

## Charts, Graphics and Short Doctrines

A question which ought to be asked is, *why are the Jews heading up north on the east side of the Dead Sea? Why don't they just invade Canaan from the south again?* There are at least two reasons. The Amorites and Canaanites know where they are, more than likely, and have had eyes on them from time to time. Because of the

first failed attack, it is known that there are 2 million Jews camped out in the desert-wilderness.<sup>5</sup> Secondly, is God's reason for a different approach. What God will do through Moses is present a series of object lessons, both discussing Israel's past history and the history of these various peoples that the Jew encounter. The children of Abraham are to learn that, because of the sovereignty of God, some people control the land that they live on and others have been thrown off their land and destroyed. The Jews need to learn to trust their God and His promises.

**Application:** There are liberal forces out there in the world promoting a non-religious world, non-religious government; a governing body which repudiates religion (they would say myth) and embraces science. All we need to do is look through the dustbin of history—there are atheist governments in recent human history and we know how they have operated. Early Red China and the early U.S.S.R. both touted governments that were based in rationalism, which rejected the tenets and practice of religion. As a result, both governments destroyed millions of their own people, because their own people had backward religious beliefs. So, if you think the key to good government is a non-Christian, pro-science government, we already have examples of where such governments become ruthless and corrupt beyond anything we have ever witnessed in the United States.

**Application:** I find this fascinating, that these so-called pro-science, ultra-rational types do not recognize that their great experiments have already been tried.

*The Expositor's Bible: It was natural and it was inevitable, therefore, that the author of Deuteronomy, standing, as he did, on the threshold of a great crisis in the history of Israel, should turn the thoughts of his people back to the history of the past. To him the great figure in the history of Israel in those trying and eventful years during which they wandered between Horeb, Kadesh-Barnea, and the country of the Arnon, is Yahweh their God. He is behind all their movements, impelling and inciting them to go on and enjoy the good land He had promised to their fathers. He went before them and fought for them. He bare them in the wilderness, as a man doth bear his son. He watched over them and guided their footsteps in cloud and fire by day and night. Moreover all the nations by whom they passed had been led by Him and assigned their places, and only those nations whom Yahweh chose had been given into Israel's hand. In the internal affairs of the community, too, He had asserted Himself. They were Yahweh's people, and all their national action was to be according to His righteous character. Especially was the administration of justice to be pure and impartial, yielding to neither fear nor favor because the "judgment is God's." And how had they responded to all this loving favor on the part of God? At the first hint of serious conflict they shrank back in fear. Notwithstanding that the land which God had given them was a good and fruitful country, and notwithstanding the promises of Divine help, they refused to incur the necessary toils and risks of the conquest. Every difficulty they might encounter was exaggerated by them; their very deliverance from Egypt, which they had been wont to consider "their crowning mercy," became to their faithless cowardice an evidence of hatred for them on the part of God.<sup>6</sup>*

*L. M. Grant: From Kadesh Barnea Israel had to virtually retrace their steps, going back toward the Red Sea. Believers today find similar experiences because of lack of faith. Instead of progressing in the path of obedience to God, we must go back to learn afresh what the Red Sea deliverance means, for this speaks of the judgment of sin in the flesh by means of the cross of Christ, and if we do not learn it properly as we begin our wilderness history, we shall have to backtrack in order to more rightly understand it.<sup>7</sup>*

A point ought to be made that Moses is not going back to Abraham, Isaac, and Jacob and teaching about them and their lives, and what God did in their lives. Moses is going back and telling the Jews what just happened to

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<sup>5</sup> Then *why don't they attack?* you may ask; because they do not need to. The Jews retreated; they are living in the desert-wilderness; and it is known where they are. Furthermore, they are dying like flies in the desert. The Amorites see no reason to attack; let them die out on their own.

<sup>6</sup> From <http://www.studylight.org/com/teb/view.cgi?bk=4&ch=2> accessed December 27, 2013.

<sup>7</sup> From <http://www.studylight.org/com/lmg/view.cgi?bk=4&ch=2> accessed December 27, 2013.

them over the past few months. They just lived this, and yet it is Moses who is telling them what it is that they just experienced.

For this reason, I believe that it is apt to take principles of the Bible and set them up along side current events and next to various political figures with whom we are all familiar in order to illustrate a point. Essentially, you are being taught, *here's what the Bible says; and here are some recent events in the progress of American history and government; do you see the parallel?* In essence, I am not doing anything different from what Moses is doing. My intent is not to sway huge swaths of people to vote conservative, as the number of people who study these books and doctrines are few. Although much of what I have written has been at least opened by a few people; there are still whole chapters of some books which have never been opened by anyone.

Personally, I take the long view. I love the country that I live in; I love that God allowed me to be born in the United States of America; and I am saddened by the recent events of history (our debt, our lurch toward socialism, societal norms which are in opposition to Bible doctrine); but these are decisions which a society makes as a whole. My place in all of this is to provide the most accurate examination of a few books of the Bible as is possible, given my own academic and life background. That is what God has given me the privilege to do. But what our country chooses to do, going forward, is something else entirely. I do not have the illusion that, through, say, my criticism of the Democratic party, that will somehow have the magic effect of electing a Republican president. That is a silly notion. Furthermore, it is a silly notion to think that we would elect another president as good as Calvin Coolidge or Ronald Reagan—that probably won't happen in my lifetime.

**Application:** The problem in our society is both with men and women. Men are not men as they ought to be in today's society. Men are not taking charge as they ought to, particularly as husbands and fathers. This is key to our future as a nation. Every man is a leader; every man is a general—even if his company consists of one wife and one or two kids. God puts that man in charge of that unit, and he is responsible for what goes on in his home. The other problem is women, who are in rebellion in this country against men and against their own husbands and against the fathers of their children. These are separate but related problems. Too many women have sex outside of marriage, they have children outside of marriage, and then they make the choice to marry the government instead of the man who impregnated them. Men cannot be dogs unless women allow them to be dogs. Single-mother households will be the death of our society and our country. This is not what God has designed. Male and female children brought up with only a mother have no idea as to what it means to be a man or what it means to marry a man (as opposed to marrying a male). They have never seen a real man close up, day in and day out, in order for a real man to make an impression on their lives.

**Application:** Like every other child born to a family with a husband in charge, almost everything I learned about being a man, I learned directly from my father. He worked long hours and I observed him many times exhausted and laid out on the couch; but he spent enough time as an example to me, so that, all of my own faults as a male of the species I can completely and fully blame on myself as well as the bad choices I have made in life. What I have learned that is good about my role in society, I learned from my father (as well as from Bible doctrine).

My point is, the applications which I make that are political are not made in hopes to sway some liberal Christian out there; but to illustrate where our society is, and to show the relevance to the teaching of the Bible to what is going on today. Our society is not going to be fixed by convincing every person who reads these words to vote Republican; our society will be fixed by men stepping up and doing what they are supposed to do (get married and raise a family and to lead that family spiritually and morally and ethically). That will keep our society from going over the cliff we seem to be racing towards.

I have added Kretzmann's Commentary to the literal translations, inasmuch as it is very much like the Emphasized Bible or the Voice, where there is additional text added in order to make the meaning more clear. In this way, it appears to be almost the blending of a translation with a short commentary.

I have also begun to include many more graphics, and I do this for two reasons: (1) to break up the monotony of too much text and (2) as a memory aid. Sometimes it is easier to remember a passage if you associate a graphic or a photograph with it.



A brief note about the lack of quotations marks. Moses is speaking here. He is addressing the children of Israel (specifically, the generation of promise). I will provide quotation marks in Deut. 1 and in any chapter where it says, *And Moses said...* However, even though Moses is speaking here, I will not have quotations within his quotations throughout. We will just take it for granted that these are the words of Moses to his people throughout.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### God Tells Israel Not to Meddle with the Edomites

*Num. 20:14–22 21:4, 11–15*

The verse which precedes this one is: *After that, you all just lived in Kadesh for awhile.* This is after the Israelites failed to take the land as instructed by God.

Between the second-to-the-last verse in Deut. 1 and this verse, there are the thirty-eight silent years, simply covered in Deut. 1:46: *"So you remained in Kadesh many days, the days that you remained."* Most of generation X has died the sin unto death. It would seem logical that the generation of promise of Israel would move due north and take the land. *When the Canaanite, the king of Arad, who lived in the Negev [i.e., the southern region] heard that Israel was coming by way of Atharim, then he fought against Israel and took some of them captive. So Israel made a vow to Y<sup>e</sup>howah and said, "If You will completely deliver this people into my hand, then I will completely destroy their cities." And Y<sup>e</sup>howah heard the voice of Israel, and delivered up the Canaanites; then they completely destroyed them and their cities. Thus the name of the place was called Chormah [meaning *devoted*; i.e., devoted to destruction] (Num. 21:1–3).* After defeating a Canaanite tribe, it would seem even more logical for the children of Israel to march immediately into the land and to take it. However, God did not take them that direction for three reasons: (1) there were still some Israelites from generation X who needed to be removed (see Num. 21:6 25:9); and, (2) God needed to present the generation of promise with some object lessons. Moses will explain these object lessons in this chapter. (3) The Canaanites directly north of the Israelites probably had their eyes on them to see if they would try to make another attack from the south. Therefore, instead of moving due north into the Land of Promise, Israel moved carefully and non-aggressively into the land of Edom.

We continue the fundamental concept of Biblical revelation, that God is uniquely tied to the actual history of the Jews (in the Old Testament), in a way that sets both the Old Testament and the worship of Y<sup>e</sup>howah apart from all other religions. And yet, at the same time, despite the intimate integration with ancient history, there is always found a universality and a timelessness in God's Word.

Kukis slavishly literal:

**And so we turn [away] and so we pull up stakes [to leave] toward the desert-wilderness, a way of a Sea of Çuph, as which spoke Y<sup>e</sup>howah unto me. And so we go around a Mount of Seir days many.**

Deuteronomy  
2:1

Kukis moderately literal:

**We turned [the other way] and we pulled up stakes [to leave, going] toward the desert-wilderness, [by] way of the Sea of Çuph, just as Y<sup>e</sup>howah had said to me. Then we went [for] many days around Mount Seir.**

Kukis not so literal:

**We then turned to go the other way. We pulled up stakes and moved out toward the desert-wilderness, going by the road of the Sea of the Reeds, just as Y<sup>e</sup>howah had directed me. Then we walked around Mount Seir for a long time.**

Here is how others have translated this verse:



**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>8</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text. I will not make too many references to the Dead Sea Scrolls, because they are not generally helpful when trying to clear up ancient translations which disagree. Not enough of the Bible survived in the Dead Sea Scrolls to allow us to check each and every verse.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Taken from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

There is a minor problem with identifying the targum texts which occurs about halfway through the exegesis of this chapter.

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<sup>8</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

**Ancient texts:**

Targum (trans. By Cook)	And turning we journeyed into the wilderness, by the way of the Sea of Suph, as the Lord had bidden me, and we compassed Mount Gebal many days.
Latin Vulgate	And departing from thence we came into the wilderness that leads to the <u>Red Sea</u> , as the Lord had spoken to me: and we compassed mount Seir a long time.
Masoretic Text (Hebrew)	And so we turn [away] and so we pull up stakes [to leave] toward the desert-wilderness, a way of a Sea of Çuph, as which spoke Y <sup>e</sup> howah unto me. And so we go around a Mount of Seir days many.
Peshitta (Syriac)	THEN we turned, and journeyed into the wilderness by the way of the <u>Red Sea</u> , as the LORD spoke to me; and we circled mount Seir for many days.
Septuagint (Greek)	And we turned and departed into the wilderness, by the way of the <u>Red Sea</u> , as the Lord spoke to me, and we compassed Mount Seir many days.
Significant differences:	The translation <i>the Red Sea</i> ought to be <i>sea of reeds</i> .

**Thought-for-thought translations; paraphrases:**

Common English Bible	<b>Journeys in Transjordan</b> Next, we turned around and headed back toward the wilderness along the Reed Sea [Or Red Sea] road, exactly as the Lord instructed me. We traveled all around Mount Seir for a long time.
Contemporary English V. Easy English	We spent many years wandering around outside the hill country of Seir,... <b>40 years in the *desert</b> Then we turned back. We began to walk towards the *desert. We went along the road to the Red Sea, as the *Lord had said. For many days, we walked round the hills in Seir.
Easy-to-Read Version	"Then we did what the Lord told me to do. We went back into the desert on the road that leads to the Red Sea. We traveled for many days to go around the Seir [Another name for Edom.] mountains.
Good News Bible (TEV)	"So then, after we had stayed at Kadesh for a long time, we finally turned and went into the desert, on the road to the Gulf of Aqaba, as the LORD had commanded, and we spent a long time wandering about in the hill country of Edom.
<i>The Message</i>	Then we turned around and went back into the wilderness following the route to the Red Sea, as GOD had instructed me. We worked our way in and around the hills of Seir for a long, long time.
New Berkeley Version	"We then turned and moved into the desert along the road to the Red Sea, as the LORD had told me; and for many days we circled around the hill country of Seir. The New Berkeley Bible dates the beginning of this chapter as Late 1407 B.C.
New Century Version	<b>Israel Wanders in the Desert</b> Then we turned around, and we traveled on the desert road toward the Red Sea, as the Lord had told me to do. We traveled through the mountains of Edom for many days.
New Living Translation	<b>Remembering Israel's Wanderings</b> "Then we turned around and headed back across the wilderness toward the Red Sea [Hebrew sea of reeds], just as the Lord had instructed me, and we wandered around in the region of Mount Seir for a long time.
The Voice	<b>Moses:</b> Finally we did as the Eternal had commanded me, and we headed back into the wilderness toward the Red Sea [Literally, Sea of Reeds]. For a long time, we wandered around Mount Seir, until <i>at last</i> I got new instructions from the Eternal:... V. 2 is included for context.

**Partially literal and partially paraphrased translations:**

American English Bible	'Then we turned left and [traveled] through the desert, following the Red Sea, just as Jehovah told me, and we circled Mount Seir for many days.
Beck's American Translation	<i>Don't Fight Esau, Moab, Ammon</i> "We turned back and moved into the desert in the direction of the Red Sea as the LORD had told me, and for a long time we went around the mountains of Seir.
Christian Community Bible	<b>Through the desert</b> We, therefore, turned back and set out towards the desert by the way leading to the Red Sea, as Yahweh had commanded me, and we walked around the mountains of Seir for a long time.
God's Word™	We went back into the desert, following the road that goes to the Red Sea as the LORD had told me. For a long time we traveled around the region of Mount Seir.
New Advent (Knox) Bible	So we went back towards the Red Sea, back into the desert, as the Lord had bidden me, and for a long time the centre of our wanderings was the hill country of Seir.
New American Bible (R.E.)	<i>Northward Along Edom.</i> Then we turned and proceeded into the wilderness on the Red Sea road [Dt 1:40; Nm 14:25.], as the LORD had told me, and circled around the highlands of Seir for a long time. [Deut. 2:1-8] Nm 20:14-21; Jgs 11:15-17.
NIRV	<b>Israel Wanders in the Desert</b> We turned back and started out toward the desert. We went along the road that leads to the Red Sea. That's how the Lord had directed me. For a long time we made our way around the hill country of Seir.
New Jerusalem Bible	'We then turned round and made for the desert, in the direction of the Sea of Suph, as Yahweh had ordered me. For many days we skirted Mount Seir.
New Simplified Bible	»We went back into the desert. We followed the road that leads to the Red Sea as Jehovah told me. For a long time we traveled around the region of Mount Seir.
Revised English Bible	When we turned and set out for the wilderness, making towards the Red Sea as the LORD had instructed us, we spent many days marching round the hill-country of Seir.
Today's NIV	<b>Wanderings in the Wilderness</b> Then we turned back and set out toward the wilderness along the route to the Red Sea, as the LORD had directed me. For a long time we made our way around the hill country of Seir.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	We faced the wilderness and journeyed by way of the Sea of Reeds, as Yahweh spoke to me. We surrounded the Seir mountains many days.
Bible in Basic English	Then we went back, journeying into the waste land by the way to the Red Sea, as the Lord had said to me: and we were a long time going round Mount Seir.
The Expanded Bible	<b>Israel Wanders in the Desert</b> Then we turned ·around [ˈface], and we traveled on the ·desert [wilderness] road toward the ·Red [or Reed] Sea [Ex. 10:19], as the Lord had told me to do. We traveled through the mountains of ·Edom [ˈSeir; 1:44] for many days.
Ferar-Fenton Bible	So you returned, and wept before the Ever-living. But the Ever-living would not hear your voice, nor listened. Consequently you were detained at Kadesh for many days. You remained there a long time; until you turned back and marched to the desert towards the Sea of Suf, as the Ever-living commanded me, and wandered about the hills of Sair a long time. A portion of Deut. 1:45 and all of v. 46 are included for context.
HCSB	"Then we turned back and headed for the wilderness by way of the Red Sea, as the LORD had told me, and we traveled around the hill country of Seir for many days.
NET Bible®	<i>The Journey from Kadesh Barnea to Moab</i> Then we turned and set out toward the desert land on the way to the Red Sea [Heb "the Reed Sea." "Reed" is a better translation of the Hebrew סוף (suf), traditionally

rendered “red.” The name “Red Sea” is based on the LXX which referred to it as ἔρυθρος θαλάσσης (eruyra" qalassh", “red sea”). Nevertheless, because the body of water in question is known in modern times as the Red Sea, this term was used in the translation. The part of the Red Sea in view here is not the one crossed in the exodus but its eastern arm, now known as the Gulf of Eilat or Gulf of Aqaba.] **just as the Lord told me to do, detouring around Mount Seir for a long time.** When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

New Heart English Bible

Then we turned, and took our journey into the wilderness by the way to the Sea of Suf, as the LORD spoke to me; and we encircled Mount Seir many days.

NIV, ©2011

### **Wanderings in the Wilderness**

Then we turned back and set out toward the wilderness along the route to the Red Sea [Or the Sea of Reeds. S Ex 14:27; S Nu 21:4], as the Lord had directed me. For a long time we made our way around the hill country of Seir [S Nu 24:18].

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

"Then we turned and began traveling into the desert along the road to the Sea of Suf, as ADONAI had said to me; and we skirted Mount Se'ir for a long time.

exeGesés companion Bible

### **RESUME' OF THE WANDERINGS OF THE SONS OF YISRA EL**

And we turned our face

and pulled stakes into the wilderness

by the way of the Reed sea,

as Yah Veh worded to me:

and we surrounded mount Seir many days.

JPS (Tanakh—1985)

Thus, after you had remained at Kadesh all that long time [Lit., “many days, like the days that you remained.”], we marched back into the wilderness by the way of the Sea of Reeds, as the LORD had spoken to me, and skirted the hill country of Seir a long time. Deut. 1:46 is included for context; the Tanakh includes it as a part of Deut. 2.

Judaica Press Complete T.

Then we turned and journeyed into the desert by way of the Red Sea, as the Lord had spoken to me, and we circled Mount Seir for many days.

Kaplan Translation

### *Introduction*

We then turned around and headed into the desert toward the Southern Sea [See Deuteronomy 1:40.] as God had told me. We traveled around in the Seir highlands [See Genesis 14:6, 36:8.] for a long time. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Orthodox Jewish Bible

Then we turned, and took our journey into the wilderness by the way of the Yam Suf, as Hashem spoke unto me; and we circled Mt Seir yamim rabbim (many days).

*The Scriptures* 1998

“Then we turned and set out into the wilderness, the way of the Sea of Reeds, as יהוה spoke to me, and we went round Mount Sē'ir, many days.

### **Literal, almost word-for-word, renderings:**

Concordant Literal Version

Then we turned around and journeyed to the wilderness by the Sea of Weeds road, just as Yahweh had spoken to me; and we were around the hill-country of Seir many days.

Context Group Version

Then we turned, and took our journey into the wilderness by the way to the Red Sea, as YHWH spoke to me; and we encompassed mount Seir many days.

Darby Translation

And we turned, and took our journey into the wilderness by the way of the Red sea, as Jehovah had said unto me; and we went round mount Seir many days.

Emphasized Bible	Then turned we, and set forward towards the desert by way of the Red Sea, as Yahweh, spake unto me; and we encompassed Mount Seir many days.
English Standard Version	"Then we turned and journeyed into the wilderness in the direction of the Red Sea, as the LORD told me [ch. 1:40; Num. 14:25]. And for many days we traveled around Mount Seir.
The Geneva Bible	Then we turned [They obeyed, after God had chastised them.], 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 [Eight and thirty years, as in (Deut. 2:14).].
Green's Literal Translation	And we turned and pulled up stakes into the wilderness, the way of the Sea of Reeds, as Jehovah had spoken to me; and we went around the mountain of Seir many days.
NASB	<b>Wanderings in the Wilderness</b> "Then [Num 21:4] we turned and set out for the wilderness by the way to the Red Sea [Lit Sea of Reeds], as the Lord spoke to me, and circled Mount Seir [Deut 1:2] for many days.
New King James Version	<b>The Desert Years</b> "Then we turned and journeyed into the wilderness of the Way of the Red Sea, as the Lord spoke to me, and we skirted Mount Seir for many days.
New RSV	After you had stayed at Kadesh as many days as you did, we journeyed back into the wilderness, in the direction of the Red Sea [Or Sea of Reeds], as the Lord had told me, and skirted Mount Seir for many days. Deut. 1:46 is included for context.
World English Bible	Then we turned, and took our journey into the wilderness by the way to the Red Sea, as Yahweh spoke to me; and we compassed Mount Seir many days.
Young's Updated LT	"And we turn, and journey into the wilderness, the way of the Red Sea, as Jehovah has spoken unto me, and we go round the mount of Seir many days.

**The gist of this verse:** The children of Israel were in the desert-wilderness, and they turned around and went around Mount Seir for many years.

Even though many Bibles with headings list this as *Wanderings in the Wilderness* or *The Desert Years*, we go directly from Israel's failure and defeat at Kadesh-barnea (which occurred in the first 2 years of their leaving Egypt) to the final year that Israel was in the desert-wilderness. What happened in between is not spoken of in this chapter and very little of what occurred in between is found anywhere else (with the exception of a chapter or so in the book of Numbers). In other words, whatever wandering the Israelites did or did not do, is not recorded in the books of Moses.

God kills off Gen X with the sin unto death; but the Bible does not focus on those events. If anything, it gives that generation some privacy as God removes them from Israel.

Now, even though Gen X is removed from Israel they are believers; and they are also illustrative. Many events in the Old Testament are designed to illustrate and to teach. God will, at some point in time, have to separate the righteous from the unrighteous. Now, this is not the same as separating all of the nice people from the not-so-nice people. The unrighteous are those who have not believed in Jesus. This is something they could choose to do, but have chosen not to. The righteous are not really, really wonderful people—they are people who have been made righteous by having faith in Jesus. Our righteousness is imputed to us. Those who have been made righteous by God are not necessarily people that you would look at and say, "Now, that is a righteous person." Christians can be some of the worst people ever; but they are made righteous because of Jesus Christ; not because of anything that they have done. This destruction of Gen X is illustrative of when God will separate the sheep from the goats; the righteous from the unrighteous.

So that there is no misunderstanding, there is ample evidence that all of Gen X was saved; however, this was a generation of **loser-believers**.



Deuteronomy 2:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
pânâh (פָּנָה) [pronounced paw-NAWH]	to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #6437 BDB #815
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâçâ' (נָצַח) [pronounced naw-SAHG]	to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #5265 BDB #652
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced mid <sup>e</sup> -BAWR]	into the wilderness, toward the unpopulated wilderness, toward the desert wilderness; into the mouth	masculine singular noun with directional hê; with the definite article	Strong's #4057 BDB #184

**Translation:** We turned [the other way] and we pulled up stakes [to leave, going] toward the desert-wilderness,... Moses here continues to speak to the children of Israel. This is simply a continuation of Deut. 1. There were no chapter breaks in the original Bible. I have left off the quotation marks, but it would be proper to begin this and every paragraph with quotation marks, and to end the final verse in this chapter with ending quotation marks.

The Living Water Commentary: *[This] verse is one of the saddest in the Bible. It reads: "Then we turned, and took our journey into the wilderness by the way of the Red Sea." Think of it! For two years and a half the great multitudes of Israel had been journeying toward the promised land; then when they arrived, because of their fear, their unbelief, and their rebellion, God turned them back. These were wasted years so far as any real progress toward Canaan was concerned.*<sup>9</sup>

**Application:** When you are not filled with the Holy Spirit, you are wasting your time here on earth. You might as well take a nap, because, spiritually, that is what you are doing. Furthermore, if you do not grow by means of Bible doctrine in the soul, then are developing no spiritual skills which produce **divine good**. If you have been a Christian for 5 or 10 years, and you have ignored the Biblical mandate to **grow in grace and knowledge of our Lord Jesus Christ**, then you are like the assistant to an apprentice of an electrician on a complex electrical job—your contribution is very nearly nothing. In fact, God can use someone like you simply to suffer for Him, as you are not good for doing much else. Or, worst case scenario, you die the sin unto death.

This describes the sons of Abraham and their spiritual state at this time. They have learned nothing under the ministry of Moses; they have seen a plethora of miracles, and yet that has done them no good; and every time God says jump, they sit down and argue with Moses about it.

What we have is Moses describing a narrative of a set of past events. However, he does not use the perfect tense to indicate events which have occurred in the past, Moses writes as though these events are unfolding as he goes along. In this way, the wâw consecutives along with the imperfect verbs describe for us a series of events which

<sup>9</sup> From <http://www.studylight.org/com/lwc/view.cgi?bk=4&ch=2> accessed December 26, 2013.



are consecutive or, at the very least, coterminous. Interestingly enough, I cannot pull out a quick translation to show you, apart from the ones I have done, which these verbs are in the proper tense. *And so you return and so you weep to faces of Y<sup>e</sup>howah and did not listen in your voice Y<sup>e</sup>howah and He did not give ear to you [all]. And so you [all] remain in Kadesh days many as the days which you [all] remained. And so we turn [away] and so we pull up stakes [to leave] toward the desert-wilderness,...* The *and so's* string together verbs which are probably in order of their action.

So, after the failure of the people in what would become southern Judah, and people regrouped and remained in Kadesh-barnea for a long time. However, at some point, they were to go south, back into the desert-wilderness; and that is what is happening in v. 1.

Regarding the imperfect tenses throughout Moses recollection of these events: usually, the imperfect tense is used for a future event, a continuous event, or a series of chronological events. However, sometimes when a person speaks about the past, they use the present tense. You might tell a story to your friends or co-workers; and you speaking of this story all with present tense verbs, as if these events from the past are unfolding as you tell them. This simply puts the listener more into the event. That is what Moses appears to be doing, as well as giving us a chronological order of these events.

Since the Jews did not go up and take the land, God told them to go back into the desert-wilderness.

### Deuteronomy 2:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular construct	Strong's #3220 BDB #410
Çûwph (סוּף) [pronounced soof]	<i>reed, rush, sea weed; transliterated Cuph, Suph</i>	masculine singular noun	Strong's #5488 & #5489 BDB #693

This word is mostly found as *the Sea of Reeds*, also called *The Red Sea*, but more properly, *the Reed Sea*.

Considered to be the *weedy sea*, and therefore referring to the Arabian Gulf.

**Translation:** ...[by] way of the Sea of Çuph,.... The identification of the Sea of Çuph with the Arabian Gulf is probably correct, but we do not know that for certain. This does not mean that they went down to that sea, but that they went along a road which ends at that destination.

The Sea of Reeds is possibly not the same Sea of Reeds spoken of in the book of Exodus. It apparently referred to any large body of water wherein were reeds. Here, we are either directly south of the Salt Sea and north of the Gulf of Aqaba. The mount or the hill country of Seir is an area south of the Dead Sea. This would indicate a route which is south of the border of Edom.

**Dead Sea Relief Map**; taken from [Bible.org](http://Bible.org), accessed July 14, 2013. This map is not set on a the typical, north is up; in this case, north is in the upper left-hand corner of the picture. You can see that, even after the Dead Sea ends, there is some lowland which is to the south of it, which lowland leads out to the Gulf of Aqaba. For this reason, there probably was, at one time, a river which flowed out of the Dead Sea.



At some point in time, there seems to have been a flow of water from the Dead Sea down into the Gulf of Aqaba. We do not know when that was or if it predates Moses in this time period. However, this road which is referred to could go along this valley, and this valley might be a sea of reeds which is drying up. However, there is no time when Moses clearly tells us this about the valley. It is pure conjecture based upon the geography of this area. It is possible that the explosions which occurred when Sodom and Gomorrah were destroyed also cut off the water way between the Dead Sea and the Gulf of Aqaba.

Why hydro-electric power has never been accessed here, I do not know. Possibly the political instability of the general area is why. Or perhaps because this is salt water? Or perhaps there is not a great enough drop off?

### Deuteronomy 2:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

Deuteronomy 2:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, ka'ăsher (כַּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means as <i>which, as one who, as, like as, as just; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this for example.			
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39

**Translation:** ...just as Y<sup>e</sup>howah had said to me. God told Moses that he could not stay with the people right there just south of what would become Judah. They had to move from there back into the desert-wilderness; which command was not well-received by these Jews (this is why they went back to fight against the Amorites and Canaanites of the land).

This is a good example, by the way, as to why human effort and sincerity do not mean anything in the plan of God. God told the Jews to attack the people of the Land of Promise, but they did not. When God told them, "Alright, you win, don't fight them. However, now you need to head south back into the desert-wilderness." Well, they balked and decided to try their hand at war. What that means is, these people are sincerely showing God their meddle; they were trying to earn God's favor, and that just does not work. So, not only did they lose when they tried to fight the Amorites and Canaanites, but these enemies chased them out like bees, and afterward, God killed Gen X by means of the sin unto death. There was no gaining God's favor through human merit or human effort.

Deuteronomy 2:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâbab (בָּבַב) [pronounced <i>saw<sup>b</sup>-VAH<sup>BV</sup></i> ]	<i>to turn oneself, to go around, to surround, to encompass</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #5437 BDB #685
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84



Deuteronomy 2:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
har (הַר) [pronounced <i>har</i> ]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Sē'yr (שֵׁיִר) [pronounced say-GEER]	<i>hairy, shaggy; transliterated Seir</i>	masculine singular, proper noun	Strong's #8165 BDB #973
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
That the plural of <i>days</i> often refers to a year can be seen in Lev. 25:29 1Sam. 1:3, 20 2:19.			
rab (רַב) [pronounced <i>rah<sup>bv</sup></i> ]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine plural adjective	Strong's #7227 BDB #912

**Translation:** *Then we went [for] many days around Mount Seir.* We have the words *many days* used twice; here and in Deut. 1:46. I would guess that they moved from where they were in a south/south-easterly direction, which took them around the southern portion of Mount Seir, going toward Arabian Gulf.

Here, *many days* means an inordinate amount of time; in terms of encampment, that was a period of thirty-eight years, which would have included the time spent in Kadesh-barnea and south of Kadesh. In terms of marching in this place, this may have been just a week or two. This was the land of Edom, given by God to Esau—and the Jews were therefore not allowed to take it from them.

There remains still a remnant of generation X, and you would think that they would have learned by now. Over the past thirty-eight years, they have seen the better part of two million people die the sin unto death. You would think that would have made an impression. It obviously did not. They think that they should go due north into the Land of Promise and they complain when God does not lead them that way. *Then they set out from Mount Hor by way of the Sea of Reeds to go around the land of Edom; and the people became impatient because of the journey. And the people spoke against God and Moses. "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loath this miserable food."* And Y<sup>e</sup>howah sent fiery serpents among the people and they bit the people, so that many people of Israel died (Num. 21:4–5). Moses does not mention this because it is not a part of what he is teaching this new generation prior to the entrance into the Land of Promise. I mention this so that you can be integrated into the historical context that we have just covered in the book of Numbers. This is one example of where some of the men of Gen X died the sin unto death. There were many other things which occurred during those 38 years which are not recorded.

Because there are no chapter breaks in each book of the Old Testament (or verse divisions), so what has been said before continues to what Moses is saying right now. Therefore, combining the final few verses of Deut. 1 with this first verse of Deut. 2, we have: *Then Jehovah said to me, 'Tell them this: do not go up and fight against your enemies in the hill country. I am warning you not to do this and I say this to you, so that you will not be defeated before your enemies.'* I warned all of you but you would not listen to me. You rebelled against the command of Jehovah, acting presumptuously and going up to the hill country to do battle. The Amorites lived in the hill country, and they came out to meet you in battle. They quickly showed their superiority and chased you as bees would. They routed you in Seir and chased you as far as Hormah. Then you returned in shame and wept before Jehovah, but He did not listen to your crying at all. After that, you all just lived in Kadesh for awhile." We then turned to go the other way. We pulled up stakes and moved out toward the desert-wilderness, going by the road of the Sea of the Reeds, just as Y<sup>e</sup>howah had directed me. Then we walked around Mount Seir for a long time.

So, what had happened was, God told the people to take the land, but they balked at that idea. God then told them to head back into the desert-wilderness, but then they balked at that as well, saying that, “Okay, given the two options, we’ll go to war.” But that first option had closed; it was no longer an option, and God warned them not to try to fight the people of the hill country, as He would not be with them in that fight. They went anyway, and were soundly defeated. They lived in Kadesh-barnea for awhile, then they went back into the desert-wilderness, and then they walked around Mount Seir for a long time. That takes us to this point in time in Moses’ recollection of their recent history.

Historically, this is recorded in Num. 20:22 ([And the children of Israel, the whole congregation, journeyed from Kadesh and came to Mount Hor.—VW](#)) and Num. 33:37 ([They set out from Kadesh and camped at Mount Hor, on the border of the land of Edom.—VW](#)). This movement did not occur twice; Num. 33 looks back at the various places where Israel camped; so it is also a retrospective.

As we will see, their movement around Edom will be circuitous, because the people of Edom were uncooperative and did not let them pass through their land. In any case, it is not clear exactly how much time was spent in Kadesh-barnea and how much time was spent walking about Mount Seir (in both cases, Moses says *many days*). Gill thinks<sup>10</sup> they arrived at Mount Seir near the end of the 38 years; whereas Matthew Henry<sup>11</sup> thinks that most of those 38 years were spent wandering in the desert area around Seir.

Jamieson, Fausset and Brown also believed that most of this wandering took place in the area around Seir, stating in a footnote: *we compassed mount Seir many days--In these few words Moses comprised the whole of that wandering nomadic life through which they passed during thirty-eight years, shifting from place to place, and regulating their stations by the prospect of pasturage and water.*<sup>12</sup> Keil and Delitzsch<sup>13</sup> seemed to think this; and Poole definitely did, suggesting that the many days many have been 38 years.<sup>14</sup> Even the Pulpit Commentary teaches this.<sup>15</sup> However, Moses told the people [Then you returned and wept before Y<sup>e</sup>howah, but Y<sup>e</sup>howah did not hear your voice and He did not listen to you \[all\]. Therefore, you lived \[for\] many days in Kadesh according to the days you remained \[there\].](#) (Deut. 1:46); so a considerable amount of time had to be spent in or near Kadesh.

God did give the Jews an order to leave Kadesh-barnea in Num. 14:25b ([Tomorrow turn and set out into the wilderness by the way of the Red Sea.—VW](#)); but that occurred before they tried to attack the hill people and were badly beaten. You see, this was an order from God; but they did not do this; they did not set out the next day to return to the desert-wilderness.

Num. 20 appears to occur 38 years later after Mount Sinai. In Num. 20:23–24 we read: [And Jehovah spoke to Moses and Aaron in Mount Hor, on the edge of the land of Edom, saying, Aaron shall be gathered to his people, for he shall not go into the land which I have given to the sons of Israel, because you rebelled against My mouth at the Waters of Strife.](#) (Green’s literal translation) Aaron dies in v. 28. And in Num. 33:37–38, we read: [And they pulled up stakes from Kadesh and camped in Mount Hor, in the edge of the land of Edom. And Aaron the priest went up into Mount Hor at the mouth of Jehovah; and he died there in the fortieth year after the sons of Israel had come out of the land of Egypt, in the fifth month, on the first of the month.](#) So they are on the outskirts of Edom with Aaron dying in the 40<sup>th</sup> year, after being refused passage through the land of Edom (Num. 33 is a retrospective of their travels with their stops all laid out).

<sup>10</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Deut. 2:1.

<sup>11</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 2:1.

<sup>12</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 2:1.

<sup>13</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 2:1–23.

<sup>14</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 2:1.

<sup>15</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 2:1.

Given these different views, let's lay it all out time-wise:

### The Time Frame of the Wandering of the Children of Israel

1. Num. 33 is a retrospective chapter, which goes back and recounts the movement of the Israelites and the places where they camped. Num. 33:1–2
2. They begin in Rameses on the 15<sup>th</sup> day of the first month, the day after the Passover, and leave Egypt. Num. 33:3–5
3. About 4 or so stops later, they are in Marah, where the bitter waters are made sweet by the tree being thrown into the waters (a picture of the cross). Ex. 15:23 Num. 33:8–9
4. They go by the Sea of Reeds to the desert-wilderness of Sin to Rephidim (where there was no water to drink) to the desert-wilderness of Sinai. Ex. 19:2 Num. 33:10–15 (I skipped some stops)
5. They are in the desert-wilderness of Sin on the 15<sup>th</sup> day of the 2<sup>nd</sup> month after leaving Egypt. Ex. 16:1
6. They arrive in Sinai on the 3<sup>rd</sup> month. Ex. 19:1
7. They do not leave Sinai until the 20<sup>th</sup> day of the 2<sup>nd</sup> month of the 2<sup>nd</sup> year. Num. 10:11–12
8. About 20 stops later, we read: [And they pulled up stakes from Ezion-geber and camped in the wilderness of Zin; it is Kadesh.](#) (Num. 33:36; Green's literal translation)
9. It is from Kadesh that the Jews send out spies and it is in Kadesh where the bulk of the spies lobby against going into the land and taking it. Num. 13–14
10. They spend many days in Kadesh.
11. Many commentators understand Num. 14:25b to mean that they left Kadesh the next day ([Tomorrow turn and set out into the wilderness by the way of the Red Sea.—VW](#))<sup>1</sup>; and therefore, they are spending 38 years wandering to Mount Hor and hanging out there. But notice the context, these are orders from God; and in this passage, they disobeyed God's orders several times.
12. There is teaching which apparently occurs in Kadesh (Num. 15, 18–19); and there is rebellion which occurs in Kadesh (Num. 16–17). The rebellion of Korah and the plague which follows is an example of men dying the sin unto death during this time period. Aaron's rod which buds is representative of both the new life of regeneration as well as the eventual restoration of Israel from death (Num. 17).
13. Moses writes **Psalm 90** during this time ([HTML](#)) ([PDF](#)) ([WPD](#)), where he despairs of the spiritual condition of his people.
14. It is in Kadesh where Miriam dies. This appears to be the 1<sup>st</sup> month of the 40<sup>th</sup> year, although that is not completely clear. Num. 20:1
15. From Kadesh, the people go to Mount Hor, which is on the outskirts of Edom. There Aaron dies on the 1<sup>st</sup> day of the 5<sup>th</sup> month in the 40<sup>th</sup> year after the sons of Israel had come out of the land of Egypt. Num. 20:22–23 33:37–38
16. Given all of the stops in Num. 33, where the Jews go right from Kadesh to Mount Hor; and given that they are at Mount Hor where Aaron dies in the 40<sup>th</sup> year, the implication is, they stopped in Kadesh and lived there or near there for about 38 years, which corresponds with them being in Kadesh for many days. Deut. 1:46
17. Even when Moses first contacts the sons of Esau, he is sending messengers from Kadesh. [And Moses sent messengers from Kadesh to the king of Edom: So says your brother Israel, You surely have known all the travail which has found us;...](#) (Num. 20:14; Green's literal translation) It would seem illogical that these negotiations would continue over a period of 38 years or so, while Moses is moving the people toward Mount Hor.
18. The most difficult verse is Deut. 2:14 [And the time \[which had passed\] having come from Kadesh-barnea to passing over the brook Zered \[was\] 38 years; until the entire generation of the men of war from the camp had perished, just as Y<sup>e</sup>howah had sworn to them.](#) If this is understood to mean from the day they left Kadesh to the day they crossed the brook Zered, 38 years have passed; then there is a problem with the timing. Such a timetable would not allow the Israelites to spend *many days* in Kadesh (Deut. 1:46). Therefore, we should understand that this included the time that they are staying at Kadesh-barnea as well. God told them to leave that area immediately (Num. 14:25). So, did they leave it, at least for a time, and then return to that area? Or is Moses counting this from the day that God gave them orders to leave? Both approaches would allow for Deut. 2:14 to stand as is.
19. The many days spent in and around Mount Hor simply suggests the following:



## The Time Frame of the Wandering of the Children of Israel

- 1) The Jews were finally on the move again. Gen X had died out and the younger generation, the generation of promise, had begun to move.
  - 2) Time was spent negotiating with the Edomites, without much success.
  - 3) Time was spent when Aaron died and they mourned for Aaron.
  - 4) Time was spent walking the long way around Mount Hor, when the generation of promise of jizzed about moving ahead and leaving the desert-wilderness.
  - 5) Therefore, the many days here represents impatience with the time spent on the things noted above, rather than another period of time similar to that spent at Kadesh. Num. 21:4 **Then they moved from Mount Hor, following the road that goes to the Red Sea, in order to get around Edom. The people became impatient on the trip. (God's Word™) Deut. 2:1–3 We went back into the desert, following the road that goes to the Red Sea as the LORD had told me. For a long time we traveled around the region of Mount Seir. The LORD said to me, "You've traveled around this region long enough. Now go north. (God's Word™)**
20. Note that, because of the year is not mentioned in Num. 20:1, there is a possibility that Israel spent a great deal of time at Mount Hor as well—living many years in both places. However, Num. 13:1–20:21 all takes place in Kadesh. The last portion of Num. 20 (Num. 20:22ff) clearly takes place at the edge of Mount Hor (where Aaron dies) and in Num. 21:1, the Israelites are on the move again (corresponding with Deut. 2:2–3). That further suggests that the bulk of Israel's downtime took place in Kadesh-barnea.
21. In conclusion, the bulk of the time that the sons of Israel spent in the desert was actually spent at Kadesh; they were not wandering, they were parked in that one place, probably for 38 years.

<sup>1</sup> This is when God tells Moses He wants to destroy all of the Israelites, and Moses stands in the way, and asks that they be spared. Moses is a type of Christ, mediating there between God and man, asking for mercy for mankind.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Israel is on the move again. However, they did have to walk a great deal out of the way around Mount Hor to avoid a confrontation with the Edomites. This would have added many days onto their travel, and it did cause them to become impatient, as noted in the doctrine above.

Deuteronomy 2:2–3

**And so says Y<sup>e</sup>howah unto me, to say, "Much to you [all] going around the mountain the this; turn away from to you [all] northward."**      **Y<sup>e</sup>howah then spoke to me, saying, "You have gone long enough around this mountain; turn [and go] northward."**

**Jehovah then said to me, "You have spent too much time around this mountain; turn here and head northward."**

Here is how others have translated this verse:

#### Ancient texts:

Dead Sea Scrolls	[Then the LOR]D [spoke] to me as follows: "You [masculine singular] have circled this mountain long enough; now turn north.
Targum of Onkelos	And the Lord spake to me, saying: It is enough for you to have <u>dwelt</u> about this mountain: turn you to the north,...
Latin Vulgate	And the Lord said to me: You have compassed this mountain long enough: go toward the north.

Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto me, to say, "Much to you [all] going around the mountain the this; turn away from to you [all] northward."
Peshitta (Syriac)	And the LORD spoke to me, saying, You have circled this mountain long enough; turn northward.
Septuagint (Greek)	And the Lord said to me, You have compassed this mountain long enough; turn therefore toward the north.
Significant differences:	The verbiage found in the Hebrew indicates movement by the Israelites. We do not have the word <i>to dwell</i> , as is seen in the targum.

### Thought-for-thought translations; paraphrases:

Common English Bible	Eventually the Lord said: You've been traveling around this mountain long enough. Head north.
Contemporary English V.	We spent many years wandering around outside the hill country of Seir, until the LORD said: Moses, Israel has wandered in these hills long enough. Turn and go north. V. 1 is included for context.
Easy English	Then the *Lord said to me, "You have walked round this hill for a long time. Now turn to the north.
Easy-to-Read Version	Then the Lord said to me, 'You have traveled around these mountains long enough. Turn north.
Good News Bible (TEV)	"Then the LORD told me that we had spent enough time wandering about in those hills and that we should go north.
<i>The Message</i>	Then GOD said, "You've been going around in circles in these hills long enough; go north.
New Berkeley Version	Then the LORD said, to me: You have now spent enough time moving about these hills; turn and head north.
New Century Version	Then the Lord said to me, "You have traveled through these mountains long enough. Turn north and give the people this command:...
The Voice	For a long time, we wandered around Mount Seir, until <i>at last</i> I got new instructions from the Eternal: "You've wandered around this mountain long enough. Turn north, and give the people these directions from Me: `You're going to cross into the territory of a people who are related to you. Portions of vv. 1 and 4 are included for context.

### Partially literal and partially paraphrased translations:

American English Bible	And finally, the Lord said to me: <i>You have circled these Mountains long enough; now turn and head north.</i>
New Advent (Knox) Bible	Then the Lord said to me, You have spent long enough roaming about these hills, you must go northwards now.
New American Bible (R.E.)	Finally the LORD said to me, You have wandered round these highlands long enough; turn and go north.
NIRV	Then the Lord spoke to me. He said, "You have made your way around this hill country long enough. So now turn north.
New Jerusalem Bible	Yahweh then said to me, "You have gone far enough round this mountain; now turn north.
Revised English Bible	Then the LORD said to me, 'You have been marching round these hills long enough; turn northwards.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh spoke to me, saying, "Your legions surrounded this mount. You face to the north.
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Bible in Basic English	And the Lord said to me, You have been journeying round this mountain long enough: now go to the north;...
The Expanded Bible	Then the Lord said to me, "You have traveled through these mountains long enough. Turn north and give the people this command: `You will soon go through the land that belongs to your ·relatives [brothers], the ·descendants [sons] of Esau who live in ·Edom [ <sup>L</sup> Seir; 1:44]. They will be afraid of you, but be very careful. V. 4is include for context.
Ferar-Fenton Bible	At last the Ever-living said to me; "You have wandered about this hill enough ! Turn to the north,...
NET Bible®	At this point the Lord said to me, "You have circled around this mountain long enough; now turn north.
New Heart English Bible	The LORD spoke to me, saying, "You have encircled this mountain long enough. Turn northward.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Finally ADONAI said to me, 'You have been going around this mountain long enough! Head north,...
exeGesés companion Bible	And Yah Veh said to me, saying, You surround this mountain too much: turn your face northward:...
Kaplan Translation	<i>Encountering Esau</i> God said to me, "You have traveled around these highlands long enough. Turn around [and head] north.
Orthodox Jewish Bible	And Hashem spoke unto me, saying, Ye have circled hahar hazeh (this mountain) long enough; turn you northward.
<i>The Scriptures</i> 1998	"And יהוה spoke to me, saying, 'You have gone around this mountain long enough, turn northward.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the Lord spoke to me [Moses], saying, You have roamed around this mountain country long enough; turn northward.
Concordant Literal Version	Then Yahweh spoke to me saying: Long enough you have been around this hill-country. Turn yourselves around northward and instruct the people saying, You shall pass through the territory of your brothers, the sons of Esau, who are dwelling in Seir. They shall fear you, yet you must be very much on guard. V. 4 is include for context.
Context Group Version	And YHWH spoke to me, saying, You { pl } have encompassed this mountain long enough: you { pl } turn northward.
English Standard V. – UK	Then the Lord said to me, `You have been travelling around this `mountain country long enough [ch. 1:6]. Turn northwards and command the people, "You are about to pass through the territory of your brothers, the people of Esau, who live in Seir; and they will be afraid of you. So be very careful. V. 4 is included for context.
New RSV	Then the Lord said to me: `You have been skirting this hill country long enough. Head north, and charge the people as follows: You are about to pass through the territory of your kindred, the descendants of Esau, who live in Seir. A portion of v. 4 is included for context.
Webster's Bible Translation	And the LORD spoke to me, saying, Ye have compassed this mountain long enough: turn you northward.
Young's Updated LT	And Jehovah speaks unto me, saying, 'Enough to you—is the going round of this mount; turn for yourselves northward.

**The gist of this verse:** God tells the Israelites to stop moving about the hill country where they were and to go northward.

Deuteronomy 2:2			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced <i>eh</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** *Y<sup>e</sup>howah then spoke to me, saying,...* We are going directly from the defeat of the Jews who went up the mountain to the next generation of Jews, 38 years later, who would go up along the east side of the Jordan River to enter into the land of Canaan from the east. However, they are going to run into a number of problems, which is much of what this chapter is about.

Deuteronomy 2:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rab (רַב) [pronounced <i>rah<sup>b</sup>v</i> ]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine singular adjective	Strong's #7227 BDB #912
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

## Deuteronomy 2:3a

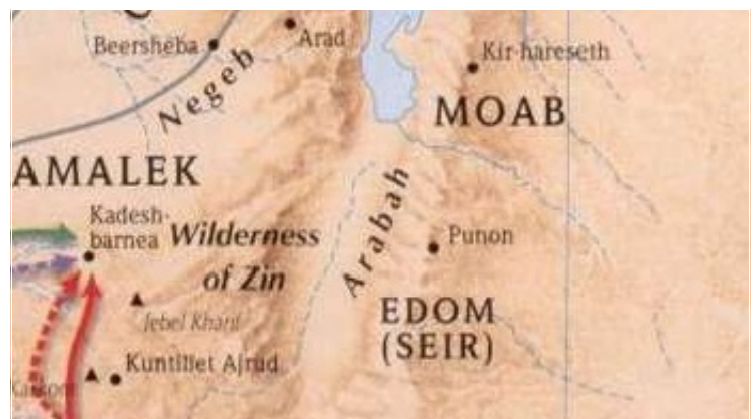
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Literally, we have <i>much for you [all]</i> . We might interpret this as <i>we have had too much of you, we have had enough of you, you have gone on long enough, you are too much</i> (spoken ironically). We have a similar idiomatic usage in Gen. 45:28 Ex. 9:28. This idiom expresses great dissatisfaction.			
4QDeut <sup>h</sup> has this as a masculine singular. It is plural in the MT, SP and LXX.			
çâbab (בָּבַב) [pronounced saw <sup>b</sup> - VAH <sup>BV</sup> ]	<i>to turn oneself, to go around, to surround, to encompass</i>	Qal infinitive construct	Strong's #5437 BDB #685
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
har (הַר) [pronounced <i>har</i> ]	<i>hill; mountain, mount; hill- country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
zeh (זֶה) [pronounced <i>zeh</i> ]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

**Translation:**...“You have gone long enough around this mountain;... It sounds here as if the people following Moses were dragging their feet, and God needed to get them on the other side of the Jordan River. They had spent too much time where they were. I could be reading too much into this, and it is possible that they simply reached the point at which they needed to move northward.

However, this does not appear to be the same as what occurred previously in Kadesh barnea, where they spent many days (although a few translators translate this the same way that they do Deut. 1:46, suggesting that the Jews spent many days in the hill country).

The region that the Jews would have been in would have been the mountainous area southeast of the southern tip of the Dead Sea, which land belonged to the Edomites.

**Map of Edom** taken from the Bible Atlas in E-sword, a portion of the map titled 029—*The Route of the Exodus*. The first 3 verses read: *We turned to go the other way. We pulled up stakes and moved out toward the desert-wilderness, going by the road of the Sea of the Reeds, just as Y<sup>e</sup>howah had directed me. Then we walked around Mount Seir for a long time. Jehovah then said to me, “You have spent too*



*much time around this mountain; turn here and head northward.”* You can see where they were in Kadesh-barnea. They then moved southward and eastward, and God is speaking to them from the mountainous region of Seir—probably from the southern portion of those mountains, as they would go north from there. I suggest this route for two reasons: (1) the Arabah is not mentioned in *this* description (it will be mentioned later) and (2) if they were in the hill country labeled the Wilderness of Zin above, then they would be first going east and then north.



Now, it is possible that they were in the southern portion of the Wilderness of Zin then went over to the southern portion of Seir, *and then* God spoke to Moses to direct them north.

The Israelites moved out of Kadesh-barnea, went into Edom, and circled Mount Seir, being guided by God the Holy Spirit. They seemed to spend most of their time, as has already been discussed, at Kadesh. But there came a point when God wanted them on the move again—and this was after Gen X had all died off.

From Kadesh, Moses sent a message to the Edomites, to see about traveling through their territory. They said “no” and God told Israel that they were not to go to war against Edom. God was going to take Israel up along the eastern side of the Dead Sea, so that meant that there would travel quite a distance around Edom (Seir) in order to avoid hostilities with the Edomites.

McGee writes: *I have always thought that the Lord has a sense of humor, and I think we can see it here. You see, they didn't know where to go. all they have been doing is just going around and around Mt. Seir. It was sort of a ring-around-the-rosy; round and round they go. finally God says that He is getting tired of that. He says, "Let's quit this round and round business." I'm afraid many Christians are doing that very same thing. Because they fail to take God at His Word, they are just marking time, and are on a merry-go-round of activity.*<sup>16</sup>

Despite McGee's good-natured, folksy approach, the Jews are not walking around and around Mount Seir (his point about Christians is still valid, however). They are traveling around the land of the Edomites, giving the people a wide berth, which suggests to me that they take a southern route around that mountain formation where the Edomites lived. So they go in a half circle, and God says, “Now it is time to head north.” As has just been discussed, this new generation of Jews are becoming impatient with all of this.

### Deuteronomy 2:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânâh (פָּנֵה) [pronounced paw-NAWH]	<i>turn, turn away from, turn toward, turn one's face away from, turn one's face to</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #6437 BDB #815
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

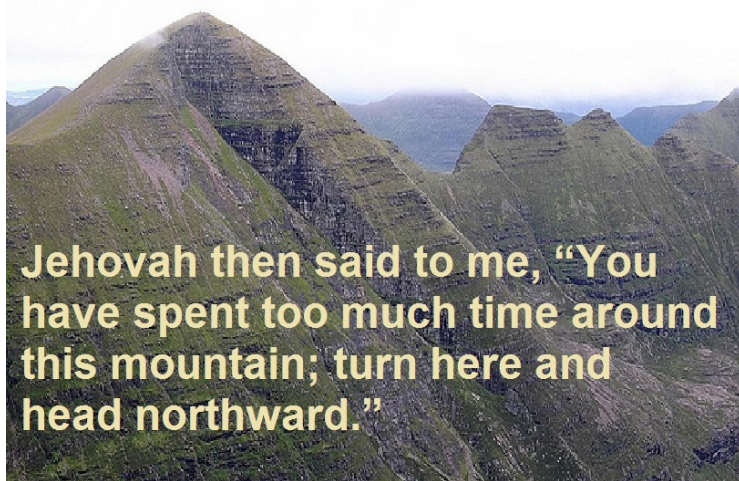
The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto*; it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to*; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into*, as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced haw-YAW] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by*, which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter*, used of cause and reason (*propter* means *because*; Gesenius used it). ❼ *Concerning, about*, used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of anyone, for anyone*. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

<sup>16</sup> J. Vernon McGee, *Deuteronomy*, p. 19.

### Deuteronomy 2:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâphôwnâh (צָפוֹנָה) [pronounced tsaw-foh-NAW]	north, northward, towards the north	feminine singular noun with the directional hê	Strong's #6828 BDB #860

**Translation:** ...turn [and go] northward.” They were going to make another turn and head northward from where they are. They are at the bottom of the Salt Sea, and they will go north, to travel along the eastern portion of the Salt Sea.



**Deuteronomy 2:2–3 (graphic);** picture taken from [walkhighlands](#). It is not a picture of Edom; there are many beautiful photos on the [page](#) I took this from. Accessed December 29, 2013.

God is leading the sons of Israel; however, they are in a holding pattern as many of them are complaining again. They set out from Mount Hor by the way of the Sea of Reeds to go around the land of Edom; and the people became impatient because of the journey. And the people spoke against God and Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food [the manna]." (Num. 21:4–5). God had to remove some of these people—principally gen X—to cleanse the children of Israel completely.

God has taken His people due east, until they reached the Arabah, where, at one time, it appears that there was water running between the Salt Sea and the Gulf of Aqaba, and they arrived at the southern portion of the mountains of Seir in Edom, in the southern portion of Edom, where there was a more scattered population and less well-defined boundaries. What Israel would like to do would be to travel through Edom along the King's Highway. Moses, from Kadesh-barnea, sent such messengers to Edom, and then set out behind the messengers. From Kadesh, Moses then sent messengers to the king of Edom; "Thus your brother Israel has said, 'You know all the hardship that has befallen us; that our fathers went down to Egypt and we stayed in Egypt a long time, and the Egyptians treated us and our fathers poorly. But, when we cried out to Yehowah, He heard our voice and sent an angel and brought us out from Egypt; now



observe, we are at Kadesh, a city on the edge of your territory. Please let us pass through your land. We will not pass through field or through vineyard; we will not even drink water from a well. we will go along the king's highway, not turning to the right or left, until we pass through your territory.' " (Num. 20:14–17).

**Map of the Route Around Edom** from [A Fire in my Bones](#), accessed December 18, 2013. The route which we are studying is the *green route* shown on this map. I do not believe that they needed to go down as far as Ezion-geber, but that the people circled around before then (assuming that they were out of the populated area of the Edomites when they cross over). None of the maps which I found showed them crossing over to the east sooner than we see here. However, this gives us a pretty good idea of the route, with two minor changes (1) although messengers probably went deeper into Edom to deliver the message from Moses, the people of Moses did not go this far into Edom; they would have remained strictly on the outskirts of Edomite country. (2) Simply because the Bible says that they are on the Road of Ezion-geber does not mean that they had to go down as far as Ezion-geber (which is *not* listed as a stopping point on this particular leg of the march). Ezion-geber was on their route going to Kadesh (Num. 33:36), but it is not listed as one of the stops after Kadesh (Num. 33:37, 41–44). The confusion is actually in this chapter, in Deut. 2:8 [We passed through the land of Edom, in close proximity to our brothers, the sons of Esau, those who live in Seir. We went along the road which goes through the Arabah, Elath and Ezion-geber. Then we made another turn and went along the road which went through the unpopulated area of Moab.](#) The road that they are on goes along the Arabah from Elath to Ezion-geber. This does not mean that the Israelites went to Elath or all the way down to Ezion-geber.<sup>17</sup>

There are two sets of mountains on both sides of the valley—the Arabah. Most scholars place Mount Seir east of the valley which runs between the Salt Sea and the Gulf of Aqaba. This appears to line up with the end of Num. 20 and the beginning of Num. 21. [Then they set out from Mount Hor by way of the Sea of Reeds, to go around the land of Edom; and the people became impatient because of the journey](#) (Num. 21:4). This route is also recounted in Judges 11:17–18 [And Israel sent messengers to the king of Edom, saying, Please let me pass on through your land, and the king of Edom did not listen. And Israel sent also to the king of Moab, and he was not willing. And Israel remained in Kadesh. And he went through the wilderness, and went around the land of Edom, and the land of Moab, and came in at the rising of the sun to the land of Moab. And they camped beyond Arnon, and did not come into the border of Moab, for Arnon was the border of Moab.](#) (Green's literal translation) It would make sense that the Israelites would become impatient because they are moving away from the Land of Promise and had they gone in a great half circle.

**And the people you have commanded, to say, “You [all] passing through a territory of your brothers, sons of Esau, the ones living in Seir (and they are afraid from you [all]) and you [all] take care extremely. You [all] will not stir up strife in them for I am not giving to you [all] from their land as far as tread of a sole of a foot. For a possession of Esau I have given Mount Seir.**

Deuteronomy  
2:4–5

**Furthermore, you will command the people, saying, “You will be passing through the territory of your brothers, the sons of Esau, the ones who live in Seir (and they are afraid of you). You will take great care not to stir them up because I am not giving you any of their land where they have walked [lit., a treading of the sole of a foot]. I have given Mount Seir [to] Esau [as] an inheritance.**

**Furthermore, you will command the people not to stir up trouble with your brothers, the sons of Esau, as you march along the borders of their land. “I have not given this land to you; I have given Mount Seir to the descendants of Esau as their inheritance.**

Here is how others have translated this verse:

#### Ancient texts:

<sup>17</sup> I don't know why I am making such a big deal out of this. I am simply trying to be accurate about the route here.



Targum of Onkelos	...and command the people, saying, You are to pass by the border of your brethren, the children of Esau, who dwell in Gebala, and they will be afraid of you; be very heedful therefore; provoke them not; for of their land I have not given you as much as the sole of the foot; for I have given Mount Gebal an inheritance unto Esau on account of the honour which he did unto his father.
Latin Vulgate	And command you the people, saying: You will pass by the borders of your brothers the children of Esau, who dwell in Seir, and they will be afraid of you. Take you [all] then good heed that you stir not against them. For I will not give you of their land so much as the step of one foot can tread upon, because I have given mount Seir to Esau, for a possession.
Masoretic Text (Hebrew)	And the people you have commanded, to say, "You [all] passing through a territory of your brothers, sons of Esau, the ones living in Seir (and they are afraid from you [all]) and you [all] take care extremely. You [all] will not stir up strife in them for I am not giving to you [all] from their land as far as tread of a sole of a foot. For a possession of Esau I have given Mount Seir.
Peshitta (Syriac)	And command the people, saying, You are going to pass through the territory of your brethren the children of Esau, who dwell in Seir; and they shall be afraid of you; take heed to yourselves therefore; Do not provoke them; for I will not give you a possession of their land, no, not so much as the breadth of a foot to tread on, because I have given mount Seir to Esau for a possession.
Septuagint (Greek)	And command the people, saying, You are going through the borders of your brethren the children of Esau, who dwell in Seir; and they shall fear you, <u>and dread you greatly</u> . Do not engage in war against them, for I will not give you of their land even enough to set your foot upon, for I have given Mount Seir to the children of Esau as an inheritance.
Significant differences:	The Greek both appears to add an extra phrase and to delete a phrase in the same place, which is found in the Hebrew.

### Thought-for-thought translations; paraphrases:

Common English Bible	Command the people as follows: You are about to enter into the territory of your relatives who live in Seir: Esau's descendants. They will be afraid of you, so watch yourselves most carefully. Don't fight with them because I will not give the tiniest parcel of their land to you. I have given Mount Seir to Esau's family as their property.
Contemporary English V.	And give the people these orders: "Be very careful, because you will soon go through the land that belongs to your relatives, the descendants of Esau. They are afraid of you, but don't start a war with them. I have given them the hill country of Seir, so I won't give any of it to you, not even enough to set a foot on.
Easy English	These are my words to the *Israelites, `You will soon go through the country that belongs to the family of Esau. They are your brothers and they live in Seir. They will be afraid of you, so be very careful.' `Do not make them angry so that they fight against you. I will not give any of their country to you, not even enough to put your foot on. I have given the hills in Seir to Esau.
Easy-to-Read Version	Tell these things to the people: You will pass through the land of Seir. This land belongs to your relatives, the descendants [A person's children and their future families.] of Esau. They will be afraid of you. Be very careful. Don't fight them. I will not give you any of their land—not even a foot of it. Why? Because I gave the hill country of Seir to Esau to keep as his own.
Good News Bible (TEV)	He told me to give you the following instructions 'You are about to go through the hill country of Edom, the territory of your distant relatives, the descendants of Esau. They will be afraid of you, but you must not start a war with them, because I am not

going to give you so much as a square foot of their land. I have given Edom to Esau's descendants.

*The Message*

Command the people, You're about to cut through the land belonging to your relatives, the People of Esau who settled in Seir. They are terrified of you, but restrain yourselves. Don't try and start a fight. I am not giving you so much as a square inch of their land. I've already given all the hill country of Seir to Esau--he owns it all.

## New Berkeley Version

This you shall order the people, 'Now you will be crossing the frontiers of your brothers, the children of Esau, living in Seir, and they will be afraid of you. So be very careful; do not challenge them; for I will not be giving you any of their land, not a foot of it; for I have already assigned this hill area of Seir to Esau.

## New Century Version

...and give the people this command: 'You will soon go through the land that belongs to your relatives, the descendants of Esau who live in Edom. They will be afraid of you, but be very careful. Do not go to war against them. I will not give you any of their land--not even a foot of it, because I have given the mountains of Edom to Esau as his own.

## New Life Bible

Tell the people, "You will pass through the land of your brothers the sons of Esau who live in Seir. They will be afraid of you, so be very careful. Do not make them angry. For I will not give you any of their land, not even enough for a foot to step on. I have given Mount Seir to Esau for his own.

## New Living Translation

Give these orders to the people: "You will pass through the country belonging to your relatives the Edomites, the descendants of Esau, who live in Seir. The Edomites will feel threatened, so be careful. Do not bother them, for I have given them all the hill country around Mount Seir as their property, and I will not give you even one square foot of their land.

## The Voice

...and give the people these directions *from Me*: 'You're going to cross into the territory of a people who are related to you. They're the descendants of Esau, who live in Seir. They'll be afraid of you, so be very careful what you do. Don't incite a fight with them because I won't give you even a square foot of their land. I gave Mount Seir to Esau, *and I want his descendants* to live there.

**Partially literal and partially paraphrased translations:**

## American English Bible

*Tell the people that you're going to cross the borders of your brothers, the children of Esau who live in Seir. and that will really make them fear you. But don't fight against [the children of Esau], because I won't give you enough of their land to stand on. For, I have given Mount Seir to the children of Esau as their inheritance.*

## Beck's American Translation

Instruct the people to do as follows: You are going to pass through the territory of your relatives, Esau's descendants who live in Seir. They are afraid of you. But be very careful not to start fighting with them, because I'm not giving you any of their land, not even enough to set your foot on, since I have given the mountains of Seir to Esau as a possession.

## Christian Community Bible

Give this command to the people: You are to pass through the territory of your brothers, the children of Esau, who live in Seir. They will be afraid of you, but be very careful that you do not attack them because I will not give you even the parcel of land on which you stand. Know that I have given to Esau the mountains of Seir as a possession.

*God's Word*<sup>TM</sup>

Give the people these instructions: 'You're going to pass through the territory of your relatives, the descendants of Esau, who live in Seir. They'll be afraid of you, but be very careful. Don't start a fight with them, because I'm not giving you any of their land--not even enough to stand on. I've given Esau's descendants the region of Mount Seir as their property.

## New Advent (Knox) Bible

And give the people this message, Your way lies by the frontiers of your own brethren, the sons of Edom. They will be alarmed at your coming, and you must



	take good care not to assail them. These mountains of Seir are the portion I have given to Esau, and you are not to have a foot of ground there for your own.
New American Bible	Give this order to the people: You are now about to pass through the territory of your kinsmen, the descendants of Esau, who live in Seir. Though they are afraid of you, be very careful not to come in conflict with them, for I will not give you so much as a foot of their land, since I have already given Esau possession of the highlands of Seir.
New American Bible (R.E.)	Command the people: You are now about to pass through the territory of your relatives, the descendants of Esau, who live in Seir. Though they are afraid of you, be very careful not to come in conflict with them, for I will not give you so much as a foot of their land, since I have already given Esau possession of the highlands of Seir [Gn 36:6-8].
NIRV	"Here are the orders I want you to give the people. Tell them, 'You are about to pass through the territory of your relatives. They are from the family line of Esau. They live in Seir. They will be afraid of you. But be very careful. Do not make them angry. If you do, they will go to war against you. I will not give you any of their land. You will not have even enough to put your foot on. I have given Esau the hill country of Seir as his own.
New Jerusalem Bible	And give the people this order: You are about to pass through the territory of your kinsmen, the sons of Esau who live in Seir. They are afraid of you, and you will be well protected. Do not provoke them, for I shall give you none of their land, no, not so much as a foot's length of it. I have given the highlands of Seir to Esau as his domain.
New Simplified Bible	»'Give these instructions to the people: »You will pass through the territory of your relatives, the descendants of Esau. They live in Seir. They will be afraid of you. Therefore watch yourselves carefully. »'Do not start a fight with them, because I am not giving you any of their land, not so much as one foot. I gave Esau's descendants the region of Mount Seir as their property.
Revised English Bible	Give the people this charge: You are about to pass through the territory of your kinsmen, the descendants of Esau, who live in Seir. Although they are afraid of you, be very careful not to quarrel with them; for I shall not give you any of their land, not so much as a foot's breadth: I have given the hill-country of Seir to Esau as a possession.
Today's NIV	Give the people these orders: 'You are about to pass through the territory of your relatives the descendants of Esau, who live in Seir. They will be afraid of you, but be very careful. Do not provoke them to war, for I will not give you any of their land, not even enough to put your foot on. I have given Esau the hill country of Seir as his own.

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	Command the people, saying, 'Pass to the border of your brothers, the sons of Esau dwelling in Seir. They fear you a hundredfold. Keep to yourselves, and do not stir them.' For I give none of their land unto you to tread a sole of a foot, for I gave Seir mountains to Esau for a possession."
Bible in Basic English	And give the people orders, saying, You are about to go through the land of your brothers, the children of Esau, who are living in Seir; and they will have fear of you; so take care what you do: Make no attack on them, for I will not give you any of their land, not even space enough for a man's foot: because I have given Mount Seir to Esau for his heritage.
The Expanded Bible	...and give the people this command: 'You will soon go through the land that belongs to your ·relatives [brothers], the ·descendants [sons] of Esau who live in ·Edom [ <sup>1</sup> Seir; 1:44]. They will be afraid of you, but be very careful. Do not go to war

	against them. I will not give you any of their land-not even a foot of it, because I have given the mountains of ·Edom [LSeir; 1:44] to Esau as his own.
Ferar-Fenton Bible	...and command the People saying to them, ' Pass over the borders of your brothers, the sons of Esau, who dwell in Sair. But they will be afraid of you, so carefully guard yourselves. And injure them not; for I will not give you a foot's space of their country, because I have given Mount Sair to Esau as a possession. A portion of v. 3 is included for context.
HCSB	Command the people: You are about to travel through the territory of your brothers, the descendants of Esau, who live in Seir. They will be afraid of you, so you must be very careful. Don't fight with them, for I will not give you any of their land, not even an inch of it, because I have given Esau the hill country of Seir as his possession.
NET Bible®	Instruct [Heb "command" (so KJV, NASB); NRSV "charge the people as follows."] these people as follows: `You are about to cross the border of your relatives [Heb "brothers"; NAB "your kinsmen."] the descendants of Esau [The descendants of Esau (Heb "sons of Esau"; the phrase also occurs in 2:8, 12, 22, 29). These are the inhabitants of the land otherwise known as Edom, south and east of the Dead Sea. Jacob's brother Esau had settled there after his bitter strife with Jacob (Gen 36:1-8). "Edom" means "reddish," probably because of the red sandstone of the region, but also by popular etymology because Esau, at birth, was reddish (Gen 25:25).], who inhabit Seir. They will be afraid of you, so watch yourselves carefully. Do not be hostile toward them, because I am not giving you any of their land, not even a footprint, for I have given Mount Seir [Mount Seir is synonymous with Edom.] as an inheritance for Esau.
NIV, ©2011	Give the people these orders [Nu 20:14-21]: `You are about to pass through the territory of your relatives the descendants of Esau [Ge 36:8], who live in Seir [ver 1]. They will be afraid [Ex 15:16] of you, but be very careful. Do not provoke them to war, for I will not give you any of their land, not even enough to put your foot on. I have given Esau the hill country of Seir as his own [Jos 24:4].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...and give this order to the people: "You are to pass through the territory of your kinsmen the descendants of 'Esav who live in Se'ir. They will be afraid of you, so be very cautious, and don't get into disputes with them; for I am not going to give you any of their land, no, not even enough for one foot to stand on; inasmuch as I have given Mount Se'ir to 'Esav as his possession.
exeGesés companion Bible	...and misvah the people, saying, You are passing through the border of your brothers the sons of Esav, who settle in Seir; and they awe you: guard mightily: throttle them not; for I give you not of their land - no, not so much as a step of the sole of a foot; because I give mount Seir to Esav for a possession.
Hebrew Names Version	Command you the people, saying, You are to pass through the border of your brothers the children of Esav, who dwell in Se`ir; and they will be afraid of you: take good heed to yourselves therefore; don't contend with them; for I will not give you of their land, no, not so much as for the sole of the foot to tread on; because I have given Mount Se`ir to Esav for a possession.
Kaplan Translation	Give the people the following instructions: 'You are passing by the borders of your brothers, the descendants of Esau [See Genesis 36:8. This is the encounter with Edom, in Numbers 20:14-21.], who live in

Orthodox Jewish Bible	Seir. Although they fear you, be very careful not to provoke them. I will not give you even one foot of their land, since I have given Mount Seir as Esau's inheritance. And command thou the people, saying, Ye are to pass through the territory of your brethren the Bnei Esav, which dwell in Seir; and they shall be afraid of you; be shomer me'od of yourselves therefore: Meddle not with them; for I will not give you of their land, no, not so much as a regel (foot) breadth; because I have given Mt Seir unto Esav for a yerushah (possession, inheritance).
<i>The Scriptures</i> 1998	'And command the people, saying, "You are about to pass over into the border of your brothers, the descendants of Ėsaw, who live in Sĕ'ir, and they are afraid of you. So be on your guard. "Do not strive with them, for I do not give you any of their land, no, not so much as one footstep, because I have given Mount Sĕ'ir to Ėsaw as a possession.

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	And command the Israelites, You are to pass through the territory of your kinsmen the sons of Esau, who live in Seir; and they will be afraid of you. So watch yourselves carefully. Do not provoke or stir them up, for I will not give you of their land, no, not enough for the sole of your foot to tread on, for I have given Mount Seir to Esau for a possession.
Concordant Literal Version	...and instruct the people saying, You shall pass through the territory of your brothers, the sons of Esau, who are dwelling in Seir. They shall fear you, yet you must be very much on guard. Do not stir yourselves up against them, for I shall not give to you any of their country, not even a tread of a foot's sole--for I have given the hill-country of Seir for a tenancy to Esau.
Context Group Version	And you command the people, saying, You { pl } are to pass through the border of your { pl } brothers the sons of Esau, that dwell in Seir; and they will be afraid of you { pl }: you { pl } take good heed to yourselves therefore; don't contend with them; for I will not give you { pl } of their land { or earth }, no, not so much as for the sole of the foot to tread on; because I have given mount Seir to Esau for a possession.
Darby Translation	And command the people, saying, Ye are to pass through the border of your brethren the children of Esau, who dwell in Seir; and they will be afraid of you; and ye shall be very guarded: attack them not; for I will not give you of their land, no, not so much as a foot-breadth; for I have given mount Seir as a possession unto Esau. Ye, in Old English, is <i>y'all</i> ( <i>you all</i> ) in Texan.
English Standard V. – UK	Turn northwards and command the people, "You are about to pass through the territory of your brothers [ch. 23:7; Amos 1:11; Obad. 10, 12], the people of Esau, who live in Seir [See Gen. 32:3]; and they will be afraid of you [See Num. 20:18-21]. So be very careful. Do not contend with them, for I will not give you any of their land, no, not so much as for the sole of the foot to tread on, because I have given [[See ver. 4 above]; See Gen. 32:3] Mount Seir to Esau as a possession. 2 words from v. 3 are included for context.
NASB	Now turn north, and command [Num 20:14-21] the people, saying, "You will pass through the territory of your brothers [Gen 36:8] the sons of Esau who live in Seir; and they will be afraid of you [Ex 15:15, 16]. So be very careful; do not provoke [Or engage in strife with] them, for I will not give you any of their land, even as little as a footstep [Lit treading of a sole of a foot] because I have given Mount Seir to Esau as a possession [Gen 36:8; Josh 24:4]. 3 words from v. 3 are included for context.
New RSV	[God is speaking to Moses]: Head north, and charge the people as follows: You are about to pass through the territory of your kindred, the descendants of Esau, who live in Seir. They will be afraid of you, so be very careful not to engage in battle with them, for I will not give you even so much as a foot's length of their land, since I have given Mount Seir to Esau as a possession. Two words from v. 3 are included for context.

Webster's Bible Translation And command thou the people, saying, Ye [are] to pass through the border of your brethren the children of Esau, who dwell in Seir; and they will be afraid of you: therefore take ye good heed to yourselves: 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 to Esau [for] a possession.

Young's Updated LT And the people command you, saying, you [all] are passing over into the border of your brothers, sons of Esau, who are dwelling in Seir, and they are afraid of you; and you [all] have been very watchful, you [all] do not strive with them, for I do not give to you of their land even the treading of the sole of a foot; for a possession to Esau I have given mount Seir.

**The gist of this verse:** God warns Israel that they are passing along the border of Esau, who live in Seir; and that they are afraid of the Jews. The Jews are not to take advantage of this; and they are not to try to take any of their land from them.

Deuteronomy 2:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (אִם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
tsâvâh (צַוָּה) [pronounced <i>tsaw-VAW</i> ]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect	Strong's #6680 BDB #845
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** Furthermore, you will command the people, saying,... God is speaking to Moses directly and telling him what to say to the people of Israel. All of this is within a quotation of Moses speaking to the people as a whole, months after these things have taken place.

So God issues a command to Moses; a command which Moses will give to the people before they start heading northward.

## Deuteronomy 2:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attem (אתם) [pronounced aht-TEM]	<i>you all, you guys, you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine plural, personal pronoun	Strong's #859 BDB #61
'âbar (עָבַר) [pronounced gâw <sup>b</sup> -VAHR]	<i>those passing by, ones passing through; the ones passing over</i>	masculine plural, Qal participle	Strong's #5674 BDB #716
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
g <sup>e</sup> bûwl (גְּבוּל) [pronounced g <sup>eb</sup> -VOOL]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular construct	Strong's #1366 BDB #147
'âch (אָח) [pronounced awhk]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #251 BDB #26

**Translation:**...“You will be passing through the territory of your brothers,... The Jews—the descendants of Abraham, Isaac, and Jacob—will be passing through the territory of the descendants of Esau, who are here called their brothers. They are related to these people in this way. Abraham had a son Isaac and Isaac had two sons: Jacob and Esau. Esau was the firstborn but he was not in the line of promise; his slightly younger brother Jacob continued the line of promise.

The Hebrew appears to be confusing at first. *Command* is in the 2<sup>nd</sup> masculine singular, Piel imperative. Context explains what is going on. This is Moses telling the people what God told him to say to them—a quote within a quote within a quote. God, in speaking to Moses, said, “You [Moses] must command the people; you [all] will be passing through the territory of your relatives [the Edomites].” We have to be careful not to interpret these few verses as though they are consecutive events. The last verb, *being on guard*, is in the Niphal perfect rather than a Piel imperative again (which is what I would have expected). Rather than continue this command begun in this sentence with a further command, the Niphal is used instead. The Niphal is usually the passive of the Qal (or common) stem. However, the Niphal also emphasizes the effect of an individual on the group and can refer to an action in progress or development, so we often translate the verb along with the word *being*.<sup>18</sup> This is a continuation of the imperative mood, but said in such a way that each individual is charged here to be on their guard. These verses, 2–5 should be read together, so that we are not so far removed from the context and the meaning of what is said.

## Deuteronomy 2:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
'Êsâv (עֵשָׂו) [pronounced gây-SAWV]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796

<sup>18</sup> *The Complete Word Study Old Testament*; Dr. S. Zodhiates; p 2278.



Deuteronomy 2:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yāshab (בָּשַׁב) [pronounced yaw-SHAHBV]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle with the definite article	Strong's #3427 BDB #442
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Sē'īyr (שֵׂעִיר) [pronounced say-GEER]	<i>hairy, shaggy; transliterated Seir</i>	masculine singular, proper noun	Strong's #8165 BDB #973

**Translation:** ...the sons of Esau, the ones who live in Seir... The people who live in Seir are called the descendants of Esau. They are also known as the Edomites. God gave them this land.

As an aside, I do a lot of research when putting together these chapters, and I come across some very superficial problems. One website which holds the Bible in low regard, points out, *here, God gives the Edomites protection; but over here, God is encouraging the Israelites to fight the Edomites; that's a contradiction.* It is not! We are talking about different generations. There are some generations where most of the people believe in the Revealed God, and God protects those people. There are other generations of Edomites who reject the revealed God outright. Pointing at something like this and claiming that it is a contradiction, is like saying every history book on American and Japanese relationships is false, because on one page, we are their enemy and on another, we are allies.

Deuteronomy 2:4d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
yârê' (אָרַי) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3372 BDB #431
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #4480 BDB #577

**Translation:** ...(and they are afraid of you). Nearly everyone knows what happened in Egypt and how God led the people of Abraham out of Egypt, destroying the Egyptian army. For this reason, the Edomites (those descended from Esau) were afraid of the Jews and worried that they may come into their territory and attack them.

It is important to recognize that having fear does not mean that the Edomites would not go to war against the Israelites. So God wants Moses and the people of Israel to be certain not to provoke a fight.

Deuteronomy 2:4e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שמר) [pronounced <i>shaw-MAR</i> ]	<i>to be kept, to be preserved; to be careful; to abstain oneself [from anything]; to beware [of anything]; to care [for something]; to take heed</i>	2 <sup>nd</sup> person masculine plural, Niphal perfect	Strong's #8104 BDB #1036
m <sup>e</sup> ôd (מאד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** *You will take great care...* The Jews were to exercise great caution; they were to be careful not to do something.

One of the first hit songs written by Moses is found in Ex. 15 written almost forty years prior to this incident as Moses was guided by God the Holy Spirit. He wrote: *The peoples have heard—they tremble; anguish has gripped the inhabitants of Philistia. Then the chiefs of Edom were dismayed; the leaders of Moab—trembling grips them; all the inhabitants of Canaan have melted away. Terror and dread fall upon them; by the greatness of Your arm, they are motionless as stone until You people pass over, O Y<sup>e</sup>howah; until the people pass over whom You have purchased* (Ex. 15:14–16). What we read in this portion of Deuteronomy is the fulfillment of the prophecy of this song. A prophet was to be judged by the people of his time by the prophecies that he spoke and whether or not they came to pass. What Moses said almost forty years ago had come to pass.

The route covered by Israel seems to have been a movement from Kadesh-barnea to Mount Seir, which they circled for awhile—my guess is that they were waiting for an official statement of permission to pass through the land of Edom<sup>19</sup> (Num. 20:22–33:37). They marched around Mount Seir (which may have been just a movement below the southern half of these mountains (Num. 21:4 Deut. 2:3–5 Judges 11:18). However, the Edomites refused, so the Israelites proceeded southward, skirted the southern border of Edom, and came up along their eastern border. This was going altogether in the opposite direction from the Land of Promise, causing some consternation on the part of some of the Israelites—mostly the generation X remnant (Num. 21:4).

Deuteronomy 2:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אל) [pronounced <i>a</i> ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
gârâh (גרר) [pronounced <i>gaw-RAW</i> ]	<i>to stir up strife, to cause strife, to excite strife; to meddle; to stir up</i>	2 <sup>nd</sup> person masculine plural, Piel imperfect; in the jussive	Strong's #1624 BDB #173

<sup>19</sup> This guess does not appear to jive with Judges 11:17.

## Deuteronomy 2:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i> . <sup>20</sup> The jussive involves only the imperfect form of a verb and may be used in the 2 <sup>nd</sup> or 3 <sup>rd</sup> persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect. <sup>21</sup>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88

**Translation:** ...not to stir them up... The Jews were not to cause the Edomites to get upset; Moses was not to push the buttons which would cause the Edomites to be willing to go to war. The Jews were to be very careful not to stir the Edomites up.

The sense of the imperative is continued (there must be a grammatical rule to cover this), however *contend* is in the 2<sup>nd</sup> masculine plural jussive, Hithpael imperfect. The 2<sup>nd</sup> person plural is God speaking to Moses to speak to the people of Israel; the jussive expresses volition—it is the command, instruction or granting of permission from a superior to an inferior (when it is spoken from an inferior to a superior, it expresses a request). The Hithpael is the reflexive of the Piel (intensive) stem.<sup>22</sup>

## Deuteronomy 2:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לא or לוּל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #5414 BDB #678
min (מן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #776 BDB #75
'ad (עד) [pronounced g'ahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723

<sup>20</sup> This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

<sup>21</sup> *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

<sup>22</sup> *The Complete Word Study Old Testament*; Dr. S. Zodhiates; pp 2275, 2277.

## Deuteronomy 2:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mid <sup>e</sup> râk <sup>e</sup> (מִדְרָכָה) [pronounced <i>mihd-RAWK</i> ]	<i>treading or stepping place, place to tread on; a place that is trodden down; an area where people walk</i>	masculine singular construct	Strong's #4096 BDB #204
kaph (כַּף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
regel (רֶגֶל) [pronounced <i>REH-gel</i> ]	<i>foot, feet</i>	feminine dual noun, pausal form	Strong's #7272 BDB #919

**Translation:** ...because I am not giving you any of their land where they have walked [lit., *a treading of the sole of a foot*]. God was giving a great deal of land to the Jews—which land would eventually include that which the Edomites lived on—but for that time, God was only giving a specific area to the Jews. However, this people will become quite aggressive against the Jews, and, for that reason, the Jews will defeat them and take their land from them (it is legitimate in war to take the land and/or resources of those whom you have defeated).

F. B. Meyer: *Edom was not to be injured, because of the ancient grant, Genesis 32:3. So with Moab. The gifts and calling of God are without repentance. He will remember His Abrahams and His Lots long after they have passed from this mortal sphere, and will care for their children and children's children.*<sup>23</sup>

## Deuteronomy 2:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
y <sup>e</sup> rushshâh (יְרוּשָׁה) [pronounced <i>yer-oosh-SHAW</i> ]	<i>a possession, an inheritance</i>	feminine singular noun	Strong's #3425 BDB #440
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
Êsâv (עֵשָׂו) [pronounced <i>gay-SAWV</i> ]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֵת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

<sup>23</sup> From <http://www.studylight.org/com/fbm/view.cgi?bk=4&ch=2> accessed December 27, 2013.

## Deuteronomy 2:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
har (הַר) [pronounced har]	hill; mountain, mount; hill-country, a mountainous area, mountain region	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Sē'yr (שֵׁיִר) [pronounced say-GEER]	hairy, shaggy; transliterated Seir	masculine singular, proper noun	Strong's #8165 BDB #973

**Translation:** I have given Mount Seir [to] Esau [as] an inheritance. The Edomites lived in Mount Seir, and God gave that land to them for them to possess.

Whereas, I have given a fairly literal translations (apart from the word order) of this verse, the NASB also gives the gist of it: "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." Joshua confirms this seven years later: And Joshua said to all the people, "Thus says Y<sup>e</sup>howah, the god of Israel, 'to Isaac, I gave Jacob and Esau, and to Esau, I gave Mount Sier, to possess it; but Jacob and his sons went down to Egypt.' " (Joshua 24:2a, 4).

## Edom and Mount Seir

- Many years prior to Moses, God gave this plot of land to the Edomites. [And Esau dwelt on Mount Seir. Esau is Edom](#) (Gen. 36:8). Also Gen. 32:3 Deut. 2:5 Joshua 24:4b 2Chron. 20:10
- This land original belonged to the Horites, so Mount Seir is sometimes called Mount Hor. Gen. 14:6
- Although King David, hundreds of years later, conquered the Edomites, they retained possession of their land (2Sam. 8:14 [And he put garrisons in all Edom; and all Edom became servants to David. And Jehovah saved David in all places in which he went.](#) —Green's literal translation).
- The Edomites regained their independence when Jehoshaphat was in power (2Kings 8:20–22 [In Jehoshaphat's time, Edom revolted from under the hand of Judah, and they caused a king to reign over them. And Jehoram passed over to Zair, and all the chariots with him. And it happened, he rose up by night and struck Edom, who had encircled him, and the commanders of the chariots. And the people fled to their tents. Yet Edom revolted from under the hand of Judah to this day. Then Libnah revolted at the same time.](#) —Green's literal translation slightly edited).
- There would come a time when this land of theirs would become a wasteland. Presumably, this would occur because this people would not longer have faith in the Revealed God. Son of man, set your face against Mount Seir, and prophesy against it. And say to it, So says the Lord Jehovah: [Behold, I am against you, Mount Seir, and I will stretch My hand against you, and I will make you a ruin and a waste. I will lay your cities waste, and you shall be a ruin. And they shall know that I am Jehovah. Because there was to you never-ending enmity, and you poured out the sons of Israel to the hands of the sword in the time of their calamity, in the time of the iniquity of the end. Therefore, As I live, declares the Lord Jehovah, surely for blood I appoint you, and blood shall pursue you. Since you have not hated blood, so blood shall pursue you. And I will make Mount Seir a ruin and a waste, and cut off from it the one passing through, and the one returning. And I will fill his mountains with his slain. In your hills and in your valleys, and in all your torrents, the slain by the sword shall fall in them. I will make you ruins forever, and your cities shall not be inhabited. And you shall know that I am Jehovah.](#) (Ezek. 35:2–9; Green's literal translation) [Jehovah declares, I loved Jacob, and I have hated Esau and have made his mountains a desolation, and his inheritance to be for the jackals of the wilderness. If Edom says, We are beaten down, but we will return and build the ruined places; so says Jehovah of Hosts: They shall build, but I will tear down. And they shall call them the region of wickedness, and the people with whom Jehovah is indignant until forever.](#) (Mal. 1:2b–4; Green's literal translation) **Picture of Modern Edom** from the LaVista Church of Christ [website](#); accessed December 19, 2013.



## Edom and Mount Seir

6. One problem was, the people of Edom turned against God's people, the Israelites. So says the Lord Jehovah: Because Edom has acted by taking vengeance against the house of Judah, and they are very guilty and are avenged on them, so the Lord Jehovah says this: I will stretch My hand on Edom and will cut off from it man and beast, and I will lay it waste. From Teman even to Dedan they shall fall by the sword. And I will put My vengeance on Edom by the hand of My people Israel. And they shall do in Edom as is My anger and as is My fury. And they shall know My vengeance, declares the Lord Jehovah. (Ezek. 25:12–14; Green's literal translation)
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7. This gift of Mount Seir to Edom was as long as the Edomites had faith in the Revealed God. So says Jehovah of Hosts concerning Edom: Is wisdom no more in Teman? Has counsel perished from the prudent? Has their wisdom vanished? Flee, turn back, go deep to dwell, O people of Dedan. For I will bring the calamity of Esau on him in the time I will visit him. If the grape gatherers come to you, would they not leave gleanings? If thieves come by night, will they ruin more than enough for them? But I have stripped Esau, I have uncovered his secret places, and he shall not be able to hide himself. His seed is ravaged, also his brothers and his neighbors, and he is not. Leave your orphans, I will keep them alive. And let your widows trust in Me. For so says Jehovah: Behold, those whose judgment was not to drink of the cup drinking have drunk. And are you to be entirely acquitted? You shall not be acquitted, but drinking you shall drink. For I have sworn by Myself, declares Jehovah, that Bozrah shall become a ruin, a reproach, a waste, and a curse. And all its cities shall be wastes forever. I have heard a message from Jehovah, and a herald is sent to the nations: Gather together and come against her, and rise up to the battle. For, behold, I will make you small among the nations, despised among men. Your dreadfulness has deceived you, the pride of your heart, you who live in the clefts of the rock, who hold the height of the hill. Though you should make your nest as high as the eagle, I will bring you down from there, declares Jehovah. And Edom shall be a ruin, everyone who goes by it shall be amazed and shall hiss at all its plagues. As in the overthrow of Sodom and Gomorrah, and its neighbor, declares Jehovah, no man shall remain there, a son of man shall not live in it. Behold, he shall come up like a lion from the swelling of Jordan against the home of the strong. But I will suddenly make him run away from it. And who is the chosen one I shall appoint over it? For who is like Me? And who will summon Me? And who then is a shepherd who will stand before Me? So then, hear the counsel of Jehovah which He has planned against Edom, and His purposes which He has purposed against those living in Teman: Surely they shall drag them, the least of the flock. Surely He shall make their dwellings desolate over them. The earth is shaken at the noise of their fall. When they cried, the noise of it was heard in the Sea of Reeds. Behold, he shall come up and fly like the eagle and spread his wings over Bozrah. And at that day the heart of the mighty men of Edom shall be like the heart of a woman being distressed. (Jer. 49:7–22; Green's literal translation)
8. However, Obadiah prophesies that they would not possess this land forever; that in the Millennium, their land would be annexed to Israel (Num. 24:18 Obad. 1:19).
9. God sets the boundaries for all nations. Remember the ancient days, consider the years of many generations; ask your father, and he will declare to you, your elders, and they shall say to you; when the Most High divided to the nations their inheritance; when He separated the sons of Adam, He set up the bounds of the peoples, according to the number of the sons of Israel. (Deut. 32:7; Green's literal translation) **"The God who made the world and all the things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; neither is He served by human hands, as though He needed anything, since He Himself gives to all life and breath and all things; and He made from one, every nation of mankind to live on all the face of the earth, having predetermined [their] appointed times, and boundaries of their habitation."** (Acts 17:24–26). See also Gen. 10.

There is another good modern photo of Seir, as well as pretty much all of the related Biblical text on the Guided Bible Studies [website](#).

From time to time, I access websites and include material from organizations which are doctrinally off; and, once and awhile, I even take material from cults and former cults. Two things ought to be noted: borrowing from such material never constitutes an endorsement of all of the doctrines of, say, the Church of Christ. Secondly, many of these organizations actually do excellent work when it comes to evolution, science and the Bible, and fulfilled prophecy. Gardner Ted Armstrong who led a cult known as the Worldwide Church of God (which I think is less of a cult today) was a very dynamic and persuasive speaker, drawing many people into this cult. However, he did some outstanding work on evolution, taking various examples from nature and showing how evolving these characteristics of a particular bird or fish is preposterous. I thought that the booklets on these topics were so good, linked to them on my own [website](#).

When you are making decisions about where to go to church, or what group you believe should lead you, focus in on the fundamentals of the faith—*how are you saved; Who saves you?* And then, *what is the spiritual life; what are the mechanics of the spiritual life?* Your pastor might be dull as dishwater. The personality of the pastor is never the issue. The content of the doctrine is what is key.

One of the purposes of learning the Word of God is to give you confidence in the God of the Bible. When you see what He has said about this or that nation or this or that people; and then when you see that God brought these prophecies to pass, it helps confirm that the God of the Bible is the God of all mankind.

## Chapter Outline

## Charts, Graphics and Short Doctrines

As an aside, not all of the descendants of Esau were off limits. The Amalekites are related to Esau (Gen. 36:12), and God would support their destruction by Israel (Ex. 17:14 Deut. 25:17).

Because war is so devastating, some people claim not to believe in God (or a *just* God) because of it; but God knows what He is doing. When a nation finds itself in turmoil or in war, often it is because evangelism is low or the teaching of Bible doctrine is nearly non-existent. This also helps to explain the great blessing that we here in the United States have enjoyed. It is not because we are wonderful people; but it is because there are a great many Christians in the United States and pockets of Bible doctrine being taught. These factors form the **pivot** of a nation.

The Israelites are a little impatient due to wandering again, and now they are going to be taken out of their way because Esau will not let them go through (as we have seen and will see). God wants them all to be on guard, particularly careful not to provoke a confrontation, as God has not given even one footstep of their land to the Israelites. These verses, as I said, are easier to follow when taken together: "Then Y<sup>e</sup>howah spoke to me, saying, 'Enough of you—the going around of this mountain; turn yourselves northward. And you must command the people, saying, "You all are passing over into the border of your brothers, [the] sons of Esau, who are dwelling in Seir, and they are afraid of you; and you [all] being abundantly on guard, not contending with them, for I am not giving to you even one foot print of their land [lit., out from their land as far as the treading of the sole of a foot]; because I have given Mount Seir as a possession to Esau." ' " God had given certain portions of land which were east and south of the Salt Sea to the sons of Lot and to the descendants of Esau, the son of Abram. This is completely blessing by association.

Moses obeyed these commands from God. And Moses sent messengers from Kadesh to the king of Edom: So says your brother Israel, You surely have known all the travail which has found us; that our fathers went down to Egypt, and we lived in Egypt many days, and the Egyptians did evil to us and to our fathers. And we cried to Jehovah, and He heard our voice, and sent a messenger, and is bringing us out of Egypt; and, behold, we are in Kadesh, a city on the edge of your border. Please let us pass over, through your land; we shall not pass over through a field, nor through a vineyard, nor shall we drink water of a well; we shall go along the king's highway. We will not turn aside to the right hand or to the left, until we have passed your border. And Edom said to him, You shall not pass through me, lest I come out with the sword against you. And the sons of Israel said to him, We

shall go in the highway; and if we drink of your waters, our cattle and us, then I shall give their price. Only let me pass through on my feet; there shall be no speech. And he said, You shall not pass through. And Edom came out against him with many people, and with a strong hand. And Edom refused to allow Israel to pass over through his border. And Israel turned away from him. (Num. 20:14–21; Green’s literal translation) This is something which Moses does not recount in this historical lectures. This was a great mistake on the part of the Edomites. Buying food and water from the Edomites would have provided a great economic blessing to them; furthermore, their peaceful interaction with the Jews would have resulted in greater blessing from God.

The Pulpit Commentary: *[Obviously] the Edomites made preparations to resist the passage of the Israelites through their territory. (Num. 20:18-20) As the Israelites, however, kept on the outskirts of their country, and did not attempt to penetrate into the interior, the Edomites did not attack them or seek to hinder their progress. The Israelites, on the other hand, were strictly forbidden to invade that country in a hostile manner; they were to watch over themselves, so as not to be tempted to make war on the Edomites, who were their brethren; as God would not give them any part, not so much as a foot-breadth, of that land, for he had given Esau...Mount Seir for a possession.*<sup>24</sup>

Dummelow: *The Edomites, however, refused to give them a passage through their country: see Numbers 20:14-21. The Israelites accordingly went southward towards Elath and Ezion-geber at the N. end of the Gulf of Akaba (see Deuteronomy 2:8 and on Numbers 20:22), and so round Edom to the country of the Moabites.*<sup>25</sup>

Vv. 2–5 read: Jehovah then said to me, “You have spent too much time around this mountain; turn here and head northward.” Furthermore, you will command the people not to stir up trouble with your brothers, the sons of Esau, as you march along the borders of their land. “I have not given this land to you; I have given Mount Seir to the descendants of Esau as their inheritance.” There is a time frame not completely revealed to us. Moses sent messengers to Edom from Kadesh saying, “Let us travel through your land. We will engage in commerce with you and treat you honorably.” And the Edomites rejected this, apparently ready to go to war with these Israelites. But God did not want there to be war between the Israelites and the Edomites. They each had their own specific pieces of land which God gave to them.

Food you [all] will purchase from with them in the silver and you have eaten and also waters you [all] will buy from with them for the silver and you have drunk [it]. For Y<sup>e</sup>howah your Elohim has blessed you in all a work of your hand. He has known your going through the desert-wilderness the great the this, these forty a year, Y<sup>e</sup>howah your Elohim [has been] with you; you have not lacked a word.”

Deuteronomy  
2:6–7

You will purchase food from them with silver (which [food] you will eat); and you will buy water from them with silver (which [water] you will drink); for Y<sup>e</sup>howah your Elohim has blessed you in all the work of your hands. He knows your going through this great desert-wilderness [for] these 40 years. [In all of this time,] Y<sup>e</sup>howah your Elohim [has been] with you [and] you have lacked nothing.”

**You will purchase food and water from the Edomites, for God has blessed the work that you have done by hand. He knows all about your going through this great desert-wilderness throughout these 40 years. Furthermore, in all of this time, Jehovah your God has been with you and you have lacked nothing.**

Here is how others have translated this verse:

#### Ancient texts:

<sup>24</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 2:4 (slightly edited).

<sup>25</sup> From <http://www.studyLight.org/com/dcb/view.cgi?bk=4&ch=2> accessed December 27, 2013.

Targum of Onkelos	You will buy fresh provision of them for silver, that you may eat, and water will you buy with silver, to drink. <u>Be careful that you vex them not</u> : for the Lord your God has blessed you in all the works of your hands, he has supplied your wants in your journeying in the great wilderness; these forty years has the Word of the Lord your God been your helper; you have not wanted anything.
Latin Vulgate	You will buy meats of them for money and will eat: you will <u>draw</u> waters for money, and will drink. The Lord your God has blessed you in every work of your hands: the Lord your God <u>dwelling with</u> you, knows your journey, how you have passed through this great wilderness, for forty years, and you have wanted nothing.
Masoretic Text (Hebrew)	Food you [all] will purchase from with them in the silver and you have eaten and also waters you [all] will buy from with them for the silver and you have drunk [it]. For Y <sup>e</sup> howah your Elohim has blessed you in all a work of your hand. He has known your going through the desert-wilderness the great the this, these forty a year, Y <sup>e</sup> howah your Elohim [has been] with you; you have not lacked a word."
Peshitta (Syriac)	You may buy grain from them for money, that you may eat; and you may also buy water from them for money, that you may drink. For the LORD your God has blessed you in all the work of your hand; he knows how to lead you through this great wilderness; behold, these forty years the LORD your God has been with you; you have lacked nothing.
Septuagint (Greek)	Buy food from them for money, and eat, and you shall receive water from them by measure for money, and drink. For the Lord our God has blessed you in every work of your hands. Consider how you went through that great and terrible wilderness — behold, the Lord your God has been with you for forty years; you did not lack anything.
Significant differences:	The targum has <i>drawing water</i> instead. This is legitimate because the word translated <i>to buy</i> here is a homonym; and it also means <i>to hew, to dig</i> . The targum adds an extra phrase. The Latin has <i>dwelling</i> , which is not altogether wrong.

### Thought-for-thought translations; paraphrases:

Common English Bible	Of course you may buy food from them with money so you can eat, and also water with money so you can drink. No doubt about it: the Lord your God has blessed you in all that you have done. He watched over your journey through that vast desert. Throughout these forty years the Lord your God has been with you. You haven't needed a thing.
Contemporary English V.	And as you go through their land, you will have to buy food and water from them." The LORD has helped us and taken care of us during the past forty years that we have been in this huge desert. We've had everything we needed, and the LORD has blessed us and made us successful in whatever we have done.
Easy English	You must pay money to his family for the food and water that you eat and drink. The *Lord your God has helped you in everything that you have done. He has travelled with you through this very large *desert. The *Lord your God has remained with you for 40 years. He has given you everything that you needed.'
Easy-to-Read Version	You must pay the people of Esau for any food you eat or water you drink there. Remember that the Lord your God has blessed you in everything you have done. He knows about your walking through this great desert. The Lord your God has been with you these 40 years. You have always had everything you needed.'
Good News Bible (TEV)	You may buy food and water from them.' "Remember how the LORD your God has blessed you in everything that you have done. He has taken care of you as you wandered through this vast desert. He has been with you these forty years, and you have had everything you needed.
<i>The Message</i>	Pay them up front for any food or water you get from them."



New Century Version	<p>GOD, your God, has blessed you in everything you have done. He has guarded you in your travels through this immense wilderness. For forty years now, GOD, your God, has been right here with you. You haven't lacked one thing.</p> <p>You must pay them in silver for any food you eat or water you drink."</p>
New Life Bible	<p>The Lord your God has blessed everything you have done; he has protected you while you traveled through this great desert. The Lord your God has been with you for the past forty years, and you have had everything you needed.</p>
New Living Translation	<p>For I will not give you any of their land, not even enough for a foot to step on. I have given Mount Seir to Esau for his own. You will pay them with money for the food you eat. And you will pay them with money for the water you drink. For the Lord your God has brought good to you in all you have done. He knows about your traveling through this big desert. The Lord your God has been with you these forty years. You have not been without a thing." ' A portion of v. 5 is included for context.</p>
The Voice	<p>If you need food to eat or water to drink, pay them for it. For the Lord your God has blessed you in everything you have done. He has watched your every step through this great wilderness. During these forty years, the Lord your God has been with you, and you have lacked nothing."</p>
	<p>`You may purchase food from them with silver and eat; you may buy water from them with silver and drink.'" You are not to plunder this nation because the Eternal your God, has blessed you in every way. He's watched over you as you've journeyed through this vast wilderness. Throughout these 40 years, the Eternal your God has been with you, and you haven't lacked a thing.</p>

#### **Partially literal and partially paraphrased translations:**

American English Bible	<p><i>You may buy food from them with money and eat it, and you will have to pay for any water that you drink.</i></p>
Beck's American Translation	<p>'Yet, Jehovah our God has blest you in everything that you've done. Just think of how you went through that great and terrible desert. {Look!} During those forty years under Jehovah your God, you haven't lacked anything!</p>
Christian Community Bible	<p>But from them food to eat, and also pay them for water you get from them to drink. The LORD your God has blessed you in everything you did and has looked after you as you traveled in this great desert. For forty years now the LORD your God has been with you and you didn't lack a thing.'</p>
God's Word™	<p>You shall buy food and water from them with your silver. Think of all the blessings that Yahweh has bestowed on you in all our work and how he has been present in your journey through the desert. Yahweh has been with you for forty years, and never have you been in want.</p>
New Advent (Knox) Bible	<p>You must pay them in silver for the food you eat and the water you drink.'" The LORD your God has blessed you in everything you have done. He has watched over you as you traveled through this vast desert. For 40 years now the LORD your God has been with you, and you haven't needed a thing.</p>
New American Bible (R.E.)	<p>Food you may have, but it must be bought at a fair price; you may draw and drink their water, but not without payment. Do you grudge that, when the Lord has so prospered all your enterprises, watched over your journey through this wild wilderness, secured you from want by forty years of his companionship?</p>
NIRV	<p>You shall purchase from them with money the food you eat; even the water you drink you shall buy from them with money. Surely, the LORD, your God, has blessed you in all your undertakings; he has been concerned [lit., "known"; cf. Ex 2:25.] about your journey through this vast wilderness. It is now forty years that the LORD, your God, has been with you, and you have lacked nothing. Dt 8:2-5.</p>
	<p>Pay them with silver for the food you eat and the water you drink."</p>



	The Lord your God has blessed you in everything your hands have done. He watched over you when you traveled through that huge desert. For these 40 years the Lord your God has been with you. So you have had everything you need.
New Jerusalem Bible	Pay them in money for what food you eat; and pay them in money for the water you drink. Yahweh your God has blessed you in all you do; he has watched over your journeying through this vast desert. Yahweh your God has been with you these forty years and you have never been in want."
New Simplified Bible	»'You must pay them in silver for the food you eat and the water you drink. »'Remember how Jehovah your God blessed you in everything you have done. He took care of you as you wandered through this vast desert. He has been with you these forty years. You had everything you needed.«'

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<i>You purchased food to eat from them with silver. They also provided water for you to drink for silver. For Yahweh your God blessed you in all the handiwork of your hand. He knows your goings in this great wilderness. These forty years Yahweh your God was with you, and none spoke of want.</i>
Bible in Basic English	You may get food for your needs from them for a price, and water for drinking. For the blessing of the Lord your God has been on you in all the work of your hands: he has knowledge of your wanderings through this great waste: these forty years the Lord your God has been with you, and you have been short of nothing.
The Expanded Bible	You must pay them in silver for any food you eat or water you drink." The Lord your God has blessed everything you have done; he has protected you while you traveled through this great desert [vast wilderness]. The Lord your God has been with you for the past forty years, and you have had everything you needed.
Ferar-Fenton Bible	You must buy food from them with money, and eat it ; and also purchase water from them for money, and drink it ; for your Ever-living God has blessed you in every work of your hand, whilst you travelled this great desert these forty years; your EVER-LIVING God has been with you, and you have wanted for nothing."
NET Bible®	You may purchase [Heb includes "with silver."] food to eat and water to drink from them. All along the way I, the Lord your God [The Hebrew text does not have the first person pronoun; it has been supplied for purposes of English style (the Lord is speaking here).], have blessed your every effort [Heb "all the work of your hands."]. I have [Heb "he has." This has been converted to first person in the translation in keeping with English style.] been attentive to [Heb "known" (so ASV, NASB); NAB "been concerned about."] your travels through this great wasteland. These forty years I have [Heb "the Lord your God has." This has been replaced in the translation by the first person pronoun ("I") in keeping with English style.] been with you; you have lacked for nothing."
NIV, ©2011	You are to pay them in silver for the food you eat and the water you drink." The Lord your God has blessed you in all the work of your hands. He has watched [Dt 8:2-4] over your journey through this vast wilderness [S Ex 13:21; S Dt 1:19]. These forty years [ver 14; S Nu 14:33; 32:13; Jos 5:6] the Lord your God has been with you, and you have not lacked anything [Ne 9:21; Am 2:10].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pay them money for the food you eat, and pay them money for the water you drink. For ADONAI your God has blessed you in everything your hands have produced. He knows that you have been traveling through this vast desert; these forty years ADONAI your God has been with you; and you have lacked nothing.'
exeGesés companion Bible	Market for kernels for food of them for silver, to eat;

and also dig water of them for silver, to drink:  
for Yah Veh your Elohim  
blessed you in all the works of your hand:  
he knew your walking through this great wilderness:  
these forty years Yah Veh your Elohim was with you;  
you lacked no word.

Hebrew Names Version	You shall purchase food of them for money, that you may eat; and you shall also buy water of them for money, that you may drink. For the LORD your God has blessed you in all the work of your hand; he has known your walking through this great wilderness: these forty years the LORD your God has been with you; you have lacked nothing.
JPS (Tanakh—1985)	What food you eat you shall obtain from them for money; even the water you drink you shall procure from them for money [Or “You may obtain food from them to eat for money; and you may also procure water from them to drink for money.”]. Indeed, the LORD your God has blessed you in all your undertakings. He has watched over your wanderings through this great wilderness; the LORD your God has been with you these past forty years: you have lacked nothing.
Kaplan Translation	'You may purchase [Or, 'Do you then have to purchase' (Ramban).] from them with money food to eat and drinking water. God your Lord is blessing you in everything you do. He knows your way in this great desert, and for these forty years, God your Lord has been with you, so that you lacked nothing.'
Orthodox Jewish Bible	Ye shall get by trade okhel (food) of them for kesef, that ye may eat; and ye shall also buy mayim of them for kesef, that ye may drink. For Hashem Eloheicha hath bestowed a brocha on thee in all the works of thy hand; He knoweth thy walking through this midbar hagadol (great wilderness); these arba'im shanim Hashem Eloheicha hath been with thee; thou hast lacked nothing.
<i>The Scriptures</i> 1998	“What food you buy from them with silver you shall eat. And also, what water you buy from them with silver you shall drink. “For יהוה your Elohim has blessed you in all the work of your hand. He has known your wandering through this great wilderness. These forty years יהוה your Elohim has been with you, you have not lacked any matter.” ’

#### **Literal, almost word-for-word, renderings:**

Context Group Version	You { pl } shall purchase food of them for money, that you { pl } may eat; and you { pl } shall also buy water of them for money, that you { pl } may drink. For YHWH your God has esteemed you in all the work of your hand; he has known your walking through this great wilderness: these forty years YHWH your God has been with you; you have lacked nothing.
<i>Emphasized Bible</i>	Food, shall ye buy of them with silver so shall ye eat,—yea even water, shall ye buy of them with silver so shall ye drink. For Yahweh thy God, hath blessed thee in all the work of thy hand, he hath considered thy traversing of this great desert,—these forty years, hath Yahweh thy God been with thee, thou hast lacked, nothing.
NASB	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. 7 For the Lord your God has blessed you in all that you have done [Lit the work of your hand]; He has known your wanderings [Lit goings] through this great wilderness [Deut 1:19]. These forty years [Num 14:33, 34; 32:13; Deut 2:14] the Lord your God has been with you; you have not lacked a thing."
New King James Version	You shall buy food from them with money, that you may eat; and you shall also buy water from them with money, that you may drink. "For the Lord your God has blessed you in all the work of your hand. He knows your trudging through this great wilderness. These forty years the Lord your God has been with you; you have lacked nothing." ’

New RSV You shall purchase food from them for money, so that you may eat; and you shall also buy water from them for money, so that you may drink. Surely the Lord your God has blessed you in all your undertakings; he knows your going through this great wilderness. These forty years the Lord your God has been with you; you have lacked nothing.'

Updated Bible Version 2.11 You+ will purchase food of them for money, that you+ may eat; and you+ will also buy water of them for money, that you+ may drink. For Yahweh your God has blessed you in all the work of your hand; he has known your walking through this great wilderness: these forty years Yahweh your God has been with you; you have lacked nothing.

Young's Updated LT Food you [all] buy from them with money, and have eaten; and also water you [all] buy from them with money, and have drunk, for Jehovah your God has blessed you in all the work of your hands; He has known your walking in this great wilderness these forty years; Jehovah your God is with you; you have not lacked anything.

**The gist of this verse:** The Israelites would need provisions, and God tells them that they can be purchased from the Edomites. God reminds them how they never lacked for food while in the desert.

Deuteronomy 2:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ôkel (אֶלֶל) [pronounced OH-keh]	food, grain, meal; prey, meat; provisions	masculine singular noun	Strong's #400 BDB #38
shâbar (שָׁבַר) [pronounced shaw <sup>b</sup> -VAHR]	to purchase, to buy [grain]	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #7666 BDB #991
min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #854 BDB #85
Together, min 'êth mean from proximity with, from with, from close proximity to, to proceed from someone. A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
keçeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun with the definite article	Strong's #3701 BDB #494

**Translation:** You will purchase food from them with silver... God continued to give orders to Moses, who would relay these orders to the people of Israel. What we have in these two verses is what Moses said to the people

(seeing that we have the 2<sup>nd</sup> person masculine plural verbs—however, in v. 7, there will be a change to masculine singular suffixes (this will be discussed when we get there).

Despite the fact that the Edomites are afraid of the Jews, the Jews are to offer them money for their food. At this point, God is still providing manna in the desert. We are told this in Joshua 5:10–12 [The People of Israel continued to camp at The Gilgal. They celebrated the Passover on the evening of the fourteenth day of the month on the plains of Jericho. Right away, the day after the Passover, they started eating the produce of that country, unraised bread and roasted grain. And then no more manna; the manna stopped. As soon as they started eating food grown in the land, there was no more manna for the People of Israel. That year they ate from the crops of Canaan.](#) The context of Joshua is, the people have all crossed over the Jordan, and they are celebrating the first Passover in the Land of Promise.

However, this does not mean that the sons of Abraham might not want a little variety in their meals; even while getting manna; and that was potentially in the offing, if the Edomites agreed to sell them food. Also, the Jews cannot just take the food of their brothers. Commerce is required.

This also suggests that there is a recognized medium of exchange, silver. You will recall that when the Jews left Egypt, they carried with them a great deal of silver. So Moses tried to set up a free trade agreement with the Edomites, but they were not having any of it.

Deuteronomy 2:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #398 BDB #37

**Translation:** ...[\(which \[food\] you will eat\)](#);... Obviously, they will need to eat the food that they purchase from the sons of Esau. It is unclear whether God is providing manna from heaven for the people. Most commentators believe that He is. In any case, this would not preclude the Israelites from eating other foods which they have purchased.

Deuteronomy 2:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>together with, along with, joined with, and, furthermore, and furthermore.</i>			
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
kârâh (קָרָה) [pronounced <i>kaw-RAW</i> ]	<i>to buy, to bargain, to get by trade [this word is a homonym]</i>	2 <sup>nd</sup> person plural, Qal perfect	Strong's #3738 & #3739 BDB #500

## Deuteronomy 2:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The homonym means <i>to bore, to dig; to hew</i> . Both meanings can be confirmed in Scripture.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with the definite article	Strong's #3701 BDB #494

**Translation:** ...and you will buy water from them with silver... You will note that water is not free either. They did have to purchase water as well, because in those days, water had to be brought up from a well, which involved considerable outlay to begin with, and work as well to bring the water up.

There are two different words here in the Hebrew for *buy*. The first is used specifically to *buy grain*; and the second is used for bartering or trading. Even though the numbers of the Israelites would be intimidating, God carefully instructed them to purchase whatever it is that they need from the Edomites.

## Deuteronomy 2:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâthâh (שָׁתוּ) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #8354 BDB #1059

**Translation:** ...(which [water] you will drink);... Obviously, the water was there for them to drink.

We go from masculine plural verbs in v. 6 to masculine singular verbs and suffixes throughout v. 7. This is probably why these verses are separated.

It is normal for people to pay for their food. Even Paul, as a teacher and evangelist, moved about mooching off of others (2Thess. 3:7–8). Whereas, this does not preclude human kindness, it does preclude mooching.

**Application:** There are Christians, Christian churches, and particularly Christian cults who believe that separation means that we go out of our way to separate from unbelievers. The Bible does not teach that, even here. There is legitimate commerce which can be practiced here, and God encourages the Israelites to engage in it. The fact that this does not come to pass increases the importance of having this passage here. It is okay to do business with an unbeliever; it is okay to shop in the store of some known atheist. These brothers of the Jews are not spiritual giants; they are not the people with whom God will work. But God tells them to engage in commerce with them anyway. This indicates to us that God has not put restrictions on us when it comes to interacting with unbelievers or believers who have not grown.

**Application:** There is certainly a clear exception to this rule, and it is, you do not interact with unbelievers or immature believers if doctrine is compromised. Let's say your weakness is drinking, and you have good friends



who like to go out on Friday night and get plastered. Not a good idea to go along. Let's say there is this great sporting event or play or ballet occurring, but it is on the same night as Bible class—it is a good idea to go to Bible class rather than mix it up with your friends at the sporting event (or whatever).

<b>Deuteronomy 2:7a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
’Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
bârak <sup>e</sup> (בָּרַךְ) [pronounced <i>baw-RAHK<sup>e</sup></i> ]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 <sup>rd</sup> person masculine singular, Piel perfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1288 BDB #138
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
ma'ăseh (מַעֲשֵׂה) [pronounced <i>mah-ġa-SEH</i> ]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795

Deuteronomy 2:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יָד) [pronounced yawd]	hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axletrees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388

**Translation:** ...for Y<sup>e</sup>howah your Elohim has blessed you in all the work of your hands. God blessed the Jews with a great deal of money. They worked as slaves in Egypt, and God saw to it that they were reimbursed for the work that they did. God required the Egyptians to pay them for the many years of work which they did.

What has happened is, there is a change from v. 6, where the people of Israel were referred to using masculine plural verbs and suffixes. At v. 7, we move to masculine singular verb and suffixes. Pett offers this explanation: *The use of the singular 'thee' and 'thy' here is because the purpose is to bring out the covenant position between Yahweh and Israel as a whole. It is somewhat similar to the distinction between 'Israel' (thee) seen as one and 'the children of Israel' (you) seen as many. They are distinctly and genuinely one people whatever their origin.*<sup>26</sup>

**Deuteronomy 2:7 Graphic** from **Motivational Quotes**; accessed December 27, 2013.



**Application:** This does mean the reparations are legitimate for slaves; but not for their descendants 150 years later.

Clarke: *God had given them much property, and therefore they had no need of plunder; they had gold and silver to buy the provender they needed, and therefore God would not permit them to take any thing by violence.*<sup>27</sup> Unless, of course, it is a people who hate God.

Peter Pett adds this thought: *That this purchase of food and water was possible was because Yahweh had prospered them. 'The work of their hand' may well have included pottery, jewellery and ornaments, weaving, metalwork and so on, which had been sold on to passing traders, and even to friendly desert tribes. This, along with treasures brought from Egypt and not used, had ensured that they were wealthy enough to purchase food for all. Although He had refused them entry into the land God had not utterly forsaken them. He had watched over their walking in the wilderness, and had been with them. We gather elsewhere that it was for Abraham's sake. This is one of the rare places where we are given an insight into their thirty eight year wandering.*<sup>28</sup>

<sup>26</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 27, 2013.

<sup>27</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 2:7.

<sup>28</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 27, 2013.

Moses appears to still be speaking to the Jews as a whole, but in this verse, he speaks to the Israelites concerning their individual needs. “No matter what your perception is of God’s provision for the nation as a whole, I want you to now concentrate on what God has done for you in particular.” That is the idea of what Moses is saying.

**Application:** How people perceive things is very important. When George W. Bush was president, the economy was buzzing along just fine for about 7.75 years of his 8 years in office. However, the news media relentlessly attacked President Bush—particularly in his 2<sup>nd</sup> term. So there were many stories filed and published about the economic difficulties, the economic downturn and the troubles expected ahead (this is during a time of 4-5% unemployment and **2–5% economic growth**). So, when people were asked, “How is the economy doing?” they would answer, “I am doing fine, but I think my neighbors might be in trouble.” This all occurred during a time of great American prosperity.<sup>29</sup>

**Application:** It is relatively easy to sell the idea of a bad economy during an economic boom, as there are always hard-luck stories. However, it is much more difficult to sell a bad economy as good, which is what has been going on for the past 5 years (I write this in 2013).

Deuteronomy 2:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
yâda <sup>c</sup> (עָדָה) [pronounced yaw-DAHĠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong’s #3045 BDB #393
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong’s #1980 (and #3212) BDB #229
This is somewhat of an odd spelling; at first I thought that this was preceded with a lâmed preposition, but that was not the case.			
’êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced mid <sup>e</sup> -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong’s #4057 BDB #184
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong’s #1419 BDB #152
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong’s #2088, 2090 (& 2063) BDB #260

<sup>29</sup> Much of it was built upon a bubble; but the principle is how people felt about it.

Deuteronomy 2:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
'ar <sup>e</sup> bâ'îym (אַרְבָּעִים) [pronounced ar <sup>e</sup> -BAW-GEEM]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

**Translation:** He knows your going through this great desert-wilderness [for] these 40 years. I would assume that the pronoun here refers to *God*, but it is possible that it refers to the sons of Esau (often a people is referred to with a singular pronoun). Now, to be accurate, there is actually no pronoun here; it is built into the verb.

When this phrase is attached to what follows, it is clear that *He* refers to *God*.

Moses continues to speak using the 2<sup>nd</sup> person masculine singular suffix, indicating that he is communicating with the individuals in the crowd; and wanting them to consider how *God* took care of them and how *God* knew about their individual wants and needs.

The Pulpit Commentary: "*From the fifteenth day of the first month in which their fathers came out of Egypt, (Num. 33:3) to the tenth day of the same month in which they went over Jordan into Canaan, (Joshua 4:19) there were but five days wanting of complete forty years.*"<sup>30</sup>

Deuteronomy 2:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #854 BDB #85

<sup>30</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 2:7.

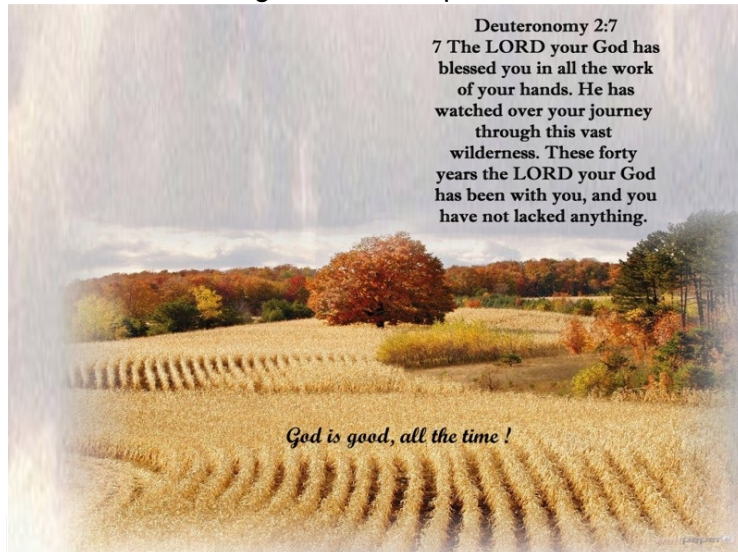
## Deuteronomy 2:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לו' or לו') [pronounced low']	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châçêr (חָצֵר) [pronounced khaw-SEHR]	<i>to lack, to need, to be lacking, to be devoid [of anything], to be without; to decrease, to be lessened; to be wanting; to fail</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #2637 BDB #341
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

Together, these words mean, *you have lacked nothing; you have needed nothing.*

**Translation:** [In all of this time], Y<sup>e</sup>howah your Elohim [has been] with you [and] you have lacked nothing.” During all of these 40 years, God has been with the Jews and they have lacked nothing. Therefore, they can trust Him here when He tells them to move forward along the borders of the Edomites, but without giving them offense.

Moses is explaining to the Israelites why God has so commanded them and reminds them of their blessings at God's hand—which is designed as motivation and justification for believing in Y<sup>e</sup>howah. All of the *you*'s in this verse are in the singular. The emphasis is on son of Israel has seen God's daily blessing.



**Deuteronomy 2:7 Graphic #2** from [God Hears Me](#); accessed December 27, 2013. This site not only does the verses and graphics, but it also **groups promises by topic**.

There appears to be a slight contradiction—in some passages, God is taking care of every needs; and in others, there seems to have been some privation of Israel in the desert-wilderness.

### When Critics Ask, Concerning Israel's Comfort in the Desert-wilderness

DEUTERONOMY 2:7 —Were Israel's conditions in the wilderness comfortable or destitute?

PROBLEM: Many passages speak of Israel's privations in the wilderness (cf. Ex. 16:2 , 3 ; Num. 11:4–6 ). Yet here Moses declared that they "lacked nothing."



## When Critics Ask, Concerning Israel's Comfort in the Desert-wilderness

**SOLUTION:** The passages are easily reconciled if it is kept in mind that their general state was relatively comfortable. They had ample food and clothes at all times. However, their murmuring and complaining brought acts of judgment from God which could be described as occasions of destitution. So, while the wandering Israelites "lacked nothing" in daily necessities, they certainly did not lack in plagues and punishment from the hand of God.

One of the keys here is, which generation are we speaking of? God abhorred Gen X and put them all to death under the sin unto death. But God preserved their children, the generation of promise.

Furthermore, another problem was one of capacity. God was willing to give great blessing to this generation. They could have had anything in the desert; God has the power to provide. But God did not give great blessing to a thankless generation.

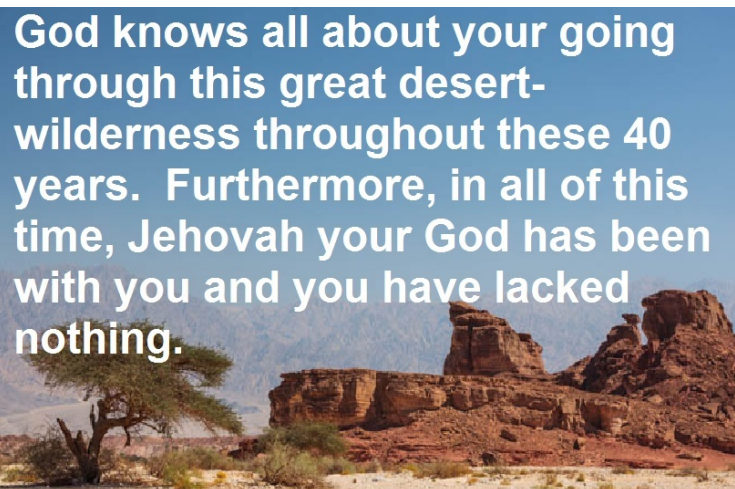
Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Deut. 2:7.

### Chapter Outline

### Charts, Graphics and Short Doctrines

**Deuteronomy 2:7 (graphic #3);** picture taken from [100Words.ca](http://100Words.ca); accessed December 29, 2013.

The chief complaint of generation X was that they were out of food or out of water, or didn't like what they had. Moses reminds the people before him that, for forty years, despite their complaining (actually, the complaining of their parents, Gen X) they did not lack anything. Even though they traveled without a permanent residence, two million Israelites in a wilderness-desert, they had all of their daily needs met because God is able. It was only due to their hardheartedness that they did not have certain luxuries that they remembered from Egypt. God is able to provide luxuries.



The Israelites were traveling near trade routes occasionally, and men who traded throughout the east passed by them on a regular basis. God allowed them to do some trading, and they certainly had the wealth with which to work with. However, it is my educated guess that, had they trusted God, they would have been given a lot more in terms of exotic foods, had they been less stubborn. It would be a very little thing for God to cause their paths to cross with the paths of traders on a regular basis—including traders who had come right out of Egypt, carrying with them certain wares, goods and foods peculiar to Egypt. So, when you lack, it is not because God is not able.

God's care of the Israelites is recalled in Neh. 9:12–23 **By a pillar of cloud you led them in the day, and by a pillar of fire in the night to light for them the way in which they should go. You came down on Mount Sinai and spoke with them from heaven and gave them right rules and true laws, good statutes and commandments, and You made known to them your holy Sabbath and commanded them commandments and statutes and a law by Moses your servant. You gave them bread from heaven for their hunger and brought water for them out of the rock for their thirst, and You told them to go in to possess the land that You had sworn to give them. "But they and our fathers acted presumptuously and stiffened their neck and did not obey your commandments. They refused to obey and were not mindful of the wonders that You performed among them, but they stiffened their neck and appointed a leader to return to their slavery in Egypt. But You are a God ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love, and did not forsake them. Even when they had made for themselves a golden calf and said, 'This is your God who brought you up out of Egypt,' and had committed great blasphemies, You in your great mercies did not forsake them in the wilderness. The pillar of cloud to lead them**

in the way did not depart from them by day, nor the pillar of fire by night to light for them the way by which they should go. You gave your good Spirit to instruct them and did not withhold your manna from their mouth and gave them water for their thirst. Forty years you sustained them in the wilderness, and they lacked nothing. Their clothes did not wear out and their feet did not swell. "And you gave them kingdoms and peoples and allotted to them every corner. So they took possession of the land of Sihon king of Heshbon and the land of Og king of Bashan. You multiplied their children as the stars of heaven, and you brought them into the land that you had told their fathers to enter and possess. (ESV; capitalized)

David wrote, *Y<sup>e</sup>howah is my shepherd; I cannot lack. He makes me lie down in green pastures; He leads me beside waters of refreshment. He restores my soul; He guides me in the paths of righteousness for His name's sake* (Psalm 23:1–3). This is the testimony of all mature Christians. I am certain that you can think of a thousand things that you want right now or think that you need. That's because you are immature. God saw to all of your needs in eternity past. When you are able to bear it, He gives you blessing. He will pour out blessing beyond anything that you can imagine—if you have the capacity to enjoy it. You can't give a three month old baby the bankbook to a savings account in his name containing \$10,000,000. He would not appreciate it. He would try to eat it. You cannot take a three year old and provide them with a Harvard education—they have no capacity for it. When you begin to grow spiritually, then God will begin to pour. When you reach spiritual maturity, God will pour out blessings to you and your family and your associates and your nation like you would not believe. God does not just stop with you. His blessings overflow to all of those associated with you. *You prepare a table before me in the presence of my enemies; You have anointed my head with oil. My cup overflows. Certainly goodness and prosperity and grace will pursue me all the days of my life, and I will dwell in the house of Y<sup>e</sup>howah forever* (Psalm 23:5–6).

The key is capacity and the key to capacity is the understanding of God's Word and God's plan through a pastor teacher and God the Holy Spirit. Running down a church aisle in a fit of emotion gives you an emotional catharsis at best. Praying fervently to God to give you things—please, don't waste your time. Get with His Word first; grow in the grace and knowledge of the Lord Jesus Christ first—then He will teach you how to pray and what to pray for. And He will pour blessings into your cup beyond anything that you have ever experienced in life.

The spies spent forty days in the Land of Promise, verifying that it was all that God had promised, they returned and enjoined the Israelites not to invade. As a result, God disciplined Israel for forty years. *"Your children, however, whom you said would become a prey—I will bring them in, and they will know the land which you have rejected. But as for you, your corpses will fall in this wilderness, and your sons will be shepherds for forty years in the wilderness, and they will suffer for your unfaithfulness [lit., bear your fornications], until your corpses are finished in the wilderness. According to the number of days which you spied out the land, forty days, for every day you will bear your guilt-iniquities a year—forty years—and you will know My opposition."* (Num. 15:31–35).

Throughout this chapter in particular, there are lands and peoples which God told the children of Israel to pass on by, and there are other lands which God gave to the Israelites.

### **God Determines the Borders of Nations**

1. This chapter of Deuteronomy and the books of Joshua and Judges indicate that God has determined which nations will live where and for what period of time.
2. In this chapter, it is clear that God has given some land to the Moabites, Ammonites and the Edomites; and that the Jews, despite being God's people, were not to attempt to even take any part of their land, even to the size of a footprint. Deut. 2:5, 9, 18–19
3. God through Moses tells the people of Israel that even though giants occupied the lands now occupied by Moab, Ammon and Edom, this land was still given to them. Deut. 2:10–12, 20–23
4. On the other hand, the land of Canaan, occupies by at least 7 other peoples, as well as the lands controlled by Sihon and Og are fair game for the Israelites to invade and to take. Deut. 2:24
5. These borders are not set for all time. Although God has given the Jews the land of Canaan (and much more) for an eternal present, it is obvious that a majority of the Jews do not live in that land right now and they will never live in that land as a people until the Millennium. This is because God has scattered the

## God Determines the Borders of Nations

- Jews among all the nations—first as the **5<sup>th</sup> stage of national discipline**, but secondly, so that they might evangelize the world during the Millennium. Lev. 26:33 Deut. 4:27 28:64–66 Jer. 9:16 Ezek. 12:14–16 20:23 22:15 Zech. 7:14 Luke 21:24 James 1:1
6. However, God clearly gives the children of Abraham a specific land mass. Gen. 15:18–21
  7. It is God who divides up the nations with their inheritance, because the heavens belong to God, but He has given the earth to man. Deut. 32:8 Psalm 115:16
  8. God determines the boundaries of nations and specifically the times during which a people will live in a nation. It is through these national entities that facilitates evangelism. **And He made every nation of men of one blood, to live on all the face of the earth, ordaining fore-appointed seasons and boundaries of their dwelling, to seek the Lord, if perhaps they might feel after Him and might find Him, though indeed He not being far from each one of us.** (Acts 17:26–27; Green's literal translation)
  9. Peoples are put in a specific place according to God's will. Sometimes, a people occupy a place of great blessing because God has given them this place, if there are many believers in the population and several pockets of mature believers.
  10. God also allows for nations and peoples to build up to keep other nations and people in line. Judges 2:3, 21–23

Coffman comments about this:

*This entire chapter gives glimpses of God's sovereignty over the earth that are unsurpassed in the Bible. Note: Seir once belonged to the Horites (the cave-dwellers), but the wickedness of the Horites caused God to give Mount Seir to Esau. Moab once belonged to the Emim (the terrible ones), but their terrorism caused God to give the area to Moabites, descendants of Lot. The area of the Ammonites also once belonged to the Rephaim, but God gave it to the Ammonite descendants of Lot. Both the Emim and the Rephaim were evil. In the case of the Philistines, we have three successive examples of God's replacing peoples because of their wickedness:*

*(1) The Avvim once lived along the Palestine coast. They became wicked.*

*(2) They were driven out by the Capthorim who were the Philistines of later times, and who also became wicked.*

*(3) The Philistines were also driven out by Israel in the time of David king of Israel.*

*Also, Sihon and Og were driven out to make room for Reuben, Gad and Manasseh.<sup>31</sup>*

### Chapter Outline

### Charts, Graphics and Short Doctrines

And so we pass through from with our brothers sons of Esau, those living in Seir, from a way of the Arabah from Elath and from Ezion-geber. And so we turn and so we pass through a way of wilderness of Moab.

Deuteronomy  
2:8

We passed through in [lit., *from*] a close proximity to our brothers, the sons of Esau, those who lived in Seir, [going along] [lit., *from*] the way of the Arabah from Elath and from Ezion-geber. Then we turned [again] and passed along the way of the desert-wilderness of Moab.

We passed through the land of Edom, in close proximity to our brothers, the sons of Esau, those who live in Seir. We went along the road which goes through the Arabah, Elath and Ezion-geber. Then we made another turn and went along the road which went through the unpopulated area of Moab.

Here is how others have translated this verse:

#### Ancient texts:

<sup>31</sup> From <http://www.studylight.org/com/bcc/view.cgi?bk=4&ch=2> accessed December 27, 2013.

Targum of Onkelos	So we passed by our brethren the sons of Esau, who dwell in Gebala, from Elath and the fortress of Tarnegola and turned and went by the way of the wilderness of Moab.
Jerusalem targum	So we passed by our brethren the sons of Esau, who dwell in Gebala, by the way of the plain from Elath and from the fortress of Tarnegola, and we turned and went by the way of the wilderness of Moab.
Latin Vulgate	And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the way of the plain from Elath and from Asiongaber, we came to the way that leadeth to the desert of Moab.
Masoretic Text (Hebrew)	And so we pass through from with our brothers sons of Esau, those living in Seir, from a way of the Arabah from Elath and from Ezion-geber. And so we turn and so we pass through a way of wilderness of Moab.
Peshitta (Syriac)	And when we passed by from our brethren the children of Esau, who dwelt in Seir, and from the way of the desert plain, from Elath and from Ezion-gaber we turned and passed by the way of the wilderness of Moab.
Septuagint (Greek)	And we passed by our brethren the children of Esau, who dwelt in Seir, by the way of Arabah from Elath and from Ezion Geber; and we turned and passed by the way of the desert of Moab.

Significant differences: The targum does not name *Ezion-geber*.

#### Thought-for-thought translations; paraphrases:

Common English Bible	So we passed through the territory of our relatives who live in Seir, Esau's descendants, leaving the desert road from Elath and from Ezion-geber. Next we turned and went along the Moab wilderness route.
Contemporary English V.	We went past the territory that belonged to our relatives, the descendants of Esau. We followed Arabah Road that starts in the south at Elath and Ezion-Geber, then we turned onto the desert road that leads to Moab.
Easy English	So we went on. We passed our brothers, the family of Esau, who live in Seir. We left the road through Arabah. This road is from Elath and Ezion Geber. We travelled along the *desert road to Moab.
Easy-to-Read Version	"So we passed by our relatives, the people of Esau living there in Seir. We left the road that leads from the Jordan Valley to the towns of Elath and Ezion Geber. We turned onto the road that goes to the desert in Moab.
Good News Bible (TEV)	"So we moved on and left the road that goes from the towns of Elath and Eziongeber to the Dead Sea, and we turned northeast toward Moab.
<i>The Message</i>	So we detoured around our brothers, the People of Esau who live in Seir, avoiding the Arabah Road that comes up from Elath and Ezion Geber; instead we used the road through the Wilderness of Moab.
New Berkeley Version	"So we passed on beyond the territory of ours kinsmen, the children of Esau, who have their home in Seir, and our course led away from the Arabah road, away from Elath and Ezion-geber; and we turned in the direction of the Moab desert.
New Century Version	So we passed by our relatives, the descendants of Esau who lived in Edom. We turned off the Jordan Valley road that comes from the towns of Elath and Ezion Geber and traveled along the desert road to Moab.
New Living Translation	"So we bypassed the territory of our relatives, the descendants of Esau, who live in Seir. We avoided the road through the Arabah Valley that comes up from Elath and Ezion-geber.
The Voice	So we traveled peacefully past our relatives, the descendants of Esau, who live in Seir. We left the road through the arid valley [Hebrew, Arabah], bypassing Elath and Ezion-geber, and took the desert road to Moab.

#### Partially literal and partially paraphrased translations:



American English Bible	'Then we passed by our brothers, the children of Esau who lived in Seir, walking through the desert between AiLon and Gesion Gaber. And after that, we turned and walked through the deserts of Moab.
Christian Community Bible	So we passed through the land of our brothers, the children of Esau who live in Seir. We left the Arabah road that led to Elath and Ezion-geber, and we took the road going into the desert of Moab.
God's Word™	So we passed by our relatives, the descendants of Esau, who lived in Seir. We turned off the road that goes through the plains to Elath and Ezion Geber and took the road that goes through the desert of Moab.
New American Bible	"Then we left behind us the Arabah route, Elath, Ezion-geber, and Seir, where our kinsmen, the descendants of Esau, live; and we went on toward the desert of Moab.
New American Bible (R.E.)	So we passed by our relatives, the descendants of Esau who live in Seir, leaving behind us the Arabah route, Elath, and Zion-geber. <i>Along Moab.</i> Then we turned and passed on toward the wilderness of Moab.
NIRV	We went on past our relatives. They are from the family line of Esau. They live in Seir. We turned away from the Arabah Valley road. It comes up from Elath and Ezion Geber. We traveled along the desert road of Moab.
New Jerusalem Bible	'So we passed beyond those relatives of ours, the children of Esau who live in Seir, by the road through the Arabah, Elath and Ezion-Geber; then, changing direction, we took the road towards the Plains of Moab.
New Simplified Bible	We moved on and left the road that goes from the towns of Elath and Eziongeber to the Dead Sea. »We turned northeast toward Moab.«
Revised English Bible	So we went on past our kinsmen, the descendants of Esau who live in Seir, and along the road of the Arabah which comes from Elath and Ezion-geber, and we turned and went in the direction of the wilderness of Moab.
Today's NIV	So we went on past our relatives the descendants of Esau, who live in Seir. We turned from the Arabah road, which comes up from Elath and Ezion Geber, and traveled along the desert road of Moab.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	We passed from our brothers the sons of Esau dwelling in Seir in the way from the plain from Elath and from Aqaba. We faced the wilderness and passed in the way to Central-Jordan.
Bible in Basic English	So we went on past our brothers, the children of Esau, living in Seir, by the road through the Arabah, from Elath and Ezion-geber. And turning, we went by the road through the waste land of Moab.
The Expanded Bible	So we passed by our ·relatives [brothers], the ·descendants [sons] of Esau who lived in ·Edom [ <sup>L</sup> Seir; 1:44]. We turned off the ·Jordan Valley [ <sup>L</sup> Arabah] road that comes from the towns of Elath and Ezion Geber and traveled along the ·desert [wilderness] road to Moab [Num. 20:14-21].
Ferar-Fenton Bible	You consequently passed by your brothers the sons of Esau, who occupy Sair, by the road of the Arabah, to Ailath, and Atzian-gaber, where you turned off and traversed the road of the desert of Moab.
HCSB	"So we bypassed our brothers, the descendants of Esau, who live in Seir. We <i>turned</i> away from the Arabah road and from Elath and Ezion-geber. We traveled along the road to the Wilderness of Moab.
NET Bible®	So we turned away from our relatives [Or "brothers"; NRSV "our kin."] the descendants of Esau, the inhabitants of Seir, turning from the desert route [Heb "the way of the Arabah" (so ASV); NASB, NIV "the Arabah road."], from Elat [Elat was a port city at the head of the eastern arm of the Red Sea, that is, the Gulf of Aqaba (or Gulf of Eilat). Solomon (1 Kgs 9:28), Uzziah (2 Kgs 14:22), and Ahaz (2 Kgs 16:5-6) used it as a port but eventually it became permanently part of Edom. It may be what is known today as Tell el-Kheleifeh. Modern Eilat is located further west



along the northern coast. See G. Pratico, "Nelson Glueck's 1938-1940 Excavations at Tell el-Kheleifeh: A Reappraisal," BASOR 259 (1985): 1-32.] and Ezion Geber [Ezion Geber. A place near the Gulf of Aqaba, Ezion-geber must be distinguished from Elat (cf. 1 Kgs 9:26-28; 2 Chr 8:17-18). It was, however, also a port city (1 Kgs 22:48-49). It may be the same as the modern site Gezirat al-Fauran, 15 mi (24 km) south-southwest from Tell el-Kheleifah.], and traveling the way of the Moab wastelands.

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So we went on past our relatives the descendants of Esau, who live in Seir. We turned from [S Nu 20:21] the Arabah [S Dt 1:1] road, which comes up from Elath and Ezion Geber [Nu 33:35; 1Ki 9:26], and traveled along the desert road of Moab [S Nu 21:4].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"So we went on past our kinsmen the descendants of 'Esav living in Se'ir, left the road through the 'Aravah from Eilat and 'Etzyon-Gever, and turned to pass along the road through the desert of Mo'av.
exeGesés companion Bible	And we passed by from our brothers the sons of Esav, settling in Seir; through the way of the plain from Elath and from Esvon Geber; and we turned our face and passed by the way of the wilderness of Moab.
Hebrew Names Version	So we passed by from our brothers the children of Esav, who dwell in Se`ir, from the way of the `Aravah from Elat and from `Etzyon-Gever. We turned and passed by the way of the wilderness of Mo'av.
JPS (Tanakh—1985)	We then moved on, away from our kinsmen, the descendants of Edom, who live in Seir, away from the road of the Arabah, away from Elath and Ezion-geber; and we marched on in the direction of the wilderness of Moab.
Judaica Press Complete T.	And we departed from our kinsmen, the children of Esau, who dwelt in Seir, by way of the plain from Elath and from Etzion Geber, and we turned and passed through the way of the desert of Moab.
Kaplan Translation	<i>Encountering Moab</i> We passed by our brothers, the descendants of Esau who lived in Seir, and headed through the arabah [(from Deut. 1:1 note): This is the deep valley running to the north and south of the Dead Sea. Specifically, it usually denotes the valley to the south, leading to the Gulf of Aqaba (see Deuteronomy 2:8; Chizzkuni).] [The deep valley to the south of the Dead Sea. Or, 'the Aravah Highway.'] from Elath and Etzyon Geber [(from Numbers 33:35: 'Rooster's Crow!' K'rakh Tarngul in Aramaic (Targum Yonathan; Commentary ad loc.) or, 'Rooster City.' It is a town on the Gulf of Aqaba (cf. 1 Kings 22:49, 2 Chronicles 8:17), some 2 miles east of Elath (cf. Deuteronomy 2:8, 1 Kings 9:26). The Israelites therefore had headed south from Kadesh Barnea to the shore of the Gulf of Aqaba.] [Both are on the Gulf of Aqaba. The Israelites thus headed north from the Gulf of Aqaba directly toward the Dead Sea.]. We turned around [Toward the east (Rashi), to go around the Moabite territory.] and passed through the Moab desert [To the east of Moab; see Numbers 21:11, 33:43].
Orthodox Jewish Bible	And when we went on past our brethren the Bnei Esav, who dwell in Seir, through the road of the Aravah from Eilat, and from Etzyon-Gever, we turned and passed by on the road through the midbar of Moav.
The Scriptures 1998	"And when we passed beyond our brothers, the descendants of Ėsaw who dwell in Sĕ'ir, away from the way of the desert plain, away from Ėylath and Etsyon Geber, we turned and passed over by way of the Wilderness of Mo'ab.

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	So we passed on from our brethren the sons of Esau, who dwelt in Seir, away from the Arabah (wilderness), and from Elath and from Ezion-geber. We turned and went by the way of the wilderness of Moab.
Concordant Literal Version	So we passed on away from our brothers, the sons of Esau who are dwelling in Seir, away from the Aravah road, away from Elath and away from Ezion-geber, and turned around and passed on by the Moab wilderness road.
English Standard Version	So we went on [Judg. 11:18], away from our brothers, the people of Esau, who live in Seir, away from the Arabah road [See ch. 1:1] from Elath [1 Kgs. 9:26; [2 Kgs. 14:22; 16:6; 2 Chr. 26:2]] and Ezion-geber [See Num. 33:35]. "And we turned and went in the direction of the wilderness of Moab.
NASB	"So we passed beyond our brothers the sons of Esau, who live in Seir, away from the Arabah road [Deut 1:1], away from Elath and from Ezion-geber [Num 33:35; 1 Kin 9:26]. And we turned and passed through by the way of the wilderness of Moab.
New RSV	So we passed by our kin, the descendants of Esau who live in Seir, leaving behind the route of the Arabah, and leaving behind Elath and Ezion-geber. When we had headed out along the route of the wilderness of Moab, the Lord said to me: `Do not harass Moab or engage them in battle, for I will not give you any of its land as a possession, since I have given Ar as a possession to the descendants of Lot.' V. 9 is included for context.
Third Millennium Bible	And when we passed by from our brethren the children of Esau, who 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.
World English Bible	So we passed by from our brothers the children of Esau, who dwell in Seir, from the way of the Arabah from Elath and from Ezion Geber. We turned and passed by the way of the wilderness of Moab.
Young's Updated LT	And we pass by from our brethren, sons of Esau, who are dwelling in Seir, by the way of the plain, by Elath, and by Ezion-Gaber; and we turn, and pass over the way of the wilderness of Moab.

**The gist of this verse:** Moses continues to describe the route they took, going past the Edomites and toward the Moabites.

<b>Deuteronomy 2:8a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âbar (עָבַר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #5674 BDB #716
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

## Deuteronomy 2:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
'âch (אָח) [pronounced <i>awhk</i> ]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #251 BDB #26
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
'Êsâv (עֵשָׂו) [pronounced <i>gay-SAWV</i> ]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
yâshab (יָשָׁב) [pronounced <i>yaw-SHAHBV</i> ]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle with the definite article	Strong's #3427 BDB #442
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Sê'îyr (שֵׂעִיר) [pronounced <i>say-GEER</i> ]	<i>hairy, shaggy; transliterated Seir</i>	masculine singular, proper noun	Strong's #8165 BDB #973

Most of this is an exact repetition of v. 4.

**Translation:** *We passed through in [lit., from] a close proximity to our brothers, the sons of Esau, those who lived in Seir,...* All of this took place quite recently. Moses is now recalling things which have occurred within the past month or so of their lives. They are traveling through the land of Edom, in close proximity to their relatives, the Edomites, who live in Seir.

## Deuteronomy 2:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

## Deuteronomy 2:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
ʿĀrābâh (or, ʿārābâh) (הַרְבֵּעַ) [pronounced guh-raw <sup>b</sup> -VAW]	<i>plain; arid, sterile region; a desert; transliterated Arabah with the definite article</i>	sometimes a proper noun; feminine singular noun; with the definite article	Strong's #6160 BDB #787

With the definite article, ʿārābâh often refers to the valley which runs from the Sea of Chinnereth (the Sea of Galilee) down to the Gulf of Aqaba.

**Translation:**...[going along] [lit., from] the way of the Arabah... There seem to be two main roads spoken of here, and this first one stretches from the Arabah; which road they are on. It is possible that this ought to read away from the way of the Arabah. More details will be given below:

## Deuteronomy 2:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿĒylath (תְּלֵיֶא) [pronounced ay-LATH]	<i>trees, a grove [of palms]; transliterated Elath, Eloth</i>	proper singular noun/location:	Strong's #359 BDB #19
This is also spelled ʿĒylôth (תְּלֵיֹא) [pronounced ay-LOTH]. BDB says it is a port on the north-east arm of the Red Sea.			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿEts <sup>e</sup> yôn (עֵצְיוֹן) [pronounced géhts-YOHN]	<i>backbone of a man; transliterated Ezion Geber, Ezion Gaber</i>	proper singular noun	Strong's #6100 BDB #702
Geber (רֶבֶג) [pronounced GEH <sup>B</sup> -vehr]	<i>men, as separate from women and children; a male; a male [man]-child; a strong man</i>	masculine singular noun with the definite article	Strong's #1397 (& #1399) BDB #149

Altogether, this ʿEts<sup>e</sup>yôn Geber (רֶבֶג עֵצְיוֹן) [pronounced géhts-YOHN GEH<sup>B</sup>-vehr], which means *backbone of a man*; and is transliterated *Ezion Geber, Ezion Gaber*. BDB describes this as *the last station during the exodus of the Israelites before they came to the wilderness of Zin; located near Elath at the head of the Gulf of Akaba*.

**Translation:** ...from Elath and from Ezion-geber. This first road that they are on also goes through Elath and Ezion-geber.

Smith gives a reasonably short description of Elath and Ezion-geber: *[Elath is] the name of a town of the land of Edom, commonly mentioned with Ezion-geber, and situated at the head of the Arabian Gulf, which was, thence, called the Elanitic Gulf. It first occurs in the account of the wanderings (Deut. 2:8), and in later times, must have come under the rule of David (2Sam. 8:14). We find the place named again, in connection with Solomon's navy (1Kings 9:26; compare 2Chron. 8:17). In the Roman period, it became a frontier town of the south, and the residence of a Christian bishop. The Arabic name is Eyleh, and palm groves still exist there, after which it was named.*<sup>32</sup>

Of Ezion-geber, Smith writes: *[Ezion-geber means] giant's backbone. [It is] the last station named for the encampment of the Israelites, before they came to the wilderness of Zin. It probably stood at Ain el-Ghudyan, about ten miles up what is now the dry bed of the Arabah, but which was probably then the northern end of the gulf (Num. 33:35 Deut. 2:8 1Kings 9:26 22:48 2Chron. 8:17).*<sup>33</sup>

ISBE says that Elath is a seaport on the Red Sea in the territory of Edom.<sup>34</sup> Barnes writes: *Elath (Akaba) is at the northern extremity of the eastern arm of the Red Sea, and gives to that arm the name of the Elanitic Gulf. The name means "trees;" and is still justified by the grove of palm-trees at Akaba.*<sup>35</sup>

Peter Pett on these two cities: *Because of the opposition, instead of taking the King's Highway (Numbers 20:17), they took 'the way of the Arabah' (the rift valley through which higher up the Jordan ran), passing Edom either on its eastern or western border, having previously been near Elath and Ezion-geber on the Red Sea, although the mention of these may only indicate general direction when looking from the plains of Moab. These latter were possibly districts of the same place, town and island, (compare Numbers 33:35-36; 1 Kings 9:22; 1 Kings 22:48; 2 Kings 14:22). The small island Jazirat Faraun, with an inner harbour and a strait providing sheltered mooring, is located opposite the mainland from which ancient quays are running out from the shore. These may well have been Ezion-geber and Elath.*<sup>36</sup>

Ezion-geber is south of the Salt Sea, though not necessarily as far south as it is shown on most maps. As I have mentioned before, the Gulf of Aqaba probably came much further north than it does today, with a river once or still flowing into it. Ezion-geber must be in such a place as to provide access to the Gulf of Aqaba, as it is later known for its shipbuilding. This places us, at least for a portion of this trip on the southern portion of Edom. Furthermore, as has been mentioned, the Jews do not have to actually go all the way down to Ezion-geber in order to fulfill what we find in the text.

Ezion-Geber may be further north than what you find on the maps in your Bible, as is the gulf of Aqaba. I believe that there was a sizable river feeding into it from the north (this river leading into the sea might be the Sea of Reeds). It may or may not still be active. Elath is located at the gulf of Arabah also, the north-eastern finger of the Red Sea. *Elath* means *trees* and there are still groves of palm trees in that area to justify such a name.

The road of the Arabah here seems to refer to a route which moves north south from the Red Sea on up to the Dead Sea, which would be through the southern Arabah. They likely walked along a trade route there, called the *Arabah Road* or *the way of the Arabah*. However, if they are walking along the Road of Arabah, would have expected the bēyth preposition rather than the min preposition. The Road of Arabah would be the purple line

<sup>32</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Elath.

<sup>33</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Ezion-gaber (slightly edited).

<sup>34</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Elath.

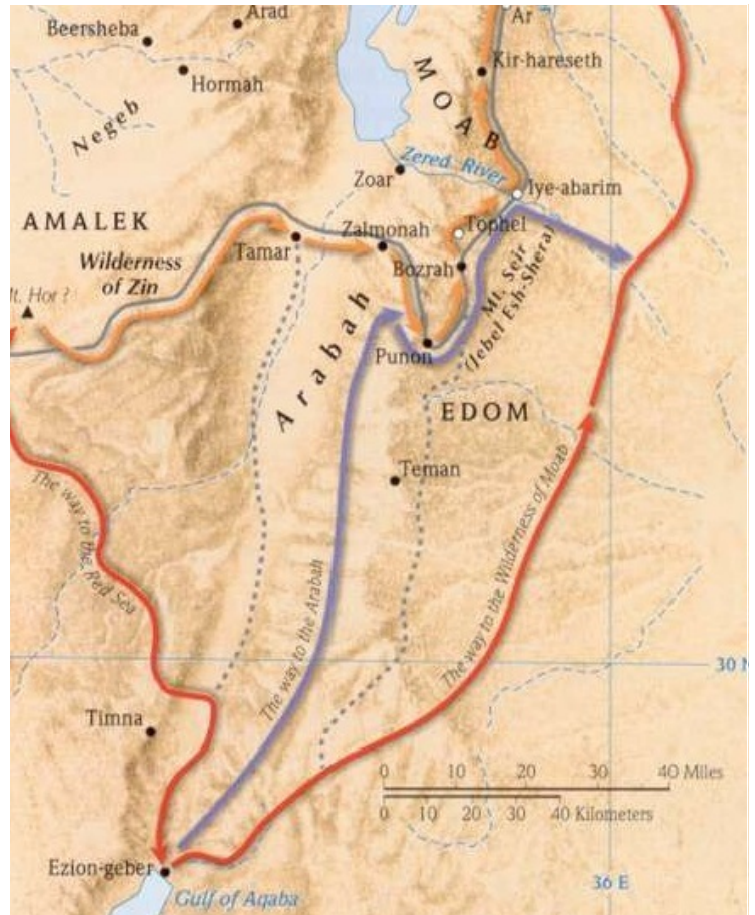
<sup>35</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 2:9.

<sup>36</sup> From <http://www.studyight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 27, 2013.



below; however, it is possible that they traveled from that road over to the red route. The route that they took will be discussed below.

**Map of the Route of Israel;** taken from The Bible Atlas in E-sword, *Map 032—The Journey from Kadesh-Barnea to the Plains of Moab*. Here is what we have so far: *We passed through in [lit., from] a close proximity to our brothers, the sons of Esau, those who lived in Seir, [going along] [lit., from] the way of the Arabah from Elath and from Ezion-geber.* There are a couple of routes suggested in this map. They could have followed the red route from Kadesh-Barnea, going south toward Ezion-geber and have crossed over at any point to the purple route and moved northward from there. Or they could have taken the yellow route. God would have spoken to Moses about the time that you see the dip in those two routes near Edom (they may have been more south than even this map shows). The way of the Arabah is that route which is shown in purple running on the east portion of the Arabah along the mountain ranges of Edom. This verse places the Jews on this route; but that does not mean that they traveled that entire length marked in purple. After all, if you say that you were on interstate 10, the does not mean that you traveled along the entire length of that freeway.



The yellow route and the purple routes both seem unlikely, as it appears as if they make almost a beeline for the land of the Edomites, and it appears as if they knew in Kadesh that the Edomites were against the Jews coming into their cities or even along the border of their land.

There is an alternate approach, which I am leaning towards. You will note the preposition used above with the Way of the Arabah, with Elath and with Ezion-geber. That can be translated *away from*. The New Berkeley Translation handles it this way: “So we passed on beyond the territory of our kinsmen, the children of Esau, who have their home in Seir, and our course led away from the Arabah road, away from Elath and Ezion-geber; and we turned in the direction of the Moab desert. So the idea could be that, as the sons of Israel moved further north, they also moved further away from that particular route. This would certainly suggest the route marked in red (or something approximating that route).

However, both the purple and the red routes appear to have this need to go all the way down to Ezion-geber; however, the way that this verse reads, they do not have to go down that far south. They simply need to have a route partially defined by the Road of the Arabah which goes through Ezion-geber. Furthermore, even with the Edomites saying, “Don’t come anywhere near us” that does not mean that the Jews would have gone that far south.

Recall that Moses has had a great deal of training to become pharaoh of Egypt; so he knows this area and he has studied maps of this area. He knows where these various routes are; where the various mountain ranges are; and who lives where. That would be necessary for any pharaoh to learn. Therefore, it would be unlikely that he would take the Jews so far out of the way as going all the way down to Ezion-geber.

Deuteronomy 2:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pânâh (פָּנָה) [pronounced <i>paw-NAWH</i> ]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #6437 BDB #815
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âbar (עָבַר) [pronounced <i>ġaw<sup>b</sup>-VAHR</i> ]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #5674 BDB #716
derek <sup>e</sup> (דֶּרֶךְ) [pronounced <i>DEH-rek<sup>e</sup></i> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced <i>mid<sup>e</sup>-BAWR</i> ]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Mô'âb (מֹאָב) [pronounced <i>moh-AW<sup>b</sup>V</i> ]; also Môw'âb (מֹאָבוֹ) [pronounced <i>moh-AW<sup>b</sup>V</i> ]	<i>of his father; transliterated Moab</i>	masculine proper noun; gentilic and territory	Strong's #4124 BDB #555

**Translation:** Then we turned [again] and passed along the way of the desert-wilderness of Moab. They will make another turn and then travel along a road which goes through the unpopulated area of Moab. The verb here makes it difficult to determine if they go along this road or pass over it.

There was another incident with Moab, but that occurred quite a bit earlier than this one. For the most part, Moses is recalling recent history, that all of his audience is aware of and lived through.

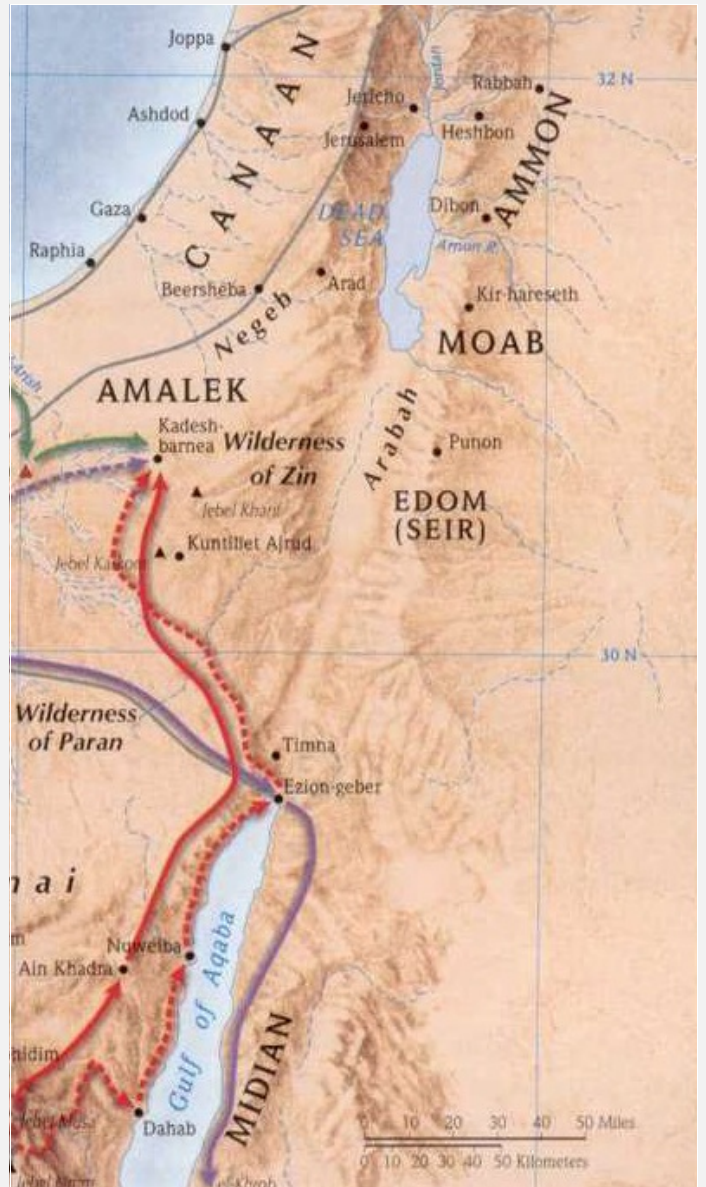
The *Arabah Road* was a road which began around the Gulf of Aqaba and went north to Edom. Then the Jews moved along the southern part of the Dead Sea, going through Edom (= the sons of Esau), around to the east side of the Dead Sea, crossing over Moab. Since the Jews are moving north-south, and we have the verb, *to cross over*, that indicates that the Way of the Wilderness of Moab is going east-west

## The Route of Moses

I am not too happy with many of the Exodus route maps I have seen, so you can ignore some of the lines which you see here.

In this final march into the land by the Jew, their original intention was probably to come up the Way of the Arabah, which is probably a north-south trade route along the Arabah, and go along the western and northern border of Edom. However, the Edomite leadership made it clear that they did not want them anywhere near their borders, and they brought out a large army to enforce the no-entrance order. This would force the Jews to go south and cross over to a trade route east of Edom. Then they could move up that trade route, being quite a distance outside of Edom.

This route is confirmed in Judges 11:17–18 “Israel sent messengers to the king of Edom, saying, 'Please let us travel through your land,' but the king of Edom would not listen. They also sent messengers to the king of Moab, but he refused. So Israel stayed in Kadesh. Then they traveled through the wilderness and around the lands of Edom and Moab. They came to the east side of the land of Moab and camped on the other side of the Arnon but did not enter into the territory of Moab, for the Arnon was the boundary of Moab.” (HCSB) So, after receiving a negative response from Edom and Moab, the Israelites regrouped in Kadesh, and then went on a route which went around the territories of Moab and Edom, through the desert-wilderness regions.



This is taken from:

<http://www.swartzentover.com/cotor/bible/Bible/Bible%20Atlas/029.jpg> accessed December 15, 2013.

## Chapter Outline

## Charts, Graphics and Short Doctrines

What is unimportant to the train of thought of Moses was the response of the sons of Esau. The Edomites came out in great force against the Jews, refusing them entry into their land. Most passages have them negotiating going around the border of Edom while they are in Kadesh-barnea. However, at some point, all Israel goes toward Edom and they are met with a very large Edomite army. Therefore they would have had to walk around the southern border of Edom and come up from the east side.

Moses is not covering every incident of this march. Peter Pett writes: *Numbers tells us of an attack at this stage by the Canaanite king of Arad, from the Negeb, and his partial victory, and ultimate defeat after Israel prayed to Yahweh (Numbers 21:2). He and his 'cities' were devoted to destruction. They*



were Canaanites. But Moses concentration in Deuteronomy is on the advance into, and possession, of the land, and on others whose land has been given to them by Yahweh, not on minor victories.<sup>37</sup>

And so says Y<sup>e</sup>howah unto me, “Do not be hostile towards Moab and do not engage with them [in] battle for I will not give to you from their land [as] a possession; for to sons of Lot I have given Ar [as] a possession.”

Deuteronomy  
2:9

Y<sup>e</sup>howah said to me, “Do not become hostile towards Moab and do not engage them in battle, for I will not give any of their land [as] a possession to you, for I have given Ar to the sons of Lot as [their] inheritance.”

Jehovah said to me, “Do not become hostile towards Moab and do not engage them in battle, because I have not given any of their land to you; I have given Ar to the sons of Lot as their inheritance.”

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	And the Lord spoke to me, saying: You will not aggrieve the Moabae, nor make war against them; for I have not given you their land to inherit, because I have given Lachaiath for a possession to the children of Lot.
Latin Vulgate	And the Lord said to me: Fight not against the Moabites, neither go to battle against them: for I will not give thee any of their land, because I have given Ar to the children of Lot in possession.
Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto me, “Do not be hostile towards Moab and do not engage with them [in] battle for I will not give to you from their land [as] a possession; for to sons of Lot I have given Ar [as] a possession.
Peshitta (Syriac)	And the LORD said to me, Do not distress the Moabites, neither provoke them to battle; for I will not give you of their land for a possession; because I have given it to the children of Lot for an inheritance.
Septuagint (Greek)	And the Lord said to me, Do not quarrel with the Moabites, and do not engage in war with them; for I will not give you of their land for an inheritance, for I have given Ar to the children of Lot, to inherit.
Significant differences:	None.

#### Thought-for-thought translations; paraphrases:

Common English Bible	The LORD said to me: Don't aggravate Moab. Don't fight them in battle because I won't give any part of their land to you as your own. I have given Ar to Lot's descendants as their property.
Contemporary English V.	The LORD told me, "Don't try to start a war with Moab. Leave them alone, because I gave the land of Ar to them, and I will not let you have any of it."
Easy English	Then the *Lord said to me, "Do not make the men in Moab angry. Do not make them fight against you. I will not give you any part of their country. I have given Ar city to the family of Lot."
Easy-to-Read Version	“The Lord said to me, ‘Don’t bother the people of Moab. Don’t start a war against them. I will not give you any of their land. They are the descendants of Lot [Lot’s sons were Moab and Ammon. See Gen_19:30-38.], and I gave them the city of Ar.’”
Good News Bible (TEV)	The LORD said to me, 'Don't trouble the people of Moab, the descendants of Lot, or start a war against them. I have given them the city of Ar, and I am not going to give you any of their land.' "

<sup>37</sup> From <http://www.studydrive.org/com/pet/view.cgi?bk=4&ch=2> accessed December 27, 2013.

<i>The Message</i>	GOD told me, "And don't try to pick a fight with the Moabites. I am not giving you any of their land. I've given ownership of Ar to the People of Lot."
New Berkeley Version	"At this point the LORD told me: Do not distress the Moabites, and do not challenge them to fight, for I will not give you any of their land to possess, because I have assigned Ar to the children of Lot for their possession.
New Century Version	<b>The Land of Ar</b> Then the Lord said to me, "Don't bother the people of Moab. Don't go to war against them, because I will not give you any of their land as your own; I have given Ar to the descendants of Lot as their own."
New Living Translation	"Then as we turned north along the desert route through Moab, the Lord warned us, 'Do not bother the Moabites, the descendants of Lot, or start a war with them. I have given them Ar as their property, and I will not give you any of their land.'" A portion of v. 8 was included for context.
The Voice	There the Eternal gave me more instructions: "Don't attack the Moabites, and don't fight any battles with them because I'm not going to give you any of Moab's land. I gave Ar to these descendants of Lot, so it belongs to them."

### Partially literal and partially paraphrased translations:

American English Bible	It was then that Jehovah said to me: <i>Don't argue with the Moabites and don't war against them; for, I won't give you their land as an inheritance, since I have given AroEr to the children of Lot as their inheritance.</i>
Beck's American Translation	" 'Don't cause Moab any trouble,' the LORD told me. 'Or start a war with them, because I'm not giving you any of their land. I gave Ar to Lot's descendants as their possession.'
<i>God's Word</i> <sup>TM</sup>	The LORD said to me, "Don't bother the people of Moab or start a war with them. I'm not giving you any of Ar as your property. I have given it to the descendants of Lot."
New Advent (Knox) Bible	So we passed beyond these brethren of ours, the Edomites of Seir, taking the road that leads over the level plain, from Elath and Asiongaber [Free passage seems to have been granted by the Edomites on this occasion (verse 29 below); the incident must not be confused with that described in Num. 20.14 sqq., when the Israelites were marching eastwards, not northwards.]. And when we reached the path that leads into the desert of Moab, the Lord said to me, Do not levy war against the Moabites, or attack them; I do not mean to give thee any of their lands. Ar is the territory I have given to the sons of Lot for their home. V. 8 is included for context.
New American Bible (R.E.)	And the LORD said to me, Do not show hostility to the Moabites or engage them in battle, for I will not give you possession of any of their land, since I have given Ar to the descendants of Lot as their possession. [2:9-13] Nm 21:12-15; Jgs 11:17-18. [2:9] Gn 19:36-38.
NIRV	Then the Lord said to me, "Do not attack the Moabites. Do not even make them angry. If you do, they will go to war against you. I will not give you any part of their land. I have given Moab to the people in the family line of Lot. I have given it to them as their own."
New Jerusalem Bible	Yahweh then said to me, "Do not attack Moab, do not provoke him to fight, for I shall give you none of his land, since I have given Ar to the children of Lot as their domain."
New Simplified Bible	»Then Jehovah said to me: 'Do not trouble the people of Moab, the descendants of Lot. And do not start a war with them. I gave them the city of Ar, and I am not going to give you any of their land.'
Today's NIV	Then the LORD said to me, "Do not harass the Moabites or provoke them to war, for I will not give you any part of their land. I have given Ar to the descendants of Lot as a possession."



**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	Yahweh said to me, "Do not besiege Central-Jordan, and do not stir them to war, for I <i>will</i> not give you their land for a possession. I gave Ar to the sons of Lot for a possession."
Bible in Basic English	And the Lord said to me, Make no attack on Moab and do not go to war with them, for I will not give you any of his land: because I have given Ar to the children of Lot for their heritage.
The Expanded Bible	<b>The Land of Ar</b> Then the Lord said to me, "Don't bother [harrass] the people of Moab. Don't go to war against them, because I will not give you any of their land as your own; I have given Ar to the descendants [-sons] of Lot as their own."
Ferar-Fenton Bible	There the Ever-living said to me, " Do not trouble Moab, but keep yourselves from fighting. Turn, for I have not granted you his country, because I have given Ar to the sons of Lot as a possession."
NET Bible®	Then the Lord said to me, "Do not harass Moab and provoke them to war, for I will not give you any of their land as your territory. This is because I have given Ar [Ar was a Moabite city on the Arnon River east of the Dead Sea. It is mentioned elsewhere in the "Book of the Wars of Yahweh" (Num 21:15; cf. 21:28; Isa 15:1). Here it is synonymous with the whole land of Moab.] to the descendants of Lot [The descendants of Lot. Following the destruction of the cities of the plain, Sodom and Gomorrah, as God's judgment, Lot fathered two sons by his two daughters, namely, Moab and Ammon (Gen 19:30-38). Thus, these descendants of Lot in and around Ar were the Moabites.] as their possession.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	ADONAI said to me, 'Don't be hostile toward Mo'av or fight with them, because I will not give you any of their land to possess, since I have already given 'Ar to the descendants of Lot as their territory.'
exeGesés companion Bible	And Yah Veh said to me, Neither besiege the Moabiy nor throttle them in war: for I give you not of their land for a possession; because I give Ar to the sons of Lot for a possession.
Kaplan Translation	God said to me, 'Do not attack Moab and do not provoke them to fight. I will not give you their land as an inheritance, since I have already given Ar [The name of the area where Moab lived (Rashi). See Numbers 21:15,28; Deuteronomy 2:18.] to Lot's descendants [Moab was Lot's illegitimate son (Genesis 19:37).] as their heritage.
Orthodox Jewish Bible	And Hashem said unto me, Harass not the Moavim, neither provoke them to milchamah for I will not give thee of their land for a yerushah; because I have given Ar unto the Bnei Lot for a yerushah.
<i>The Scriptures</i> 1998	"And הוה said to me, 'Do not distress Mo' aḇ, nor stir yourself up against them in battle, for I do not give you any of their land as a possession, because I have given Ar to the descendants of Lot as a possession.' "

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	And the Lord said to me, Do not trouble or assault Moab or contend with them in battle, for I will not give you any of their land for a possession, because I have given Ar to the sons of Lot for a possession.
Concordant Literal Version	Then Yahweh said to me: Do not distress Moab and do not stir yourself up against them in battle, for I shall not give to you any of his country as a tenancy, for I gave Ar to the sons of Lot as a tenancy.

A Conservative Version	And LORD said to me, Do not vex Moab, neither contend with them in battle, for I will not give thee of his land for a possession, because I have given Ar to the sons of Lot for a possession.
Context Group Version	And YHWH said to me, Don't aggravate Moab, neither contend with them in battle; for I will not give you of his land { or earth } for a possession; because I have given Ar to the sons of Lot for a possession.
Emphasized Bible	And Yahweh said unto me—Do not lay siege to Moab, nor engage in strife with them in battle,—for I will not give unto thee of his and as a possession, for unto the sons of Lot, have I given Ar, as a possession.
English Standard Version	And the LORD said to me, 'Do not harass [ver. 19, 29] Moab or contend with them in battle, for I will not give you any of their land for a possession, because I have given Ar [ver. 18; Num. 21:15; Isa. 15:1] to the people of Lot [ver. 19; Gen. 19:36, 37] for a possession.'
Green's Literal Translation	And Jehovah said to me, Do not besiege Moab, nor stir yourself up against them in battle, for I will not give their land to you for a possession. For I have given Ar as a possession to the sons of Lot.
NASB	Then the Lord said to me, `Do not harass Moab, nor provoke them to war, for I will not give you any of their [Lit his] land as a possession, because I have given Ar [Num 21:15, 28; Deut 2:18, 29] to the sons of Lot [Gen 19:36, 37] as a possession.'
World English Bible	Yahweh said to me, Don't bother Moab, neither contend with them in battle; for I will not give you of his land for a possession; because I have given Ar to the children of Lot for a possession.
Young's Updated LT	And Jehovah says unto me, "Do not distress Moab, nor stir thyself up against them in battle, for I do not give to you of their land for a possession; for to the sons of Lot I have given Ar for a possession.

**The gist of this verse:** The Israelites are not to disturb the people of Moab; God gave them a particular plot of land, and He is not allowing the Jews to take it from the Moabites.

Deuteronomy 2:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39

Deuteronomy 2:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אל) [pronounced <i>al</i> ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
Although the Masoretic text has 'el (אל) [pronounced <i>ehl</i> ], the preposition here instead, Owens believes this to be the negative instead. The only difference is the vowel point, which was added long after the fact. The second phrase in this verse is similar, and it has the negative.			
tsûwr (צור) [pronounced <i>tsoor</i> ]	<i>to bind, to besiege, to confine (shut up, cramp, enclose)</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6696 BDB #837
Tsûwr has 2 other sets of meanings: <i>to show hostility toward, to be an adversary to, to treat as a foe; and to form, to fashion, to delineate.</i>			
Owens mistakenly lists this as a Hiphil, probably because of the prefix, which simply indicates that this is a 2 <sup>nd</sup> person masculine singular verb. This verb only has the Qal form.			
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mô'âb (מֹאָב) [pronounced <i>moh-AW<sup>β</sup>V</i> ]; also Môw'âb (מוֹאָב) [pronounced <i>moh-AW<sup>β</sup>V</i> ]	<i>of his father; transliterated Moab</i>	masculine proper noun; gentilic and territory	Strong's #4124 BDB #555

**Translation:** **Y<sup>e</sup>howah said to me, “Do not become hostile towards Moab...** God is speaking, and the imperative verbs are all 2<sup>nd</sup> person masculine singular verbs. This indicates that God is speaking to Moses directly. Moses shifts easily in this narrative from his orders to the people to God's orders to him and back again.

God is going to have Israel go to war with a great many peoples; but they are not to become hostile toward the people of Moab. All of this has to do with the way that these people are. If enough of them have faith in the Revealed God, and if they engage in the proper behavior to maintain themselves as a nation, then God will protect and even bless them. Here, God is running direct interference for Moab, telling Moses specifically not to become hostile toward them.

The Moabites were descended from Lot and Lot was a believer in the Revealed God. He made a lot of bad decisions, but this does not make him much different than the average believer today. There are apparently many believers among the Moabites who have believed in the same Revealed God. Therefore, God is going to extend protection toward Moab.

What God demanded of the Israelites was not necessarily enough to prevent hostilities between the two peoples. There were problems stirred up by Moab against Israel, when no reason for doing so existed. This is covered in Num. 22–25. For whatever reason, Moses does not readdress this incident. However, this tells us that God required Israel to have a non-aggression policy toward Moab, and they did not violate this. It was Moab which was out of line.

Deuteronomy 2:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אֵל) [pronounced <i>a]</i>	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
gârâh (גָּרָה) [pronounced <i>gaw-RAW</i> ]	<i>to excite oneself against; to engage in strife; to be irritated, to be angry; to engage in war</i>	2 <sup>nd</sup> person masculine singular, Hithpael imperfect; apocopated	Strong's #1624 BDB #173
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive.			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
mil <sup>e</sup> châmâh (הַמַּחְמָה) [pronounced <i>mil-khaw-MAW</i> ]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun	Strong's #4421 BDB #536

**Translation:** ...and do not engage them in battle,... God tells Moses not to go to war with the sons of Moab either. Moses would of course so order the people of Israel.

Deuteronomy 2:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

## Deuteronomy 2:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #776 BDB #75
<i>From their land = any of their land.</i>			
y <sup>e</sup> rushshâh (הַשָּׂדֶה) [pronounced yer-oosh-SHAW]	<i>a possession, an inheritance</i>	feminine singular noun	Strong's #3425 BDB #440

**Translation:** ...for I will not give any of their land [as] a possession to you,... God will not give any of their land to Israel. For this reason, there is no reason for Israel to engage in war against the Moabites. They have absolutely nothing to gain from it.

## Deuteronomy 2:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Lôwt̄ (לוֹט) [pronounced lohṯ]	<i>hidden; a covering, a veil; wrapped up; transliterated Lot</i>	masculine singular proper noun	Strong's #3876 BDB #532
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Âr (אֶר) [pronounced gawr]	<i>enemy, adversary, foe; city; transliterated Ar</i>	masculine singular proper noun	Strong's #6145 & #5892 BDB #786
y <sup>e</sup> rushshâh (הַשָּׂדֶה) [pronounced yer-oosh-SHAW]	<i>a possession, an inheritance</i>	feminine singular noun	Strong's #3425 BDB #440

**Translation:** ...for I have given Ar to the sons of Lot as [their] inheritance. God has given some respect to Lot and to his sons (despite the way that they were conceived); and He gave this portion of land to them as an inheritance.



Treasury of Scriptural Knowledge: *Ar was situated south of the Arnon; and was called by the Greek writers Areopolis, and thought by them to be so named because the inhabitants worshipped Ἀρης (= Arês), or Mars. St. Jerome says that it was destroyed by an earthquake when he was an infant.*<sup>38</sup>

This verse reads: **Jehovah said to me, “Do not become hostile towards Moab and do not engage them in battle, because I have not given any of their land to you; I have given Ar to the sons of Lot as their inheritance.** We have great blessing by association here. Esau and Lot, if you will recall, were not spiritual giants. In fact, they were the also-rans. The great spiritual blessing went to Abraham rather than to his nephew Lot; Jacob, despite being an inferior human being, so to speak, was the heir of God's great promises, not Esau. However, by virtue of being blood relatives, Lot and Esau were both given great tracts of land, possessions which God honored for many generations. God honors this gift to Lot and Esau by retaining a tight leash on Israel, not allowing them to attack or to dispossess the Edomites or the Moabites. The ones in view in this context are the Moabites, Moab being one of the sons of Lot by virtue of an incestuous relationship with his daughter (Gen. 36–37). A point of moderate interest is that the Bible does not contain the history of God giving Ar or the land of Moab to the Moab, son of Lot. In fact, between Gen. 19:36 and this context, the name of Lot is not even mentioned. Furthermore, Lot will only be mentioned six more times in all of Scripture (Deut. 2:19 Psalm 83:8 Luke 17:28, 32 2Peter 2:7). This is the first time that we, several millenniums after the fact, are told that God gave this area to Moab. However, it is possible that there were ancient records, to which Moses had access, which may have mentioned this. Even if this were the case, Moses saw no reason to record this in Scripture until now. As has already been discussed, God sets the borders for the nations.

Now the Jews need to sort through this in their own mind—if God has blessed the also-rans, those in second place; if God has provided national boundaries for Edom, Ammon and Moab; and if God specifically tells Israel not to invade these areas but to abide by their rulings—how much more will God do for them who are His chosen people? This is called **a fortiori reasoning**; if God does something that we have all observed; then it is likely that He will then do that which He has promised for centuries. If God has blessed and protected the Edomites and the Moabites—and these are promises by God barely thrown out there and barely known—then it is logical that God would bless the Israelites in the same way, as God has made such promises for centuries.

Again, v. 9: **Jehovah said to me, “Do not become hostile towards Moab and do not engage them in battle, because I have not given any of their land to you; I have given Ar to the sons of Lot as their inheritance.** This passage helps to explain Num. 22–24 and what follows. Balak, king of Moab, sent for Balaam, who was possibly a Midianite in order to curse Israel. However, Israel does not attack Moab after this incident, but they do attack Midian in Num. 31. Moses, when writing the book of Numbers, does not mention whom God told him not to slaughter—just whom He did. The sons of Israel could have taken that entire land bordering the east of the Salt Sea, except that portions of it had already been given by God to Lot and Esau.

This does not mean that this land is given to the Ammonites forever. They must have a relationship to the Revealed God in order to have His protection. When they move away from Him, bad things happen. King David had a good relationship with one of the kings of Ammon. However, when that king died and David sent his condolences to the son, the son humiliated David's messengers, to stupidly show off how tough he was. Members of his cabinet should have stopped him and said, “Those messengers belong to King David; this is a bad idea.” But they did not. They probably thought it was funny as well. David did not find this to be funny.

Although David appeared to have a good relationship with the Moabites, He struck Moab, and measured them with a line; making them to lie down on the ground. And he measured two lines to cause them to die, and one full line to keep alive. And the Moabites were slaves to David, bearers of a gift. **David also defeated the people of Moab. At that time he forced them to lie on the ground. Then he used a rope to separate them into rows. Two rows of men were killed, but the whole third row was allowed to live. In that way, the people of Moab became servants of David. They paid tribute to him.** (2Sam. 8:2; ERV) The Moabites did not have to have this happen to them. Even as unbelievers, had they simply retained their alliance with David, they would have been alright.

<sup>38</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 2:9.

**Application:** There are so many applications here. If you are ever uncertain about this or that nation or this or that group of people, then notice who their allies are; and notice who their enemies are. Today, if a nation allies itself with the Palestinians against the nation Israel, they are a bad nation. If a group allies itself with the Palestinians over Israel, they are a bad group. If a nation today allies itself with Russia or China as over against the United States, that is a bad nation (I write this in 2013; the Christian population in the United States has decreased somewhat and the Christian population in both Russian and China is growing, so this application is not going to stand forever).

**Application:** There are atheist organizations who do everything that they can to eliminate anything Christian in this world. A cross at a veterans memorial maintained or owned by the state—**we've got to get rid of that**. Some person speaks out about homosexuals committing sins? **Got to fire or suspend him**. Most atheists do not realize it, but their temporal lives would be so much better if they ally themselves with Christians. Even as atheists, there would be spill-over blessing. But, just like the new Moabite king could not help himself with David, so it is with atheists and Christians. Most Christians in this nation take a live and let live attitude toward atheists and agnostics. However, that attitude is not always reciprocated. The atheist takes the cross being displayed on federal land as an affront to him; he sees Christmas carols as indoctrination and the establishment of a religion. So, in some strange way, they manage to twist the first amendment, *which sets limits specifically upon Congress*, to apply to limit the speech of individuals, schools, state and federal employees, and memorials.

**Application:** Don't misunderstand me. I am not all upset and put out by such things; nor should you be. It is going to be natural for unbelievers to do everything possible to remove any vestige of Christianity from their view. In one of the most insane choices that I know of, a school in Texas not only **banned Christmas trees**, but also the colors red and green during the Christmas season. This is how negative their souls are toward Jesus Christ. Even Bill O'Reilly, when a person from Duck Dynasty quoted a verse from the Bible, said that **he should have moderated** what he said. I guess we should wait for Bill's list of which verses we may or may not quote in a public forum.

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## Chapter Outline

## Charts, Graphics and Short Doctrines

### Background Material on Edom

The next 3 verses are parenthetical. Although many do not believe that these are words spoken by Moses, there is good reason to believe that they were.

**(The Emim to faces lived in her—a people great and many and rising up like the Anakim. Rephaim are known also they [are] like the Anakim; and the Moabites call to them Emim.**

Deuteronomy  
2:10–11

**(The Emim previously lived in the land [lit., in her]—[they were] a people [who were] great and many and tall like the Anakim. The Rephaim [are] also known like the Anakim, but the Moabites call them Emim.**

**(The Emim previously lived in this land, and they were a great people—many in number and tall like the Anakim. Like the Anakim, they are also known as the Rephaim, but the Moabites called them Emim.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos

The Emthanaia dwelt in it of old, a people great and many, and mighty as the giants. The giants who dwelt in the plain of Geyonbere were also reputed as the giants who perished in the Flood; but the Moabites called them Emethanee.

Latin Vulgate	The Emims first were the inhabitants thereof, a people great, and strong, and so tall, that like the race of the Enacims, They were esteemed as giants, and were like the sons of the Enacims. But the Moabites call them Emims.
Masoretic Text (Hebrew)	(The Emim to faces lived in her—a people great and many and rising up like the Anakim. Rephaim are known also they [are] like the Anakim; and the Moabites call to them Emim.
Peshitta (Syriac)	The Amney dwelt in it formerly, a people great and many and tall, like giants; For they were giants, and also were accounted as giants; but the Moabites call them Amney.
Septuagint (Greek)	Formerly the Emim dwelt in it, a great and numerous nation and powerful, like the Anakim. These also shall be accounted as Rephaim, like the Anakim; and the Moabites call them Emim.
Significant differences:	The text itself is a bit difficult to unravel, particularly in the second line; but the ancient versions appear to be the same.

### Thought-for-thought translations; paraphrases:

Common English Bible	(Now the Emim [Or Frighteners] had lived there before. They were big and numerous and tall—just like the Anakim. Most people thought the Emim were Rephaim, like the Anakim were. But the Moabites called them "Emim."
Contemporary English V.	Before the LORD gave the Moabites their land, a large and powerful tribe lived there. They were the Emim, and they were as tall as the Anakim. The Moabites called them Emim, though others sometimes used the name Rephaim for both the Anakim and the Emim.
Easy English	(Some people called the Emites once lived there. There were many of them and they were as strong and tall as the Anakites (*descendants of Anak). Many people called the Emites and the Anakites, Rephaites. But the people from Moab called them Emites.
Easy-to-Read Version	In the past, the Emite people lived in Ar. They were strong people, and there were many of them. They were very tall, like the Anakite [Descendants of Anak, a family famous for tall and powerful fighting men. See Num. 13:33.] people. The Anakites were part of the Rephaite people. People thought the Emites were also Rephaites. But the people of Moab called them Emites.
Good News Bible (TEV)	(A mighty race of giants called the Emim used to live in Ar. They were as tall as the Anakim, another race of giants. Like the Anakim they were also known as Rephaim; but the Moabites called them Emim.
<i>The Message</i>	The Emites (Monsters) used to live there--mobs of hulking giants, like Anakites. Along with the Anakites they were lumped in with the Rephaites (Ghosts) but in Moab they were called Emites.
New Berkeley Version	In an earlier period the Emim lived there [Mentioned in Gen. 14:5 as defeated by the four Near Eastern kings on their march to Sodom and Gomorrah. They were a mighty, prehistoric race drive out by the Moabites.], a strong, tall, numerous race, much like the Anakim; and, like the Anakim, they too used to be regarded as Rephaim; the Moabites, however, call them Emim.
New Century Version	(The Emites, who lived in Ar before, were strong people, and there were many of them. They were very tall, like the Anakites. The Emites were thought to be Rephaites, like the Anakites, but the Moabite people called them Emites.
New Life Bible	(The Emim had lived there before. These people were many and powerful, and as tall as the Anakim. They are known as Rephaim also, like the Anakim. But the Moabites call them Emim.
New Living Translation	(A race of giants called the Emites had once lived in the area of Ar. They were as strong and numerous and tall as the Anakites, another race of giants. Both the

Emites and the Anakites are also known as the Rephaites, though the Moabites call them Emites.

The Voice The Emim were formerly living in Ar. They were a large and powerful nation, and they were as tall as the giant Anakim were. They and the Anakim are usually known as "Rephaim," but the Moabites call them just "Emim."

### Partially literal and partially paraphrased translations:

American English Bible *The OmMin, a nation that was as large and powerful as the Anakim, used to live there. They are also called the Raphain, as were the Anakim, but the Moabites call them the OmMin.*

Beck's American Translation "The Emites used to live there, a might people, as many and as tall as the giants. Like the other giants they also were known as Rephaites, but the Moabites called them Emites.

Christian Community Bible (The Emim formerly lived there—a great and numerous people, and tall as the Anakim. And just like the Anakim, they were also known as giants, but the Moabites called them Emim.

God's Word™ The Emites used to live there. These people were as strong, as numerous, and as tall as the people of Anak. They were thought to be Rephaim, like the people of Anak, but the Moabites called them Emites.

New Advent (Knox) Bible The earliest inhabitants of the country were the Emim, a great race of warriors, so tall in stature that they might have come of Enac's family; and indeed men held them to be giants of Enac's breed, but the Moabite name for them is Emim. Knox only considers v. 12 to be parenthetical.

New American Bible (R.E.) (Formerly the Emim lived there, a people great and numerous and as tall as the Anakim [Dt 1:28.]; like the Anakim they are considered Rephaim, though the Moabites call them Emim [Gn 19:36-38.].

NIRV The Emites used to live there. They were strong people. There were large numbers of them. They were as tall as the Anakites. Like the Anakites, they too were thought of as Rephaites. But the Moabites called them Emites.

New Jerusalem Bible (At one time the Emim lived there, a great and numerous people, tall as the Anakim; and, like the Anakim, they were considered to be Rephaim, though the Moabites call them Emim. The Horites, too, lived in Seir at one time; these, however, were dispossessed and exterminated by the children of Esau who settled there in place of them, just as Israel has done in the country given to it by Yahweh as a heritage.) V. 12 is included for context.

New Simplified Bible The Emits used to live there. They are a mighty race of giants who lived in Ar. They were as tall as the Anakim, another race of giants. Like the Anakim they were also known as Rephaim; but the Moabites called them Emim.

Today's NIV (The Emites used to live there--a people strong and numerous, and as tall as the Anakites. Like the Anakites, they too were considered Rephaites, but the Moabites called them Emites.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear The Emims dwelled in the face of its great many uplifted people, the Anakim giants. Central-Jordan called them "Emims" but even they were considered Anakim.

Bible in Basic English *In the past the Emim were living there; a great people, equal in numbers to the Anakim and as tall; They are numbered among the Rephaim, like the Anakim; but are named Emim by the Moabites.*

The Expanded Bible (The Emites, who lived in ·Ar [<sup>L</sup>it] before, were strong people, and there were many of them. They were very tall, like the Anakites. The Emites were thought to be ·Rephaites [or Rephaim; 3:11, 13; Gen. 14:5], like the Anakites, but the Moabite people called them Emites.

Ferar-Fenton Bible	(The Anini formerly occupied it, a great and numerous nation, and tall, like Anakim; they considered themselves also to be Rephaim like the Anakim, - but the Moabites called them Amim. Vv. 10 to 13 are an ancient editor's note, not a part of the text of Moses. It was probably added by Ezra, when he edited the Pentateuch, after the return from Babylon, as all the other notes which I consequently transfer to the foot of the pages. - F. F.
NET Bible®	(The Emites [Emites. These giant people, like the Anakites (Deut 1:28), were also known as Rephaites (v. 11). They appear elsewhere in the narrative of the invasion of the kings of the east where they are said to have lived around Shaveh Kiriathaim, perhaps 9 to 11 mi (15 to 18 km) east of the north end of the Dead Sea (Gen 14:5).] used to live there, a people as powerful, numerous, and tall as the Anakites. 2:11 These people, as well as the Anakites, are also considered Rephaites [Rephaites. The earliest reference to this infamous giant race is, again, in the story of the invasion of the eastern kings (Gen 14:5). They lived around Ashteroth Karnaim, probably modern Tell Ashtarrah (cf. Deut 1:4), in the Bashan plateau east of the Sea of Galilee. Og, king of Bashan, was a Rephaite (Deut 3:11; Josh 12:4; 13:12). Other texts speak of them or their kinfolk in both Transjordan (Deut 2:20; 3:13) and Canaan (Josh 11:21-22; 14:12, 15; 15:13-14; Judg 1:20; 1 Sam 17:4; 1 Chr 20:4-8). They also appear in extra-biblical literature, especially in connection with the city state of Ugarit. See C. L'Heureux, "Ugaritic and Biblical Rephaim," HTR 67 (1974): 265-74.]; the Moabites call them Emites.
NIV, ©2011	(The Emites [Ge 14:5] used to live there—a people strong and numerous, and as tall as the Anakites [S Nu 13:22, 33]. Like the Anakites, they too were considered Rephaites [S Ge 14:5], but the Moabites called them Emites.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(The Emim used to live there, a great and numerous people as tall as the 'Anakim. 11 They are also considered Refa'im, as are the 'Anakim, but the Mo'avim call them Emim.
exeGesés companion Bible	The Emim settled therein at their face, a great people and many and exalted, as the Anakiy; who also were fabricated to be Rephaim, as the Anakiy; and the Moabiy call them Emim.
Hebrew Names Version	(The Emim lived therein before, a people great, and many, and tall, as the `Anakim: these also are accounted Refa'im, as the `Anakim; but the Mo`avim call them Emim.
JPS (Tanakh—1985)	It was formerly inhabited by the Emim, a people great and numerous and as tall as the Anakites. Like the Anakites, they are counted as Rephaim; but the Moabites call them Emim.
Kaplan Translation	'The Emim [They lived in Shavah Kiryathaim but were killed by the four kings (Genesis 14:5).] lived there originally, a powerful and numerous race, as tall as giants [Anakim in Hebrew.]. As giants, they might be considered Rephaim [(cf. Ramban; Septuagint). Or, 'The Rephaim consider them Anakim...' (cf. Rashi). See Deuteronomy 2:20.], but the Moabites called them Emim.
Orthodox Jewish Bible	The Emim dwelt therein in times past, a people great, many, and tall, as the Anakim; Which also were accounted Refa'im, as the Anakim; but the Moavim called them Emim.
The Scriptures 1998	(The Ėmites had dwelt there formerly, a people as great and numerous and tall as the Anaqim. They were also reckoned as Repha'ites, like the Anaqim, but the Mo'abites call them Ėmites.

### Literal, almost word-for-word, renderings:



American KJV	The Emims dwelled therein in times past, a people great, and many, and tall, as the Anakims; Which also were accounted giants, as the Anakims; but the Moabites called them Emims.
<i>The Amplified Bible</i>	(The Emim dwelt there in times past, a people great and many, and tall as the Anakim. These also are known as Rephaim [of giant stature], as are the Anakim, but the Moabites call them Emim.
Concordant Literal Version	(The Emim dwelt in it beforetime, a people great and numerous, and as tall as the Anakim. Like the Anakim, they too were accounted as Rephaim, yet the Moabites called them Emim.
Context Group Version	(The Emim dwelt in it previously, a people great, and many, and tall, as the Anakim: these also are accounted Rephaim, as the Anakim; but the Moabites call them Emim.
<i>Emphasized Bible</i>	The Emim, formerly dwelt therein,—a people great and many and tall, like the Anakim. Giants, used, they also, to be accounted like the Anakim,—but the Moabites, called them Emim.
English Standard V. – UK	(The Emim [Gen. 14:5] formerly lived there, a people [[ver. 21]] great and many, and tall as the Anakim [See Num. 13:22]. Like the Anakim they are also counted as Rephaim [See Gen. 14:5], but the Moabites call them Emim.
Kretzmann's Commentary	The Emims dwelt therein in times past, in the land now occupied by Moab, a people great, and many, and tall as the Anakims; which also were accounted giants, as the Anakims; but the Moabites call them Emims.
NASB	(The Emim [Gen 14:5] lived there formerly, a people as great, numerous, and tall as the Anakim. Like the Anakim, they are also regarded as Rephaim [Gen 14:5; Deut 2:20], but the Moabites call them Emim.
New King James Version	(The Emim had dwelt there in times past, a people as great and numerous and tall as the Anakim. They were also regarded as giants [Hebrew rephaim], like the Anakim, but the Moabites call them Emim.
New RSV	(The Emim—a large and numerous people, as tall as the Anakim—had formerly inhabited it. Like the Anakim, they are usually reckoned as Rephaim, though the Moabites call them Emim.
Third Millennium Bible	(The Emim dwelt therein in times past, a people great and many and tall as the Anakim, who also were accounted giants, as the Anakim, but the Moabites call them Emim.
Webster's Bible Translation	(The Emims dwelt in it in times past, a people great, and many, and tall as the Anakims; Who also were accounted giants, as the Anakims; but the Moabites call them Emims.
<i>Young's Literal Translation</i>	The Emim formerly have dwelt in it, a people great, and numerous, and tall, as the Anakim; Rephaim they are reckoned, they also, as the Anakim; and the Moabites call them Emim.

**The gist of this verse:** A parenthetical history of the people who used to live in this area.

### Deuteronomy 2:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʿĒymîym (אֵימִיִּם) [pronounced ay-EEM]</p>	<p><i>terror, dread, horror, fear</i>; and is transliterated <i>Emim</i> [terrors]</p>	<p>masculine plural proper noun with the definite article</p>	<p>Strong's #368 BDB #34</p>

BDB: [The Emim are] ancient inhabitants of Moab.<sup>39</sup>

<sup>39</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #368.

## Deuteronomy 2:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>o</sup> pânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
yâshab (יָשַׁב) [pronounced yaw-SHAH <sup>PV</sup> ]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #3427 BDB #442
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #88

**Translation:** (The Emim previously lived in the land [lit., *in her*]... What we have in vv. 11–12 is parenthetical. The Emim lived in the land previous to the Moabites. The idea is, God gave this land to the Moabites and allowed them to take it from the Emim.

The Geneva Bible comments: *Signifying that as these giants were driven out for their sins: so the wicked when their sins are ripe, cannot avoid Gods plagues.*<sup>40</sup>

There are two ways to look at this parenthetical section: (1) Either Moses cites this information to suggest that the people of Israel did not need to fear their enemies simply because they are numerous, well-established and tall; (2) a later author added these words—Joshua, Ezra, whomever—making the same point as Moses should be making or simply adding some texture to this passage.

Logically, it makes sense that Moses would say a few words about the previous inhabitants, which ought to give Israel confidence. After all, if God gave the Jews possession of the Land of Promise, then they ought not to be afraid. Many of those whose land was given them by God, took that land from giant inhabitants. Moses would not be stating this logic outright, but providing the information and allowing the hearers to draw the conclusion.

## Deuteronomy 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘am (אָם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766

<sup>40</sup> From <http://www.biblestudytools.com/commentaries/geneva-study-bible/deuteronomy/deuteronomy-2.html> accessed December 13, 2013.

## Deuteronomy 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gādōwl (גֹּדוֹל) [pronounced <i>gaw-DOHL</i> ]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rab (רַב) [pronounced <i>rah<sup>b</sup>v</i> ]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine singular adjective	Strong's #7227 BDB #912
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rûwm (רוּם) [pronounced <i>room</i> ]	<i>rising up, arising, raising up, growing; being exalted, becoming high, becoming powerful; being high and lofty; being remote, being in the far distance</i>	Qal active participle	Strong's #7311 BDB #926
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʿĀnâqîym (עֲנָקִים) [pronounced <i>ʿuh-nawk-EEM</i> ]	<i>long necks; and is transliterated Anakim</i>	masculine plural noun with the definite article	Strong's #6062 BDB #778

Most Bibles render this as a proper noun throughout. However, BDB indicates that this is a descriptive noun which attributes height to the people occupying the Land of promise and does not refer to a particular people. However, with the definite article, it is more likely that this refers to a specific people.

**Translation:** ...—[they were] a people [who were] great and many and tall like the Anakim. The Emim were a great people, meaning that they were powerful and developed as a people. They had resources which they had personally developed (like their land and/or their cattle). There were many of them and they were tall like the Anakim.

The idea is, God gave this land instead to Moab. It did not matter that the previous occupants were great and large in number and tall—God gave that land to Moab, and Moab took it. This is in contrast to the Jews who came up to the border of the land of promise and just could not enter into the land and take it, as God had ordered them to do. If anything, this ought to provide the Jews to jealousy.

Vv. 10–12 are obviously an aside, but by whom? The purpose of this aside is to either encourage the Israelites, insofar as the land now occupied by the Edomites and the Moabites were also previously occupied by strong nations which lost them. God gave these lands over to the Edomites and the Moabites, as blessing by association. Now we have several possibilities: these things were said to encourage Israel to believe God and to follow his directions, in which case these verses could have been spoken by God for Moses to say to the people; or they could have been spoken by Moses to encourage the people. Another option is that these three verses could be

an aside, either written down later by Moses (either, as *something I should have said*, or to give more evidence to the reader for following God); or this could have been appended later by Joshua, given for the same reason to encourage the reader. Joshua is a writer of Scripture who may have edited Moses last sermons to Israel, thus giving him the right to insert points of clarification, encouragement, rationalization.

Logically, this aside appears to be a portion of Moses' message to the people, directly from Moses, who would have had the historical background and training to know these things.

The *Emmin* may not be the exact name of the people named here (long since lost to history). This is very close to the Hebrew word for *terror*; their name could have come from the word for terror, as this was the persona by which they were known. The Anakim were renown for their stature and strength. "Hear, O Israel! You are crossing over the Jordan today to go in to dispossess nations greater and mightier than you, great cities fortified to heaven, a people great and tall, the sons of the Anakim, whom you know and of whom you have heard, 'Who can stand before the sons of Anak?' " (Deut. 9:1–2).

### Deuteronomy 2:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
R <sup>e</sup> pha'îym (רִפְאִיִּם) [pronounced <i>r<sup>e</sup>faw-EEM</i> ]	<i>giants</i> ; transliterated <i>Rephaim</i>	masculine plural proper noun	Strong's #7496 & #7497 BDB #952
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB<sup>v</sup></i> ]	<i>to think, to regard, to be accounted, to count, to determine, to calculate, to be imputed, to be reckoned; to be taken for, to be like</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #2803 BDB #362
'aph (אֵף) [pronounced <i>ahf</i> ]	<i>in fact, furthermore, also, yea, even, indeed; even though</i>	a conjunction which signifies <i>addition</i> or <i>emphasis</i>	Strong's #637 BDB #64
hêm (הֵם) [pronounced <i>haym</i> ]	<i>they, those; themselves; these</i> [with the definite article]	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
kaph or k <sup>e</sup> (כִּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
Ānâqîym (אַנְקִיִּם) [pronounced <i>guh-nawk-EEM</i> ]	<i>long necks</i> ; and is transliterated <i>Anakim</i>	masculine plural noun with the definite article	Strong's #6062 BDB #778

**Translation:** *The Rephaim [are] also known like the Anakim,...* This section is a little difficult to translate and to understand. It appears that the people who lived in the land were called the Rephaim, and they were well-known throughout this area. However, they way that their name is simply thrown in here allows for the Rephaim to be another set of people.

The word found here is R<sup>e</sup>pha'îym (רִפְאִיִּם) [pronounced *r<sup>e</sup>faw-EEM*] and it can be transliterated *Rephaim* or translated *giants*. Here, it is in the plural and without a definite article. We first find mention of this word in Gen. 14:5 where it appears to be a proper noun (it is also lacking a definite article and is found in the plural). It occurs next in Gen. 15:20, with a definite article and in the plural. The context of these verses lends itself to its use as a proper noun. However, here, it does not necessarily refer to a particular race, but to the concept of being

really large people, like the Anakim. This word is used accurately by Moses as opposed to the use of the inflammatory name *Nephalim*, which is actually a reference to half-angel half-man beings. Strong's #7495-7497 BDB #952 (this word also means *dead ones*). However, the ten loser spies used this particular word to frighten the people of Israel so that they would not have to lead them into battle (these spies were afraid). Moses, since he is speaking the truth, cannot use this particular word when referencing any of the peoples of the land or to the previous occupants of the lands of Edom, Moab and Ammon, because that would be inaccurate.

You may recognize some of these names: the Rephaim, the Zuzim, the Emim and the Horites are all mentioned in Gen. 14:1–17 in that great war of the kings during Abraham's time. They were smaller villages and hamlets at that time and, in order to make up an army, several villages had to band together. At the time of the writing of Deuteronomy, each of them had become full-fledged nations on their own.

<b>Deuteronomy 2:11b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
ו <sup>e</sup> (or ו <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
מֹדַבִּי (מֹדַבִּי) [pronounced <i>moh-aw-BEE</i> ]	<i>from father; what father?; transliterated Moab, Moabitish, Moabite</i>	gentilic singular adjective with the definite article	Strong's #4125 BDB #555
There are several alternate spellings.			
קָרָא (קָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7121 BDB #894
When followed by a lâmed, as it is here, it means <i>to give a name to</i> .			
לָ (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
אֵימִים (אֵימִים) [pronounced <i>ay-EEM</i> ]	<i>terror, dread, horror, fear; and is transliterated Emim [terrors]</i>	masculine plural proper noun with the definite article	Strong's #368 BDB #34
BDB: [The Emim are] ancient inhabitants of Moab. <sup>41</sup>			

**Translation:** ...but the Moabites call them Emim. In contrast to the name that they were known by—the Rephaim—the Moabites called them by the name Emim.

Coffman on the Emim: "This word Emim means the terrible ones." The very meaning of this word thus gives a definite clue as to why God threw them out of the land in order to give it to the Moabites. Both this and the other examples of such a thing found in Deuteronomy 2:20-23 were very probably intended by Moses to provide a warning to Israel that when they should at last enter Canaan, their tenure there would depend upon the kind of people they would be. The Rephaim and the Anakim of this passage "were an ancient race of large stature dwelling in an extensive area around the Dead

<sup>41</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #368.



*Sea." They appear to have been a race of marauding plunderers, preying upon the peoples around them. "It appears that the Anakim, the Rephaim, and the Emim are merely several names for the same people." <sup>42</sup>*

What appears to be the case is, the Rephaim were the people who occupied the land before the Moabites; the Moabites threw them out, and called them the Emin.

The problem that the Jews first had with entering the land was that those who lived there were so large, that they felt unable to conquer them. There was no trust in God. The aside here points out that the Moabites faced a similar enemy, and they were able to triumph, and without the same kind of guidance as God has given Israel (that, of course, is not stated specifically here).

### Emim, Rephaim and Anakim

1. The Emim are found in only two passages. Gen. 14:5–6 *And in the fourteenth year Chedorlaomer and the kings that were with him came and struck the giants in Ashteroth Karnaim, and the Zuzims in Ham, and the Emim in Shaveh Kiriathaim, and the Horites in the hills of Seir, as far as the oak of Paran, which is by the wilderness.* (Green's literal translation)
2. This all began with the people of Sodom and Gomorrah. They were originally placed under the 4<sup>th</sup> stage of national discipline, and they rebelled against Chedorlaomer. So Chedorlaomer gathered up some allies and moved his way to that area, but, on the way, conquered several groups of people, which included the Emim.
3. Because Chedorlaomer ruled over Sodom and Gomorrah and the cities in that area; and because the defeated the Emim, we may reasonably assume that those are degenerate peoples and that God allowed for them to be conquered.
4. Deut. 2:10–11 *The Emim lived there in days gone by, a great and plentiful people, and tall as the Anakim; they are reckoned to be giants, they too, like the Anakim; but the Moabites call them Emim.* (Green's literal translation) Given the context, the Emim lived in the Moabite area; but the Moabites control that area now.
5. Therefore, the Emim were first put under the 4<sup>th</sup> stage of national discipline under Chedorlaomer; and then under the 5<sup>th</sup> stage of national discipline by the Moabites.
6. We have no idea what the problem was, but these were a strong and numerous people; but God gave that area to the Moabites instead. We may reasonably assume that there were few if any believers among the Emim, and certainly no one who was growing spiritually.
- 7.

1. The Rephaim are a trickier group, because about half of the time, their name is translated *giant* or *giants*; rather than transliterated *Rephaim*.
2. The Hebrew word is רֵפְאִים (רֵפְאִים) [pronounced *r<sup>e</sup>faw-EEM*], and it means *giants*; but is transliterated *Rephaim*. Strong's #7496 & #7497 BDB #952. Therefore, there is the difficulty of determining, *are we speaking of a specific group of people or using this as a generic term for very tall people?*
3. Very likely, your Bible has made an attempt to split the difference, and translate this word in some places, and transliterate it in others.
4. So we go back to Gen 14:5–6 *In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim, and the Horites in the mountains of Seir, as far as El-paran by the wilderness.* (HCSB) Similar situation to the Emim; the Rephaim live in a particular place, and Chedorlaomer comes in and overwhelms them.
5. God gives Abraham a huge piece of land, from the River of Egypt to the Euphrates River, and what God gives him includes *the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaim, Amorites, Canaanites, Girgashites, and Jebusites.* (Gen. 15:19–21) This suggests that the Rephaim have

<sup>42</sup> From <http://www.studylight.org/com/bcc/view.cgi?bk=4&ch=2> accessed December 27, 2013. Sources cited on that page.

## Emim, Rephaim and Anakim

become even worse as people; less God and much more sin, and God gives all of their land over to the Jews.

6. In Deut. 2:10–12, there is a little confusion: (The Emim formerly lived there, a people great and many, and tall as the Anakim. Like the Anakim they are also counted as Rephaim [or, *giants*], but the Moabites call them Emim. The Horites also lived in Seir formerly, but the people of Esau dispossessed them and destroyed them from before them and settled in their place, as Israel did to the land of their possession, which the LORD gave to them.) (ESV) Someone counts or believes that the Emim are Rephaim (giants); but the Moabites called the Emim. This is somewhat confusing. Do people reckon the Emim to simply be very tall men or do they think that they are related to or closely associated with the Rephaim? Does everyone simply know that these are huge men? However, in this case, associating them with the Anakim, who are real people, and the Emim, that suggests that the Rephaim are also a people. As was discussed in the exegesis, it appears that the Rephaim = the Emim.
7. Deut. 3:11–14 mentions the Rephaim again: (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.) "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. 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. 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.) (ESV) The point is certainly that Og is a huge man; whether he is one of the few giants left in the land in his region or whether he has come from the Rephaim, is difficult to determine. Several times, he is called a remnant from the Rephaim (Deut. 3:11 Joshua 12:4 13:12); but that could mean that he is simply one of the last giants remaining.
8. Of Og, it is said **he alone was left of the remnant of the Rephaim** (Joshua 13:12). This sounds more like the last of a people rather than the last giant (given that there was Goliath and his brothers).
9. On the other hand, the completely generic use of this terms is found 2Sam. 21:16, 18, 20, 22 1Chron. 20:4, 6, 8.
10. There is a valley associated with the Rephaim not far from Jerusalem. 2Sam. 5:18, 22 23:13 1Chron. 11:15 14:9 Isa. 17:5
- 11.

1. The Anakim seem almost like mythical creatures, except for the fact that there certainly appears to have been a real Anak, as he and his father are both mentioned together in Num. 13:22 Joshua 15:13 21:11
2. It appears that, when the Israelites speak of the Anakim (the giants); it sounds as if there is some exaggeration involved. Num. 13:22, 28, 33 Deut. 1:28
3. In Num. 13 and Deut. 2, there seems to be a well-known reference to the Anakim, which the Jews appear to be aware of. This in itself might be a clue. Did these people work for the Egyptians as a paid militia? Were they at war with the Egyptians in such a way that the Jews were well-aware of them? Somehow, in some way, these Jews, who were slaves for all of their lives, understood or were aware of the Anakim, both as a real people in the land of Canaan; and as a measure by which other giants could be measured.
4. However, it is clear that Caleb faces some sons of Anak and he beats them down. Joshua 15:13–14 Judges 1:20
5. Therefore, even if the 10 spies may have exaggerated a little, but still such men existed in the land of Canaan.
6. What could be going on here is, the people are well aware that there are Anakim in the land of Canaan; a people who will have to be destroyed. If the Israelites understand that Moab, Ammon and Edom have all defeated giants similar to the Anakim, then they ought to understand that God means for them to be able to defeat such giants as well.
- 7.

Guzik: *The Rephaim were a group of large, warlike people who populated Canaan before the Israelites. In the area east of the Jordan River, they were known by many names: The Moabites called them Emim, the Ammonites called them Zamzummin (Deuteronomy 2:20).*<sup>43</sup>

Still need to look at other sources here. Check Num. 13:22 Keil

## Chapter Outline

## Charts, Graphics and Short Doctrines

**And in Seir lived the Horite to faces and sons of Esau drove them out. And so they destroyed them from their faces and so they live [there] instead of them, as which did Israel to a land of his possession which gave Y<sup>e</sup>howah to him.)**

Deuteronomy  
2:12

**Previously, the Horites lived in Seir, but the sons of Esau drove them out. They destroyed them out from before their face and they lived [there] instead of the Horites [lit., *them*]. In the same way, Israel will do to the land of their possession, which Y<sup>e</sup>howah gave to them.)**

**Previously, the Horites lived in Seir, but the sons of Esau drove them out of there. They destroyed them out from before them and they lived there instead of the Horites. In this same way, God gave Israel the Land of Promise and Israel would take it as their possession.)**

Here is how others have translated this verse:

### Ancient texts:

Targum of Onkelos	And in Gebala dwelt the Genosaia in old times, and the Beni Esau drove them out and destroyed them, and dwelt in their place; as did Israel in the land of their inheritance, which the Lord gave to them.
Latin Vulgate	The Horrites also formerly dwelt in Seir: who being driven out and destroyed, the children of Esau dwelt there, as Israel did in the land of his possession, which the Lord gave him.
Masoretic Text (Hebrew)	And in Seir lived the Horite to faces and sons of Esau drove them out. And so they destroyed them from their faces and so they live [there] instead of them, as which did Israel to a land of his possession which gave Y <sup>e</sup> howah to him.
Peshitta (Syriac)	The Horites also dwelt formerly in Seir; but the children of Esau possessed them and destroyed them from before them and settled in their land, as Israel did to the land of his possession, which the LORD gave to them.
Septuagint (Greek)	And the Horites dwelt in Seir before, and the sons of Esau destroyed them, and utterly consumed them from before them; and they dwelt in their place, as Israel did to the land of his inheritance, which the Lord gave to them.
Significant differences:	The words <i>to faces</i> is generally translated <i>previously, formerly</i> . The proper names are weird in the targum. The Latin does not clearly state that the <i>sons of Esau</i> drove out the peoples of the land. The Hebrew word translated <i>possession</i> may also be translated <i>inheritance</i> .

### Thought-for-thought translations; paraphrases:

Common English Bible	<b>Additionally, the Horim [Or Cave-dwellers or Hurrians] had lived in Seir previously, but Esau's descendants took possession of their area, eliminating them altogether</b>
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<sup>43</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Deut. 2:8–15.

	and settling in their place. That is exactly what Israel did in the land it took possession of, which the Lord gave to them.)
Contemporary English V.	The Horites used to live in Seir, but the Edomites took over that region. They killed many of the Horites and forced the rest of them to leave, just as Israel did to the people in the land that the LORD gave them.
Easy English	Before this time, the people called the Horites lived in Seir, but the family of Esau sent them away. They killed the *Horites and lived in their country. The *Israelites did the same thing to their enemies, when the *Lord gave the country to them.
Easy-to-Read Version	The Horite people also lived in Seir before, but Esau's people took their land. Esau's people destroyed the Horites and settled on their land. That is the same thing the people of Israel did to the people in the land that the Lord gave them for their own.)
Good News Bible (TEV)	The Horites used to live in Edom, but the descendants of Esau chased them out, destroyed their nation, and settled there themselves, just as the Israelites later chased their enemies out of the land that the LORD gave them.)
<i>The Message</i>	Horites also used to live in Seir, but the descendants of Esau took over and destroyed them, the same as Israel did in the land GOD gave them to possess.
New Berkeley Version	In earlier days the land of Seir was occupied by the Horites, but the children of Esau dispossessed and exterminated them, taking over their territory for themselves, just as the Israelites did with the land with the LORD gave them.
New Century Version	The Horites also lived in Edom before, but the descendants of Esau forced them out and destroyed them, taking their place as Israel did in the land the Lord gave them as their own.)
New Living Translation	In earlier times the Horites had lived in Seir, but they were driven out and displaced by the descendants of Esau, just as Israel drove out the people of Canaan when the Lord gave Israel their land.)
The Voice	The Horites were formerly living in Seir, but the descendants of Esau drove them out. <i>The Edomites</i> destroyed them and took their place, just as Israel did in the land the Eternal gave them as their possession, saying, "Now cross the Wadi Zered into their territory." V. 13 is included for context.

#### **Partially literal and partially paraphrased translations:**

American English Bible	<i>The ChorRhites also lived in Seir before the sons of Esau destroyed them and wiped them out; and then they took possession of the land, as IsraEl will take possession of the land that Jehovah is giving to them as an inheritance.</i>
Christian Community Bible	And the Horites also used to live in Seir but the children of Esau drove them out, killed them and settled in their place, as Israel did in the land they possess and which Yahweh gave them.)
<i>God's Word™</i>	The Horites used to live in Seir, but the descendants of Esau claimed their land, wiped them out, and took their place, as Israel did in the land that the LORD gave them.
New Advent (Knox) Bible	(So, too, Seir had its earlier inhabitants, the Horites, but they were dispossessed and destroyed by the sons of Esau, who took possession of the land just as Israel took possession of the land which the Lord gave him.)
New American Bible	In Seir, however, the former inhabitants were the Horites; the descendants of Esau dispossessed them, clearing them out of the way and taking their place, just as the Israelites have done in the land of their heritage which the LORD has given them.)
New American Bible (R.E.)	In Seir, however, the former inhabitants were the Horites [Gn 14:6; 36:20-30.]; the descendants of Esau dispossessed them, clearing them out of the way and dwelling in their place, just as Israel has done in the land of its possession which the LORD gave it.)
NIRV	The Horites used to live in Seir. But the people of Esau drove them out. They destroyed the Horites to make room for themselves. Then they settled in their

	territory. They did just as Israel has done in the land the Lord gave them as their own.
New Jerusalem Bible	The Horites, too, lived in Seir at one time; these, however, were dispossessed and exterminated by the children of Esau who settled there in place of them, just as Israel has done in the country given to it by Yahweh as a heritage.)
New Simplified Bible	Horites used to live in Seir, but the descendants of Esau chased them out. They destroyed their nation and settled there themselves. This is similar to the Israelites who later chased their enemies out of the land that Jehovah gave them.
Today's NIV	Horites used to live in Seir, but the descendants of Esau drove them out. They destroyed the Horites from before them and settled in their place, just as Israel did in the land the LORD gave them as their possession.)

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The Hurrians dwelled in front of Seir, but the sons of Esau possessed them and annihilated them from their face, and dwelled instead, as Israel will do to the land of its possession, which Yahweh gives them.
Bible in Basic English	And the Horites in earlier times were living in Seir, but the children of Esau took their place; they sent destruction on them and took their land for themselves, as Israel did to the land of his heritage which the Lord gave them.
The Expanded Bible	The Horites also lived in ·Edom [·Seir; 1:44] before, but the ·descendants [·sons] of Esau forced them out and destroyed them, taking their place as Israel did in the land the Lord gave them as their own.)
Ferar-Fenton Bible	And the Khorites dwelt in Sair before them, but the sons of Esau expelled them, and drove them from the place, and occupied it in their stead, as the children of Israel did in the country they seized which the EVER-LIVING gave to them.)
NET Bible®	Previously the Horites [Horites. Most likely these are the same as the well-known people of ancient Near Eastern texts described as Hurrians. They were geographically widespread and probably non-Semitic. Genesis speaks of them as the indigenous peoples of Edom that Esau expelled (Gen 36:8-19, 31-43) and also as among those who confronted the kings of the east (Gen 14:6).] lived in Seir but the descendants of Esau dispossessed and destroyed them and settled in their place, just as Israel did to the land it came to possess, the land the Lord gave them.) Most modern English versions, beginning with the ASV (1901), regard vv. 10-12 as parenthetical to the narrative.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In Se'ir the Horim used to live, but the descendants of 'Esav dispossessed and destroyed them, settling in their place. Isra'el did similarly in the land it came to possess, which ADONAI gave to them.)
exeGesés companion Bible	The Horim also settled in Seir at their face; but the sons of Esav succeeded them and desolated them from their face and settled in their stead; as Yisra El worked to the land of his possession, which Yah Veh gave them.
Hebrew Names Version	The Chori also lived in Se'ir before, but the children of Esav succeeded them; and they destroyed them from before them, and lived in their place; as Yisra'el did to the land of his possession, which the LORD gave to them.)
udaica Press Complete T.	And the Horites formerly dwelt in Seir, and the children of Esau were driving them out, and they exterminated them from before them and dwelt in their stead, just as the Israelites did to the land of their inheritance, which the Lord gave them.



**Kaplan Translation** It was like Seir, where the Horites [Chorites in Hebrew. These were the original inhabitants of Seir who were later driven out and destroyed by Esau's descendants (Deuteronomy 2:12, 2:22; cf. Genesis 36.8). Seir may have been named later, after Seir the Horite (cf. Genesis 36:27). See note on Genesis 36:2.] lived originally, but were driven out by Esau's descendants, who annihilated them and lived there in their place. This is also what Israel is to do in the hereditary land that God gave them.

**Orthodox Jewish Bible** The Chorim also dwelt in Seir beforetime; but the Bnei Esav succeeded them, when they had destroyed them from before them, and dwelt in their place; as Yisroel did unto the eretz of his yerushah Hashem gave unto them.

**The Scriptures 1998** And the Horites formerly dwelt in Sē'ir, but the descendants of Ėsau dispossessed them and destroyed them from before them, and dwelt in their place, as Yisra' ěl did to the land of their possession which הוּרִי gave them).

**Literal, almost word-for-word, renderings:**

**Concordant Literal Version** And the Horites dwelt beforetime in Seir, yet the sons of Esau tenanted in their place and exterminated them before their face that they might dwell in their stead, just as Israel did to the land of its tenancy that Yahweh had given to them.

**Context Group Version** The Horites also dwelt in Seir previously, but the sons of Esau succeeded them; and they destroyed them from before them, and dwelt in their place; as Israel did to the land of his possession, which YHWH gave to them. )

**Green's Literal Translation** And the Horites lived in Seir before; and the sons of Esau dispossessed them and destroyed them from before them, and lived in their place, as Israel has done to the land of his possession, which Jehovah has given to them.

**NASB** The Horites [Gen 36:20; Deut 2:22] 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 [Num 21:25, 35] to the land of their [Lit his] possession which the Lord gave to them.)

**New RSV** Moreover, the Horim had formerly inhabited Seir, but the descendants of Esau dispossessed them, destroying them and settling in their place, as Israel has done in the land that the Lord gave them as a possession.)

**Third Millennium Bible** The Horim also dwelt in Seir aforetime, 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.)

**World English Bible** The Horites also lived in Seir before, but the children of Esau succeeded them; and they destroyed them from before them, and lived in their place; as Israel did to the land of his possession, which Yahweh gave to them.)

**Young's Updated LT** And in Seir have the Horim dwelt formerly; and the sons of Esau dispossess them, and destroy them from before them, and dwell in their stead, as Israel has done to the land of his possession, which Jehovah has given to them.

**The gist of this verse:** The Horim (Horites) lived in Seir previously, but the Edomites dispossessed them, because God gave them this land.

<b>Deuteronomy 2:12a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

## Deuteronomy 2:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Sē'yr (רֵיעַשׁ) [pronounced say-GEER]	<i>hairy, shaggy; transliterated Seir</i>	masculine singular, proper noun	Strong's #8165 BDB #973
Most of this is an exact repetition of v. 4.			
yāshab (בָּשַׁב) [pronounced yaw-SHAH <sup>B</sup> V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #3427 BDB #442
Chōrîy (יִרְחִי) [pronounced khoh-REE]	<i>cave-dweller, troglodyte; transliterated Horites</i>	adjective gentis; proper noun; with the definite article	Strong's #2752 BDB #362
Probably the aboriginal Idumaeen. Used to generally identify the inhabitants of Mount Seir.			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part [or, the edge of a sword]*. L<sup>e</sup>pânîym (לפָּנִים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

**Translation:** *Previously, the Horites lived in Seir,...* Moses continues with this little history lesson, which suggests to us that knowing the history of your nation is an important thing to know. Seir was also occupied by another group of people. The Horites lived there. However, it is God's choice who gets to live where.

*Bible Query: The Horites came from modern-day Armenia, according to the Archaeological Encyclopedia of the Holy Land p.176. They were first mentioned in the time of Sargon of Akkad in the 24th century B.C.<sup>44</sup> Gill: The Horim or Horites...[go back to] the times of Chedorlaomer (Gen. 14:6). They seem to be so called from their dwelling in holes and caves in rocks, which the southern part of Edom or Idumea was full of, and to be the same the Greeks call Troglodytae.<sup>45</sup>*

The first 4 chapters of Deuteronomy is a history lesson, taught by Moses to the people who lived through most of this history. Some of the history is quite recent. Moses is teaching his people that the key to all of what they have gone through is God and God's plan. Part of the reason for this is, Moses is not going with them; so Moses has to make certain that their focus is correct; that they focus on the God, and not on Moses.

**Application:** Every child should have a firm grasp of the true history of the United States. There are many educators who want to start American history with the pre-civil war days; but we as Americans need to know about

<sup>44</sup> From The Bible Query; March 2006 version. Copyright Christian Debater(tm) 1997-2006; via e-sword; Deut. 2:12.

<sup>45</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 2:12 (slightly edited).

the religious background of our founders, and how God worked through these imperfect men to develop such a great nation.

Deuteronomy 2:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
‘Êsâv (עֵשָׂו) [pronounced <i>gay-SAWV</i> ]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
yârash (רָשָׁ) [pronounced <i>yaw-RASH</i> ]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3423 BDB #439

**Translation:** ...but the sons of Esau drove them out. The descendants of Esau drove out the Horites. The Horites possessed this land and God allowed the sons of Esau to take it.

Deuteronomy 2:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâmad (שָׁמַד) [pronounced <i>shaw-MAHD</i> ]	<i>to destroy, to lay waste, to annihilate, to exterminate</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect, with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8045 BDB #1029
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6440 BDB #815

## Deuteronomy 2:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, min pânîym and a suffix mean <i>from before their face, out from before their face, from them, from one's presence</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of them, by them</i> .			

**Translation:** *They destroyed them out from before their face...* The Edomites came in and destroyed the people who controlled this land. They destroyed this people and watched them being destroyed.

## Deuteronomy 2:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced yaw-SHAH <sup>BV</sup> ]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3427 BDB #442
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation; 3 <sup>rd</sup> person masculine plural suffix	Strong's #8478 BDB #1065

**Translation:** *...and they lived [there] instead of the Horites [lit., them]*. As a result, the Edomites lived in this land in Seir rather than the Horites. As in the previous two verses, this is God's plan. This is what God wanted to happen; and therefore it did.

F. B. Meyer: *In the earlier verses of this portion we catch a glimpse of the former history of Palestine, with the wars of conquest and changes of tenure that swept over it. The Almighty Governor of the world was, as the Apostle Paul said afterward, determining seasons and frontiers. Nations enervated by their sins are continually being judged by the Prince of the kings of the earth.*<sup>46</sup>

Coffman on Mosaic authorship of this passage: *Also, in light of the urgent need for just such information as this to be conveyed to Israel at that strategic time, how ridiculous is the snide assertion that "These historical references in Deuteronomy 2:10-12 and Deuteronomy 2:20-23 have been inserted into the original text of Moses' address." Alexander thundered the answer to all such suggestions: "There is no sufficient reason for supposing that this paragraph (Deuteronomy 2:20-23) is an interpolation, or gloss, inserted by some later hand." Every line of Deuteronomy testifies to its Mosaic authorship.*<sup>47</sup>

<sup>46</sup> From <http://www.studyLight.org/com/fbm/view.cgi?bk=4&ch=2> accessed December 27, 2013.

<sup>47</sup> From <http://www.studyLight.org/com/bcc/view.cgi?bk=4&ch=2> accessed December 27, 2013; his references found there.

## Deuteronomy 2:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
'āsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
y <sup>e</sup> rushshâh (יְרֻשָּׁה) [pronounced yer-oosh-SHAW]	<i>a possession, an inheritance</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3425 BDB #440

**Translation:** *In the same way, Israel will do to the land of their possession,...* Here is what Moses is teaching these people. Those listening to him know—most or all of them—of these things which have already occurred. They knew of the Horites and they knew that the Horites had once lived in the land of Seir; but that the Edomites went in there and took over their land. This is what God had promised that Israel will do. Israel is given a specific piece of property and Israel will be allowed to do the same thing. They will be able to take this land by force.

Several expositors see this parenthetical portion of Deut. 2 as being added later. Clarke suggests by Joshua or Ezra.<sup>48</sup> They do this for several reasons: (1) The verb in this phrase and the next are in the perfect tense; (2) we have the phrase *land of their possession* before Israel possessed the land; and (3) This is obviously a parenthetical phrase, which takes us away from the main narrative. Regarding #2, *land of their possession* may also be translated *land of their inheritance*; so there is no reason why the Jews have to first occupy this land before this phrase can be used. The use of this word *possession* (or, *inheritance*) in Deut. 2:5, 9 (this refers to nations which they travel through and who live in the land of their inheritance) ought to strengthen the resolve of Israel, who stand on the brink of the *land of their own inheritance*. Regarding #3—just because a statement is parenthetical, that does not mean someone added that statement decades later.

Answering #1 requires a bit more explanation. Although a perfect tense is used, which often refers to a past event; God often uses the perfect tense for an event which He has promised to take place in the future. It is so certain to take place that the perfect tense is used. Conversely, Moses has used the imperfect tense to refer to past events which he is recounting to the Israelites.

<sup>48</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 2:12.



This phrase tells us *why* Moses stops and talks about these lands which Israel is going through. They are all object lessons for the people to take in. “This land was given to these people by God; and so they took this land and now they live here. This will be true of the land of Canaan.”

I may be beating a dead horse here; but so that there is no confusion about the use of the perfect tense:

### Poole on the Perfect Tense of *to give*

Objection: God had not yet given it unto them.

Answers:

1. The past tense is here put for the future, will give, after the manner of the prophets.
2. Things are oft said to be done when they are only resolved, or decreed, or attempted to be done, in which sense Reuben is said to deliver Joseph (Gen. 37:21); Balak to fight against Israel (Joshua 24:9); Abraham to have offered his son (Heb. 11:17).
3. God may well be said to have given it, not only because he had purposed and promised to give it, but also because he was now about to give it, and had already given them some part of it, and that as an earnest of the whole.
4. This may be particularly understood of that part of Israel's possession which was beyond Jordan, which God had actually given to them, that is, to some of them, for even the land of Canaan on this side Jordan was not given to all of them, but only to some of the tribes.

When I exegete a passage and come to a firm conclusion; it is always nice to see that many expositors of the past arrived at the same conclusion.

From Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 2:12 (edited).

### Chapter Outline

### Charts, Graphics and Short Doctrines

What must be kept in mind is, the Jews and Moses knew all about this land that God had given them. That information goes back to the time of Abraham. Therefore, this is not some great vision of the future that Moses has—the gift of this land to the Jews is a part of their relationship to God.

Furthermore, at this point in time, the Jews had already conquered the lands of Sihon and Og. So they had already begun to possess a portion of the land which God had given them. The tribes of Reuben and Gad, and the half tribe of Manasseh had already lay claim to this conquered land (Num. 32).

### Deuteronomy 2:12f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

## Deuteronomy 2:12f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...which Y<sup>e</sup>howah gave to them.) Jehovah gave this land to Israel; and for that reason, this land belongs to Israel.

Recall that we have examined the Horites (or Horim) back in Gen. 14:6. These are the Hurrians, a non-Semitic peoples who were found throughout the ancient world, primarily in the ancient Near East.

Because the Hebrew lacks a tense system like ours, the incident in this verse is difficult to place this in time. *Will do* or *did* is in the Qal perfect, indicating action which is viewed as from a completed stance; this does not mean the perfect tense cannot be future—the tense, in Hebrew, views an action as a completed whole or as a process, unlike our tense system, which views action as past, present or future. Here, the land is a gift by God to Israel and Israel will take control of the land. From God's point of view, this is a completed action. From the view of Moses, this is an action not yet begun, but he will not view it as a process. Joshua, if looking back after his conquering of the Land of Promise would see this more as a completed action rather than a process. In the English, it appears as though this is definitely a backward glance made after Israel has conquered the land; however, it is not necessarily a backward glance in the Hebrew.

Some commentators look back to the lands which Israel had already conquered east of the Jordan as the historical reference here rather than to the entirety of the land of Israel, which would be conquered seven years into the future. The phrase *land of their possession* is used specifically in Joshua 1:15 for the land of Gad and Reuben. Their position is that this verse would refer back to the historic event of Num. 21:25–35.

Now let me give you the official verdict as to who actually wrote (or spoke) this portion of Scripture. Recall what is occurring. Moses is speaking to the sons of Israel. They are about ready to invade the land. God has brought these Jews up through three different lands where giants once lived and these lands were given over to their relatives under the principle blessing by association. Moses is explaining to the Jews that these lands that they have traveled through are object lessons. If this is not spoken to the Jews by Moses, the entire purpose of God of bringing the Israelites up through this passageway is defeated. That is, this parenthetical portion, while it sounds like a later addition, is not an addendum, but it states the purpose of God in bringing the Israelites up on the east side of the Dead Sea. It would be silly to add these verses years after the conquering of the Land of Promise because this passage is motivational and it is the impartation of Bible doctrine, which includes God's essence; of which, perfection, omnipotence and veracity are key. God is fully able to deliver the land to the Jews—this is His omnipotence; He has promised to give the land to the Israelites—and, since He is veracity, He will honor His promises; and He is perfect, meaning He will perfectly keep His promises and He will perfectly bring all things to pass which He has promised.

This new generation of Israelites have learned from their fathers' mistakes—now they also learn by the successes of their relatives. Therefore, this is not an addendum of Moses or Joshua or anyone else affixed several years later, but is spoken right at this historic moment by Moses to the people, referring back to their personal conquests in v. 12 to Num. 21.

Matthew Henry summarizes all of this: 1. *The Moabites dwelt in a country which had belonged to a numerous race of giants, called Emim...[who were] as tall as the Anakim, and perhaps more fierce (Deut. 2:10–11).* 2. *The Edomites in like manner dispossessed the Horim from Mount Seir, and took*

their country (Deut. 2:12, 22). 3. The Ammonites likewise got possession of a country that had formerly been inhabited by giants, called Zamzummim... (Deut. 2:20–21), probably the same that are called Zuzim.<sup>49</sup>

Stuff which we find in the Bible ought to make sense—at least after a little study. Moses or someone inserting this information years later starts giving a history lesson. What's that all about?

### What about this parenthetical stuff?

1. The accepted theory by most is, there are two sets of information which is parenthetical, and someone, years, decades or centuries later, stuck that information into Deut. 2. It is not clear why someone would do this.
2. However, this information bears directly upon Moses and the people of Israel.
3. Knowing Moses' background—his being educated to become the pharaoh of Egypt—this information would have been a portion of what he learned in his preparation. He would have known history, geography, languages, people and the movement and conquering of armies.
4. The people of Israel are learning object lessons as the travel up the east side of the Dead Sea.
5. So God tells Israel, "This people have a bad relationship with Y<sup>e</sup>howah; you can wipe them out and take their land."
6. God also tells Israel, "Listen, I have given a specific piece of land to the Ammonites, the Moabites and to the Edomites. You don't get their land. I have not given their land to you."
7. Then either God or Moses inserts this parenthetical commentary: this land used to belong to a very strong and numerous people, but God gave it to the Edomites, and therefore, the Edomites now live on this land, and those other people—oh, what was there name again?—they are gone. It does not matter how strong and numerous they are; God gave the land to the Edomites, and that is why the Edomites have that land."
8. The territory of the Moabites used to be under the control of the Emim, also known as the Rephaim—not unlike the Anakim that 10 of the Jewish spies were concerned about. Now the Moabites control that territory. That is because Y<sup>e</sup>howah Elohim controls history and the land is His to give.
9. Then God tells the Jews: "Now listen up, Israel, I have given the land of Canaan to you. I have given Sihon's territory to you. You can just take it."
10. So, as long as you understand why this parenthetical information is here, it makes sense. If it is just thrown in here by some miscellaneous dude years later, it makes no sense.

Now vv. 10–12 ought to make sense: (The Emim previously lived in this land, and they were a great people—many in number and tall like the Anakim. Like the Anakim, they are also known as the Rephaim, but the Moabites called them Emim. Previously, the Horites lived in Seir, but the sons of Esau drove them out of there. They destroyed them out from before them and they lived there instead of the Horites. In this same way, God gave Israel the Land of Promise and Israel would take it as their possession.)

### Chapter Outline

### Charts, Graphics and Short Doctrines

Poole is one of the expositors to understand the reason for this background information: *[The Emim were] men terrible for stature and strength, as their very name imports...whose expulsion by the Moabites is here noted as a great encouragement to the Israelites, for whose sake he would much more drive out the wicked and accursed Canaanites.*<sup>50</sup>

Peter Pett expresses this well: *It is often disputed whether these are the words of Moses or a later note put in by a copier, but their significance suggests that they are an important part of the speech, and this is confirmed by the chiasmus. Such asides are commonplace with many speakers. We must remember that Israel had been in terror of the Anakim (Deuteronomy 1:28; Numbers 13:28). Thus Moses assured them that a similar people to the Anakim once dwelt in the land now possessed by*

<sup>49</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 2:8–23.

<sup>50</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 2:10.

Moab, but Moab had defeated them. There they were called the Emim, but they were seen as Rephaim just as the Anakim were, and they were as great, and as many, and as tall...Furthermore, as well as being able to defeat them, Moab had been able to defeat the powerful Horites. We know little about the Horites (but see Genesis 36:20; Genesis 36:29-30). They were probably not Hurrians for they have Semitic names. They were defeated by Chederlaomer and his fellow-kings, as were the Rephaim and the Emim (Genesis 14:5-6), which may have contributed to their downfall. Thus Moses wanted his people to know that none of these peoples were invincible, and that God could do the same for Israel.<sup>51</sup>

Keil and Delitzsch also understood this: *To confirm the fact that the Moabites and also the Edomites had received from God the land which they inhabited as a possession, Moses interpolates into the words of Jehovah certain ethnographical notices concerning the earlier inhabitants of these lands, from which it is obvious that Edom and Moab had not destroyed them by their own power, but that Jehovah had destroyed them before them, as is expressly stated in Deut. 2:21–22.*<sup>52</sup>

Coffman clearly understand that these must have been the words of Moses: *Now, who on earth could possibly have known about this bit of history except Moses? Some editor, "long after the conquest?" Ridiculous! Nobody but Moses in the whole world of that entire millennium was as QUALIFIED as Moses to have added a historical note like this. He was the adopted son of Pharaoh, a presumptive heir to the throne of Egypt, and adequately skilled in the knowledge that a world ruler was expected to have. What is the excuse for making such portions of this chapter "a later addition?" As Davies put it, the words "as Israel betray the writer as living long after the conquest." Here again it is blind ignorance that produces such a critical denial. The mention of "as Israel" here "doubtless refers to the conquest of Trans-jordan," a conquest already completed for the settlement of the tribes that chose to live east of Jordan. Alexander likewise saw the truth of this explanation, saying, "It must refer to the conquest of the land east of Jordan." This is another of countless examples of the way Bible critics base what they call "a contradiction," or "an anachronism" upon one of their false interpretations of the text.*<sup>53</sup>

Geisler and Howe look at this in a slightly different way.

### Geisler and Howe on the Reference to the Land of Promise

DEUTERONOMY 2:10–12 —How could this have been written by Moses when it refers to the land of promise which he never entered?

PROBLEM: Moses died before he could enter the Promised Land and was buried outside of it on the east side of the Jordan river ( Deut. 34 ). But, this passage refers to the “land of their possession” as something that Israel possessed at the time it was written. Therefore, it would appear that Deuteronomy could not have been written by Moses, as it is traditionally claimed.

SOLUTION: Some scholars claim that these verses are parenthetical and may have been added by a later editor. This view is supported by noting the brevity of the verses, the fact that they are in parentheses, and that Moses was already buried before the children of Israel entered the Land ( Deut. 34:4–6 ), a fact that was obvious to all readers. However, there is no need to conclude that Moses did not write these sections, since “the land of their possession” can easily refer to the Tribes who had already taken their possession on the east side of Jordan before Moses died ( Deut. 3:12–17 ).

While most evangelical scholars recognize that there are small editorial and explanatory changes, like updating names, they oppose the critical belief that Moses did not write all of the first five books of the OT (except Deut.

<sup>51</sup> From <http://www.studyLight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 28, 2013.

<sup>52</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 2:11–12.

<sup>53</sup> From <http://www.studyLight.org/com/bcc/view.cgi?bk=4&ch=2> where all references will be noted. Accessed December 27, 2013.

## Geisler and Howe on the Reference to the Land of Promise

34 ). These verses here seem to be more than minor explanatory insertions for later readers.

Evangelical scholars stress the difference between minor editorial changes in accordance with the original author's meaning and later redactional changes that are contrary to the meaning of the original text. The following chart illustrates the differences between the two.

EVANGELICAL VIEW	CRITICAL VIEW
Editing the text	Redacting the text
Grammatical changes	Theological changes
Changes in form	Changes in fact
Transmitting truth	Tampering with truth
Changing the medium	Changing the message
Updating names	Redacting events

There are serious problems with the claims of critics that later redactors changed the content of previous prophetic writings.

1. It is contrary to the repeated warning God gave not to "add to the word which I [God] command you" (Deut. 4:2 ; cf. Prov. 30:6 ; Rev. 22:18–19).
2. The redaction theory confuses canonicity and lower textual criticism. The question of scribal changes in transmitting a manuscript of an inspired book is one of textual criticism, not canonicity.
3. The "inspired redactor" theory is contrary to the biblical use of the word "inspired" (2 Tim. 3:16). The Bible does not speak of inspired writers, but only of inspired writings. Furthermore, inspired (theopneustos) does not mean to "breathe into" the writers, but to "breath out" the writings.
4. The redaction theory is contrary to the evangelical view that only the autographs (original writings) are inspired. If it is only the final redacted version that is inspired, then the original writings were not the ones breathed out by God.
5. Inspired redaction would also eliminate the means by which prophetic utterance could be tested by those to whom it was given.
6. The redaction model shifts the locus of divine authority from the original prophetic message (given by God through the prophet) to the community of believers generations later. It is contrary to the true principle of canonicity that God determines canonicity and the people of God merely discover what God determined and inspired.
7. A redaction model of canonicity entails acceptance of deception as a means of divine communication. It asserts that a message or book that claims to come from a prophet (such as Isaiah or Daniel) did not really come from him in its entirety, but rather from later redactors.
8. The redaction model of the canon confuses legitimate scribal activity, involving grammatical form, updating of names, and arrangement of prophetic material with the illegitimate redactional changes in actual content of a previous prophet's message.
9. The redaction theory assumes there were inspired redactions of the OT well beyond the period in which there were no prophets (namely, the 4th century B.C.). There can be no inspired works unless there are living prophets. (See Geisler and Nix, *A General Introduction to the Bible*, Moody Press, 1986, 250–55.)

In short, you cannot have someone come in, hundreds of years later, and add this text to the completed Word of God and call it the Word of God still.

Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Deut. 2:10–12.



The Geisler and Howe explanation is a bit too much. The problem passage, *land of their possession* can also be translated *land of their inheritance*. God gave this land to them in eternity past; hence the perfect tense of the verb. It was not some great mystery or hidden piece of information to Moses that God gave this land to the people of Israel; he knew this and the people with him knew this.

Vv. 10–12 read: (The Emim previously lived in this land, and they were a great people—many in number and tall like the Anakim. Like the Anakim, they are also known as the Rephaim, but the Moabites called them Emim. Previously, the Horites lived in Seir, but the sons of Esau drove them out of there. They destroyed them out from before them and they lived there instead of the Horites. In this same way, God gave Israel the Land of Promise and Israel would take it as their possession.)

*Coffman: In the light of what is visible here, it is clear enough why Moses injected this information into his final discourses. It was his way of trying to enlighten Israel as to just how long "their land" would be theirs, and it was clear enough from what Moses here said that Israel would, if they rebelled against God and became grossly evil, be displaced in keeping with the principles that God has always followed in his rule over the nations. Many suppose that God no longer rules over men, but he most assuredly does. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Daniel 4:25).<sup>54</sup>*

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## Chapter Outline

## Charts, Graphics and Short Doctrines

### Israel Moves Ahead

**“Now rise up [you all] and go over [you all] to them the brook of Zered;” and so we went over the brook of Zered.**

Deuteronomy  
2:13

**[God said] “Now, rise up and go over the brook Zered to them.” Therefore, we went over the brook Zered.**

**God then said, “Now rise up and go over the brook Zered toward the Moabites.” Therefore, we obeyed and went over the brook Zered.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	Now arise, and pass over the stream of Tarvaja. And we crossed the stream of Tarvaja.
Latin Vulgate	Then rising up to pass the torrent Zared, we came to it.
Masoretic Text (Hebrew)	“Now rise up [you all] and go over [you all] to them the brook of Zered;” and so we went over the brook of Zered.
Peshitta (Syriac)	Now rise up and go over the brook Zered. So we went over the brook Zered.
Septuagint (Greek)	Now then, arise, <i>I said</i> , and depart, and cross the valley of Zered.

Significant differences: We have the words *brook Zered* twice in the Hebrew; they seem to occur only once in the Latin and Greek. In the Latin, they *come to* the brook Zered; in the Hebrew, the cross over it.

#### Thought-for-thought translations; paraphrases:

Common English Bible	"So then, get going. Cross the Zered ravine." So we crossed the Zered ravine.
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<sup>54</sup> From <http://www.studylight.org/com/bcc/view.cgi?bk=4&ch=2> accessed December 27, 2013.

Contemporary English V.	When we came to the Zered Gorge along the southern border of Moab, the LORD told us to cross the gorge into Moab, and we did.
Easy-to-Read Version	"The Lord told me, 'Now, go to the other side of Zered Valley.' So we crossed Zered Valley.
Good News Bible (TEV) <i>The Message</i>	"Then we crossed the Zered River as the LORD told us to do. GOD said, "It's time now to cross the Brook Zered." So we crossed the Brook Zered.
New Century Version	And the Lord said to me, "Now get up and cross the Zered Valley." So we crossed the valley.
New Life Bible	'Now get up and go over the river Zered.' So we went over the river Zered.
New Living Translation	Moses continued, "Then the LORD said to us, 'Get moving. Cross the Zered Brook.' So we crossed the brook.
The Voice	<b>Moses:</b> So we crossed the Zered Valley.

### Partially literal and partially paraphrased translations:

Beck's American Translation	" 'Now start out and cross the valley Zered.' And we crossed the valley Zered.
Christian Community Bible	And now rise up and pass through the brook of Zered.' We then went to the brook of Zered.
<i>God's Word</i> ™	Then the LORD said, "Now cross the Zered River." So we crossed the Zered River.
New Advent (Knox) Bible	So we moved forward, and reached the brook Zered, minded to cross it.
New American Bible	Get ready, then, to cross the Wadi Zered.' So we crossed it.
New American Bible (R.E.)	Now get ready to cross the Wadi Zered. So we crossed the Wadi Zered.
NIRV	The LORD said, "Now get up. Go across the Zered Valley." So we went across it.
New Jerusalem Bible	"On your way, then! Cross the Wadi Zered!" 'And so we crossed the Wadi Zered.
New Simplified Bible	Then we crossed the Zered River Valley just as Jehovah told us to do.
Today's NIV	And the LORD said, "Now get up and cross the Zered Valley." So we crossed the valley.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Now, you <i>will</i> rise and pass the Zered riverbed. We <i>will</i> go and pass the Zered riverbed.
Bible in Basic English	Get up now, and go over the stream Zered. So we went over the stream Zered.
The Expanded Bible	And the LORD said to me, "Now get up and cross the Zered ·Valley [Wadi]." So we crossed the ·valley [wadi].
Ferar-Fenton Bible	Then you arose and passed the Vale of Yared, and at the passage of the Vale of Yared,...
NET Bible®	Now, get up and cross the Wadi Zered [Wadi Zered. Now known as Wadi el-H£esa, this valley marked the boundary between Moab to the north and Edom to the south.]." So we did so [Heb "we crossed the Wadi Zered." This has been translated as "we did so" for stylistic reasons, to avoid redundancy.].
NIV, ©2011	And the LORD said, "Now get up and cross the Zered Valley [S Nu 21:12]." So we crossed the valley.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible JPS (Tanakh—1985)	"Now get going, and cross Vadi Zered!" "So we crossed Vadi Zered. Up now! Cross the wadi Zered! So we crossed the wadi Zered.
Kaplan Translation	'Now get moving and cross the Zered Brook!' We thus crossed the Zered Brook. This is the river that flows into the south-east end of the Dead Sea. It forms the southern border of Moab. The area of the Zered

was most probably conquered earlier by Edom and taken from Moab (see Genesis 36:35). From the context, it appears that the Israelites were at the eastern extreme of the Zered. Some say that the crossing of the Zered is not recorded in Numbers 33 (Lekach Tov), but others identify the place of crossing with Divon Gad in Numbers 33:45 (Baaley Tosafoth; Chizzkuni). This may have been Divon (Numbers 21:30), which later became a city of Gad (Numbers 32:34). Some say that this stop along the Zered is also to be identified with Vahabh and Matanah (Numbers 21:14,18; Adereth Eliahu).

Orthodox Jewish Bible [Now rise up, and get you over the Wadi Zered. And we went over the Wadi Zered.](#)

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	<a href="#">Now arise, journey, and you cross over the watercourse of Zered. So we crossed over the watercourse of Zered.</a>
<i>Emphasized Bible</i>	<a href="#">Now, arise, and pass ye over the ravine of Zered. So we passed over the ravine of Zered.</a>
English Standard Version	<a href="#">'Now rise up and go over the brook Zered.' So we went over the brook Zered.</a>
Green's Literal Translation	<a href="#">Now, rise up and you yourselves pass over the torrent Zered; and we crossed over the torrent Zered.</a>
Kretzmann's Commentary	<a href="#">Now rise up, said I, and get you over the brook Zered, the stream which formed the general southern border of Moabitis, Num. 21:12. And we went over the brook Zered.</a>
New RSV	<a href="#">'Now then, proceed to cross over the Wadi Zered.' So we crossed over the Wadi Zered.</a>
Webster's Bible Translation	<a href="#">Now rise, [said I], and pass over the brook Zered: and we went over the brook Zered.</a>
Young's Updated LT	<a href="#">Now, rise up, and pass over for yourselves the brook Zered; and we pass over the brook Zered.</a>

**The gist of this verse:** The Israelites are being told to get up and cross over the wadi Zered; and they do.

<b>Deuteronomy 2:13a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
‘attâh (עַתָּה) [pronounced <i>gaht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
qûwm (קוּמוּ) [pronounced <i>koom</i> ]	<i>stand, rise up, arise, get up</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #6965 BDB #877

**Translation:** [\[God said\]](#) “[Now, rise up...](#) As has been mentioned in the past, this verb does not mean everyone is seated, and God tells them to get up, and they get up. Then indicates that they are about to take action in some way or another. This could literally means to go from sitting or laying down to a standing position; but primarily, it means to get at the ready to do something.

It is a little tricky determining who is saying what to whom. This could be God speaking to the children of Israel, telling them what to do; or it could be Moses speaking to the children of Israel, telling them what to do.

## Deuteronomy 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâbar (עָבַר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>pass over, pass through, pass on, pass, go over [beyond], cross, cross over; go away, depart; violate [a law]</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #5674 BDB #716
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
ʿêth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nachal (נַחַל) [pronounced <i>NAHKH-al</i> ]	<i>brook, torrent; valley</i>	masculine singular construct	Strong's #5158 BDB #636
Zered (זֶרֶד) [pronounced <i>ZEH-rehd</i> ]	<i>exuberant in growth; lined with shrubbery; transliterated Zered</i>	proper singular noun	Strong's #2218 BDB #279

**Translation:** ...and go over the brook Zered to them.” There are two sets of people that the children of Israel will encounter: the Edomites (sons of Esau) and the Moabites (sons of Lot). The land which they are on belongs to them, not to the Jews, so God has told them not to enter into any aggressive action. However, they will encounter these people going in the direction that they must go, and God has already given the people orders as to how they are to deal with them.

As they cross over the brook Zered, the Edomites are to their left (to the west) and the Moabites are, more or less, right in front of them.

Many Bibles translate the Hebrew word nachal (נַחַל) [pronounced *NAHKH-al*] with the word *brook*. We then view this as a pleasant lazy stream of water, perhaps two to ten feet across, meandering along. However, that is not what this word actually means. Nachal refers to a torrent of rushing water through a narrow channel. Strong's #5158 BDB #636 The Torrent Zered runs due east from the southern mouth of the Dead Sea (although, the Dead Sea was likely lower at that time); this torrent is the northern border of Edom and the southern border of Moab.

## Deuteronomy 2:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

## Deuteronomy 2:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ābar (עָבַר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #5674 BDB #716
'ēth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nachal (נַחַל) [pronounced <i>NAHKH-al</i> ]	<i>brook, torrent; valley</i>	masculine singular construct	Strong's #5158 BDB #636
Zered (זֶרֶד) [pronounced <i>ZEH-rehd</i> ]	<i>exuberant in growth; lined with shrubbery; transliterated Zered</i>	proper singular noun; pausal form	Strong's #2218 BDB #279

A pausal is a word denoted either by an 'atnâh or a sillûg (as well as certain other strong disjunctive accents). These are similar to vowel points which were added long after Scripture was written and they indicate that there is a break in speaking at this point. To us, that simply means the insertion of a comma or a semi-colon. Interestingly enough, this is one of the few marks of punctuation to be found in the Massoretic text.

Although it says pausal form; I do not see any difference between the two spellings; and I don't see any additional accent marks of any sort.

**Translation:** [Therefore, we went over the brook Zered.](#) Moses says then they cross over the brook Zered. The brook (or wadi, or torrent) Zered separates Edom from Moab.

In a way, the speaker of this verse changes somewhat, and helps to explain the parenthetical nature of the previous few verses. V. 9 is Moses telling the people what God said to him. Vv. 10–12 are a parenthetical break where Moses speaks to Israel, and explains that Israel has traveled this particular route so that they could observe the strength of God's power in the lives of their distant cousins. In v. 13, Moses now returns to a quotation of Y<sup>e</sup>howah, continuing from v. 9. [Jehovah said to me, "Do not become hostile towards Moab and do not engage them in battle, because I have not given any of their land to you; I have given Ar to the sons of Lot as their inheritance."](#) God then said, ["Now rise up and go over the brook Zered toward the Moabites."](#) Therefore, we obeyed and went over the brook Zered.

The second portion of v. 13 goes from a 2<sup>nd</sup> person plural, Qal imperative (an order from God to all of Israel) to a 1<sup>st</sup> person plural, Qal imperfect, a description by Moses of his and the rest of Israel crossing over the brook Zered. There are no orders from God in this second half of the verse; it is a remembrance by Moses of only a couple of weeks previous—an action that all of the hearers took part in. So now, this is Moses quoting what he himself said to the Israelites a few weeks or months ago, where he was quoting what God had said to him.

Vv. 9, 13: [Jehovah said to me, "Do not become hostile towards Moab and do not engage them in battle, because I have not given any of their land to you; I have given Ar to the sons of Lot as their inheritance."](#) God then said, ["Now rise up and go over the brook Zered toward the Moabites."](#) Therefore, we obeyed and went over the brook Zered. This marks a great milestone in the lives of these Israelites. 38 years ago, God cursed the Jews, saying, ["None of the men who have seen My glory and My signs that I did in Egypt and in the wilderness, and yet have put Me to the test these ten times and have not obeyed My voice, shall see the land that I swore to give to their fathers. And none of those who despised Me shall see it...your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have grumbled against Me, not one shall](#)



come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones, who you said would become a prey, I will bring in, and they shall know the land that you have rejected. But as for you, your dead bodies shall fall in this wilderness. And your children shall be shepherds in the wilderness forty years and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness. According to the number of the days in which you spied out the land, forty days, a year for each day, you shall bear your iniquity forty years, and you shall know My displeasure.” (Num. 14:22–23, 29–34; ESV capitalized) That generation has been wiped out by God; and now their children are moving forward, going into the Land of Promise.

Peter Pett divided up these verses into a **chiasm**, but it did not seem that strong to me. However, lining up his divisions of the first 17 verses side-by-side and you can read left to right down this table, and it makes sense.

<b>Pett on the Organization of Moses</b>	
vv. 1–8	vv. 9–13
a They went round in Mount Seir for a number of years (Deuteronomy 2:1 b).	a They turned and passed by the way of the wilderness of Moab (Deuteronomy 2:8 b).
b Until Yahweh said that they had gone round Mount Seir long enough and were to turn towards the north (Deuteronomy 2:2-3).	b They were not to vex Moab or contend with them for Yahweh would not give Israel their land (Deuteronomy 2:9 a).
c They were to pass by the borders of their brothers, the children of Esau, who dwell in Seir. Esau would be afraid so that must be careful about their behaviour (Deuteronomy 2:4).	c For Yahweh had given Ar to the children of Lot for a possession (Deuteronomy 2:9 b).
d They were not to contend with them, for Yahweh would not give Israel their land even to tread on (Deuteronomy 2:5 a).	d The Emim had previously dwelt in it who were a people great, numerous and tall like the Anakim (of whom Israel were afraid - Deuteronomy 1:28) (Deuteronomy 2:10).
d The reason for this was that Yahweh had given Mount Seir to Esau for a possession (Deuteronomy 2:5 b).	d Indeed these are accounted as Rephaim, like the Anakim, but Moab call them Emim (Deuteronomy 2:11).
c They were therefore to purchase their food and water with silver so that they might eat and drink (Deuteronomy 2:6).	c The Horites had previously dwelt in Seir, but Esau had defeated them and dwelt in their land (Deuteronomy 2:12 a).
b For He reminds them that He has blessed them in all that they have done as they have travelled in the wilderness for 'forty years', so that they have lacked nothing (Deuteronomy 2:7).	b But Israel would dwell in the land of their possession (which they had taken from Sihon and Og) which Yahweh had given them, and eventually in the whole land (Deuteronomy 2:12 b).
a So they passed by their brothers the children of Esau who dwelt in Seir as they came from Elath and Ezion-geber in the Arabah rift valley (Deuteronomy 2:8 a).	a They were now therefore to rise up and cross the Wadi Zered (Deuteronomy 2:13 a)

## Pett on the Organization of Moses

### vv. 1–8

Note that in `a' they wandered around Mount Seir, but that in the parallel they avoided the places where Esau dwelt. In `b' they have been travelling around Seir long enough, and in the parallel while they have done so for almost forty years Yahweh has blessed them and ensured that they lacked nothing. In `c' they were to recognise that Esau were frightened of them and were to pass by their borders, and in the parallel they were to ensure that they paid for any food or drink that they required, thus quieting their fears. And in `d' they were reminded that they must not fight with them because their land was not for Israel. Indeed, in the parallel, they learn that it is Yahweh Himself Who has given it to Esau for a possession.

### vv. 9–13

Note that in `a' they took `the way of the wilderness of Moab' and in the parallel they were to rise and cross the Wadi Zered. In `b' Yahweh would not give them Moab as their land and they were therefore not to attack them, but in the parallel He would give them their own land, the land of the Canaanites and Amorites, for a possession, (and had already partly done so). In `c' It was Yahweh who had given Ar to the children of Lot for a possession, and in the parallel He had give Seir to Esau for them to dwell in. And in `d'and parallel it is emphasised that they had driven out the Emim who were as fierce as the Anakim, and were equally seen as `Rephaim' (possibly demi-gods).

I don't know if this quite gets us to the proper organization, but there are so many parallels in the chapter, that there has to be an over-arching organization which Moses used here. I don't think Pett quite has it here; and my lining up his organization does not quite catch Moses' organization. But there is organization here, I am sure of it.

From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 27, 2013.

### Chapter Outline

### Charts, Graphics and Short Doctrines

**And the days which we had come from Kadesh-barnea as far as which we passed over a brook of Zered, thirty and eight a year as far as perished all the generation men of the war from the camp, as which had sworn Y<sup>e</sup>howah to them.**

Deuteronomy 2:14

**And the time [which had passed] having come from Kadesh-barnea to passing over the brook Zered [was] 38 years; until the entire generation of the men of war from the camp had perished, just as Y<sup>e</sup>howah had sworn to them.**

**38 years passed, from living at Kadesh-barnea to crossing over the brook Zered. In that time, an entire generation of men had passed from the scene, suffering the sin unto death, just as Jehovah had sworn would happen.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos

And the days in which (from the time) we came from Rekem Giah till we crossed the stream of Tarvaja, were thirty and eight years, until all the generation of the men of war were wasted out from the camp, as the Lord had sworn to them.

Latin Vulgate

And the time that we journeyed from Cadesbarne till we passed over the torrent Zered, was thirty-eight years: until all the generation of the men that were fit for war was consumed out of the camp, as the Lord had sworn.

Masoretic Text (Hebrew)

And the days which we had come from Kadesh-barnea as far as which we passed over a brook of Zered, thirty and eight a year as far as perished all the generation men of the war from the camp, as which had sworn Y<sup>e</sup>howah to them.

Peshitta (Syriac)	And the time in which we journeyed from Rakim-gia until we crossed the brook Zered was thirty-eight years; until all the generation of the men of war had perished from the midst of the camp, as the LORD had sworn to them.
Septuagint (Greek)	And the days in which we traveled from Kadesh Barnea, till we crossed the valley of Zered, were thirty-eight years, until the whole generation of the men of war failed, dying out of the camp, as the Lord God swore to them.

Significant differences: None.

### Thought-for-thought translations; paraphrases:

Common English Bible	It took us a total of thirty-eight years to go from Kadesh-barnea until we crossed the Zered ravine. It was at that point that the last of the previous generation, every one of fighting age in the camp, had died, just as the Lord had sworn about them.
Contemporary English V.	This was thirty-eight years after we left Kadesh-Barnea, and by that time all the men who had been in the army at Kadesh-Barnea had died, just as the LORD had said they would.
Easy English	38 years had passed since we left Kadesh-Barnea. All the fighting men of that *generation had died. The *Lord had said that this would happen.
Easy-to-Read Version	It was 38 years from the time we left Kadesh Barnea until the time we crossed Zered Valley. All the fighting men of that generation in our camp had died. The Lord had sworn (promised) that that would happen.
Good News Bible (TEV)	This was thirty-eight years after we had left Kadesh Barnea. All the fighting men of that generation had died, as the LORD had said they would.
<i>The Message</i>	It took us thirty-eight years to get from Kadesh Barnea to the Brook Zered. That's how long it took for the entire generation of soldiers from the camp to die off, as GOD had sworn they would.
New Century Version	It had been thirty-eight years from the time we left Kadesh Barnea until we crossed the Zered Valley. By then, all the fighting men from that time had died, as the Lord had promised would happen.
New Living Translation	"Thirty-eight years passed from the time we first left Kadesh-barnea until we finally crossed the Zered Brook! By then, all the men old enough to fight in battle had died in the wilderness, as the LORD had vowed would happen.
The Voice	At that point, we'd been traveling for 38 years, from Kadesh-barnea to the Zered Valley. The last of the people in our camp who had been old enough to fight back then, those men of war, finally died. The Eternal had sworn to them <i>that none of them would be left among us when we did enter the land, and this happened just as He said.</i>

### Partially literal and partially paraphrased translations:

American English Bible	'Then I was told to leave and cross the Zaret Valley, and we spent the next thirty-eight years traveling between Kadesh Barne and the Zaret Valley, until the whole generation of the men of war had died (as Jehovah God had sworn to them). V. 13 is included for context
Christian Community Bible	We walked for thirty-eight years from Kadesh-Barnea until we crossed the brook, until the entire generation of the men old enough to fight had perished just as Yahweh said.
<i>God's Word</i> ™	Thirty-eight years passed from the time we left Kadesh Barnea until we crossed the Zered River. During that time all our soldiers from that generation died, as the LORD had sworn they would.
New Advent (Knox) Bible	Between our departure from Cades-Barne and the crossing of the brook Zared lay thirty-eight years of wandering, till all the fighting men of that generation had passed

	away from this camp of ours, as the Lord swore they should; on all of them his hand fell, and they were lost to our ranks. V. 15 is included for context.
New American Bible (R.E.)	Now thirty-eight years had elapsed between our departure from Kadesh-barnea and the crossing of the Wadi Zered; in the meantime the whole generation of soldiers had perished from the camp, as the LORD had sworn they should.
NIRV	Between the time we left Kadesh Barnea and the time we went across the Zered Valley, 38 years passed. By then, all of the fighting men who had been in our camp from the beginning had died. The Lord had warned them with an oath that it would happen.
New Jerusalem Bible	From Kadesh-Barnea to the crossing of the Wadi Zered our wanderings had taken thirty-eight years; as a result of which, the entire generation of those of age to bear arms had been eliminated, as Yahweh had sworn to them.
New Simplified Bible	This was thirty-eight years after we left Kadesh-Barnea. By that time all the men who had been in the army at Kadesh-Barnea had died, just as Jehovah said they would.
Revised English Bible	The journey from Kadesh-barnea to the crossing of the Zered lasted thirty-eight years, until the entire generation of fighting men had passed away, as the LORD had sworn that they would.
Today's NIV	Thirty-eight years passed from the time we left Kadesh Barnea until we crossed the Zered Valley. By then, that entire generation of fighting men had perished from the camp, as the LORD had sworn to them.

#### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The days in which we went from the rest-stop in Barnea, until we pass the Zered riverbed <i>will be</i> thirty eight years, until all the generation of the men of war finalized from the center of the camp, as Yahweh swore to them.
Bible in Basic English	Thirty-eight years had gone by from the time when we came away from Kadesh-barnea till we went over the stream Zered; by that time all the generation of the men of war among us were dead, as the Lord had said.
The Expanded Bible	It had been thirty-eight years from the time we left Kadesh Barnea until we crossed the Zered Valley [Wadi]. By then, all the fighting men from that time [of that generation] had died, as the Lord had promised [sworn] would happen [Num. 14:20-23].
Ferar-Fenton Bible	Then you arose and passed the Vale of Yared, and at the passage of the Vale of Yared, including the period of the march from Kadesh-Barnea, until the time you crossed the Vale of Yared, was thirty-eight years, until all the generation of fighting men belonging to the camp were dead, as the EVER-LIVING threatened them. V. 13 is included for context.
NET Bible®	Now the length of time it took for us to go from Kadesh Barnea to the crossing of Wadi Zered was thirty-eight years, time for all the military men of that generation to die, just as the Lord had vowed to them.
NIV, ©2011	Thirty-eight years [S ver 7] passed from the time we left Kadesh Barnea [S Dt 1:2] until we crossed the Zered Valley. By then, that entire generation [Nu 14:29-35] of fighting men had perished from the camp, as the Lord had sworn to them [Dt 1:34-35; Jos 5:6].

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The time between our leaving Kadesh-Barnea and our crossing Vadi Zered was thirty-eight years - until the whole generation of men capable of bearing arms had been eliminated from the camp, as ADONAI had sworn they would be.
exeGesés companion Bible	And the day we came from Qadesh Barnea, until we passed over the wadi Zered,

is thirty-eight years;  
until all the generation of the men of war  
were consumed from among the camp,  
as Yah Veh oathed to them.

Judaica Press Complete T.	And the days when we went from Kadesh barnea, until we crossed the brook of Zered, numbered thirty eight years, until all the generation of the men of war expired from the midst of the camp, just as the Lord swore to them.
Kaplan Translation	From the time that we left Kadesh Barnea until we crossed the Zered Brook, 38 years had elapsed, during which the generation of warriors had died out from the camp, as God had sworn.
Orthodox Jewish Bible	And the space in which we came from Kadesh-Barnea, until we were come over the Wadi Zered, was 38 shanim; until all the generation of the anshei hamilchamah had been consumed from the machaneh, as Hashem had sworn unto them.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	The days that we went from Kadesh-barnea until we crossed over the watercourse of Zered were thirty-eight years, until the entire generation of the men of war had come to end from among the camp, just as Yahweh had sworn concerning them.
Context Group Version	And the days in which we came from Kadesh-barnea, until we had come over the brook Zered, were thirty eight years; until all the generation of the men of war were consumed from the midst of the camp, as YHWH swore to them.
English Standard Version	And the time from our leaving Kadesh-barnea [See ch. 1:2, 19] until we crossed the brook Zered [Num. 21:12] was thirty-eight years, until the entire generation [Num. 14:33, 35; 26:64; Ps. 78:33; 95:11; 106:26; Ezek. 20:15; [1 Cor. 10:5; Heb. 3:17]; See ch. 1:35], that is, the men of war, had perished from the camp, as the LORD had sworn to them.
Green's Literal Translation	And the days in which we came from Kadesh-barnea, until we had crossed over the torrent Zered, were thirty eight years, until the end of all the generation, even the men of war were destroyed from the midst of the camp, as Jehovah swore to them.
NASB	Now the time that it took for us [Lit days in which we went] to come from Kadesh-barnea until we crossed over the brook [2:14 Or wadi] Zered was thirty-eight years [Deut 2:7], until all the generation of the men of war perished [Num 14:29-35; 26:64, 65; Ps 106:26; 1 Cor 10:5] from within the camp, as the Lord had sworn [Deut 1:34, 35] to them.
New King James Version	And the time we took to come from Kadesh Barnea until we crossed over the Valley of the Zered was thirty-eight years, until all the generation of the men of war was consumed from the midst of the camp, just as the Lord had sworn to them.
New RSV	And the length of time we had travelled from Kadesh-barnea until we crossed the Wadi Zered was thirty-eight years, until the entire generation of warriors had perished from the camp, as the Lord had sworn concerning them.
Third Millennium Bible	And the space in which we came from Kadeshbarnea until we had come over the Brook Zered was thirty and eight years, until all the generation of the men of war were wasted from among the host, as the LORD swore unto them.
A Voice in the Wilderness	And the time that passed from Kadesh Barnea until we had crossed over the valley of the Zered was thirty-eight years, for all the generation of the men of war to be finished off from the midst of the camp, as Jehovah had sworn to them.
World English Bible	The days in which we came from Kadesh-barnea, until we were come over the brook Zered, were thirty-eight years; until all the generation of the men of war were consumed from the midst of the camp, as Yahweh swore to them.
Young's Updated LT	And the days which we have walked from Kadesh-Barnea until that we have passed over the brook Zered, are thirty and eight years, till the consumption of all the generation of the men of battle from the midst of the camp, as Jehovah has sworn to them.



**The gist of this verse:** 38 years passed while the adults who left Egypt died the sin unto death.

<b>Deuteronomy 2:14a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâmîym (יָמִים) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	1 <sup>st</sup> person plural, Qal perfect	Strong's #1980 (and #3212) BDB #229
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Qâdêsh (קָדֵשׁ) [pronounced kaw-DAYSH]	<i>sacred, holy, set apart; sanctuary; transliterated Kadesh, Kedesh</i>	proper noun; location	Strong's #6946 and #6947 BDB #873
Bar <sup>e</sup> nêa' (בְּרֵנְאָ) [pronounced bahr-NAY-a <sup>g</sup> ]	<i>desert of a fugitive; transliterated Barnea</i>	proper noun; location	Strong's #6947 BDB #873
Together, they mean <i>holy place in the desert of wandering</i> ; and they are transliterated <i>Kadesh-barnea</i> ; <i>Kadesh of [the] Wilderness of Wandering</i> .			
'ad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'âbar (עָבַר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #5674 BDB #716
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nachal (נַחַל) [pronounced NAHKH-al]	<i>brook, torrent; valley</i>	masculine singular construct	Strong's #5158 BDB #636
Zered (זֶרַד) [pronounced ZEH-rehd]	<i>exuberant in growth; lined with shrubbery; transliterated Zered</i>	proper singular noun; pausal form	Strong's #2218 BDB #279

## Deuteronomy 2:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh <sup>l</sup> ôshîym (שלשים) [pronounced sh <sup>l</sup> ow-SHEEM]	thirty	plural numeral	Strong's #7970 BDB #1026
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
sh <sup>e</sup> môneh (שמונה) [pronounced sh <sup>e</sup> moh-NEH]	eight	masculine singular numeral	Strong's #8083 BDB #1032
shânâh (שנה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040

**Translation:** And the time [which had passed] having come from Kadesh-barnea to passing over the brook Zered [was] 38 years;... It is not easy to piece all of this together; the passages in Numbers and Moses' recollection of these events—all a part of Scripture, and therefore, inspired by God the Holy Spirit (making these things true).

**Map of Israel's Movement;** take from [Genesis.AllenAustin.net](http://Genesis.AllenAustin.net); accessed December 13, 2013. Bear in mind that most of these places are reasonable guesses, regarding where they actually are. Kadesh Barnea is almost the exact center of this map. There is a series of mountains northeast of Kadesh Barnea, and that is the route that the Jews would have taken, eventually going across nearer to the Salt Sea, and crossing over the Zered Valley (which is actually an east-west river which feeds into the southern portion of the Salt Sea). The distance between those two places on that map is about 80 miles. That would have been their intended route, as it is the shortest way to go.



Israel camped in Kadesh-barnea or thereabouts for the better part of thirty-eight years, and then traveled to where they all stand at this time. God's promise to Moses had been to take out the degenerate generation—generation X—which He did over those thirty-eight years. Quite a change took place throughout that year. Due to the sins committed at Peor, the idolatry associated with the daughters of Moab and Midian, we read: **And those who died by the plague were 24,000** (Num. 25:9). A census is taken of the new generation—the generation of

promise in Num. 26:63–65, with the sobering mention: [These are those who were numbered by Moses and Eleazar the priest, who numbered the sons of Israel in the plains of Moab by the Jordan Jericho. But among these there was not a man of those who were numbered by Moses and Aaron the priest, who numbered the sons of Israel in the wilderness of Sinai. For Y<sup>e</sup>howah had said of them, "They will surely die in the wilderness." And not a man was left of them except Caleb, the sons of Jephunneh, and Joshua, son of Nun.](#) Soon thereafter we read in Num. 31:49, after the battle with Midian, the report to Moses was: ["Your servants have taken a census of men of war who are in our charge and no man of us is missing."](#) God has a plan for everyone of us. If our rebellion against this plan becomes too great, God removes us from this earth in the sin unto death, just as He removed gen X.

The Israelites were beat back at Kadesh-barnea when they first neared the land, and from that point to when they crossed over the brook Zered, 38 years had passed. There is no indication that they wandered about anywhere during those 38 years. Most of that time was probably spend in or near Kadesh Barnea (Deut. 1:46).

Crossing over the brook Zered was quite significant, inasmuch as this revealed the Jews listening to God and obeying Him—unlike their fathers, who died in the desert-wilderness.

### Deuteronomy 2:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
tāmam (תָּמַם) [pronounced <i>taw-MAHM</i> ]	<i>to complete, to finish, to consume, to completely use up, to exhaust, to accomplish, to spend; to be (spiritually) mature</i>	Qal infinitive construct	Strong's #8552 BDB #1070
kōl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
dōwr (דָּוָר) [pronounced <i>dohr</i> ]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun with the definite article	Strong's #1755 BDB #189
ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i> ]; also spelled ʾīyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i> ]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
mil <sup>e</sup> châmâh (מִלְחָמָה) [pronounced <i>mil-khaw-MAW</i> ]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

## Deuteronomy 2:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qereb (קֶרֶב) [pronounced KEH-re <sup>b</sup> v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular construct	Strong's #7130 BDB #899
machāneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

**Translation:** ...until the entire generation of the men of war from the camp had perished,... There are two generations of Israelites who walked out of Egypt and who stand before Moses this day. The adults who walked out of Egypt make up one of those groups, who I have called Gen X. These were the failures. When God told them to plan for war, they petitioned the people of Israel to not go to war. When God told them to stay put and go back into the desert, they went out and fought against the indigent people of the Land of Promise (and were defeated). When God told them to do "x", they always did "not-x."

They brought with them out of Egypt, children; and they had more children in the desert-wilderness; and their children had children. The adults (38 years later) from these groups make up the generation of promise, those to whom God could keep His promises. This is the generation to follow Gen X.

*The Pulpit Commentary: These thirty-eight years form a melancholy parenthesis in the history of Israel. A death-silence reigns in the narrative in regard to them. The ninetieth Psalm is apparently a memorial of them the dirge of Moses over the fallen. One or two incidents, and a few laws in Numbers may belong to this period; otherwise we have only these brief epitaph verses. As here described, they form a fitting image of godless existence generally.<sup>55</sup>*

Gen X perished. Most or all of them had died the sin unto death (with the exceptions, of course, of Caleb and Joshua).

The Bible continually holds up generation X as an object lesson themselves. "And I also swore to them in the wilderness that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands, because they rejected My ordinances, and as for My statutes, they did not walk in them; they even profaned My Sabbaths, for their heart continually went after their idols. Yet My eye spared them rather than destroying them, and I did not cause their annihilation in the wilderness. And I said to their children in the wilderness, 'Do not walk in the statutes of your fathers or keep their ordinances, or defile yourselves with their idols. I am Y<sup>e</sup>howah your God; walk in My statutes and keep My ordinances, and observe them. And set apart My Sabbaths; and they will be a sign between Me and you, that you may know that I am Y<sup>e</sup>howah your God.' " (Ezek. 20:15–20). In spite of all this they still sinned and did not believe in His wonderful works. So He brought their days to an end in futility, and their years in sudden terror. When He killed them, then they sought Him and returned and searched diligently for God; and they remembered that God was their rock and the Most High God

<sup>55</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 2:14.



their redeemer (Psalm 78:32–35; this Psalm looks at the two generations as one cohesive whole). See also Psalm 106 and Heb. 3–4.

### Deuteronomy 2:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this for example.			
shâba' (שָׁבַע) [pronounced shaw <sup>b</sup> -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #7650 BDB #989
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

Most of these words are repeated from v. 12.

**Translation:** ...just as Y<sup>e</sup>howah had sworn to them. God told these people that is what He would do. You may recall that God told Moses, “I will kill everyone and start out with you only;” and Moses petitioned for their lives. As a result of Moses acting as a mediator between God and man (thus being a type of Christ), God killed off many of those in Gen X; and allowed some of them to die a natural death (or nearly get to old age when they died).

After 38 years, all of Gen X had passed from the scene.

In determining where Israel was for most of the time it was in the desert-wilderness, we have to be able to correctly interpret Deut. 2:14.

### Interpreting Deuteronomy 2:14

1. Deut. 2:14 reads: *And the time [which had passed] having come from Kadesh-barnea to passing over the brook Zered [was] 38 years; until the entire generation of the men of war from the camp had perished, just as Y<sup>e</sup>howah had sworn to them.*
2. Most people would understand this to mean, from the time that the Israelites left Kadesh-barnea to the time that they traveled over the Brook Zered, that 38 years had passed.
3. Now, remember that Moses is speaking to a group who have experienced all of this with him; so they knew exactly what happened during those 38 years. So Moses is not telling them something which they do not understand nor does the timetable he give confuse them. They all understand exactly what he says, and his words line up with their lives, and they understand what Moses is saying based upon what they have lived through.
4. God told the people to leave Kadesh immediately after they refused to war against the Amorites and



## Interpreting Deuteronomy 2:14

- Canaanites. They were supposed to immediately go back into the desert-wilderness.
5. Therefore, it is possible and reasonable that the children of Israel, after they failed in battle against the Amorites and the Canaanites, did leave the Kadesh area, if only temporarily. Peter Pett speaks of this marking the *first time* that they left Kadesh.<sup>1</sup>
  6. Miriam dies at Kadesh in Num. 20:1 (*And the people of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. And Miriam died there and was buried there.*—ESV). Although the verbiage is not crystal clear here, it seems as if the Israelites are coming to Kadesh in this verse. They cannot *come* into this area unless they have left this area in the first place. This suggests, but does not state outright, that the Jews were in Kadesh (Num. 13–14); they left as per God’s orders; and then they returned.
  7. Moses communicates with the Edomites from Kadesh in Num. 20:14–16; and he clearly states that he is in Kadesh. Therefore, if the Jews left Kadesh, this indicates that the Jews had returned to Kadesh, at least temporarily.
  8. In other words, in order for this verse to be true and mean what it appears to mean, the Israelites had to go to Kadesh, get pushed back by the Canaanites and Amorites, *leave Kadesh*, and then return to Kadesh-barnea later on. We know that first and second statements are true; and we know for certain that, before going to the land of the Edomites, Moses and the people were in Kadesh. We do not have a clear statement, which I have found, which indicates that the Israelites actually left Kadesh at some point—in obedience to God, by the way—and returned later on.
  9. From the first time that they left Kadesh, which would have been shortly after their defeat by the Canaanites and Amorites in the hill country, to the time that they crossed over the wadi Zered, that was 38 years. During that 38 years, they did return to Kadesh, given all the references to that place in Num. 20.
  - 10.

It is based upon this verse that many think that the Jews spent these 38 years traveling around Mount Hor (Seir); the land of the Edomites.

<sup>1</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 28, 2013.

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It is a common view that most of this 38 years was spent at or near Mount Hor.

### Problems with the Israelites Spending 38 Years at Mount Hor

1. The Jews contacts the Edomites from Kadesh and tried to negotiate an agreed upon route to get to the east side of the Salt Sea. Num. 20:14–17
2. The Edomites said “no” and threatened to bring out their army against the Jews. Num. 20:18
3. The Jews left Kadesh and traveled to Mount Hor, and were confronted by the Edomite army, which refused to budge on their original response. Num. 20:19–22
4. There is no reason to think that, along with a few more months traveling south of Mount Seir, amounted to 38 years.
5. There is no reason that to think that this standoff continued for 38 years.
6. Another problem is, God told the Jews specifically to go back into the desert-wilderness from Kadesh, 38 years previous to this chapter. Did they completely ignore God and go east instead?
7. There is the statement that the Jews spent many days at Kadesh (which could have included the area around Kadesh) and many days around Mount Hor. If the much of the 38 years is spent near Kadesh, then it is easy to explain the many days spent around Mount Hor; if the bulk of these 38 years is spent near Mount Hor, then the people spent almost no time at Kadesh (which contradicts Deut. 1:46).
8. All of the narrative can be made to fit the Israelites spending a great deal of time in Kadesh; there are

## Problems with the Israelites Spending 38 Years at Mount Hor

many parts of this narrative which would not make sense if they spend 38 years wandering around Mount Hor.

How important this discussion is to you, I could not say. Perhaps not important at all. However, when dealing with time and place, I think that it is moderately important to nail such details down.

### Chapter Outline

### Charts, Graphics and Short Doctrines

**And also a hand of Y<sup>e</sup>howah was against them to destroy them from a midst of the camp as far as their complete [annihilation].** Deuteronomy 2:15 **The hand of Y<sup>e</sup>howah was against them to destroy them from the midst of the camp until their [destruction was] complete.**

**Jehovah's hand was against them with the intent of destroying them from out of the camp of Israelites (and Israel's forward movement was stalled) until this destruction was complete.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	But a plague also from the Lord had scourged them to consume them from the host, until they were brought to an end.
Latin Vulgate Masoretic Text (Hebrew)	For his hand was against them, that they should perish from the midst of the camp. And also a hand of Y <sup>e</sup> howah was against them to destroy them from a midst of the camp as far as their complete [annihilation].
Peshitta (Syriac)	For indeed the hand of the LORD was also against them, to destroy them from the midst of the camp until they were consumed.
Septuagint (Greek)	And the hand of the Lord was upon them, to destroy them out of the midst of the camp, until they were consumed.

Significant differences: The Latin appears to be missing several words and one or two phrases.

#### Thought-for-thought translations; paraphrases:

Common English Bible	In fact, the LORD's power was against them, to rid the camp of them, until they were all gone.
Contemporary English V. Easy English	The LORD kept getting rid of them until finally none of them were left. The *Lord himself was against them until they had all died.
Easy-to-Read Version Good News Bible (TEV) <i>The Message</i>	The Lord was against those men until they were all dead and gone from our camp. The LORD kept on opposing them until he had destroyed them all. GOD was relentless against them until the last one was gone from the camp.
New Berkeley Version	The hand of the LORD had prevailed against them to snatch them away from the camp until they all had perished. See Deut. 1:34–35. Where did Israel spend the 38 wilderness years? They are told, Num. 14:25, to go into the wilderness by the way of the Red Sea, and Num. 33:35 locates them at Ezion-Geber, a town near the Red Sea. Kadesh-Barnea is frequently mentioned, much more north and near the promised land. Many must have roamed the desert and oases to graze their livestock.
New Century Version	The LORD continued to work against them to remove them from the camp until they were all dead.

New Life Bible	It was thirty-eight years from the time we left Kadesh-barnea until we crossed over the river Zered. By that time all the men of war among us had died, as the Lord had said they would. The hand of the Lord was against them, to destroy them within their tents until they were all dead. V. 14 is included for context.
New Living Translation	The LORD struck them down until they had all been eliminated from the community.
The Voice	The Eternal struck them with one disaster after another inside the camp until they were all dead.

### Partially literal and partially paraphrased translations:

American English Bible	For, it was the hand of Jehovah that destroyed them from among the camp, until they were all gone.
Christian Community Bible	Even the hand of Yahweh was against them, dealing them their death in the camps until all of them perished.
<i>God's Word</i> ™	In fact, it was the LORD himself who got rid of all of them until none were left in the camp.
New American Bible	For it was the LORD'S hand that was against them, till he wiped them out of the camp completely.
New American Bible (R.E.)	Indeed the LORD's own hand was against them, to rout them from the camp completely.
NIRV	He used his power against them until he had gotten rid of all of them. Not one was left in the camp.
ew Simplified Bible	Jehovah kept getting rid of them until finally none of them were left.
Revised English Bible	The LORD's hand was against them, and he rooted them out of the camp to the last man.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The hand of Yahweh also had routed them from the center of the camp, until finalized.
Bible in Basic English	For the hand of the Lord was against them, working their destruction, till all were dead.
The Expanded Bible	The [hand of the] Lord continued to work [was] against them to remove them from the camp until they were all dead.
Ferar-Fenton Bible	For the hand of the Ever-living was against them to destroy them out of the camp until they perished.
NET Bible®	Indeed, it was the very hand of the Lord that eliminated them from within [Heb "from the middle of." Although many recent English versions leave this expression untranslated, the point seems to be that these soldiers did not die in battle but "within the camp."] the camp until they were all gone.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moreover, ADONAI's hand was against them to root them out of the camp until the last of them was gone.
exeGesés companion Bible	For indeed the hand of Yah Veh opposed them, to agitate them from among the camp, until they were consumed.
Kaplan Translation	God's hand had been directed specifically against them, crushing [(Radak, Sherashim). Hamam in Hebrew, see Esther 9:24. Or, 'agitate' (Rashi, Saadia), 'kill' (Septuagint), or, 'kill suddenly' (Hirsch).] them so that they would be finished.
Orthodox Jewish Bible	For indeed the yad Hashem was against them, to destroy them from among the machaneh, until they were consumed.

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	Moreover the hand of the Lord was against them to exterminate them from the midst of the camp, until they were all gone.
Concordant Literal Version	And indeed, the hand of Yahweh came to be against them to discomfit them from among the camp, until they had come to end.
English Standard Version	For indeed the hand of the LORD was against them, to destroy them from the camp, until they had perished.
The Geneva Bible	For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed. His plague and punishment to destroy all that were twenty years old and above.
NASB	Moreover [Jude 5] the hand of the Lord was against them, to destroy them from within the camp until they all perished.
New RSV	Indeed, the Lord's own hand was against them, to root them out from the camp, until all had perished.
World English Bible	Moreover the hand of Yahweh was against them, to destroy them from the midst of the camp, until they were consumed.
Young's Updated LT	And also the hand of Jehovah has been against them, to destroy them from the midst of the camp, till they are consumed.

**The gist of this verse:** God had been against these men and He destroyed them with the sin unto death.

<b>Deuteronomy 2:15</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>together with, along with, joined with, and, furthermore, and furthermore.</i>			
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i>	feminine singular construct	Strong's #3027 BDB #388
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

Deuteronomy 2:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #1961 BDB #224
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châmam (חָמַם) [pronounced chaw-MAHM]	<i>to put to flight, to route; to put into a commotion; to make a noise, to move noisily, to confuse, to discomfit, to destroy utterly, to make extinct (taking all of the meanings given by BDB and Gesenius)</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #2000 BDB #243
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
qereb (קֶרֶב) [pronounced KEH-re <sup>b</sup> v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular construct	Strong's #7130 BDB #899
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334
‘ad (עַד) [pronounced gâhd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
tâmam (תָּמַם) [pronounced tau-MAHM]	<i>to complete, to finish, to consume, to completely use up, to exhaust, to accomplish, to spend; to be (spiritually) mature</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8552 BDB #1070

**Translation:** The hand of Y<sup>e</sup>howah was against them to destroy them from the midst of the camp until their [destruction was] complete. Because these people had turned against God, despite all that He had done for them, God wanted to destroy them and start over. So he turned against them, to remove them from the rest of Israel,



which is the sin unto death. That is what it means for God to be turned against a believer and for Him to remove you from this earth—that is the sin unto death.

Over 600,000 men had to be killed. Likely, the degeneracy had spread to their wives. This is over a million people that God placed under the sin unto death in the short period of thirty-eight years. This means that roughly seventy-five people died each and every day over that thirty-eight years, most of them while they were encamped in or near Kadesh-barnea (the other significant plagues which occurred before and after were recorded in Scripture). Even Jude mentions this: **Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe** (Jude 5).

The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. Doctrine of the **Sin unto Death** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Generation X and the Sin unto Death

1. This all began with God telling the people of Israel to go in and to take the land; and they refused to. 12 spies went into the land, and when they came back, 10 of them advised against taking the land.
2. Then God ordered them back into the desert-wilderness.
3. The Israelites did not like that option, so they told Moses that they would now attack the Canaanites and the Amorites.
4. God told Moses that they were not to do this because He was not with them; but He did anyway.
5. They were beaten back by the Canaanites and the Amorites.
6. When God told them to zig, they zagged; and when God said, "Zag," they zigged.
7. God told Moses that He was ready to start from scratch; that He would bring up the children of promise from Moses alone. Moses protested, and took up for the Israelites, acting as their advocate and mediator. Num. 14:11–20
  - 1) The whole purpose of Moses advocating for His people was to act as a type of Christ.
  - 2) So this is a set of historical events which actually happened, but they look forward in history to our Lord's relationship to us.
  - 3) No doubt many times Satan goes to God about you or I and says, "No Christian ought to act this way and live;" and Jesus acts as our advocate, our intercessor and our mediator. Or a fallen angel says, "Kukis can't be saved. Did you see what he did over the weekend?" And Jesus says, "He is in Me and I am in him."
  - 4) This is why many believers are still alive walking around on planet earth, although it may appear as if they have nothing to show for their lives on earth.
8. Back to Moses advocating for the people of Israel. God relented, but said that He would remove Gen X from the picture. For every day that the spies were in the land, the Jews would spend 1 year outside of the land. This is described in Num. 14:28–35 **"As I live, declares the LORD, what you have said in My hearing I will do to you: your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have grumbled against me, not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones, who you said would become a prey, I will bring in, and they shall know the land that you have rejected. But as for you, your dead bodies shall fall in this wilderness. And your children shall be shepherds in the wilderness forty years and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness. According to the number of the days in which you spied out the land, forty days, a year for each day, you shall bear your iniquity forty years, and you shall know my displeasure.' I, the LORD, have spoken. Surely this will I do to all this wicked congregation who are gathered together against Me: in this wilderness they shall come to a full end, and there they shall die."** (ESV, capitalized)
9. During that time, God would kill all of Gen X (except for Caleb and Joshua, of course).
10. **Psalm 90** is all about this time when Israel spins its wheels in the desert-wilderness. ([HTML](#)) ([PDF](#)) ([WPD](#)).

## Generation X and the Sin unto Death

11. Vv. 14–15 give the culmination of all this: 38 years passed, from living at Kadesh-barnea to crossing over the brook Zered. In that time, an entire generation of men had passed from the scene, suffering the sin unto death, just as Jehovah had sworn would happen. Jehovah's hand was against them with the intent of destroying them from out of the camp of Israelites (and Israel's forward movement was stalled) until this destruction was complete.
12. This generation is referenced throughout the Bible: Psalm 95:11 Ezek. 20:15 Heb. 3:8–19 Jude 1:5

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[Charts, Graphics and Short Doctrines](#)

From the point of their failure at Kadesh to their coming to Mount Hor, the mountainous area where the Edomites live, 38 years have passed, and almost all of Gen X has died out.

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## God Tells Israel Not to Meddle with the Ammonites

And so he is as which had ceased all men of the war and dead from a midst of the people. And so speaks Y<sup>e</sup>howah unto me, to say, "You are passing over the day a border of Moab, Ar. And you have approached opposite of sons of Ammon—you will not show hostility to them and you will not engage in war against them, for I will not give from a land of sons of Ammon to you [as] a possession; for to sons of Lot I have given her [as] a possession."

Deuteronomy  
2:16–19

And is was when all men of the war had ceased and were dead from the people, when Y<sup>e</sup>howah spoke unto me, saying, "You are passing over this day the border of Moab [at] Ar. When you approach across [from] the sons of Ammon, you will not show hostility to them and you will not engage in war against them, for I will not give any of the land of the sons of Ammon to you [as] a possession, as I have given it to the sons of Lot [as their] possession."

When Gen X had died out in the midst of the people, Jehovah spoke to me, saying, "You will pass near the border of Moab, at Ar, today. When you come near to the sons of Ammon, you will not be hostile and you will not begin a war against them, for I will not give any of their land to you, as I gave this land to the sons of Lot as their inheritance."

Here is how others have translated this verse:

### Ancient texts:

Targum of Onkelos

And when all the men of war, the makers of the high places, were consumed by dying out of the host, the Lord spake with me, saying: You are this day to pass the border of Moab towards Lechaiath. But coming near over against the children of Ammon, you are not to vex, nor provoke them to war; for I have not given you the land of the Beni Ammon for a possession: I have given it an inheritance to the children of Lot, for the sake of Abraham's righteousness.

Latin Vulgate

And after all the fighting men were dead, The Lord spoke to me, saying: You will pass this day the borders of Moab, the city named Ar: And when you come near to the frontiers of the children of Ammon, take heed you fight not against them, nor

Masoretic Text (Hebrew)	once move to battle: for I will not give you of the land of the children of Ammon, because I have given it to the children of Lot for a possession. And so he is as which had ceased all men of the war and dead from a midst of the people. And so speaks Y <sup>e</sup> howah unto me, to say, "You are passing over the day a border of Moab, Ar. And you have approached opposite of sons of Ammon—you will not show hostility to them and you will not engage in war against them, for I will not give from a land of sons of Ammon to you [as] a possession; for to sons of Lot I have given her [as] a possession."
Peshitta (Syriac)	So it came to pass, when all the men of war were consumed and dead from among the people, The LORD spoke to me, saying, You are to pass over through the border of Moab and Ad this day; And when you come near the territory of the children of Ammon, do not oppress them nor provoke them; for I will not give you of the land of the children of Ammon any possession, because I have given it to the children of Lot for a possession.
Septuagint (Greek)	And it came to pass when all the men of war dying out of the midst of the people had fallen, that the Lord spoke to me, saying, You shall pass over this day the borders of Moab, to Ar; and you shall draw near to the children of Ammon: do not quarrel with them, nor wage war with them; for I will not give you of the land of the children of Ammon for an inheritance, because I have given it to the children of Lot for an inheritance.
Significant differences:	The Latin appears to abbreviate the first sentence. The city <i>Ad</i> in the Syriac is a result of the confounding of the Hebrew letters transliterated with <i>r</i> and <i>d</i> . The Latin adds in the phrase <i>the city of</i> .

#### Thought-for-thought translations; paraphrases:

Common English Bible	Now as soon as all those of fighting age had died, the Lord said to me: Today you are crossing through the territory of Moab and Ar and you will come close to the Ammonites. Don't aggravate them. Don't fight with them because I won't give any part of the Ammonites' land to you as your own. I've given it to Lot's descendants as their property.
Contemporary English V.	The LORD kept getting rid of them until finally none of them were left. Then the LORD told me, "Moses, now go past the town of Ar and cross Moab's northern border into Ammon. But don't start a war with the Ammonites. I gave them their land, and I won't give any of it to Israel."
Easy English	When the last one of these fighting men had died, the *Lord spoke to me. This is what he said: "Today you will pass by the country called Moab at Ar. You will meet the people from Ammon. Do not make them angry so that they fight against you. I will not give you any of their country. I have given it to the family of Lot."
Easy-to-Read Version	"After all the fighting men were dead and gone, the Lord said to me, 'Today you must cross the border at Ar and go into Moab. You will go near the Ammonite people. Don't bother them. Don't fight with them, because I will not give you their land. Why? Because they are descendants of Lot, and I have given that land to them.'"
Good News Bible (TEV)	"After they had all died, the LORD said to us, 'Today you are to pass through the territory of Moab by way of Ar. You will then be near the land of the Ammonites, the descendants of Lot. Don't trouble them or start a war against them, because I am not going to give you any of the land that I have given them.' "
<i>The Message</i>	When the last of these soldiers had died, GOD said to me, "This is the day you cut across the territory of Moab, at Ar. When you approach the People of Ammon, don't try and pick a fight with them because I'm not giving you any of the land of the People of Ammon for yourselves--I've already given it to the People of Lot."

New Living Translation	"When all the men of fighting age had died, the Lord said to me, 'Today you will cross the border of Moab at Ar and enter the land of the Ammonites, the descendants of Lot. But do not bother them or start a war with them. I have given the land of Ammon to them as their property, and I will not give you any of their land.'"
The Voice	Just as soon as the last man of war was gone, the Eternal spoke to me: "Today you will pass into the territory of Moab when you cross Ar. When you get to the other side, you'll be facing the descendants of Ammon. Don't attack them, and don't fight any battles with them because I'm not going to give you any of Ammon's land. I already gave this land to these descendants of Lot, so it belongs to them."

### Partially literal and partially paraphrased translations:

American English Bible	'It was after all the men of war had died that the Lord spoke to me and said, <i>Now cross the borders of Moab and go on to AroEr today. But don't go near the children of AmMon. don't argue with them or war with them. I won't give you the children of AmMon's land as an inheritance, because I've given it to the children of Lot as their inheritance.</i>
Christian Community Bible	When finally all those who were old enough to fight died, Yahweh said to me: 'Today you will pass through the frontiers of Moab, facing the city of Ar, and you will meet these people. Do not attack or defy them for I will not give you any of the land of the Ammonites. Know that I have given that land to the children of Lot.'
God's Word™	When the last of these soldiers had died, the LORD said to me, "Today you are going to pass by the border of Moab at Ar. When you come near the Ammonites, don't bother them or start a fight with them. I'm not giving you any of the land that I have already given to the descendants of Lot as their property."
New Advent (Knox) Bible	And when all those warriors were dead the Lord had a command to give me: To-day thou shalt pass beyond the frontiers of Moab, at the city called Ar, and reach the neighbourhood of the Ammonites. Do not levy war against them or threaten battle; I do not mean to give thee any of the Ammonites' land; here too the children of Lot must dwell.
New American Bible (R.E.)	<i>Along Ammon.</i> When at length death had put an end to all the soldiers among the people, the LORD said to me, You are now about to leave Ar and the territory of Moab behind. As you come opposite the Ammonites, I do not show hostility or come in conflict with them, for I will not give you possession of any land of the Ammonites, since I have given it to the descendants of Lot as their possession [Gn 19:36-38.]. [2:16-19] Nm 21:24.
NIRV	Finally, the last of the fighting men among the people died. Then the Lord spoke to me. He said, "Today you must pass near the border of Moab. Moab is also called Ar. "When you come to the Ammonites, do not attack them. Do not make them angry. If you do, they will go to war against you. I will not give you any of their land as your own. I have given it to the people in the family line of Lot. I have given it to them as their own."
New Jerusalem Bible	'When death had carried off from the people those of age to bear arms, to the last man, Yahweh said this to me, "You are now crossing Ar, the country of Moab, and soon you will encounter the children of Ammon. Do not attack them, do not provoke them, for I shall give you none of the land belonging to the children of Ammon as your domain. I have given it to the children of Lot as theirs."
Today's NIV	Now when the last of these fighting men among the people had died, the LORD said to me, "Today you are to pass by the region of Moab at Ar. When you come to the Ammonites, do not harass them or provoke them to war, for I will not give you

possession of any land belonging to the Ammonites. I have given it as a possession to the descendants of Lot."

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	When all the men of war finally were dead from the center of the people, Yahweh spoke to me, saying, "Today, you pass Ar in the border of Central-Jordan. Near to the area of the sons of Amman, but <i>do not</i> besiege them, and <i>do not</i> stir them. For I <i>will not</i> give you the land of the sons of Amman as a possession, for I gave it to the sons of Lot for a possession."
Bible in Basic English	So when death had overtaken all the men of war among the people, The word of the Lord came to me, saying, You are about to go by Ar, the limit of the country of Moab; And when you come near the land of the children of Ammon, give them no cause of trouble and do not make war on them, for I will not give you any of the land of the children of Ammon for your heritage: because I have given it to the children of Lot.
The Expanded Bible	When the last of those fighting men had died, the Lord said to me, "Today you will pass by Ar, on the border of Moab. When you come near the people [sons; descendants] of Ammon, don't bother [harrass] them or go to war against them, because I will not give you any of their land as your own. I have given it to the descendants [sons] of Lot for their own."
Ferar-Fenton Bible	And when all the fighting men had died from among the People, then the Ever-living spoke to me, and said, " Now cross over to-day the boundaries of Moab at Ar. But when you approach the sons of Anion, neither distress nor hurt them, for I will not give the country of the sons of Anion to you to possess, for I have given it to the sons of Lot as a possession.
HCSB	"When all the fighting men had died among the people, the LORD spoke to me, 'Today you are going to cross the border of Moab at Ar. When you get close to the Ammonites, don't show any hostility to them or fight with them, for I will not give you any of the Ammonites' land as a possession; I have given it as a possession to the descendants of Lot.'"
NET Bible®	So it was that after all the military men had been eliminated from the community [Heb "and it was when they were eliminated, all the men of war, to die from the midst of the people."], the Lord said to me, "Today you are going to cross the border of Moab, that is, of Ar [Ar was a Moabite city on the Arnon River east of the Dead Sea. It is mentioned elsewhere in the "Book of the Wars of Yahweh" (Num 21:15; cf. 21:28; Isa 15:1). Here it is synonymous with the whole land of Moab.]. But when you come close to the Ammonites, do not harass or provoke them because I am not giving you any of the Ammonites' land as your possession; I have already given it to Lot's descendants [Lot's descendants. See note on this phrase in Deut 2:9.] as their possession.
New Heart English Bible	So it happened, when all the men of war were consumed and dead from among the people, that the LORD spoke to me, saying, "You are this day to pass over Ar, the border of Moab: and when you come near over against the children of Ammon, do not bother them, nor contend with them; for I will not give you of the land of the children of Ammon for a possession; because I have given it to the children of Lot for a possession."
NIV, ©2011	Now when the last of these fighting men among the people had died, 17 the Lord said to me, 18 "Today you are to pass by the region of Moab at Ar [S Nu 21:15]. When you come to the Ammonites [S Ge 19:38], do not harass them or provoke them to war [2Ch 20:10], for I will not give you possession of any land belonging to the Ammonites. I have given it as a possession to the descendants of Lot [S ver 9]."

**Jewish/Hebrew Names Bibles:**



Complete Jewish Bible	When all the men who were able to bear arms had died and were no longer part of the people, ADONAI said to me, 'Today you are to cross the border of Mo'av at 'Ar. When you approach the descendants of 'Amon, don't bother them or fight with them, for I will not give you any of the territory of the people of 'Amon to possess, since I have given it to the descendants of Lot as their territory.'"
exeGesés companion Bible	...- and so be it, all the men of war were consumed, and died from among the people. And Yah Veh worded to me, saying, This day, pass over through Ar the border of Moab: and when you approach opposite the sons of Ammon, neither besiege them nor throttle them: for I give you no possession of the land of the sons of Ammon; because I gave it to the sons of Lot for a possession.
Kaplan Translation	It was at this time that all the men of war among the people finished dying [This is seen as a place of good fortune (Targum Yonathan; see Genesis 30:11). Some say that this was on the Zered Brook (see notes on Numbers 21:12), which is where the decree that the Israelites would die in the desert for 40 years came to an end (Deuteronomy 2:14). According to tradition, this was on 15 Av, 2488 (July 27, 1273 b.c.e.; Taanith 30b), two weeks after Aaron's death (Numbers 33:38). ]. <i>Encountering Ammon</i> God then [Only after the previous generation had died out (Taanith 30b; Rashi). See note on Numbers 20:6.] spoke to me, saying, 'You are now about to pass through Ar [The name of the area where Moab lived (Rashi). See Numbers 21:15,28; Deuteronomy 2:18.], which is Moabite territory. You will be coming close to the Ammonites [See Genesis 19:38. Their territory was to the east of Sichon's land, beginning some 20 miles east of the Jordan. Ammon and Moab were cousins (Genesis 19:37,38), and hence their lands were originally next to each other. Some say that the Ammonites also had lands to the north of the Jabbok (Chizzkuni). The modern city of Aman, Jordan derives its name from Ammon.], but do not attack or provoke them. I will not let you occupy the land of the Ammonites, since I have given it as a heritage to the descendants of Lot [Moab was Lot's illegitimate son (Genesis 19:37).].
Orthodox Jewish Bible	So it came to pass, when kol anshei hamilchamah were consumed and dead from among HaAm (the People), That Hashem spoke unto me, saying, Thou art to pass over the border of Moav at Ar today; And when thou comest opposite the Bnei Ammon, distress them not, nor meddle with them; for I will not give thee of the Eretz Bnei Ammon any yerushah; because I have given it unto the Bnei Lot for a yerushah.
<i>The Scriptures</i> 1998	"And it came to be, when all the men of battle had finally perished from among the people, that הויה spoke to me, saying, 'This day you are to pass over at Ar, the boundary of Mo'ab. 'And when you come near the children of Ammon, do not distress them nor stir yourself up against them, for I do not give you any of the land of the children of Ammon as a possession, because I have given it to the descendants of Lot as a possession.'

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	So when all the men of war had died from among the people, The Lord spoke to me [Moses], saying, You are this day to pass through Ar, the border of Moab. But when you come near the territory of the sons of Ammon, do not trouble or assault them or provoke or stir them up, for I will not give you any of the land of the Ammonites for a possession, because I have given it to the sons of Lot for a possession.
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Concordant Literal Version	It came to be just as all the men of war had come to end, dying from among the people, that Yahweh spoke to me, saying. Today you are passing through the territory of Moab at Ar; then you will come near to the forefront of the sons of Ammon. Do not distress them and do not stir yourself up against them, for I shall not give any of the country of the sons of Ammon to you as a tenancy, since I gave it to the sons of Lot as a tenancy.
Context Group Version	So when all the men of war were consumed and dead from among the people, YHWH spoke to me, saying, You are this day to pass over Ar, the border of Moab: and when you come near across from the sons of Ammon, don't aggravate them, nor contend with them; for I will not give you of the land of the sons of Ammon for a possession; because I have given it to the sons of Lot for a possession.
<i>Updated Emphasized Bible</i>	So it came to pass when all the men of war were consumed by dying, out of the midst of the people, then spake Yahweh unto me, saying: Thou, are passing, to-day, the boundary of Moab even Ar; so wilt you draw near over against the sons of Ammon, do not you besiege them neither engage in strife with them,—for I will not give of the land of the sons of Ammon unto you as a possession, for unto the sons of Lot, have I given it as a possession.
Kretzmann's Commentary	<b>The Defeat of Sihon</b> So it came to pass, when all the men of war were consumed and dead from among the people, the punishment of God having struck them according to His word, that the Lord spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day; and when thou comest nigh over against the children of Ammon, whose territory was chiefly east and northeast of that of the Amorites, distress them not, nor meddle with them, assume no hostile attitude nor make a show of attacking 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, for the Ammonites were descendants of Lot, Gen. 19:38.
NASB	"So it came about when all the men of war [Deut 2:14] had finally perished from among the people, that the Lord spoke to me, saying, `Today you shall cross over Ar [Deut 2:9], the border of Moab. When you come opposite the sons of Ammon [Gen 19:38], 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 [Deut 2:9] as a possession.'
New King James Version	"So it was, when all the men of war had finally perished from among the people, that the Lord spoke to me, saying: `This day you are to cross over at Ar, the boundary of Moab. And when you come near the people of Ammon, do not harass them or meddle with them, for I will not give you any of the land of the people of Ammon as a possession, because I have given it to the descendants of Lot as a possession.'"
New RSV	Just as soon as all the warriors had died from among the people, the Lord spoke to me, saying, `Today you are going to cross the boundary of Moab at Ar. When you approach the frontier of the Ammonites, do not harass them or engage them in battle, for I will not give the land of the Ammonites to you as a possession, because I have given it to the descendants of Lot.'
Young's Updated LT	And it comes to pass, when all the men of battle have finished dying from the midst of the people, that Jehovah speaks unto me, saying, "You are passing over to-day the border of Moab, even Ar, and you have come near over-against the sons of Ammon, you will not distress them, nor stir up thyself against them, for I do not give any of the land of the sons of Ammon to you for a possession; for to the sons of Lot I have given it for a possession.
<b>The gist of this verse:</b>	Once the final person dies the sin unto death, God has the remaining Jews going past the people of Moab and Ammon; but they are not to disturb these peoples.

## Deuteronomy 2:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; without a specific subject and object, hâyâh can mean and it will come to be, and it will come to pass, then it came to pass (with the wâw consecutive)</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
tâmam (תָּמַם) [pronounced <i>taw-MAHM</i> ]	<i>to complete, to finish, to consume, to completely use up, to exhaust, to accomplish, to spend; to be (spiritually) mature</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #8552 BDB #1070
A fuller list of meanings: <i>to be complete, to be finished, to complete, to be (spiritually) mature; to come to an end, to cease; to completely use up, to exhaust; to accomplish; to be consumed [exhausted, spent; destroyed]; to be sound [unimpaired, upright]; to completely cross over</i> .			
This verb is also spelled tam (תַּם) [pronounced <i>tahm</i> ].			
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'ânâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i> ]; also spelled 'îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i> ]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
mil <sup>e</sup> châmâh (מִלְחָמָה) [pronounced <i>mil-khaw-MAW</i> ]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536

**Translation:** *And is was when all men of the war had ceased...* Moses here is referring to Gen X, those who saw all of the miracles of God as adults, and went out of Egypt as adults, but whined and engaged in idolatry and continually did the opposite of what God told them to do. God promised Moses that they would all die the sin unto death, and they did. After the 38 years had passed, the people who gave Moses and gave God a difficult time all died out. That generation ceased.

## Deuteronomy 2:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (תומ) [pronounced <i>mooth</i> ]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive construct	Strong's #4191 BDB #559
min (מ) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
qereb (בְּרֵק) [pronounced <i>KEH-re<sup>b</sup>v</i> ]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular construct	Strong's #7130 BDB #899
'am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** ...and were dead from the people,... They were in the midst of the people, and yet God took them out one-by-one until they had all died.

The people left Kedesh-barnea while there were still some of generation X alive. In fact, there were as many as 24,000 of that generation remaining. Their influence was felt during the second no-water incident of Num. 20:1–13 (which may have taken place almost any time during those thirty-eight years; an educated guess is that it took place at the end). They complained when they had to go around the land of Edom (Num. 21:4–6), which resulted in a wide spread execution of the sin unto death (the exact number was never specified here). Their final influence upon Israel occurred when they participated in idolatry with the daughters of Moab and Midian (Num. 25:1–9). After this, we have the updated census (Num. 26), and no more deaths from the sin unto death are reported.

## Deuteronomy 2:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Deuteronomy 2:17			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** ...when Y<sup>e</sup>howah spoke unto me, saying,... Then God spoke to Moses.

This occurred, in time, before the last of generation X died out; however, logically and topically, it occurs afterward, which is how Moses is presenting it here.

Deuteronomy 2:18			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
'âbar (עָבַר) [pronounced âaw <sup>b</sup> -VAHR]	<i>passing by, passing through; passing over</i>	Qal active participle	Strong's #5674 BDB #716
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day</i> (with a definite article); possibly <i>immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84



## Deuteronomy 2:18

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
g <sup>e</sup> bûwl (גְּבוּל) [pronounced g <sup>eb</sup> -VOOL]	<i>border, boundary, territory</i> [within a border], region, territory [of darkness]; edge	masculine singular construct	Strong's #1366 BDB #147
Môw'âbîy (מוֹאבִי) [pronounced moh-aw-BEE]	<i>from father; what father?;</i> transliterated <i>Moab, Moabitish,</i> <i>Moabite</i>	gentilic singular adjective with the definite article	Strong's #4125 BDB #555
There are several alternate spellings.			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Âr (אֵר) [pronounced ġawr]	<i>enemy, adversary, foe; city;</i> transliterated <i>Ar</i>	masculine singular proper noun	Strong's #6144 & #5892 BDB #786

**Translation:**...“You are passing over this day the border of Moab [at] Ar. They were going to head east and then north. When heading north, they would be going along the borders of Moab near the city of Ar.

It may seem like a trivial thing, but I am pretty certain I understand the change between the masculine singular and the masculine plural here. When we find the 2<sup>nd</sup> person masculine singular or masculine singular suffix, this is God speaking directly to Moses. Now, Moses might be told that he will do such and such, which involves all Israel; but God is speaking to Moses directly.

If, on the other hand, if we have a 2<sup>nd</sup> person masculine plural or a masculine plural suffix, usually, this is Moses speaking to the people—usually relaying a message directly from God; or it is God speaking to Moses, but giving a message for all Israel (God did not speak directly to the people of Israel since the Ten Commandments; at which time they asked Moses to stand between them and God as a mediator).

## Deuteronomy 2:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (קָרַב) [pronounced kaw-RA <sup>BV</sup> ]	<i>to come near, to approach, to</i> <i>draw near</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong #7126 BDB #897
mûwl (מִוּל) [pronounced mool]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children;</i> <i>people; sometimes rendered</i> <i>men</i>	masculine plural construct	Strong's #1121 BDB #119
'Ammôwn (עַמּוֹן) [pronounced ġahm-MOHN]	<i>tribal [inbred]; transliterated</i> <i>Ammon</i>	masculine proper noun	Strong's #5983 BDB #769

## Deuteronomy 2:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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This is often transliterated *Bene-Ammon* and is a common designation for this country.

**Translation:** *When you approach across [from] the sons of Ammon,...* God tells them when they come near to the sons of Ammon, that the children of Israel had to conduct themselves in a very particular manner.

Lot had two sons, both by incest with his two daughters: Moab and Ammon. These became a people, and God blessed these people, despite their inauspicious beginnings.

**Map of Moab and Ammon;** this is a portion of a map, and I cannot seem to determine where I downloaded it from. I downloaded the entire map 8/1/2006. It shows the rough locations of Edom, Moab and Ammon, the three peoples through whom Israel must pass in order to move near to Jericho.



Given the text, it appears that Ammon must be located further to the east and further to the south, and that that Moab must be further north, as these sermons take place in Moab (or on the outskirts of Moab).

## Deuteronomy 2:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced <i>al</i> ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
tsûwr (צוּר) [pronounced <i>tzoor</i> ]	<i>to show hostility to, to treat as an enemy, to treat as a foe</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6696 BDB #848 & #849

There are several related meanings, which are treated as homonyms; and there is a masculine noun with this same spelling as well.

**Translation:** *...you will not show hostility to them...* The Israelites were not to show any hostility toward the sons of Ammon. It would have been easy to start up a fight, and God told the Israelites to keep it under control.

## Deuteronomy 2:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אֵל) [pronounced <i>a]</i>	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
gârâh (גָּרָהּ) [pronounced <i>gaw-RAW</i> ]	<i>to excite oneself against; to engage in strife; to be irritated, to be angry; to engage in war</i>	2 <sup>nd</sup> person masculine singular, Hithpael imperfect	Strong's #1624 BDB #173
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88

**Translation:** ...and you will not engage in war against them,... The Israelites were not to go to war with the sons of Ammon. God would have the Israelites go to war with a number of people in the Land of Promise; but not with Moab or Ammon.

## Deuteronomy 2:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #5414 BDB #678
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
<i>From their land = any of their land.</i>			
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119

## Deuteronomy 2:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿAmmôwn (עַמּוֹן) [pronounced ʿahm-MOHN]	tribal [inbred]; transliterated Ammon	masculine proper noun	Strong's #5983 BDB #769
This is often transliterated <i>Bene-Ammon</i> and is a common designation for this country.			
lâmed (ל) [pronounced lʰ]	to, for, towards, in regards to	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
y <sup>e</sup> rushshâh (הַשָּׂרֵי) [pronounced yer-oosh-SHAW]	a possession, an inheritance	feminine singular noun	Strong's #3425 BDB #440

**Translation:** ...for I will not give any of the land of the sons of Ammon to you [as] a possession,... The reason for the non-aggression is, God would not give the Israelites their land. Even if they went to war against them, God is promising not to give them this land.

Once the Israelites cross northward, through Moab, to the east will be the land of Ammon. God did not give them that land. This is apparently followed by an aside from Moses still spoken to the people, as Y<sup>e</sup>howah will be mentioned consistently in the third person from hereon in. Moses will be in the first person singular and Moses and the Israelites (a good name for a band) will be in the 1<sup>st</sup> person plural.

## Deuteronomy 2:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced lʰ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men	masculine plural construct	Strong's #1121 BDB #119
Lôwṭ (לוֹט) [pronounced lohṭ]	hidden; a covering, a veil; wrapped up; transliterated Lot	masculine singular proper noun	Strong's #3876 BDB #532
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	1 <sup>st</sup> person singular, Qal perfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5414 BDB #678
y <sup>e</sup> rushshâh (הַשָּׂרֵי) [pronounced yer-oosh-SHAW]	a possession, an inheritance	feminine singular noun	Strong's #3425 BDB #440

**Translation:** ...as I have given it to the sons of Lot [as their] possession.” God gave this land to the sons of Ammon for an inheritance or for a possession. It was theirs to live on.

God’s guarantees and God’s promises are meaningful. When God gives a piece of property to a people, that is not easily retracted, even though these promises were made to a people who were not His instrument.

Arno Gaebelein writes: *Intensely interesting is the divine injunction not to molest Edom, Moab and Ammon. The great principle which goes through Deuteronomy is very outstanding in this command of Jehovah. He guided them, gave His instructions and they were to depend on Him and be obedient to His will. They might have coveted to possess the plains of Moab or Mount Seir and the lands of Ammon. The Lord forbade them to do so. Disobedience would have been disastrous. Though Edom had harassed Israel greatly and displayed an arrogant pride, yet Jehovah would not give Edom's possession to Israel. He remembered His word "I have given Mount Seir unto Esau for a possession" (Genesis 32:3; Genesis 36:6-8; Joshua 24:4). They were, therefore, not to seek what the Lord had not given to them. And this is obedience and a lesson of faith.*<sup>56</sup>

There is some confusion because half of the land of the Ammonites falls into Israel’s possessions in Joshua 13:25. So what is the deal? There are two tracts of land that are being discussed here, which may help you to understand some of the seemingly contradictory maps where Ammon is first up here; and then on another map, they are seen further down and to the east. The land which they occupy here that Israel is going through in the book of Numbers—that land is not given by God to the Israelites; that land stays in the hands of the Ammonites. However, there was a piece of land, previously occupied by the Ammonites, but taken from them by the Amorites. Israel will take that land away from the Amorites and keep it (Joshua 13).

These 4 verses read: *When Gen X had died out in the midst of the people, Jehovah spoke to me, saying, “You will pass near the border of Moab, at Ar, today. When you come near to the sons of Ammon, you will not be hostile and you will not begin a war against them, for I will not give any of their land to you, as I gave this land to the sons of Lot as their inheritance.”*

What should have happened was, the Edomites, the Moabites and the Ammonites should have come out to celebrate Israel’s freedom from Egypt and their movement toward the land promised them by God. However, these relatives of theirs barely tolerated them being in the area.

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Background Material on the Caphtorim

Again, we have a parenthetical section, giving us a little background on these peoples and their land. Although many claim that this information had to be added later; it is more likely that Moses inserted this information under the principle of rightly interpreting history, and teaching his people. The promise of God is quite important for any people to whom the promise is delivered.

The Pulpit Commentary writes: *There is no sufficient reason for supposing that this paragraph is an interpolation, or gloss, inserted by some later writer. It lay as much in the way of Moses to introduce such ethnographical notices as in that of any writer of a later age.*<sup>57</sup> I wholeheartedly agree with them in this point.

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<sup>56</sup> From <http://www.studylight.org/com/gab/view.cgi?bk=4&ch=2> accessed December 27, 2013.

<sup>57</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 2:20.



(Land of Rephaim is reckoned also she; Rephaim have lived in her to faces and the Ammonites call to them Zamzummim, a people great and many and tall as the Anakim. And so destroys them Y<sup>e</sup>howah from their faces and so they dispossess them and so they live in their place. As which He had done, sons of Esau those living in Seir who He destroyed the Horites from their faces and so they dispossessed them and so they live in their place as far as the day the this.

Deuteronomy  
2:20–22

(This land [lit., she] is also determined [to be] the land of the Rephaim; the Rephaim have previously lived in it—the Ammonites call them the Zamzummim, a great and large people [who are] as tall as the Anakim. Y<sup>e</sup>howah destroyed them before them and they dispossessed them and now live in their place, just as He had done [for] the sons of Esau, the ones living in Seir. [It was God] Who destroyed the Horites from before them, so that they dispossessed them and now they live in their place to this day.

(This land originally belonged to the Rephaim, who the Ammonites called the Zamzummim. The Rephaim were, at one time, a tall, powerful and populous people. However, Jehovah destroyed them before the Ammonites, so that the Ammonites dispossessed them and now live where the Zamzummim used to live. God had done he same thing for the sons of Esau, who now live in Seir. He destroyed the Horites right in front of them, so that the Edomites took over their land and now live there to this day.

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	That also was accounted a land of giants; in old time the giants dwelt in it, and the Ammonites called them Zimthane, a people great and mighty as giants: but the <u>Word of the Lord</u> destroyed them, and drove them out before them, and they dwelt in their place; as He did for the Beni Esau who dwell in Seir: for He destroyed the Horae before them, and drove them out, and they dwell in their place to this day.
Latin Vulgate	It was accounted a land of giants: and giants formerly dwelt in it, whom the Ammonites call Zomzommims, A people great and many, and of tall stature, <u>like the Enacims whom</u> the Lord destroyed before their face: and he made them to dwell in their stead, As he had done in favour of the children of Esau, that dwell in Seir, destroying the Horrites, and delivering their land to them, which they possess to this day.
Masoretic Text (Hebrew)	(Land of Rephaim is reckoned also she; Rephaim have lived in her to faces and the Ammonites call to them Zamzummim, a people great and many and tall as the Anakim. And so destroys them Y <sup>e</sup> howah from their faces and so they dispossess them and so they live in their place. As which He had done, sons of Esau those living in Seir who He destroyed the Horites from their faces and so they dispossessed them and so they live in their place as far as the day the this.
Peshitta (Syriac)	(That also was accounted a land of giants; giants dwelt in it formerly; and the Ammonites call them Zamzumins; A people great and many and tall, like giants; but the LORD destroyed them from before them; and they succeeded them, and dwelt in their land, As the children of Esau did, who dwelt in Seir when they destroyed the Horites from before them, and they succeeded them and settled in their land even to this day;...
Septuagint (Greek)	It shall be accounted a land for the Rephaim, for the Rephaim dwelt there before, and the Ammonites call them Zamzummim. A great nation and populous, and mightier than you, as also the Anakim; yet the Lord destroyed them from before them, and they inherited their land, and they dwelt there instead of them <u>until this day</u> . As they did to the children of Esau that dwell in Seir, even as they destroyed the Horite from before them, and inherited their country, and dwelt therein instead of them until this day.

Significant differences: Both the targum and the Greek leave out the words *tall as*. There are some minor additional phrases in the targum, the Latin and the Greek (all underlined).

The final sentence in the Hebrew is difficult; but the other ancient versions appear to agree with it.

### Thought-for-thought translations; paraphrases:

Common English Bible	Now people thought that land was Rephaim territory as well. The Rephaim had lived there previously. But the Ammonites called them "Zamzummim [Or Mumbler]." They were large, numerous, and tall, just like the Anakim. But the Lord completely destroyed the Zamzummim before the Ammonites, and they took possession of that area, settling in their place. That is exactly what God did for Esau's descendants, who live in Seir, when he completely destroyed the Horites in their presence, and they took possession of the Horites' area, settling in their place to this very day.
Contemporary English V.	Before the Ammonites conquered the land that the LORD had given them, some of the Rephaim used to live there, although the Ammonites called them Zamzummim. The Zamzummim were a large and powerful tribe and were as tall as the Anakim. But the LORD helped the Ammonites, and they killed many of the Zamzummim and forced the rest to leave. Then the Ammonites settled there. The LORD helped them as he had helped the Edomites, who killed many of the Horites in Seir and forced the rest to leave before settling there themselves.
Easy English	(This country also belonged to the *Rephaites, who had lived there. But the *descendants of Ammon called them Zamzummites. There were many Zamzummites and they were as tall and strong as the *descendants of Anak. The *Lord killed them when the *descendants of Ammon sent them away. Then the *descendants of Ammon lived in their country. The *Lord had done the same thing for the family of Esau. They lived in Seir. The *Lord killed the *Horites when the family of Esau sent them away. The family of Esau still lives in their country today.
Easy-to-Read Version	(That country is also known as the Land of Rephaim. The Rephaite people lived there in the past. The people of Ammon called them the Zamzummites. There were many Zamzummites, and they were very strong. They were tall, like the Anakite [Descendants of Anak, a family famous for tall and powerful fighting men. See Num. 13:33.] people. But the Lord helped the Ammonite people destroy the Zamzummites. The Ammonite people took that land and live there now. God did the same thing for Esau's people. In the past, the Horite people lived in Seir (Edom). But Esau's people destroyed the Horites, and Esau's descendants still live there today.
Good News Bible (TEV)	(This territory is also known as the land of the Rephaim, the name of the people who used to live there; the Ammonites called them Zamzummim. They were as tall as the Anakim. There were many of them, and they were a mighty race. But the LORD destroyed them, so that the Ammonites took over their land and settled there. The LORD had done the same thing for the Edomites, the descendants of Esau, who live in the hill country of Edom. He destroyed the Horites, so that the Edomites took over their land and settled there, where they still live.
<i>The Message</i>	It is also considered to have once been the land of the Rephaites. Rephaites lived there long ago--the Ammonites called them Zamzummites (Barbarians)--huge mobs of them, giants like the Anakites. GOD destroyed them and the Ammonites moved in and took over. It was the same with the People of Esau who live in Seir--GOD got rid of the Horites who lived there earlier and they moved in and took over, as you can see.
New Berkeley Version	This area, too, used to be reckoned as a land of the Rephaim; the Rephaim dwelt in it formerly; but the Ammonites called them Zamzummim. Early 1406 B.C.

They were a strong and numerous people and tall as the Anakim; but the LORD expelled and destroyed them; so they dispossessed them and the Ammonites dwelt there in their place; thus had the LORD done for the children of Esau, who live in Seir, when He expelled and destroyed the Horites before them, so they took their domain in possession and still live there in their stead.

New Century Version

(That land was also thought to be a land of the Rephaites, because those people used to live there, but the Ammonites called them Zamzummites. They were strong people, and there were many of them; they were very tall, like the Anakites. The Lord destroyed the Zamzummites, and the Ammonites forced them out of the land and took their place. The LORD did the same thing for the descendants of Esau, who lived in Edom, when he destroyed the Horites. The Edomites forced them out of the land and took their place, and they live there to this day.

The Voice

The land of *the Ammonites* is also considered the land of the Rephaim because the Rephaim (whom the Ammonites call the Zamzummin) were formerly living in it. They, too, were a large and powerful nation, as tall as the Anakim, but the Eternal destroyed them so the Ammonites could take their place. He did the same thing for the descendants of Esau who now live in Seir: He destroyed the Horites so the Edomites could take their place. Esau's descendants are still living in Seir.

### Partially literal and partially paraphrased translations:

American English Bible

*It is also called the land of the Raphain, because the Raphain (whom the AmMonites call the ZochomMin) also used to live there. They were once a great nation with many more people that were mightier than you are (as were the Anakim). But Jehovah destroyed them and [the AmMonites] inherited their land, where they live to this day, [in the same way that] the children of Esau who live in Seir destroyed the ChorRhites and inherited their land, where they live to this day,...*

Beck's American Translation

It used to be considered the land of the Rephaites who lived there, but the Ammonites called them Zamzummites, a mighty people, as many and as tall as the giants, but the LORD wiped them out as Lot's descendants came in, took their land away, and settled in their place, just as He did for Esau's descendants living in Seir when He wiped out the Horites as Esau's descendants came in, took their land, and lived in their place as they still do today.

Christian Community Bible

(This land was also considered the land of the giants who formerly lived there and whom the Ammonites called Zum mim. They were a great and numerous people, tall and of enormous stature, similar to the Anakim. But Yahweh destroyed them through the hand of the Ammonites, and in their place he made the Ammonites to dwell in the land. He did the same with the people of Esau who dwell in Seir. They destroyed the Horites and took possession of their land up to this very day.

God's Word™

This land was thought of as the land of the Rephaim who used to live there, but the Ammonites called them Zamzummin. These people were as strong, as numerous, and as tall as the people of Anak. But the LORD wiped them out before the Ammonites came so that the Ammonites claimed their land and took their place. The LORD did the same thing for the descendants of Esau, who lived in Seir. Before the descendants of Esau came, he wiped out the Horites so that Esau's descendants claimed their land and took their place. Esau's descendants are still there today.

New Advent (Knox) Bible

(This, too, was reckoned a land of giants; it was a giant race that lived there once, the Zomzommim, as they are called by the Ammonites, a people great and powerful, tall in stature as the Enacim themselves. But the Lord dispossessed them to make room for the Ammonites, and these made their dwelling there instead. Just so he had destroyed the Horites, that once lived in Seir, and given their land to the Edomites, who enjoy it to this day:...

New American Bible	(This also was considered a country of the Rephaim from its former inhabitants, whom the Ammonites called Zamzummim, a people strong and numerous and tall like the Anakim. But these, too, the LORD cleared out of the way for the Ammonites, who ousted them and took their place. He had done the same for the descendants of Esau, who dwell in Seir, by clearing the Horites out of their way, so that the descendants of Esau have taken their place down to the present.
New American Bible (R.E.)	(This also is considered a country of the Rephaim; formerly the Rephaim dwelt there. The Ammonites call them Zamzummim [Dt 2:11; 3:11, 13; Gn 14:5; 15:20; Jos 12:4; 13:12; 17:15.], a people great and numerous and as tall as the Anakim. But these, too, the LORD cleared out of the way for the Ammonites, so that they dispossessed them and dwelt in their place [Dt 1:28.]. He did the same for the descendants of Esau, who live in Seir, by clearing the Horites out of their way, so that they dispossessed them and dwelt in their place down to the present [Gn 14:6; 36:6-8, 20-30.].
NIRV	That land was also thought of as a land of the Rephaites. They used to live there. But the Ammonites called them Zamzummities. The Rephaites were strong people. There were large numbers of them. They were as tall as the Anakites. The Lord destroyed the Rephaites to make room for the Ammonites. So the Ammonites drove them out. Then they settled in the territory of the Rephaites. The Lord had done the same thing for the people of Esau. They lived in Seir. He destroyed the Horites to make room for them. They drove the Horites out.
New Jerusalem Bible	(This used also to be considered as Rephaim territory; at one time the Rephaim lived there, though the Ammonites call them Zamzummim, a great and numerous people, and tall like the Anakim. Yahweh exterminated them for the Ammonites who dispossessed them and settled there in place of them, just as he had done for the children of Esau who live in Seir, so that they dispossessed the Horites and settled there instead of them and are still there now.
New Simplified Bible	»This territory is also known as the land of the Rephaim. That is the name of the giants who formerly lived there. The Ammonites called them Zamzummim. »They were as tall as the Anakim. There were many of them. They were a mighty race. But Jehovah destroyed them. Then the Ammonites took over their land and settled there. »Jehovah did the same thing for the Edomites, the descendants of Esau, who live in the mountains of Edom. He destroyed the Horites. That allowed the Edomites to take over their land and settled there, where they still live.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Even it was considered a land of giants. Giants dwelled in front of it, and the Ammanites called them Zamzummim ( <i>Zuzim</i> ), a great many people, as uplifted as the Anakim. But Yahweh annihilated them from their face, and they possessed them, and dwelled instead. He made the sons of Esau dwelling in Seir annihilate the Hurrians in front of them. They possessed them, and dwelled instead to this day.
Bible in Basic English	<i>That land is said to have been a land of the Rephaim, for Rephaim had been living there in earlier times, but they were named Zamzummim by the Ammonites; They were a great people, tall as the Anakim, and equal to them in number; but the Lord sent destruction on them and the children of Ammon took their place, living in their land; As he did for the children of Esau living in Seir, when he sent destruction on the Horites before them, and they took their land where they are living to this day:...</i>
The Expanded Bible	(That land was also thought to be a land of the Rephaites [or Rephaim; 2:11], because those people used to live there, but the Ammonites called them Zamzummities. They were strong people, and there were many of them; they were very tall, like the Anakites. The Lord destroyed the Zamzummities, and the

Ammonites forced them out of the land and took their place. The Lord did the same thing for the descendants [sons] of Esau, who lived in Edom [Seir; 1:44], when he destroyed the Horites. The Edomites [They] forced them out of the land and took their place, and they live there to this day.

Ferar-Fenton Bible

(This also was considered a country of the Rephaim, because the Rephaim resided there formerly, but the Amorites called them Yim-yimim. They were a great and numerous people, like the Anakim, but the Ever-living destroyed them before those, who drove them out, and inhabited in their place ; as He did for the sons of Esau who occupy Mount Sair, who expelled the Khorites formerly, and drove them out, and dwell in their place until this day. Vv. 20 to end of 23 are a note of an ancient editor, probably Ezra, not part of the original text of Moses.- F. F.

HCSB

This too used to be regarded as the land of the Rephaim. The Rephaim lived there previously, though the Ammonites called them Zamzummim, a great and numerous people, tall as the Anakim. The LORD destroyed the Rephaim at the advance of the Ammonites, so that they drove them out and settled in their place. This was just as He had done for the descendants of Esau who lived in Seir, when He destroyed the Horites before them; they drove them out and have lived in their place until now.

NET Bible®

(That also is considered to be a land of the Rephaites [Rephaites. The earliest reference to this infamous giant race is, again, in the story of the invasion of the eastern kings (Gen 14:5). They lived around Ashteroth Karnaim, probably modern Tell Ashtarrah (cf. Deut 1:4), in the Bashan plateau east of the Sea of Galilee. Og, king of Bashan, was a Rephaite (Deut 3:11; Josh 12:4; 13:12). Other texts speak of them or their kinfolk in both Transjordan (Deut 2:20; 3:13) and Canaan (Josh 11:21-22; 14:12, 15; 15:13-14; Judg 1:20; 1 Sam 17:4; 1 Chr 20:4-8). They also appear in extra-biblical literature, especially in connection with the city state of Ugarit. See C. L'Heureux, "Ugaritic and Biblical Rephaim," HTR 67 (1974): 265-74.]. The Rephaites lived there originally; the Ammonites call them Zamzummites [Zamzummites. Just as the Moabites called Rephaites by the name Emites, the Ammonites called them Zamzummites (or Zazites; Gen 14:5).]. They are a people as powerful, numerous, and tall as the Anakites. But the Lord destroyed the Rephaites [Heb "them"; the referent (the Rephaites) has been specified in the translation for clarity.] in advance of the Ammonites [Heb "them"; the referent (the Ammonites) has been specified in the translation for clarity.], so they dispossessed them and settled down in their place. This is exactly what he did for the descendants of Esau who lived in Seir when he destroyed the Horites before them so that they could dispossess them and settle in their area to this very day.

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(That too was considered a land of the Rephaites [S Ge 14:5], who used to live there; but the Ammonites called them Zamzummites. They were a people strong and numerous, and as tall as the Anakites [ver 10]. The Lord destroyed them from before the Ammonites, who drove them out and settled in their place. The Lord had done the same for the descendants of Esau, who lived in Seir [S Ge 14:6], when he destroyed the Horites from before them. They drove them out and have lived in their place to this day.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

(This too is considered a land of the Refa'im: Refa'im, whom the Emori call Zamzumim, used to live there. They were a large, numerous people, as tall as the 'Anakim; but ADONAI destroyed them as the people of 'Amon advanced and settled in their place - just as he destroyed the Horim as descendants of 'Esav advanced into Se'ir and settled in their place, where they live to this day.

exeGesés companion Bible

That also was fabricated a land of Rephaim: wherein the Rephaim settled at their face; and the Ammoniy called them Zamzomiym;



a people great and many,  
and exalted as the Anakiy;  
but Yah Veh desolated them at their face;  
and they succeeded them and settled in their stead:  
as he worked to the sons of Esav  
who settled in Seir,  
when he destroyed the Horim from their face;  
and they succeeded them  
and settled in their stead, even to this day:...

Hebrew Names Version	(That also is accounted a land of Refa'im: Refa'im lived therein before; but the `Ammonim call them Zamzummim, a people great, and many, and tall, as the `Anakim; but the LORD destroyed them before them; and they succeeded them, and lived in their place; as he did for the children of Esav, who dwell in Se`ir, when he destroyed the Chori from before them; and they succeeded them, and lived in their place even to this day:...
Judaica Press Complete T.	It, too, is counted as Rephaim country. It was formerly inhabited by Rephaim, whom the Ammonites call Zamzummim, a people great and numerous and as tall as the Anakites. The LORD wiped them out, so that [the Ammonites] dispossessed them and settled in their place as He did for the descendants of Esau who live in Seir, when He wiped out the Horites before them, so that they dispossessed them and settled in their place, as is still the case [Lit., "until this day."].
Kaplan Translation	'This might also be considered the territory of the Rephaim, since the Rephaim lived there originally. The Ammonites refer to them as Zamzumim. The [Rephaim] were a powerful and numerous race, as tall as the giants, but God annihilated them before [the Ammonites] who drove them out and lived [there] in their place. 'This was the same as God had done for Esau's descendants who lived in Seir, when he annihilated the Horites [Chorites in Hebrew. These were the original inhabitants of Seir who were later driven out and destroyed by Esau's descendants (Deuteronomy 2:12, 2:22; cf. Genesis 36:8). Seir may have been named later, after Seir the Horite (cf. Genesis 36:27). See note on Genesis 36:2. Some say that they were descended from the Rephaim (Ramban).] before them, allowing [Esau's descendants] to drive them out and live in their place to this very day.
Orthodox Jewish Bible	(That also was accounted a land of Refa'im; Refa'im dwelt therein in old time; and the Ammonim call them Zamzummim; A people great, and many, and tall, as the Anakim; but Hashem destroyed them before them; and they [the Ammonim] dispossessed them, and dwelt in their place: As He did to the Bnei Esav, which dwelt in Seir, when He destroyed the Chori from before them; and they succeeded them, dwelling in their place even to this day;...
<i>The Scriptures</i> 1998	(That was also reckoned as a land of Repha'ites. Repha'ites formerly dwelt there. But the Ammonites call them Zamzummim, a people as great and numerous and tall as the Anaqim. But הוהי destroyed them before them, and they dispossessed them and dwelt in their place, as He had done for the descendants of Esav, who dwelt in Se'ir, when He destroyed the Horites from before them. They dispossessed them and dwelt in their place, even to this day.

#### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	(That also is known as a land of Rephaim [of giant stature]; Rephaim dwelt there formerly, but the Ammonites call them Zamzummim, A people great and many, and tall as the Anakim. But the Lord destroyed them before [Ammon], and they dispossessed them and settled in their stead, As He did for the sons of Esau, who dwell in Seir, when He destroyed the Horites from before them, and they dispossessed them and settled in their stead even to this day.
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Concordant Literal Version	(It too was accounted as a country of Rephaim. Rephaim dwelt in it beforetime, yet the Ammonites called them Zamzummim, a people great and numerous, and as tall as the Anakim. Yet Yahweh exterminated them before their face that they might tenant in their place and dwell in their stead, just as He did for the sons of Esau who were dwelling in Seir, when He exterminated the Horite before their face, and they tenanted in their place and dwelt in their stead until this day.
Context Group Version	(That also is accounted a land of Rephaim: Rephaim dwelt in it previously; but the Ammonites call them Zamzummim, a people great, and many, and tall, as the Anakim; but YHWH destroyed them before them; and they succeeded them, and dwelt in their place; as he did for the sons of Esau, that dwell in Seir, when he destroyed the Horites from before them; and they succeeded them, and dwelt in their place even to this day:...
<i>Emphasized Bible</i>	A land of giants, used, that also, to be accounted,—giants, dwelt therein aforetime, but the Ammonites, called them Zamzummim: a people great and many and tall, like the Anakim,—but Yahweh destroyed them from before them, and they took their possessions, and dwelt in their stead: as he did for the sons of Esau, who are dwelling in Seir,—when he destroyed the Horim from before them, and they took their possessions and have dwelt in their stead, even unto this day.
English Standard V. – UK	(It is also counted as a land of Rephaim [See Gen. 14:5]. Rephaim formerly lived there-but the Ammonites call them Zamzummim- a people great and many, and tall as the Anakim [[ver. 10]]; but the Lord destroyed them before the Ammonites [Hebrew them], and they dispossessed them and settled in their place, as he did for the people of Esau, who live in Seir, when he destroyed the Horites [Gen. 14:6; See Gen. 36:20-30] before them and they dispossessed them and settled in their place even to this day.
Green's Literal Translation	It is reckoned a land of giants, even it; giants formerly lived in it, and the Ammonites call them Zamzummim; a great and plentiful people, and tall as the Anakim. And Jehovah destroyed them before them, and they expelled them, and lived in their place; as He had done for the sons of Esau, who live in Seir, when He destroyed the Horites from before them and they expelled them, and lived in their place until today.
New King James Version	(That was also regarded as a land of giants [Hebrew rephaim]; giants formerly dwelt there. But the Ammonites call them Zamzummim, a people as great and numerous and tall as the Anakim. But the Lord destroyed them before them, and they dispossessed them and dwelt in their place, just as He had done for the descendants of Esau, who dwelt in Seir, when He destroyed the Horites from before them. They dispossessed them and dwelt in their place, even to this day.
New RSV	(It also is usually reckoned as a land of Rephaim. Rephaim formerly inhabited it, though the Ammonites call them Zamzummim, a strong and numerous people, as tall as the Anakim. But the Lord destroyed them from before the Ammonites so that they could dispossess them and settle in their place. He did the same for the descendants of Esau, who live in Seir, by destroying the Horim before them so that they could dispossess them and settle in their place even to this day.
Third Millennium Bible	(That also was accounted a land of giants. Giants dwelt therein in olden times; and the Ammonites call them Zamzummim, a people great and many and tall, as the Anakim. But the LORD destroyed them before them; and they succeeded them and dwelt in their stead, as He did to the children of Esau, who dwelt in Seir, when He destroyed the Horim from before them; and they succeeded them and dwelt in their stead even unto this day.
Webster's Bible Translation	(That also was accounted a land of giants: giants dwelt in it in old time; and the Ammonites call them Zamzummims; 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: As he did to the children of Esau, who dwelt in Seir, when

he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even to this day.

Young's Updated LT

A land of Rephaim it is reckoned, even it; Rephaim dwelt in it formerly, and the Ammonites call them Zamzummim; a people great, and numerous, and tall, as the Anakim, and Jehovah destroys them before them, and they dispossess them, and dwell in their stead, as He has done for the sons of Esau, who are dwelling in Seir, when He destroyed the Horim from before them, and they dispossess them, and dwell in their stead, unto this day.

**The gist of this verse:**

God gave a specific piece of property to the Ammonites and to the Edomites; and this involved removing undesirables from the land. The people God wants in those lands live there to this day.

### Deuteronomy 2:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
R <sup>e</sup> pha'iyim (רִפְאִיִּים) [pronounced r <sup>e</sup> faw-EEM]	<i>giants; transliterated Rephaim</i>	masculine plural proper noun	Strong's #7496 & #7497 BDB #952
châshab (חָשַׁב) [pronounced khaw-SHAHB <sup>v</sup> ]	<i>to think, to regard, to be accounted, to count, to determine, to calculate, to be imputed, to be reckoned; to be taken for, to be like</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #2803 BDB #362
'aph (אֲפִי) [pronounced ahf]	<i>in fact, furthermore, also, yea, even, indeed; even though</i>	a conjunction which signifies <i>addition</i> or <i>emphasis</i>	Strong's #637 BDB #64
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214

**Translation:** (This land [lit., she] is also determined [to be] the land of the Rephaim;... Then Moses throws in some history here. Given Moses' training from his youth, these are things he would have known from his schooling. As in our schools today, he would not have been taught correctly that God put the people God wanted into those lands; but that interpretation, Moses would have learned. Recall that Moses was quite learned about history and geography, as well as politics and law. There is no reason to think that Moses did not know a great deal of the history of the land around.

Moses was in training to become the pharaoh of Egypt. In this training, he had to know who occupied what land over what period of time and under what circumstances. How was Egypt to approach them, as friend or foe, and what interaction was possible? Any pharaoh of Egypt needed to know about these things.

Here, Moses gives some background of the land which used to belong to other people, but God gave that land to the sons of Lot. The fact that God gave this or that people a plot of ground—that would not have been in Moses' studies as a pharaoh-in-training; but he would have understood this with all his training to lead Israel.

The first piece of land was once occupied by the Rephaim, who were giants.

### Deuteronomy 2:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
R <sup>e</sup> pha'îym (רִפְאִיִּם) [pronounced r <sup>e</sup> faw-EEM]	<i>giants</i> ; transliterated <i>Rephaim</i>	masculine plural proper noun	Strong's #7496 & #7497 BDB #952
yâshab (בָּשַׁב) [pronounced yaw-SHAH <sup>EV</sup> ]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #3427 BDB #442
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #88
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L<sup>e</sup>pânîym (לפָּנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

**Translation:** ...the Rephaim have previously lived in it... They previously lived in some of the land in question, the land which God would give to the Ammonites.

### Deuteronomy 2:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘Ammôwnîy (עַמּוֹנִי) [pronounced ‘ahm-moh-NEE]	<i>tribal [inbred]; transliterated Ammonite</i>	gentilic adjective with the definite article	Strong's #5984 & #5985 BDB #770
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lâmed]	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7121 BDB #894

When followed by a lâmed, as it is here, it means *to give a name to*.

## Deuteronomy 2:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
Zam <sup>e</sup> zummîym (זמזמ׳ים) [pronounced zahm-zoom-MEEM]	<i>plotters, intrigue; transliterated Zamzummim, Zamzummims, Zamzumite</i>	masculine plural gentilic adjective	Strong's #2157 BDB #273

Kretzmann's Commentary: *literally, "a humming, noisy people," possibly the same as the Zusim, Gen. 14:5, or related to them.*<sup>58</sup>

**Translation:...**—but the Ammonites call them the Zamzummim,... The Ammonites did not call them Rephaim, but Zamzummim. This is common, that one people would have one name; but the people themselves called themselves by a different name.

The Geneva Study Bible: *Who called themselves Rephaims: that is, preservers, or physicians to heal and reform vices: but were indeed Zamzummims, that is, wicked and abominable.*<sup>59</sup>

Vv. 20–23 are parenthetical again, as were vv. 10–12. They are still being spoken by Moses to the Israelites, but he is pointing out, in between quoting Y<sup>e</sup>howah, that they have traveled through land after land which Y<sup>e</sup>howah had given to their distant cousins (Esau, Ammon and Moab). God gave these lands to them by virtue of the fact that they were related to the Israelites—that is all that was required for God to bless them. Their lands also had *giants* dwelling in them, and God was able to give the land to them regardless. The point is, God is able. You personally have a lot of aspirations. You have things you want to possess, you see someone you want to marry, there is a position you desire, a vocation you want to be in—but you don't have it. What's the problem? The problem is not with God. God is able. God is able to dispossess heavily fortified lands which are ruled by giants and God is able to give these lands to whom He pleases. So God is able to get for you a job, a possession, a marriage partner, etc. This is easy; this is nothing for God. The problem is you. Perhaps you haven't ask God for what it is that you want, perhaps you ask Him out of personal lust; perhaps it is a matter of you not being ready for that particular blessing. 90% of the people who are put into direct contact with their right person mess it up. Some of you, if you were given your right person right now, you would not must ruin the relationship, but you would see to it that the relationship was ruined forever. You men might slug this woman; you might be unfaithful to her; you might brow beat her. There are a hundred ways you would think of to destroy your relationship. You women—you might reject him out and out because he is not as handsome as you think he should be, nor as rich. Or, you may run around on him, bailing out of the relationship because you found someone who is more attractive and richer and sexier, who has more power and prominence.

Generation X did not take the land because they rejected what God gave them; as if God could be mistaken. What is your priority in life? Certainly, you might say, God is #1, as though giving Him some sort of declared prominence counts as something. God has given you two things on this earth: (1) the Holy Spirit and (2) His Word. Our Lord Jesus Christ left this earth in order to send back the Holy Spirit, our Helper and our Comforter. Do you rebound—personally name your sins to God—each and every time you sin, so that you are filled with the Holy Spirit? Do you pursue God's Word fervently so that you can understand His purpose for your life in this world. No; what you do, is God puts up a brick wall in front of you and you spend your entire life banging your head against the brick wall. You are stupid. Go with what God has given you. **I know how to get along with humble**

<sup>58</sup> From <http://www.studylight.org/com/kpc/view.cgi?bk=4&ch=2> accessed December 27, 2013.

<sup>59</sup> From <http://www.biblestudytools.com/commentaries/geneva-study-bible/deuteronomy/deuteronomy-2.html> accessed December 13, 2013.



means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him Who strengthens me (Philip. 4:12–13). God has given you His Spirit and He has given you His Word. Take from both of them and leave the details to Him.

The word for giants is sometimes rendered Rephaim in some translations. The Jews did not enter into the land originally because it was occupied by giants. During this travelogue, it is pointed out to them that giants have occupied most of the land that they are traveling through. In fact, this helps explain to us why the Jews, after the last of generation X died out—why didn't they just cool their heels in Kadesh-barnea, and then head straight north? This portion of Deuteronomy explains why. These other nations that they pass through are object lessons. Giants used to live here in Ar, but God gave that land to Lot; so, descendants of Lot live there now. The Horites lives in Seir, but God gave that land to Esau, so his descendants, the Edomites live there now. Oh, notice this other territory off to your right; giants used to live in that land, but God gave it as an inheritance to Lot, so his other son's descendants, the Ammonites, live there now. Every land that they travel through are object lessons. God gave this land to so-and-so; used to be giants living there; now so-and-so lives there.

The Zamzummites (or, Zanzummin) were possibly the Zuzites (Zuzim) of Gen. 14:5. The NIV Study Bible claims that their name might mean *murmurers*, but I don't see any justification for that. It is really not close in spelling to any other Hebrew word. In any case, this people were likely made extinct or completely absorbed by the Ammonites. As in the other set of parenthetical verses, these appear to be the Rephaim, but called the Zamzummim by the Ammonites.

### Deuteronomy 2:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'am (אִם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766
gādōwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i> ]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
rab (רַב) [pronounced <i>rah<sup>b</sup>v</i> ]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine singular adjective	Strong's #7227 BDB #912
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251

## Deuteronomy 2:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rûwm (רור) [pronounced room]	<i>rising up, arising, raising up, growing; being exalted, becoming high, becoming powerful; being high and lofty; being remote, being in the far distance</i>	Qal active participle	Strong's #7311 BDB #926
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʿĀnâqîym (עֲנָקִים) [pronounced ʿuh-nawk-EEM]	<i>long necks; and is transliterated Anakim</i>	masculine plural noun with the definite article	Strong's #6062 BDB #778

Most of these words are repeated exactly from v. 10.

**Translation:** ...a great and large people [who are] as tall as the Anakim. The Rephaim (the Zamzummim) were a great people with a large population, and they were as tall as the Anakim, indicating that these were very tall people. So, one would think, using human viewpoint, that they could choose any plot of land and hold and keep that land for as long as they want. But God gave their land to the Ammonites.

The Anakim seem to be the standard by which all other groups are measured. This would suggest that the Jews had some occasion to be knowledgeable about the Anakim. This was discussed slightly in the [Emim, Rephaim and Anakim](#).

## Deuteronomy 2:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâmad (שָׁמַד) [pronounced shaw-MAHD]	<i>to destroy, to lay waste, to annihilate, to exterminate</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect, with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8045 BDB #1029
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

## Deuteronomy 2:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6440 BDB #815

Together, min pānîym and a suffix mean *from before their face, out from before their face, from them, from one's presence*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of them, by them*.

Most of these exact words came right out of v. 12.

**Translation:** *Yehowah destroyed them before them...* Jehovah destroyed the Rephaim in front of the Ammonites. Now, it is not clear whether the Ammonites knew that this was God aiding them; but my educated guess is, they did know this. At one time, these people trusted in God and God took care of them.

The Ammonites has an inauspicious beginning, being born of incest between Lot and one of his daughters. But Lot did believe in Y<sup>e</sup>howah Elohim. Lot and his two daughters were rescued from the destruction of Sodom by angels sent by God. So these things would be told to Ammon and to Ammon's children; and those who believed in the Revealed God were saved. And there were obviously enough saved in this family for God to give them the blessing of that plot of ground.

As an aside, if you have looked at the maps and know anything about the geography of that area today, you might be thinking, "God gave them 100 square miles of sand; big whoop." But the land did not look then as it does today. The people in that land have been under tremendous judgment, and so it looks like it looks today. But in the days of Moses, these rivers spoken of here (the Zered, the Jabbok and the Arnon) were significant rivers; and the land was well-watered. There was enough plant life for them to raise up livestock.

## Deuteronomy 2:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârash (יָרַשׁ) [pronounced yaw-RASH]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3423 BDB #439

**Translation:** *...and they dispossessed them...* The Ammonites dispossessed the Rephaim. This is because God gave the Ammonites this land.

## Deuteronomy 2:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced yaw-SHAH <sup>AV</sup> ]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3427 BDB #442
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation; 3 <sup>rd</sup> person masculine plural suffix	Strong's #8478 BDB #1065

**Translation:** ...and now live in their place,... Now the Ammonites live where the Rephaim used to live.

What God does makes sense. We cannot always understand His purpose and design, but God is very focused and very purposeful. He does not act without reason nor does He act at random. With generation X, it would not have made any difference how many object lessons they received; they would have failed. Had God hauled them north through Edom, Moab and Ammon, they would still have failed. God revealed tremendous miracles to them as never seen before, yet they failed more miserably than we can even imagine. Day in and day out, they were recipients of God's grace, and they—every day brought with it miracles of water, food and sustenance on the wilderness hike—and every day, they failed. Not only would an object lesson been wasted on them, but that would have placed Israel in enemy territory with enemies on all sides of them. At Kadesh, Edom hadn't given them much thought, Ammon, Moab, and the Amorites were too far away; the giants of the Land of Promise had killed many of them and chased them off for sport; and Egypt was too far away and at its weakest point to do anything. This gave the Jews thirty-eight years of relative peace, but no prosperity. God took that opportunity to decimate their population.

## Deuteronomy 2:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

## Deuteronomy 2:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
ʿÊsâv (עֵשָׂו) [pronounced <i>gay-SAWV</i> ]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796
yâshab (בְּשֵׁי) [pronounced <i>yaw-SHAHBV</i> ]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle with the definite article	Strong's #3427 BDB #442
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Sêʿîyr (שֵׁעִיר) [pronounced <i>say-GEER</i> ]	<i>hairy, shaggy; transliterated Seir</i>	masculine singular, proper noun	Strong's #8165 BDB #973

**Translation:** ...just as He had done [for] the sons of Esau, the ones living in Seir. God had done the exact same thing for the Edomites, the sons of Esau. God is able to give a plot of land to whomever He chooses.

## Deuteronomy 2:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
shâmad (שָׁמַד) [pronounced <i>shaw-MAHD</i> ]	<i>to destroy, to lay waste, to annihilate, to exterminate</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #8045 BDB #1029
ʾêth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Chôrîy (חֹרִי) [pronounced <i>khoh-REE</i> ]	<i>cave-dweller, troglodyte; transliterated Horites</i>	adjective gentis; proper noun; with the definite article	Strong's #2752 BDB #362
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577



## Deuteronomy 2:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6440 BDB #815

Together, min pānîym and a suffix mean *from before their face, out from before their face, from them, from one's presence*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of them, by them*.

**Translation:** [It was God] Who destroyed the Horites from before them,... The Horites lives in Seir; and God destroyed the Horites right in front of the Edomites.

Thomas Coke makes the same point which I have made several times: *Moses proceeds to recount their marches by the borders of Moab and Ammon, with some historical account of the former inhabitants, whom they had dispossessed. They were giants, great in stature, and terrible to look upon as the Anakims, yet fell before the sons of Lot and Esau; why, then, should the seed of Jacob fear that God would not more gloriously assist them in destroying the giants of Canaan?*<sup>60</sup>

The Expositor's Bible: *That was the picture the Deuteronomist spread out before the eyes of his countrymen, to the intent that they might know the love of God, and might see that safety lay for them in a willing yielding of themselves to that love. The disastrous results of their wayward and faint-hearted shrinking from this Divine calling is the only direct threat he uses, but in the passage there is another warning, all the more impressive that it is vague and shadowy, God is to the Deuteronomist the universal ruler of the world. The nations are raised up and cast down according to His will, and until He wills it they cannot be dispossessed. But He had willed that fate for many, and at every step of Israel's progress they come upon traces of vanished peoples whom for their sins He had suffered others to destroy. The Emim in Moab, the Zamzummim in Ammon, the Horites in Self, and the Avvims in Philistia, had all been destroyed before the people who now occupied these lands, and the whole background of the narrative is one of judgment, where mercy had been of no avail. The sword of the Lord is dimly seen in the archaeological notes which are so frequent in this section of our book and thus the final touch is given to the picture of the past which is here drawn to be an impulse for the future. While all the foreground represents only God's love and patience overcoming man's rebellion, the background is, like the path of the great pilgrim caravans which year by year make their slow and toilsome way to Mohammedan holy places, strewn with the remains of predecessors in the same path.*<sup>61</sup>

## Deuteronomy 2:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

<sup>60</sup> From <http://www.studydrive.org/com/tcc/view.cgi?bk=4&ch=2> accessed December 27, 2013; slightly edited.

<sup>61</sup> From <http://www.studydrive.org/com/teb/view.cgi?bk=4&ch=2> accessed December 27, 2013.

## Deuteronomy 2:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârash (רָשַׁח) [pronounced yaw-RASH]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3423 BDB #439
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (שָׁב) [pronounced yaw-SHAH <sup>BV</sup> ]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3427 BDB #442
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation; 3 <sup>rd</sup> person masculine plural suffix	Strong's #8478 BDB #1065
This came right out of v. 21.			
‘ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

**Translation:** ...so that they dispossessed them and now they live in their place to this day. So, today—the day that Moses is speaking to his people—the Edomites live in Seir, land which used to belong to the Horites.

This particular doctrine could stand to be updated.

### The Horites/Hivites

1. The Horites of Mount Seir, are mentioned in Gen. 14:6, during the great war of the kings which took place in Abraham's day. Genesis does not take us any further back, so we do not know whether Seir is a Horite (named after one of his ancestors) or whether the Horites are descended from Seir (Seir will be later associated with Esau).
2. The Horites and the Hivites are probably the same people. Zibeon in Gen. 36:2 is called a Hivite, and Zibeon in Gen. 36:20 is called a Horite. Certainly these could be different Zibeon's, but context seems to indicate that we are talking about one and the same person (compare vv. 2 and 24). The LXX has Horite instead of Hivite in Gen. 34:2 and Joshua 9:7.
3. Hittite is a more general term and the Horites (Hivite) appear to be a more specific branch of the Hittites.
4. ZPEB suggests that their progenitor was Hori, the son of Lotan, who was the son of Seir

## The Horites/Hivites

- (1Chron. 1:38–39). This line of Seir just begins with a group that lives in northern Edom, which takes its name from Seir. This would make Seir a Hittite, who moved to northern Edom (prior to Esau moving there). From Seir came a branch of his line, the Horites, who occupied the land of Seir.
5. Esau originally married two Hittite women, Judith and Basemath, which choice gave his family grief (Gen. 26:34–36:2).
    - 1) Esau, in his travels, picked up a wife from the Horites, and twice moved his families out to Seir, a mountain range in the land of the Horites. She is called a *Hivite*, in Gen. 36:2, which might be a slight corruption of the text.
    - 2) This association of Esau with Seir and the Horites with Seir makes perfect sense.
    - 3) As in-laws, Esau learned a bit about her heritage, which certainly influenced him more than his own heritage of the Revealed God.
    - 4) This information of their backgrounds likely came from Esau who either told it to one of Jacob's sons (likely Joseph, his favorite nephew) or he recorded it and left a copy of these records with Jacob's family. In any case, the original information would have come from Esau, the expert in this field.
  6. Intermarriage and living in the same area ultimately did not draw Esau and the Horites closer together. There was apparently very little if any intermarriage after Esau and eventually Esau's descendants (the Edomites) overran and forced the Horites out of Seir (Deut. 2:12, 22).
  7. The displaced Horites (Hivites) who survived this devastation, and they moved west of the Jordan River. They made a pact with Joshua, under false pretenses (claiming to come from a far away land, wearing battered clothing and carrying beat-up supplies (Joshua 9).
  8. Because Joshua made a pact before God with these people, even though he was deceived, Israel was honor-bound to keep that pact (Joshua 2:16–20).
  9. These people were not looking for peace with the Jews; they just did not want to face a pre-emptive strike. The Horites, in conjunction with the Amorites, Hittites, the Perizzites, and the Jebusites, then attacked Israel, but God delivered them into the hands of the Israelites under Joshua's leadership (Joshua 11).
  10. The Hivites, along with other groups, were left in the land to test Israel (Judges 3:1–8).
  11. As predicted by Joshua (Joshua 9:22–23), these peoples became slaves to Israel (1Kings 9:20–21 2Chron. 8:6–8).
  12. There are arguments pro and con concerning identifying the Hurrians with the Horites. Horite could have been the Semitic rendering of the name, just as those mentioned in Gen. 36:20–21 could have had their names Hebrewized (as these names are not, strictly speaking, Hurrian names).
  13. The Hurrians (which, again, may or may not have been the Horites) were a group of peoples forgotten about for thousands of years. It was not until this past century when we realized that such a people existed. They lived in the northern portion of Mesopotamia, in Syria and in Palestine just prior to 2000 B.C. We also find evidence of them living in Lower (Northern) Egypt. However, there are no records indicating that they lived in Moab. We have *recently* (meaning during the past 200 years) discovered thousands of tablets upon which are inscribed their business records and documents and all other manner of information. The evidence that there was Hurrian influence in Palestine is the fact that some names found in the Bible are quite likely Hurrian names. The El Amarna tablets indicate that there was a Jebusite ruler in Jerusalem who was a servant of Hepa, which is likely a shortened form of Hapat or Hebat, who is the most prominent goddess of the Hurrian pantheon. A Jebusite successor to this servant of Hepa was Araunah (or Ornan) (2Sam. 24:18 1Chron. 21:18) are taken from the original Hebrew consonants 'rwnh, 'wrnh, or 'rnn is a Hurrian title found in an Hurrian-Akkadian dictionary tablet and it means *lord* or *king*. It is often that the Bible records the title rather than the name of foreign kings and rulers. Part of our problem in connecting the two groups is that we still have not cracked the Hurrian language, which seems to be related only the Urartian, the language found on inscriptions made by the kings of Urartu near Lake Van from the 900-600 B.C. era.

This doctrine is also posted: the [Doctrine of the Horites \(HTML\)](#) ([PDF](#)).

Vv. 20–22 read: (This land originally belonged to the Rephaim, who the Ammonites called the Zamzummim. The Rephaim were, at one time, a tall, powerful and populous people. However, Jehovah destroyed them before the Ammonites, so that the Ammonites dispossessed them and now live where the Zamzummim used to live. God had done the same thing for the sons of Esau, who now live in Seir. He destroyed the Horites right in front of them, so that the Edomites took over their land and now live there to this day. Again, these are parenthetical remarks which originate with Moses, and were not added by some later writer. The whole purpose of this is to convince the Jews that God makes the determination of who will live where. The Ammonites live where they live because God gave them that land. We know this because Moses said God gave them the land and therefore, the Jews are not to try to take any of it from them (see Num. 21:24 Deut. 2:19 3:16 Joshua 12:2). Since God had given them this land, they were able to defeat the giants who lived in the land (Deut. 2:20–21).

Peter Pett: *Once again it is stressed that peoples like the Anakim have been defeated, this time by Ammon. They were not invincible. Here they were called Zamzummim. These too were the dreaded Rephaim. But Yahweh had destroyed them from before them, and as with Edom, had enabled them to dwell safely in their land in their place (as He would with Israel).*<sup>62</sup>

## Chapter Outline

## Charts, Graphics and Short Doctrines

This is the beginning of a logical progression of thought.

**And the Avvim, the ones living in villages as far as Gaza, Capthorim, the ones coming from Capthor, destroyed them, and so they settle instead of them.)**

Deuteronomy 2:23

**The Avvim, those living in the villages as far as Gaza—[were expelled by] the Capthorim, who came out of Capthor, destroyed them and settled [in their cities] instead of them.)**

**At one time, the Avvim lived in the villages going up as far as Gaza. However, [were expelled by] the Capthorim, who came out of Capthor and destroyed them and lived in their land instead.)**

Here is how others have translated this verse:

### Ancient texts:

Targum of Onkelos	And the <u>rest of the escaped of the Kenaanah</u> which dwelt in the cities of Dephia to Gaza, the Kapotkaee who came out of Kapotkaia destroyed them, and dwelt in their place.
Latin Vulgate	The Hevites also, that dwelt in <u>Haserim</u> as far as Gaza, <u>were expelled by</u> the Cappadocians: who came out of Cappadocia, and destroyed them and dwelt in their stead.
Masoretic Text (Hebrew)	And the Avvim, the ones living in villages as far as Gaza, Capthorim, the ones coming from Capthor, destroyed them, and so they settle instead of them.)
Peshitta (Syriac)	And the Avites who dwelt in <u>Hazerim</u> , as far as Azzah, the Caphedokian, who came out of Caphedoki, destroyed them and dwelt in their land.)
Septuagint (Greek)	And the Avim who dwell in <u>Asedoth</u> to Gaza, and the Cappadocians who came out of Cappadocia, destroyed them, and dwelt in their place.

Significant differences: I cannot explain the first phrase of the targum.

The word transliterated *Haserim* or *Hazerim* means *the villages*. The Latin has the extra verb *to expel*, and it really helps to round out the meaning of this verse. For that reason, I have added that verb to my own translation.

<sup>62</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 28, 2013.

**Thought-for-thought translations; paraphrases:**

Common English Bible	The Avvim [Or Ruiners], who had lived in settlements around Gaza, were completely destroyed by the Caphtorim, who had come from Caphtor. They replaced the Avvim there.
Contemporary English V.	A group called the Avvim used to live in villages as far south as Gaza, but the Philistines killed them and settled on their land.
Easy English	Also, people from the island of Crete came and killed the *Avvites. The *Avvites had lived in villages as far as Gaza. But the people from Crete killed them and lived in their country.)
Easy-to-Read Version	God did the same thing for some people from Crete. The Avvite people lived in the towns around Gaza. But some people came from Crete and destroyed the Avvites. Those people from Crete took that land and live there now.)
Good News Bible (TEV)	The land along the Mediterranean coast had been settled by people from the island of Crete. They had destroyed the Avvim, the original inhabitants, and had taken over all their land as far south as the city of Gaza.) .
<i>The Message</i>	Regarding the Avvites who lived in villages as far as Gaza, the Caphtorites who came from Caphtor (Crete) wiped them out and moved in.
New Berkeley Version	As for the Avvim, who were living in villages as far away as Gaza, it was the Caphtorim, who came from Caphtor, who exterminated them, took over their territory, and dwelt there. This part of Deuteronomy contains several archeological notices, giving information about peoples who occupied parts of the land at a time earlier than the period of the peoples whom the Hebrews found them. Moses' interest is not confined to Edom, Moab and East Jordan. He mentions Gaza and Philistine territory to the west. The Caphtorim are the Philistines, who come from Caphtor, believed to be Crete, which was settled by Greeks, but Gen. 10:13–14 traces the Philistines to Mizraim, that is, Egypt.
New Century Version	The Cretan people came from Crete and destroyed the Avvites, who lived in towns all the way to Gaza; the Cretans destroyed them and took their place.)
New Life Bible	And the Caphtorim who came from Caphtor destroyed the Avvim who lived in towns as far as Gaza. Then they lived in their place.)
New Living Translation	A similar thing happened when the Caphtorites from Crete [Hebrew from Caphtor.] invaded and destroyed the Avvites, who had lived in villages in the area of Gaza.)
The Voice	In the same way, some Caphtorim came from Caphtor [Most likely the Isle of Crete] and destroyed the Avvim, who were <i>the first</i> to live in villages as far away as Gaza, and took their place.

**Partially literal and partially paraphrased translations:**

American English Bible	...and the Evites (who lived between AsedOth and Gaza) were conquered by the Cappadocians. they came from Cappadocia to destroy them and live in their land.
Christian Community Bible	He dealt in the same manner with the Avvim who lived in the camps as far as Gaza. They were expelled by the Caphtorim who killed them and occupied their place.)
<i>God's Word</i> ™	The same thing happened to the Avvites who lived in villages as far away as Gaza. The Caphtorites, who came from Crete, wiped them out and took their place.
New Advent (Knox) Bible	...the Hevites, too, that dwelt in Haserim, right up to Gaza, were dispossessed by the Caphtorim; these left their home and settled in the land of the Hevites, whom they destroyed.) It is not certain whether verses 20-23 are to be regarded as part of what God said to Moses, or as a footnote. `The Cappadocians' is curiously used in the Latin to translate `the men of Caphtor', that is, of Crete.
New American Bible	So also the Caphtorim, migrating from Caphtor, cleared away the Avvim, who once dwelt in villages as far as Gaza, and took their place.) The Caphtorim: members of one of the groups of sea peoples who invaded the coast of Egypt and the



	southern part of Palestine about 1200 B.C. Caphtor: the ancient name of the island of Crete. Cf Amos 9:7.
New American Bible (R.E.)	As for the Avvim, who once lived in villages in the vicinity of Gaza, the Caphtorim, migrating from Caphtor, cleared them away and dwelt in their place.) Gaza: later a stronghold of the Philistines (cf. Jos 13:3). Caphtor: the island of Crete. See Gen. 10:14; Jos 13:3; 18:23; 1 Chr 1:12; Jer 47:4; Am 9:7.
NIRV	The Avvites lived in villages as far away as Gaza. But people came from Crete. They destroyed the Avvites. Then they settled in the territory of the Avvites.
New Jerusalem Bible	It was the same with the Avvites who occupied encampments as far as Gaza: the Caphtorim, coming from Caphtor, exterminated them and settled there instead.)
New Simplified Bible	»The Avims lived in Hazerim, even as far as Azzah. The Caphtorims came from Caphtor to destroy them and live there in their place.
Revised English Bible	It was Caphtorites from Caphtor who destroyed the Avvim who lived in the hamlets near Gaza, and settled in the land instead of them.)

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The Avvites dwelled in courtyards unto Gaza. The Cretans proceeding from Crete annihilated them, and dwelled instead.
Bible in Basic English	And the Avvim, living in the small towns as far as Gaza, came to destruction by the hands of the Caphtorim who came out from Caphtor and took their land.
The Expanded Bible	The ·Cretan people [·Caphtorim; <sup>o</sup> better known as Philistines] came from ·Crete [·Caphtor] and destroyed the Avvites, who lived in towns all the way to Gaza; the ·Cretans [·Caphtorim] destroyed them and took their place.)
Ferar-Fenton Bible	The Avites also resided in the fortresses until the powerful Kaphtorites came from Kaphtor and defeated them, and they reside after them.
NET Bible®	As for the Avvites [Avvites. Otherwise unknown, these people were probably also Anakite (or Rephaite) giants who lived in the lower Mediterranean coastal plain until they were expelled by the Caphtorites.] who lived in settlements as far west as Gaza, Caphtorites [Caphtorites. These peoples are familiar from both the OT (Gen 10:14; 1 Chr 1:12; Jer 47:4; Amos 9:7) and ancient Near Eastern texts (Miriam Lichtheim, Ancient Egyptian Literature, 2:37-38; ANET 138). They originated in Crete (OT "Caphtor") and are identified as the ancestors of the Philistines (Gen 10:14; Jer 47:4).] who came from Crete [Heb "Caphtor"; the modern name of the island of Crete is used in the translation for clarity (cf. NCV, TEV, NLT).] destroyed them and settled down in their place.)

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It was the same with the 'Avim, who lived in villages as far away as 'Azah -the Kaftorim, coming from Kaftor, destroyed them and settled in their place.)
exeGesés companion Bible	...and the Avvim who settled in Haserim, even to Azzah, the Kaphtorim who came from Kaphtor, destroyed them and settled in their stead.
Hebrew Names Version	...and the `Avvim, who lived in villages as far as `Aza, the Kaftorim, who came forth out of Kaftor, destroyed them, and lived in their place.)
JPS (Tanakh—1985)	So, took with the Avvim who dwelt in villages in the vicinity of Gaza: the Caphtorim, who came from Crete [Heb. "Caphtor."], wiped them out and settled in their place.—
Judaica Press Complete T.	But the Avim, who dwell in open cities, up till Gaza the Caphtorites, who came forth of Caphtor, exterminated them, and dwelt in their stead.
Kaplan Translation	This was also true of the Avvim [Some say that they were a Canaanite tribe (Targum Yonathan) and hence identify them with the Chivites (Genesis 10:17; Baaley Tosafoth; Ramban). They are said to be related to the Rephaim (Bereshith

Rabbah 26:16), who in turn may have been descendants of the Nefilim (Ramman). Others, however, maintain that the Avvim were a Philistine tribe (Chullin 60b; Rashi) since the Avvim were later found to be one of the divisions of the Philistines (Joshua 13:3). However, if the Kaftorim (see next note) were a Philistine tribe, they might have taken the name of the Avvim from their geographic location. Indeed, there is a city in Benjamin by the name of Avvim, (Joshua 18:23), possibly identified with Ai. There was also Avith in Edom (Genesis 36:36), and Avvah (2 Kings 17:24).] **who lived from Chatzerim** [Asedoth in the Septuagint, identified with Dafiach (Targum) or Rafiach (Saadia), the modern Rafah, some 16 miles southwest of Gaza on the Mediterranean coast. This was the southernmost border town in the Holy Land (cf. Tosefta, Shevi'ith 4:5. However, there was also a Rafiach to the south of the Dead Sea (Targum Yerushalmi on Numbers 34:15). Other sources, however, translate chatzerim as 'courtyards' or, 'open villages' (Targum Yonathan; Ramban; Paaneach Razah). See Leviticus 15:31, Genesis 25:16.] **to Gaza** [Azza in Hebrew. This was originally Canaanite territory (Genesis 10:19). In Abraham's time, Gerar, which was between Rafah (Chatzerim) and Gaza was a Philistine capital (Genesis 20:2), although it was also originally a Canaanite city (Genesis 10:19).]; **the Kaftorim** [These were a Philistine people (Genesis 10:14). Some of them may have taken the name Avvim from the previous dwellers of their area (Joshua 13:3, see previous note on Avvim). Some identify the Kaftorim with the Capacodians (Targum; Septuagint). Others identify them with the Demiatim (Saadia), the group living in Demat on the eastern delta of the Nile, near El Arish and west of the modern Port Said. Still other sources state that their place of origin was Cyprus or Crete.] **came from Kaftor and defeated them, occupying their territories.**

Orthodox Jewish Bible

**And the Avim which dwelt in villages, even unto Azzah, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their place.)**

#### **Literal, almost word-for-word, renderings:**

Concordant Literal Version	<b>As for the Avvim who were dwelling in hamlets as far as Gaza, the Caphtorim, who were coming forth from Caphtor, they exterminated them and dwelt in their stead.</b>
Darby Translation	<b>And the Avvites who dwelt in the hamlets as far as Gazah -- the Caphtorim, who came out of Caphtor, destroyed them, and dwelt in their stead.)</b>
<i>Emphasized Bible</i>	<b>The Avvim also, who dwelt in settlements as far as Gaza, Caphtorim, who were coming forth out of Caphtor, destroyed them, and dwelt in their stead.</b>
English Standard Version	<b>As for the Avvim [Josh. 13:3, 4], who lived in villages as far as Gaza [Gen. 10:19; Jer. 25:20], the Caphtorim [See Gen. 10:14], who came from Caphtor, destroyed them and settled in their place.)</b>
Green's Literal Translation	<b>And the Avvites who lived in villages as far as Azzah, the Caphtorites coming out of Caphtor destroyed them, and lived in their place.</b>
Kretzmann's Commentary	<b>...and the Avims, which dwelt in Hazerim, even unto Azzah, in the southwestern corner of Canaan, the Caphtorim, which came forth out of Caphtor, and bore the name of their progenitor, Gen. 10:14, destroyed them, and dwelt in their stead.) This notice having been inserted for the sake of orientation, Moses continues his address proper.</b>
NASB	<b>And the Avvim [Josh 13:3], who lived in villages as far as Gaza, the Caphtorim [i.e. Philistines] [Gen 10:14; 1 Chr 1:12] who came from Caphtor [i.e. Crete] [Jer 47:4; Amos 9:7], destroyed them and lived in their place.)</b>
New RSV	<b>As for the Avvim, who had lived in settlements in the vicinity of Gaza, the Caphtorim, who came from Caphtor, destroyed them and settled in their place.)</b>
Webster's Bible Translation	<b>And the Avims who dwelt in Hazerim [even] to Azzah, the Caphtorims, who came forth from Caphtor, destroyed them, and dwelt in their stead.)</b>
World English Bible	<b>...and the Avvim, who lived in villages as far as Gaza, the Caphtorim, who came forth out of Caphtor, destroyed them, and lived in their place.)</b>

*Young's Literal Translation* As to the Avim who are dwelling in Hazerim unto Azzah, the Caphtorim--who are coming out from Caphtor--have destroyed them, and dwell in their stead.

**The gist of this verse:** Then the example is given of the Avvim, who were dispossessed by the Caphtorim (the early Philistines).

### Deuteronomy 2:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿAvvîym (אַװיִם) [pronounced <i>gahv-VEEM</i> ]	<i>perverters; transliterated Avvim, Avims, Avites, Avvites</i>	masculine plural, adjective gentis; with the definite article	Strong's #5757 BDB #732
yâshab (בְּשֵׁי) [pronounced <i>yaw-SHAHBV</i> ]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle with the definite article	Strong's #3427 BDB #442
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chatsêrîym (חֲצֵרִים) [pronounced <i>khah-tzah-REEM</i> ]	<i>enclosures, courts; settlements, villages, towns</i>	masculine plural noun	Strong's #2691 & #2699 BDB #346
This refers to the few settlements which are scattered around a city.			
This may refer to the proper noun <i>Hazerim</i> .			
ʿad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
ʿAzzâh (עֲזָזָה) [pronounced <i>gahz-ZAW</i> ]	<i>the strong; transliterated Gaza</i>	proper noun; location	Strong's #5804 BDB #738

**Translation:** *The Avvim, those living in the villages as far as Gaza...* Moses gives another example. Many of the people there may know of these examples; and it is possible that they are learning this information for the first time from the hand of Moses.

According to Freeman's *Manners and Customs*,<sup>63</sup> these are not villages in the way that we understand villages, but more like camping grounds. The Avvim wandered across this area, possibly as shepherds, and when they stopped in an area, they would stay in areas where there would be a stone wall, put up for protection; where their livestock—which is their wealth—could be kept in the middle. They would set up their tents around the livestock, and guard them at the stone walls. As with any livestock, it was common to move them around from field to field to graze; so there were apparently a number of Hazerim, or encampments, or camp grounds with stone walls around them.

<sup>63</sup> *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; p. 102.

**Application:** It is a big problem that our young people today have no sense of history; and what they are taught in school is distorted or left out of the curriculum, so that they emerge from high school and college knowing nothing. Since they do not know anything, they can blame the United States for destroying the Indians (we did not), for slavery (what we did was wrong, but not any different than any other country); and such students may actually see the United States as an imperialistic nation. What we have done as a nation was try to provide for the Indians who we displaced (we have not done a great job of this); we ended the practice of slavery (hundreds of thousands of men died over this); and we are pretty much the opposite of an imperialist nation.

Moses is teaching the children of Israel some true history, so that they can correctly place themselves into history and understand their relationship to God.

**Application:** Almost completely left out of our history is our Christian roots. I personally learned from high school and college that our founders were mostly deists, which is a lie.

So, at one time, the Avvim lived in the villages and cities along the coast of the Mediterranean Sea.

<b>Deuteronomy 2:23b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
Kaph <sup>et</sup> tôrîym (כַּפְתֹּרִים) [pronounced <i>kahf-toh-REEM</i> ]	<i>crown</i> , transliterated <i>Caphtorim</i>	gentilic plural noun/adjective	Strong's #3732 BDB #499
yâtsâ' (יָצְאוּ) [pronounced <i>yaw-TZAWH</i> ]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle with the definite article	Strong's #3318 BDB #422
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Kaph <sup>et</sup> tôr (כַּפְתֹּר) [pronounced <i>kahf-TOHR</i> ]	<i>a crown, a wreath; transliterated Caphtor</i>	proper singular noun/territory	Strong's #3731 BDB #499
From BDB: <i>the original home of the Philistines, perhaps on the southwest coast of Asia Minor, maybe in Egypt or close by, or more probably on the island of Crete; or the island of Crete, homeland or staging area of the Philistines.</i>			
shâmad (שָׁמַד) [pronounced <i>shaw-MAHD</i> ]	<i>to destroy, to lay waste, to annihilate, to exterminate</i>	3 <sup>rd</sup> person masculine plural Hiphil perfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8045 BDB #1029

**Translation:**...—[were expelled by] the Caphtorim, who came out of Caphtor, destroyed them... Out from the sea came the Caphtorim, a sea people, who came on shore and destroyed the Avvim.

In the KJV, the word for *field inclosures* is transliterated as though it were a proper noun—Hazerim. This is a Hebrew word which should be rendered *villages*; and it is found that way in Gen. 25:16 Psalm 10:8 and Isa. 42:11. These are generally thought to be a camps for nomads who built walls of stone on the boundaries for protection. A more proper translation might be *field inclosures* or *secured encampments*.<sup>64</sup>

<sup>64</sup> *Manners and Customs of the Bible*; James M. Freeman; ©1972; p. 102.

We have an unfinished protasis and apodosis. It should read, *as God has done for them, He will do much more for you, His children of promise*. However, the apodosis (the latter half) will go without being said. The point was not lost on the generation of promise, even though it has been totally lost to many theologians throughout history. What you may be wondering is, just who the heck are these Caphtorim? The Study NASB lists them as the Philistines and Caphtor is being Crete. Rotherham calls the Caphtorim *Cretans*. ZPEB says they are probably related to the Philistines in some way. Jamieson, Fausset and Brown,<sup>65</sup> on the other hand, suggests that Caphtor is *Lower Egypt*; which would suggest a relationship of some sort with the Egyptians. Poole suggests that Caphtor is Cappadocia.<sup>66</sup> Zodhiates names them as the ones who conquered this area, prior to being conquered by Israel.

The first question, is who has destroyed who and who lives in whose stead? The Caphtorim are mentioned early on in Scripture (here and Gen. 10:14 1Chron. 1:12), they were apparently a great people, well-known to the Israelites and throughout the ancient world. Their early mention, but lack of later mention indicates that the Caphtorim were repossessed, or assimilated by another people. They came out of Caphtor (possibly Crete, Lower Egypt, or Cappadocia), possessed a great deal of the Land of Promise, which they appear to have taken from the Avvim, who are mentioned only a few times in Scripture, but later than this passage, indicating that the Avvim destroyed by the Caphtorim.

The Caphtorim, whose strength and power was legend; and their former principle residence Caphtor is so well-known that it is named several times in Scripture (Jer. 47:4 Amos 9:7). Interestingly enough, the Caphtorim are not found in the later Scriptures. They, like the Philistines, are descendants of Cush (Gen. 1:10). They are not equivalent to the Philistines, as the Study edition of the NASB claims, but they are their brothers. Where they dwelt in the Land of Promise, they were completely destroyed or completely assimilated. It appears as though their brothers, the Philistines, either lived side by side to them in Caphtor, or took Caphtor from them. The latter seems to be more likely, as in Joshua 3:13, we read: **The five Lords of the Philistines: the Gazaite, the Ashdodite, the Ashkelonite, the Gittite, the Ekronite, and the Avvite**. The Philistines appear to have overrun this area and their lords are identified with the areas wherein they have a stronghold.

The gentilic adjective Gazaite is the Azzah that we find here and Avvite is the area first occupied by the Avvim. This is less than seven years after Moses has spoken to the Israelites. This would suggest that the Philistines overran their brothers in Caphtor and in the Land of Promise, completely destroying the Caphtorim, who retained such a reputation as to retain the name of their original occupation for centuries afterward. The Philistines occupied certain areas of the land, given in Joshua 3:13.

This brings out an important point when it comes to time and place. Moses speaks of the Caphtorim here; but Joshua speaks of the Philistines not but a few years later—both peoples occupying the same ground. Had this parenthetical text been added by someone after Moses, then we would have expected the parenthetical text to speak of the Philistines and not about the Caphtorim. However, if Moses spoke these words, which I believe he did, then this simply tells us that the Caphtorim took this area in the time of Moses, but lost it while Joshua was beginning his campaign in the Land of Promise.

Zodhiates points out that the name *Avvim* means *ruins*.<sup>67</sup> although it is only close (the names are fairly different). Benjamin occupied the area belonging to the Avvim (Joshua 18:23). Although dispossessed, the Israelites apparently allowed some of the Avvim to remain in the land, and they continued to be heathen in their religion (1Kings 17:31). We find practically nothing about the Avvim in the ZEPB. This is the first time that we have heard of these people and it is unclear as to what has happened to them. They lived in villages as far as Azzah (which is Gaza in the RSV—the same Gaza of the New Testament—and found in Deut. 2:23 1Kings 4:24 Jer. 25:20 47:5).

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<sup>65</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 2:19–37.

<sup>66</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 2:23.

<sup>67</sup> *The Complete Word Study Old Testament*; Dr. S. Zodhiates; p 477.



## Deuteronomy 2:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced yaw-SHAH <sup>AV</sup> ]	to remain, to stay; to dwell, to live, to inhabit, to reside; to sit	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3427 BDB #442
tachath (תַּחַת) [pronounced TAH-khahth]	underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of	preposition of location or foundation; 3 <sup>rd</sup> person masculine plural suffix	Strong's #8478 BDB #1065

**Translation:** ...and settled [in their cities] instead of them.) The Caphtorim lived in the cities of the Avvim instead of the Avvim.

Moses is teaching that this is the normal course of history. People do come into established nations and destroy them. God would require that of the Israelites.

We combine the peoples below, as it appears that they occupied the same land (Palestine) in rapid succession.

### The Avvim, the Caphtorim and the Philistines

- The Avvim occur very few times in Scriptures. They are found in this passage, where the Caphtorim have taken over their cities. Deut. 2:20–23
- There appears to be a remnant of Avvim in the land after Joshua has conquered it. Joshua 13:3
- There was a city in Benjamin with this name. Joshua 18:23
- They are mentioned just one more time in 2Kings 17:31 as making some false gods, suggesting perhaps a small number of Avvim remaining. In this context, they are conquered by Sargon the King of Assyria.
- 
- The Caphtorim appear to have come from Caphtor and they conquered the Mediterranean coastlands of Israel before Joshua went into the land to take it. Deut. 2:20–23
- Ham had a son Egypt who fathered the Caphtorim as well as the people from whom came the Philistines. Gen. 10:6, 13–14 1Chron. 1:12
- There are some who claim that the Philistines should be shown as coming from the Caphtorim; the problem being is, it reads the same way in both Gen. 10:14 and in 1Chron. 1:12.
- The Caphtorim originated from Caphtor, which may be Crete, Lower Egypt or Cappadocia.
- Caphtor is mentioned in Jer. 47:4 Amos 9:7
- There are references to a group of people with a similar name cuneiform texts of the 2<sup>nd</sup> Millennium B.C. and in two other places, but there is not enough evidence to link all of these together or to clearly identify this people more than we find in Genesis or Chronicles.<sup>1</sup>
- Gill writes: *According to the Targums of Onkelos and Jonathan, and the Septuagint and Vulgate Latin versions, these were Cappadocians, that came out of Cappadocia; but it seems manifest that they were originally of Egypt (Gen. 10:14) and Bochart [Phaleg. l. 4. c. 32. col. 291, 292.] thinks they went from there into that part of Cappadocia that was near Colchis; but things not answering their expectations, they returned, and drove out the Avvim from their country.*<sup>2</sup>
- Gill: *Though it seems as if they were not utterly destroyed, but some escaped into Assyria, and settled there, where was a place called Ava from them; and from whence they were sent by the king of Assyria to repopulate the cities of Samaria, after the captivity of the ten tribes; see 2Kings 17:24.*<sup>3</sup>

## The Avvim, the Capthorim and the Philistines

9.

1. The Philistines are found more often in Scripture,
2. The Philistines were originally descended from the Egyptians, but far removed. They are descended through the elusive Casluhim (Gen. 10:13–14 | Chron. 1:12).<sup>4</sup> Arabs and Jews are more closely related.
3. The Philistines are related to the Cherethites, but they are not necessarily the same people. It is possible that the two peoples merged in the land of Palestine.
4. The Philistines originally lived in Capthor or occupied Capthor, although we do not know for a fact where Capthor is.
5. The Philistines may be identical to the Pelethites.
6. They built a relatively advanced society in Crete, Asia Minor and in the Greek mainland.
7. For more information, see the **Doctrine of the Philistines Part I** ([HTML](#)) ([PDF](#)) ([WPD](#)).

<sup>1</sup> See *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 1, p. 749.

<sup>2</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 2:23.

<sup>3</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 2:23 (slightly edited).

<sup>4</sup> And some insist that they should be identified in this passage with the Capthorim.

### Chapter Outline

### Charts, Graphics and Short Doctrines

V. 23 ends the parenthetical aside of Moses to the people. He picks up again with his repeating what God said to him.

Gill writes: *Now these several instances are observed to encourage the children of Israel to hope and believe that they should be able to dispossess the Canaanites, and inherit their land; such dispossessions having been very frequent, when it was the will of God they should take place.*<sup>68</sup> If the Israelites listen carefully to what Moses is teaching them, they ought to have great faith in their ability to take the land which God has given them, despite the Anakim living in the land.

The Treasury of Scriptural Knowledge puts pretty much the same take on this: *These fragments of ancient history seem to be introduced to encourage the Israelites. If the Lord destroyed these gigantic people before the posterity of Lot and of Esau, what cause had the posterity of Abraham, Isaac, and Jacob, his chosen servants and friends, to fear the Anakims, or the Canaanites? Especially as Israel acted by commission from God, and had His promise as their security of success, and the pledge of it in his presence, and the wonders which He had already wrought for them; and as they were the only nation of worshippers of the Lord, in the ordinances of His institution, which could be found on earth. This is so often repeated to possess the minds of the Israelites with a sense of God's providence, which rules every where; displacing one people, and placing another in their stead; and fixing their bounds also, which they cannot pass without his leave.*<sup>69</sup>

Jephthah states the principle: **Whatever Chemosh your god causes you to possess, do you not possess it? And all that which Jehovah our God has dispossessed from before us, we will possess!** (Judges 11:24; Green's literal translation) Or as Treasury of Scriptural Knowledge loosely interpreted<sup>70</sup> this: *"You suppose that the land which you possess was given you by your god Chemosh; and therefore will not relinquish what you believe you hold by*

<sup>68</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 2:23.

<sup>69</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 2:21.

<sup>70</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Judges 11:24.

*a divine right. Now we know that Jehovah, our God, has given us the land of the Israelites; and therefore we will not give it up.”*

These two asides tells Israel, who is settled in what land is not fixed, unless God has fixed it. If God has given this plot of land to the Moabites, then it is theirs, no matter who has lived there before. Just as God will keep you Israelites from trying to take land which He has already parceled out, so will God give you the land of Canaan and then allow you to keep the land of Canaan under your control (which the Israelites did for about a millennium<sup>71</sup>). We find this general principle stated in Acts 17:26 **He made every race of people living throughout the earth from one [family] and determined when [they would rise in history] and where they would live.** (AUN-NT)

**Application:** No doubt you are thinking, *but what about me? Talk about me, okay?* We live in a different era. There are object lessons all around us. One clear example is North and South Korea, essentially equivalent nations when separated; one chose communism and the other chose God and freedom. For a few years, these nations appeared to progress at about the same rate, but now, the difference between these two nations is night and day. South Korea faithfully sends out missionaries all over the world; North Korea locks its believers up into prison camps to let them die a slow, miserable death. North Korea cannot even feed its own people; South Korea is one of the most prosperous nations in the world.

**Application:** In the United States, it is clear to see the forces of evil—the secular progressives, as Bill O’Reilly calls them; the gay political groups; the anti-Christmas groups; the groups who use the 1<sup>st</sup> amendment to stifle free speech; etc. And the more that we give in to these evil groups, the more our nation appears to suffer. We have become much more liberal over the past 7 years (I write this in 2013), and we have moved farther and farther away from our Christian roots as a nation, and what should we expect the results to be? Our nation is teetering on an economic precipice and we are surrounded by nations who would love to see us fall. Compare this to the end of the Reagan era, a time when traditional values were more cherished. At that time, our country was an economic juggernaut, and a nearly unchallenged superpower. 25 years later, it is almost like living in a different country.

**Application:** What we have in this era is both the Word of God and God the Holy Spirit. In Moses’ day, although the people saw a few miracles, they did not have the full Word of God; the people did not have the Holy Spirit, whose power and strength they could draw upon. They could only see through a dim glass into the future; we have 20/20 vision when it comes to viewing and understanding the past. We see exactly how God has laid out His plan; from the many Old Testament promises of our Savior to the fulfillment of this in the New Testament. See the **Chart of Jesus in the Old and New Testaments** ([HTML](#)) ([PDF](#)) ([WPD](#)). We may not be able to verify each and every verse in the Old Testament; but we have enough confirmation of the Old Testament through recent archeology and 3<sup>rd</sup> party historical documents; and we have the complete Word of God to study (and there is far more in that book than any man can learn in a lifetime).

**Application:** You may ask, *what about China? Why are they so prosperous right now?* Two reasons. There is the distinct possibility that the United States is going to reach a level of negative volition from which we cannot survive as an independent nation; and the Chinese are being raised up to take us down a notch. Also, the communists have decided to tolerate Christianity to some extent, and millions of Chinese have believed in Jesus Christ, meaning that God must bless that country as well. This is a far different country than it was under Mao, when Christians and other recalcitrants were thrown into prison for believing the wrong things.

My point is, we have the object lessons; we have the Word of God; we are able to interpret contemporary history and to understand all that goes on around us. The more you understand the Word of God, the greater your ability to look at nations and the unfolding of historical events, and understand what they all mean.

**Application:** This does not mean that you have the prophetic ability of a prophet from the Old Testament. We can all certainly look at contemporary events and recognize patterns and parallels, and see what may happen in the future. However, this is by understanding the Word of God and knowing historical trends.

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<sup>71</sup> They did continue to live in the land, but various other peoples controlled the land after 400 B.C. It is only recently that the Jews have taken a portion of this land back and seem willing to die on this plot of ground rather than give it to any other nation or people.

Vv. 20–23 read: (This land originally belonged to the Rephaim, who the Ammonites called the Zamzummim. The Rephaim were, at one time, a tall, powerful and populous people. However, Jehovah destroyed them before the Ammonites, so that the Ammonites dispossessed them and now live where the Zamzummim used to live. God had done the same thing for the sons of Esau, who now live in Seir. He destroyed the Horites right in front of them, so that the Edomites took over their land and now live there to this day. At one time, the Avvim lived in the villages going up as far as Gaza. However, [were expelled by] the Caphtorim, who came out of Caphtor and destroyed them and lived in their land instead.) Traveling through this area, with Moses explaining the recent history to his people, allows Moses to use the people they pass by as object lessons. God gave this area to the Ammonites; He gave another area to the Caphtorim. That mighty warriors lived in their lands previously is of no consequence.

Peter Pett writes: *Thus while passing by these nations Israel were to learn from them a number of lessons. Firstly that God is able to give land to whom He will, and ensure their safe possession of it. And secondly that God is well able to deal with even the most fearsome of opponents, whether they be Horim (Deuteronomy 2:12; Deuteronomy 2:22), Emim (Deuteronomy 2:10-11), Zamzummim (Deuteronomy 2:20), or Avvim (Deuteronomy 2:23) even though they be as tall as the Anakim (Deuteronomy 2:10-11; Deuteronomy 2:21). And at the same time they are to remember that Yahweh has shown them great blessing in the wilderness, while at the same time dealing severely with their disobedient fathers.*<sup>72</sup>

**Application:** God places peoples and nations where they should be. This can involve invading and taking land from others. A people control a portion of land as long as they are able to hold that land. Many times, a weakened military indicates a weak people.

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## Chapter Outline

## Charts, Graphics and Short Doctrines

### God Declares Sihon to be Fair Game

Exodus 15:14–18 Numbers 21:13–15 Judges 11:18

**“Rise up [you all] [and] pull up [stakes] [you all] and cross over the valley of Arnon. Look, I have given into your hand Sihon, king of Heshbon the Amorite and his land. Begin, possess, and wage war against him a battle.**

Deuteronomy  
2:24

**“Rise up [and] move out [all of you] and cross over the valley of Arnon. Look, I have given Sihon the Amorite, the king of Heshbon, into your hand, along with his land. Start [right now]; [and go in] and take possession [of his land] and wage war against him.**

**“However, you will wage war against Sihon the Amorite, the king of Heshbon. Rise up and move out, and cross over the Arnon River. You will begin to wage war against him and you will take his land from him in war.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos

Arise, take your journey, and pass over the river Arnona; behold, I have delivered into your hands Sihon the king of Heshbon and the Amoraah, and his land: begin to drive them out, and to provoke him to wage war.

Targum Pseudo Jonathan

Arise, take your journey, and pass over the river Arnona; behold, I have delivered into your hands Sihon the king of Heshbon and the Amoraah, and his land: begin to drive them out, and to provoke him to wage war.

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<sup>72</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 28, 2013.

Latin Vulgate	Arise ye, and pass the torrent Arnon: Behold I have delivered into your hand Sehon king of Hesebon the Amorrhite, and begin you to possess his land and make war against him.
Masoretic Text (Hebrew)	“Rise up [you all] [and] pull up [stakes] [you all] and cross over the valley of Arnon. Look, I have given into your hand Sihon, king of Heshbon the Amorite and his land. Begin, possess, and wage war against him a battle.
Peshitta (Syriac)	Rise up, take your journey, and cross over the river Arnon; behold, I have delivered into your hand Sihon the king of Heshbon, the Amorite, and his land; begin to destroy him, and provoke him to battle.
Septuagint (Greek)	Now then arise and depart, and pass over the valley of Ar; behold, I have delivered into your hands Sihon the king of Heshbon the Amorite, and his land. Begin to inherit it; engage in war with him this day.
Significant differences:	The 3 <sup>rd</sup> to the last verb in the targum is different. Although it appears as if the word <i>land</i> may have been moved in the Latin; that might be a possible translation.

### Thought-for-thought translations; paraphrases:

Common English Bible	<b>Victories in Transjordan</b> "So get going. Cross the Arnon ravine. I have handed Sihon the Amorite king of Heshbon and his land over to you. It's time to possess the area! It's time to fight him in battle!
Contemporary English V.	After we went through Ammon, the LORD told us: Israel, pack up your possessions, take down your tents, and cross the Arnon River gorge. The territory of the Amorite King Sihon of Heshbon lies on the other side of the river, but I now give you his land. So attack and take it!
Easy English	And God said, "Now go! Cross the River Arnon. Look, I have given the country of Sihon the *Amorite to you. He is the king of Heshbon and you must fight against him. You must begin to take his country.
Easy-to-Read Version	"The Lord told me, 'Get ready to go across Arnon Valley. I will let you defeat Sihon the Amorite, the king of Heshbon. I will let you take his country. So fight against him and take his land.
Good News Bible (TEV)	"After we had passed through Moab, the LORD told us, 'Now, start out and cross the Arnon River. I am placing in your power Sihon, the Amorite king of Heshbon, along with his land. Attack him, and begin occupying his land.
<i>The Message</i>	"On your feet now. Get started. Cross the Brook Arnon. Look: Here's Sihon the Amorite king of Heshbon and his land. I'm handing it over to you--it's all yours. Go ahead take it. Go to war with him.
New Berkeley Version	"Now rise up [Moses keeps quoting God's words.], get on your way, and cross the Arnon River. See, I hand over to you, Sihon the Amorite, king of Heshbon, and his land. Begin the seizure and challenge him to battle.
New Century Version	<b>Fighting the Amorites</b> The Lord said, "Get up and cross the Arnon Ravine. See, I am giving you the power to defeat Sihon the Amorite, king of Heshbon, and I am giving you his land. So fight against him and begin taking his land.
New Life Bible	'Now rise up and go on your way. Pass through the valley of Arnon. See, I have given you Sihon the Amorite, king of Heshbon, and his land. Begin to take it for your own, and fight with him in battle.
New Living Translation	Moses continued, "Then the Lord said, 'Now get moving! Cross the Arnon Gorge. Look, I will hand over to you Sihon the Amorite, king of Heshbon, and I will give you his land. Attack him and begin to occupy the land.
The Voice	<b>Moses:</b> <i>The Lord continued, saying,</i> "Get up, get going, and move on through the Arnon Valley. Listen: I'm going to defeat Sihon, the Amorite king of Heshbon, for



you; I'll give you his land as *the beginning of your new territory*. Go get it, and attack him!

### Partially literal and partially paraphrased translations:

American English Bible	<i>'Now, get up and cross the Arnon Valley; for, {Look!} I have given Seon (the Amorite king of Hesh-Eboneh) and his land into your hands. War with him and inherit his land today.</i>
Christian Community Bible	Rise up and go to the brook of Arnon. Look, I give into your hands Sihon the Amorite, the king of Heshbon, and all his land. Begin, right now, to occupy his land and fight.
God's Word™	The LORD continued, "Now break camp. Cross the Arnon Valley. I'm going to hand King Sihon of Heshbon, the Amorite, over to you. Fight him, and take possession of his country.
New Advent (Knox) Bible	March on, then, and cross the ravine of Arnon; here is the prey I have given thee, Sehon, the Amorrhite king who reigns at Hesebon. Join battle with him, and set about the conquest of his land.
New American Bible	"Advance now across the Wadi Arnon. I now deliver into your hands Sihon, the Amorite king of Heshbon, and his land. Begin the occupation; engage him in battle.
New American Bible (R.E.)	<i>Defeat of Sihon.</i> Advance now across the Wadi Arnon. I now deliver into your power Sihon, the Amorite king of Heshbon, and his land. Begin to take possession; engage him in battle. [2:24-3:11] Dt 1:4; 29:7; 31:4; Jos 2:10; 9:10; 12:1-6; Neh 9:22; Ps 135:10-12; 136:17-22. [2:24-37] Nm 21:21-32; Jgs 11:19-22.
NIRV	<b>Israel Wins the Battle Over Sihon</b> The Lord said, "Start out and go across the valley of the Arnon River. I have handed Sihon over to you. He is the Amorite king of Heshbon. I have also given you his country. Begin to take it as your own. Go to war against him.
New Jerusalem Bible	"On your way! Break camp and cross the Wadi Arnon. See, I am putting Sihon the Amorite, king of Heshbon, at your mercy, and his country too. Set about the conquest; engage him in battle.
New Simplified Bible	Moses continued: »Cross over the Arnon River. I will help you defeat Sihon the Amorite, king of Heshbon and his country. Possess his land and engage him in battle.
Revised English Bible	'Come, move on and cross the wadi of the Arnon, for I have delivered Sihon the Amorite, king of Heshbon, and his territory into your hands. Begin the conquest; engage him in battle.
Today's NIV	<b>Defeat of Sihon King of Heshbon</b> "Set out now and cross the Arnon Gorge. See, I have given into your hand Sihon the Amorite, king of Heshbon, and his country. Begin to take possession of it and engage him in battle.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	"Rise and journey, and pass the Arnon riverbed. See, I will give King Sihon of North-Jordan in Hesban, and his land in your hand. Begin to possess and stir him to war.
Bible in Basic English	Get up now, and go on your journey, crossing over the valley of the Arnon: see, I have given into your hands Sihon, the Amorite, king of Heshbon, and all his land: go forward to make it yours, and make war on him,...
The Expanded Bible	<b>Fighting the Amorites</b> The Lord said, "Get up and cross the Arnon ·Ravine [Wadi]. See, I am ·giving you the power to defeat [·putting in your hand] Sihon the Amorite, king of Heshbon, and

I am giving you his land [Num. 21:21-32]. So fight against him and begin taking his land.

Ferar-Fenton Bible	"Rise! march! and cross the River Arnon ! See ! I have given you Sihon, King of Heshbon, the Amorite, and his country to break, assail, and defeat it in war!
NET Bible®	Get up, make your way across Wadi Arnon. Look! I have already delivered over to you Sihon the Amorite, king of Heshbon [Heshbon is the name of a prominent site (now Tell Hesba,n, about 7.5 mi [12 km] south southwest of Amman, Jordan). Sihon made it his capital after having driven Moab from the area and forced them south to the Arnon (Num 21:26-30). Heshbon is also mentioned in Deut 1:4.], and his land. Go ahead! Take it! Engage him in war!.
NIV, ©2011	<b>Defeat of Sihon King of Heshbon</b> "Set out now and cross the Arnon Gorge [Nu 21:13-14; Jdg 11:13, 18]. See, I have given into your hand Sihon the Amorite [S Dt 1:7], king of Heshbon, and his country. Begin to take possession of it and engage [Dt 3:6] him in battle.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Get up, get moving, and cross the Arnon Valley! Here, I have put in your hands Sichon the Emori, king of Heshbon, and his land; commence the conquest, begin the battle!
exeGesés companion Bible	<b><u>RESUME' OF THE DEFEAT OF SICHON</u></b> Rise, pull stakes and pass over the wadi Arnon: see, into your hand, I give Sichon the Emoriy, sovereign of Heshbon and his land: begin to possess it and throttle him in war.
Judaica Press Complete T.	Up! Set out across the wadi Arnon! See, I give into your power Sihon the Amorite, king of Heshbon, and his land. Begin the occupation: engage him in battle.
Kaplan Translation	'Now set out and cross the Arnon Brook [See Numbers 21:13.]. See ! I have given over Sichon [Numbers 21:21 ff.], The Amorite king of Chesbon, and his land, into your hands. Begin the occupation! Provoke him into war!.
Orthodox Jewish Bible	Rise ye up, take your journey, and pass over the Wadi Arnon: see, I have given into thine hand the Emori, Sichon Melech Cheshbon, and his land: begin to possess it, and contend with him in milchamah (battle, war).
<i>The Scriptures</i> 1998	'Arise, set out and pass over the wadi Arnon. See, I have given into your hand Sihon the Amorite, sovereign of Heshbon, and his land. Begin to possess it, and stir up yourself against him in battle.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	Arise, journey, and cross over the watercourse of Arnon. See! I will give into your hand Sihon king of Heshbon, the Amorite, and his country. Start out to tenant it, and struggle with him in battle.
Context Group Version	You { pl } rise up, take your { pl } journey, and pass over the valley of the Arnon: see, I have given into your hand Sihon the Amorite, king of Heshbon, and his land { or earth }; begin to possess it, and contend with him in battle.
<i>Emphasized Bible</i>	Arise ye, set forward and cross over the ravine of Arnon, see! I have given into thy hand—Sihon king of Heshbon, the Amorite and his land, begin—take possession,—and engage in strife with him in battle.
English Standard Version	'Rise up, set out on your journey and go over [Num. 21:13, 14; Judg. 11:18, 21] the Valley of the Arnon. Behold, I have given into your hand Sihon the Amorite, king of Heshbon [Num. 21:27, 28, 30], and his land. Begin to take possession, and contend with him in battle.

Green's Literal Translation	Rise up; pull up <i>stakes</i> and cross over the Arnon River; behold, I have given Sihon the king of Heshbon, the Amorite, and his land into your hand. Begin to possess, and stir yourselves up against him in battle.
Kretzmann's Commentary	Rise ye up, take your journey, and pass over the river Arnon, the southern boundary of the land of the Amorites; behold, I have given in to thine hand Sihon, the Amorite, king of Heshbon, and his land; begin to possess it, in modern English, go ahead and take it, and contend with him in battle.
New RSV	Proceed on your journey and cross the Wadi Arnon. See, I have handed over to you King Sihon the Amorite of Heshbon, and his land. Begin to take possession by engaging him in battle.
Young's Updated LT	Rise you, journey and pass over the brook Arnon; see, I have given into your hand Sihon king of Heshbon, the Amorite, and his land; begin to possess, and stir up yourself against him in battle.

**The gist of this verse:** God orders the Israelites to cross over the river Arnon and attack Sihon, and to take his land from him.

### Deuteronomy 2:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qûwm (קוּם) [pronounced koom]	<i>stand, rise up, arise, get up</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #6965 BDB #877
nâçac' (נָצַח) [pronounced naw-SAHÇ]	<i>pull up [stakes], pull out, break camp and move out, set out, journey, march, depart; bend a bow</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #5265 BDB #652
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âbar (עָבַר) [pronounced gâw <sup>b</sup> -VAHR]	<i>pass over, pass through, pass on, pass, go over [beyond], cross, cross over; go away, depart; violate [a law]</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #5674 BDB #716
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nachal (נַחַל) [pronounced NAHKH-al]	<i>brook, torrent; valley</i>	masculine singular construct	Strong's #5158 BDB #636
'Ar <sup>e</sup> nôn (אֲרֹנוֹן) [pronounced ahr-NOHN]	<i>rushing stream; transliterated Arnon</i>	proper singular noun:	Strong's #769 BDB #75

BDB: [The Arnon is] a river and surrounding valley in south Palestine, forms the border between Moab and the Amorites.

**Translation:** "Rise up [and] move out [all of you] and cross over the valley of Arnon. Now God gives a series of orders to both the Israelites and to Moses in particular. The first orders are to the people of Israel (notice the 2<sup>nd</sup> person masculine plural verbs). They are to rise up (indicating the first move in a series of intentional acts). They need to break camp and move on, and go over the Arnon River (which would have been in a great valley).

Arnon is the northern border of Moab and the border between Moab and the Amorites (Num. 21:13). The people of Moses cannot strike Moab, but they are given the Amorites to attack.

These orders would have logically been given by Moses to the people.

For the rest of v. 24, we have God speaking to Moses, as we have a repetition of 2<sup>nd</sup> person masculine singular verbs (and suffixes).

<b>Deuteronomy 2:24b</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, behold, view, see here, listen up</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7200 BDB #906
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #5414 BDB #678
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> means <i>in your hand; in your power, under your control; with you; through you, by you, by means of you; at your hand</i> [i.e., <i>before your, in your sight</i> ].			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Çÿychôn (סִיחֹן) [pronounced see-KHOWN]	<i>warrior; tempestuous; and is transliterated Sihon</i>	masculine singular proper noun	Strong's #5511 BDB #695
mâlak <sup>e</sup> (מָלַךְ) [pronounced maw-LAHK <sup>e</sup> ]	<i>to reign, to become king or queen</i>	Qal infinitive construct	Strong's #4427 BDB #573
Chesh <sup>e</sup> bôwn (חֶשְׁבֹּן) [pronounced khes-BOHN]	<i>stronghold; transliterated Heshbon, Cheshbon</i>	proper singular noun/location	Strong's #2809 BDB #363
'Ëmôríy (אֱמֹרִי) [pronounced eh-moh-REE]	<i>mountaineer (possibly); and is transliterated Amorite</i>	gentilic adjective; with the definite article	Strong's #567 BDB #57
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## Deuteronomy 2:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #776 BDB #75

**Translation:** Look, I have given Sihon the Amorite, the king of Heshbon, into your hand, along with his land. God has given the ruler of that area into the hand of the Israelites. At this point, God is speaking directly to Moses. "I have given him (Sihon, king of Heshbon) into your hand, Moses."

The city of Heshbon will change hands on several occasions in the history that we will study.

When speaking about rulers, God compares Sihon to Moses. If Sihon is going to be defeated, then God speaks to Moses directly about this. Moses himself is not going to do any of the fighting. However, the children of Israel will, under Moses' direct command. Therefore, in this section, we will see the 2<sup>nd</sup> person masculine singular in verbs and suffixes.

**Map of the Kingdom of Sihon** from [Bible-history.com](http://Bible-history.com), accessed December 14, 2013. Israel has moved from south of the Dead Sea to the east side of the Dead Sea, and has proceeded north, going by Moab without engaging them in war, and here, God has told them to cross over the Arnon River, which is the southern border of the Kingdom of Sihon and the Children of Ammon.



Coffman reasonably claims that referring to Sihon as the King of Heshbon is another proof of Mosaic authorship: *Another mark of the great antiquity of Deuteronomy is the reference to Sihon as "king of Heshbon," his capital, instead of "king of the Amorites." It was the universal custom in early times to refer to a king as king of the principal city of his domain and the seat of his government. In this light, how incorrect is the postulation of Dummelow in his vain efforts to disprove the authorship of the Book of Jonah that, "No writer at the time when Assyria was the greatest of world-powers would have described its ruler as 'the king of Nineveh,' any more than Napoleon at the height of his power could have been called 'king of Paris.'" On the other hand, when Jonah was written and for centuries prior to that time, any mention of a monarch would most likely have followed the pattern we see in this chapter.*<sup>73</sup> This would be because most kings ruled principally over a city. There may have been secondary cities associated with him, but he is seen first and foremost the ruler of his city.

## Deuteronomy 2:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châlal (חָלַל) [pronounced khaw-L AHL]	begin, start	2 <sup>nd</sup> person masculine singular, Hiphil imperative	Strong's #2490 BDB #320

<sup>73</sup> From <http://www.studyLight.org/com/bcc/view.cgi?bk=4&ch=2> accessed December 27, 2013.



## Deuteronomy 2:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârash (רָיַשׁ) [pronounced yaw-RASH]	<i>possess, take possession of, occupy a geographical area [by driving out the previous occupants], take possession of anyone [or their goods]; possess; expel, drive out</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3423 BDB #439
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gârâh (רָגַח) [pronounced gaw-RAW]	<i>excite oneself against; engage in strife; be irritated, be angry; wage war, engage in war</i>	2 <sup>nd</sup> person masculine singular, Hithpael imperative	Strong's #1624 BDB #173
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
mil <sup>e</sup> châmâh (מַלְחָמָה) [pronounced mil-khaw- MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun	Strong's #4421 BDB #536

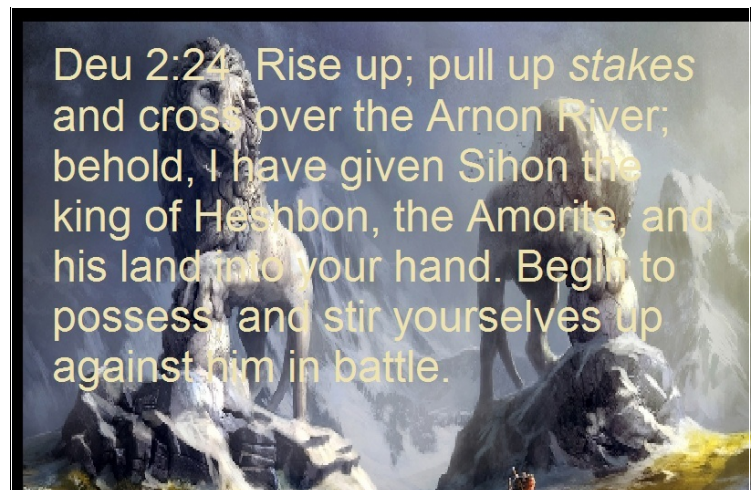
**Translation:** Start [right now]; [and go in] and take possession [of his land] and wage war against him. All of these orders are directly to Moses, and it will be as if Moses walked over into Sihon's land and took it away from him personally. However, this will be one army against another army.

"You, Moses, start, right this moment, and go in and take possession of Sihon's land by waging war against him," is what God is saying.

**Deuteronomy 2:24 Graphic;** image from [Archangels blogspot](#); accessed December 27, 2013.

This is not really bonus land, as is sometimes implied. God gave to the Jews the land from this point over to the Euphrates, land which they have never yet possessed. Arnon is a bordering river running east from the middle of the Dead Sea; above it is Ammon and the land which did belong to Moab, then to the Amorites and then to Israel. Below the Arnon river is Moab.

God has already laid out the boundaries for Israel's land, and it goes off in all directions far more than Israel will claim under Joshua. This is a part of the land which God gave to Israel. Furthermore, Israel would own, in the future, the land of the Ammonites, Edomites and Moabites; but not yet.



The day the this I begin placing your dread and your fear upon faces of the peoples under all the [two] heavens, who will hear your report and they have been agitated and twisted from your faces.

Deuteronomy  
2:25

[On] this day, I will begin to place the dread and fear of you upon the peoples under all the heavens, who will hear your report and they will be agitated and they will tremble before you.

On this day, I will begin to place the dread and fear of you on all the peoples who are under the heavens. These people will hear reports of you, and it will make them agitated and they will tremble before you.

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos <sup>74</sup>	This day will I begin to put dread of you and fear of you upon the face of the peoples which are under the whole heavens, who will hear your fame, and be broken before you.
Targum of Pseudo Jonathan	Today I will begin to put your terror and fear upon the faces of all the peoples which are under the whole heavens who will hear the report of your <u>virtue, that the sun and moon have stood still, and have ceased from speaking (their) song for the space of a day and a half, standing still in their habitation until you have done battle with Sihon</u> ; and they will shiver and tremble before you.
Latin Vulgate	This day will I begin to send the dread and fear of you upon the nations that dwell under the whole heaven: that when they hear your name they may fear and tremble, and be in pain <u>like women in travail</u> .
Masoretic Text (Hebrew)	The day the this I begin placing your dread and your fear upon faces of the peoples under all the [two] heavens, who will hear your report and they have been agitated and twisted from your faces.
Peshitta (Syriac)	This day I will begin to put the dread of you and the fear of you upon the peoples that are under the whole heaven, who shall hear report of you, and shall tremble and be in anguish because of you.
Septuagint (Greek)	Begin to put your terror and your fear on the face of all the nations under heaven, who shall be troubled when they have heard your name, and shall be in anguish before you.
Significant differences:	The Latin seems to add a flavor at the end which is not found in the Hebrew. The targum of Pseudo Jonathan has a whole lot of extra stuff in it.

#### Thought-for-thought translations; paraphrases:

Common English Bible	Starting right now, I am making everyone everywhere afraid of you and scared of you. Once they hear news of you, they will be shaking and worrying because of you."
Contemporary English V.	Today I will start making all other nations afraid of you. They will tremble with fear when anyone mentions you, and they will be terrified when you show up.
Easy English	Today I will begin to make all the people in the world afraid of you. They will hear reports about you and they will be very frightened. You will cause them trouble."
Easy-to-Read Version	Today I will make all people everywhere afraid of you. They will hear the news about you, and they will be afraid and shake with fear.'
Good News Bible (TEV)	From today on I will make people everywhere afraid of you. Everyone will tremble with fear at the mention of your name.'

<sup>74</sup> I have found some contradictory sources on the internet regarding these targums. [Becoming Jewish](#) provides the Targum of Onkelos. [Hodsbs.org](#) provides the Targum of Onkelos and the Targum of Pseudo Jonathan. However, the Targum of Pseudo Jonathan in [hodsbs](#) is the same as the Targum of Onkelos on [Becoming Jewish](#). So, it is possible that these two will be backwards from here to the end of this chapter. I have sent emails to both sites asking them to double-check their work.

*The Message*

Before the day is out, I'll make sure that all the people around here are thoroughly terrified. Rumors of you are going to spread like wildfire; they'll totally panic."

## New Living Translation

Beginning today I will make people throughout the earth terrified because of you. When they hear reports about you, they will tremble with dread and fear."

## The Voice

Starting today, I'm going to make every nation under the sky terrified of you. When they hear about you, they will tremble and despair."

Episodes like the one described in 2:34-35, in which entire populations are wiped out, are among the most deeply troubling parts of the Bible. Particularly when this is done under the leadership of people appointed by God, or even on God's direct instructions, many serious questions are raised. How is this consistent with God's mercy? Interpreters have taken different approaches to try to account for episodes like these, but many problems still remain.

Perhaps the best that can be done is to acknowledge that the Bible presents us with a mixture of materials. Mostly God's mercy, kindness, and forgiveness are stressed; but sometimes we do see judgments of God, whether through natural forces such as flood and fire, or through human armies, carried out against entire populations. Which of these attributes, mercy or justice, most essentially characterizes God? Which passages should we consider normative for our own guidance today, and which ones should we see as exceptional and interpret in light of the others? Discerning why and how these exceptional circumstances arose remains a matter for thoughtful students of the Bible to reflect on with reverence and concern.

**Partially literal and partially paraphrased translations:**

## American English Bible

*Start putting fear and terror into the faces of all the nations under the sky; for, they will be disturbed whenever they hear your name, and they will become very sad when you're heading toward them.*

## Beck's American Translation

Today I will start making all the people in the world feel afraid of you and terrified. When they hear about you, they will tremble and live in dread of you.'

## Christian Community Bible

And I, for my part, will begin to instill among all the peoples under heaven the dread and fear of you. They will tremble when they hear your name; they will tremble like a woman in childbirth and they will lose courage when they face you.

*God's Word™*

Today I will start to make all the people under heaven terrified of you. When they hear about you, they will tremble and shake because of you."

## New Advent (Knox) Bible

To-day I will begin making thy name a name of terror, so that every nation on earth, hearing it, shall be overcome with fear, sudden as the throes of a woman in travail.

## New American Bible (R.E.)

This day I will begin to put a fear and dread of you into the peoples everywhere under heaven, so that at the mention of your name they will quake and tremble before you.

## NIRV

"This very day I will bring fear and terror on all of the nations because of you. They will hear about you. They will tremble with fear. Pain and suffering will take hold of them because of you."

## New Jerusalem Bible

Today and henceforth, I shall fill the peoples under all heaven with fear and terror of you; whoever hears word of your approach will tremble and writhe in anguish because of you."

## New Simplified Bible

»From this day forward I will make all the people and nations through out the earth afraid of you. They will hear reports about you and tremble and be in anguish because of you.

## Revised English Bible

Today I shall start to put the fear and dread of you into all the peoples under heaven: if they so much as hear a rumour of you, they will quake and tremble before you.'

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	This day I <i>will</i> begin to give the terror and fear of you over the face of all the people under heaven. The hearers of your report <i>will</i> agitate in travail in front of you."
Bible in Basic English	From now on I will put the fear of you in all peoples under heaven, who, hearing of you, will be shaking with fear and grief of heart because of you.
The Expanded Bible	Today I will begin to make all the people ·in the world [-under heaven] afraid of you. When they hear reports about you, they will shake with fear, and they will be terrified of you."
Ferar-Fenton Bible	I have broken him this day, - putting the dread and fear of you upon the face of the nations, under every sky, who may hear the reports about you. They tremble and faint before you ! "
NET Bible®	This very day I will begin to fill all the people of the earth [Heb "under heaven" (so NIV, NRSV).] with dread and to terrify them when they hear about you. They will shiver and shake in anticipation of your approach [Heb "from before you."]."
NIV, ©2011	This very day I will begin to put the terror [S Ge 35:5; Dt 11:25] and fear [Jos 2:9, 11; 1Ch 14:17; 2Ch 14:14; 17:10; 20:29; Isa 2:19; 13:13; 19:16] of you on all the nations under heaven. They will hear reports of you and will tremble [Ex 15:14-16] and be in anguish because of you."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Today I will start putting the fear and dread of you into all the peoples under heaven, so that the mere mention of your name will make them quake and tremble before you.'
exeGesés companion Bible	I begin, this day, to give the fear of you and the awe of you on the face of the people under the whole of the heavens, who hear the report of you and quiver - who writhe at your face.
Judaica Press Complete T.	Today I will begin to put the dread of you and the fear of you upon the nations that are under the entire heaven, who will hear reports of you and shake and be in trepidation because of you.+
Kaplan Translation	Today I am beginning to make all the nations under the heavens fear and dread you. Whoever hears of your reputation will tremble [(Hirsch from Genesis 12:5). Ragaz in Hebrew.] and be anxious [(Hirsch from Exodus 15:14). Chul in Hebrew.] because of you.'
Orthodox Jewish Bible	Hayom hazeh will I begin to put the pachad (dread) of thee and the fear of thee upon the amim (peoples) that are under Kol HaShomayim, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	This day I shall start to put the awe of you and the fear of you on the face of all peoples beneath the entire heavens; whenever they should hear a report of you, they will be disturbed and in travail before your face.
Darby Translation	This day will I begin to put the dread of thee and the fear of thee upon the peoples under the whole heaven; who will hear report of thee, and will tremble, and quake because of thee.
<i>Emphasized Bible</i>	This day, will I begin to extend the dread of thee and the fear of thee over the face of the peoples under all the heavens,—who will hear the report of thee, then will they quake and writhe in pain because of thee.
The updated Geneva Bible	This day will I begin to put the dread of you and the fear of you upon the nations [that are] under the whole heaven, who will hear report of you, and will tremble, and



	be in anguish because of you. This declares that the hearts of men are in Gods hands either to be made faint, or bold.
Green's Literal Translation	Today I will begin to put your dread and your fear on the face of the people under all the heavens, who will hear your fame, and will tremble and writhe because of you.
Kretzmann's Commentary	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, not only the Canaanites, but all the other nations whom the news of their advance would reach, who shall hear report of thee, and shall tremble, and be in anguish because of thee.
NASB	This day I will begin to put the dread [Ex 23:27; Deut 11:25; Josh 2:9] and fear of you upon [Lit in front of] the peoples everywhere under the heavens [Lit under all the heavens], who, when they hear the report of you, will tremble [Ex 15:14-16] and be in anguish because of you.'
World English Bible	This day will I begin to put the dread of you and the fear of you on the peoples who are under the whole sky, who shall hear the report of you, and shall tremble, and be in anguish because of you.
Young's Updated LT	This day I begin to put your dread and your fear on the face of the peoples under the whole heavens, who hear your fame, and have trembled and been pained because of you.

**The gist of this verse:** God would put the dread of Moses in the hearts of the people he would face in battle.

### Deuteronomy 2:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
châlal (חָלַל) [pronounced khaw-LAHL]	<i>to begin</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #2490 BDB #320
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
pachad (פָּחַד) [pronounced PAH-khahd]	<i>fear, terror, dread, a thing which is feared, that which is feared</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6343 BDB #808
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yir <sup>e</sup> âh (יִרְאָה) [pronounced yir <sup>e</sup> -AW]	<i>fear, dread, terror, reverence, respect, piety; it can also be used for the object of fear</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3374 BDB #432
'al (עַל) [pronounced 'gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752



## Deuteronomy 2:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, 'âl and pānîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against.</i>			
Here, mostly we are looking at <i>being in opposition to; being against.</i> These meanings come from the context and the meaning of the preposition; they were not taken out of Gesenius.			
'ammîym (עַמִּים) [pronounced g'ahm-MEEM]	peoples, nations; tribes [of Israel]; relatives of anyone	masculine plural collective noun with the definite article	Strong's #5971 BDB #766
tachath (תַּחַת) [pronounced TAH-khahth]	underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of	preposition of location or foundation	Strong's #8478 BDB #1065
kôl (כֹּל) [pronounced koh]	the whole, all of, the entirety of, all; can also be rendered any of	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029

**Translation:** [On] this day, I will begin to place the dread and fear of you upon the peoples under all the heavens,... We might understand the first phrase to mean, *from this day forward.* This is because we have the word *begin.* God is saying this to Moses, because we have all of the masculine singular suffixes—so it is a fear and a dread of Moses by all of the peoples. Since *people* is in the plural, and we have the further modifier, *under the heavens,* this is pretty much anyone that Israel will come into contact with.

The people of Israel have a reputation. Moses even more so has a reputation. Many of the people in that region knew of the Revealed God—in fact, many of them believed in Him. So, the idea that He is working through the man Moses is more than enough to cause them to be concerned.

The 1<sup>st</sup> person in this verse will be different from the first person in the following verse. It is God who placed fear in the hearts of the nations around Israel. However, it will be Moses who is the 1<sup>st</sup> person speaker of the next verse. Because of their great victory of Egypt (although, you will recall that the Israelites did absolutely nothing but stand like scared sheep), the people throughout the ancient world were afraid of them. Even though Esau brought out warriors on their border, this was a bluff. The Moabites and the Midianites, rather than form and alliance and attack, hired Balaam to curse the Israelites. Whoever did make an attempt to oppose the sons of Israel were beaten down (the Amorites and Og, the king of Bashan). God made this promise to Israel some time ago. "I will send My terror ahead of you, and throw all the people among whom you come into confusion and I will make all your enemies turn [their] backs to you [and run]." (Ex. 23:27). Moses recognized this and, inspired by God the Holy Spirit, wrote in his first hit song: "The peoples have heard, they tremble; anguish has gripped the inhabitants of Philistia. Then the chiefs of Edom were dismayed; the leaders of Moab, trembling grips them. All

the inhabitants of Canaan have melted away. Terror and dread fall upon them; by the greatness of Your arm, they are motionless as stone; until Your people pass over, O Y<sup>e</sup>howah. Until the people pass over whom You have purchased. You will bring them and plant them in the mountain of Your inheritance, the place O Y<sup>e</sup>howah which you have made for Your dwelling. the sanctuary, O Y<sup>e</sup>howah which Your hands have established. Y<sup>e</sup>howah will reign forever and ever." (Ex. 15:14–18). This song of Moses in Exodus was at the very beginning. God began to put fear into the hearts of the peoples all around. Now, this does not mean that you have these leaders sitting around talking, and suddenly, God drifts by and their hearts are fearful. God saw to it that accurate reports of what the Jews did go circulated; and it is the reports which caused various peoples and their leaders to become afraid.

Moses later promised the people: "There will be no man able to stand before you; Y<sup>e</sup>howah your God will lay the dread of you and the fear of you on all the land o which you set foot, as He has spoken to you." (Deut. 11:25). Rahab the harlot recognized that the Jews had been given the Land of Promise and could see no reason to oppose them. She said, "I know that Y<sup>e</sup>howah has given you the land and that the terror of our has fallen on us, and that all the inhabitants of the land have melted away before you." (Joshua 2:9). The key here, by the way, is that she was not looking to align herself with the winner from a human viewpoint, but to align herself with Y<sup>e</sup>howah, their God.

### Deuteronomy 2:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
shâmaʿ (שָׁמַע) [pronounced shaw-MAHĠ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
shêmaʿ (שָׁמַע) [pronounced SHAY-mahġ]	<i>a report; a hearing; speech; fame; singing, music; a sound</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8088 BDB #1034

This word is derived from shâmaʿ (שָׁמַע) [pronounced shaw-MAHĠ], which means *to listen, to hear; to listen and obey; to give heed to; to pay attention to*. Strong's #8085 BDB #1033. Gesenius lists this as one word, but with several meanings; BDB separates this into two words.

**Translation:** ...who will hear your report... What God has done through Moses would circulate throughout the land, and people would recognize that God is clearly working through Moses. Therefore, these reports would cause them to become disconcerted and concerned. To know that Moses and traveling through their land would be quite troubling.

### Deuteronomy 2:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râgaz (רָגַז) [pronounced rawg-GAHZ]	<i>to be agitated, to quiver, to quake, to become excited, perturbed, disquieted</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #7264 BDB #919

## Deuteronomy 2:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chûwl (חָוַל) [pronounced <i>khool</i> ]	<i>to turn, to turn around, to be twisted</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #2342 BDB #296
pânîym (פְּנֵיַם) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix; pausal form	Strong's #6440 BDB #815

This word has a variety of Qal meanings, many of which proceed from the main meanings given (*to turn, to turn around, to be twisted*). Chûwl means ❶ to dance [in a circle]; ❷ to be twisted, to be hurled [on or against something]; ❸ to twist oneself, to writhe, to writhe in pain (used of giving birth—Isa. 26:17 45:10 51:2); ❹ to bring forth [in birth]; ❺ to tremble (probably from the palpitation of the heart—see 1Chron. 16:30, Psalm 96:9); ❻ to be strong, to be firm; ❼ to wait, to stay, to delay; ❽ to spin, to rotate on an axis. This latter meaning is closer to the basic meaning of the verb and is obviously very applicable to the planet earth (Psalm 114:7).

Together, min + pânîym mean *from before your face, out from before your face, from one's presence*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that; by*.

**Translation:** ...and they will be agitated and they will tremble before you. All of the 2<sup>nd</sup> person masculine singular suffixes suggest that these are the words of God coming to Moses. Moses is sharing all of these things with the people of Israel, but they were originally things which God said specifically to Moses (and this view would be backed up by v. 17, which reads: *Y<sup>e</sup>howah speaks to me, saying...*).

Peter Pett comments: *This day is the day when they `passed over Ar the border of Moab'. Serious battles were now beginning. Not only would they defeat the Amorites, but that defeat would echo and re-echo throughout the vicinity, including Canaan. People would begin to fear them and their approach, and tremble. That would mean that their enemies would be defeated almost before they started. Now the new generation were to benefit by what was previously promised to the previous generation if they were faithful (Deuteronomy 11:25 28:10; Exodus 15:14-16; Joshua 2:9, 11). Yahweh was again working for them.*<sup>75</sup>

This is a topic which has been in the back of my mind for some time. Primarily, it is the hardening of Pharaoh's heart which has been on my mind.

### A Theory About God Putting Fear into the Hearts of Men

1. We are never given the exact mechanics about how God instills the dread of Moses into the hearts of his enemies. Well, actually, we are; but it is generally ignored.
2. Many would think that, Charley Brown, an enemy of Moses, is walking along the road, having a pretty good day, and then God snaps His fingers, and suddenly, Charley is all upset about Moses. Although that is an option, let me suggest another approach.
3. On many occasions, we have angels being sent to do this or that, and on some occasions, these angels

<sup>75</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 28, 2013.

## A Theory About God Putting Fear into the Hearts of Men

can be heard and seen (the angels who came to Abraham and the angels who came into Sodom to Lot immediately come to mind).

4. Fear is a mental attitude; and we often cause ourselves to fear. We think about an upcoming event or a circumstance that we are in, and our apprehension level continues to rise.
5. However, other people can also cause us to become fearful, by what they say and the signals that they give off with their body language.
6. Who is to say that this fear is not something which God somehow inserts into the soul of man, but, through words which are spoken—possibly by angels—fear enters into the hearts of the enemies of the Israelites.
7. Information can either move through a people or be stifled and censored. A people who hear nothing about Moses, the sons of Israel and Egypt would have no reason to fear the Israelites any more than any other large group of people. However, the people who have information about God's dealings in Egypt, and how God has delivered this people from Egypt and from the greatest army in the world at that time—well that would be news that could affect the thinking of an entire people.
8. People work themselves up as well; they share their own feelings of fear and dread and it spreads. God does not want cowards in His army, because their fear and readiness to retreat affects the other men around them.
9. Therefore, let me suggest that this fear is real but not miraculously inserted into the hearts of men, but that this is more of an organic process—a process that involves the conveying of information, which process may or may not involve angels who have been allowed, for however how short a time, to be among mankind, serving the purpose of conveying this information—perhaps in such a way, that it will affect the thinking of the people in a country.
10. The angels from God might operate in such a way to allow accurate information to flow, and for human messengers to give accurate intelligence to their leader and his staff.
11. You will note that this theory is backed up by this very verse; the fear appears to be a result of hearing reports about the Jews.
12. Moses codified this in a song: *Peoples heard; they tremble; trembling seized the dwellers of Philistia. Then the chiefs of Edom were terrified; the leaders of Moab were seized by trembling; all the dwellers of Canaan were melted. Terrors and dread fell on them; by the greatness of Your arm; they are silent as a stone, until Your people pass through, O Jehovah, until pass through the people whom You have bought.* (Ex. 15:14–16; Green's literal translation) But notice, this is based upon *what they heard*.
13. The fear of these other peoples will be because they understand the close relationship between God and the Jews: *And all the peoples of the earth shall see that you are called by the name of Jehovah, and they shall fear you.* (Deut. 28:10; Green's literal translation)
14. When Rahab spoke to the Israeli spies, she said, *I know that Jehovah has given the land to you, and that your terror has fallen on us, and that all those living in the land have melted before you.* (Joshua 2:9b; Green's literal translation) How did she know this? Did she get a vision? Did God send her an email? Of course not! God got the information about the Jews and what they have done delivered all over the world; and some people heard these things and believed; others heard these things and were recalcitrant. Rahab heard these things and believed; other people of Jericho heard these things and became more negative toward God. When you hear the truth and you reject it, your soul becomes more entrenched in evil. God may have gotten the information to you; but you of your own volition made the choice of how to react.
15. Therefore, the fear in the hearts of these men is a matter of their volition; they choose to fear the Israelites; they choose to fear Moses; they choose to fear their God. However, this choosing to be afraid is based upon information (reports) that they hear.

You may recall that, when the Israelites came up to the southern border of what would later become Judah, they talked themselves into being too afraid to attack the Amorites and Canaanites of the land. It began with ten of the spies propagandizing the people; and then these people spread their words and their fear to others.

Let's look at an example without the fear involved. Let's say there is a difficult passage in the Bible, and you



have struggled with that passage. One of the reasons that you have struggled with this passage is, other people have quoted it back to you, and deep in your soul, you are worried that their perception of that passage is accurate, and it puts the Person of God in a bad light. Well, later, you hear the correct explanation for that passage, and you understand exactly what is going on. This gives you some relief. Then you go to those who were making fun of the Bible, and you say, "Okay, I can explain this. You can see what was meant; and you can see that your interpretation was just wrong." Well, that doesn't matter to them. They have their minds made up. They can hear the correct interpretation and it makes no impact on them. To you, the correct interpretation gives you more confidence in the Word of God; to them, they either reject outright what you say, or claim to. Two sets of people, they both hear the same accurate explanation for a passage, and one person is relieved and confident in the Word of God because of the explanation; and the other person still thinks the Bible is a load of crap. You have both heard the truth, but because of what is in your soul and because what is in the other person's soul, you accept the explanation and they reject it.

So, you go to a website which purports to have all of these terrible contradictions in the Bible. You come across and easy one. God gives the Moabites a patch a ground in one passage but, in another passage, God sends the Jews in to defeat the Moabites. Well, that is an outright contradiction, the skeptic declares on his website. Well, you carefully explain, this is a different generation of Moabite. One generation was okay, and God protected them; another generation was extremely degenerate, so God was not protecting them, but disciplining them. Simple explanation. So, what happens when you check the website the next day? Nothing is changed. What happens when you go back to their website a month from now? Nothing is changed. The simple explanation which deals with the contradiction is ignored; or, at best, they argue with you. But the statements of the website remains unchanged.

So, through your positive volition, God allows you to hear and understand the explanation for a passage which gave you some concern, and you are calmed and even have greater faith as a result. God gets that information to someone else who is negative toward the Word of God, and that person gets all huffy about it. God knows what the information will do to your soul; and He knows what the information will do to the soul of the other person. If God causes, however indirectly, that information to go from wherever into your soul and that other person's soul, then God may be said to engender fear or anger in the soul of the other person.

The Expositor's Bible on this topic: *Yet another glimpse is given us in these chapters of God's manner of dealing with men. We have seen how He guides and rules His chosen ones. We have seen how He punishes those who have set themselves against the Divine law. And in Deuteronomy 2:30 we are told how men become hardened in their sin, so as to render destruction inevitable. Of Sihon, king of Hesh-bon, who would not let the Israelites pass by him, the writer says: "Yahweh thy God hardened his spirit, and made his heart obstinate, that He might deliver him into thy hand, as appeareth this day." But he does not mean by these expressions to lay upon God the causation of Sihon's obstinacy, so as to make the man a mere helpless victim. His thought rather is, that as God rules all, so to Him must be ultimately traced all that happens in the world. In some sense all acts, whether good or bad, all agencies, whether beneficent or destructive, have their source in and their power from Him. But nevertheless men have moral responsibility for their acts, and are fully and justly conscious of ill desert. Consequently that hardening of spirit or of heart, which at one moment may be attributed solely to God, may at another be ascribed solely to the evil determination of man. The most instructive instance of this is to be found in the history of Pharaoh, when he was commanded to let Israel go. In that narrative, from Exodus 4:1-31; Exodus 5:1-23; Exodus 6:1-30; Exodus 7:1-25; Exodus 8:1-32; Exodus 9:1-35; Exodus 10:1-29; Exodus 11:1-10, there is repeated interchange of expression. Now it is Yahweh hardened Pharaoh's heart; now, as in Exodus 8:15 and Exodus 8:32, Pharaoh hardened his own heart; and, again, Pharaoh's heart was hardened. In each case the same thing is meant, and the varying expressions correspond only to a difference of standpoint. When Yahweh foretells that the signs He authorizes Moses to show will fail of their effect, it is always "Yahweh will harden Pharaoh's heart," since the main point in contemplation is His government of the world. If, on the other hand, it is the sinful obstinacy of Pharaoh which is prominent in the passage, we have the self-determination of Pharaoh alone set before us. But it is to be noted, and this is indeed the cardinal fact, that Yahweh never is said to harden the heart of a good man, or a man set mainly upon righteousness. It is always those who are guilty of palpable wrongs and acts of evildoing upon whom God thus works.*<sup>76</sup>

<sup>76</sup> From <http://www.studylight.org/com/teb/view.cgi?bk=4&ch=2> accessed December 27, 2013.



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Our passage is not the only place where this fear of God is mentioned.

**God promised that the fear of Y<sup>e</sup>howah would fall upon their enemies**

1. The people of Egypt were glad to see the Jews depart, because they were afraid of the power of God: **Egypt was glad when they went out, for their dread had fallen on them.** (Psalm 105:38)
2. God made this promise to the Jews early on: **I will send My terror before you, and I will confound all the people among whom you come. And I will give the neck of your enemies to you. And I will send hornets before you which shall drive out the Hivite, the Canaanite, and the Hittite before you. I will not drive them out from before you in one year, that the land not become a waste, and the beast of the field multiply on you. I will drive them out before you little by little, until you are fruitful and possess the land. And I will set your border from the Sea of Reeds as far as the Sea of the Philistines, and from the wilderness as far as the River. For I will give the people of the land into your hand. And you shall drive them out before you.** (Ex. 23:27–31)
3. This promise was given on several occasions: **No man shall stand before you. Jehovah your God shall put your dread and your fear on the face of all the land on which you tread, as He has spoken to you.** (Deut. 11:25; Green's literal translation)
4. Rahab the Prostitute testified as to the fear that her people had: **And she said to the men, I know that Jehovah has given the land to you, and that your terror has fallen on us, and that all those living in the land have melted before you. For we have heard how Jehovah dried up the water of the Sea of Reeds before you, as you were going out of Egypt; also that which you have done to two kings of the Amorites who were beyond the Jordan; to Sihon, and to Og, whom you destroyed. And we have heard, and our heart has melted, and there still does not rise spirit in any man, because of you. For Jehovah your God, He is God in the heavens above, and in the earth below.** (Joshua 2:9–11)
5. One group of people in the land pretended to be from elsewhere, so that the Jews would not kill them. They heard about what God had done, and they were afraid. **And they answered Joshua and said, Because it was certainly told to your servants what Jehovah your God commanded His servant Moses, to give you all the land, and to destroy all the ones living in the land before you; and we were greatly afraid for ourselves, because of you. And we did this thing.** (Joshua 9:24)

This fear worked against the opposing armies of the Jews. Because of their fear, they were more likely to retreat, they were more likely to go into battle and not act professionally.

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Vv. 24–25 read: **“However, you will wage war against Sihon the Amorite, the king of Heshbon. Rise up and move out, and cross over the Arnon River. You will begin to wage war against him and you will take his land from him in war. On this day, I will begin to place the dread and fear of you on all the peoples who are under the heavens. These people will hear reports of you, and it will make them agitated and they will tremble before you. God prepares the hearts of the enemies of Israel. Again, this does not mean that God gets into the soul of a person, and turns a few knobs, and confidence turns to fear; God simply oversees the flow of information from Egypt to these various countries; and then He allows the leaders who hear this information to feel whatever they feel (which is usually going to be fear). For most of these smaller countries, nothing could be more fearful than to hear that the Egyptian military is on the move and it is coming their way. But more fearful than that would be the army which defeated the Egyptian military is on the move and coming their way.**

Now, what is the purpose of all that? Is God entertained when a people become fearful? Not at all. The idea is, the people hear about Israel and they hear about Israel's God. Israel's God is the Revealed God; He is Y<sup>e</sup>howah Elohim. Therefore, if the leaders or people hear these reports and believe in the God of the Jews, then they are saved. What probably happened was, many Edomites, Moabites and Ammonites believed in the God of the Jews, as these reports began to be circulated. And therefore God protected them from attack. However, others, like

Sihon heard the reports and, even though he felt fear, he did not believe in the God of the Jews. He wanted to roll the dice and put himself up against God.

Fear does not mean that you run and hide. Every normal soldier feels fear and apprehension. This does not mean that they just put their heads down and tremble until the shooting is over. When the actions starts, then their training kicks in. The fear become adrenalin for them; but it does not paralyze a well-trained, disciplined soldier.

So Sihon and his soldiers, despite the fear that they feel, are not going to simply lay down their arms and tell the Jews to do whatever they want to do.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Moses Tries to Make Peace with Sihon

*Numbers 21:21–22 Judges 11:19*

And so I send messengers from a desert-wilderness of Kedemoth unto Sihon, king of Heshbon, words of peace, to say, “Let me pass through in your land in the road; in the road I will go. I will not turn aside right or left. Food for the silver you will sell me and I have eaten; and waters for the silver you will give to me and I have drunk. Only let me pass through in my feet, as which did for me sons of Esau, the ones living in Seir; and the Moabites the ones living in Ar; until which I will go over the Jordan unto the land which Y<sup>e</sup>howah our Elohim gives to us.”

Deuteronomy  
2:26–29

So I sent messengers from the wilderness in Kedemoth to Sihon, the king of Heshbon, [with] words of peace, saying, “Let me pass through your land on the road; I will go on the road [only]. I will not veer to the left or to the right. You will sell me food for silver that I will eat and you will give me water for silver that I may drink. Only allow me to pass through on foot, as the sons of Esau did for me (they live in Seir); and [as] the Moabites [did for me] (they live in Ar); until the time that I cross over the Jordan into the land which Y<sup>e</sup>howah our Elohim has given to us.”

So I sent messengers from the wilderness in Kedemoth, where we were camped, to Sihon, the king of Heshbon. The message conveyed peaceful intent; it read: “Allow me to pass through your land on the road. I will travel only on the road without veering off to the left or to the right. Also, we are willing to buy food from you with our silver, as well as water, so that we may eat and drink. The sons of Esau allowed us to pass by them in Seir and the Moabites allowed us to pass by them in Ar. We are simply passing through your land to that I may cross over the Jordan River into the land that Jehovah our God has given to us.”

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos

And I sent ambassadors from the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, May I pass through your land by the way? I will go by the way, nor turn to the right or the left: you will sell me provision for silver, and I will eat; and give me water for silver, and I will drink; I will only go through on my feet: as the Beni Esau who dwell in Seir, and the Moabae who dwell in Lechaiath, did to me, until I pass over Jordan to the land which the Lord our God will give to us.

Targum of Pseudo Jonathan

And I sent messengers from Nehardea, which is by the wilderness of Kedemoth, to Sihon king of the Amorites, with words of peace, saying, I would pass through your land; by the way which is the beaten road will I go; I will not turn aside to do you

harm on the right hand or the left. I will buy fresh provision with silver, to eat, and you will give me water for silver, to drink; I will only pass through: as the Beni Esau, who dwell in Gebal, and the Moabae, who dwell in Lechaiath have done to me, until the time that I pass over the Jordan into the land which the Lord our God gives us.

Latin Vulgate	So I sent messengers from the wilderness of Cademoth to Sehon the king of Hesebon with peaceable words, saying: We will pass through your land, we will go along by the highway: we will not turn aside neither to the right hand nor to the left. Sell us meat for money, that we may eat: give us water for money and so we will drink. We only ask that you wilt let us pass through, As the children of Esau have done, that dwell in Seir, and the Moabites, that abide in Ar: until we come to the Jordan, and pass to the land which the Lord our God will give us.
Masoretic Text (Hebrew)	And so I send messengers from a desert-wilderness of Kedemoth unto Sihon, king of Heshbon, words of peace, to say, "Let me pass through in your land in the road; in the road I will go. I will not turn aside right or left. Food for the silver you will sell me and I have eaten; and waters for the silver you will give to me and I have drunk. Only let me pass through in my feet, as which did for me sons of Esau, the ones living in Seir; and the Moabites the ones living in Ar; until which I will go over the Jordan unto the land which Y <sup>e</sup> howah our Elohim gives to us."
Peshitta (Syriac)	And I sent messengers from the wilderness of Keremoth to Sihon king of Heshbon with words of peace, saying, Let me pass through your land; I will go along by the highway; I will neither turn to the right hand nor to the left. You shall sell me grain for money, that I may eat; and sell me water for money, that I may drink; only let me pass through on foot; Just as the children of Esau who dwell in Seir and the Moabites who dwell in Ad did for me; until I shall cross the Jordan into the land which the LORD our God gives us.
Septuagint (Greek)	And I sent ambassadors from the wilderness of Kedemoth to Sihon king of Heshbon with peaceable words, saying, I will pass through your land; I will go by the road, I will not turn aside to the right hand or to the left. You shall give me food for money, and I will eat; and you shall give me water for money, and I will drink; I will only go through on my feet: as the sons of Esau did to me, who dwelt in Seir, and the Moabites who dwelt in Ar, until I have passed the Jordan, into the land which the Lord our God gives us.

Significant differences: One of the targums has several extra phrases.

We have the phrase *on the road* twice in the Hebrew. We do not appear to have that doubling in the Greek, the Syriac or the Latin. It is found in both targums however.

### Thought-for-thought translations; paraphrases:

Common English Bible	I then sent messengers from the Kedemoth desert to Sihon, Heshbon's king, with words of peace: "Please let us [Heb here and through 2:29a is singular me, I] pass through your land. We promise to stay on the road. We won't step off it, right or left. Please sell us food for money so we can eat; sell us water for money so we can drink. Let us pass through on foot- just as Esau's descendants who live in Seir and the Moabites who live in Ar did for me-until we cross the Jordan River into the land that the Lord our God is giving to us."
Contemporary English V.	After we had crossed the Arnon and had set up camp in the Kedemoth Desert, I sent messengers to King Sihon of Heshbon, telling him that his nation and ours could be at peace. I said: Please let Israel go across your country. We will walk straight through, without turning off the road. You can even sell us food and water, and we will pay with silver. We need to reach the Jordan River and cross it, because

Easy English	<p>the LORD our God is giving us the land on the west side. The Edomites and Moabites have already let us cross their land. Please let us cross your land as well.</p> <p><b>The *Israelites beat Sihon, king of Heshbon.</b></p> <p>We were in the *desert called Kedemoth when I sent a message to Sihon, king of Heshbon. We did not want to fight him. This is what I said to him: "Please let us travel through your country. We will walk along your widest road. We will not turn to the right or to the left. Please sell us food to eat and water to drink. We will pay you with *silver coins. Please let us walk through your country. The family of Esau, who lives in Seir, let us do this. So did the *descendants of Moab who live in Ar. Then we will cross the River Jordan. We will go into the country that the *Lord our God is giving to us."</p>
Easy-to-Read Version	<p>"While we were in the desert of Kedemoth, I sent messengers to Sihon, the king of Heshbon. The messengers offered peace to Sihon. They said, 'Let us go through your land. We will stay on the road. We will not turn off the road to the right or to the left. We will pay you in silver for any food we eat or any water we drink. We only want to march through your country. Let us go through your land until we go across the Jordan River into the land that the Lord our God is giving us. Other people have let us go through their land—the people of Esau living in Seir and the Moabite people living in Ar.'</p>
Good News Bible (TEV)	<p>"Then I sent messengers from the desert of Kedemoth to King Sihon of Heshbon with the following offer of peace: 'Let us pass through your country. We will go straight through and not leave the road. We will pay for the food we eat and the water we drink. All we want to do is to pass through your country, until we cross the Jordan River into the land that the LORD our God is giving us. The descendants of Esau, who live in Edom, and the Moabites, who live in Ar, allowed us to pass through their territory.'</p>
<i>The Message</i>	<p>From the Wilderness of Kedemoth, I sent messengers to Sihon, king of Heshbon. They carried a friendly message: "Let me cross through your land on the highway. I'll stay right on the highway; I won't trespass right or left. I'll pay you for any food or water we might need. Let me walk through. "The People of Esau who live in Seir and the Moabites who live in Ar did this, helping me on my way until I can cross the Jordan and enter the land that GOD, our God, is giving us."</p>
New Life Bible	<p>"So I sent men carrying news from the desert of Kedemoth to Sihon king of Heshbon with words of peace. They said, 'Let me pass through your land. I will travel only on the road. I will not turn to the right or to the left. You will sell me food for money so I may eat, and give me water for money so I may drink. Only let me pass through on foot as the sons of Esau did for us in Seir and the Moabites in Ar. Do this until I cross over the Jordan into the land the Lord our God is giving us.'</p>
New Living Translation	<p><b>Victory over Sihon of Heshbon</b></p> <p>Moses continued, "From the wilderness of Kedemoth I sent ambassadors to King Sihon of Heshbon with this proposal of peace:</p> <p style="padding-left: 40px;">'Let us travel through your land. We will stay on the main road and won't turn off into the fields on either side.</p> <p style="padding-left: 40px;">Sell us food to eat and water to drink, and we will pay for it. All we want is permission to pass through your land.</p> <p style="padding-left: 40px;">The descendants of Esau who live in Seir allowed us to go through their country, and so did the Moabites, who live in Ar. Let us pass through until we cross the Jordan into the land the Lord our God is giving us.'</p>
The Voice	<p>We were in the wilderness of Kedemoth when I sent messengers to King Sihon in Heshbon and offered him these terms of peace: "Allow me to go across your land. I'll keep to the <i>King's Highway</i>; I won't turn off to the right or to the left. <i>I ask only for these rights</i>: sell me food and water for silver, so that I can eat and so that I can drink. Just let me walk across your land. The descendants of Esau who live in Seir let me pass through their territory this way, and so did the Moabites who live in Ar.</p>

I'll keep going right to the Jordan River, where I'll cross into the land the Eternal, our True God, is giving to us."

### Partially literal and partially paraphrased translations:

American English Bible	<i>'Then (from the KedamOth Desert) I sent ambassadors mto Seon the king of Hesh-Eboneh, with words of peace, saying, I wish to pass through your land. I will just travel along the road and I won't turn to the right or to the left. We will pay for any food that we eat with money, and we will pay for any water that we drink. We will pass through on foot, as we did with the sons of Esau who live in Seir, and with the Moabites who live in AroEr, until we reach the JorDan and the land that Jehovah our God is giving us.</i>
Beck's American Translation	"Then I sent messengers from the wilderness of Kedemoth to Sihon, king of Heshbon, with an offer of peace, saying: I want to go through your country, staying on the road not turning right or left. Sell me food to eat and water to drink; just let me walk through—as Esau's descendants living in Seir did for me, and also the Moabites who live in Ar—till I have gone over the Jordan into the land the LORD our God is giving us.
Christian Community Bible	<b>Victory over Sihon and Og</b> From the desert of Kedemoth, I sent messengers to Sihon, the king of Hesh - bon, with these words of peace: "I wish to pass through your land but I will go only by the road without turning aside either to the right or to the left. We ask you to sell us food for money that we may eat, and water that we may drink. And let us only pass through as the children of Esau who live in Seir and the Moabites who dwell in Ar did for us, until we come to the Jordan and enter the land which Yahweh, our God, gives to us."
God's Word™	From the desert of Kedemoth, I sent messengers to King Sihon of Heshbon with the following offer of peace: "If you allow us to travel through your country, we'll go straight through and won't ever leave the road. We'll pay you in silver for the food we eat and the water we drink. Please let us go through, as the descendants of Esau, who live in Seir, and the Moabites, who live in Ar, did for us. We'll keep going until we cross the Jordan River into the land the LORD our God is giving us."
New Advent (Knox) Bible	So, from the desert of Cademoth, I sent an embassy to Sehon king of Hesebon, with peaceful overtures. We will pass through thy land, I said, by the common highway, not turning aside to right or left. Sell us food to eat, and we will pay for it; allow us water to drink, and we will pay for it. Only grant us leave to pass through, like the Edomites in Seir and the Moabites in Ar, so that we can reach the Jordan, and cross over it into the land which the Lord our God is giving us to be our home.
New American Bible	"So I sent messengers from the desert of Kedemoth to Sihon, king of Heshbon, with this offer of peace: 'Let me pass through your country by the highway; I will go along it without turning aside to the right or to the left. For the food I eat which you will supply, and for the water you give me to drink, you shall be paid in silver. Only let me march through, as the descendants of Esau who dwell in Seir and the Moabites who dwell in Ar have done, until I cross the Jordan into the land which the LORD, our God, is about to give us.'
New American Bible (R.E.)	So I sent messengers from the wilderness of Kedemoth to Sihon, king of Heshbon, with this offer of peace: "Let me pass through your country. I will travel only on the road. I will not turn aside either to the right or to the left. The food I eat you will sell me for money, and the water I drink, you will give me for money. Only let me march through, as the descendants of Esau who dwell in Seir and the Moabites who dwell in Ar have done, until I cross the Jordan into the land the LORD, our God, is about to give us." Dt 2:4-9.
NIRV	I sent messengers from the Desert of Kedemoth. I told them to go to Sihon, the king of Heshbon. They offered him peace. They said, "Let us pass through your country.



We'll stay on the main road. We won't turn off it to one side or the other. We'll pay you the right amount of silver for food to eat and water to drink. Just let us walk through your country. The people of Esau, who live in Seir, allowed us to do that. The people of Moab, who live in Ar, also allowed us to do it. So let us walk through until we go across the Jordan River. Then we'll be able to go into the land the Lord our God is giving us."

New Jerusalem Bible

'So, from the desert of Kedemoth I sent envoys to Sihon king of Heshbon with this peaceful message, "I intend to cross your country. I shall go my way, straying neither to right nor to left. I shall eat and pay for the food you choose to sell me, and I shall drink and pay for the water you let me have. I only want to march through, just as the children of Esau who live in Seir permitted, as well as the Moabites who live in Ar, until I cross the Jordan into the country that Yahweh our God is giving us."

New Simplified Bible

»I sent messengers from the desert of Kedemoth to King Sihon of Heshbon with the following offer of peace:

'If you allow us to travel through your country, we will go straight through and will not leave the road. 'We will pay you in silver for the food we eat and the water we drink. Please let us go through, as the descendants of Esau, who live in Seir, and the Moabites, who live in Ar, did for us. We will keep going until we cross the Jordan River into the land Jehovah our God is giving us.'

Revised English Bible

From the wilderness of Kedemoth I sent envoys to King Sihon of Heshbon with the following overtures: 'Grant us passage through your country; we shall keep to the highway, trespassing neither to right nor to left, and we shall pay you the full price for the food we eat and for the water we drink. The descendants of Esau who live in Seir granted us passage, and so did the Moabites in Ar. We shall simply pass through your land on foot, until we cross the Jordan to the land which the LORD our God is giving us.'

Today's NIV

From the Desert of Kedemoth I sent messengers to Sihon king of Heshbon offering peace and saying, "Let us pass through your country. We will stay on the main road; we will not turn aside to the right or to the left. Sell us food to eat and water to drink for their price in silver. Only let us pass through on foot--as the descendants of Esau, who live in Seir, and the Moabites, who live in Ar, did for us--until we cross the Jordan into the land the LORD our God is giving us."

### **Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear

I sent messengers from the wilderness of Kedemoth to King Sihon of Hesban with words of peace, saying, "May I pass your land? I will go in the way, and I turn not from the way right and left. I will purchase food to eat with silver, and for silver, give me water to drink. I only pass with my feet, as I did with the sons of Esau dwelling in Seir, and Central-Jordan dwelling in Ar, until I pass the Jordan into the land which Yahweh our God gives us."

Bible in Basic English

Then from the waste land of Kedemoth I sent representatives to Sihon, king of Heshbon, with words of peace, saying, Let me go through your land: I will keep to the highway, not turning to the right or to the left; Let me have food, at a price, for my needs, and water for drinking: only let me go through on foot; As the children of Esau did for me in Seir and the Moabites in Ar; till I have gone over Jordan into the land which the Lord our God is giving us.

The Expanded Bible

I sent messengers from the ·desert [wilderness] of Kedemoth to Sihon king of Heshbon. ·They offered him [·with words/messages of] peace, saying, "If you let us pass through your country, · we will stay on the road and [·I will] not turn right or left. We will pay you in silver for any food we eat or water we drink. We only want to walk through your country. The ·descendants [sons] of Esau in ·Edom [·Seir;

Ferar-Fenton Bible	1:44] let us go through their land, and so did the Moabites in Ar. We want to cross the Jordan River into the land the Lord our God has given us." Then I sent ambassadors from the desert of the East to Sihon, King of Heshbon with proposals of peace, and said ; - "I wish to pass across your country by the king's highway, I will not march many days, or deviate. You shall sell food for money, and I will eat it ; and pay money for the water you give and I drink it. I only wish to pass over on my feet. Do to me as the sons of Esau did who dwell in Sair, and the Moabites who inhabit Ar, until I have crossed the Jordan, to the land which our EVER-LIVING GOD has given us."
HCSB	"So I sent messengers with an offer of peace to Sihon king of Heshbon from the Wilderness of Kedemoth, saying, 'Let us travel through your land; we will keep strictly to the highway. We will not turn to the right or the left. You can sell us food in exchange for silver so we may eat, and give us water for silver so we may drink. Only let us travel through on foot, just as the descendants of Esau who live in Seir did for us, and the Moabites who live in Ar, until we cross the Jordan into the land the LORD our God is giving us.'
NET Bible®	<i>Defeat of Sihon, King of Heshbon</i> Then I sent messengers from the Kedemoth [Kedemoth. This is probably Aleiyan, about 8 mi (13 km) north of the Arnon and between Dibon and Mattanah.] Desert to King Sihon of Heshbon with an offer of peace: "Let me pass through your land; I will keep strictly to the roadway [Heb "in the way in the way" (בַּדֶּרֶךְ, baderekh baderekh). The repetition lays great stress on the idea of resolute determination to stick to the path. IBHS 116 §7.2.3c.]. I will not turn aside to the right or the left. Sell me food for cash [Heb "silver."] so that I can eat and sell me water to drink [Heb "and water for silver give to me so that I may drink."]. Just allow me to go through on foot, just as the descendants of Esau who live at Seir and the Moabites who live in Ar did for me, until I cross the Jordan to the land the Lord our God is giving us.".

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"I sent envoys from the K'demot Desert to Sichon king of Heshbon with a peaceable message, 'Let me pass through your land. I will keep to the road, turning neither right nor left. You will sell me food to eat for money and give me water to drink for money. I only want to pass through. Do as the people of 'Esav living in Se'ir and the Mo'avim living in 'Ar did with me, until I cross the Yarden into the land ADONAI our God is giving us.'
exeGesés companion Bible	And I sent angels from the wilderness of Qedemoth to Sichon sovereign of Heshbon with words of shalom, saying, Let me pass through your land: I go along the way by the way, I turn aside, neither to the right nor to the left: to market kernels for my food for silver, to eat; and give me water for silver, to drink: only, I pass through on my feet; as the sons of Esav who settle in Seir and the Moabiy who settle in Ar worked to me; until I passed over Yarden into the land Yah Veh our Elohim gave us.
Judaica Press Complete T.	Then I sent messengers from the wilderness of Kedemoth to King Sihon of Heshbon with an offer of peace, as follows, "Let me pass through [Lit., "with my feet."] your country. I will keep strictly to the highway, turning off neither to the right nor to the left. What food I eat you will supply for money, and what water I drink you will furnish for money; just let me pass through as the descendants of Esau who

Kaplan Translation	<p> dwell in Seir did for me, and the Moabites who dwell in Ar—that I may cross the Jordan into the land that the LORD our God is giving us.”</p> <p> I sent emissaries from the Kedemoth Desert [Kedemoth was an eastern city given to Reuben (Joshua 13:18) and designated as a Levitical city (Joshua 21:37, 1 Chronicles 6:64). Since kedem means 'east,' some call it the 'eastern desert' (Chizzkuni), while others identify it with Matanah in Numbers 21:18 (Ibn Ezra). It is thought to be the present Ez Zafaran, some 16 miles east of the Dead Sea and 13 miles north of the Arnon, near Matanah and Almon Divlathaymah. Hence, the Israelites were then to the east of Sichon's territory.] to Sichon king of Cheshbon with a peaceful message, saying, 'We wish to pass through your land. We [Literally, 'I.' See Numbers 21:22.] will travel along the main highway [Literally, 'the road the road.' 'King's Highway' in Numbers 21:22.], not turning to the right or the left. We will buy the food we eat for cash, and will pay for the drinking water you give us. We only wish to pass through on foot, just as we passed by the territory of Esau in Seir and Moab in Ar [(Ibn Ezra), without fighting (Lekach Tov), and with them selling us food (Rashi; cf. Ramban on Deuteronomy 23:5). Literally, 'as they did to me.' However, Edom (Esau) did not actually let the Israelites pass through their land (Numbers 20:21).]. We only wish to cross the Jordan to the land that God our Lord is giving us.'</p>
Orthodox Jewish Bible	<p> And I sent malachim out of the midbar Kedemot unto Sichon Melech Cheshbon with divrei shalom, saying, Let me pass through thy land on the derech; I will go along on the derech; I will neither turn unto the yamin nor to the semol (left). Thou shalt sell me okhel for kesef, that I may eat; and give me mayim for kesef, that I may drink; only I will pass through on foot; (As the Bnei Esav which dwell in Seir, and the Moavim which dwell in Ar, did unto me;) until I shall pass over Yarden into the land which Hashem Eloheinu giveth us.</p>
<i>The Scriptures</i> 1998	<p> “Then I sent messengers from the Wilderness of Qeḏēmoth to Siḥon sovereign of Ḥeshbon, with words of peace, saying, ‘Let me pass over through your land on the highway. I shall go on the highway and turn neither to the right nor to the left. ‘What food you sell me for silver I shall eat, and what water you give me for silver I shall drink. Only let me pass over on foot, as the descendants of Ĕsau who dwell in Sē’ir and the Mo’abites who dwell in Ar did for me – until I pass over the Yardeṅ to the land הויה our Elohim is giving us.’</p>

### Literal, almost word-for-word, renderings:

English Standard V. – UK	<p><b>The Defeat of King Sihon</b></p> <p>"So I sent messengers from the wilderness of Kedemoth [Josh. 13:18; 1 Chr. 6:79] to Sihon the king of Heshbon [See ver. 24 above; Num. 21:27, 28, 30], with words of peace [ch. 20:10], saying, ‘Let me pass through [Num. 21:21, 22; Judg. 11:19] your land. I will go only by the road; I will turn aside neither to the right nor to the left. You shall sell me [ver. 6; Num. 20:19] food for money, that I may eat, and give me water for money, that I may drink. Only let me pass through on foot, as the sons of Esau [ver. 5, 9; ch. 23:3, 4; Num. 20:18; Judg. 11:17, 18] who live in Seir and the Moabites who live in Ar did for me, until I go over the Jordan into the land that the Lord our God is giving to us.’</p>
Kretzmann’s Commentary	<p> And I sent messengers out of the Wilderness of Kedemoth, on the southeastern boundary of the Amorite territory, where there was an easy passage over the Arnon, unto Sihon, king of Heshbon, with words of peace, in order to give him an opportunity to decide for himself and to avoid an offense against Jehovah, saying, Let me pass through thy land. I will go along by the highway; I will neither turn unto the right hand nor to the left. Cf Num. 21:21-22. Thou shalt sell me meat, food, for money, that I may eat, and give me water for money, that I may drink; only I will pass through on my feet, without any delay, (as the children of Esau which dwell in</p>

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.

New King James Version

**King Sihon Defeated**

"And I sent messengers from the Wilderness of Kedemoth to Sihon king of Heshbon, with words of peace, saying, `Let me pass through your land; I will keep strictly to the road, and I will turn neither to the right nor to the left. You shall sell me food for money, that I may eat, and give me water for money, that I may drink; only let me pass through on foot, just as the descendants of Esau who dwell in Seir and the Moabites who dwell in Ar did for me, until I cross the Jordan to the land which the Lord our God is giving us.'

New RSV

So I sent messengers from the wilderness of Kedemoth to King Sihon of Heshbon with the following terms of peace: `If you let me pass through your land, I will travel only along the road; I will turn aside neither to the right nor to the left. You shall sell me food for money, so that I may eat, and supply me water for money, so that I may drink. Only allow me to pass through on foot—just as the descendants of Esau who live in Seir have done for me and likewise the Moabites who live in Ar—until I cross the Jordan into the land that the Lord our God is giving us.'

Syndein/Thieme

And I sent messengers/angels {mal'ak} out of the desert of Kedemoth unto Sihon king of Heshbon with words/'doctrinal communications' {dabar} of peace, saying, Let me pass through your land. I will go along by the high way, I will neither turn unto the right hand nor to the left. You shall 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 ... (As the children of Esau which dwell in Seir, and the Moabites who dwell in Ar, did unto me) until I shall pass over Jordan {River} into the land which Jehovah/God our 'Elohiym/Godhead gives us.

Third Millennium Bible

"And I sent messengers out of the Wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, `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. Thou shalt sell me meat for money, that I may eat, and give me water for money, that I may drink. I will pass through only on my feet, as the children of Esau who dwell in Seir and the Moabites who dwell in Ar did unto me, until I shall pass over the Jordan into the land which the LORD our God giveth us.'

Updated Webster's Bible

And I sent messengers from the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying, Let me pass through your land: I will go along by the highway, I will neither turn to the right hand nor to the left. You will sell me food for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; (As the children of Esau who dwell in Seir, and the Moabites who dwell in Ar, did to me;) until I will pass over Jordan into the land which the LORD our God gives us.

Young's Updated LT

And I send messengers from the wilderness of Kedemoth, unto Sihon king of Heshbon, —words of peace—saying, "Let me pass over through your land; in the several ways I go; I turn not aside—right or left—food for money you will sell me, and I have eaten; and water for money you will give to me, and I have drunk; only, let me pass over on my feet, — as the sons of Esau who are dwelling in Seir, and the Moabites who are dwelling in Ar, have done to me—till that I pass over the Jordan, unto the land which Jehovah our God is giving to us."

**The gist of this verse:**

Moses sends a message of peace to Sihon, asking to pass through his land as the Edomites and Moabites allowed. He would be willing to stay on the highway at all times and purchase food and water from the people of Heshbon.

## Deuteronomy 2:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i> ]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7971 BDB #1018
mal <sup>e</sup> âk <sup>e</sup> (מַלְאָק) [pronounced <i>mahl<sup>e</sup>-AWK<sup>e</sup></i> ]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine plural noun	Strong's #4397 BDB #521
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
mid <sup>e</sup> bâr (מִדְבָּר) [pronounced <i>mid<sup>e</sup>-BAWR</i> ]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184
Q <sup>e</sup> dêmôth (קֶדְמוֹת) [pronounced <i>kehd-ay-MOHTH</i> ]	<i>beginnings, eastern; transliterated Kedemoth</i>	proper singular noun/location	Strong's #6932 BDB #870
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Çîychôn (סִיחֹן) [pronounced <i>see-KHOWN</i> ]	<i>warrior; tempestuous; and is transliterated Sihon</i>	masculine singular proper noun	Strong's #5511 BDB #695
mâlak <sup>e</sup> (מָלַךְ) [pronounced <i>maw-LAHK<sup>e</sup></i> ]	<i>to reign, to become king or queen</i>	Qal infinitive construct	Strong's #4427 BDB #573
Chesh <sup>e</sup> bôwn (חֶשְׁבוֹן) [pronounced <i>khes-BOHN</i> ]	<i>stronghold; transliterated Heshbon, Cheshbon</i>	proper singular noun/location	Strong's #2809 BDB #363
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced <i>daw<sup>b</sup>-vawr-EEM</i> ]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural construct	Strong's #1697 BDB #182
shâlôwm (שָׁלוֹם) or shâlôm (שָׁלוֹם) [pronounced <i>shaw-LOHM</i> ]	<i>completeness, soundness, health and welfare, peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510



## Deuteronomy 2:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** So I sent messengers from the wilderness in Kedemoth to Sihon, the king of Heshbon, [with] words of peace, saying,... Even though God had given this land that belonged to Sihon to Moses, that did not mean that Moses simply attacked Sihon. Moses gave Sihon a way out. Moses sent a personal message from him personally to Sihon personally. It was a peaceful message; there was no intention of starting up a war.

*Kedemoth* means *eastern*. At some point in the near future, this city of Kedemoth would belong to Israel (Joshua 13:18 21:37 1Chron. 6:79).

You will note that God said nothing one way or the other about this. God did not come to Moses and say, "Listen, did I not just tell you the land is yours? So don't dilly dally with these messages; just go in and take it." God allowed Moses to go at this just as he had with the Edomite and the Moabites. They were not very agreeable, but Moses was able to go around their land.

I do not know if these people spoke different languages or not; but certainly, at the very least, they spoke different dialects. Moses, as trained in the palace, probably knew a variety of languages as well. As pharaoh, he would be communicating with other dignitaries from other lands. Therefore, it would be reasonable that he knows many of the languages of that area; and is reasonably conversant in them.

Moses, seeing no reason to discontinue this peaceful process of movement, continued to deal peacefully with the inhabitants of the rest of the lands in that area. Recall that this area belonged to the Moabites in the not too distant past, and now it was under the control of the Amorites, over whom Sihon was king. Even though there was no prohibition by God against attacking the Amorites, there was no instruction to do so either; therefore, Moses sent messengers conveying the message that the sons of Israel would just pass over this land; they were not looking to take it.

**Application:** Make the gospel message clear to anyone you are able to—regardless of how hard-hearted they appear to be.

## Deuteronomy 2:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'abar (אָבַר) [pronounced 'gaw <sup>b</sup> -VAHR]	to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]	1 <sup>st</sup> person singular, Qal imperfect with the voluntative hê	Strong's #5674 BDB #716

The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

Deuteronomy 2:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #776 BDB #75
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek <sup>e</sup> (דֶּרֶךְ:) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202

**Translation:** ...["Let me pass through your land on the road;...](#) This is a respectful message, only a portion of which is recorded here. Moses asks for permission to pass through Sihon's land along the road.

This is not necessarily a terrible thing to ask. These roads are designed for trading and moving about; and 2 million people walking along this road would make it more defined. So the use of the road is not necessarily a big deal to ask.

No doubt, Sihon knew where Moses and his people were. Any king would have spies and lookouts all over the land, monitoring any movement, hostile or peaceful; and information about these movements would be brought to the king immediately. So Sihon likely knew that Moses was there in the desert-wilderness. Therefore, Sihon had time to think this through, before getting this message. Therefore, his response is not going to be the result of rashness; he will have considered most of the alternatives before getting a message from Moses.

Deuteronomy 2:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek <sup>e</sup> (דֶּרֶךְ:) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

**Translation:** ...I will go on the road [only]. We have a repetition of the words *on the road, on the road*. I believe that they can be separated into different phrases; but the emphasis is that Moses will remain only on the road; he is not going to venture into Sihon's territory. They are not going to raid farms or villages or ranches.

### Deuteronomy 2:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לא or לול) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
çûwr (סור) [pronounced soor]	<i>to turn aside, to depart, to go away</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #5493 (and #5494) BDB #693
yâmîyn (ימי) [pronounced yaw-MEEN]	<i>the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun	Strong's #3225 BDB #411
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
s <sup>e</sup> môl' (שמאל) [pronounced s <sup>e</sup> MOHL]	<i>the left, the left hand, the left side; north [when facing east]</i>	masculine singular noun	Strong's #8040 BDB #969

**Translation:** I will not veer to the left or to the right. Moses gives his own personal guarantee that he is not going to go to the left or to the right. He is just going to stay on the road.

Moses is promising that there will be no funny business; there will be no meandering about; there will be no spies sent out. Moses and the people will stay right on the road.

So, what assurances does Sihon have that people from Moses' group won't wander off and poach from this ranch or take from that farm. That is assured by what Moses writes next.

The messengers sent from Moses made it clear that this would not be an attack of any sort (the inhabitants are given advanced warning) and it is promised that the Israelites would not veer from the path along the King's Highway.

### Deuteronomy 2:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ôkel (אכל) [pronounced OH-keh]	<i>food, grain, meal; prey, meat; provisions</i>	masculine singular noun	Strong's #400 BDB #38
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
keçeph (כסף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with the definite article	Strong's #3701 BDB #494

## Deuteronomy 2:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâbar (שָׁבַר) [pronounced shaw <sup>b</sup> -VAHR]	to sell [grain]	2 <sup>nd</sup> person masculine singular, Hiphil imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #7666 BDB #991
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to devour, to consume, to destroy	1 <sup>st</sup> person singular, Qal perfect	Strong's #398 BDB #37

**Translation:** You will sell me food for silver that I will eat... Moses offers to engage in commerce. The people will need food. Sihon knows how many people are there. There are a bunch of them. So they have to eat. There would not be any stealing. Moses asks that Sihon sell him food. Now, Sihon represents his people and Moses represents his people; so it is really the people of Moses who will buy food from the people of Sihon.

This could be a great economic boon to Sihon's people. The Israelites are coming in along the road, and all Sihon's people need to do is set up shop along this road, and they will be able to sell all of the food that they can bring. So this could be a real shot in the arm for the economy of Sihon's people.

Just in case you have forgotten, the Jews, when they left Egypt, were paid by the Egyptians, reparations for all of the years that they were enslaved to the Egyptians.

## Deuteronomy 2:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun	Strong's #4325 BDB #565
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
keçeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun with the definite article	Strong's #3701 BDB #494
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shâthâh (שָׁתָּה) [pronounced shaw-THAW]	to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit	1 <sup>st</sup> person singular, Qal perfect	Strong's #8354 BDB #1059

**Translation:** ...and you will give me water for silver that I may drink. The people of Israel need water as well. Moses offers to purchase water from them. So they are not even going to go to their wells and ask permission for the water; they will pay for the water.

This is a great deal for Sihon and his people. All he needed to be is reasonable.

### Deuteronomy 2:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of restrictive force	Strong's #7534 & #7535 BDB #956
'âbar (אַבַּר) [pronounced gaw <sup>b</sup> -VAHR]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	1 <sup>st</sup> person singular, Qal imperfect with the voluntative hê	Strong's #5674 BDB #716
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
regel (רֶגֶל) [pronounced REH-geŀ]	<i>foot, feet</i>	feminine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #7272 BDB #919

**Translation:** Only allow me to pass through on foot,... The people of Israel are walking. Moses speaks of himself as being on foot; but, again, he is representative of the people who are with him.

The Israelites would not even take from the land; in fact, their passing through would bring great prosperity to Heshbon, as the Israelites would be paying for a lot of food and drink. We have more details listed here of the content of the message from Moses to king Sihon than was given back in Num. 21.

### Deuteronomy 2:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăšher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #6213 BDB #793



## Deuteronomy 2:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced / <sup>l</sup> /]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
‘Êsâv (עֵשָׂו) [pronounced <i>gay-SAWV</i> ]	<i>handled, made, rough handling; hairy; transliterated Esau</i>	masculine singular proper noun	Strong's #6215 BDB #796

**Translation:** ...as the sons of Esau did for me... The people of Esau did this for the Jews; and, if Sihon has decent intelligence, he knows this. He should know that the Israelites passed peacefully around the outskirts of the land of Esau.

Notice exactly what happened when Moses asked to go through the land of the Edomites: And Moses sent messengers from Kadesh to the king of Edom: *So says your brother Israel, You surely have known all the travail which has found us; that our fathers went down to Egypt, and we lived in Egypt many days, and the Egyptians did evil to us and to our fathers. And we cried to Jehovah, and He heard our voice, and sent a messenger, and is bringing us out of Egypt; and, behold, we are in Kadesh, a city on the edge of your border. Please let us pass over, through your land; we shall not pass over through a field, nor through a vineyard, nor shall we drink water of a well; we shall go along the king's highway. We will not turn aside to the right hand or to the left, until we have passed your border. And Edom said to him, You shall not pass through me, lest I come out with the sword against you. And the sons of Israel said to him, We shall go in the highway; and if we drink of your waters, our cattle and us, then I shall give their price. Only let me pass through on my feet; there shall be no speech. And he said, You shall not pass through. And Edom came out against him with many people, and with a strong hand. And Edom refused to allow Israel to pass over through his border. And Israel turned away from him. (Num. 20:14–21; Green's literal translation). So, Edom did not exactly welcome the Jews with open arms. The Jews went around their land, to stay out of their way, and there was no war with the Edomites.*

Now, notice exactly what Moses wrote: *Only allow me to pass through on foot, as the sons of Esau did for me...* So, if one is not reading this carefully, one might think that the Edomites were hospitable to the Jews. However, they were anything but. However, they did pass way on the outskirts of the land of Edom and there was no fighting between them.

It is possible that the king and his court refused to have anything to do with the Israelites; but the people of Edom may have traded with them along the way along their border, as Jamieson, Fausset and Brown suggest.<sup>77</sup>

<sup>77</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 2:5–7.

## Deuteronomy 2:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yāshab (בָּשַׁב) [pronounced yaw-SHAHBV]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle with the definite article	Strong's #3427 BDB #442
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Sē'īyr (רֵיעִיר) [pronounced say-GEER]	<i>hairy, shaggy; transliterated Seir</i>	masculine singular, proper noun	Strong's #8165 BDB #973

**Translation:...**(they live in Seir);... The people of Esau live in Seir. So what Moses is doing is laying out a route that has been followed, and Sihon should know about this; and if he doesn't know, he can quickly check this information out, to make certain that the Israelites passed peacefully through the land, paying their own way. Sihon probably already knows this, but Moses is giving him enough information to check out what he is saying.

## Deuteronomy 2:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
Mōw'ābīy (מֹאבִי) [pronounced moh-aw-BEE]	<i>from father; what father?; transliterated Moab, Moabitish, Moabite</i>	masculine plural, gentilic adjective with the definite article	Strong's #4125 BDB #555
There are several alternate spellings.			
yāshab (בָּשַׁב) [pronounced yaw-SHAHBV]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle with the definite article	Strong's #3427 BDB #442
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Ār (רַע) [pronounced gawr]	<i>enemy, adversary, foe; city; transliterated Ar</i>	masculine singular proper noun	Strong's #6144 & #5892 BDB #786

**Translation: ...and [as] the Moabites [did for me] (they live in Ar);...** The Moabites, who live in Ar, also allowed the Jews to pass through on the outskirts of their land. There was possibly commerce which went on there as well (although that is not recorded).

## Deuteronomy 2:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
ʾasher (אשר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, ʿad + ʾasher mean <i>until, until that, until the time, until that time, until then</i> ; referring generally to past time when used with a perfect tense and future when used with an imperfect tense.			
ʾabar (עבר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #5674 BDB #716
ʾeth (את) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yârʿdên (יַרְדֵּן) [pronounced <i>yar<sup>e</sup>-DAYN</i> ]	transliterated <i>Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
ʾel (אל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾerets (ארץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
ʾasher (אשר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #430 BDB #43
nâthan (נתן) [pronounced <i>naw-THAHN</i> ]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #510

**Translation:** ...until the time that I cross over the Jordan into the land which Y<sup>e</sup>howah our Elohim has given to us.”  
The end game for Israel is to cross over the Jordan River and go into the land which Y<sup>e</sup>howah Elohim gave to them. At this point, there are plural suffixes at the very end.

Vv. 26–29 read: *So I sent messengers from the wilderness in Kedemoth, where we were camped, to Sihon, the king of Heshbon. The message conveyed peaceful intent; it read: "Allow me to pass through your land on the road. I will travel only on the road without veering off to the left or to the right. Also, we are willing to buy food from you with our silver, as well as water, so that we may eat and drink. The sons of Esau allowed us to pass by them in Seir and the Moabites allowed us to pass by them in Ar. We are simply passing through your land to that I may cross over the Jordan River into the land that Jehovah our God has given to us."* Although not mentioned before in the book of Numbers, it sounds as though Israel did some buying from the Moabites and the Edomites, even though they did not pass directly through their lands. This may strike you as disharmonious. Au contraire—People of an entire country do not all do exactly the same thing. Even though the people were afraid of Israel and even though their leaders would not allow Israel to travel through Edom and Moab, this does not mean that some entrepreneurs did not barter with Israel. It doesn't matter if the inhabitants were prejudiced against the Jews or not—the Israelites had money (recall the riches which they received from Egypt) and they were both hungry and thirsty. This would have been a financial boom to these areas, so there would have been a lot of trading going on as the Israelites passed along the borders of Edom and Moab.

There is nothing in this message which suggests any sort of confrontation. *So I sent messengers from the wilderness in Kedemoth, where we were camped, to Sihon, the king of Heshbon. The message conveyed peaceful intent; it read: "Allow me to pass through your land on the road. I will travel only on the road without veering off to the left or to the right. Also, we are willing to buy food from you with our silver, as well as water, so that we may eat and drink. The sons of Esau allowed us to pass by them in Seir and the Moabites allowed us to pass by them in Ar. We are simply passing through your land to that I may cross over the Jordan River into the land that Jehovah our God has given to us."* It is very likely that Sihon has intelligence about the people of Israel and about the land which God has given them. Sihon would know that this message is honest; he would know the route that Moses and the Israelites have taken; and he has probably had eyes on them for some time now. Furthermore, we know by previous verses that God made certain that a report would get to Sihon about the Jews and about how God brought them out of Egypt (which report caused some fear in Sihon and in his people).

*Peter Pett comments: Emissaries were sent to Sihon with the reasonable request that they be allowed to pass along the highway, paying their way, and the promise was given that they would not stray from the highway. They would pay for all provisions required. The children of Esau and the Moabites had to a certain extent allowed their passage, for they had not attacked them, and they had suffered no harm. Would they not do the same? Their aim, Moses explained, was simply to reach the Jordan where they could pass over it and enter the land which Yahweh had promised to give them.<sup>78</sup>*

*Peter Pett comments: There is no suggestion that Yahweh had given the land of Sihon, king of the Amorites to him. Sihon had rather taken it by force of arms from Moab and had no divine right to it, especially as he was an Amorite, and the Amorites were under sentence. It was Yahweh's intention that Sihon and the Amorites should be destroyed and their land give to Israel as a possession. However, in spite of that, they were at first given the opportunity to prove their worthiness. They could have shown compassion to Israel. But in their response they simply indicated that they were 'Canaanites' to the core. The importance of this time comes out in that Israel were now to take their first possession of the land, and establish their reputation for the future.*

*Behind the treatment of the Amorites lies the concept of holiness. Israel were a holy nation (Exodus 19:6), and the land promised to Abraham was a holy land (Exodus 15:17; Zechariah 2:12), the land of Yahweh's inheritance (Exodus 15:17), belonging to Yahweh. Thus nothing unholy could be allowed to remain in it. That was why the unbelieving Israel had been refused residence in the land (Deuteronomy 1:28). That was why the Canaanites must be utterly destroyed from it. They had defiled the land. That is why once the land has been taken in holy war by God's holy nation, all the inhabitants, men, women and children, must be 'devoted' to Yahweh in death in order to purge the land. The stain of the sinfulness of the Canaanites must be removed by the shedding of blood. That is Yahweh's sentence. And that is why if His people depart from holiness they too must be driven from*

<sup>78</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 28, 2013.

the land. It is a holy land for a holy people.<sup>79</sup> Being a holy people means that God has set this people apart from Himself.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Deut. 2:26–29 From the Wilderness of Kedemoth, I sent messengers to Sihon, king of Heshbon. They carried a friendly message: "Let me cross through your land on the highway. I'll stay right on the highway; I won't trespass right or left. I'll pay you for any food or water we might need. Let me walk through. "The People of Esau who live in Seir and the Moabites who live in Ar did this, helping me on my way until I can cross the Jordan and enter the land that GOD, our God, is giving us." (The Message)

### Is Moses Lying or Stretching the Truth in his Message to Sihon?

1. There are some translations where it appears as if Moses is claiming to have this great relationship with Moab and with Edom, whereas, quite the opposite is true.
2. The text reads, fairly literally, So I sent messengers from the wilderness in Kedemoth to Sihon, the king of Heshbon, [with] words of peace, saying, "Let me pass through your land on the road; I will go on the road [only]. I will not veer to the left or to the right. You will sell me food for silver that I will eat and you will give me water for silver that I may drink. Only allow me to pass through on foot, as the sons of Esau did for me (they live in Seir); and [as] the Moabites [did for me] (they live in Ar); until the time that I cross over the Jordan into the land which Y<sup>e</sup>howah our Elohim has given to us." The text itself does not imply or state that Moses had beneficial financial dealings with the people of Moab or Edom.
3. All Moses is saying is, the Edomites and the Moabites allowed the people of Abraham to trek through not far from their land without aggressive action. They did not throw a *welcome to the Promised Land* party; and there is no clear historical recording that any trading took place. Certainly it is clear that the official position of the Moabite and Edomite governments was, "We are going to barely tolerate you passing anywhere near our land. We are not coming out to trade with you."
4. But, essentially, there was no warfare which broke out between the Jews and the Edomites or Moabites. Neither nation attacked the Jews, although the Edomites came close to aggressive action against the Jews.
5. Moses offers trade to the people of Sihon, not claiming that trade was opened up with other peoples, but just as a further offer or peace. Moses' offer of trade essentially meant that, the Jews were not going to rob their fields or tax their wells or take anything from their production.

Moses accurately portrays his relationship with Moab and Edom, without inserting any of the details of the hostility that those people had toward the Jews.

Lm grant after 1<sup>st</sup> paragraph

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Sihon Resists/God Allows Moses to Defeat Sihon in Battle

Num. 21:23–31 Judges 11:19–22

And would not Sihon king of Heshbon our passing in him for hardened Y<sup>e</sup>howah your Elohim his spirit and made strong his heart, on account of his giving into your hand as the day the this.

Deuteronomy  
2:30

But Sihon, the king of Heshbon, was not willing for us to pass by him because Y<sup>e</sup>howah your Elohim hardened his spirit and He made his heart recalcitrant to the intent of giving him into your hand as of this day.

<sup>79</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 28, 2013.



**But Sihon, the king of Heshbon, was not willing to let us pass by him because Jehovah your God hardened his spirit by making his heart recalcitrant, with the intent that God would give Sihon into your hand from this day forward.**

Here is how others have translated this verse:

**Ancient texts:**

Targum of Onkelos	But Sihon king of Heshbon was not willing to permit us to pass through his coasts; for the Lord your God hardened his spirit and strengthened his heart, that He might deliver him into your hand, as at this day.
Targum Pseudo Jonathan	But Sihon the king of Heshbon was not willing to allow us to pass through his borders; for the Lord our God had hardened <u>the form of</u> his spirit, and made his heart obstinate, to deliver him into your hand as at this day.
Latin Vulgate	And Sehon the king of Hesebon would not let us pass: because the Lord your God had hardened his spirit, and fixed his heart, that he might be delivered into your hands, as now you see.
Masoretic Text (Hebrew)	And would not Sihon king of Heshbon our passing in him for hardened Y <sup>e</sup> howah your Elohim his spirit and made strong his heart, on account of his giving into your hand as the day the this.
Peshitta (Syriac)	But Sihon king of Heshbon would not let us pass through his territory; for the LORD your God hardened his spirit and made his heart obstinate, that he might deliver him into your hands, as it is this day.
Septuagint (Greek)	And Sihon king of Heshbon would not allow us to pass by him, because the Lord our God hardened his spirit, and made his heart stubborn, that he might be delivered into your hands, as it is this day.

Significant differences: There is some extra text in one of the targums.

**Thought-for-thought translations; paraphrases:**

Common English Bible	But Sihon, Heshbon's king, wasn't willing to let us pass through his land because the Lord your God had made his spirit hard and his heart inflexible so that God could hand him over to you, which is exactly how it happened.
Contemporary English V.	But Sihon refused to let us go across his country, because the LORD made him stubborn and eager to fight us. The LORD told me, "I am going to help you defeat Sihon and take his land, so attack him!"
Easy English	But Sihon, king of Heshbon, refused to let us travel through his country. He was angry with us and he would not listen. The *Lord your God let this happen. He wanted to give the country of Sihon to you. He has now done this.
Easy-to-Read Version	"But Sihon, the king of Heshbon, would not let us pass through his country. The Lord your God had made him very stubborn. The Lord did this so he could let you defeat King Sihon. And today, we know that really happened!
Good News Bible (TEV)	"But King Sihon would not let us pass through his country. The LORD your God had made him stubborn and rebellious, so that we could defeat him and take his territory, which we still occupy.
<i>The Message</i>	But Sihon king of Heshbon wouldn't let us cross his land. GOD, your God, turned his spirit mean and his heart hard so he could hand him over to you, as you can see that he has done.
New Century Version	But Sihon king of Heshbon would not let us pass, because the Lord your God had made him stubborn. The Lord wanted you to defeat Sihon, and now this has happened.

New Living Translation	"But King Sihon of Heshbon refused to allow us to pass through, because the Lord your God made Sihon stubborn and defiant so he could help you defeat him, as he has now done.
The Voice	But Sihon, king of Heshbon, refused to let us go through his land <i>marching so close to his capital</i> . The Eternal your God made him stubborn and obstinate so that he <i>would fight</i> and be defeated by you, and that's just what happened.

### Partially literal and partially paraphrased translations:

American English Bible	'But Seon (the king of Hesh-Eboneh) wouldn't allow us to pass through his land, because Jehovah our God hardened his spirit and gave him a stubborn heart, so he would be delivered into our hands that day.
Christian Community Bible	But Sihon, the king of Heshbon, would not let us pass through his land, (and Yahweh made him stubborn so that our God might give him into our hands.)
God's Word™	But King Sihon of Heshbon wouldn't allow us to pass through. The LORD your God made him stubborn and overconfident in order to hand him over to you, as he has now done.
New Advent (Knox) Bible	But Sehon, king of Hesebon, would not let us pass; the Lord your God gave him a hard heart, a stubborn will, so as to put him at your mercy; and it has happened under your eyes.
New American Bible (R.E.)	But Sihon, king of Heshbon, refused to let us pass through his land, because the LORD, your God, made him stubborn in mind and obstinate in heart that he might deliver him into your power, as indeed he has now done.
NIRV	But Sihon, the king of Heshbon, refused to let us walk through. The LORD your God had made his heart and spirit stubborn. The Lord wanted to hand him over to you. And that's exactly what he has done.
New Jerusalem Bible	'But Sihon king of Heshbon would not give us leave to pass through his territory; Yahweh our God had made his spirit obstinate and his heart stubborn, to put him at your mercy, as he still is.
Revised English Bible	But King Sihon of Heshbon refused to grant us passage, for the LORD your God has made him stubborn and obstinate, in order that he and his land might become subject to you, as it is to this day.
Today's NIV	But Sihon king of Heshbon refused to let us pass through. For the LORD your God had made his spirit stubborn and his heart obstinate in order to give him into your hands, as he has now done.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But King Sihon of Hesban would not pass us by him, for Yahweh your God hardened his spirit-wind and encouraged his heart and therefore gave him in your hand this day.
Bible in Basic English	But Sihon, king of Heshbon, would not let us go through; for the Lord your God made his spirit hard and his heart strong, so that he might give him up into your hands as at this day.
The Expanded Bible	But Sihon king of Heshbon would not let us pass, because the Lord your God had ·made him stubborn [ <sup>h</sup> hardened his spirit and made his heart defiant]. The Lord wanted ·you to defeat Sihon, and now this has happened [ <sup>h</sup> to give him into your hand as it is on this day].
Ferar-Fenton Bible	But Sihon, King of Heshbon was not willing you should cross over him, for your EVER-LIVING GOD had stupefied his mind, and emboldened his heart, that by it He might give him into your hand, as He has now done.
HCSB	But Sihon king of Heshbon would not let us travel through his land, for the LORD your God made his spirit stubborn and his heart obstinate in order to hand him over to you, as has now taken place.

NET Bible® But King Sihon of Heshbon was unwilling to allow us to pass near him because the Lord our [The translation follows the LXX in reading the first person pronoun. The MT, followed by many English versions, has a second person masculine singular pronoun, "your."] God had made him obstinate [Heb "hardened his spirit" (so KJV, NASB, NRSV); NIV "made his spirit stubborn."] and stubborn [Heb "made his heart obstinate" (so KJV, NASB); NRSV "made his heart defiant."] so that he might deliver him over to you [Heb "into your hand."] this very day.

NIV, ©2011 But Sihon king of Heshbon refused to let us pass through. For the Lord [Jdg 14:4; 1Ki 12:15] your God had made his spirit stubborn [S Ex 4:21; Ro 9:18] and his heart obstinate [S Ex 14:17] in order to give him into your hands [La 3:65], as he has now done.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible "But Sichon king of Heshbon would not let us pass through his territory, because ADONAI your God had hardened his spirit and made him stubborn, so that he could hand him over to you, as is the case today.

exeGeses companion Bible But Sichon sovereign of Heshbon  
willed to not let us pass by him:  
for Yah Veh your Elohim hardened his spirit  
and strengthened his heart,  
to give him into your hand, as this day.

JPS (Tanakh—1985) But King Sihon of Heshbon refused to let us pass through, because the LORD had stiffened his will and hardened his heart in order to deliver him into your power—as is now the case.

Kaplan Translation But Sichon, King of Cheshbon, would not let us pass through his land. God had hardened his spirit and made his heart firm, so that He could give [his land] over to our hands, as it is today.

Orthodox Jewish Bible But Sichon Melech Cheshbon would not let us pass by him; for Hashem Eloheicha hardened and made stubborn his ruach, and made his lev obstinate, that He might deliver him into thy hand, as indeed hayom hazeh.

### Literal, almost word-for-word, renderings:

Concordant Literal Version Yet Sihon king of Heshbon would not let us pass through it, for Yahweh your Elohim made his spirit obstinate and made his heart resolute, that He might give him into your hand (as is known this day).

Darby Translation But Sihon the king of Heshbon would not let us pass by him; for Jehovah thy God hardened his spirit, and made his heart obdurate, that he might give him into thy hand, as it is this day.

English Standard Version But Sihon [Num. 21:23] the king of Heshbon [[See ver. 24 above]; Num. 21:27, 28, 30] would not let us pass by him, for the LORD your God hardened [See Ex. 4:21] his spirit and made his heart obstinate, that he might give him into your hand, as he is this day.

The Geneva Bible 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. God in his election and reprobation not only appoints the ends, but the means tending to the same.

Green's Literal Translation And Sihon the king of Heshbon was not willing to let us pass by him, for Jehovah your God had hardened his spirit, and had emboldened his heart, so as to give him into your hand, as *it is* this day.

NASB But Sihon [Num 21:23] king of Heshbon was not willing for us to pass through [Lit by him] his land; for the Lord your God hardened [Ex 4:21; Josh 11:20] his spirit and made his heart obstinate, in order to deliver him into your hand, as *he is* today.

New RSV	But King Sihon of Heshbon was not willing to let us pass through, for the Lord your God had hardened his spirit and made his heart defiant in order to hand him over to you, as he has now done.
Third Millennium Bible	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.
Young's Updated LT	And Sihon king of Heshbon hath not been willing to let us pass over by him, for Jehovah thy God hath hardened his spirit, and strengthened his heart, so as to give him into thy hand as at this day.

**The gist of this verse:** Sihon was not willing to allow the Jews to pass through, has God hardened his spirit and strengthened his resolve, resulting in Jewish control today of his land.

### Deuteronomy 2:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לוֹ' or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbâh (אָבָה) [pronounced <i>aw<sup>b</sup>-VAWH</i> ]	<i>to be willing, to consent</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #14 BDB #2
'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.</i>			
Çÿychôn (סִיחֹן) [pronounced see-KHOWN]	<i>warrior; tempestuous; and is transliterated Sihon</i>	masculine singular proper noun	Strong's #5511 BDB #695
mâlak <sup>e</sup> (מָלַךְ) [pronounced <i>maw-LAHK<sup>e</sup></i> ]	<i>to reign, to become king or queen</i>	Qal infinitive construct	Strong's #4427 BDB #573
Chesh <sup>e</sup> bôwn (חֶשְׁבֹן) [pronounced <i>khesh-BOHN</i> ]	<i>stronghold; transliterated Heshbon, Cheshbon</i>	proper singular noun/location	Strong's #2809 BDB #363
'âbar (אָבַר) [pronounced <i>gaw<sup>b</sup>-VAHR</i> ]	<i>to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive</i>	Hiphil infinitive construct with the 1 <sup>st</sup> person plural suffix	Strong's #5674 BDB #716
b <sup>e</sup> (בּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** But Sihon, the king of Heshbon, was not willing for us to pass by him... Sihon, however, was not willing to let Moses pass on by him. This was not going to be allowed by Sihon. He no doubt knew that Moses

and all Israel was coming near and he no doubt knew about Egypt. It is possible that Sihon had his mind worked up against Moses to begin with. As mentioned before, no doubt Sihon had intelligence reports and he certainly knew who Moses was and what the background was.

<b>Deuteronomy 2:30b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qâshâh (קָשָׁה) [pronounced <i>kaw-SHAWH</i> ]	<i>to [cause to] make hard [stiff], to harden [the neck]; to be obstinate [stubborn, obstinate, stubborn, pig-headed, self-willed]; to make [a yoke] heavy; to make [something] difficult [severe, burdensome]</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #7185 BDB #904
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7307 BDB #924

**Translation:** ...because Y<sup>e</sup>howah your Elohim hardened his spirit... This is always one of the more interesting things found in Scripture. If we are to take this at face value, it appears that God made Sihon to be against Israel passing through. Now, how did God do this? What was involved? We are not told that. Did God or His angels deal with those who were spying, or even determine, to some degree, just who would report back to Sihon, and perhaps this report would also affect the way that Sihon responded to the news.

We are affected by the people around us. You might see one person running for his life in a mall, and think he is a nut. But, if suddenly, everyone around you is running for their lives, then you become concerned for your own life. We know that the fear of Sihon's heart is related to a report about Moses (Deut. 2:25). So Sihon's hard-heartedness does not have to be the result of God slipping into his soul and changing his heart from red to green. There are men around Sihon, his inner cabinet. And there are reports coming in. How these men respond to these reports; what the reports say; and how this is discussed could play a very big part in the way that Sihon thinks.



## Deuteronomy 2:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmêtz (אמץ) [pronounced <i>aw-MAYTS</i> ]	<i>to make strong [firm, alert; eager], to make [the mind, the feet] strong; to strengthen, to restore; to harden; to appoint, to choose</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #553 BDB #54
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lêbab (בַּבֶּל) [pronounced <i>lay-BAHB<sup>v</sup></i> ]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #3824 BDB #523

**Translation:** ...and He made his heart recalcitrant... The verb here is 'âmêtz (אמץ) [pronounced *aw-MAYTS*], which means *to make strong [firm, alert; eager], to make [the mind, the feet] strong; to strengthen, to restore; to harden; to appoint, to choose*. Strong's #553 BDB #54. God somehow made Sihon recalcitrant (God hardened his heart; God strengthened his heart). This by itself would simply suggest that God gave Sihon the strength of personal perseverance to oppose Moses.

In studying the pharaoh of Egypt, we have learned that God does not reach into the soul of a person and change the negative signals to positive or vice versa. When a person is negative toward the gospel or toward God's plan, their heart become covered over with scar tissue; it becomes a strengthening of conviction against God and His plan. A person who sees combat can become hardened and insensitive to death as he observes so much of it. Sihon was also one who was negative toward Jesus Christ, the God of Israel and his negativity was strengthened—probably by his associates—enough to go into battle against the Israelites.

There is a strengthening which God gives the heart of a person who is opposed to God's Word. You have a hundred times in the past walked away from a situation thinking to yourself, *I wish that I had done that* or *I wish that I had said that*. You usually didn't wish that because it was the right thing to do or so, it was just such a snappy comeback or some an ironically mean thing to do, that you wish that you had thought of it in time. In an emergency situation, you may have, in retrospect, have wished for more strength or more courage, not necessarily, again, to do the right thing, but to follow a course of action that your degenerate heart did not. God gave these men here and throughout the land the courage to stand before God's people; they opposed them and despised them and their God, Y<sup>e</sup>howah. God made certain that they had the strength to act on this negative volition. *Many days has Joshua made war with all these kings; there had not been a city which made peace with the sons of Israel, except the Hivite, [the] inhabitants of Gibeon. The whole, they had taken in battle, for from Y<sup>e</sup>howah it had been to strengthen their heart, to meet in battle with Israel, in order to devote them, so that they had not grace, but in order to destroy them, as Y<sup>e</sup>howah commanded Moses (Joshua 11:18–20).*

We know that this does not mean that God reached into Sihon's heart (or into pharaoh's heart) and turn positive volition into negative volition. This would be contrary to God's character. However, this does not mean that God would hold back influences which would affect Sihon (or pharaoh).

F. B. Meyer: *A pacific and fair offer, in all good faith, was made to Sihon, which he refused to accept. The heart which is already hardened by sin becomes harder with every fresh rejection of God's love. In that sense we understand how the Lord hardened his heart. No ice is so hard as that which freezes*

at night after a day of thaw. The sun that melts wax, hardens clay; but the fault is not with the sun, but with the clay.<sup>80</sup>

The Geneva Bible: *Because neither intreaty nor examples or others could move him, he could not complain of his just destruction.*<sup>81</sup>

Keil and Delitzsch: *Divine foreknowledge of the hardness of Sihon no more destroyed the freedom of his will to resolve, or the freedom of his actions.*<sup>82</sup>

v. 30 reads: **But Sihon, the king of Heshbon, was not willing to let us pass by him because Jehovah your God hardened his spirit by making his heart recalcitrant, with the intent that God would give Sihon into your hand from this day forward.**

### The Hardened Heart of Sihon

1. For some believers, these are the most difficult passages of Scripture.
2. Calvinists do not mind such passages; God makes them in such a way to either choose God or to choose against God—so God can get into any person’s heart at any time, and turn it on, off, or turn it all about.
3. Others of us, who believe in the sovereignty of God along with the coexistence of the free will of man, have difficulties with such passages.
4. I think that we can reasonably rule out that God puts something in the heart that was not there already. That is, it would be against God’s justice to insert rebellion into the thinking of Sihon, if through a little push, Sihon might become interested in the God of Moses. This would go against the concept of free will and our responsibility for our own free will choices.
5. We have two verbs here, and we will take a look at both of them. The first is the Hiphil of the verb *qâshâh* (קָשָׂה) [pronounced *kaw-SHAWH*], which means (in the Hiphil): *to [cause to] make hard [stiff], to harden [the neck]; to be obstinate [stubborn, obstinate, stubborn, pig-headed, self-willed]; to make [a yoke] heavy; to make [something] difficult [severe, burdensome]*. Strong’s #7185 BDB #904. The Hiphil is the causal stem; so God *causes* this to happen. The inference is, God does not make this happen directly. Now, how could that have come about? We already know that most of the people of the land had fear developed in their hearts, which we already discussed. Here is Sihon, a bit unnerved about all of these people walking through along the edge of his land, but then he gets this very gracious message. I don’t need to tell you that, many times, good manners and graciousness are mistaken for weakness, and some people who are bullies naturally want to harm, bully, or push around those who are weaker than they are. So, although Sihon has felt some pangs of fear, he gets this message, and the message appears to be almost fearful itself, if one is to read it incorrectly. “You want to *buy* food and water from us? You assure us that you will not veer off to the left or to the right? Hmm, maybe you are not as tough as you are made out to be.” So, do you see how the peaceful message of Moses can be misinterpreted? God, through the message, can cause Sihon to become stubborn and recalcitrant. God is not directly changing Sihon’s volition; but He uses the message of Moses to do this.
6. The second verb is the Piel of *’âmêtz* (אָמַץ) [pronounced *aw-MAYTS*], which means, *to make strong [firm, alert; eager], to make [the mind, the feet] strong; to strengthen, to restore; to harden; to appoint, to choose*. Strong’s #553 BDB #54. The Piel intensifies the verb; direct action is not necessarily involved, but it might be. Sihon has determined that maybe Moses is more afraid of him than he is of Moses; and now, he is strengthening his resolve. Does God do this directly? Or does Sihon have just the right advisors around him, telling him, “King Sihon, you are right; the Moses is a nobody. These are just a bunch of people wandering about. They aren’t tough. They are trained. We can kick their butts.” And so, Sihon’s attitude toward Moses is made stronger.

<sup>80</sup> From <http://www.studylight.org/com/fbm/view.cgi?bk=4&ch=2> accessed December 27, 2013. James Nisbet makes the same comment; I don’t know who made it first.

<sup>81</sup> From <http://www.biblestudytools.com/commentaries/geneva-study-bible/deuteronomy/deuteronomy-2.html> accessed December 14, 2013.

<sup>82</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 2:26–30.

## The Hardened Heart of Sihon

7. Therefore, we can take both of these verbs just as they stand and understand them not to mean that God gets inside of Sihon and changes his thinking; but that the situation and the men around Sihon allow his own free will to function; and he strengthens himself, with the help of his inner circle. How God is involved in this, we do not know exactly. But which people are around Sihon when he makes these decisions; and what reports come in to him and what the people say about Moses. All of this is related. And, once Sihon, as king, makes up his mind, that's it. He cannot say, "We are going to attack these sons of bitches;" and then later get a report and change his mind. Kings don't do that. Kings don't seem to blow with the wind one way on Tuesday and the other way on Wednesday. We are confused by this, as we are ruled over by politicians.
8. My point is, there is nothing here which requires God's sovereign will to overrule Sihon's volition. All of this can be accomplished, in part through the acts of God, but also without violating Sihon's free will.
9. Whatever the case and full back story; it is important to always keep in mind that God is fair and just, as well as a God Who loves us. There is no reason to think that God has to get inside a person and change their volition around so that they will oppose God. Surely you know people who are anti-God—do you really think they need any encouragement? The internet has made it clear that such people will seek out others who dislike God and the Bible as well.
10. This ought to be considered in the same light as God giving his land to Israel. Israel had to go to war with Sihon in order to take his land. Israel had to go to war in order to take the land which God gave to them. So, God giving that land to Israel does not mean that they simply show up to a title company and God signs over the new deed to them; they still had to believe God and then go in and take that land. Similarly, even though it says that God has hardened Sihon's heart, this does not mean that this hardening occurred completely apart from his volition.
11. There is a sense in which all people, believers and unbelievers alike, when they choose against God one time, it becomes easier for them to choose against God in a similar fashion a second time. This is the way our souls are made. It is explained in the passage about a dog returning to its vomit. We might initially reject false doctrine or anti-establishment thinking; but later, turning our hearts against God, causes us to go back and revisit that vomit that we rejected before. "Maybe there is something there worth looking at again."
12. Another way of viewing this is, God tells you to do "X"; and you do "not-X" and then you look around and you notice that God has not hit you with a bolt of lightening. Therefore, you do "not-X" again. Let's take something more concrete. You give into your lusts and commit adultery. Then you think about it and say, "You know, I liked that; and when I came home, everything was cool." Then it is much easier to give in to that temptation a second and third time.
13. The Pulpit Commentary says: *It is not to be supposed that any influence was directly exerted on him, to make him obdurate and persistent in his hostility to the people of God; the expression "he would not" indicates that it was of his own will that Sihon acted; but it was the will and purpose of God that Sihon should be destroyed, and his country taken by the Israelites, and so he was placed in circumstances by which, "given over to a reprobate mind," he was confirmed and strengthened in his determination to pursue a course which led to his destruction; like Pharaoh, by the circumstances in which God placed him, he found scope for the display and for the confirmation of a stubborn, pertinacious pride of spirit, which led ultimately to his ruin. Nothing so hardens the heart as resistance to God's overtures of peace.*<sup>1</sup>
14. Coffman writes: *"The hardening of Sihon's heart parallels that of Pharaoh's (Exodus 7-14). In each case, refusal to accept the divine message plays a significant part in the process of deliverance." [30] God never takes freedom of choice away from any individual. True, God hardened Pharaoh's heart, but this is said only AFTER it is recorded ten times that Pharaoh hardened his own heart! It was evidently the same with Sihon.*<sup>2</sup>
15. Paul also discusses this in Rom. 9:17–24 **For the Scripture says to Pharaoh, "For this very thing I raised you up, so that I might display My power in you, and so that My name might be publicized in all the earth." Ex. 9:16 So, then, to whom He desires, He shows mercy. And to whom He desires, He hardens. You will then say to me, Why does He yet find fault? For who has resisted His will? Yes, rather, O man, who are you answering against God? Shall the thing formed say to the One forming it, Why did You make me like this? Isa. 29:16 Or does not the potter have authority over the clay, out of the one lump to make one**

## The Hardened Heart of Sihon

vessel to honor, and one to dishonor? Jer. 18:6 But if God, desiring to demonstrate His wrath, and to make His power known, endured in much long-suffering vessels of wrath having been fitted out for destruction, and that He make known the riches of His glory on vessels of mercy which He before prepared for glory, whom He also called, not only us, of Jews, but also out of nations. (Green's literal translation)

Let me give you a modern-day example of this. Over half of the country recognizes that President Obama's Affordable Healthcare Act is a disaster and will provide anything but (I write this in late 2013, when millions have lost their healthcare coverage because of this act). It is clear that, by the end of 2014, there will be fewer people insured as a result of Obamacare. However, President Obama is not about to say, "Look, I tried it; it's not working. I don't see any way that we can make this work. Let's repeal this and start over, Republicans and Democrats working together." That is not going to happen. He has certain beliefs and no objective reality is going to change those beliefs. He is surrounded by advisors who know nearly nothing about the jobs that they have, and are ideologues as well; so, no matter what news comes in, they strengthen the President's resolve to move forward with Obamacare, changing perhaps the messaging and the advertising to make it work.

<sup>1</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 2:30.

<sup>2</sup> From <http://www.studylight.org/com/bcc/view.cgi?bk=4&ch=2> accessed December 27, 2013. His sources cited there.

### Chapter Outline

### Charts, Graphics and Short Doctrines

## Deuteronomy 2:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l <sup>e</sup> ma'an (למען) [pronounced l <sup>e</sup> -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מֵאן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lâmed preposition (which is the only way that it is found in Scripture).			
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5414 BDB #678
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* means *in your hand; in your power, under your control; with you; through you, by you, by means of you; at your hand [i.e., before your, in your sight]*.



## Deuteronomy 2:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
The kaph preposition can be used of time, and translated <i>about, at; as, when, at the time of</i> . <sup>83</sup>			
yôwm (יּוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Literally, the kaph preposition and day mean <i>as the day</i> . According to Gesenius, together, they mean <i>in this day, at this time, now</i> .			
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
The kaph preposition with what follows means, literally, <i>as this day</i> . Others have translated this as <i>it is this day, as on this day, as at this day</i> . I rendered this as <i>of this day</i> .			

**Translation:** ...to the intent of giving him into your hand as of this day. The idea was, God would give all of the land of Sihon into the hand of Moses.

Who is speaking to whom is moderately difficult with this verse. There is a continuation of the 1<sup>st</sup> person plural suffix, which continues the end of v. 29. So, Moses is saying, Sihon would not let us pass by him. However, right after that, God is called *your* (singular) God. Is Moses still speaking to the people, but referring to God as their God (the people being referred to in the singular); or is God speaking to Moses now, but speaking of Himself in the 3<sup>rd</sup> person? It is a little thing, but moderately difficult to determine exactly who is speaking to whom. Since God is referenced in the next verse as speaking specifically, this suggests that Moses is speaking to the people, but using the 2<sup>nd</sup> person masculine singular suffix when speaking to them.

From v. 26: So I sent messengers from the wilderness in Kedemoth, where we were camped, to Sihon, the king of Heshbon. The message conveyed peaceful intent; it read: "Allow me to pass through your land on the road. I will travel only on the road without veering off to the left or to the right. Also, we are willing to buy food from you with our silver, as well as water, so that we may eat and drink. The sons of Esau allowed us to pass by them in Seir and the Moabites allowed us to pass by them in Ar. We are simply passing through your land to that I may cross over the Jordan River into the land that Jehovah our God has given to us." But Sihon, the king of Heshbon, was not willing to let us pass by him because Jehovah your God hardened his spirit by making his heart recalcitrant, with the intent that God would give Sihon into your hand from this day forward. Moses is speaking to the people, reminding them that he took pains to try to reason with Sihon, to avoid a conflict. However, Sihon was not willing to let this go; he would not allow the Jews to pass through or around his land. He refused the additional revenue that such a movement would have brought to his country. Now, God did not reach into Sihon's heart and change his negative volition to positive volition; God just made things fall into place to give Sihon additional strength to stand up against the Jews.

**Application:** I know that this sort of thing bothers some people. "Make love not war," they think was the message of Jesus. But the God of the Old Testament is the God of the New. All of the people who went to war against the Jews hated the Jews; and hated their God. This is not a very smart thing to do, knowing all that there is to know about recent events. However, people are like that today. Plenty of people line up with the Palestinians against

<sup>83</sup> As per *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 454.



the Jews, even though it is clear that the Jews have been honorable in their dealings with the Palestinians, which has not been recognized or appreciated by the Palestinians. The Palestinians continue to harden their heart against the Jews. If such a people refuses to recognize recent history (the death camps of Hitler) and the near constant occupation of Jews of this land; and if they refuse to acknowledge how well they have been treated by the Jews, then we can expect for God to inflict great pain upon the Palestinians, just as He does here on those who follow Sihon.

Any of Sihon's army could have defected; any of the people of Sihon could have come over to the Jews and asked for mercy. They would have gotten it. However, as far as we know, there were no people who believed in the God of the Jews among Sihon's nation.

James Nisbet writes: *'I know my Sihons. I make them fair offers, but they refuse. I will not harm them, but they scout me. I offer commerce, they draw the sword. I, even I, have my enemies. But they are God's enemies, too, if I am God's, as Moses was; and they shall not stand before me.'*<sup>84</sup>

<p><b>And so says Y<sup>e</sup>howah unto me, "Look, I am beginning giving to your faces Sihon and his land. Begin; take possession to possess his land."</b></p>	Deuteronomy 2:31	<p><b>Y<sup>e</sup>howah said to me, "Look, I am beginning to give in your sight Sihon and his land. [Therefore] begin [to] take possession to inherit his land."</b></p>
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**Jehovah then said to me, "Listen, I have begun to give Sihon and his land to you so that everyone may observe this. Therefore, begin to make preparations to take possession of his land through warfare."**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	And the Lord said to me, See, I have begun to deliver to you Sihon and his country; begin you to drive him out, that you may inherit his land.
Targum of Pseudo Jonathan	And the Lord said to me, See, <u>within the space of a sun and a moon</u> I have begun to deliver Sihon and his country into your hand; begin you to cast him out, to inherit his land.
Latin Vulgate	And the Lord said to me: Behold I have begun to deliver unto thee Sehon and his land, begin to possess it.
Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto me, "Look, I am beginning giving to your faces Sihon and his land. Begin; take possession to possess his land."
Peshitta (Syriac)	And the LORD said to me, Behold, I have begun to deliver Sihon and his land into your hands; begin <u>to destroy him</u> , and to possess his land.
Septuagint (Greek)	And the Lord said to me, Behold, I have begun to deliver before you Sihon the king of Heshbon the Amorite, and his land: begin to inherit his land.
Significant differences:	The Syriac has <i>to destroy</i> instead of <i>take possession of</i> . The Syriac lacks the phrase <i>before you</i> . The targums also lack that phrase; and one targum has an extra phrase.

#### Thought-for-thought translations; paraphrases:

Common English Bible	The Lord said to me: Look! Right now I'm laying Sihon and his land before you. It's time to take possession of his land!
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<sup>84</sup> From <http://www.studylight.org/commentaries/cpc/view.cgi?bk=4&ch=3> accessed March 25, 2015.

Easy English	The *Lord said to me, "Look! I have begun to give Sihon and his country to you. Now you must begin to fight him and to take his country."
Easy-to-Read Version	"The Lord said to me, 'I am giving King Sihon and his country to you. Now, go take his land!'
Good News Bible (TEV)	"Then the LORD said to me, 'Look, I have made King Sihon and his land helpless before you; take his land and occupy it.'
<i>The Message</i>	Then GOD said to me, "Look, I've got the ball rolling--Sihon and his land are soon yours. Go ahead. Take it. It's practically yours!"
New Life Bible	Then the Lord said to me, 'See, I have begun to give Sihon and his land to you. Begin to take it for your own, so you may live in it.'
The Voice	The Eternal told me, "Look! I have already begun to hand Sihon and his land over to you. Go and take it! His land will be the <i>first</i> of your new territories."

### Partially literal and partially paraphrased translations:

American English Bible	For, the Lord said to me: <i>Look! I'm putting Seon (the Amorite king of Hesh-Eboneh) and his land into your hands. Now inherit his land!</i>
Beck's American Translation	'You see,' the LORD told me, 'I have begun to give you Sihon and his country. Go ahead and take his land.'
Christian Community Bible	And Yahweh said to me: "You have to know that I have begun to give Sihon and his land over to you; begin conquering his land."
<i>God's Word</i> ™	The LORD said to me, "I have begun to give you Sihon and his country. Go ahead! Take possession of his land."
New American Bible	"Then the LORD said to me, 'Now that I have already begun to hand over to you Sihon and his land, begin the actual occupation.'
NIRV	The Lord said to me, "I have begun to hand Sihon and his country over to you. So begin the battle to take his land as your own."
New Jerusalem Bible	Yahweh said to me, "You see, I am starting to give you Sihon and his country. Begin the conquest by seizing his country."
New Simplified Bible	»Then Jehovah said to me: 'I make King Sihon and his land helpless before you. Capture his land and occupy it.'

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the Lord said to me, See, from now on I have given Sihon and his land into your hands: go forward now to take his land and make it yours.
The Expanded Bible	The Lord said to me, "See, I have begun to give Sihon and his country to you. Begin taking the land as your own."
Ferar-Fenton Bible	The EVER-LIVING GOD also said ; " See ! I have begun to give up Sihon and his country before you ; seize it ! Take his land for a possession ! "
NET Bible®	The Lord said to me, "Look! I have already begun to give over Sihon and his land to you. Start right now to take his land as your possession."
NIV, ©2011	The Lord said to me, "See, I have begun to deliver Sihon and his country over to you. Now begin to conquer and possess his land." S Ge 12:7

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to me, 'See, I have begun handing over Sichon and his territory before you; start taking possession of his land.
exeGesés companion Bible	And Yah Veh said to me, See, I begin to give Sichon and his land at your face: begin to possess - to possess his land.
Judaica Press Complete T.	And the LORD said to me: See, I begin by placing Sihon and his land at your disposal. Begin the occupation; take possession of his land.

Kaplan Translation	<i>Last Episodes in the Desert</i> God said to me, 'See! I have begun to place Sihon and his land before you. Begin the occupation and take possession of his land.'
Orthodox Jewish Bible	And Hashem said unto me, See, I have begun to give Sihon and his land before thee; begin the occupation, that thou mayest take possession to inherit his land.
<i>The Scriptures</i> 1998	“And הוה said to me, ‘See, I have begun to give Sihon and his land over to you. Begin to possess – in order to possess his land.’”

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	And the Lord said to me [Moses], Behold, I have begun to give Sihon and his land over to you. Begin to take possession, that you may succeed him <i>and</i> occupy his land.
Concordant Literal Version	Then Yahweh said to me: See! I have started to deliver up before you Sihon king of Heshbon, the Amorite, and his country. Start out to tenant, yea tenant his country.
Context Group Version	And YHWH said to me, Look, I have begun to deliver up Sihon and his land { or earth } before you: begin to possess, that you may inherit his land { or earth }.
English Standard Version	And the LORD said to me, 'Behold, I have begun to give Sihon and his land over to you. Begin to take possession, that you may occupy his land.'
Green's Literal Translation	And Jehovah said to me, Behold, I have begun to give Sihon and his land before you; begin to possess, in order to possess his land.
NASB	The Lord said to me, `See, I have begun to deliver Sihon and his land over to you [Lit before you]. Begin to occupy [Lit possess], that you may possess his land.'
World English Bible	Yahweh said to me, Behold, I have begun to deliver up Sihon and his land before you: begin to possess, that you may inherit his land.
Young's Updated LT	And Jehovah says unto me, “See, I have begun to give before you Sihon and his land; begin to possess—to possess his land.”

**The gist of this verse:** God tells Moses to take Sihon's land from him.

### Deuteronomy 2:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39

## Deuteronomy 2:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, behold, view, see here, listen up</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7200 BDB #906
châlal (חָלַל) [pronounced khaw-LAHL]	<i>to begin</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #2490 BDB #320
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> .			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Çÿychôn (סִיחֹן) [pronounced see-KHOWN]	<i>warrior; tempestuous; and is transliterated Sihon</i>	masculine singular proper noun	Strong's #5511 BDB #695
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #776 BDB #75

**Translation:** Y<sup>e</sup>howah said to me, “Look, I am beginning to give in your sight Sihon and his land. Even though Moses did the diplomatic thing, to send Sihon a request to pass through his land and to stimulate his economy by buying food from them, Sihon rejected this and God began to do what was necessary to give Sihon and his land over into the hand of Moses.

The verb *begin* suggests that when Sihon sent back the negative message that God spoke with Moses once again.

Deuteronomy 2:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châlal (חָלַל) [pronounced <i>khaw-LAHL</i> ]	<i>to begin</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative	Strong's #2490 BDB #320
yârash (יָרַשׁ) [pronounced <i>yaw-RASH</i> ]	<i>possess, take possession of, occupy a geographical area [by driving out the previous occupants], take possession of anyone [or their goods]; possess; expel, drive out</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3423 BDB #439
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yârash (יָרַשׁ) [pronounced <i>yaw-RASH</i> ]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	Qal infinitive construct	Strong's #3423 BDB #439
'êth (אֵת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #776 BDB #75

**Translation:** [Therefore] begin [to] take possession to inherit his land.” Then God gives Moses a direct order. “Right now, it is time for you to start to take this land.”

One of the interesting things about this verse (and v. 24) is that this alludes to a prophecy stated by God to Moses, but it was never recorded in Scripture (until now). This may have been recorded in *The Book of the Wars of Y<sup>h</sup>owah* and obviously this was something spoken by Moses to the people of Israel. God promised Israel that He would give over Sihon and his land to Israel. What is the significance of this? One of the attacks upon the inspiration of Scripture is that events would come to pass and then *prophecy* was written in order to *predict* these events. Under those circumstances, since this particular prediction is quoted twice in retrospect (here and in v. 24), you would think that it would have been inserted and edited into the book of Numbers. However, it was not. Moses spoke it to the Israelites, they heard the prediction, they believed it and they took the land of Sihon. They will later read this verse in Scripture and it will make perfect sense to them. If, as it is alleged, these books of Moses were not written by Moses but written hundreds of years later and then edited hundreds of years after that, what happened here? Moses is here saying, *remember when I predicted this?* The Israelites do, even though we do not since it was not recorded. Had these books of Moses been so carefully edited, then why is this prediction not *edited* into the book of Numbers? It couldn't be a matter of forgetfulness; this prediction is quoted **twice** almost in succession. How could the editors *miss* that? The reason we don't find this in the book of Numbers is that Moses wrote these things himself—these books were not edited hundreds of years later. There were things which occurred and things which were predicted and things which God spoke to Moses (which he in



turn said to his people), that Moses neglected to record, as per his human abilities and as per the inspiration of God the Holy Spirit. The Torah is not a carefully edited set of books which contain a prophecy and then a fulfillment, a prophecy and then a fulfillment. That is strictly human viewpoint from people who grimace at the thought that God could predict something to Moses and then it would come to pass. It is short, simple verses like this one which argue against the concept of successive reduction—that is, against the supposed continual additions and revisions made to the books of Moses. The few times these verses were changed, it fell outside God's plan.

Vv. 30–31 But Sihon, the king of Heshbon, was not willing to let us pass by him because Jehovah your God hardened his spirit by making his heart recalcitrant, with the intent that God would give Sihon into your hand from this day forward. Jehovah then said to me, “Listen, I have begun to give Sihon and his land to you so that everyone may observe this. Therefore, begin to make preparations to take possession of his land through warfare.” Moses made an attempt to go through Sihon’s land without incident, but Sihon refused that. God told Moses to begin to prepare for warfare. This is important, as his people had not been to war before. This was the first time for them. However, God has promised that they will be victorious over Sihon. This is actually a pretty major test for the Israelites, who had not really been to war before.

**And so comes out Sihon to meet us, he and all his people to the battle Jahaz-ward. And so gives him Y<sup>e</sup>howah our Elohim to our faces and so we defeat him and his sons and all his people. And so we capture all of his cities in the time the that and so we completely destroy every city. Men and women and children we did not let remain a survivor; only the cattle we plundered for ourselves; and plunder of the cities which we seized.**

Deuteronomy  
2:32–35

**Sihon came out to meet us—he and all his people for the battle at Jahaz. Yehowah our Elohim gave him in our sight, so we defeated him, his sons and all his people. Therefore, we captured all of his cities at that time and we completely annihilated every city. We did not allow [any] men, women or children to survive. Only the cattle did we take for ourselves; and we seized the wealth of [his] cities.**

**Sihon came out to meet us to do battle at Jahaz, and Jehovah our God gave him into our hand. We defeated him and his entire army. We also took all of his cities and destroyed every person within those cities—we did not allow any man, woman or child to survive. We took their cattle as plunder as well as the wealth of the cities.**

Here is how others have translated this verse:

#### **Ancient texts:**

Targum of Onkelos

And Sihon came forth to meet us, he and all his people, to give battle at Jahaz; and the Word of the Lord our God delivered him up before us, and we smote him, and his sons, and all his people. And we subdued all his cities at that time, and consumed all the towns, and the men, women, and children, and left none to escape. Only the cattle was a booty to us, and the spoil of the cities which we subdued.

Targum of Pseudo Jonathan

And Sihon came out to meet us, he and all his people, to do battle at Jehaz. And the Lord our God delivered him up before us, and we smote him, and his children, and all his people. And we subdued all his cities at that time, and destroyed all the towns, the men, women, and children, we left none to escape; only the cattle took we for prey and the spoil of the towns which we subdued.

Latin Vulgate

And Sehon came out to meet us with all his people to fight at Jasa. And the Lord our God delivered him to us: and we slew him with his sons and all his people. And we took all his cities at that time, killing the inhabitants of them, men and women

Masoretic Text (Hebrew)	and children. We left nothing of them. Except the cattle which came to the share of them that took them: and the spoils of the cities, which we took. And so comes out Sihon to meet us, he and all his people to the battle Jahaz-ward. And so gives him Y <sup>e</sup> howah our Elohim to our faces and so we defeat him and his sons and all his people. And so we capture all of his cities in the time the that and so we completely destroy every city. Men and women and children we did not let remain a survivor; only the cattle we plundered for ourselves; and plunder of the cities which we seized.
Peshitta (Syriac)	Then Sihon came out against us, he and all his people, to fight at Jahaz. And the LORD our God delivered him to us; and we smote him and his sons and all his people. And we conquered all his cities at that time, and utterly destroyed all the towns; even the women and the little ones, we left none to remain; Only the cattle we took for a prey to ourselves, and the spoil of the cities which we conquered.
Septuagint (Greek)	And Sihon the king of Heshbon came forth to meet us, he and all his people to war at Jahaz. And the Lord our God delivered him before our face, and we struck him, and his sons, and all his people. And we took possession of all his cities at that time, and we utterly destroyed every city <u>in succession</u> , and their wives, and their children; we left no living prey. Only we took the livestock captive, and took the spoil of the cities.
Significant differences:	There are some extra words in one of the targums and in the Greek. The Greek and Syriac leave out that the Jews destroyed all of the <i>men</i> of Sihon.

#### Thought-for-thought translations; paraphrases:

Common English Bible	Sihon and all his forces came out to meet us in battle at Jahaz. But the Lord our God gave him to us. We struck him down, along with his sons, and all his forces. At that time, we captured all of Sihon's cities, and we placed every town-men, women, and children-under the ban [A technique of holy war that often involves total destruction, in which everything that is destroyed is dedicated to the deity who helps in the battle]. We left no survivors. The only things we kept for ourselves were the animals and the plunder from the towns we had taken.
Contemporary English V.	We met Sihon and his army in battle at Jahaz, and the LORD our God helped us defeat them. We killed Sihon, his sons, and everyone else in his army. Then we captured and destroyed every town in Sihon's kingdom, killing everyone, but keeping the livestock and everything else of value.
Easy English	Then Sihon and all his army came out to fight against us at Jahaz. The *Lord our God gave him to us and we beat him in the fight. We killed Sihon and his sons and his whole army. At that time we took all his towns and destroyed them completely. We killed men, women and children. We left no one alive. But we kept the animals and the good things from every town for ourselves.
Easy-to-Read Version	"Then King Sihon and all his people came out to fight against us at Jahaz. But the Lord our God gave him to us. We defeated King Sihon, his sons, and all his people. We captured all the cities that belonged to King Sihon at that time. We completely destroyed the people in every city—the men, women, and children. We did not leave anyone alive! We took only the cattle and the valuable things from those cities.
Good News Bible (TEV)	Sihon came out with all his men to fight us near the town of Jahaz, but the LORD our God put him in our power, and we killed him, his sons, and all his men. At the same time we captured and destroyed every town, and put everyone to death, men, women, and children. We left no survivors. We took the livestock and plundered the towns.
<i>The Message</i>	So Sihon and his entire army confronted us in battle at Jahaz. GOD handed him, his sons, and his entire army over to us and we utterly crushed them. While we

	were at it we captured all his towns and totally destroyed them, a holy destruction--men, women, and children. No survivors. We took the livestock and the plunder from the towns we had captured and carried them off for ourselves.
New Century Version	Then Sihon and all his army came out and fought us at Jahaz, but the Lord our God gave Sihon to us. We defeated him, his sons, and all his army. We captured all his cities at that time and completely destroyed them, as well as the men, women, and children. We left no one alive. But we kept the cattle and valuable things from the cities for ourselves.
New Life Bible	"Then Sihon and all his people came out to meet us in battle at Jahaz. The Lord our God gave him to us. We won the fight against him, his sons and all his people. So we took all his cities at that time, and destroyed every man, woman and child in them. We left no one alive. We took only the animals for our own, and the things that were left behind in the cities.
New Living Translation	"Then King Sihon declared war on us and mobilized his forces at Jahaz. But the Lord our God handed him over to us, and we crushed him, his sons, and all his people. We conquered all his towns and completely destroyed[c] everyone--men, women, and children. Not a single person was spared. We took all the livestock as plunder for ourselves, along with anything of value from the towns we ransacked.
The Voice	Then Sihon and his whole army came out to fight against us at Jahaz. The Eternal, our True God, defeated him for us; we destroyed Sihon and his sons and his whole army. We captured all his cities at that time, and we killed all the men, women, and children in each one of them. We didn't leave a single survivor. We kept only the livestock as our plunder, along with the loot from the cities we had captured.

**Partially literal and partially paraphrased translations:**

American English Bible	'Then Seon (the king of Hesh-Eboneh) came out with all his people to fight against us at JasSa. But our God Jehovah handed him over to us and we cut them all down (him, his sons, and all of his people). Then we took over all of his cities, and we destroyed each city in succession, along with their women and children. we left no one alive. However, we took their cattle and looted the cities.
Beck's American Translation	"Sihon and all his men came out to fight with us at Jahaz. The LORD our God put him in our hands, and we struck him down with his sons and his men. At that time we took all his towns and completely destroyed every town—all men, women and children, letting nobody escape. Only the cattle we kept as spoils for ourselves, also the goods in the towns we captured.
Christian Community Bible	Then, Sihon came out with all his men to meet us in battle at Jahaz. And Yahweh, our God, gave him over to us and we defeated him together with his sons and all his men. At that time we captured all their cities and pronounced an anathema over them, killing all their inhabitants, men, women and children without sparing anyone, except the animals which were part of the plunder of the cities you have occupied.
God's Word™	Sihon and all his troops came out to meet us in battle at Jahaz. The LORD our God gave Sihon to us, and we defeated him, his sons, and all his troops. At that time we captured all his cities and claimed them for God by destroying men, women, and children. There were no survivors. However, we did loot the cities that we captured, taking the cattle and goods.
New Advent (Knox) Bible	I am ready, the Lord told me, to deliver him into thy power, and his land with him; set about the conquest of it; and when Sehon offered battle at Jasa, coming out to meet us with all his forces, the Lord our God gave us the victory over him. We made an end of him and of his sons and of all his people, took all his cities there and then, putting all that dwelt there, men, women, and children, to the sword, and spared nothing except the beasts we drove off for our use, and such plunder as captured cities yield. V. 31 is included for context.

New American Bible (R.E.)	So Sihon and all his people advanced against us to join battle at Jahaz; but since the LORD, our God, had given him over to us, we defeated him and his sons and all his people. At that time we captured all his cities and put every city under the ban [Under the ban: in Hebrew, herem, which means to devote to the Lord (cf. 7:1-5; 20:10-18). The biblical text often presents herem as the total extermination of a population as a manifestation of the will of the Lord. It is historically doubtful that Israel ever literally carried out this theological program.], men, women and children; we left no survivor. Our only plunder was the livestock and the spoils of the captured cities. Dt 3:6; 7:2, 26; 13:16, 18; 20:16-18; Jos 10:40; 11:11-12.
NIRV	Sihon and his whole army came out to fight against us at Jahaz. But the Lord our God handed him over to us. We struck him down together with his sons and his whole army. At that time we took all of his towns. We completely destroyed them. We killed all of the men, women and children. We didn't leave any of them alive. But we took for ourselves the livestock and everything else from the towns we had captured.
New Jerusalem Bible	Sihon marched out against us, he and all his people, to give battle at Jahaz. And Yahweh our God handed him over to us: we defeated him and his sons and all his people. We captured all his towns and laid all these towns under the curse of destruction: men, women and children, we left no survivors except the livestock which we took as our booty, and the spoils of the captured towns.
New Simplified Bible	Sihon came out with all his men to fight us near the town of Jahaz, and Jehovah our God helped us defeat them. We killed Sihon, his sons, and all his people. We captured and destroyed every town in Sihon's kingdom. We killed everyone. We took the livestock and everything else of value.
Revised English Bible	When Sihon with all his people marched out to oppose us in battle at Jahaz, the Lord our God delivered him into our hands; we killed him along with his sons and all his army. We captured all his towns at that time and put to death under solemn ban everyone in them, men, women, and dependants; we left no survivors. We carried all the cattle as spoil and plundered the towns we captured.
Today's NIV	When Sihon and all his army came out to meet us in battle at Jahaz, the LORD our God delivered him over to us and we struck him down, together with his sons and his whole army. At that time we took all his towns and completely destroyed them--men, women and children. We left no survivors. But the livestock and the plunder from the towns we had captured we carried off for ourselves.

**Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	Sihon proceeded to greet us with war, he and all his people in Jahaz. Yahweh our God gave him in front of us. We smote him and his sons, and all his people. We claimed all his cities in that period, and condemned the persons in all the city. No women and children remained as survivors. We only plundered the animals for us, and we claimed the spoil of the cities.
Bible in Basic English	Then Sihon came out against us with all his people, to make an attack on us at Jahaz. And the Lord our God gave him into our hands; and we overcame him and his sons and all his people. At that time we took all his towns, and gave them over to complete destruction, together with men, women, and children; we had no mercy on any: Only the cattle we took for ourselves, with the goods from the towns we had taken.
The Expanded Bible	Then Sihon and all his army came out and fought us at Jahaz, but the Lord our God gave Sihon to us. We defeated [“struck”] him, his sons, and all his army. We captured all his cities at that time and completely destroyed them [devoted them to the Lord; 20:15-20; Josh. 6:17], as well as the men, women, and children. We left no one alive. But we kept the cattle and valuable things [“plunder”] from the cities for ourselves.

Ferar-Fenton Bible

Then Sihon advanced to meet us, he and all his force to fight at Jahaz. But our Ever-living God delivered him to us; and struck him and his son and all his forces; and at that time we captured all his towns, and devoted all his cities, nor allowed the men, women or children to escape. Beside the cattle we seized for ourselves, and the plunder of the cities which we captured; from Aroar on the banks of the Arnon, and the towns in the valley, and as far as Gilad - there was not a city that was too strong for us, - our EVER-LIVING GOD delivered the whole to our approach! V. 36 is included for context.

HCSB

So Sihon and his whole army came out against us for battle at Jahaz. The LORD our God handed him over to us, and we defeated him, his sons, and his whole army. At that time we captured all his cities and completely destroyed the people of every city, including the women and children. We left no survivors. We took only the livestock and the spoil from the cities we captured as plunder for ourselves.

NET Bible®

When Sihon and all his troops<sup>46</sup> emerged to encounter us in battle at Jahaz [This is probably Khirbet el-Medeiyineh. See J. Dearman, "The Levitical Cities of Reuben and Moabite Toponymy," BASOR 276 (1984): 55-57.], the Lord our God delivered him over to us and we struck him down, along with his sons [The translation follows the Qere or marginal reading; the Kethib (consonantal text) has the singular, "his son."] and everyone else [Heb "all his people."]. At that time we seized all his cities and put every one of them [Heb "every city of men." This apparently identifies the cities as inhabited.] under divine judgment [Heb "under the ban" (פְּחָתָהּ, nakharem). The verb employed is פָּחַתָהּ (kharam, usually in the Hiphil) and the associated noun is קֶרֶחַ (kherem). See J. Naudé, NIDOTTE, 2:276-77, and, for a more thorough discussion, Susan Niditch, War in the Hebrew Bible, 28-77.] [Divine judgment refers to God's designation of certain persons, places, and things as objects of his special wrath and judgment because, in his omniscience, he knows them to be impure and hopelessly unrepentant.], including even the women and children; we left no survivors. We kept only the livestock and plunder from the cities for ourselves.

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When Sihon and all his army came out to meet us in battle [S Nu 21:23] at Jahaz, the Lord our God delivered [Ex 23:31; Dt 7:2; 31:5] him over to us and we struck him down [S Nu 21:24], together with his sons and his whole army. At that time we took all his towns and completely destroyed [The Hebrew term refers to the irrevocable giving over of things or persons to the Lord, often by totally destroying them.] [S Nu 21:2; Dt 3:6; 7:2; Ps 106:34] them-men, women and children. We left no survivors. But the livestock [Dt 3:7] and the plunder [S Ge 34:29; S 49:27] from the towns we had captured we carried off for ourselves.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then Sichon came out against us, he and all his people, to fight at Yahatz; and ADONAI our God handed him over to us, so that we defeated him, his sons and all his people. At that time we captured all his cities and completely destroyed every city - men, women, little ones - we left none of them. As booty for ourselves we took only the cattle, along with the spoil from the cities we had captured.

exeGesés companion Bible

Then Sichon came confronting us  
- he and all his people, to war at Yahsah:  
and Yah Veh our Elohim gave him at our face;  
and we smote him and his sons and all his people:  
and we captured all his cities at that time  
and devoted the few men and the women  
and the toddlers of every city:  
we left no survivors to survive:  
only we plundered the animals to ourselves



	and captured the loot of the cities.
Hebrew Names Version	Then Sichon came out against us, he and all his people, to battle at Yahatz. The LORD our God delivered him up before us; and we struck him, and his sons, and all his people. We took all his cities at that time, and utterly destroyed every inhabited city, with the women and the little ones; we left none remaining: only the livestock we took for a prey to ourselves, with the spoil of the cities which we had taken.
Judaica Press Complete T.	Sihon with all his men took the field against us at Jahaz, and the LORD our God delivered him to us and we defeated him and his sons and all his men. At that time we captured all his towns, and we doomed [i.e., placed under herem, which meant the annihilation of the population.] [From Num. 21:2: i.e., utterly destroy, reserving no booty except what is deposited in the Sanctuary.] [Joshua 6:24 reads: They burned down the city and everything in it. But the silver and gold and the objects of copper and iron were deposited in the treasury of the House of the LORD.] every town—men, women, and children—leaving no survivor. We retained as booty only the cattle and the spoil of the cities that we captured.
Kaplan Translation	Sichon and all his troops came out to meet us in battle at Yahatz [(Targum) or Yahatzah (Septuagint)]. Yahatz is found in Isaiah 15:4, Jeremiah 48:34, while Yahatzah is in Deuteronomy 2:32, Judges 11:20, Jeremiah 48:21. It was assigned to Reuben (Joshua 13:18), and was a Levitical city (1 Chronicles 6:63). It can be identified with Jalul of Khirbet el-Teim, some 15 miles east of the Dead Sea's northern end, and 7 miles south of Cheshbon.]. God our Lord gave him over to us, so that we killed him along with his sons and all his troops. We then captured all his cities, and we annihilated [Charam in Hebrew. Or, 'declared taboo' (see Leviticus 27:29). See Deuteronomy 20:16.] every city, including the men [(Targum; Rashi; Radak, s.v. Mathath). Cf. Genesis 34:30. Or, 'in succession' (Septuagint).], women and children, not leaving any survivors. All that we took as our plunder were the animals and the goods of the cities we captured.
Orthodox Jewish Bible	Then Sichon came out against us, he and all his people, to make milchamah (battle, war) at Yachatz. And Hashem Eloheinu delivered him before us; and we struck him, and his banim, and all his people. And we took all his towns at that time, and in cherem utterly destroyed them, and of the nashim, and the little ones, of every town, we left no remnant; Only the behemah we took for booty unto ourselves, and the plunder of the towns which we took.
<i>The Scriptures</i> 1998	“And Sihon and all his people came out against us to fight at Yahats, and יהוה our Elohim gave him over to us, so we smote him, and his sons, and all his people. “And we took all his cities at that time, and we put the men, women, and little ones of every city under the ban, we left none remaining. “Only the livestock we took as plunder for ourselves, and the spoil of the cities which we captured.

**Literal, almost word-for-word, renderings:**

Context Group Version	Then Sihon came out against us, he and all his people, to battle at Jahaz. And YHWH our God delivered him up before us; and we struck him, and his sons, and all his people. And we took all his cities at that time, and completely destroyed every inhabited city, with the women and the little ones; we left none remaining: only the cattle we took for a prey to ourselves, with the plunder of the cities which we had taken.
Darby Translation	And Sihon came out against us for battle, he and all his people, to Jahaz. But Jehovah our God gave him up before us; and we smote him, and his sons, and his whole people. And we took all his cities at that time, and utterly destroyed every city, men, and women, and little ones: we let none escape. Only the cattle we took as booty for ourselves, and the spoil of the cities which we took.

English Standard V. – UK	Then Sihon came out against us [See Num. 21:23-30], he and all his people, to battle at Jahaz. And the Lord our God [ch. 7:2] gave him over to us, and we defeated him [ch. 29:7] and his sons and all his people. And we captured all his cities at that time and devoted to destruction [That is, set apart (devoted) as an offering to the Lord (for destruction)] every city [ch. 3:6], men, women, and children. We left no survivors. Only the livestock we took as spoil for ourselves, with the plunder of the cities that we captured.
NASB	"Then Sihon with [Lit he and] all his people came out to meet us in battle at Jahaz. The Lord our God [Ex 23:31; Deut 7:2] delivered him over to us [Lit before us], and we defeated [Lit smote] him [Deut 29:7] with his sons and all his people. So we captured all his cities at that time and utterly destroyed [Or put under the ban] [Deut 3:6; 7:2] the men, women and children of every city [Lit every city of man...]. We left no survivor. We took only the animals [Deut 3:7] as our booty and the spoil of the cities which we had captured.
New RSV	So when Sihon came out against us, he and all his people for battle at Jahaz, the Lord our God gave him over to us; and we struck him down, along with his offspring and all his people. At that time we captured all his towns, and in each town we utterly destroyed men, women, and children. We left not a single survivor. Only the livestock we kept as spoil for ourselves, as well as the plunder of the towns that we had captured.
Webster's Bible Translation	Then Sihon came out against us, he and all his people, to fight at Jahaz. And the LORD our God delivered him before us; and we smote him, and his sons, and all his people. 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. Only the cattle we took for a prey to ourselves, and the spoil of the cities which we took.
Young's Updated LT	And Sihon comes out to meet us, he and all his people, to battle to Jahaz; and Jehovah our God gives him before us, and we strike him, and his sons, and all his people; and we capture all his cities at that time, and devote the whole city, men, and the women, and the infants—we have not left a remnant; only, the cattle we have spoiled for ourselves, and the spoil of the cities which we have captured.
<b>The gist of this verse:</b>	Sihon came out to face the Jews in battle, and God gave him into their hands. The Jews destroyed all of his cities and killed all of the people under Sihon. They kept out the cattle and some other things from the cities.

### Deuteronomy 2:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Çîychôn (סִיחֹן) [pronounced see-KHOWN]	<i>warrior; tempestuous; and is transliterated Sihon</i>	masculine singular proper noun	Strong's #5511 BDB #695
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## Deuteronomy 2:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct with the 1 <sup>st</sup> person plural suffix	Strong's #7122 & #7125 BDB #896

**Translation:** *Sihon came out to meet us...* Sihon had two choices, as did his people. They could have held a great bazaar and celebrated Israel traveling through, and provided them food and water—for a price. That this would have been a great economic boon to their country. Or they could have gone to war with them—with the people whose God destroyed the Egyptian army.

Sihon cannot do this on his own. He must have his people behind him. When he says, “We are going to go to war against these Jews,” the officers in his cabinet and the people must agree to this. Even though it says, “*Sihon came out to meet us;*” this means Sihon and his entire army.

## Deuteronomy 2:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוּה) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5971 BDB #766
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mil <sup>e</sup> châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536
Yahats (יָחַץ) [pronounced YAH-hahts]	<i>to stamp, trodden down; threshing floor; transliterated Jahaz, Jahazah, Jahzah</i>	proper singular noun/location	Strong's #3096 BDB #397

This proper noun is also spelled Yâh<sup>e</sup>tsâh (יָחַץ) [pronounced YAW-tsaw] and this word can apparently be spelled with different vowel points as well.

**Translation:**...—**he and all his people for the battle at Jahaz.** They met at Jahaz, which is a city we know a little about.

Jahaz was just north of the Arnon River. Sihon did not give the Israelites much choice here. He was feeling over-confident due to his recent victory over the Moabites. He was one of the few peoples who were not afraid of the Jews. This was a serious mistake on his part.

Smith: *[This city is found in] four forms (Jahaz, Jahaza, Jahazah and Juhzah) [and]...in the Hebrew appears as Yahats and Yahtsa. At Jahaz, the decisive battle was fought between the children of Israel and Sihon, king of the Amorites (Num. 21:23 Deut. 2:32 Judges 11:20). It was in the allotment of Reuben (Joshua 13:18). Like many others relating to the places east of the Dead Sea, the question of its site must await further research.*<sup>85</sup> ISBE adds: *Meshah drove Reuben out, and the city passed into the hands of Moab. It is referred to as a city of Moab in Isa. 15:4 Jer. 48:21, 34.*<sup>86</sup> Easton adds: *This town is mentioned in the denunciations of the prophets against Moab (Isa. 15:4 Jer. 48:34).*<sup>87</sup>

Although we are not told anything about the thinking of the people, Israel was known and Israel's history was known. Recall that earlier in this chapter, God put the dread of Israel in the hearts of the people in this land. These people chose to respond to the Israelites with war. There do not appear to be any defectors.

Deuteronomy 2:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #430 BDB #43
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 <sup>st</sup> person plural suffix	Strong's #6440 BDB #815

<sup>85</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Jahaz (edited).

<sup>86</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Jahaz.

<sup>87</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Jahaz.

## Deuteronomy 2:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Together, they mean *before us, before our faces, in our presence, in our sight, in front of us.*

**Translation:** *Yehowah our Elohim gave him in our sight,...* God made it clear that these people were given into the hands of the sons of Israel. This was somewhat of a sudden war. The people were given no chance to think about this, discuss it, etc. It all took place in a very short period of time. They come into this territory and there Sihon is, with all his soldiers, ready for war. Now, this is not to imply that Moses did not realize this and they just walk along the highway—and suddenly there is Sihon. Moses would have either known what was going on by (1) a written response from Sihon; (2) God; and/or (3) his own spies, which he would send out ahead. God clearly told Moses what was going on back in v. 31. Whether (1) or (3) are involved here, we are not told.

## Deuteronomy 2:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i> ]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	1 <sup>st</sup> person plural, Hiphil imperfect	Strong #5221 BDB #645
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>him, it; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481



## Deuteronomy 2:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'am (אָם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5971 BDB #766

**Translation:** ...so we defeated him, his sons and all his people. This is quite fascinating. Israel went from zero to a hundred in little time. They went from a generally peaceful people to being at war with Sihon and his army. None of the details of the actual battle are given to us, apart from the fact that this is with all of Sihon's people and sons; and that they meet in Jahaz.

The Israelites are about to go into battle for the next seven years to take the land given them by God. What they need is a realization that God would do their fighting for them. This does not mean that each Israelite finds a park bench to sit on and watch. That approach is never found in Scripture, except in a hopeless situation.

In this chapter, Moses encourages the children of Israel by giving them illustration after illustration of God's faithfulness. God has been faithful to the also-ran's and God is faithful to His people Israel.

## Deuteronomy 2:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâkad (לָקַד) [pronounced <i>law-KAHD</i> ]	<i>to capture, to seize, to take, to choose [by lot]</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #3920 BDB #539
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'îyr (עִיר) [pronounced <i>geer</i> ]	<i>encampment, city, town</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5892 BDB #746
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
'êth (עֵת) [pronounced <i>gayth</i> ]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun	Strong's #6256 BDB #773

With the bêyth preposition, this means *at the right time, at the proper time*.

## Deuteronomy 2:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hîy' (היא) [pronounced hee]	she, it; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214

These three words together seem to mean *at this time, at that time; during this same time, during this same time period.*

**Translation:** *Therefore, we captured all of his cities at that time...* We are not given any idea as to the size of the land controlled by Sihon or how many cities he ruled over. We would assume more than 3 and most of them would have been along the Arnon River.

## Deuteronomy 2:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châram (חָרַם) [pronounced khaw-RAHM]	<i>to completely devote to, to devote to, to devote to God via complete and total annihilation, to utterly destroy, to dedicate to destruction</i>	1 <sup>st</sup> person plural, Hiphil imperfect	Strong's #2763 BDB #355
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'îyr (עִיר) [pronounced geer]	<i>encampment, city, town</i>	feminine singular noun	Strong's #5892 BDB #746

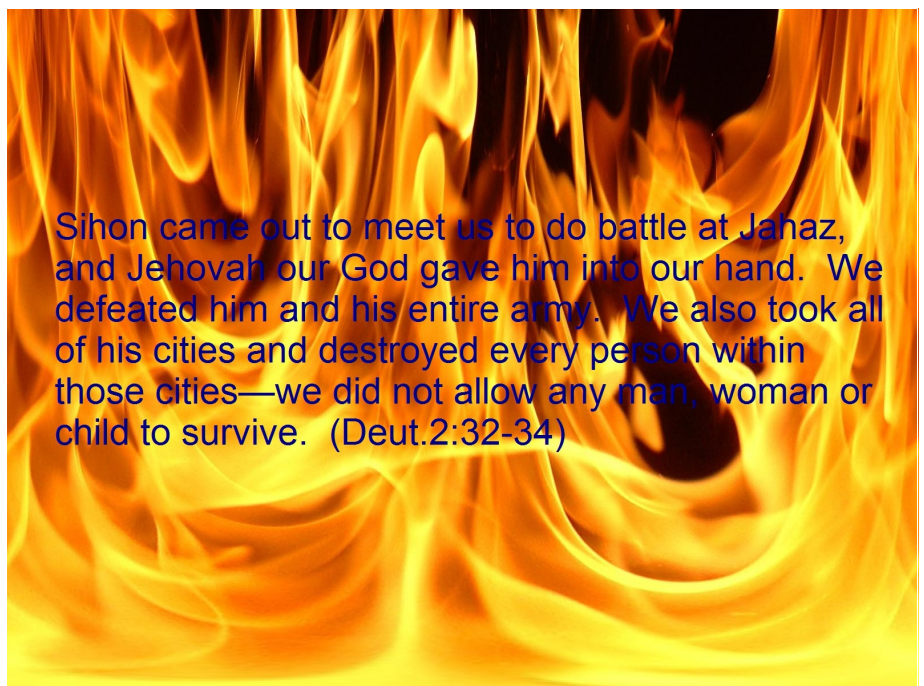
**Translation:** *...and we completely annihilated every city.* In this war, everything was destroyed, which was also known as devoting all to God and all to complete and total annihilation. This illustrates that you can choose to ally yourself with God and His people or you can oppose Him. Complete annihilation is the end for all those who oppose Him. This is an object lesson to all who are aware of this war; and who they ought to side with.

## Deuteronomy 2:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
math (מַת) [pronounced <i>math</i> ]	<i>male, man, male offspring; few men</i> however, there is not an emphasis here upon sex or gender	masculine plural noun	Strong's #4962 BDB #607
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâshîym (נְשִׁיִּים) [pronounced <i>naw-SHEEM</i> ]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802; with the definite article	Strong's #802 BDB #61
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭaph (טַף) [pronounced <i>tahf</i> ]	<i>children, little children, little ones, young boys; young people up to the age of 20; families</i>	masculine singular (collective) noun with the definite article	Strong's #2945 BDB #381
lô' (לֹא or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâ'ar (שָׂאֵר) [pronounced <i>shaw-AHR</i> ]	<i>to let remain, to leave over, to leave behind</i>	1 <sup>st</sup> person plural, Hiphil perfect	Strong's #7604 BDB #983
sârîyd (שָׂרִיד) [pronounced <i>saw-REED</i> ]	<i>survivor, remnant, the one remaining, those who are left</i>	masculine singular noun	Strong's #8300 BDB #975

**Translation:** We did not allow [any] men, women or children to survive. None of the people were allowed to survive. There are dramatically different outcomes for this people. They could have kept their land and enjoyed a great economic boon by simply bringing out food and water to the children of Israel. Or, they could have gone to war with Israel. Sihon and his people chose to do that latter, and within a few days, all of them were destroyed.

When something was devoted entirely to Y<sup>e</sup>howah, this meant that it was completely and totally destroyed. Everything that could be destroyed was. There were metals, like gold, silver and bronze, which could not be destroyed. According to the NIV Study



Sihon came out to meet us to do battle at Jahaz, and Jehovah our God gave him into our hand. We defeated him and his entire army. We also took all of his cities and destroyed every person within those cities—we did not allow any man, woman or child to survive. (Deut.2:32-34)

Bible, these items were placed into a secure place as God's possession. The other things which were completely destroyed beyond the ability to be used by people—these things were considered to be God's. "Only, no devoted [cherem] thing which a man devoted to Y<sup>e</sup>howah, of all that he has, of man and beast, and of the field of his possession is sold or redeemed; every devoted thing is most holy to Y<sup>e</sup>howah. No devoted thing, which is devoted of man, is ransomed, it is surely put to death." (Lev. 27:28–29). Sometimes cherem was limited and excluded certain things, such as livestock (see v. 35 3:7 Joshua 8:2). For more information on cherem, see Lev. 1:2 27:28 in this study.

The Geneva Bible: *God had cursed Canaan, and therefore he did not want any of the wicked race to be preserved.*<sup>88</sup>

**Deuteronomy 2:32–34 (a graphic).** The picture is from [Experimental Theology](#), a blog page; accessed December 30, 2013.

The complete **doctrine of Devoting to God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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<sup>88</sup> From <http://www.biblestudytools.com/commentaries/geneva-study-bible/deuteronomy/deuteronomy-2.html> accessed December 14, 2013.

## The Abbreviated Doctrine of Devoting to God

1. The related verb is *châram* (כָּרַם) [pronounced *khaw-RAHM*], which means ❶ *to shut in, to draw in*; ❷ *to contract the nose, to depress the nose*; ❸ *to prohibit [something being used for common use], to consecrate [to God], to devote [to God]*; ❹ *to completely and utterly destroy, to extirpate*. The connection between the latter two is that whatever is devoted to God is completely removed, either from man's use or from the planet earth. Strong's #2763 BDB #355 (& #356).
2. The related noun is *chêrem* (כֶּרֶם) [pronounced *KHĀ-rem*], which means ❶ *a net* (Habak. 1:16–17); ❷ *something devoted entirely to God (implying that it is to be completely destroyed)* (Lev. 27:21 Deut. 7:26); ❸ *the act of completely devoting something to God* (Zech. 14:11 Mal. 3:24). Some things that were taken in battle were designated *chêrem*—they were not to be taken or used or sold by the Jews—these things were destroyed or burned. They completely belonged to God. When used in a negative sense, this word is often rendered *cursed thing*. (Deut. 7:26 13:17 Joshua 6:17–18 I Sam. 15:21). In Lev. 27:21, 28–29 Num. 18:14, *chêrem* is used in the good sense of something which has been set aside for God's exclusive ownership. If memory serves, this was later called *corban* and some would place their possessions under *corban* so that they would not have to share them with their needy parents. The corresponding verb means *to utterly destroy* (see above). It appears to have a completely different meaning in Micah 1:2 and Habbak. 1:15–17, where it is translated *net*. Strong's #2764 BDB #356.
  - 1) Barnes: *Devoted thing – The primary meaning of the Heb. word כֶּרֶם chêrem is something cut off, or shut up. Its specific meaning in the Law is, that which is cut off from common use and given up in some sense to Yahweh, without the right of recall or commutation. It is applied to a field wholly appropriated to the sanctuary Lev. 27:21, and to whatever was doomed to destruction 1Sam. 15:21; 1Kings 20:42. Our translators have often rendered the word by “cursed,” or “a curse,” which in some places may convey the right sense, but it should be remembered that the terms are not identical in their compass of meaning (Deut. 7:26; Joshua 6:17–18; Joshua 7:1; Isa. 34:5; Isa. 43:28, etc. Compare Gal. 3:13).*<sup>89</sup>
  - 2) Something which has been devoted to God has been irrevocably given over to God, with no chance of getting it back. That means, if it was a material object, it was burned with fire and if it was a living thing, it was killed. In this way, it had been irrevocably devoted to God. God has complete possession of this person or thing.
3. A related word is *qorbân* (קֹרְבָן) [pronounced *kor-BAWN*], which means *that which is brought near*. This word is found almost exclusively in Leviticus and Numbers (the conspicuous exceptions being Ezek. 20:28 40:43). This appears to refer to an animal brought to be offered to God as a blood sacrifice or as a burn offering. This is the animal before it is sacrificed (Lev. 1:3, 10 3:7, 12 Num. 4:28, 32). We could get away with rendering this [*animal*] *offering* most of the time and be safe. Although used very little in the Old Testament, this word was taken by the Jews, changed somewhat, and used as a gimmick in New Testament times. It came to mean *given to God* and certain personal items could be declared *corban*, meaning that they did not have to be shared with anyone else. Some errant adult children would not help support their parents because the things that they owned were declared *corban* and therefore could not be given away to just anybody (which included their parents). More than likely, there was some kind of payment or some kind of legal promise made to the local synagogue for their property. In other words, this was a godly concept which was later abused by the people of Israel. Strong #7133 BDB #898.

<sup>89</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Lev. 27:28.



## The Abbreviated Doctrine of Devoting to God

4. We first learn of devoting something to God in Lev. 27:28–29 **But any devoted thing [chêrem] which a man devotes [châram] to Jehovah from all which belongs to him, of man or of animal, or of the field of his possession, it shall not be sold nor redeemed. Every devoted thing to Jehovah is most holy. No devoted thing which is dedicated by man shall be ransomed, dying it shall die.** (Green’s literal translation)
- 1) This concept did not include human sacrifice, in the pagan sense, as is confirmed in Lev. 18:21 Deut. 18:10. Men had to be redeemed if they were the firstborn; that is, they had to be purchased (which was a ritual). Ex. 13:13 34:20 Num. 18:15. However, redemption is not the same as being devoted to God.
  - 2) However, there were times when a people was completely destroyed. Based upon the examples which we have in Scripture, these are people who are steeped in heathen practices and are completely and totally opposed to God.
- 
5. The idea of something belonging completely to God is based upon the fact that all that is in the world belongs to God and this is simply human recognition of that fact. Under no circumstances could these things under the ban be sold, taken and used by man, given away, traded, or even redeemed with something of equal value. They were completely and totally God’s possessions.
6. The first time that this is applied to a population was against King Arad in Num. 21:1–3 **And King Arad the Canaanite, who lived in the south, heard that Israel had come the Way of Spies; and he fought against Israel, and took some of them captive. And Israel vowed a vow to Jehovah, and said, If giving You give this people into my hand, then I will exterminate their cities. And Jehovah listened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities; and the name of the place was called Hormah.** (Green’s literal translation) *Hormah* (actually, *Chormah*) means *devoted*. Interestingly enough, we know much more about Sihon. King Arad was completely devoted to God based upon a vow the Israelites made with God.
7. We have another example of this in Sihon. The people of Israel were led by Moses up to where they will enter into the land and they came face to face with Sihon. The people of Sihon knew the background of Israel. They had to choose whether to ally themselves with Israel or to oppose Israel. Opposition to Israel was opposition to the Living God, and that meant death; that meant complete destruction. This event is both real and illustrative. That is, if you turn against God, your life at some point in time will be in utter destruction. You will have nothing. The last person you want to turn against is God. Sihon and all of his people turned against God, and, as a result, they were all destroyed. Num. 21:21–30 Deut. 2:24–35 3:2, 6 4:46–47a
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8. This concept is also illustrated in Joshua 6:17: **“And it will come to pass the city, it [is] devoted—and all in it—to Y<sup>h</sup>owah; only Rahab the prostitute will live—she and all who [are] with her in the house for she hid the messengers which we sent.”**
- 1) Barnes: *In other cases the inhabitants only of the towns were slain; their cattle and property became the booty of the victors. But Jericho, as the first Canaanitish city that was captured, was devoted by Israel as first-fruits to God, as a token that Israel received all the land from Him. Every living thing was put to death (Rahab and her household excepted) as a sacrifice to God, and the indestructible goods (v. 19) brought into the treasury of the Sanctuary.*<sup>90</sup>
  - 2) Scofield gives us one of the most succinct explanations, but one which fully explains the concept: *Joshua meant that it was the will of God that the whole city be put to the sword and its riches devoted to Him. To take anything for oneself, as Achan did, was to bring a curse. Compare the similar severity with which God judged the sin of Ananias (Acts 5:1–11).*<sup>91</sup>
  - 3) The exception of Rahab and her family indicates that God knows what He is doing when dealing with destroying large populations. He does not screw up and accidentally destroy people in His plan.
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9. The people of the Land of Promise did reach a saturation of degeneracy, and they were supposed to be completely destroyed as well. Deut. 7:1–6 **The LORD your God will bring you to the land you’re about**

<sup>90</sup> Barnes’ Notes, Baker Books, ©1996; Vol. II, p. 364.

<sup>91</sup> The New Scofield Reference Bible; Dr. C.I. Scofield; ©1967 New York-Oxford University Press; p. 264.

## The Abbreviated Doctrine of Devoting to God

to enter and take possession of. He will force many nations out of your way: the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites—seven nations larger and more powerful than you. When the LORD your God gives them to you and you defeat them, destroy every one of them because they have been claimed by the LORD. Don't make any treaties with them or show them any mercy. Never marry any of them. Never let your daughters marry their sons or your sons marry their daughters. These people will turn your children away from me to worship other gods. Then the LORD will get very angry with you and will quickly destroy you. But this is what you must do to these people: Tear down their altars, smash their sacred stones, cut down their poles dedicated to the goddess Asherah, and burn their idols. You are a holy people, who belong to the LORD your God. He chose you to be his own special possession out of all the nations on earth. (God's Word™) This is reiterated in Deut. 20:16–18. The people of Israel were set apart to God; the Canaanites and Amorites in the land were devoted to false gods. This included child sacrifice and other activities which were absolutely opposed to the laws of God.

10. Unfortunately, under Joshua, some of the people did not destroy everything that was dedicated to God, in Joshua 7:10–15. The man guilty of this, along with his entire family, was executed; and all of the things which the stole were destroyed with them. The man's family were destroyed because they knew what he had done. Joshua 7:16–25
11. Interestingly enough, the very last word in the English arrangement of the canon of Scripture is *chêrem*. “And he [Elijah] will restore the hearts of the fathers to children, and the hearts of the children to their fathers, or else I will come and strike the land with a curse (or, ban).” (Mal. 4:6).
12. Rationalization:
  - 1) This concept of devoting to God is one of the most difficult ones for believers to learn and appreciate.
  - 2) Allow me to make up an example, and see if this helps. Let's say that there is an organization of people who wear white sheets and go around the countryside finding black men and hanging them. Not like the KKK, where they did it once and awhile, but an organization where this was their sole purpose. Let's further state that their families celebrated the killing of black men, when the husband would come home and tell about it. A contemporary devoting would be to find all of these people, their families and their things, and to destroy all of it.
  - 3) With regards to those who were put under the ban during the time of ancient Israel, they were guilty of even more heinous activity. They did not just worship another God; they actually burned their own children alive in worship to these gods; and would have sex to the screams of their dying children. Such a people needed to be completely destroyed.
  - 4) We learn from the example of Rahab and her family that God is able to reach into a population of religiously degenerate people and pull out from them the only ones who are worthwhile. God, as the Judge of all mankind, the Judge Who knows all, did not ever allow any innocent people to die. Those who placed their faith in Him would have been likely been saved (unless, of course, they died the sin unto death as did Gen X of the Israelites).
  - 5) Like it or not, God knows what He is doing when He levels judgment against a people or a geographical area.
  - 6) And, like it or not, there are some people who cannot be reasoned with, regardless of what they see or hear.
13. God is not calling any group out to destroy another people. God does not speak in an audible voice telling a United States president, for instance, “Go kill all of the people in Iran.” However, it is very possible—particularly if the Iranians obtain nuclear weapons, that we will see nuclear weapons used again—and probably against several cities in Iran.

Peter Pett makes 4 points here:

- 1). Had the women been spared they would have led Israel into idolatry, as the women at Baal-peor had done (Numbers 25:1-3).
- 2). Had the children been spared they would have grown up with vengeance in their hearts against those who had destroyed their parents and their nation. And many of them would already have become submerged

in idolatry. Furthermore this would have been repeated wherever they went in Canaan. They would have been sitting on a huge time bomb.

- 3). It was Yahweh's purpose to destroy the Canaanites/Amorites as a judgment on them for centuries of evil and sin. He had withheld this judgment for over 400 years (Genesis 15:16) and more, but things had only got worse, not better. As the righteous Judge He had the right to determine what should be done and how it should be done (so as also to teach Israel a lesson about the severity of sin). What would be wrong for us was not wrong for the Judge of all the world. He could have destroyed them by plague or wild beasts or earthquakes or thunderbolts. He chose to do it through Israel. The only question we should ask is how could a holy God allow any sinners to live? Why did He stop at the Canaanites? That is the unanswerable question, for that reveals the depths of sin as it is, until we find the answer in the coming of His Son to save us.
- 4) It should be noted that the corollary of this is that Yahweh was seen as having the right to do what He would with all nations. He was not limited to Israel. The whole world was seen as subject to His judgment, as Abraham had made clear long before (Genesis 18:25).

Pett from <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 28, 2013.

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### Coffman's 3 Degrees of the Ban

"Utterly destroyed" (Deuteronomy 2:34) has the meaning of "put under the ban." This is the literal meaning of the Hebrew phrase here. There were three degrees of this "war ban," as it came to be called:

1. This was the most severe. Every man, woman, and child was destroyed, and all of their property of every kind was destroyed and none of it was permitted to become spoil or booty for the victors.
2. This second degree of the ban stopped with the destruction of all the people and permitted their property to become the spoil of the conquerors.
3. This third degree issued in the destruction of all the men, the women and children, along with the property becoming the property and slaves of the victors.[34] The Deuteronomic law describing this is in Deuteronomy 20:10-15. It was the second of these bans that was executed against Sihon.

From <http://www.studylight.org/com/bcc/view.cgi?bk=4&ch=2> accessed December 27, 2013; his sources cited there.

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### Deuteronomy 2:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of restrictive force	Strong's #7534 & #7535 BDB #956

## Deuteronomy 2:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> hêmâh (בְּהֵמָה) [pronounced b <sup>e</sup> hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
bâzaz (בָּזַז) [pronounced baw-ZAHZ]	<i>to spoil, to plunder, to pillage, to despoil, to take as plunder; to depredate, to freeboot, to ransack</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #962 BDB #102
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #510

**Translation:** Only the cattle did we take for ourselves;... The Israelites took the cattle which Sihon's people had.

## Deuteronomy 2:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlal (שָׁלַל) [pronounced shaw-LAWL]	<i>booty, spoil, plunder, recompense, reward; wealth [taken as spoil]</i>	masculine singular construct	Strong's #7998 BDB #1021
ġyr (עִיר) [pronounced ġeer]	<i>encampment, city, town</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
lâkad (לָקַח) [pronounced law-KAHD]	<i>to capture, to seize, to take, to choose [by lot]</i>	1 <sup>st</sup> person plural, Qal perfect	Strong's #3920 BDB #539

**Translation:** ...and we seized the wealth of [his] cities. They also went into the cities and took the wealth of the cities as well.

The people were destroyed in their entirety. The reason was that they were too degenerate a people to allow to live. Their cancerous essence would have eaten up the Jewish people.

Again, the situation of the sons of Israel was well-known throughout the ancient world. Their God destroyed the great army of Egypt. Sihon and his people rolled the dice. No doubt, spies observed the people of Israel and said, "These are not great warriors. Let us destroy them." And, remember, the war is based entirely upon Israel simply walking along the border of their country, with a request for food and supplies, which the Israelites offered to pay for.

This is, in many ways, the offer which God makes to all mankind. Becoming God's does not require anything but a choice. You exercise faith in the Revealed God, Who is Jesus. That is it. All the people of Sihon had to do was exercise faith in the God of Israel, and they would have been both saved and blessed. They chose not to believe.

Vv. 32–35 read: **Sihon came out to meet us to do battle at Jahaz, and Jehovah our God gave him into our hand. We defeated him and his entire army. We also took all of his cities and destroyed every person within those cities—we did not allow any man, woman or child to survive. We took their cattle as plunder as well as the wealth of the cities.** Very few of us have actually met a powerful leader; let alone, know one intimately. How you surely have met people that you cannot reason with. This is Sihon. He had options; he did not have to be the enemy of Moses, but this is what is in his heart. He opposed God, and therefore, he opposed Moses. No doubt you have posted something on the internet indicating that you were a Christian and that you believed this or that thing; and some agnostics and atheists would immediately let you know what they think about you and your ancestors. And for most of them, it does not matter what you say—they cannot be swayed. This is Sihon; but he rules a country. But he rules a country of men and women just like him. No one deserts; no one defects over to the Jews, like Rahab the prostitute will do.

*Pett comments: Moses points out that Sihon came as described, with all his warriors, and there was a great battle at Jahaz at which Sihon and his forces were routed. And as far as Israel were concerned it was all Yahweh's doing. This was then followed by a campaign in which each of the cities was subdued. All the cities were destroyed ('devoted') and every man, woman and child put to death, as Yahweh had commanded must be done with the Canaanites. Their corruption had gone so far that there was no other remedy. Only the cattle were spared, along with all the spoils taken. (Jahaz is mentioned in the Moabite Stone).*

*It should be noted that Sihon and his people had had two other options. The first was to accept the treaty offered, which would have done them no harm, indeed would have done them good, the other was to remain within their walled cities safe out of harms way. The treaty could be offered to them because strictly they were not in the promised land and so would not be a snare to Israel. But it is made clear that it was Yahweh's purpose that His judgment should come on them.<sup>92</sup>*

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Summary of What Y<sup>e</sup>howah Did for the Jews

**From Aroer which [is] upon a lip of a valley of Arnon and the city which [is] in the valley and as far as Gilead, [there] was not a city which [city] is too high from us. The all gave Y<sup>e</sup>howah our Elohim to our faces.**

Deuteronomy  
2:36

**From Aroer, which [is] at the edge of the valley [or, river] of Arnon, and [from] the city in the valley as far as Gilead, [there] was not a city which was too high for us. Y<sup>e</sup>howah our Elohim gave [them] all before us.**

**From Aroer, which is at the edge of the valley of Arnon, and from any city in the valley going as far as Gilead, there was not a single city which we were unable to conquer. Jehovah our God gave them all into our hand.**

Here is how others have translated this verse:

#### Ancient texts:

<sup>92</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 28, 2013.



Targum of Onkelos	From Aroer which is upon the bank of the river of Arnon, and the city that is by the river, even unto Gilead, there was no city <u>too strong</u> for us; for the Lord our God delivered all before us.
Targum of Pseudo Jonathan	From Aroer, on the bank of the river Arnona, and the city which is built in the midst of the river, even unto Gilead, there was no city <u>too strong</u> for us, the Lord our God gave all of them up before us.
Latin Vulgate	From Aroer, which is upon the bank of the torrent Arnon, a town that is situate in a valley, as far as Galaad. There was not a <u>village or city</u> , that <u>escaped our hands</u> : the Lord our God delivered all unto us.
Masoretic Text (Hebrew)	From Aroer which [is] upon a lip of a valley of Arnon and the city which [is] in the valley and as far as Gilead, [there] was not a city which [city] is too high from us. The all gave Y <sup>e</sup> howah our Elohim to our faces.
Peshitta (Syriac)	From Aroer, which is by the brink of the river Arnon, and from the city that is in the valley, as far as Gilead, there was not one city <u>too strong</u> for us; the LORD our God delivered all to us.
Septuagint (Greek)	From Ar, which is by the brink of the brook of Arnon, and the city which is in the valley, and as far as the mount of Gilead; there was not a city <u>which escaped</u> us: the Lord our God delivered all of them <u>into our hands</u> .
Significant differences:	Most of these ancient translations apparently did some interpretation; and at the end, where it speaks of the city being <i>to high for us</i> ; many translate that as being <i>to strong for us</i> . The Greek slightly changes the end of this verse as well.

#### Thought-for-thought translations; paraphrases:

Common English Bible	From Aroer, which is on the edge of the Arnon Ravine, to the town that is in the valley there [Heb uncertain], even as far as Gilead, there wasn't a city that could resist us. The Lord our God laid everything out before us.
Contemporary English V.	The LORD helped us capture every town from the Arnon River gorge north to the boundary of Gilead, including the town of Aroer on the edge of the gorge and the town in the middle of the gorge.
Easy English	The *Lord our God gave us every town. He gave us all the towns from Aroer, on the edge of the Arnon Valley, all the way to Gilead. He gave us the town in the middle of the Arnon Valley. No town was too strong for us.
Easy-to-Read Version	We defeated the town of Aroer on the edge of the Arnon Valley and the other town in the middle of that valley. The Lord let us defeat all the cities between the Arnon Valley and Gilead. No city was too strong for us.
Good News Bible (TEV)	The LORD our God let us capture all the towns from Aroer, on the edge of the Arnon Valley, and the city in the middle of that valley, all the way to Gilead. No town had walls too strong for us.
<i>The Message</i>	From Aroer on the edge of the Brook Arnon and the town in the gorge, as far as Gilead, not a single town proved too much for us; GOD, our God, gave every last one of them to us.
New Century Version	We defeated Aroer on the edge of the Arnon Ravine, and we defeated the town in the ravine, and even as far as Gilead. No town was too strong for us; the LORD our God gave us all of them.
New Living Translation	"The Lord our God also helped us conquer Aroer on the edge of the Arnon Gorge, and the town in the gorge, and the whole area as far as Gilead. No town had walls too strong for us.
The Voice	Not a single city was strong enough to keep us out-from Aroer on the rim of the Arnon Valley, including the settlement down in the valley, all the way to Gilead! The Eternal our God gave all of them to us.

#### Partially literal and partially paraphrased translations:

American English Bible	And all the way from AroEr (which lies at the edge of the brook of Arnon, and its city in the valley) to Mount Gilead, there wasn't a town that escaped us. Jehovah our God gave them all into our hands.
Beck's American Translation	From Aroer on the edge of the Arnon valley and the towns down in the valley as far as Gilead there was no town too strong for us; the LORD our God gave them to us.
Christian Community Bible	From Aroer, the city at the edge of the brook Arnon, up to Galaad, there was neither a village nor a city which we did not capture. Yahweh, our God, gave every thing over to us, except the land of the Ammonites which we did not touch, the banks of the river Jabbok and the cities in the mountains, that is, all the places which Yahweh, our God, forbade us to take. V. 37 is included for context.
God's Word™	From Aroer on the edge of the Arnon Valley and the city in that valley as far as Gilead, no city had walls that could keep us out. The LORD our God gave us all of them.
New American Bible (R.E.)	From Aroer on the edge of the Wadi Arnon and from the town in the wadi itself, as far as Gilead [Dt 3:12-13; Jos 13:8-13, 15-23.], no city was too well fortified for us. All of them the LORD, our God, gave over to us.
NIRV	Not a single town was too strong for us. That includes all of the towns from Aroer on the rim of the Arnon River valley all the way to Gilead. It also includes the town in the valley. The Lord our God gave us all of them.
New Jerusalem Bible	From Aroer on the edge of the Arnon valley and from the town down in the valley, as far as Gilead, not one town was beyond our reach; Yahweh our God delivered them all to us.
New Simplified Bible	Jehovah helped us capture every town from the Arnon River Gorge north to the boundary of Gilead. This included the town of Aroer on the edge of the gorge and the town in the middle of the gorge.
Revised English Bible	From Aroer on the edge of the wadi of the Arnon and the town in the wadi, as far as Gilead, no town had walls too lofty for us; the Lord our God laid everything open to us.
Today's NIV	From Aroer on the rim of the Arnon Gorge, and from the town in the gorge, even as far as Gilead, not one town was too strong for us. The LORD our God gave us all of them.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Ancient Roots Translinear	From Aroer, the town by the riverbed toward the lip of the Arnon riverbed, unto West-Jordan, no city had catapulted from us. Yahweh our God gave all to our face.
Bible in Basic English	From Aroer on the edge of the valley of the Arnon and from the town in the valley as far as Gilead, no town was strong enough to keep us out; the Lord our God gave them all into our hands:...
The Expanded Bible	We defeated Aroer on the edge of the Arnon ·Ravine [Wadi], and we defeated the town in the ·ravine [wadi], and even as far as Gilead. No ·town was too strong [or citadel was too high] for us; the Lord our God gave us all of them.
HCSB	There was no city that was inaccessible to us, from Aroer on the rim of the Arnon Valley, along with the city in the valley, even as far as Gilead. The LORD our God gave everything to us.
NET Bible®	From Aroer [Aroer. Now known as àAraáir on the northern edge of the Arnon river, Aroer marked the southern limit of Moab and, later, of the allotment of the tribe of Reuben (Josh 13:9, 16).], which is at the edge of Wadi Arnon (it is the city in the wadi) [Heb "the city in the wadi." This enigmatic reference may refer to Ar or, more likely, to Aroer itself. Epexegetically the text might read, "From Aroer., that is, the city in the wadi." See D. L. Christensen, Deuteronomy 1-11 (WBC), 49.], all the way to Gilead there was not a town able to resist us - the Lord our God gave them all to us.

NIV, ©2011

From Aroer [S Nu 32:34] on the rim of the Arnon Gorge, and from the town in the gorge, even as far as Gilead [S Nu 32:39], not one town was too strong for us. The Lord our God gave [Ps 44:3] us all of them.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	From 'Aro'er, on the edge of the Arnon Valley, and from the city in the valley, all the way to Gil'ad, there was not one city too well fortified for us to capture -ADONAI our God gave all of them to us.
exeGesés companion Bible	From Aroer, by the edge of the wadi of Arnon and from the city by the wadi - even to Gilad, not one city was too lofty for us: Yah Veh our Elohim gave all at our face.
JPS (Tanakh—1985)	From Aroer on the edge of the Arnon valley, including the town in the valley itself, to Gilead, not a city was too mighty for us; the LORD our God delivered everything to us.
Kaplan Translation	Thus, in [the entire territory] from Aro'er [An important city in Ar, the Moabite territory (Deuteronomy 2:9). It is just north of the Arnon, some 13 miles east of the Dead Sea.] on the edge of the Arnon Gorge and the city in the valley itself, to the Gilead [To the north. See Genesis 31:21, Numbers 32:1.], there was no city that could defend itself [(Hirsch). Sagav in Hebrew. Or, 'was stronger than' (Targum, Ibn Ezra); 'remained above' (Radak, Sherashim); or 'escaped' (Septuagint)] against us, since God had placed everything at our disposal.
Orthodox Jewish Bible	From Aroer, which is on the edge of Wadi Arnon, and from the town that is by the wadi, even unto Gil`ad, there was not one town too strong for us; Hashem Eloheinu delivered all unto us:...
<i>The Scriptures</i> 1998	"From Aro`er, which is on the edge of the wadi Arnon, and the city that is by the wadi, as far as Gil`ad, there was not one city too high for us. יהוה our Elohim gave all to us.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	From Aroer which is on the ridge of the watercourse of Arnon, and the city which is in the watercourse valley, even as far as Gilead, there was no town which was impregnable to us. Yahweh our Elohim gave the whole into our hands.
Context Group Version	From Aroer, which is on the edge of the valley of the Arnon, and [ from ] the city that is in the valley, even to Gilead, there was not a city too high for us; YHWH our God delivered up all before us:...
Darby Translation	From Aroer, which is on the bank of the river Arnon, and the city that is in the ravine even to Gilead, there was not one city too strong for us: Jehovah our God delivered all before us.
English Standard Version	From Aroer [ch. 3:12; 4:48; Josh. 12:2; 13:9, 16; 2 Kgs. 10:33], which is on the edge of the Valley of the Arnon, and from the city [Josh. 13:9, 16; 2 Sam. 24:5] that is in the valley, as far as Gilead, there was not a city too high for us. The LORD our God [Ps. 44:3] gave all into our hands.
Green's Literal Translation	From Aroer, which is by the edge of the Arnon River, and the city beside the river, even to Gilead, there was not a city which was too high for us. Jehovah our God delivered all before us.
Kretzmann's Commentary	From Aroer, which is by the brink of the river of Arnon, in the extreme southern part of the territory, and from the city that is by the river, Ar or Areopolis, even unto Gilead, the southern boundary of which, generally speaking, was the Jabbok, there was not one city too strong for us, literally, "too high," too powerful to overcome; the Lord, our God, delivered all unto us;...

NASB	From Aroer [Deut 3:12; 4:48; Josh 12:2; 13:9] which is on the edge of the valley [Or wadi] of Arnon and from the city which is in the valley [Or wadi], even to Gilead, there was no city that was too high for us; the Lord our God delivered all over to us [Lit before us].
New King James Version	From Aroer, which is on the bank of the River Arnon, and <i>from</i> the city that is in the ravine, as far as Gilead, there was not one city too strong for us; the Lord our God delivered all to us.
New RSV	From Aroer on the edge of the Wadi Arnon (including the town that is in the wadi itself) as far as Gilead, there was no citadel too high for us. The Lord our God gave everything to us.
Third Millennium Bible	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.
Webster's Bible Translation	From Aroer, which [is] by the brink of the river of Arnon, and [from] the city that [is] by the river, even to Gilead, there was not one city too strong for us: the LORD our God delivered all to us:...
Young's Updated LT	From Aroer, which is by the edge of the brook Arnon, and the city which is by the brook, even unto Gilead there has not been a city which is too high for us; the whole has Jehovah our God given before us.

**The gist of this verse:** There was no city from the Arnon and to the north which God withheld from the Israelites.

### Deuteronomy 2:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿĂrôʿēr (רַעַרְעַר) [pronounced <i>guh-row-GAIR</i> ]	<i>naked, bare; juniper (or some kind of tree or bush) and is transliterated Aroer</i>	proper singular noun	Strong's #6177 BDB #792
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
ʿal (לַעַל) [pronounced <i>gah!</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
sâphâh (שִׁפְהַא) [pronounced <i>saw-FAWH</i> ]	<i>lip, tongue; words, speech; dialect, language; edge, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
nachal (נַחַל) [pronounced <i>NAHKH-al</i> ]	<i>brook, torrent; valley</i>	masculine singular construct	Strong's #5158 BDB #636
ʾArʿnôn (אֲרַנּוֹן) [pronounced <i>ahr-NOHN</i> ]	<i>rushing stream; transliterated Arnon</i>	proper singular noun:	Strong's #769 BDB #75

BDB: [The Arnon is] a river and surrounding valley in south Palestine, forms the border between Moab and the Amorites.



**Translation:** From Aroer, which [is] at the edge of the valley [or, river] of Arnon,... The city of Aroer has not yet been mentioned in the book of Deuteronomy; although it will be spoken of later in Deut. 3:12 4:48.

As is stated here, Aroer is a city along the river Arnon.

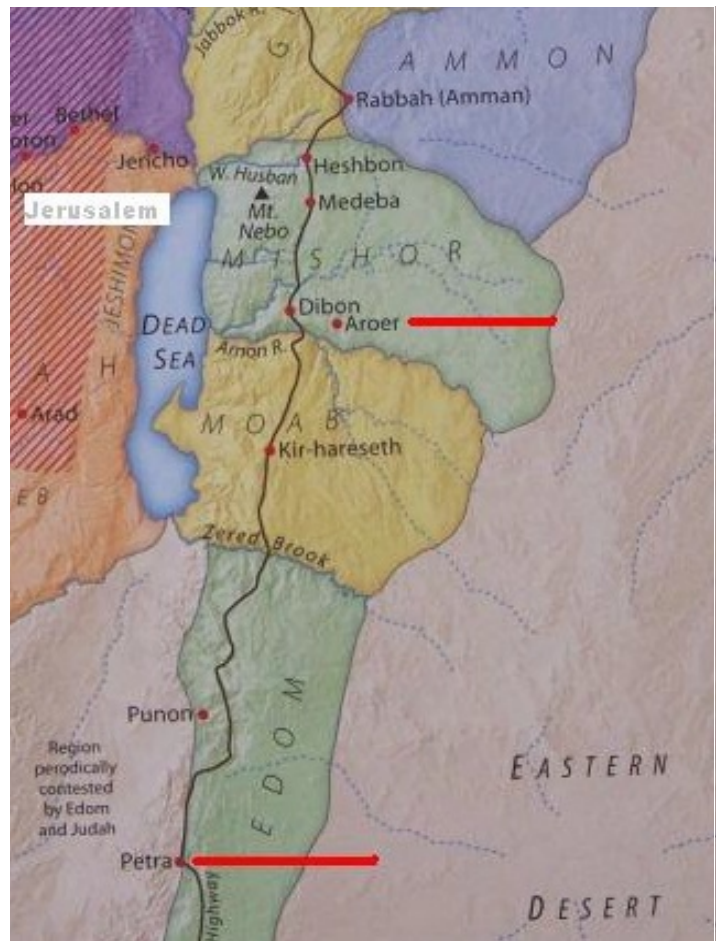
**Map of Arnon** from the [End Time blog spot](#), accessed December 26, 2013. The map appears to be taken from a book.

Barnes' Notes describes it so: *They valley of the Arnon is here deep, and the descent to it abrupt. In roman times it was spanned by a viaduct the ruins of which still remain, and which was probably built on the lines of the original structure of Mesha (2Kings 3:5). Aroer here must not be confounded with "Aroer, which is before Rabbah (Joshua 13:25). This latter place was "built," i.e., rebuilt, by the Gadites (Num. 32:34); it belonged to taht tribe, and was consequently far to the north of the Arnon. A third Aroer in the tribe of Judah is mentioned in 1Sam. 30:28.*<sup>93</sup>

Smith tells us: *[Aroer is] a city on the torrent Arnon, the southern point of the territory of Sihon king of the Amorites and afterwards of the tribe of Reuben (Deut. 2:36 3:12 4:48 Joshua 12:2 13:9 13:16 Judges 11:26 2Kings 10:33 1Chron. 5:8); but later again in possession of Moab (Jer. 48:19). It is the modern Ara'ir, upon the very edge of the precipitous north bank of the Wady Mojob.*<sup>94</sup>

The Pulpit Commentary tells us: *Aroer, one of the Amorite cities, on the right bank of the river Arnon (cf. Joshua 12:2; Joshua 13:16). On the Moabite Stone, King Mesha says, "I built Aroer;" but this can only mean that, after some temporary condition of decay or ruin, he rebuilt it. On the borders of the northern side of the Wady Mojob, there are heaps of ruins bearing the name of Ara'ir, which probably mark the site of this ancient town. There was another Aroer, belonging at a later period to the tribe of Gad, and opposite to Rabba, the chief city of the Ammonites (Joshua 13:25; 2Samuel 24:5); and still another in the south of Judah (1Samuel 30:28), probably in what is now known as the Wady A'rarah.*<sup>95</sup>

Jamieson, Fausset and Brown tell us about the Arnon and who controlled this area: *At its mouth, this stream is eighty-two feet wide and four deep. It flows in a channel banked by perpendicular cliffs of sandstone. At the date of the Israelitish migration to the east of the Jordan, the whole of the fine country lying between the Arnon and the Jabbok including the mountainous tract of Gilead, had been*



<sup>93</sup> Barnes' Notes, Vol. II, p. 275.

<sup>94</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Aroer.

<sup>95</sup> From <http://biblehub.com/commentaries/deuteronomy/2-36.htm> accessed December 26, 2013.



*seized by the Amorites, who, being one of the nations doomed to destruction (see De 7:2; 20:16), were utterly exterminated.*<sup>96</sup>

When the Israelites captured Aroer, it belonged to the Amorites. It will be subsequently assigned to the tribe of Reuben (Joshua 13:9, 16). Gilead, here, refers to the city of Gilead. This impression given here is that both of these cities were heavily fortified and the Israelites were able to take them both and all cities in between. The Israelites are about to attack the rest of the Land of Promise, so Moses points out to them that they conquered every city, no matter what its elevation (some were built on mountains and hills to make them difficult to overthrow)—if God gave them the city, then they took it.

Interestingly enough, the city of Aroer is only mentioned once before this, in Num. 32:34 as one of the cities which Reuben rebuilt.

### Deuteronomy 2:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ġyr (גֵּיר) [pronounced <i>ġeer</i> ]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
nachal (נַחַל) [pronounced <i>NAHKH-al</i> ]	<i>brook, torrent; valley</i>	masculine singular noun with the definite article	Strong's #5158 BDB #636

**Translation:** ...and [from] the city in the valley... We insert the *min* preposition from above. I think the sense here is, Moses is speaking of any city which is in that Arnon valley. Israel went in and conquered all of them.

This area will be later known as the *valley of God* (2Sam. 24:5).

### Deuteronomy 2:36c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (עַד) [pronounced <i>ġahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
Gil <sup>eh</sup> ʾad (גִּלְעָד) [pronounced <i>gil-ĠAWD</i> ]	<i>rocky region; transliterated Gilead</i>	masculine proper noun with the definite article	Strong's #1568 BDB #166

<sup>96</sup> From <http://biblehub.com/commentaries/deuteronomy/2-37.htm> accessed December 26, 2013.

**Translation:** ...as far as Gilead,... From these places going as far as Gilead, which would be further north. Gilead is the mountainous region east of the Jordan. A portion of this area was once controlled by Sihon; another portion of it was controlled by Og, king of Bashan.

Deuteronomy 2:36d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אול or אל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; without a specific subject and object, hâyâh can mean and it will come to be, and it will come to pass, then it came to pass (with the wâw consecutive)</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #1961 BDB #224
qir <sup>e</sup> yâth (תִּירָתָהּ) [pronounced kir-YAWTH]	<i>city, town</i>	feminine singular noun	Strong's #7151 BDB #900
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
sâgab (בָּגַב) [pronounced saw-GAH <sup>BV</sup> ]	<i>to be high, to be excessively high; to be too high [to capture]; to be high [in terms of great prosperity]</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #7682 BDB #960
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 1 <sup>st</sup> person plural suffix	Strong's #4480 BDB #577

**Translation:**...[there] was not a city which was too high for us. Cities were often build on a hill, and then high walls were often erected around a city as well. Moses is saying that, they did not encounter a city that was built so high up that the Jews could not defeat this city.

**The Conquest of the Amorites, by James Tissot** (as in Numbers 21:25), before 1903, from [wikipedia](#), accessed December 27, 2013.

We do not have an exact time frame for any of this, but it does not appear as if these campaigns took very long. Therefore, it is unlikely that the Jews had large walls to take down; or if they faced walls, they were able to enter these cities in other ways.



## Deuteronomy 2:36e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]; also kol (כֹּל) [pronounced <i>kol</i> ]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the definite article	Strong's #3605 BDB #481
With the definite article, kôl is limited by the context; it is limited to the things or the persons mentioned in the context; however, it can be taken in a wider sense (which sounds rather contradictory to me). <sup>97</sup>			
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 <sup>st</sup> person plural suffix	Strong's #6440 BDB #815

Together, they mean *before us, before our faces, in our presence, in our sight, in front of us*.

Most of this part of v. 36 is repeated from v. 33. The verb in v. 33 is an imperfect instead with the 3<sup>rd</sup> person masculine singular suffix.

**Translation:** *Y<sup>e</sup>howah our Elohim gave [them] all before us.* Y<sup>e</sup>howah gave all of these cities to the Jews.

The Israelites would be led by God to enter into the Land of Promise by going across the River Jordan. They could not have an area of unrest behind them. They had to fully and completely own the territory from which they began; or be guaranteed of no additional problems from the east. Tactically, what they did to Sihon was best for the Israelites, inasmuch as it trained them and left their backs free. And we may certainly rest assured, based upon God's justice, that the Amorites received the destruction which they deserved.

As an aside, we do not know much about the Amorites except that, there was a time for them to be destroyed; and at one time, God told Abraham that their iniquity was not yet complete (Gen. 15:13); but now, 600 years later, their iniquity is complete. They heard about Moses and about God leading the Jews out of Egypt—that their God defeated the Egyptian army—and yet not one of Sihon's people deserted him to went over to the side of the Jews. That indicates that their iniquity had come to the point where God was ready to wipe them out.

<sup>97</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 482.

Matthew Henry makes this observation: *The wealth of the sinner is laid up for the just. What a new world did Israel now come into! Most of them were born, and had lived all their days, in a vast howling wilderness, where they knew not what either fields or cities were, had no houses to dwell in, and neither sowed nor reaped; and now of a sudden to become masters of a country so well built, so well husbanded, this made them amends for their long waiting, and yet it was but the earnest of a great deal more. Much more joyful will the change be which holy souls will experience when they remove out of the wilderness of this world to the better country, that is, the heavenly, to the city that has foundations.*<sup>98</sup> He adds: *Happy are those whom Jesus has delivered from the wrath to come. To whom he hath given the earnest of his Spirit in their hearts. Their inheritance cannot be affected by revolutions of kingdoms, or changes in earthly possessions.*<sup>99</sup>

**Only unto a land of sons of Ammon you did not draw near—all a hand of a river of Jabbok and a city of the hill country and all which forbade Y<sup>e</sup>howah our Elohim.** Deuteronomy 2:37 **Except you did not draw near to the land of the sons of Ammon—[including] either side of the Jabbok river, any cities in the hill country and whatever else Y<sup>e</sup>howah our Elohim forbid us [from invading].**

**However, you did not move into the land of the Ammonites on either side of the Jabbok River, or to any of their cities in the hills; nor anywhere else that Jehovah our God forbid us from invading.**

Here is how others have translated this verse:

#### Ancient texts:

Targum of Onkelos	Only to the land of the Beni Ammon you did not come near, nor to all the side of the river Jubeka, nor the cities of the mountain, nor to any of which the Lord our God had commanded us.
Targum of Pseudo Jonathan	Only to the land of the children of Ammon we went not near, nor to any place on the river Jobeka, nor to the cities of the mountain, according to all that the Lord our God had commanded us.
Latin Vulgate	Except the land of the children of Ammon, to which we approached not: and all that border upon the torrent Jeboc, and the cities in the mountains, and all the places which the Lord our God forbade us.
Masoretic Text (Hebrew)	Only unto a land of sons of Ammon you did not draw near—all a hand of a river of Jabbok and a city of the hill country and all which forbade Y <sup>e</sup> howah our Elohim.
Peshitta (Syriac)	Only to the land of the children of Ammon we did not draw near, nor to all that is by the river Jabbok, nor to the cities that are in the mountains, nor to whatever the LORD our God forbade us.
Septuagint (Greek)	Only we did not draw near to the children of Ammon, even all the parts bordering on the brook Jabbok, and the cities in the mountain country, as the Lord our God commanded us.
Significant differences:	None.

#### Thought-for-thought translations; paraphrases:

Common English Bible	But you didn't go near the Ammonite lands or hillside cities alongside the Jabbok River, in compliance with all [LXX, Tg Jonathan; MT and all] that the Lord our God had commanded.
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<sup>98</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 2:24–37. Reference is to Heb. 11:16.

<sup>99</sup> From <http://biblehub.com/commentaries/deuteronomy/2-36.htm> accessed December 26, 2013.



Contemporary English V.	However, we stayed away from all the Ammonite towns, both in the hill country and near the Jabbok River, just as the LORD had commanded.
Easy English	But you obeyed the word of the *Lord our God. You did not go near the country called Ammon. You did not go near the land by the River Jabbok. Neither did you go near the land round any of the towns in the hills.
Easy-to-Read Version	But you did not go near the land that belongs to the people of Ammon. You did not go near the shores of the Jabbok River or the cities of the hill country. You did not go near any place that the Lord our God would not let us have.
Good News Bible (TEV)	But we did not go near the territory of the Ammonites or to the banks of the Jabbok River or to the towns of the hill country or to any other place where the LORD our God had commanded us not to go.
<i>The Message</i>	The only land you didn't take, obeying GOD's command, was the land of the People of Ammon, the land along the Jabbok and around the cities in the hills.
New Berkeley Version	However, at orders from the LORD, you did refrain from approaching the land of the children of Ammon [Ammon and Moab were sons of Lot, Abraham's nephew. Edom's ancestor was Esau, Jacob's older brother. These relatives the Hebrews must not fight, except to defend themselves.], whether bordering on the river Jabbok or near the cities in the highlands, or wherever the LORD our God forbade us.
New Century Version	But you did not go near the land of the Ammonites, on the shores of the Jabbok River, or the towns in the mountains, as the Lord our God had commanded.
New Life Bible	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. You did not go where the Lord our God told us not to go.
New Living Translation	However, we avoided the land of the Ammonites all along the Jabbok River and the towns in the hill country—all the places the Lord our God had commanded us to leave alone.
The Voice	But you didn't go near the land of the Ammonites along the Jabbok River, or toward their cities in the highlands, or anywhere else the Eternal our God told us <i>not to go</i> .

#### **Partially literal and partially paraphrased translations:**

American English Bible	However, following Jehovah's instructions, we didn't go near the children of AmMon or even close to its border at the Jabbok Brook and their cities in the mountains.'
Beck's American Translation	But you didn't go near the land of the Ammonites, all that is along the valley of the Jabbok, the towns in the hills, or anything the LORD our God had forbidden.
<i>God's Word</i> <sup>TM</sup>	But the LORD our God had forbidden you to go anywhere near the land of the Ammonites. So you didn't enter the land along the bank of the Jabbok River or capture the cities in the mountains.
New Advent (Knox) Bible	From Aroer on the bank of Arnon, where it lies in its valley, right up to Galaad, there was no town or city but came into our hands; the Lord our God put all in our possession except the Ammonite country we might not enter, and all that lies in the ravine of Jeboc, and the mountain cities, and those other lands from which he bade us turn away. V. 36 is included for context. vv. 26-37: see Num. 21.21 sqq.
New American Bible	However, in obedience to the command of the LORD, our God, you did not encroach upon any of the Ammonite land, neither the region bordering on the Wadi Jabbok, nor the cities of the highlands.
New American Bible (R.E.)	However, just as the LORD, our God, commanded us, you did not encroach upon any of the Ammonite land, neither the region bordering on the Wadi Jabbok, nor the cities of the highlands. Nm 21:24; Jos 12:2.
NIRV	And you obeyed the Lord's command. You didn't go near any part of the land of the Ammonites. That includes the land along the Jabbok River. It also includes the land around the towns that are in the hills.



New Jerusalem Bible	You did not, however, go near the country of the Ammonites, or the region of the River Jabbok, or the towns in the highlands, or anywhere forbidden us by Yahweh our God.'
Revised English Bible	But you avoided the territory of the Ammonites, both the parts along the wadi of the Jabbok and their towns in the hills, thus fulfilling all that the LORD our God had commanded.
Today's NIV	But in accordance with the command of the LORD our God, you did not encroach on any of the land of the Ammonites, neither the land along the course of the Jabbok nor that around the towns in the hills.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Only we never neared with a hand into any of the land of the sons of Amman from the Jabbok riverbed, and to the cities in the mountains, as Yahweh our God commanded us.
The Expanded Bible	But you did not go near the land of the Ammonites [ <sup>l</sup> sons/descendants of Ammon], on the shores of the Jabbok River [Wadi], or the towns in the mountains, as the Lord our God had commanded.
Ferar-Fenton Bible	The whole extent of the country of the Ammonites, all along the vale of Jabbok, with the towns of the Highlands, and all that our EVER-LIVING GOD commanded.
NET Bible®	However, you did not approach the land of the Ammonites, the Wadi Jabbok [Wadi Jabbok. Now known as the Zerqa River, this is a major tributary of the Jordan that normally served as a boundary between Ammon and Gad (Deut 3:16).], the cities of the hill country, or any place else forbidden by the Lord our God.
New Heart English Bible	...only to the land of the children of Ammon you did not come near; all the side of the river Jabbok, and the cities of the hill country, and wherever the LORD our God forbade us.
NIV, ©2011	But in accordance with the command of the Lord our God [ver 18-19], you did not encroach on any of the land of the Ammonites [S Nu 21:24], neither the land along the course of the Jabbok [S Ge 32:22] nor that around the towns in the hills.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The only land you didn't approach was that of the descendants of 'Amon - the region around the Yabok River, the cities in the hills and wherever else ADONAI our God forbade us to go.
exeGesés companion Bible	Only we approached neither the land of the sons of Ammon, nor to any hand of the wadi Yabboq, nor to the cities in the mountains, nor to whatever Yah Veh our Elohim misvahed us.
JPS (Tanakh—1985)	But you did not encroach upon the land of the Ammonites, all along the wadi Jabbok and the towns of the hill country, just as the LORD our God had commanded.
Kaplan Translation	The only land that we did not approach was the Ammonite territory, which included the area around the Jabbok [See Genesis 32:23, Numbers 21:24.], the cities of the highlands, and all the other [areas] that God our Lord had commanded us [to avoid].
Orthodox Jewish Bible	Only unto the Eretz Bnei Ammon thou camest not, nor unto any place of the Wadi Yabok, nor unto the towns in the hills, in accordance with the command of Hashem Eloheinu.
<i>The Scriptures</i> 1998	“Only you did not go near the land of the children of Ammon – anywhere along the wadi Yabboq, or to the cities of the mountains, or wherever יהוה our Elohim had forbidden us.

### Literal, almost word-for-word, renderings:

American KJV	Only to the land of the children of Ammon you came not, nor to any place of the river Jabbok, nor to the cities in the mountains, nor to whatever the LORD our God forbade us.
Concordant Literal Version	But to the country of the sons of Ammon, all along the side of the watercourse of Jabbok and the cities of the hill-country you did not come near, thus doing all of that which Yahweh our Elohim had given instructions.
Context Group Version	...only to the land of the sons of Ammon you did not come near; all the side of the river Jabbok, and the cities of the hill-country, and wherever YHWH our God forbade us.
English Standard Version	Only to the land of the sons of Ammon you did not draw near, that is, to all the banks of the river Jabbok [ch. 3:16; Gen. 32:22; Num. 21:24; Josh. 12:2; Judg. 11:22] and the cities of the hill country, whatever the LORD our God had forbidden us.
Kretzmann's Commentary	...only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, toward the east and north, nor unto the cities in the mountains, the mountainous district of Ammonitis, nor unto whatsoever the Lord, our God, forbade us. Note that the Lord spared the Edomites, the Moabites, and the Ammonites, nations related to Israel, since He wanted to give them time and opportunity for repentance. In the very midst of the unbelievers and His professed enemies the Lord has His elect, whom He intends to lead to repentance by the glorious manifestations of His kindness and mercy.
Modern KJV	Only to the land of the sons of Ammon you did not come, to any place of the river Jabbok, nor to the cities in the mountains, nor to whatever Jehovah our God denied us.
NASB	Only [Deut 2:19] you did not go near to the land of the sons of Ammon, all along the river [Or wadi] Jabbok [Gen 32:22; Num 21:24; Deut 3:16] and the cities of the hill country, and wherever the Lord our God had commanded us.
New King James Version	Only you did not go near the land of the people of Ammon-anywhere along the River Jabbok, or to the cities of the mountains, or wherever the Lord our God had forbidden us.
New RSV	You did not encroach, however, on the land of the Ammonites, avoiding the whole upper region of the Wadi Jabbok as well as the towns of the hill country, just as [Gk Tg: Heb and all] the Lord our God had charged.
World English Bible	...only to the land of the children of Ammon you didn't come near; all the side of the river Jabbok, and the cities of the hill-country, and wherever Yahweh our God forbade us.
Young's Updated LT	Only, unto the land of the sons of Ammon thou hast not drawn near, any part of the brook Jabbok, and cities of the hill-country, and anything which Jehovah our God hath not commanded.

**The gist of this verse:** There were many areas where God forbid the Jews from going into; so the Jews did not invade those areas.

### Deuteronomy 2:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced <i>rahk</i> ]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of restrictive force	Strong's #7534 & #7535 BDB #956

## Deuteronomy 2:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
'Ammôwn (אֲמוֹן) [pronounced áahm-MOHN]	<i>tribal [inbred]; transliterated Ammon</i>	masculine proper noun	Strong's #5983 BDB #769
This is often transliterated <i>Bene-Ammon</i> and is a common designation for this country.			
lô' (אֵל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârab (בָּרַב) [pronounced kaw-RA <sup>BV</sup> ]	<i>to come near, to approach, to draw near</i>	2 <sup>nd</sup> person masculine singular, Qal perfect; pausal form	Strong #7126 BDB #897
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yâd (יָד) [pronounced yawd]	<i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i>	feminine singular construct	Strong's #3027 BDB #388
These two together seem to mean <i>either side of</i> .			
nachal (נַחַל) [pronounced NAHKH-al]	<i>brook, torrent; valley</i>	masculine singular construct	Strong's #5158 BDB #636
Yabbôq (יַבְבֹּק) [pronounced yahb-BOHK]	<i>an emptying, a pouring out [forth]; transliterated Jabbok</i>	proper singular noun/location	Strong's #2999 BDB #132

**Translation:** Except you did not draw near to the land of the sons of Ammon—[including] either side of the Jabbok river,... There were specific cities which God marked off as off-limits to the Israelites. They were not allowed to attack these cities. This included the land of the Ammonites. They apparently had settlements on both sides of the Jabbok River.

On the [Map of Arnon](#), the Jabbok River is at the very top of the map.

The Jews actually did settle a portion of Ammonite country as per Joshua 13:25. However, this was territory which the Amorites under Sihon took from them already (Judges 11:13).<sup>100</sup> It was the land between the Arnon and the Jabbok.<sup>101</sup> Once a land is taken from a people, it is no longer theirs. So the Israelites taking land from the Amorites which used to belong to the Ammonites is not a violation of God's prohibition. As an aside, in nearly every map I have seen, the Ammonites are given a different area, suggesting that they lived in a number of different areas at different times.

### Deuteronomy 2:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ġyr (רִיעַ) [pronounced <i>ġeer</i> ]	<i>encampment, city, town</i>	feminine plural construct	Strong's #5892 BDB #746
har (רֶהַר) [pronounced <i>har</i> ]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

**Translation:** ...any cities in the hill country... The Edomites had cities and settlements throughout the hill country south of the Dead Sea, and the Israelites did not disturb their cities. Also, the Ammonites also had some cities in the hill country in the region above the Jabbok valley. These were not to be disturbed by the Israelites.

God made it very clear who Israel could invade and who they couldn't. It would have been based upon the pivot of believers within that country (or lack thereof).

### Deuteronomy 2:37c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

<sup>100</sup> See Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 2:37.

<sup>101</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 2:37.

## Deuteronomy 2:37c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, kôl `ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	2 <sup>nd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
`Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #430 BDB #43

**Translation:** ...and whatever else Y<sup>e</sup>howah our Elohim forbid us [from invading]. And there was other area which God declared off limits to the Israelites. So, they could not just go into any city in their way and take it. In this way, the Jews learned obedience.

None of this was arbitrary. God did not just keep the Ammonites alive and yet allow Sihon to be crushed for no reason. We may assume that the people belonging to Sihon were degenerate, anti-God people. Their reaction to the Israelites is proof of that. The Ammonites and others, despite their churlish behavior, probably had a significant **pivot** of believers.

Peter Pett comments: *But those whom Yahweh had declared untouchable were not in any way molested, just as Sihon and his people would not have been molested had they not acted belligerently. The children of Ammon were not touched in any way. Everything their side of the River Jabbok was left alone, including all the cities of their hill-country. Israel touched nothing in the region that Yahweh their covenant God had forbidden. The emphasis is on the fact that they were totally obedient. How different they now were from their fathers, and from what they would be like in a few decades time. The River Jabbok left the Jordan going eastward. Then it turned south and marked the boundaries of Sihon's kingdom and Ammon.*<sup>102</sup>

Vv. 36–37 read: From Aroer, which is at the edge of the valley of Arnon, and from any city in the valley going as far as Gilead, there was not a single city which we were unable to conquer. Jehovah our God gave them all into our hand. However, you did not move into the land of the Ammonites on either side of the Jabbok River, or to any of their cities in the hills; nor anywhere else that Jehovah our God forbid us from invading.

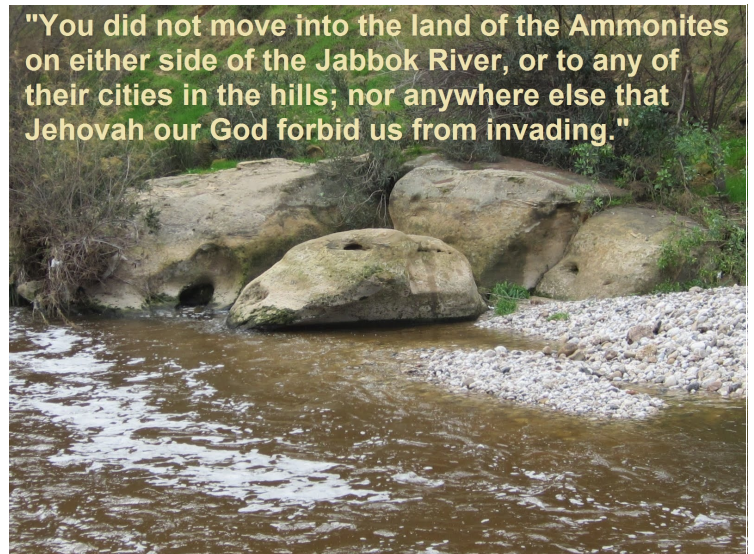
<sup>102</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 28, 2013.



**Jabbok River Photo** by [Jim Wright](#), accessed December 29, 2013. From Wrights [Left Wright Brain page](#): *The Yabbok River, now known at the Zarqa River is associated with the biblical Jabbok River. It arises from springs near Amman (biblical Ammon) and flows 73 kilometers (45 miles) through the wide and deep valleys to empty into the Jordan River.* Accessed December 29, 2013. I came across a number of wonderful photos of the Jabbok River: a set of wonderful photos from [BibleIsTrue.com](#); [cjszone.com](#); and a gorgeous photo on [wikipedia](#).



Jacob, also known as Israel, from whence the Israelites received their name (they were not called Jews until the country of Judah was established), crossed over this particular torrent years ago in Gen. 32:22. The Jabbok river flows in a three quarters circle moving in a counter-clockwise direction, from the city of Rabbath Ammon flowing into the Jordan river somewhat below the midpoint of the Dead Sea and the Sea of Galilee. The land of Ammon would be found to the east of the Jabbok, whereas the Amorites had captured the land west of its beginning point (it flows north for forty miles or more). According to ZPEB, it drops an average of eighty feet per mile and is more than 2000 ft. below the Gilead Plateau. The northern portion of this river will form a geographical as well as a political division of the area of Gilead. Ammon and Moab were off-limits, as they were the territories of the sons of Lot; and the Israelites were not allowed to overrun Edom, as it had been given by God to the sons of Esau.



**"You did not move into the land of the Ammonites on either side of the Jabbok River, or to any of their cities in the hills; nor anywhere else that Jehovah our God forbid us from invading."**

**Deuteronomy 2:37 (a graphic).** [Picture of the Jabbok River](#) from Carrie Fox's [blog page](#). accessed December 29, 2013.

There is not really any good reason to separate Deut. 2 from 3. These should have been combined into one very long chapter. About the only difference is, the Israelites go east in Deut. 2 and north in Deut. 3.

Although I do not completely reject Pett's use of chiasm throughout this chapter, some of the applications seemed stretched. However, this one seems to ring true.

### Peter Pett's Chiasm of Deuteronomy 2:32–37

- a Sihon comes out against Israel, he and all his people, to battle (Deuteronomy 2:32).
- b Yahweh delivers them up to Israel and they smite them and all their people (Deuteronomy 2:33).
- c All their cities are taken and destroyed with all their inhabitants (Deuteronomy 2:34).
- d The cattle and the spoils of the cities are kept as a prey for themselves (Deuteronomy 2:35).
- c Over the whole land no city had sufficiently high walls to resist them (Deuteronomy 2:36 a)

### Peter Pett's Chiasmus of Deuteronomy 2:32–37

- b And Yahweh delivered them up before them (Deuteronomy 2:36 b).  
 a But they did not touch Ammon or the Ammonites. Their land was left untouched because Yahweh had forbidden them to touch it (Deuteronomy 2:37).

Note how in `a' Sihon comes out against Israel to battle, but in the parallel Ammon remains untouched. Both were in accordance with Yahweh's stated purpose. In `b' and its parallel Yahweh delivers up the Amorites to them. In `c' all their cities are destroyed and in the parallel no city could resist them. And central to it all they accumulated much spoil and cattle.

From <http://www.studylight.org/com/pet/view.cgi?bk=4&ch=2> accessed December 28, 2013.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

#### Forward

#### Doctrines Covered and Alluded to Chapters of the Bible Alluded To

#### Psalms Appropriately Exegeted with this Chapter

#### Other Chapters of the Bible Appropriately Exegeted with this Chapter

#### Definition of Terms

#### Introduction

#### Text

#### Addendum

[www.kukis.org](http://www.kukis.org)

#### Exegetical Studies in Deuteronomy

### Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

### Why Deuteronomy 31 is in the Word of God

- 1.
- 2.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

This is more or less a summary of what we have learned in this chapter.

### What We Learn from Deuteronomy 2

1. Knowing one's own history is important and being able to understand your history in the light of the Word of God is even more important.
2. We can apply many of the lessons of our own recent history as well. Many pro-science, anti-God people think that a secular government is the way to go; but this has already been tried in Red China, in the USSR and in North Korea.

## What We Learn from Deuteronomy 2

3. We logically can deduce why the Israelites did not attack from the south; and why the Amorites did not come down and attack them.
4. We understand now the fundamental problems with men and women in our society.
5. The Bible is unique in how it is tied to historical events.
6. We learned the correct concept of separation in this chapter.
7. We learned the correct route of Moses, which I don't find represented on any maps.
8. There are some promises which God makes that are not eternal, but might stand for a few generations; like His promises to Moab, Ammon and Edom.
9. We should expect social attacks by unbelievers.
10. Moses background information about these nations emphasizes the importance of knowing one's own history and the history of other nations with which one has a relationship.
11. God does not give you some earthly blessings simply because you are not able to handle them yet.
12. North and South Korea are excellent object lessons for today.
13. We studied examples of Satan at work in the United States.
14. We studied the concept of God hardening the heart of a recalcitrant person; and what that means. This is one of the more difficult passages in Scripture.
15. We used the example of President Barack Obama to see what it means to have a hardened heart.
16. The second very difficult doctrine which we studied was putting something under the ban (devoting a people to God).

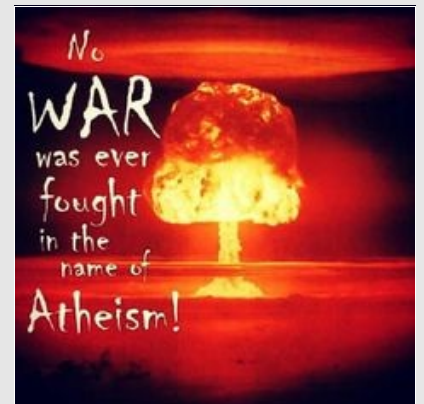
### Chapter Outline

### Charts, Graphics and Short Doctrines

This was a chapter in Deuteronomy, along with a few of the chapters which follow, where Moses spends a great deal of time teaching the Israelites their own history and then he interpreted their history. Human history is an important topic, and Christians ought not be afraid of knowing history.

## Examples from History

Example	Explanation
<p><b>Rational Atheism and Government</b></p>	<p>There are many websites where people tout their atheism as rational and wonderful; and they disparage the Bible and people of faith. It is worth noting that the two of the governments based upon atheism are known for their destruction of their own population. The early communist governments of Soviet Russia and Red China are distinguished for their killing of more people during peacetime than are killed in wars. North Korea is a modern-day example of this, where there are still huge prison camps where people are treated like animals. Of the top ten <b>mass murderers</b> of the 20<sup>th</sup> century, 6 of them are anti-God communists or socialists (Mao Ze-Dong, Adolf Hitler, Joseph Stalin, Pol Pot, Kim Il Sung, Menghistu). Almost all of those top ten are political revolutionaries or present themselves as revolutionaries. None of these mass murderers are tied to Christianity. Most of them are tied to the stomping out of Christianity as well as other religions.</p>



This graphic I took from [Pinterest.com](https://www.pinterest.com), but it is all over the internet. Accessed December 16, 2013. Propaganda by graphics has become quite a movement on the left and for communists, socialists and atheists.



Examples from History	
Example	Explanation
<b>Hitler was not a Christian</b>	From Wikipedia (accessed December 16, 2013): <i>In adulthood, Hitler became disdainful of Christianity, but in seeking out and in trying to retain power in Germany, he was prepared to set aside his views on religion out of political considerations. He repeatedly stated that Nazism was a secular ideology founded on science. It is generally accepted by historians that Hitler's post war and long term goal was the eradication of Christianity in Germany. The adult Hitler did not believe in the Judeo-Christian notion of God, though various scholars consider his final religious position may have been a form of deism. Others consider him "atheist". The question of atheism is debated, however reputable Hitler biographers Ian Kershaw, Joachim Fest and Alan Bullock agree Hitler was anti-Christian. This view is evidenced in sources such as the Goebbels Diaries, the memoirs of Albert Speer, and the transcripts edited by Martin Bormann which are contained within Hitler's Table Talk, an influential translation of which was completed by historian Hugh Trevor-Roper.</i>
<b>The Catholic Church from the Dark Ages</b>	The Catholic Church of the Dark Ages fought to keep the Bible out of the hands of the public. They had their traditions; they had their systems of authority; and the Bible was not made available in the common language for hundreds of years. Therefore, the Catholic Church was responsible for all kinds of evil during this time period. The Reformation was all about getting the Bible into the hands of the people.
<b>What Came before the Renaissance</b>	The Reformation made way for the Renaissance; the Reformation paved the way for the Renaissance. The Reformation was all about the rediscovery of the Bible and getting the Bible out into the hands of the people of God.
<b>The Confounding of Radical Islam with Christianity</b>	So many anti-religion websites confound radical Islam with Christianity. Their members are radical and religious, so they are exactly the same, is their contention. Nearly every <b>terrorist attack today</b> can be tied to Islam (there are 5–10 of them <i>every day</i> ). When someone says to you, "What about the Spanish Inquisition?" recognize that they have to go back 700 years into history to find an example, which example they distort.
<b>The Founding of the United States</b>	Our fundamental founding document, the Declaration of Independence, bases the notion of human rights as coming from God. Most of the founding fathers were Christian (they were <i>not</i> deists, as is often incorrectly taught in school). There have been estimates that, of those who first came to the United States, 90–97% were Protestant Christians. These facts help to explain why the United States is the most blessed nation in human history.

The Christian should never be afraid of history. What you can expect is, liberals and humanists and other anti-Christian people will distort history.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

#### CHAPTER 5

**HOW MOSES CONQUERED SIHON AND OG KINGS OF THE AMORITES, AND DESTROYED THEIR**

## Josephus' History of this Time Period

### WHOLE ARMY AND THEN DIVIDED THEIR LAND BY LOT TO TWO TRIBES AND A HALF OF THE HEBREWS.

2. When Moses saw that the Amorite king was disposed to enter upon hostilities with them, he thought he ought not to bear that insult; and, determining to wean the Hebrews from their indolent temper, and prevent the disorders which arose thence, which had been the occasion of their former sedition, (nor indeed were they now thoroughly easy in their minds,) he inquired of God, whether he would give him leave to fight? which when he had done, and God also promised him the victory, he was himself very courageous, and ready to proceed to fighting. Accordingly he encouraged the soldiers; and he desired of them that they would take the pleasure of fighting, now God gave them leave so to do. They then, upon the receipt of this permission, which they so much longed for, put on their whole armor, and set about the work without delay. But the Amorite king was not now like to himself when the Hebrews were ready to attack him; but both he himself was affrighted at the Hebrews, and his army, which before had showed themselves to be of good courage, were then found to be timorous: so they could not sustain the first onset, nor bear up against the Hebrews, but fled away, as thinking this would afford them a more likely way for their escape than fighting, for they depended upon their cities, which were strong, from which yet they reaped no advantage when they were forced to fly to them; for as soon as the Hebrews saw them giving ground, they immediately pursued them close; and when they had broken their ranks, they greatly terrified them, and some of them broke off from the rest, and ran away to the cities. Now the Hebrews pursued them briskly, and obstinately persevered in the labors they had already undergone; and being very skillful in slinging, and very dexterous in throwing of darts, or any thing else of that kind, and also having nothing but light armor, which made them quick in the pursuit, they overtook their enemies; and for those that were most remote, and could not be overtaken, they reached them by their slings and their bows, so that many were slain; and those that escaped the slaughter were sorely wounded, and these were more distressed with thirst than with any of those that fought against them, for it was the summer season; and when the greatest number of them were brought down to the river out of a desire to drink, as also when others fled away by troops, the Hebrews came round them, and shot at them; so that, what with darts and what with arrows, they made a slaughter of them all. Sihon their king was also slain. So the Hebrews spoiled the dead bodies, and took their prey. The land also which they took was full of abundance of fruits, and the army went all over it without fear, and fed their cattle upon it; and they took the enemies prisoners, for they could no way put a stop to them, since all the fighting men were destroyed. Such was the destruction which overtook the Amorites, who were neither sagacious in counsel, nor courageous in action. Hereupon the Hebrews took possession of their land, which is a country situate between three rivers, and naturally resembled an island: the river Arnon being its southern; the river Jabbok determining its northern side, which running into Jordan loses its own name, and takes the other; while Jordan itself runs along by it, on its western coast.

From: <http://www.sacred-texts.com/jud/josephus/ant-4.htm> accessed . Josephus *Antiquities of the Jews*; Book IV, Chapter 1.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Flood*.

## Edersheim Summarizes Deuteronomy 2

### CHAPTER 21

Journey Of Children Of Israel In "Compassing" Land Of Edom

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Israel Enters The Land Of The Amorites



## Edersheim Summarizes Deuteronomy 2

### - Victories Over Sihon And & Og

The reader ought to remember that the route which lay before Israel was in part the same as that still traversed by the great caravans from Damascus to Mecca. The territories which they successively passed or entered were occupied as follows. First, Israel skirted along the eastern boundary of Edom, leaving it on their left. The western boundary of Edom, through which Israel had sought a passage when starting from Kadesh, (Numbers 20:18) would from its mountainous character and few passes have been easily defended against the Israelites. But it was otherwise with the eastern line of frontier, which lay open to Israel, had they not been Divinely directed not to fight against Edom. (Deuteronomy 2:4 - 6) This, however, explains the friendly attitude which the Edomites found it prudent to adopt along their eastern frontier, (Deuteronomy 2:29) although their army had shortly before been prepared to fight on the western. At Ije Abarim,<sup>165</sup> "the ruins," or "the hills of the passages," or "of the sides" - perhaps "the lateral hills" the Israelites were approaching the wilderness which lay to the east of Moab.

The brook or Wady Zared (Numbers 21:12) here forms the boundary between Edom and Moab. But as Israel had been also commanded not to fight against Moab, (Deuteronomy 2:9) they left their territory equally untouched, and, continuing straight northwards, passed through the wilderness of Moab, until they reached the river Arnon, the modern Wady Moab, which formed the boundary between the Moabites and the Amorites. The territory of the Amorites stretched from the Arnon to the Jabbok. It had originally belonged to the Moabites; (Numbers 21:26) but they had been driven southwards by the Amorites. No command of God prevented Israel from warring against the Amorites, and when Sihon, their king, refused to give them a free passage through his territory, they were Divinely directed to that attack which issued in the destruction of Sihon, and the possession of his land by Israel.

At the brook Zared - on the southern boundary of Moab - the Israelites had already been in a line with the Dead Sea, leaving it, of course, far on their left. The river Arnon also, which formed the boundary between Moab and the Amorites, flows into the Dead Sea almost opposite to Hazazon - tamar, or En - gedi. This tract, which now bears the name of el - Belkah, is known to the reader of the Old Testament as the land Gilead, while in New Testament times it formed the province of Perea. Lastly, the district north of the Jabbok and east of the Jordan was the ancient Bashan, or the modern Hauran. The fact that the country north of the Arnon had, before its possession by the Amorites, been so long held by Moab explains the name "Fields of Moab" (rendered in the Authorized Version "country of Moab," Numbers 21:20) as applied to the upland hills of Gilead, just as the western side of Jordan similarly bore the name of "the plains of Moab," or rather "the lowlands of Moab." (Numbers 22:1) The children of Israel were still camped on the south side of the Arnon when they sent the embassy to Sihon, demanding a passage through his territory. Canon Tristram has given a most vivid description of the rift through which the Arnon flows. Its width is calculated at about three miles from crest to crest, and its depth at 2,150 feet from the top of the southern, and at 1,950 from that of the northern bank. Of course, the army of Israel could not have passed the river here, but higher up, to the east, "in the wilderness." (Numbers 21:13) They probably waited until the messengers returned from Sihon. How high their courage and confidence in God had risen, when tidings arrived that Sihon with all his army was coming to meet them, appears even from those extracts of poetic pieces which form so marked a peculiarity of the Book of Numbers, and which read like stanzas of war - songs by the camp - fires.<sup>166</sup> From the banks of the Arnon the route of Israel was no doubt northward till they reached Bamoth or Bamolh Baal, "the heights of Baal," (Numbers 21:19) one of the stations afterwards taken up by Balak and Balaam. (Numbers 22:41) "And from Bamoth (they marched) to the valley, which is in the fields of Moab (on the plateau of Moab), on the height of Pisgah, and looks over to the face of the wilderness,"<sup>167</sup> that is, over the tract of land which extends to the north - eastern shore of the Dead Sea. (Numbers 21:20)

From this plateau on the mountains of the Abarim, of which Pisgah and Nebo were peaks, Israel had its first view of the Land of Promise, and especially of that mysterious Sea of Salt whose glittering surface and deathlike surroundings would recall such solemn memories and warnings. At last then the goal was in view! The decisive battle between Sihon and Israel was fought almost within sight of the Dead Sea. The victory at Jahaz, in which

## Edersheim Summarizes Deuteronomy 2

Sihon was smitten "with the edge of the sword" - that is, without quarter or sparing, - gave Israel possession of the whole country, including Heshbon and "all the daughters thereof" - or daughter - towns, - from the Arnon to the upper Jabbok (the modern Nahr Amman). The latter river formed the boundary between the Arnorites and the Ammonites. Beyond this the Arnorites had not penetrated, because "the border of the children of Ammon was strong." (Numbers 21:24) And Israel also forbore to penetrate farther, not on the same ground as the Amorites, but because of an express command of God. (Deuteronomy 2:19) Leaving untouched therefore the country of Ammon, the Israelites next moved northward, defeated Og, king of Bashan, and took possession of his territory also, and of the mountains of Gilead.<sup>166</sup> The whole country east of the Jordan was now Israel's, and the passage of that river could not be disputed.

Before actually entering upon their long - promised inheritance, some great lessons had, indeed, yet to be learned. An event would take place which would for ever mark the relation between the kingdom of God and that of this world. The mission of Moses, the servant of the Lord, must also come to an end, and the needful arrangements be made for possessing and holding the land of Palestine. But all these belong, strictly speaking, to another period of Israel's history. When the camp was pitched in Shittim, "on this side Jordan by Jericho," waiting for the signal to cross the boundary line, the wanderings of the children of Israel were really at an end.

<sup>165</sup> There is reason to suppose that Abarim, or "passages," was a generic name for the mountains which bordered the territory of Moab.

<sup>166</sup> Not less than three of these "songs" are quoted in Numbers 21. We cannot here refer further to these deeply interesting compositions. Similarly, it is impossible to enter into fuller geographical details, or to compare the list of stations in Numbers 21 with that in chap. 33: and in Deuteronomy 2. But the most perfect harmony prevails between them.

<sup>167</sup> So literally.

<sup>168</sup> These territories and their ancient sites have of late been visited and described by such travelers as Canon Tristram, Professor Palmer, and others.

From <http://www.levendwater.org/books/v2bhot.pdf> accessed December 26, 2013.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Deuteronomy 2

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

Israel is to move northward along the Dead Sea, but without disturbing Edom or Moan

We turned [the other way] and we pulled up stakes [to leave, going] toward the desert-wilderness, [by] way of the Sea of Çuph, just as Y<sup>e</sup>howah had said to me. Then we went [for] many days around Mount Seir.

We then turned to go the other way. We pulled up stakes and moved out toward the desert-wilderness, going by the road of the Sea of the Reeds, just as Y<sup>e</sup>howah had directed me. Then we walked around Mount Seir for a long time.

Y<sup>e</sup>howah then spoke to me, saying, "You have gone long enough around this mountain; turn [and go] northward."

Jehovah then said to me, "You have spent too much time around this mountain; turn here and head northward."

## A Complete Translation of Deuteronomy 2

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Furthermore, you will command the people, saying, “You will be passing through the territory of your brothers, the sons of Esau, the ones who live in Seir (and they are afraid of you). You will take great care not to stir them up because I am not giving you any of their land where they have walked [lit., <i>a treading of the sole of a foot</i>]. I have given Mount Seir [to] Esau [as] an inheritance.</p>	<p>Furthermore, you will command the people not to stir up trouble with your brothers, the sons of Esau, as you march along the borders of their land. “I have not given this land to you; I have given Mount Seir to the descendants of Esau as their inheritance.</p>
<p>You will purchase food from them with silver (which [food] you will eat); and you will buy water from them with silver (which [water] you will drink); [there is a change here from 2<sup>nd</sup> person, masculine plural verbs to 2<sup>nd</sup> person, masculine singular suffixes] for Y<sup>e</sup>howah your Elohim has blessed you in all the work of your hands. He knows your going through this great desert-wilderness [for] these 40 years. [In all of this time,] Y<sup>e</sup>howah your Elohim [has been] with you [and] you have lacked nothing.”</p>	<p>You will purchase food and water from the Edomites, [there is a change here from the masculine plural to the masculine singular] for God has blessed the work that you have done by hand. He knows all about your going through this great desert-wilderness throughout these 40 years. Furthermore, in all of this time, Jehovah your God has been with you and you have lacked nothing.</p>
<p>We passed through in [lit., <i>from</i>] a close proximity to our brothers, the sons of Esau, those who lived in Seir, [going along] [lit., <i>from</i>] the way of the Arabah from Elath and from Ezion-geber. Then we turned [again] and passed along the way of the desert-wilderness of Moab.</p>	<p>We passed through the land of Edom, in close proximity to our brothers, the sons of Esau, those who live in Seir. We went along the road which goes through the Arabah, Elath and Ezion-geber. Then we made another turn and went along the road which went through the unpopulated area of Moab.</p>
<p>Y<sup>e</sup>howah said to me, “Do not become hostile towards Moab and do not engage them in battle, for I will not give any of their land [as] a possession to you, for I have given Ar to the sons of Lot as [their] inheritance.”</p>	<p>Jehovah said to me, “Do not become hostile towards Moab and do not engage them in battle, because I have not given any of their land to you; I have given Ar to the sons of Lot as their inheritance.”</p>
The people who previously lived in Moab and Edom	
<p>(The Emim previously lived in the land [lit., <i>in her</i>])—[they were] a people [who were] great and many and tall like the Anakim.</p>	<p>(The Emim previously lived in this land, and they were a great people—many in number and tall like the Anakim.</p>
<p>The Rephaim [are] also known like the Anakim, but the Moabites call them Emim.</p>	<p>Like the Anakim, they are also known as the Rephaim, but the Moabites called them Emim.</p>
<p>Previously, the Horites lived in Seir, but the sons of Esau drove them out. They destroyed them out from before their face and they lived [there] instead of the Horites [lit., <i>them</i>].</p>	<p>Previously, the Horites lived in Seir, but the sons of Esau drove them out of there. They destroyed them out from before them and they lived there instead of the Horites.</p>
<p>In the same way, Israel will do to the land of their possession, which Y<sup>e</sup>howah gave to them.)</p>	<p>In this same way, God gave Israel the Land of Promise and Israel would take it as their possession.)</p>
From Kadesh-barnea to the Brook Zered; God executes the sin unto death to Gen X	

## A Complete Translation of Deuteronomy 2

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

[God said] “Now, rise up and go over the brook Zered to them.” Therefore, we went over the brook Zered.

God then said, “Now rise up and go over the brook Zered toward the Moabites.” Therefore, we obeyed and went over the brook Zered.

And the time [which had passed] having come from Kadesh-barnea to passing over the brook Zered [was] 38 years; until the entire generation of the men of war from the camp had perished, just as Y<sup>e</sup>howah had sworn to them. The hand of Y<sup>e</sup>howah was against them to destroy them from the midst of the camp until their [destruction was] complete.

38 years passed, from living at Kadesh-barnea to crossing over the brook Zered. In that time, an entire generation of men had passed from the scene, suffering the sin unto death, just as Jehovah had sworn would happen. Jehovah’s hand was against them with the intent of destroying them from out of the camp of Israelites (and Israel’s forward movement was stalled) until this destruction was complete.

### The Israelites are not to engage in hostilities with the Moabites

And it was when all men of the war had ceased and were dead from the people, when Y<sup>e</sup>howah spoke unto me, saying, “You are passing over this day the border of Moab [at] Ar. When you approach across [from] the sons of Ammon, you will not show hostility to them and you will not engage in war against them, for I will not give any of the land of the sons of Ammon to you [as] a possession, as I have given it to the sons of Lot [as their] possession.”

When Gen X had died out in the midst of the people, Jehovah spoke to me, saying, “You will pass near the border of Moab, at Ar, today. When you come near to the sons of Ammon, you will not be hostile and you will not begin a war against them, for I will not give any of their land to you, as I gave this land to the sons of Lot as their inheritance.”

### God has given specific lands to the Ammonites, the Edomites and to the Caphtorim

(This land [lit., *she*] is also determined [to be] the land of the Rephaim; the Rephaim have previously lived in it (the Ammonites call them the Zamzummim, a great and large people [who are] as tall as the Anakim). Y<sup>e</sup>howah destroyed them before them and they dispossessed them and now live in their place, just as He had done [for] the sons of Esau, the ones living in Seir.

(This land originally belonged to the Rephaim, who the Ammonites called the Zamzummim. The Rephaim were, at one time, a tall, powerful and populous people. However, Jehovah destroyed them before the Ammonites, so that the Ammonites dispossessed them and now live where the Zamzummim used to live.

[It was God] Who destroyed the Horites from before them, so that they dispossessed them and now they live in their place to this day. The Avvim, those living in the villages as far as Gaza—[were expelled by] the Caphtorim, who came out of Caphtor, destroyed them and settled [in their cities] instead of them.)

God had done the same thing for the sons of Esau, who now live in Seir. He destroyed the Horites right in front of them, so that the Edomites took over their land and now live there to this day. At one time, the Avvim lived in the villages going up as far as Gaza. However, [were expelled by] the Caphtorim, who came out of Caphtor and destroyed them and lived in their land instead.)

### The Israelites are to take Sihon’s land, as God is with them preparing the way

“Rise up [and] move out [all of you] and cross over the valley of Arnon. Look, I have given Sihon the Amorite, the king of Heshbon, into your hand, along with his land. Start [right now]; [and go in] and take possession [of his land] and wage war against him.

“However, you will wage war against Sihon the Amorite, the king of Heshbon. Rise up and move out, and cross over the Arnon River. You will begin to wage war against him and you will take his land from him in war.

## A Complete Translation of Deuteronomy 2

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

[On] this day, I will begin to place the dread and fear of you upon the peoples under all the heavens, who will hear your report and they will be agitated and they will tremble before you.

On this day, I will begin to place the dread and fear of you on all the peoples who are under the heavens. These people will hear reports of you, and it will make them agitated and they will tremble before you.

Moses sends a peaceful message to Sihon to pass through his land without incident

So I sent messengers from the wilderness in Kedemoth to Sihon, the king of Heshbon, [with] words of peace, saying, "Let me pass through your land on the road; I will go on the road [only]. I will not veer to the left or to the right.

So I sent messengers from the wilderness in Kedemoth, where we were camped, to Sihon, the king of Heshbon. The message conveyed peaceful intent; it read: "Allow me to pass through your land on the road. I will travel only on the road without veering off to the left or to the right.

You will sell me food for silver that I will eat and you will give me water for silver that I may drink.

Also, we are willing to buy food from you with our silver, as well as water, so that we may eat and drink.

Only allow me to pass through on foot, as the sons of Esau did for me (they live in Seir); and [as] the Moabites [did for me] (they live in Ar); until the time that I cross over the Jordan into the land which Y<sup>e</sup>howah our Elohim has given to us."

The sons of Esau allowed us to pass by them in Seir and the Moabites allowed us to pass by them in Ar. We are simply passing through your land to that I may cross over the Jordan River into the land that Jehovah our God has given to us."

God leads Israel to completely annihilate Sihon

But Sihon, the king of Heshbon, was not willing for us to pass by him because Y<sup>e</sup>howah your Elohim hardened his spirit and He made his heart recalcitrant to the intent of giving him into your hand as of this day.

But Sihon, the king of Heshbon, was not willing to let us pass by him because Jehovah your God hardened his spirit by making his heart recalcitrant, with the intent that God would give Sihon into your hand from this day forward.

Y<sup>e</sup>howah said to me, "Look, I am beginning to give in your sight Sihon and his land. [Therefore] begin [to] take possession to inherit his land."

Jehovah then said to me, "Listen, I have begun to give Sihon and his land to you so that everyone may observe this. Therefore, begin to make preparations to take possession of his land through warfare."

Sihon came out to meet us—he and all his people for the battle at Jahaz. Y<sup>e</sup>howah our Elohim gave him into our sight, so we defeated him, his sons and all his people.

Sihon came out to meet us to do battle at Jahaz, and Jehovah our God gave him into our hand. We defeated him and his entire army.

Therefore, we captured all of his cities at that time and we completely annihilated every city. We did not allow [any] men, women or children to survive. Only the cattle did we take for ourselves; and we seized the wealth of [his] cities.

We also took all of his cities and destroyed every person within those cities—we did not allow any man, woman or child to survive. We took their cattle as plunder as well as the wealth of the cities.

The Israelites conquered all that God gave them and left alone the people God forbid them to attack





