

Text: Dt 2-3

Chapter 1 rehearsed the Kadesh-Barnea predicament, “the fateful decisions that put Israel on the plains of Moab instead of already occupant in the promised land.” (my summary of the chapter)

We have five sections to consider in these two chapters:

1. “The march from Kadesh to the Amorite frontier 2:1–23
2. “The conquest of the kingdom of Sihon 2:24–37
3. “The conquest of the kingdom of Og 3:1–11
4. “A review of the distribution of the conquered land 3:12–20
5. “Moses’ anticipation of future blessing 3:21–29”¹

We have maps (on screen)

First attempt: wanted to pass through Edom (on Arabah Road) but rebuffed by Edom (see Num 20.14-21) (8)

They turned South towards the Gulf of Aqabah (part of the Red Sea), then circled around North, taking the “Way of the Wilderness” around most of Edom (crossing through part of it, see 4-6), and thus around Moab and Ammon also.

They conquered the Gilead, the lands of Sihon and Og, then turned South by the Jordan to the Plains of Moab, prompting Moab’s fear and Balaam’s activity.

From Kadesh to the Amorite frontier (2:1–23)

1. What changes between v. 1 and v. 2 of Dt 2? — “you have circled this mountain long enough”
2. What do the following verses have in common? (5, 9, 19) — God granted lands to Esau [Edom], Moab, and Ammon: “the Israelites were not free to try to conquer any territory they wanted” [Deere, BKCOT, 265]
3. Why were the Edomites, Moabites, and Ammonites protected from conquest by Israel? — “God’s care of Moab (v. 9) and Ammon (v. 19), as well as Edom (“Mount Seir,” v. 5), is traceable to the source of these nations in Abraham’s family. They were partakers in the benefits of the

¹ Tom Constable, *Tom Constable’s Expository Notes on the Bible* (Galaxie Software, 2003), Dt 2-3.

Abrahamic Covenant. Note that God gave these nations their lands.” [Constable, Dt 2.1]

4. Notice the parentheses around vv. 10-12, and 20-23. What is the significance of the parentheses? Hint: Consider the content. — These verses are probably the insertion of a later editor, especially because they reference events that happened during the Conquest.
5. What do vv. 14-16 refer to? What key phrase is repeated? — they summarize the wilderness wanderings, sort of a flashback as the Lord directs them to move east, then north. The repeated phrase is the death of the men of war/fighting men — the Conquest of the land depend on men unskilled in war, and on the Lord.

Conquest of Sihon (2:24–37)

1. What changes in vv. 24-25? — the Lord now commands conquest, as the Amorites are another term for Canaanites, under God’s sentence and not protected by a connection to Abraham as Edom, Moab, and Ammon are.
2. How did the Israelites conquer Sihon? (32, 33) — through the power of the Lord
3. What does v. 37 tell us about the people and their relationship to God? — they obeyed the Lord’s commands to leave Ammon alone.
4. The offer of peace (see 26-29) no doubt came from the Lord’s prompting, but Sihon’s reaction provides a provocation for battle, authorized by the Lord. What problematic issue does this raise for us? — the slaughter of all Sihon’s people. Chapter 7 offers God’s rationale for this procedure, which we will discuss when we cover that chapter. In short, their paganism brought God’s judgement.
5. Compare Dt 23.3-4, where Moab and Ammon are condemned for not offering bread and water to Israel as they passed by. How do we reconcile this difference? — Some commentators think Moses told a “stretcher” here. The fact is, Edom didn’t allow Israel to pass directly through their territory (Arabah Rd) but apparently did allow them to pass through their fringes of their territory on the east, as did Moab and Ammon, though not providing bread and water. You can read Dt 2.28-

29 as Edom and Moab allowing passage only, though they may not have offered food (or perhaps only Edom offered food, not Moab).

Conquest of Og (3:1–11)

1. As the nation next turned against Bashan, we find no offer at passing through peacefully. Instead, Og, king of Bashan comes out to meet them immediately. What does God emphasize in this victory? (3.1-3) — **the victory came from God, not their own might.**
2. Verse 11 mentions the size of Og's bed. Evidently he was one of those accounted as giants in that region. What is the significance of mentioning his bed size? — **it points out that God gave them victory even over the giants the previous generation feared forty years before.**

Distribution of the conquered land (3:12–20)

1. Moses granted the lands of Og and Sihon to Gad, Reuben, and half Manasseh. This grant was on the condition of covenantal loyalty, as required by their oath (Num 32.16-19) pledging their support of the Conquest with men of war.

Anticipation of future blessing (3:21–29)

1. What does the recall of their recent conquest of Og and Sihon serve in the overall message Moses is delivering here, just before the Conquest? (21-22) — **it reassures Joshua and the people that the Lord would continue to grant them the land as they marched across Jordan. "The Lord is fighting for you." (21-22)**
2. When Moses pleads with God to let him enter the land, what does God's response (26) imply? — **that Moses made this request more than once. The Hebrew form of Moses' words "I also pleaded" imply repeated requests. The Lord made it clear that, "No! means 'don't ask me again.'"**
3. What effect does this report of Moses' conversation with God have when he also reports God's words about Joshua? (28) — **it establishes Joshua as God's man for the job.**

Applications:

What applications can you suggest in light of these chapters?