

DEUTERONOMY 3

compiled and written by Gary Kukis

Deuteronomy 3:1–29

Trust God for the Future as He was Dependable in the Past

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](#)). 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](#)). 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 3 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.

Preface:

In Deut. 3, Moses is going to concentrate on two things: the defeat of Og and the tribes of Reuben and Gad and the half-tribe of Manasseh. They will want the land east of the Jordan and Moses will give it to them, with the caveat that they must help their brothers defeat the indigenous people west of the Jordan. This is history which has already been covered in the book of Numbers; but Moses is using it to teach the Israelites. The message which Moses drives home is, we can depend upon God in the future because of what He has done in the past.

The Moses will reveal his heart-felt request of God to go with them over the Jordan and how God turned him down, directing him to prepare Joshua to do this.

This should be the most extensive examination of Deuteronomy 3 available, where you will be able to examine in depth every word of the original text.

Quotations:

Deuteronomy 3:24b (graphic); from **blogspot**; accessed March 27, 2015.

Joseph Parker: *Is it not remarkable that good causes and good men should meet with constant opposition? We are now perusing the history of a journey which was undertaken by divine direction, and again and again-almost on every page-we come upon the fact that the journey was from end to end bitterly opposed.*¹

Peter Pett: *It is difficult for us in reading this to gain the atmosphere of the moment. As they stood to hear his words in the plain of Moab no one was more aware than them of the truth of what he was saying. For they were present there, having themselves just been involved in it. They had just returned from fighting a powerful enemy. Great dangers had just been faced, successful battles had been fought with seemingly powerful armies, they had approached great cities with trepidation, but through Yahweh's help they had brought them crashing down. The dead had been counted and were being mourned as heroes, for it was through their sacrifice in the Holy War they had been victorious. The land of Gilead and Bashan was theirs, and they had returned back to camp weary and triumphant. They had tasted the good taste of victory.*²

David Guzik: *Remembering God's past faithfulness is key to present and future victory.*³

Preacher's Complete Homiletical Commentary: *Man proposes but God disposes. How many plans are rendered abortive by death...Og thought to destroy Israel. How different the result!*⁴



¹ From <http://biblehub.com/commentaries/parker/deuteronomy/3.htm> accessed March 27, 2015.

² From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

³ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 3:21–22.

⁴ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Joshua 24:12 And I sent the hornet before you, which drove them out before you, the two kings of the Amorites; it was not by your sword or by your bow.

This should be the most extensive examination of Deut. 3 available, where you will be able to examine in depth every word of the original text.

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www.kukis.org		Exegetical Studies in Deuteronomy

Doctrines Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter
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		1Chronicles 16	Psalm 106
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Many who read and study this chapter are 1st or 2nd 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. In addition to this, I will use a number of other more traditional technical theological terms which will be used and defined. Also, I have developed a few new terms and concepts as well.

Definition of Terms	
Chiasm	A chiasm (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 chiasm, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint.
Spiritual Atlas	Often, during a time of national crisis, God promotes one man who, for all intents and purposes, carries his nation on his shoulders. God protects and even prospers a nation based upon the spiritual Atlas of that day. We have historical examples of Israel under Moses, Joshua and David (among many others) and Rome under Paul. In the Church Age, there can be many people who function as spiritual Atlases in any given period of time.
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that?
Type	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.</i> ⁵ See Typology (HTML) (PDF) (WPD).

Some of these definitions are taken from
http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

An Introduction to Deuteronomy 3

Introduction: Deut. 3 continues the message of Moses to his people. He recounts their victory over Og, king of Bashan with more detail than we actually had previously. He will also review the land grant to Reuben and

⁵ From [Dake](#), accessed October 15, 2013.

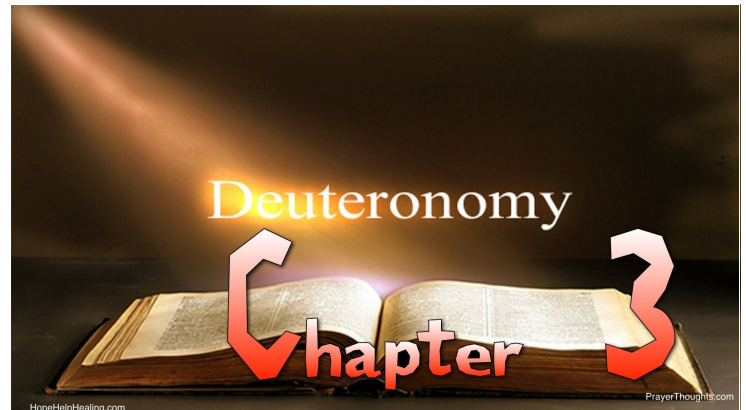
Gad. However, the most heart-wrenching portion of this chapter was his prayer to God when Moses was been told that he will not enter into the land. We only saw a portion of this prayer; we saw Moses requesting that God choose a new commander to lead Israel into the land. However, Moses also pleaded with God to allow him to lead Israel into the land. We will see that in this chapter.

There does not appear to be any reason to separate Deut. 2 from Deut. 3. In Deut. 2, we begin in Kedesh, and follow the Israelites as they begin to move again, with the intention of entering into the Land of Promise. So, in Moses' teaching, we start at Kedesh (beginning with chapter 2) with the new generation and we travel around the Dead Sea until we come to the point where Moses will look over to see the Land of Promise, but he will not travel across the Jordan River with them. He continues his teaching at Deut. 4, but not within this narrative about their movement around the Dead Sea.

Deut. 2 and 3 should have been combined into one very long chapter. About the only difference is, the Israelites go east and then north in Deut. 2 and they are about to go west in Deut. 3.

The chapters divisions throughout Scripture were imposed long after the Scripture was written. Sometimes it is done right; other times, it is not. Deut. 2 and 3 should have been one chapter.

Deuteronomy 3 (graphic); from [hope, helping, healing](#); accessed March 27, 2015.



In Deut. 3, Moses continues to address the people of Israel. He reminds them of their victory over Og, a recalcitrant foe who presided over a great deal of land east of the Jordan River. The Israelites had no choice but to wage war against him, and they defeated him as soundly as they had defeated Sihon (and Og was a more formidable enemy). Moses is arguing that God has given them this victory, and that they ought to recognize that fact and continue with great confidence when crossing over into Canaan.

After defeating both Og and Sihon, there was a great deal of land that was now up for grabs. Moses had given this land to the tribes of Gad and Reuben, and also to the half tribe of Manasseh. The borders are laid out pretty clearly in this chapter as well as elsewhere.⁶ Moses tells them that they may keep this area for themselves to live and ranch on; but that the adult males must continue with their brothers to take the land west of the Jordan.

Moses also tells them that Joshua would preside over them, west of the Jordan, and that God would not allow him to cross over the Jordan. He says it is *because of you*; which is true in part. He does not go into any detail as to the whole story.

The phrase *at that time* occurs many times in this chapter (vv. 4, 8, 12, 18, 21, 23). I don't quite yet know what that means, but this occurs an awful lot to be coincidental (this phrase occurs a total of 3 times in chapters 1 and 2 and 6 more times in the rest of the book of Deuteronomy). Vv. 8, 12, 18 and 21 are the first sentences in a new **section** (I compiled this list long after I subdivided this chapter). Also, v. 23 could legitimately begin a new section (I have since gone back, and made it into a separate section). Perhaps that is how Moses is using this phrase—to introduce a new section. No doubt that, by repeating this verse, Moses is telling the hearer, "You know that you can depend upon God being faithful in the future because of what He has done for you in the past."

⁶ And I do not know why this is repeated so many times in Scripture.

Arno Gaebelin: *In obedience to the word of the Lord, they went to battle against Og, the king of Bashan. Obedience to the Lord and its results and blessing are the marks of the second and third chapters of Deuteronomy, while the first chapter shows disobedience and its fruit.*⁷

It is important to understand what has gone before. Deut. 1:6–3:29 will cover the history of these people in the desert, with a focus on their recent conflicts with Sihon, Og; and then God forbidding Moses to cross over into western Israel.

The Prequel of Deuteronomy 3

There are two things going on here:

- (1) Moses is speaking to the people during his last few months on earth, before he dies east of the Jordan River and before the people of Israel cross over to the other side of the Jordan to take the land. Deuteronomy is his final series of sermons to them.
- (2) The Jews have just traveled up along the east side of the Salt Sea, having had several encounters with various indigenous peoples of that area—which recent history, Moses is reminding them of; which is the basis for the early portion of this sermon.

Moses’ sermon in Deut. 1 takes us from Mount Sinai (about which Moses says nothing). Leaders under Moses are chosen; spies are sent out; two spies have a good report but the other 10 warn the people of the giants in the land; the people rebel against going into the land; then, the people impulsively advance into the land (against God’s wishes) and they are soundly beaten back.

In Deut. 2, Moses essentially skips over the 37 or so intervening years in the desert, and jumps ahead to year 38, where the Jews begin to move forward again. The previous generation, Gen X, has died out under the sin unto death, and now Moses can move forward with the generation of promise. Nearly half of Deut. 2 is devoted to the defeat of Sihon, king of Heshbon. Moses will reference back to this man several times in the first 8 verses of Deut. 9. God would defeat Og, just as He had defeated Sihon.

Deut. 3 will continue with Moses’ sermon on the most recent events that this Israelites have just gone through. With chapter 4, Moses will begin teaching the people the importance of obedience, that idolatry is strictly forbidden, and that Y^ehowah is God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Deuteronomy 3

Characters	Commentary
Moses	Moses is the one speaking in this chapter (Deut. 1:1).
Children of Israel	Moses’ audience is the children of Israel, those who have followed him out of Egypt and those who have been born when in the Sinai desert. Most of those who left Egypt as adults have died the sin unto death by this point in time.
Og	Og is the king of Bashan, who ruled over a kingdom east of the Jordan River. He and all of his people have been completely annihilated by the Israelites previously; and Moses, in this chapter, is recounting that series of events.
Reubenites, Gadites, and half-tribe of Manasseh.	These are the descendants of Reuben, Gad and Manasseh, who were all sons of Jacob. They will be given the conquered land east of the Jordan.

⁷ From <http://www.studylight.org/commentaries/gab/view.cgi?bk=4&ch=3> accessed March 25, 2015.

The Principals of Deuteronomy 3

Characters	Commentary
Jair	He is from the tribe of Manasseh, and he led his people into Bashan, to take it. He and his people will be given this territory.
Machir	This name refers to a sub-tribe of Manasseh, who will be given Gilead. See Gen. 50:23 Deut. 3:15.
Amorites	This is often used as a general term to refer to those in the Land of Promise who were hostile towards the Jews. This can refer to a particular people or used as a general term. In general, the Jews were to take the land from the Amorites.
Ammonites; sons of Ammon	These are descendants of Lot (Abraham's nephew); and God gave them a piece of land for a long period of time. The Jews, for the most part, were not to bother the Ammonites.
Joshua	Joshua is second-in-command, under Moses. He would lead the children of Israel across the River Jordan and lead them to take the land of Canaan, which God had given them.

Quite obviously, there are a lot of people to keep track of in this short chapter.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Conquest of Transjordan (a map); from JesusWalk.com; accessed March 17, 2015

There are a number of places named in this chapter, and you may find yourself referring back to this information as you study it.

The links found throughout link to other maps. However, a description is given so that you can find where some of the places are, even if they cannot be found on the two maps given.

The Places of Deuteronomy 3

Places	Description
Beyond the Jordan in the wilderness	Moses and the people of Israel are on the other side of the Jordan River from Jericho. Deut. 1:1
Bashan	The extended territory east of the Sea of Galilee. This is the area controlled by Og, until Israel defeats them. Deut. 3:1, 13
Edrei	A city east of the Sea of Galilee between the Yarmuk and the Jabbok Rivers. Deut. 3:1, 10
Heshbon	This is due east of where the Israelites are congregated right here; it is the capitol city for Sihon (who was also defeated by the Israelites). Deut. 3:2, 6
The region of Argob	This appears to be the region east of Bashan. Argob is probably the capitol city of Bashan. Deut. 3:4, 13



The Places of Deuteronomy 31 (continued)

Places	Description
<p>The Valley of Arnon to Mount Hermon</p>	<p>The Arnon River is due east of the Dead Sea, almost in the center of the Dead Sea. Mount Hermon is north-northeast of the Sea of Galilee, and off this map. The Arnon River separates Reuben from Moab on the map below (and previously, it separated the Amorites from Moab). Deut. 3:8–9, 12</p>
<p>The location of the tribes of Israel (a map); from wordpress.com; accessed March 17, 2015.</p>	
<p>Gilead, the region of</p>	<p>Gilead is found on the map above. East Manasseh occupies the territory of Bashan and Gilead. However, it is east of the Jordan River and south of Bashan. Deut. 3:10, 13</p>
<p>Rabbah of the Ammonites</p>	<p>This is the capitol city of the Ammonites. Ammon is east of the tribe of Gad (see the map above); and Rabbah is north of Heshbon (see the first map). Deut. 3:11.</p>
<p>Aroer</p>	<p>Deut. 3:12 is rather confusing. "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." (ESV) One map I have places Aroer near Rabbah. However, there appears to be (another?) Aroer which is on the Arnon River. The confusion is either that there are two <i>Aroer's</i>, or the first map that I reference is inaccurate.</p>
<p>Land of the Rephaim (giants)</p>	<p>This is a portion of Bashan. Deut. 3:13.</p>
<p>Geshur</p>	<p>A small kingdom, which might even be in the middle of East Manasseh. Deut. 3:14.</p>

The Places of Deuteronomy 31 (continued)

Places	Description
Maacah	Maacah is a small kingdom, north of Geshur, and apparently a part of East Manasseh. Deut. 3:14.
Havoth-Jair	An area just south of the Yarmuk River.
The River Jabbok (or the Valley of Jabbok)	The Jabbok River feeds into the Jordan River from the east and can be found in both maps above. Deut. 3:16.
Arabah	Although the Arabah is the valley south of the Dead Sea; it is also a name for the Jordan Valley (which might be known as Northern Arabah and this is how it is used here). Deut. 3:17.
The Salt Sea	Equivalent to the Dead Sea. Deut. 3:17.
Mount Pisgah	Mount Pisgah is found in the mountain range of Mount Nebo . It can be found on this map , not far from Heshbon. Given all of the rest of the information in this chapter, this would be a mountain opposite Jericho, across the Jordan River. Deut. 3:17, 27.
Jordan River	This is the river which divides Israel into east and west Israel. It runs between the Sea of Galilee and the Dead Sea. It is easily found on the two maps above. Deut. 3:17, 20, 25, 27.
Beyond the Jordan.	In this context, Moses is talking about west of the Jordan, the land of Canaan, the land which he has never set foot in. Deut. 3:25.
The Hill Country	This would be the Hill Country which goes up and down the Dead Sea on the west side. Sometimes the mountains north of that are included in this designation. Deut. 3:25.
Lebanon	Lebanon is north of Israel. Deut. 3:25.
Beth-Peor	Beth-Peor, which appears to be the same as Beth-Baal-Peor, is very close to Heshbon and not far from Nebo. Deut. 3:29.

Since the book of Deuteronomy covers an extended period of time, there are a great many places named.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Matthew Henry presents this chapter in outline form.

Matthew Henry's Outline of Deuteronomy 3

Moses, in this chapter, relates,

- I. The conquest of Og, king of Bashan, and the seizing of his country (Deut. 3:1–11).
- II. The distribution of these new conquests to the two tribes and a half (Deut. 3:12–17). Under certain provisos and limitations (Deut. 3:18–20).
- III. The encouragement given to Joshua to carry on the war which was so gloriously begun (Deut. 3:21–22).
- IV. Moses's request to go over into Canaan (Deut. 3:23–25), with the denial of that request, but the grant of an equivalent (Deut. 3:26, etc.).

From Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 3 chapter introduction.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Arno Gaebelein gives a fairly simple outline:

1. The conquest of Og (Deuteronomy 3:1-11)
2. The land possessed (Deuteronomy 3:12-20)
3. Joshua in the place of Moses (Deuteronomy 3:21-29)⁸

This outline is not too terribly different from mine.

Vlad's Outline of Deuteronomy 3

Passage	Synopsis
Deuteronomy 3:1-11	Moses reminds Israel how they conquered Og king of Bashan and how they possessed his land.
Deuteronomy 3:12-17	Moses reminds Israel how he appointed some land for the tribes of Reuben, Gad, and Manasseh.
Deuteronomy 3:18-20	Moses reminds Israel what he commanded to the tribes of Reuben, Gad, and Manasseh.
Deuteronomy 3:21-22	Moses reminds Israel what he commanded to Joshua.
Deuteronomy 3:23-29	Moses reminds Israel how he wanted to come to the promised land too, but God prohibited him to even talk about it, instead God will let Moses see the land from far away.

From <http://gorepent.com/2011/02/11/notes-for-deuteronomy-chapter-3/> accessed March 24, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Although I saw [chiasm examples](#), none really struck me as impressive (until I came to Pett's, and they will be found throughout the text).

Here is what to expect in Deuteronomy 3:

A Synopsis of Deuteronomy 3 (by Adam Clarke)

The war with Og, king of Bashan (Deut. 3:1–2). He is defeated (Deut. 3:3). Sixty fortified cities with many unwallied towns taken (Deut. 3:4–5). The utter destruction of the people (Deut. 3:6). The spoils (Deut. 3:7); and extent of the land taken (Deut. 3:8–10). Account of Og's iron bedstead (Deut. 3:11).

The land given to the Reubenites, Gadites, and half tribe of Manasseh (Deut. 3:12 (Deut. 3:13). Jair takes the country of Argob (Deut. 3:14). Gilead is given unto Machir (Deut. 3:15). And the rest of the land possessed by the Reubenites and Gadites (Deut. 3:16–17).

The directions given to those tribes (Deut. 3:18–20).

The counsel given to Joshua (Deut. 3:21–22). Moses's prayer to God for permission to go into the promised land (Deut. 3:23–25); and God's refusal (Deut. 3:26). He is commanded to go up to Mount Pisgah to see it (Deut. 3:27); and to encourage Joshua (Deut. 3:28).

They continue in the valley opposite to Beth-peor (Deut. 3:29).

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.

Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3 chapter introduction.

⁸ From <http://www.studylight.org/commentaries/gab/view.cgi?bk=4&ch=3> accessed March 25, 2015.

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Thomas Coke: *Moses relates the victory of Israel over Og king of Bashan, and the division of his kingdom between the tribes of Reuben and Gad, and the half tribe of Manasseh; and how he himself wished to enter into the land of Canaan. Before Christ 1451.*⁹

Gill's synopsis was briefer.

Gill's Synopsis of Deuteronomy 3

In this chapter the account is carried on of the conquest of the Amorites by Israel, of Og king of Bashan, and his kingdom (Deut. 3:1), and of the distribution of their country to the tribes of Reuben and Gad and the half tribe of Manasseh (Deut. 1:12). Then the command to the said tribes is observed, to go out armed before their brethren, and assist them in the conquest of the land of Canaan, and then return to their possessions (Deut. 3:18).

It is noted that Joshua is commanded not to fear, but to do to the Canaanitish kings and kingdoms what he had seen done to the two kings of the Amorites (Deut. 3:21).

After which Moses relates the request he made, to go over Jordan and see the good land, which was denied him, only he is bidden to look from the top of an hill to see it (Deut. 3:23).

The chapter is closed with the charge he was to give Joshua (Deut. 3:28) which was received in the valley where they abode (Deut. 3:29).

Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3 chapter introduction (edited).

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There are two questions which ought to occur to the person who reads this chapter: (1) Why did God keep Moses from entering into the Land of Promise? (2) How did the Jews conquer 60 cities? Both will be answered.

It is clear that Moses believes that the children of Israel will learn from a brief discussion of their time in the desert—even about those things which have only recently occurred. All of this chapter will deal with recent occurrences (things which happened just this past year).

Just like the previous chapters, this is Moses speaking to the children of Israel. However, instead of beginning each new paragraph with quotation marks, I will simply begin and end the chapter with quotation marks.

After writing most of this, I added in a generous helping of Peter Pett, who writes some outstanding [commentary](#).

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Moses Recounts the Defeat of Og, King of Bashan

Num. 21:33–35

The point that Moses is making is, the Jews will cross over the Jordan in order to take the land; and they will attack many various peoples. Their defeat of Og and Sihon should give them the confidence to trust God to conquer the territory of Canaan. Moses is teaching this for the benefit of the children of Israel and for Joshua, who would take over his position.

⁹ From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=4&ch=3> accessed March 24, 2015.

A **Chiastic structure** matches a beginning thought with one at the end; then the second thought is matched with the second-to-the-last, etc. Much of Scripture is organized in this fashion.

Peter Pett: *The first three verses of this chapter are an almost exact reproduction of Numbers 21:33-35) with slight changes to fit it into speech (altering `they' to `we'). They describe the defeat of Og, king of Bashan. This is then followed by a more full description of the defeat, and the dividing up of the land between Reuben, Gad and the half-tribe of Manasseh. After this the call goes out to these tribes to fulfil their covenant to provide troops for he conquest. It ends with a plea from Moses that he be allowed to enter the land, which is refused.*

Intrinsic to all that is mentioned is the certainty that Yahweh is about to give them their land to possess. The Amorites have been initially defeated, a foretaste of what is to come, the two and a half tribes have been settled on their land, their fighting men have been prepared for the invasion across the Jordan, Joshua has been commissioned, and Moses has been permitted to see the land that is to be theirs from Pisgah. The land now awaits.¹⁰

Peter Pett's Chiastic Organization of Deuteronomy 3:1-7

The Defeat of Og, King of Bashan (Deuteronomy 3:1-7).

- a They went on `the way of Bashan' and Bashan came out to do battle with them with all his army (Deuteronomy 3:1).
- b Yahweh tells them that they need not be afraid of him for Yahweh will deliver him into their hand as He had Sihon, King of the Amorites, and Yahweh delivered them into their hands and they smote Bashan and his army until none remained (Deuteronomy 3:2-3).
- c They captured all his cities (60 of them), not one remained untaken (Deuteronomy 3:4).
- d These were cities with high walls, and gates and bars (Deuteronomy 3:5 a).
- c' As well as these they captured a great many unwalled towns (Deuteronomy 3:5 b).
- b' They utterly destroyed them as they had Sihon and his Amorites and devoted them to Yahweh, for each was `a city of men' (they resisted) and this `devotion' to Yahweh included the women and children (Deuteronomy 3:6).
- a' But all the cattle and flocks, and the spoils of the cities, they took as a prey for themselves (Deut. 3:7).

Note how in `a' the commencement of the battle finally results in the parallel in great booty (compare how previously the booty had been the central point in the previous analysis (Deuteronomy 2:35). This was important to Israel as it was preparing them for possession of a good land. In `b' Yahweh says he will deliver from Og as He had from Sihon and in the parallel it is stated that He had done this. In `c' they captured all the walled cities and in the parallel the unwalled towns. And central in `d' to all this was the size and strength of the cities they captured. It was a great boost to Israel.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

Kukis slavishly literal:

Kukis moderately literal:

“And so we turn and so we go up a way of the Bashan. And so comes out Og king of the Bashan to meet us—he and all his people to the battle [at] Edrei. Deuteronomy 3:1

“We then turned and went up the way of Bashan. However, Og, the king of Bashan, came out to meet us—he and all his people [met us] to [do] battle [at] Edrei.

Kukis not so literal:

“We then turned and went up along the road through Bashan. However, Og, the king of Bashan, brought his people out to meet us, ready to do battle with us.

¹⁰ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

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 translation¹¹; 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 only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

These Bibles often fall into more than one category; I placed them where I believed them to have the best fit.

Ancient texts:

Masoretic Text (Hebrew)

And so we turn and so we go up a way of the Bashan. And so comes out Og king of the Bashan to meet us—he and all his people to the battle [at] Edrei.

¹¹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Targum (trans. By Cook)	And turning, we went up by the way of <u>Mathnan</u> : and Og the king of <u>Mathnan</u> came out to meet us, he and all his people, to give battle in Edrehath.
Latin Vulgate	Then we turned and went by the way of Basan: and Og the king of Basan came out to meet us with his people to fight in Edrai.
Peshitta (Syriac)	THEN we turned and went up the way to <u>Mathnin</u> ; and Og the king of <u>Mathnin</u> came out against us, he and all his people, to battle at Erdei.
Septuagint (Greek)	And we turned and went by the way leading to Bashan. And Og the king of Bashan came out to meet us, he and all his people, to battle at Edrei.

Significant differences: Mathnin appears to be the Syriac version of Bashan? Otherwise, no significant differences.

Limited Vocabulary Bibles:

Bible in Basic English	Then turning we took the road to Bashan: and Og, king of Bashan, came out against us with all his people, and made an attack on us at Edrei.
Easy English	The Israelites beat Og, king of Bashan. Then we turned and went up, along the road towards Bashan. Og, king of Bashan, marched out to fight against us. He brought his whole army with him to Edrei.
Easy-to-Read Version	"We turned and went on the road to Bashan. Og, the king of Bashan, and all his men came out to fight against us at Edrei.
Good News Bible (TEV)	"Next, we moved north toward the region of Bashan, and King Og came out with all his men to fight us near the town of Edrei.
Names of God Bible	Moses Reminds Israel of How They Defeated King Og of Bashan Next we turned and followed the road that goes to Bashan. King Og of Bashan and all his troops came to fight us at Edrei.
NIRV	Israel Wins the Battle Over Og Next, we turned and went up along the road toward Bashan. Og marched out with his whole army. They fought against us at Edrei. Og was the king of Bashan.
New Simplified Bible	»Next we headed for the land of Bashan. King Og of Bashan and all his army came to fight us at Edrei..

Thought-for-thought translations; paraphrases:

Common English Bible	Next we turned and went up along the road to Bashan. Og, Bashan's king, came out with all his forces to meet us in battle at Edrei.
Contemporary English V.	When we turned onto the road that leads to Bashan, King Og of Bashan led out his whole army to fight us at Edrei.
The Living Bible	"Next we turned toward King Og's land of Bashan. He immediately mobilized his army and attacked us at Edrei. But the Lord told me not to be afraid of him. 'All his people and his land are yours,' the Lord told me. 'You will do to him as you did to King Sihon of the Amorites at Heshbon.' V. 2 is included for context.
New Berkeley Version	We next turned and moved on up the road to Bashan, where Og, Bashan's king came out against us, he and all his people, to fight us at Edrie.
New Century Version	The Battle at Bashan When we turned and went up the road toward Bashan, Og king of Bashan and all his army came out to fight us at Edrei.
New Living Translation	Victory over Og of Bashan "Next we turned and headed for the land of Bashan, where King Og and his entire army attacked us at Edrei.

Partially literal and partially paraphrased translations:

American English Bible	'Then we turned and traveled toward BaShan. And Og the king of BaShan came out to fight us with all his people at Edrai.
International Standard V	Israel Defeats the King of Bashan "We set out and went up along the road to Bashan. Then King Og of Bashan came out to meet us-he and his whole army-for a battle at Edrei.
New Advent (Knox) Bible	Then we marched on by the road that leads to Basan, and Og, that was king of Basan, came out to meet us with all his forces, and offered battle at Edrai.
Today's NIV	Defeat of Og King of Bashan Next we turned and went up along the road toward Bashan, and Og king of Bashan with his whole army marched out to meet us in battle at Edrei.
Translation for Translators	Moses reminded them of the defeat of King Og "Then we turned <i>north</i> and went toward the Bashan region. Og, the king of <i>that area</i> , and all his soldiers marched <i>south</i> to fight against us at Edrei <i>town</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	We faced South-Syria and ascended in the way. King Og of South-Syria proceeded to greet us with war, he and all his people in Dera.
Ferar-Fenton Bible	Then we turned and went up towards Bashan, and Og, king of Bashan advanced to meet us with all his forces, to fight at Adarai.
Lexham English Bible	"Then we turned, and we went up the road to Bashan, and Og the king of Bashan came out to meet us, he and all [of] his army for the battle [at] Edrei.
NIV – UK	Defeat of Og king of Bashan Next we turned and went up along the road towards Bashan, and Og king of Bashan with his whole army marched out to meet us in battle at Edrei.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On turning back, we went up the way to Bashan. Og, the king of Ba shan, and all his people came out to fight us in Edrei.
The Heritage Bible	And we turned and went up the road to Bashan and Owg, king of Bashan, came out against us, he and all his people, to battle at Edre'iy.
New American Bible (2002)	"Then we turned and proceeded toward Bashan. But Og, king of Bashan, advanced against us with all his people to give battle at Edrei.
New American Bible (2011) ¹²	<i>Defeat of Og.</i> Then we turned and proceeded up the road to Bashan. But Og, king of Bashan [Nm 21:33-35.], came out against us with all his people to give battle at Edrei..
New Jerusalem Bible	'We then turned on Bashan and invaded that. And Og king of Bashan marched out against us, he and all his people, to give battle at Edrei.
New RSV	When we headed up the road to Bashan, King Og of Bashan came out against us, he and all his people, for battle at Edrei.
Revised English Bible	Next we turned and advanced along the road to Bashan. King Og of Bashan came out with his whole army to give battle at Edrei.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Then we turned and went up the road to Bashan, and 'Og the king of Bashan came out against us with all his people to fight at Edre'i.
exeGesés companion Bible	RESUME' OF THE DEFEAT OF OG And we turned our face and ascended the way to Bashan: and Og the sovereign of Bashan

¹² Also called the revised edition.

	came out confronting us - he and all his people, to war at Edrei.
JPS (Tanakh—1985)	We made our way up the road toward Bashan, and King Og of Bashan with all his men took the field against us at Edrei.
Kaplan Translation	<i>Last Episodes in the Desert</i> We then turned and traveled along the road to the Bashan, where Og and his troops came to confront us in battle at Edre'i.
Orthodox Jewish Bible	Then we turned, and went up the way to Bashan; and Og Melech HaBashan came out against us, he and all his people, to engage in milchamah at Edrei.
Restored Names Version	And we turned and went up the road to Bashan and Owg, king of Bashan, came out against us, he and all his people, to battle at Edre'iy.
<i>The Scriptures</i> 1998	"Then we turned and went up the way to Bashan. And Oḡ sovereign of Bashan came out against us, he and all his people, to battle at Edre'i.

Expanded/Embellished Bibles:

The Expanded Bible	The Battle at Bashan When we turned and went up the road toward Bashan, Og king of Bashan and all his army came out to fight us at Edrei.
The Geneva Bible	Then we turned, and went up the way to Bashan: and Og the king of Bashan [Therefore aside from the commandment of the Lord, they had just cause to fight against him.] came out against us, he and all his people, to battle at Edrei.
Kretzmann's Commentary	The Overthrow of King Og of Bashan Then we turned and went up the way to Bashan; and Og, the king of Bashan, came out against us, he and all his people, to battle at Edrei, Num. 21:33-35.
NET Bible®	<i>Defeat of King Og of Bashan</i> Next we set out on [Heb "turned and went up."] the route to Bashan, but King Og of Bashan and his whole army [Heb "people."] came out to meet us in battle at Edrei. 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. Language footnotes will be placed in the Hebrew exegesis.
The Voice	Moses: Then we left <i>those conquered regions</i> and continued up the road toward Bashan. Og, the king of Bashan, came out with his whole army to fight against us at Edrei.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Then we turned around and ascended the Bashan road. And Og king of Bashan came forth to meet us, he and all his people, for battle at Edrei.
English Standard Version	The Defeat of King Og "Then we turned and went up the way to Bashan. And Og the king of Bashan came out against us, he and all his people, to battle at Edrei.
God's Truth (Tyndale)	Then we turned and went up the way to Basan. And Og the king of Basan came out against us: both he and all his people to battle at Edrei.
Green's Literal Translation	And we turned and went up by the way of Bashan, and Og the king of Bashan came out to meet us, he and all his people, to battle at Edrei.
NASB	Conquests Recounted "Then we turned and went up the road to Bashan, and Og, king of Bashan, with [lit., <i>he and</i>] all his people came out to meet us in battle at Edrei.
New European Version	Og King of Bashan Defeated Then we turned and went up the way to Bashan, and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

New King James Version

King Og Defeated

"Then we turned and went up the road to Bashan; and Og king of Bashan came out against us, he and all his people, to battle at Edrei.

Young's Updated LT

"And we turn, and go up the way to Bashan, and Og king of Bashan comes out to meet us, he and all his people, to battle, to Edrei.

The gist of this verse:

Moses, speaking to the children of Israel, reminds them of their recent victory over Og. As they had made a turn and were going along the road of Bashan, Og and his army came out to do battle with them.

Deuteronomy 3:1a

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 st 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
‘âlâh (אָלַע) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	1 st person plural, Qal imperfect	Strong's #5927 BDB #748
There appears to be a military component in the use of this verb in some contexts. That is, it sometimes does <i>not</i> mean <i>to go up [in elevation]</i> or <i>to go up [in a northerly direction]</i> , but <i>to go up against</i> an enemy in battle or <i>to go to a specific place in order to position oneself ready for war</i> .			
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</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
Bâshân (בָּשָׁן) [pronounced <i>baw-SHAWN</i>]	<i>sandy soil; fruitful; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143

Translation: "We then turned and went up the way of Bashan. Two generations of people left Egypt with Moses—Gen X, who believed in the Revealed God, but did not trust in Him daily (these were the adults to leave Egypt); and their children, the children of promise. God has killed off that first generation—they died the sin unto death. So now God has brought the next generation east of the Dead Sea, with the intention of entering into the Land of Promise from the east.

They more or less went due east, south of the Dead Sea, and then they made a turn to go northward. They would have found themselves on a road known as *the way of Bashan*.

The whole reason that this chapter is separated from chapter 2 is found in *one word*: pânâh (פָּנָה) [pronounced *paw-NAWH*], which means *to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to*. Strong's #6437 BDB #815. They were going a rather circuitous route around a mountain, moving, more

or less, to the east. Then, they will make a sharp left turn and begin going north on what is probably the King's Highway, called here *the way [road] of Bashan*. The turn here appears to be another left turn, going toward the Jordan River. However, at this point, they will be met by Og and his army.

If it were me, I would have kept Deut. 2 and 3 as one chapter. That is their movement around the Dead Sea, going from Kedesh up to Pisgah.

The Route of Moses and the People (a map); from [Jesus Walk](#); accessed March 28, 2015. There is some confusion about the *circular* route that the Jews took. What is undoubtedly true is, they did not follow along a straight route, going the shortest distance from point A to point B (from Kedesh to the other side of the Dead Sea).

Once the Jews were more or less east of the Dead Sea, then they took a rather direct route north, along the east side of the Dead Sea, running into problems with Sihon and Og, both kings of the Amorites. Sihon was discussed in Deut. 2 and Og will be discussed in this chapter.

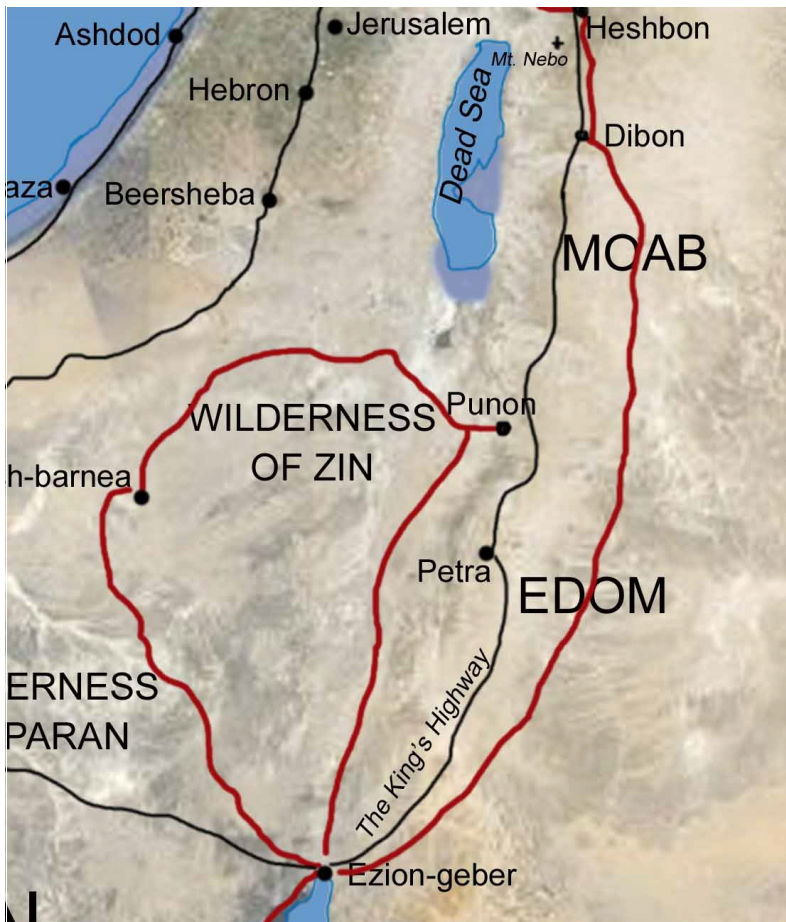
Generally speaking, *going up* refers not to going north, per se, but to going up in elevation.

Dr. Thomas Constable: *The land of Bashan was a fertile, heavily forested plateau famous for its oaks (Isaiah 2:13) and livestock (Deuteronomy 32:14; Amos 4:1).*¹³

Gill: *[Bashan] was a fine country for pasturage, for the breeding of cattle, larger and lesser, and was famous for its oaks.*¹⁴

Jamieson, Fausset and Brown: *[Bashan] lay situated to the north of Gilead and extended as far as Hermon. It was a rugged mountainous country, valuable however for its rich and luxuriant pastures.*¹⁵

Treasury of Scriptural Knowledge: *Bashan, one of the most fertile districts of the Holy Land, was bounded on the west by the Jordan and lake of Gennesareth, on the east by Trachonitis, on the south by the brook Jabbok, and on the north by mount Hermon; and seems to have been composed of two or three districts, on the south the land of Gilead, on the north the region of Argob, and east of both, the plain of Nauran. The scenery of this elevated tract is described by Mr. Buckingham as extremely beautiful. its plains covered with a fertile soil; its hills covered with forests, and at every new turn presenting the most beautiful landscapes that can be imagined.*¹⁶



¹³ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=3> accessed March 26, 2015.

¹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:1.

¹⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 3:1.

¹⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 3:1.

However, their intention was not to go into Bashan, but to head west to cross the Jordan. The first short leg of this journey would have been on the road to Bashan, and this was noticed by King Og's people.

Deuteronomy 3:1b			
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
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Ôwg (וּג) [pronounced gôhg]	<i>round; long-necked; transliterated Og</i>	masculine singular proper noun	Strong's #5747 BDB #728
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Bâshân (בַּשָּׁן) [pronounced baw-SHAWN]	<i>sandy soil; fruitful; flat; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143
The NET Bible: <i>Bashan. This plateau country, famous for its oaks (Isa 2:13) and cattle (Deut 32:14; Amos 4:1), was north of Gilead along the Yarmuk River.</i> ¹⁷			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (אָרַךְ) [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 st person plural suffix	Strong's #7122 & #7125 BDB #896

Translation: However, Og, the king of Bashan, came out to meet us... Both of these sentences begin with the wâw consecutive; the first I translated *and so*; the second *however*. I believe that once they got this far, they were on the King's Highway, a request which they had made of Edom some time ago.

The kings and peoples of these various areas knew who the Jews were and knew of their very unusual circumstances. They were slaves to Egypt, and their God led them out of Egypt to their own country, which God would give them.

Og at Bashan chose not to allow Israel safe passage, although Israel exhibited no threatening behavior. Og was apparently content having things the way they were and did not relish the idea of the Israelites dwelling so close to him. He did not necessarily know what the plans of the sons of Israel were; however, it had been their policy, after traveling through or beside the lands of Moab, Ammon and Edom to politely request permission to pass through. However, they were not going to pass through his land, but move due west now, across the Jordan, into Jericho. Og of Bashan chose not to allow them to do that just yet.

Joseph Parker: *Is it not remarkable that good causes and good men should meet with constant opposition? We are now perusing the history of a journey which was undertaken by divine direction,*

¹⁷ From <https://bible.org/netbible/index.htm?deu3.htm> (footnote); accessed March 13, 2015.

and again and again—almost on every page—we come upon the fact that the journey was from end to end bitterly opposed... We may even go further and say—Had the people gone out in direct opposition to the will of God, they could scarcely have been resisted with more obstinate animosity. Looking at the intensity of the hatred which the progress of the Israelites excited, one might say, not without plausible reasoning, that they had wholly mistaken the course which they ought to have pursued; it would be simply impossible to believe that God could lead any people into so many snares, antagonisms, battles, and cruel repulsions.¹⁸

The people of Og, which the Israelites would encounter, had two choices—they could accept the Jews as their new neighbors, and provide them food and water along their travels; or they could oppose them. This will become a familiar theme throughout the history of Israel (one which comes down to us today). When people had an openness toward Israel—a like of the country and the people—that was also their attitude toward Israel's God. And those who rejected Israel and remain opposed to them—including many peoples and nations today—they oppose the God of Israel (even though we are no longer in the Age of Israel).

Joseph Parker explains by the example of our own Lord, that we ought to expect opposition in this life: *Does no enemy arise against honesty? Does cleanliness, the simplest of the virtues, pursue an uninterrupted way—men, cities, and nations welcoming her and blessing her with thankfulness? Is the cause of temperance an easy, broad, and sunny road on which to travel, and having simply to show a radiant face, and lift up a ringing and pure voice to make converts by the thousand and the million? Name a good purpose which ever arose in your heart that was not instantly resisted by some force, sometimes without a name and without definite measure, sometimes almost a shadow, now and then apparently a mere superstition; still there was the hostile force. There need be no marvel then that precisely this fortune befell the progress of the Christian kingdom even when that kingdom was led visibly by the very Christ of God in the days of his flesh. He was "**despised and rejected of men;**" men sent after him the message, *-We will not have You to reign over us. "He came unto His Own, and His own received Him not."* At every heart He stands in a beggar's attitude and adopts a suppliant's tone. This is mysterious; this is bewildering; now and again it throws the heart into dejection akin to despair. The other course would have seemed so much more probable—that men should have seen Christ and instantly bowed down before him and hailed Him Redeemer-King.¹⁹*

Og apparently controlled northern Gilead and all of Bashan,²⁰ and when the Jews got onto the road to Bashan, they were too close to him.

Og and the people of Bashan decided to oppose Moses and the Israelites. So they come out to meet them—not to help or to assist, but to oppose the Israelites.

J. Vernon McGee: *Og was an Amorite king, a man of gigantic stature, whose kingdom seemed invincible.²¹*

The Biblical Illustrator: *It was surprising that he did not take warning by the ruin of Sihon, and send to desire conditions of peace: but he trusted to his own strength and so was hardened to his own destruction. Those that are not awakened by the judgments of God upon others, but persist in their defiance of heaven, are ripening apace for the like judgments upon themselves (Jeremiah 3:8).²²*

Application: Millions of people do not learn from what they see or know about. All of us know about the march of Germany prior to WWII in taking one country after another, and how they should have been stopped

¹⁸ From <http://biblehub.com/commentaries/parker/deuteronomy/3.htm> accessed March 27, 2015.

¹⁹ From <http://biblehub.com/commentaries/parker/deuteronomy/3.htm> accessed March 27, 2015 (slightly edited).

²⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:1.

²¹ From https://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt (Deut. 3); accessed March 26, 2015.

²² From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=4&ch=3> and accessed March 26, 2015 (slightly edited).

immediately. But we see the same thing occurring with Russia and with ISIS today (I write this in 2015). If you every want to see something that is frightening, google *meth before and after*; and view the photographs. Yet, people still take meth. Millions of lives are destroyed by drugs—those who take them and those who get in the way of distributors of drugs—and yet, the number of people who take drugs increases every day. So, the idea that one person sees consequences and yet does not apply it to his own actions—this just happens all the time. This is what being human with a sin nature is like.

The Israelites would not have been necessarily hostile to Moses and his men. God was leading them up north, to enter into the land of promise from the east. War was on their mind, but at some point in time in the future. They had no interest in the territory of Bashan.

Treasury of Scriptural Knowledge offers these passages on Og: Deut. 1:4 4:47 29:7 31:4 Num. 21:33–35 Joshua 9:10 12:4 13:30 1Kings 4:19 Neh. 9:22 Psalm 135:10, 11 136:20.²³

Fausset on Og

An Amorite king of Bashan, ruling 60 cities, including Ashteroth Karnaim and Edrei (Joshua 13:12; Joshua 12:4; Gen. 14:5). After conquering Sihon's land from the Arnon to the Jabbok, Israel marched by way of Bashan which is N. of the Jabbok. (See BASHAN; ARGOB.) Og met them and perished with all his people at Edrei, and Israel took his land (Num. 21:33–35). Og was of a different race, namely, "of the remnant of the giants," the Rephaim before the Amorites came (Deut. 3:13). The Amorites by intermarriage with the Rephaim were in "height like that of the cedars and strong as the oaks" (Amos 2:9). Og's bedstead was in Rabbath of Ammon when Moses wrote Deut. 3:1–11.

Either the Ammonites, like the Bedouin, followed in the wake of Israel's armies as pillagers, and so got possession of it; or Israel sent it to Ammon as a pledge of their having no hostile intentions, the Lord having forbidden them to disturb Ammon, and as a visible token of Israel's power in having overcome such mighty kings as Sihon and Og. It was nine cubits long and four broad. "Of iron," perhaps the black basalt of the country, which is called by the Arabs "iron," having 20 percent of that metal. His body was of course shorter. Knobel thinks Og's "bier" is meant, a sarcophagus of black basalt. His corpse may have been carried, in this view, to the territory of the friendly Ammonites. So Dr. Geddes conjectures Og, after his defeat, fled to Rabbath where he died and was buried in this coffin.

After traversing the smooth pasture land, Israel suddenly came on the marvelous rock barrier of Argob, an oval basalt island, 60 miles by 20 miles, "all the girdle (Hebrew) of Argob" ("the stony country"), rising abruptly 30 ft. from the surrounding Bashan plains. The rocky fastnesses, on which Og's 60 cities were, almost impregnable, compensated by security for their inconveniences. Had Og remained in them, Israel could not have dislodged him. God therefore saw it needful to encourage Israel in facing such a foe, "fear him not"; and God sent hornets which, as well as infatuation, drove Og into the open field where he was overthrown (Joshua 24:12). God's special interposition for Israel against Og is the theme of praise (Psalm 135:11 136:20).

From Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Og.

Chapter Outline

Charts, Graphics and Short Doctrines

Whedon: [*Bashan is*] A region celebrated for its oak groves and rich pastures and fine cattle. We find many references to it in the poetical books. Psalms 22:12; Psalms 68:15; Isaiah 2:13; Zechariah 11:2.²⁴

Smith on Bashan

Ba'shan. (fruitful). A district on the east of Jordan. It is sometimes spoken of as the "land of Bashan"

²³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 3:1.

²⁴ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Smith on Bashan

(1Chron. 5:11, and compare Num. 21:33 32:33), and sometimes as "all Bashan." (Deut. 3:10, 13 Joshua 12:5 13:12, 30.)

It was taken by the children of Israel, after their conquest of the land of Sihon, from Arnon to Jabbok. The limits of Bashan are very strictly defined. It extended from the "border of Gilead" on the south, to Mount Hermon on the north (Deut. 3:3, 10, 14 Joshua 12:5 1Chron. 5:23), and from the Arabah or Jordan valley on the west, to Salchah (Sulkhad) and the border of the Geshurites and the Maachathites on the east. Joshua 12:3–5 Deut. 3:10.

This important district was bestowed on the half-tribe of Manasseh (Joshua 13:29–31) together with "half Gilead." This country is now full of interesting ruins, which have lately been explored, and from which, much light has been thrown upon Bible times.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Bashan (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Deuteronomy 3:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	<i>he, it; himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w ^e (or v ^e) (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
kôl (לכ) [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 (מט) [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 rd person masculine singular suffix	Strong's #5971 BDB #766
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mil ^e châmâh (המחלה) [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
'Edre'iy (עדרעי) [pronounced ehd-REH-ee]	<i>goodly pasture; mighty; transliterated Edrei</i>	proper singular noun/location	Strong's #154 BDB #204

The NET Bible: *Edrei is probably modern Deràa, 60 mi (95 km) south of Damascus (see Num 21:33; Josh 12:4; 13:12, 31; also mentioned in Deut 1:4).*²⁵

²⁵ From <https://bible.org/netbible/index.htm?deu3.htm> (footnote); accessed March 13, 2015.

Translation:...—he and all his people [met us] to [do] battle [at] Edrei. The people of Bashan, led by Og, came out to do battle against the Israelites in Edrei.

Interestingly enough, what Moses says here is almost exactly what he wrote in Num. 21:33 **Then they turned and went up by the way to Bashan. And Og the king of Bashan came out against them, he and all his people, to battle at Edrei.** (ESV) We do not know if he has the original manuscripts in front of him, and he is teaching from them; or if he has written out these sermons in Deuteronomy in advance.

Bashan is mostly north of where there Israelites are, so their turn was going to be towards the west, with the idea of moving across the Jordan into Canaan. In other words, they were not really in Bashan—other than, perhaps, on its outskirts. They were on the road to Bashan, but there was no indication that they were going to invade Bashan.

Og, therefore, was watching over the Israelites carefully (through spies) and had decided to strike them without meeting to discuss their intentions. According to Gill,²⁶ Og is coming out of his nation's capitol, Ashteroth. Ashteroth is relatively close²⁷ to Edrie (Deut. 1:4), so Og had his capitol in the southern portion of Hesbon.

Peter Pett: The next road that they took was 'the way to Bashan'. This immediately brought the Amorite king Bashan out to fight them with his armies. It will be noted that both in this case and in the case of Sihon the belligerency was on the part of the enemy. Until they crossed the Jordan this current Israel never initiated an attack unless they were first attacked.²⁸

His coming out to do battle with them will change everything. Instead of stopping to cross over the Jordan, the Jews would face Og and his army down, and then pursue them deep into Bashan.

Og would have been a more formidable adversary than Sihon, as he controlled a much larger territory.

And so says Y^ehowah unto me, 'You will not fear him, for in your hand I have given him and all his people and his land; and you have done to him as which you did to Sihon, king of the Amorite, who was dwelling in Heshbon.'

Deuteronomy
3:2

And Y^ehowah said to me, 'You will not fear him, for I have given him into your hand, along with [lit., and] all his people and his land. You will do to him what you did to Sihon, the king of the Amorites, who was living in Heshbon.'

And Jehovah said to me, 'Do not fear him, for I will put him under your thumb, and give his people and his land to you. You will do to him the same as what you did to Sihon, the king of the Amorites, who was living in Heshbon.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Y^ehowah unto me, 'You will not fear him, for in your hand I have given him and all his people and his land; and you have done to him as which you did to Sihon, king of the Amorite, who was dwelling in Heshbon.'

Targum of Onkelos

And the Lord said to me, Fear him not; for into your hand I have delivered him, and all his people, and his land; and you will do to him as you have done to Sihon king of the Amoraah, who dwelt in Heshbon.

²⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:1.

²⁷ Gill says about 6 miles away. Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:1.

²⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Jerusalem targum	<u>When Mosheh saw that wicked one, he trembled before him, and said, Is not this he who did scoff at our father Abraham and Sarah, and said to them, Ye are like trees planted by a fountain of water, but ye bear no fruit? Therefore did the Holy One, blessed be He, and let His Name be glorified, cause him to wait, and prolong him many years alive, to show to him the generations, because He would deliver him into the hands of his (Abraham's) children:</u> therefore the Word of the Lord said to Mosheh, Be not afraid of him, for into your hand have I given him up, and all his people, and his land, and you will do to him as you have done to Sihon. king of the Amoraee, who dwelt in Heshbon. Very little of this looks at all similar to v. 2 (or even to v. 1).
Latin Vulgate	And the Lord said to me: Fear him not: because he is delivered into your hand, with all his people and his land: and you will do to him as you have done to Sehon king of the Amorrhites, that dwelt in Hesebon.
Peshitta (Syriac)	And the LORD said to me, Do not fear him; for I have delivered him, and all his people and his land into your hand; and you shall do to him as you did to Sihon king of the Amorites, who dwelt in Heshbon.
Septuagint (Greek)	And the Lord said to me, Fear him not, for I have delivered him, and all his people, and all his land, into your hands; and you shall do to him as you did to Sihon king of the Amorites who dwelt in Heshbon.
Significant differences:	Other than a lot of hoo hah in the Jerusalem targum, these various translations are in agreement with one another.

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to me, Have no fear of him: for I have given him and all his people and his land into your hands; do to him as you did to Sihon, king of the Amorites, who was ruling in Heshbon.
Easy English	But the <i>LORD</i> said to me, "Do not be afraid of him. I have given him to you with his whole army and his country. You must do to Og as you did to Sihon. Sihon was king of the Amorites and he lived in Heshbon."
Easy-to-Read Version	The Lord said to me, 'Don't be afraid of Og. I have decided to give him to you. I will give you all his men and his land. You will defeat him just like you defeated Sihon, the Amorite king who ruled in Heshbon.'
Good News Bible (TEV)	But the LORD said to me, 'Don't be afraid of him. I am going to give him, his men, and all his territory to you. Do the same thing to him that you did to Sihon the Amorite king who ruled in Heshbon.'
<i>The Message</i>	GOD said to me, "Don't be afraid of him; I'm turning him over to you, along with his whole army and his land. Treat him the way you treated Sihon king of the Amorites who ruled from Heshbon."
Names of God Bible	Yahweh said to me, "Don't be afraid of him. I'll hand him, all his troops, and his land over to you. Do to him what you did to King Sihon of the Amorites, who ruled in Heshbon."
NIRV	The LORD said to me, "Do not be afraid of Og. I have handed him over to you. I have also handed over his whole army and his land. Do to him what you did to Sihon. Sihon was the Amorite king who ruled in Heshbon."
New Simplified Bible	»Jehovah said to me: 'Do not be afraid of him. I will hand him, all his army, and his land, over to you. Do to him what you did to King Sihon of the Amorites, who ruled in Heshbon.'

Thought-for-thought translations; paraphrases:

Common English Bible	The LORD said to me: Don't be afraid of him! I have handed him, all his forces, and his land over to you. Do the same thing to him that you did to Sihon, the Amorite king who ruled in Heshbon.
Contemporary English V.	But the LORD told me, "Moses, don't be afraid of King Og. I am going to help you defeat him and his army and take over his land. Destroy him and his people, just as you did with the Amorite King Sihon of Heshbon."
New Berkeley Version	Be not afraid of him, the LORD told me, for I have put him and all his people together with his land into your hands, and you must do to him as you did to Sihon king of the Amorites, who lived at Heshbon.
New Century Version	The Lord said to me, "Don't be afraid of Og, because I will hand him, his whole army, and his land over to you. Do to him what you did to Sihon king of the Amorites, who ruled in Heshbon."
New Living Translation	But the Lord told me, 'Do not be afraid of him, for I have given you victory over Og and his entire army, and I will give you all his land. Treat him just as you treated King Sihon of the Amorites, who ruled in Heshbon.'

Partially literal and partially paraphrased translations:

American English Bible	And the Lord said to me: <i>Don't be afraid of him, because I'm giving him, all of his people and all of his land into your hands. So, do to him as you did to Seon, the king of the Amorites who lived in Hesh-Eboneh.</i>
International Standard V	Then the LORD told me, 'Don't fear him, because I've delivered him, his army, and his territory into your control. Do to him just as you have done to Sihon, king of the Amorites, who lived in Heshbon.'
New Advent (Knox) Bible	Do not be afraid of him, the Lord said to me; both he and his people and his country are at your mercy, and you must treat him as you treated the Amorrhite king Sehon, who reigned at Hesebon.
Translation for Translators	Yahweh said to me, 'Do not be afraid of him, because I will enable your <i>army</i> to defeat [MTY] him and all his army and to capture all their land. Do to him what you did to Sihon, the king of the Amor people-group, who ruled in Heshbon <i>city</i> .'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh said to me, "Never fear him. For I <i>will</i> give him and all his people and his land in your hand. Do to him as you did to King Sihon of North-Jordan, which dwelled in Hesban."
Ferar-Fenton Bible	Then the EVER-LIVING said to me, - " Fear him not, for I have given him into your power, with all his forces, and his country ; and you shall do to him as you did to Sihon, king of the Amorites, who lived in Heshbon."
Lexham English Bible	And Yahweh said to me, 'You should not fear him, for I have given him and all [of] his army [Or "people"] and his land into your hand. And [so] you will do to him as you did to Sihon the king of the Amorites [Hebrew "Amorite"], who [was] reigning in Heshbon.'
NIV – UK	The Lord said to me, 'Do not be afraid of him, for I have delivered him into your hands, along with his whole army and his land. Do to him what you did to Sihon king of the Amorites, who reigned in Heshbon.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Yahweh said to me: "Do not be afraid because I am giving him into your hands together with his people and his land, that you may do to him what you did to Sihon, the Amorite king who lived in Heshbon."
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New American Bible (2011)	The LORD said to me, Do not be afraid of him, for I have delivered him into your power with all his people and his land. Do to him as you did to Sihon, king of the Amorites, who reigned in Heshbon.
New Jerusalem Bible	Yahweh said to me, "Do not be afraid of him, for I have put him at your mercy, him, all his people and his country. You will treat him as you treated Sihon king of the Amorites who lived in Heshbon."
New RSV	The LORD said to me, 'Do not fear him, for I have handed him over to you, along with his people and his land. Do to him as you did to King Sihon of the Amorites, who reigned in Heshbon.'
Revised English Bible	The LORD assured me, "Do not be afraid of him, for I have delivered him into your hands, with all his people and his land. Deal with him as you dealt with King Sihon of the Amorites who lived in Heshbon."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to me, 'Don't be afraid of him; for I have handed him, all his people and his territory over to you; you will do to him as you did to Sichon king of the Emori, who lived at Heshbon.'
exeGesés companion Bible	And Yah Veh said to me, Awe him not: for I give him and all his people and his land into your hand; and work to him as you worked to Sichon sovereign of the Emoriy, who settles at Heshbon.
JPS (Tanakh—1985)	But the Lord said to me: Do not fear him, for I am delivering him and all his men and his country into your power, and you will do to him as you did to Sihon king of the Amorites, who lived in Heshbon.
Kaplan Translation	God said to me, 'Do not be afraid of him, since I have turned him over to you along with all his people and his land. You will do the same to him as you did to the Amorite king Sichon, who lived in Cheshbon.'
Orthodox Jewish Bible	And Hashem said unto me, Fear him not; for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sichon Melech HaEmori which dwelt at Cheshbon.
Restored Names Version	And Yahuwah said to me, 'Do not fear him for I have given him and all his people and his land into your hand. You will do to him as you did to Siychown king of the Emoriy who dwelt at Cheshbown.'
<i>The Scriptures</i> 1998	"And הוה said to me, 'Do not fear him, for I have given him and all his people and his land into your hand. And you shall do to him as you did to Siḥon sovereign of the Amorites, who dwelt at Ḥeshbon.'

Expanded/Embellished Bibles:

The Expanded Bible	The LORD said to me, "Don't be afraid of Og, because I will hand him, his whole army, and his land over to you. Do to him what you did to Sihon king of the Amorites, who ruled in Heshbon [Num. 21:33-35]."
Kretzmann's Commentary	And the Lord said unto me, Fear him not; for I will deliver him and all his people and his land in to thy hand; and thou shalt do unto him as thou didst unto Sihon, king of the Amorites, which dwelt at Heshbon. The children of Israel, then, were sure of the victory before ever the battle began.
NET Bible®	The Lord, however, said to me, "Don't be afraid of him because I have already given him, his whole army [Heb "people."], and his land to you. You will do to him exactly what you did to King Sihon of the Amorites who lived in Heshbon."

The Voice But the Eternal reassured me, "Don't be afraid of him! I'm going to defeat him and his whole army for you, and I'll give you his land. You'll do the same thing to him that you did to Sihon, king of the Amorites, who ruled in Heshbon."

Literal, almost word-for-word, renderings:

Concordant Literal Version	But Yahweh said to me: Do not fear him, for into your hand I will give him, all his people and his country, and you will do to him just as you did to Sihon king of the Amorite who was dwelling in Heshbon.
Context Group Version	And YHWH said to me, Don't fear him; for I have delivered him, and all his people, and his land { or earth }, into your hand; and you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon.
English Standard Version	But the LORD said to me, 'Do not fear him, for I have given him and all his people and his land into your hand. And you shall do to him as you did to Sihon the king of the Amorites, who lived at Heshbon.'
Green's Literal Translation	And Jehovah said to me, Do not fear him, for I have given him into your hand, and all his people, and his land. And you shall do to him as you have done to Sihon the king of the Amorites who lived in Heshbon.
God's Truth (Tyndale)	And the Lord said unto me: fear him not, for I have delivered him and all his people and his land into your hand and you shall deal with him as you deal with Sihon king of the Amorites which dwelt at Hesbon.
World English Bible	Yahweh said to me, Don't fear him; for I have delivered him, and all his people, and his land, into your hand; and you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.
Young's Updated LT	And Jehovah says unto me, 'Fear him not, for into your hand I have given him, and all his people, and his land, and you have done to him as you have done to Sihon king of the Amorite who is dwelling in Heshbon.'

The gist of this verse: God told Moses not to fear Og; and that he would be given over to Moses to be defeated just like Sihon.

Deuteronomy 3:2a

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 decide; to answer</i>	3 rd 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^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (ל) [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 st person singular suffix	Strong's #413 BDB #39

Translation: *And Y^ehowah said to me,...* God spoke to Moses relatively often, and He needed to. Moses, with very little support, had to deal with 2 million Israelites who were often against him. Even his own brother and sister turned against him from time to time.

Deuteronomy 3:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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
yârê' (יָרֵא) [pronounced <i>yaw-RAY</i>]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 nd person masculine singular, Qal imperfect	Strong's #3372 BDB #431
'êth (אֶת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: *...‘You will not fear him,...* This can also be translated *do not fear him*. It did not matter that Og was a warrior and his people were battle-hardened. God was going to take His people into the land of promise. Therefore, there was nothing which stood in their way that was to cause them any fear.

Peter Pett: When this great king with his armies appeared there were no doubt some fearful hearts in the ranks of Israel. But Yahweh immediately assured Moses that he was with them, and that He would deliver Og, his armies, his cities and his land into the hands of Israel.²⁹

Deuteronomy 3:2c

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
b ^e (ב) [pronounced <i>b^{eh}</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
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388

This combination of the b^eyth preposition and *hand* means *in your hand; in your power, in your possession; under your control; with you; through you, by you, by means of you; at your hand [i.e., before your, in your sight]*.

nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
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²⁹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Deuteronomy 3:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...for I have given him into your hand,... God tells Moses that Og and his people are given into his hand. This means that Moses and his people will be able to defeat them in battle.

Bear in mind, under these circumstances, God gives Sihon and Og into Moses' hand, but that did not mean that the Israelites did nothing. They had to actually fight and kill these people in order to take their land. Action is often demanded of us.

Once they got this far, they were on the King's Highway, a request which they had made of Edom some time ago.

Deuteronomy 3:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
'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
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 rd person masculine singular suffix	Strong's #5971 BDB #766
w ^e (or v ^e) (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 (אֵת) [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 rd person masculine singular suffix	Strong's #776 BDB #75

Translation: ...along with [lit., and] all his people and his land. God does not just give Og into Moses' hand, but He gives to Moses all Og's people and his land. This can all belong to Moses and the Israelites.

Again, bear in mind that, the Jews did not attack these various peoples out of spite or revenge. It was their time to be removed from the earth because of their negative volition. They were against God; and therefore, they were against the Jews. These two things go hand-in-hand.

Application: It is not a coincidence today that these Islamic nations are against Israel and against the United States. Because they have embraced Islam, they have rejected Jesus Christ and they have rejected His people. They are against the United States because there are so many Christians who live here; they are against Israel because there are so many Jews who live there.

Application: Because of their negative volition, these nations will be under divine discipline. Therefore, in most Muslim nations, there is going to be great internal strife. The U.A.E. is an example of what all the Middle East could be. These countries have earned billions of dollars selling their oil around the world. However, they have squandered much of this money on their evil religion—in many cases, funding terrorism. As a result they live in countries which are filled with poverty, despite the incredibly high median income that exists.

These people do not have to be egged on. The automatic response of Og and his people were to confront Israel and go to war against them.

Deuteronomy 3:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾâsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾâsher (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, when, about when</i> . Back in 1Sam. 12:8, I rendered this for example.			
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Deuteronomy 3:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Çîychôn (סִיחֹן) [pronounced see-KHOWN]	<i>warrior; tempestuous; and is transliterated Sihon</i>	masculine singular proper noun	Strong's #5511 BDB #695
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
ʿĔmôrîy (אֱמֹרִי) [pronounced eh-moh-REE]	<i>mountaineer (possibly); and is transliterated Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57

Translation: You will do to him what you did to Sihon, the king of the Amorites,... Sihon the king of the Amorites tried to stand in Moses's way, and to keep them from going northward. God allowed the Israelites to defeat them in battle.

To give you a better idea about the tense system in the Hebrew, we have an incident here which, in reference to when God spoke to Moses, occurred in the past—as *you have done to him*—and one that will take place in the future, with reference to when God spoke to Moses—you *will do to him*. God is using a past occurrence to encourage Moses in a future event; however, *do*, in both instances, is in the 2nd person singular, Qal perfect. In the English, we translate this *will do* and *have done*; but, in the Hebrew, the verbs are exactly the same.

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

Num. 21:23–26 reads: *But Sihon would not allow Israel to pass through his territory. He gathered all his people together and went out against Israel to the wilderness and came to Jahaz and fought against Israel. And Israel defeated him with the edge of the sword and took possession of his land from the Arnon to the Jabbok, as far as to the Ammonites, for the border of the Ammonites was strong. And Israel took all these cities, and Israel settled in all the cities of the Amorites, in Heshbon, and in all its villages. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab and taken all his land out of his hand, as far as the Arnon.*

Sihon occupied a smaller territory than Bashan, having just taken it from Moab. Bashan was better established with very well-fortified cities, as we will see, and his people covered a greater area. Whereas Bashan apparently tolerated the movement of the Amorites to the south, he was not going to tolerate the Israelites, as they were greater in number.

Application: The amount of territory a nation holds needs to be in balance with its military and people's desire to be free. Holding too much territory can be very problematic, if it cannot be policed and protected.

God tells Moses, "You just do what you did to Sihon. I will see to it that you are victorious."

³⁰ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Sihon.

Deuteronomy 3:2f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
yāshab (יָשַׁב) [pronounced yaw-SHAH ^{AV}]	is inhabiting, is staying, remaining, dwelling, residing; sitting	Qal active participle	Strong's #3427 BDB #442
bē (בְּ) [pronounced b ^{eh}]	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
Chesh ^e bōwn (חֶשְׁבֹּן) [pronounced khesH-BOHN]	stronghold; transliterated Heshbon, Cheshbon	proper singular noun/location	Strong's #2809 BDB #363

Translation: ...who was living in Heshbon.’ Heshbon was the capitol city of Sihon; and they were beat badly.

Easton: [Heshbon is] a city ruled over by Sihon, king of the Amorites (Joshua 3:10; Joshua 13:17). It was taken by Moses (Num. 21:23–26), and became afterwards a Levitical city (Joshua 21:39) in the tribe of Reuben (Num. 32:37). After the Exile it was taken possession of by the Moabites (Isa. 15:4 Jer. 48:2, 34, 45). The ruins of this town are still seen about 20 miles east of Jordan from the north end of the Dead Sea. There are reservoirs in this district, which are probably the “fishpools” referred to in Song. 7:4.³¹

Og at Bashan chose not to allow Israel safe passage, although Israel exhibited no threatening behavior. Og was apparently content having things the way their were and did not relish the idea of the Israelites dwelling so close to him. He did not necessarily know what the plans of the sons of Israel were; however, it had been their policy, after traveling through or beside the lands of Moab, Ammon and Edom to politely request permission to pass through. However, they were not going to pass through his land, but move due west now, across the Jordan, into Jericho. Bashan chose not to allow them to do that just yet.

Again, this tracks nearly exactly with the parallel passage in Numbers: Num. 21:34 **But the LORD said to Moses, "Do not fear him, for I have given him into your hand, and all his people, and his land. And you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon."** (ESV)

And speaking of Sihon, this is what happened with him: Num. 21:23 **But Sihon would not allow Israel to pass through his territory. He gathered all his people together and went out against Israel to the wilderness and came to Jahaz and fought against Israel. And Israel defeated him with the edge of the sword and took possession of his land from the Arnon to the Jabbok, as far as to the Ammonites, for the border of the Ammonites was strong. And Israel took all these cities, and Israel settled in all the cities of the Amorites, in Heshbon, and in all its villages.**(ESV) Both Og and Sihon made the first aggressive moves against Israel.

³¹ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Heshbon.

And so gives Y^ehowah our Elohim into our hand also Og king of the Bashan and all his people. And so we strike him until [there] is not left to him a survivor.

Deuteronomy
3:3

So Y^ehowah our Elohim gave Og, the king of Bashan, into our hand, along with [lit., *and*] his entire army [lit., *all his people*]. We [continue to] strike him until [there] was no survivor left to him.

So Jehovah our God gave Og, the king of Bashan, into our hand, along with his people. We continued to strike his army until there were no survivors remaining.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so gives Y ^e howah our Elohim into our hand also Og king of the Bashan and all his people. And so we strike him until [there] is not left to him a survivor.
Targum of Onkelos	And the Lord our God gave up into our hands Og the king of <u>Mathnan</u> , and all his people; and we smote him till no remnant remained to him.
Latin Vulgate	So the Lord our God delivered into our hands, Og also, the king of Basan, and all his people: and we utterly destroyed them.
Peshitta (Syriac)	So the LORD our God delivered into our hand Og also, the king of <u>Mathnin</u> , and all his people; and we smote him until none was left to him surviving.
Septuagint (Greek)	And the Lord our God delivered him into our hands, even Og the king of Bashan, and all his people; and we struck him until we left none of his seed.

Significant differences: The final phrase varies, but it essentially means the same thing.

Limited Vocabulary Translations:

Bible in Basic English	So the Lord our God gave up Og, king of Bashan, and all his people into our hands; and we overcame him so completely that all his people came to their end in the fight.
Easy English	So the <i>LORD</i> our God also gave Og, king of Bashan, and all his army to us. We killed them and we left no one alive.
Easy-to-Read Version	"So the Lord our God let us defeat Og, the king of Bashan. We destroyed him and all his men. None of them were left.
Good News Bible (TEV)	"So the LORD also placed King Og and his people in our power, and we slaughtered them all.
<i>The Message</i>	So God, our God, also handed Og king of Bashan over to us-Og and all his people-and we utterly crushed them. Again, no survivors.
Names of God Bible	So <i>Yahweh</i> our <i>Elohim</i> also handed King Og of Bashan and all his troops over to us. We defeated him, leaving no survivors.
NIRV	So the Lord our God also handed Og, the king of Bashan, and his whole army over to us. We struck them down. We didn't leave any of them alive.
New Simplified Bible	»So Jehovah our God also handed King Og of Bashan and all his army over to us. We defeated him and left no survivors.

Thought-for-thought translations; paraphrases:

Common English Bible	And so the Lord our God also handed Og, Bashan's king, along with his forces, over to us. We struck them down until no survivor was left.
Contemporary English V.	The LORD our God helped us destroy Og and his army and conquer his entire kingdom of Bashan, including the Argob region. His kingdom had lots of villages and sixty towns with high walls and gates that locked with bars. We completely destroyed them all, killing everyone,... Vv. 4–5 are included for context.

The Living Bible New Berkeley Version	So the Lord helped us fight against King Og and his people, and we killed them all. Thus the LORD our God also delivered to us Og king of Bashan with all his people. We defeated him utterly; not one survivor did we leave him.
New Life Version	So the Lord our God gave us Og king of Bashan and all his people also. We destroyed them until no one was left alive.
New Living Translation	"So the Lord our God handed King Og and all his people over to us, and we killed them all. Not a single person survived.

Partially literal and partially paraphrased translations:

American English Bible	'And Jehovah our God did give him into our hands, as well as all of his people. We cut them down until none of his seed was left; and then we captured all of his cities. For at that time, there were sixty cities all around the country of Argob that belonged to King Og. V. 4 is included for context.
Beck's American Translation	The LORD our God also put Og, king of Bashan, and all his men in our hands. We defeated him so completely nobody escaped.
International Standard V Translation for Translators	"So the LORD our God also delivered into our control King Og of Bashan, along with his whole army. We attacked him until there were no survivors [Lit. <i>survivors left to him</i>]. So Yahweh enabled us to defeat [IDI] King Og and all his army. We killed them all; we did not allow any of them to remain alive.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh our God gave Og, the king of South-Syria in our hands and also all his people. We smote him until none remained of his as survivors.
Ferar-Fenton Bible	So our EVER-LIVING God also subjected to us Og, king of Bashan and all his forces, until not a remnant remained to him.
Lexham English Bible	And [so] Yahweh our God also gave Og the king of Bashan, and all of his army [or "people"] into our hand, and we struck him down until not a survivor remained to [or "for"] him.
NIV – UK	So the Lord our God also gave into our hands Og king of Bashan and all his army. We struck them down, leaving no survivors.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Yah weh gave Og, the king of Bashan, and all his people into our hands; and sparing no one, we killed everyone by the sword.
New American Bible (2011)	And thus the LORD, our God, delivered into our power also Og, king of Bashan, with all his people. We defeated him so completely that we left him no survivor.
New Jerusalem Bible	So, Yahweh our God put Og king of Bashan at our mercy too, with all his people. We beat him so thoroughly that nobody was left.
New RSV	So the Lord our God also handed over to us King Og of Bashan and all his people. We struck him down until not a single survivor was left.
Revised English Bible	So the LORD our God also delivered King Og of Bashan into our hands, with all his people. We slaughtered them and left him no survivor,...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So ADONAI our God also handed over to us 'Og the king of Bashan with all his people, and we defeated him until he had no one left.
exeGeses companion Bible	So Yah Veh our Elohim also gave into our hands

	Og the sovereign of Bashan and all his people: and we smote him until no survivors survived:...
JPS (Tanakh—1985)	So the Lord our God also delivered into our power King Og of Bashan, with all his men, and we dealt them such a blow that no survivor was left.
Judaica Press Complete T.	So the Lord, our God, delivered into our hands also Og, the king of Bashan and all his people, and we smote him until no remnant remained of him.
Kaplan Translation	God thus also turned Og [Numbers 21:33.], king of the Bashan, and all his people over to us, and we defeated him, not leaving any survivors.
Orthodox Jewish Bible	So Hashem Eloheinu delivered into our hands also Og Melech HaBashan, and all his people; and we struck him until no remnant was left to him.
Restored Names Version	And Yahuwah our Eloah also delivered into our hands Owg king of Bashan, with all his people and we attacked him until he had no survivors remaining.
<i>The Scriptures</i> 1998	“So הויה our Elohim also gave into our hands Og [־] sovereign of Bashan, with all his people, and we smote him until he had no survivors remaining.

Expanded/Embellished Bibles:

The Expanded Bible	So the Lord our God gave ·us [-into our hands] Og king of Bashan and all his army; we ·defeated [-struck] them and ·left no one alive [there were no survivors].
Kretzmann’s Commentary	So the Lord, our God, delivered into our hands Og also, the king of Bashan, and all his people; and we smote him until none was left to him remaining; for it was again a war of extermination.
NET Bible®	So the Lord our God did indeed give over to us King Og of Bashan and his whole army and we struck them down until not a single survivor was left [Heb "was left to him." The final phrase "to him" is redundant in English and has been left untranslated.].
The Voice	The Eternal, our True God, defeated Og, king of Bashan, for us. We destroyed his whole army—there were no survivors <i>left to fight for him</i> .

Literal, almost word-for-word, renderings:

<i>Emphasized Bible</i>	Then did Yahweh our God deliver into our hand, Og also, king of Bashan and all his people,—so we smote him until there was not left remaining to him a survivor.
Green’s Literal Translation	So the LORD our God gave into our hand Og also, the king of Bashan, and all his people, and we struck him down until he had no survivor left.
God’s Truth (Tyndale)	And so the Lord our God delivered into our hands, Og also the king of Basan and all his folk. And we smote him until nought was left him.
New European Version	So Yahweh our God delivered into our hand Og also, the king of Bashan and all his people, and we struck him until none remained.
New King James Version	"So the Lord our God also delivered into our hands Og king of Bashan, with all his people, and we attacked him until he had no survivors remaining.
Webster’s Bible Translation	So Yahweh our God delivered into our hand Og also, the king of Bashan, and all his people: and we struck him until none was left to him remaining.
Young’s Updated LT	And Jehovah our God gives into our hands also Og king of Bashan, and all his people, and we strike him till there has not been left to him a remnant.

The gist of this verse: God gave Og, the king of Bashan, and all of his people, into the hand of the Israelites. They killed every single one of them.

Deuteronomy 3:3a

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
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</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 st person plural suffix	Strong's #430 BDB #43
b ^e (ב) [pronounced <i>b^{eh}</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
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 1 st person plural suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and <i>hand</i> means <i>in our hand; in our power, under our control; with us; through us, by us, by means of us; at our hand</i> [i.e., <i>before us, in our sight</i>].			
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
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
ʿŌwg (נֹג) [pronounced <i>gohg</i>]	<i>round; long-necked; transliterated Og</i>	masculine singular proper noun	Strong's #5747 BDB #728
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Bâshân (בַּשָּׁן) [pronounced <i>baw-SHAWN</i>]	<i>sandy soil; fruitful; flat; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143
w ^e (or v ^e) (וְ, 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
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

Deuteronomy 3:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 rd person masculine singular suffix	Strong's #5971 BDB #766

Translation: So Y^ehowah our Elohim gave Og, the king of Bashan, into our hand, along with [lit., and] his entire army [lit., all his people]. God gave Sihon into their hand and gave Og as well into their hand. God let the Israelites defeat them and his entire army as well.

This prepares them for taking the land. God gave these two great warriors and their armies into Israel's hand; this means that God will continue to do so, because this is what He has promised them.

Moses is still speaking to the generation of promise, holding up to them what is a very recent memory—their victory over Og, king of Bashan. In their movement to Jordan Jericho, the battles with Sihon and Og occurred quickly—they were given no chance to think about it. They were in a situation where they had to fight and there was no time to ruminate. Had they thought about what they were going to do in advance, the defeat of Bashan would have seemed impossible. Og of Bashan was a giant of a man with a powerful fighting force, occupying fortified cities. The armies of Bashan most certainly had some weapons of iron, if Og's bed was made of iron (we will see that later in this chapter).

Now the Jews are going to go into the land, and they already know that it is occupied by giants (according to their fathers and according to the spies who went into the land). The encouragement here is that God has proven to them against two powerful kings and their nations that He can deliver them. The skirmishes with these other kings which ended in victory are to encourage them in dealing with the Canaanites in the land.

Deuteronomy 3:3b

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
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	1 st person plural, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong #5221 BDB #645
‘ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723

Deuteronomy 3:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bil ^ē tîy (יִתְּלֵב) pronounced <i>bill^ē-TEE</i>	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116
shâ'ar (שָׂאֵר) [pronounced <i>shaw-AHR</i>]	<i>to let remain, to leave over, to leave behind</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7604 BDB #983
lâmed (ל) [pronounced <i>l^ē</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
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 [continue to] strike him until [there] was no survivor left to him. Israel continued to pound Og and his army until there were no survivors remaining.

To compare, the fight against the people of Bashan from Numbers 21:33–35: Then they turned and went up by the way of Bashan, and Og, the king of Bashan, came out with all his people to battle at Edrei. But Y^ehowah said to Moses, "Do not fear him, for I have given him into your hand, and all his people and his land; and you will do to him as you did to Sihon, king of the Amorites who lived at Heshbon." So they struck him down and his sons and all his people, until there was no remnant left him; and they possessed his land. As you can see, the recollections are almost word-for-word.

I find it interesting that the history recorded by Moses is almost word-for-word what he says to this people. Since Moses is going to die within the month and not go into the Land of Promise, he would reasonably have written all of these things down. So, let me suggest that he is reading from the original Scriptures. Now, in Numbers, he is writing properly in the 3rd person limited omniscience. However, at this time, he is speaking aloud to the Israelites who witnessed all of this and fought in these battles.

Peter Pett: The result was a resounding victory. God was acting on their behalf. The whole of Og's armies were slaughtered. As far as was possible not one was left alive. They were carrying out God's requirements to the letter.³²

The total destruction of these peoples and the importance of salvation. One thing which may bother some of you is the complete and total destruction of these people. During those days, we had a unique situation. Jesus Christ, the revealed member of the trinity, the Creator of the Universe, had allied Himself specifically with the nation Israel. This was made clear in Israel's departure from Egypt, with the use of many signs and wonders. The signs and wonders, as in the gospels, acted as a credit card. As Creator of the Universe, God is able to temporarily suspend the laws of nature and act above and beyond their restrictions. This is done in such a way that only the most hardened of hearts, the most negative volition can know of the miracles and not recognize that these were the miracles of God. During the incarnation, the Scribes and the pharisees did not dispute that a miracle had occurred—they attributed His power to Satan. Og and the people of Bashan have heard of what occurred in Egypt. They are now facing these same people who were led there by God. They had two simple choices: they can send out an emissary and ally themselves with Israel, and thereby be allied with God, or they can go to war against Israel, and thereby go to war against God. It is a simple matter of their volition.

³² From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

We face the same thing in salvation. In order to be lost, in order to spend eternity in hell, and in order to spend eternity separated from God, we must spend every waking moment holding God at arm's length. We must spend our entire existence on this earth, whether it be twenty years or ninety years, pushing God away, refusing to consider the claims of Jesus Christ and refusing to believe in Him. We must spend our entire lives in total and complete rejection of God (as He is) in order to spend eternity apart from Him. So there is no question about it, when we make God in our own image, that is a complete and total rejection of God as He really is and an arrogant move to deify ourselves. If we desire to know God, if we have a desire to know His plan for our lives, His perfection, and, most importantly, His grace, love and provision, God will reveal these things to us. This is a promise which He will honor in every instance. **Jesus therefore answered them, and said, "My teaching is not Mine but His who sent Me. If any man is willing to do His will, he will know of the teaching, whether it is of God or if I am speaking human viewpoint [lit., from Myself]."** (John 7:16–17). All it takes is just a few seconds of positive volition, and God will see that the gospel is delivered to you—the gospel being the good news that Jesus Christ has paid the full and complete penalty for the sins and wrongdoing that you have committed and, because of that, God is willing to receive you as His son in Christ; all you have to do is believe in Jesus Christ.

We can be Og, king of Bashan, and lose everything that we have ever had and spend eternity in misery. All it takes is a lifetime of negative volition. If you are an unbeliever and you are hearing this, something inside of you is now clicking. You recognize that there is a decision to be made and that this is a decision of utmost importance. Don't put it off; don't think maybe you will consider this later. You have nothing to lose by believing in Jesus Christ right now and everything to gain. Og and his people made a decision against Y^ehowah, the Lord Jesus Christ, and every single one of them will die and spend eternity in the Lake of Fire. What could they have done? After all, they were the enemy right? There can always be exceptions. We will see Rahab the prostitute in the next chapter, who, by birth, was an enemy of God, yet she believed in Jesus Christ and she was delivered from the destruction which would come to her people. What comes with that moment of positive volition is greater than any of us can imagine. **For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we will be delivered by His life** (Rom. 5:10).

My point in all of this: don't worry about Og and don't try to over think this. He was given the opportunity to believe in the **Revealed God** and to ally himself with the people of God. He chose not to and he paid the penalty, which is death. This was the result of a lifetime of negative volition toward God. The issue today is will you believe in Jesus Christ? Will you ally yourself with the people of God?

Moses is explaining God's faithfulness to the Jewish people as they moved northward. He is preparing them for perhaps a decade of war where they would take over the Land of Promise.

Vv. 1–3 (Moses continues speaking to the people): **"We then turned and went up the way of Bashan. However, Og, the king of Bashan, came out to meet us—he and all his people [met us] to [do] battle [at] Edrei. And Y^ehowah said to me, 'You will not fear him, for I have given him into your hand, along with [lit., and] all his people and his land. You will do to him what you did to Sihon, the king of the Amorites, who was living in Heshbon.' So Y^ehowah our Elohim gave Og, the king of Bashan, into our hand, along with [lit., and] his entire army [lit., all his people]. We [continue to] strike him until [there] was no survivor left to him."**

God Prepares Israel for Battle

1. One of the problems of 39 years ago is, the spies who went into the Land of Promise came back with a report that frightened the people.
2. They spoke of the giants in the land, and the people of Israel became afraid. They were not warriors; they had not been raised as warriors; there would have been very few men with any sort of experience in this area.
3. So, the people thought about this overnight, and 10 of the spies kept lobbying against going into the land.
4. As a result, rather than move forward into the land, the people cried and complained.
5. The attacks by Sihon and then by Og gave the Israelites no time to think about their situation. They needed to act quickly and with resolve.

God Prepares Israel for Battle

6. They first defeated Sihon, and then they defeated the more formidable opponent Og.
7. They had little time to consider what was going on; they needed to act and to trust God—or be killed.
8. With Sihon, this was a relatively small skirmish; with Og, this was more of a full-out war, which involved the invading of Sihon's cities to complete the victory.
9. Neither Og nor Sihon needed to attack Israel. At that time, Israel had no interest in the territory east of the Jordan. They were being willingly led by Moses, with the idea that they would cut over west, cross the Jordan River, and then begin attacking the indigenous population.
10. These battles which were unavoidable, gave Israel some real preparation for warfare.
11. Israel would also have been functioning at this time with Joshua as their general. Moses was there, but Joshua took the lead when it came to responding to Sihon and to Og.
12. The Jews learned to overcome some of their fears. Gen X was afraid of the people in Canaan because some of them were giants. We will find out in the context here that the Jews fought against giants and defeated them. Therefore, they can no longer fear a people simply because of their size.
13. They will beat down the fortifications of several cities; so they will have no reason to fear great fortifications in the Land of Promise.
14. The victory over Og will be complete. There will not be a peace treaty. Israel did not give an inch here.
15. Whenever someone expresses fear of some city in the Land of Promise, Joshua only has to say, "We have defeated giants who lived in great, fortified cities. God controls history!"
16. One more thing: this also gives Israel a base of operations. If necessary, they can always retreat to the land in the east; or they can always set up supply lines which reach into the eastern land—this is now their land. They are no longer an army without a home or without a base.
17. So, all in all, these few months of warfare east of the Jordan prepared the people and Joshua to enter into the land and to defeat the people there.
18. Key in all of this is their trust in Y^ehowah. God has made them very specific promises; God has told them that they will take the land and He would be there right with them, guiding them and defeating their enemies. God was asking them to depend upon Him, just as they did with Og and Sihon.

I realize for some people, this may seem quite unsavory, entering into Canaan and killing the people who are there and taking their homes and land. We studied in Genesis the gradual decline of the morality of the people in Canaan; and we may assume, because God has placed Moses and his people here at this time, that warfare against this people is legitimate. Remember what God said earlier: "[The degeneracy of the Amorite is not yet complete.](#)" However, with the book of Joshua, their degeneracy has reached a crisis level; and these people will be destroyed by the Jews.

Today, the world is filled with angry Muslims, who will riot and kill [over a stupid cartoon](#). These people will [attack innocents](#) who do not think as they do—including their own people. This is what the people of Israel would remove from the Land of Promise.

At least two of these points were inspired by *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is where we have become confused as of late:

Application: the United States Preserves Peace in the World

1. Warfare is abhorrent to most men. We would much rather concentrate on our lives and our families and our careers. The idea of going to war is not pleasant. However, given the blessings which God has placed upon the United States, it is our duty in this time in history, to preserve law and order throughout the world. With great blessing comes great responsibility. It does not matter that our military budget is equal to the combined military budgets of the next 15 countries. It ought to be equal to the military budgets of the next 50 countries!

Application: the United States Preserves Peace in the World

2. We have already observed, over a period of 60+ years, how important stationed U.S. soldiers can be. We have troops stationed in South Korea, and they have been there since the 1950's. Over that period of time, we have seen one after another paranoid, half-nutty dictator rise up in North Korea, suppress his people, and threaten the United States and South Korea. Because our troops have been there, nothing beyond an occasional skirmish or war game has occurred in that area.
3. We ought to have troops all over the world, in the same way, ready to stamp out any trouble. Now, you might blurt out the slogan, "What are we? Cops of the world?" And the answer to that is, "Yes, we are the cops of the world in this era." As long as we are a client nation to God and as long as our government is just and on the side of law and order, we should use our military to preserve peace all over the world.
4. With great blessing comes great responsibility. Our armed forces should make America safe and make nearly every country in the world safe for evangelists and missionaries.
5. Whenever an American is killed, that country where he is killed ought to fear for their personal safety.
6. The idea is, if Charley Brown becomes a missionary and wants to move to some foreign country to tell them about Jesus Christ, our military should do everything possible to make his stay there safe and peaceful.
7. At the same time, it is not the job of the US military to overthrow dictatorships *unless* that dictator persecutes Christians and missionaries. We may not like the socialist policies or this or that government; but if they allow Christians the ability to share their faith, then we should not be concerned about their form of government.
8. Similarly, in the Arab world, in order to keep these people under control, strong dictators are needed. We do not help to depose a dictator simply because we don't like him or his policies. We need to be concerned about one thing: do his policies protect Christians and Americans in his country? If they do, then our military should not interfere with him in any way. We might put political pressure on them for this or that thing; but our primary concern is, can an American Christian walk down a main street in their town without being in fear for his life.

God uses Israel's citizen military to destroy these people in the Land of Promise. In the same way, God uses our military to preserve peace throughout the world.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are times when evil must be destroyed; that it cannot be fixed, rehabilitated or mitigated.

<p>And so we take all his cities in the time the that. Was not a city which we did not take from with them. Sixty cities, all a region of Argob, a kingdom of Og in the Bashan.</p>	<p>Deuteronomy 3:4</p>	<p>So we took all of his cities at that time. [There] was not a city which we did not take from them—sixty cities [in all]—the entire region of Argob, the kingdom of Og in Bashan.</p>
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So we took all of Og's cities at that time. There was not a city that we did not take from them. There were 60 cities in all—the entire region of Argob, in fact; the entire kingdom of Og in Bashan.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so we take all his cities in the time the that. Was not a city which we did not take from with them. Sixty cities, all a region of Argob, a kingdom of Og in the Bashan.

Targum of Onkelos

And we subdued all his cities at that time, there was no city which we took not from them, sixty cities, the whole boundary of Targona, the kingdom of Og in Mathnan.

Latin Vulgate	<u>Wasting</u> all his cities at one time, there was not a town that escaped us: sixty cities, all the country of Argob the kingdom of Og in Basan.
Peshitta (Syriac)	And we captured all his cities at that time, and we left not a city which we did not take from them, sixty cities, all the region of Argob, the kingdom of Og in <u>Mathnin</u> .
Septuagint (Greek)	And we mastered all his cities at that time; there was not a city which we did not take from them; sixty cities, all the country round about Argob, belonging to King Og in Bashan;...
Significant differences:	The first verb means <i>to take</i> . The proper nouns from the targum appear to be quite different.

Limited Vocabulary Translations:

Bible in Basic English	At that time we took all his towns; there was not one town of the sixty towns, all the country of Argob, the kingdom of Og in Bashan, which we did not take.
Easy English	At that time, we marched into all of his cities. He had 60 cities and we marched into all of them. This was all the land called Argob in Bashan, where King Og ruled.
Easy-to-Read Version	Then we took all the cities that belonged to Og at that time. We took all the cities from Og's people—60 cities in the area of Argob, Og's kingdom in Bashan.
Good News Bible (TEV)	At the same time we captured all his towns---there was not one that we did not take. In all we captured sixty towns---the whole region of Argob, where King Og of Bashan ruled.
<i>The Message</i>	At the same time we took all his cities. There wasn't one of the sixty cities that we didn't take-the whole region of Argob, Og's kingdom in Bashan.
NIRV	At that time we took all his cities. There were 60 of them. We took the whole area of Argob. That was Og's kingdom in Bashan.
New Simplified Bible	»We captured all his cities. Not one was missed. We captured a total of sixty cities in the territory of Argob, the kingdom of Og in Bashan.

Thought-for-thought translations; paraphrases:

Common English Bible	We also captured all of Og's towns at that time. There wasn't a single city that we didn't take from them-a total of sixty towns, the entire region of Argob, the whole kingdom of Og in Bashan.
New Berkeley Version	Besides, we captured all his cities at that time, 60 in all, not a city that we did not take from him — the whole region of Argob, the kingdom of Og in Bashan.
New Century Version	Then we captured all of Og's cities, all sixty of them, and took the whole area of Argob, Og's kingdom in Bashan.
New Life Version	And we took all his cities at that time. There was not a city which we did not take from them. We took sixty cities, the whole land of Argob, the nation of Og in Bashan.
New Living Translation	We conquered all sixty of his towns-the entire Argob region in his kingdom of Bashan. Not a single town escaped our conquest.

Partially literal and partially paraphrased translations:

Beck's American Translation	At that time we took all his towns (there wasn't a town we didn't take from them), sixty towns, the whole Argob territory, Og's kingdom in Bashan (all these towns were fortified with high walls, gates, and bars), besides very many of the Perizzite unwallled villages. V. 5 is included for context.
International Standard V	Then we captured all his cities at that time. There was not a city left that we didn't capture from them-60 cities in all from the region of Argob, which is part of the kingdom of Og in Bashan.

New Advent (Knox) Bible	So the Lord our God gave us a fresh victory over Og, king of Basan, and all his people, and we exterminated them, there and then laying waste all his cities, all the sixty cities of Argob in Basan, where Og reigned; not a town escaped us. V. 3 is included for context.
Today's NIV	At that time we took all his cities [S Nu 21:24]. There was not one of the sixty cities that we did not take from them--the whole region of Argob, Og's kingdom [S Nu 21:33 1Ki 4:13] in Bashan.
Translation for Translators	There were 60 cities in that region near Argob, in King Og's kingdom of Bashan. But we captured all of them.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	We claimed all his cities in that period. No town was not claimed by us from them of the sixty cities, all the district of Argob, the realm of Og in South-Syria.
Ferar-Fenton Bible	We also captured all his towns, in the same campaign ; - there was not a city we did not take, - from the sixty towns in the district of Argob, to the capital of Og in Bashan.
Lexham English Bible	And we captured all [of] his towns [Or "villages/cities [small]"] at that time; [there] was not a city that we did not take from them.
NIV – UK	At that time we took all his cities. There was not one of the sixty cities that we did not take from them - the whole region of Argob, Og's kingdom in Bashan.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	We took possession of all their cities; there was not one of them that escaped us. We captured the sixty cities: the whole of the Argob region-the kingdom of Og, in Bashan.
New American Bible (2011)	At that time we captured all his cities; there was no town we did not take: sixty cities in all, the whole region of Argob, the kingdom of Og in Bashan—all these cities were fortified with high walls and gates and bars-besides a great number of unwallled towns. V. 5 is included for context.
New RSV	At that time we captured all his towns; there was no citadel that we did not take from them-sixty towns, the whole region of Argob, the kingdom of Og in Bashan.
Revised English Bible	So the LORD our God also delivered King Og of Bashan into our hands, with all his people. We slaughtered them and left him no survivor, and at the same time we captured all his towns; there was not one town that we did not take from them. In all we captured sixty towns, the whole region of Argob, the kingdom of Og in Bashan; all these were fortified towns with high walls and barred gates; in addition we took a great many open settlements. Vv. 3 & 5 are included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At that time we captured all his cities; there was not one city of theirs that we didn't capture. There were sixty cities, all the region of Argov, the kingdom of 'Og in Bashan;...
exeGesés companion Bible	...and we captured all his cities at that time, there is not a city which we took not from them - sixty cities, all the boundaries of Argob, the sovereignty of Og in Bashan...
Kaplan Translation	We then captured all his cities, not leaving a single city that we did not take from [his people]. These included the entire Argov group of 60 cities that constituted Og's kingdom in the Bashan. Argov group: Chevel Argov in Hebrew. (cf. Ibn Ezra; Septuagint). See Deuteronomy 3:14, 1 Kings 4:13; cf. 2 Kings 15:25. Saadia identifies the Argov as Almogav, the land between the Arnon and the Jabbok. The

Targum renders Argov as Tarkhona, which Rashi interprets as 'royal cities,' but which others see as a place name (Arukh). Others see Argov as coming from the root ragav (cf. Job 21:33, 38:38), a swamp (Ibn Janach), a mound, or a river tributary (Radak, Sherashim), a canal (Ibn Ezra on Job 21:33), or a gully (Ibn Ezra on Job 38:38). Some say that the Argov area is around Suwet, south of the upper Yarmuk, while others identify it with el-Leja, east of Lake Kinnereth (see Menachoth 8:3).

Orthodox Jewish Bible And we took all his towns at that time; there was not a kiryah (town, city) which we took not from them, threescore towns, all the region of Argov, the kingdom of Og in Bashan.

Expanded/Embellished Bibles:

The Expanded Bible Then we captured all of Og's cities, all sixty of them, and took the whole area of Argob, Og's kingdom in Bashan.

Kretzmann's Commentary And we took all his cities at that time, that is, the fortified towns; there was not a city which we took not from them, threescore cities, all the region of Argob, the northeastern section of this territory, 1Kings 4:13, about forty miles northeast of the Sea of Galilee, the entire kingdom sometimes being included in the name Argob, the kingdom of Og in Bashan; for these sixty cities may be said to have been the very heart of the country.

NET Bible® We captured all his cities at that time - there was not a town we did not take from them - sixty cities, all the region of Argob [Argob. This is a subdistrict of Bashan, perhaps north of the Yarmuk River.], the dominion of Og in Bashan.

The Voice We captured all 60 of his *large cities and their surrounding villages* at that time; there wasn't a single one we didn't take from them in the whole region of Argob (which was the kingdom of Og in Bashan) in spite of their strong defenses: high walls, *fortified gates*, and *strong bars latching the gates' doors*, but we took them all, and a large number of villages. V. 5 is included for context.

Literal, almost word-for-word, renderings:

Concordant Literal Version Then we seized all his cities at that time. There was not a town which we did not take from them, sixty cities, the whole district of Argob, the kingdom of Og in Bashan.

Emphasized Bible And we captured all his cities, at that time, there was no fortress which we took not from them,—sixty cities all the region of Argob, the kingdom of Og in Bashan.

English Standard Version And we took all his cities at that time--there was not a city that we did not take from them--sixty cities, the whole region of Argob, the kingdom of Og in Bashan.

God's Truth (Tyndale) And we took all his cities the same season (for there was not a city which we took not from them) even three score cities, all the region of Argob, the kingdom of Og in Basan.

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

Third Millennium Bible And we took all his cities at that time; there was not a city which we took not from them: threescore cities, all the region of Argob, the kingdom of Og in Bashan.

World English Bible We took all his cities at that time; there was not a city which we didn't take from them; sixty cities, all the region of Argob, the kingdom of Og in Bashan.

Young's Updated LT And we capture all his cities at that time, there has not been a city which we have not taken from them, sixty cities, all the region of Argob, the kingdom of Og in Bashan.

The gist of this verse: Moses and the Israelites captures all of Og's cities and territory in Bashan.

Deuteronomy 3:4a

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
lâkad (לָקַד) [pronounced <i>law-KAHD</i>]	<i>to capture, to seize, to take, to choose [by lot]</i>	1 st 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>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'îyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #5892 BDB #746
b ^e (ב) [pronounced <i>b^{eh}</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 (תֵּעַ) [pronounced <i>gayth</i>]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun with the definite article	Strong's #6256 BDB #773
With the bêyth preposition, this means <i>at the right time, at the proper time</i> .			
hîy' (אֵיהּ) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is, is implied</i>	Strong's #1931 BDB #214
These three words together seem to mean <i>at this time, at that time; during this same time, during this same time period</i> .			
This is a key phrase in this chapter. Moses repeats it again and again.			

Translation: *So we took all of his cities at that time.* Moses continues to connect Israel's history with the plan of God, showing how they are intertwined. Those who rejected Israel rejected their God; those who reject their God were rejected by their God.

At that time, Moses and his people conquered all of the cities of Og. Interestingly enough, there is not a lot of detail given about this—even back in Numbers, which was, more or less, a contemporary history, there is still a lot of detail that is missing.

Gill: *Not only Edrei where the battle was fought, and Ashteroth his capital city, but all the rest in his kingdom.*³³

³³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:4.

Deuteronomy 3:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אול or אל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
qir ^e yâth (תִּירָתָהּ) [pronounced <i>kir-YAWTH</i>]	<i>city, town</i>	feminine singular noun	Strong's #7151 BDB #900
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lô' (אול or אל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person plural, Qal perfect	Strong's #3947 BDB #542
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
'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); with the 3 rd 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 *directly from*. 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.

Translation: [There] was not a city which we did not take from them... There was not a single holdout which was able to resist them. Moses and his people conquered all of their cities.

This was a thorough and complete victory—which is what God required.

Deuteronomy 3:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shishshîym (שִׁשְׁשִׁימ) [pronounced <i>shish-SHEEM</i>]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995

Deuteronomy 3:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ġyr (עִיר) [pronounced ġeer]	<i>encampment, city, town</i>	feminine plural noun	Strong's #5892 BDB #746
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
chebel (חֶבֶל) [pronounced KHE ^B -ve]	<i>rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]</i>	masculine singular construct	Strong's #2256 BDB #286
Clarke: <i>ancient lands were measured by lines or cords of a certain length [and this is what this references].</i> ³⁴			
Whedon: <i>It evidently means a sharply defined border, as if measured by a line or rope.</i> ³⁵			
ʿAr ^e ġôb (אֲרָגוֹב) [pronounced ahr-GOHB]	<i>heap, region of clods; transliterated Argob</i>	masculine singular proper noun; location	Strong's #709 BDB #918
mam ^e lâkâh (מַמְלַכָּה) [pronounced mahm ^e -law-kaw]	<i>kingdom, national government; sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i>	feminine singular construct	Strong's #4467 BDB #575
ʿÔwg (עֹג) [pronounced ġohg]	<i>round; long-necked; transliterated Og</i>	masculine singular proper noun	Strong's #5747 BDB #728
b ^e (ב) [pronounced b ^{eh}]	<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
Bâshân (בַּשָּׁן) [pronounced baw-SHAWN]	<i>sandy soil; fruitful; flat; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143

Translation:...—sixty cities [in all]—the entire region of Argob, the kingdom of Og in Bashan. In all, there were 60 cities, under Og's control, that Moses and the Israelites took over.

Apparently, *Argob* is always combined with the word *region*.³⁶ It is the Hebrew word *chebel* (חֶבֶל) [pronounced KHE^B-ve], which means, *rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]*. Clarke tells us that *ancient lands were measured by lines or cords of a certain length [and this is what this references].*³⁷ Strong's #2256 BDB #286.

Argob means *clods, rich in clods, deep-soiled, fertile*. According to *Barnes' Notes* it means *stone-heap*. H.L. Davies equates it today with the city *Râjib*. ZPEB also places *Argob* in the Golan Heights, approximately twenty miles south of Damascus. This verse appears to equate the sixty cities with the region of *Argob* and with the kingdom of *Og* in *Bashan*. Maps place the area of *Gilead* as running along the eastern portion of the *Jordan*,

³⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3:4 (edited).

³⁵ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=4&ch=3> accessed March 26, 2015.

³⁶ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=4&ch=3> accessed March 26, 2015.

³⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3:4 (edited).

with Argob and Geshur being north of that, even with the Sea of Galilee (then the Sea of Chinnereth), and Bashan being north of those areas. Due to its proximity, Argob is sometimes considered to be in Bashan (1Kings 4:13).

J. Vernon McGee: *Og held sway over sixty separate communities. All these cities were fenced with high walls, gates, and bars; beside a great many unwalled towns.*³⁸

Whedon on Argob: *Porter's Giant Cities of Bashan says: "It thus describes with singular accuracy and minuteness the rocky rampart which encircles the Lejah," the modern name of Argob. The Argob is a vast field of basalt placed in the midst of a fertile plain. Its surface has an elevation of about thirty feet, and its border is clearly defined by a bank of broken cliffs. In this region were the sixty cities mentioned in the text.*³⁹

Thomas Coke: *Argob was a small province, lying between Jordan and the mountains of Gilead, a little above the sea of Tiberias; which region was afterwards called Trachonitis.*⁴⁰

Keil and Delitzsch: *"sixty towns, the whole region of Argob, the kingdom of Og in Bashan." These three definitions refer to one and the same country. The whole region of Argob included the sixty towns which formed the kingdom of Og in Bashan, i.e., all the towns of the land of Bashan, viz., (according to Deut. 3:5) all the fortified towns, besides the unfortified and open country towns of Bashan.*⁴¹

Keil and Delitzsch: *The expression, "kingdom of Og in Bashan," implies that the kingdom of Og was not limited to the land of Bashan, but included the northern half of Gilead as well.*⁴²

According to John Dummelow, these cities exist today in ruins. *The ruins of the Giant Cities of Bashan remain to testify to the strength of its former inhabitants.*⁴³

Arno Gaebelin: *The kingdom of Og in Bashan was a powerful kingdom. The cities had high walls with gates and bars. Their number was sixty. Archaeological research has proven the existence of strong and fortified cities in that territory, the ruins of which may still be seen. The oldest dwellings and ruined towers of Hauran (Bashan) are described by C. Von Raumer in the following words: "Simple, built of heavy blocks of basalt, roughly hewn, and as hard as iron, with very thick walls, very strong stone gates and doors, many of which were about eighteen inches thick, and were formerly fastened with immense bolts, of which traces still remain; such houses as these may have been the work of the old giant tribe of Rephaim, whose king, Og, was defeated by the Israelites 3,000 years ago."*⁴⁴

Both the Pulpit Commentary and Keil and Delitzsch give extensive descriptions of this region.

Describing the Region of Argon

The Pulpit Commentary has an interesting description of the region of Argob: *This district is now known as the province of El-Lejah (The Retreat). It is described as oval in form, about twenty-two miles long by fourteen wide; a plateau elevated about thirty feet above the surrounding plain. Its features are most remarkable. It is composed of a thick stratum of black basalt, which seems to have been emitted in a liquid state from pores in the earth, and to have flowed out on all sides till the whole surface was covered. It is rent and shattered as if by internal convulsion. The cup-like cavities from which the liquid mass was projected are still seen, and also the wavy surface such as a thick liquid generally assumes which cools as it is flowing. There are deep fissures*

³⁸ From https://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt (Deut. 3); accessed March 26, 2015.

³⁹ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=4&ch=3> accessed March 26, 2015.

⁴⁰ From <http://www.studydrive.org/commentaries/tcc/view.cgi?bk=4&ch=3> accessed March 24, 2015.

⁴¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:1–9.

⁴² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:1–9.

⁴³ From <http://www.studydrive.org/commentaries/dcb/view.cgi?bk=3&ch=21> (Num. 21:33–35); accessed March 25, 2015.

⁴⁴ From <http://www.studydrive.org/commentaries/gab/view.cgi?bk=4&ch=3> accessed March 25, 2015.

Describing the Region of Argon

and yawning gulfs with rugged, broken edges; and there are jagged mounds that seem not to have been sufficiently heated to flow, but which were forced up by some mighty agency, and then rent and shattered to their centers. The rock is filled with air-bubbles, and is almost as hard as iron.

Keil and Delitzsch: This district has also received the name of Bashan, from the character of its soil; for שׁבִּיץ signifies a soft and level soil. From the name given to it by the Arabic translators, the Greek name Βαταναία, Batanaea, and possibly also the modern name of the country on the north-eastern slope of Hauran at the back of Mount Hauran, viz., Bethenije, are derived.

The name Argob probably originated in the north-eastern part of the country of Bashan, viz., the modern Leja, with its stony soil covered with heaps of large blocks of stone (Burckhardt, p. 196), or rather in the extensive volcanic region to the east of Hauran, which was first of all brought to distinct notice in Wetzstein's travels, and of which he says that the "southern portion, bearing the name Harra, is thickly covered with loose volcanic stones, with a few conical hills among them, that have been evidently caused by eruptions" (Wetzstein, p. 6). The central point of the whole is Safa, "a mountain nearly seven hours' journey in length and about the same in breadth," in which "the black mass streaming from the craters piled itself up wave upon wave, so that the centre attained to the height of a mountain, without acquiring the smoothness of form observable in mountains generally," - "the black flood of lava being full of innumerable streams of stony waves, often of a bright red colour, bridged over with thin arches, which rolled down the slopes out of the craters and across the high plateau" (Wetzstein, pp. 6 and 7). At a later period this name was transferred to the whole of the district of Hauran (= Bashan), because not only is the Jebel Hauran entirely of volcanic formation, but the plain consists throughout of a reddish brown soil produced by the action of the weather upon volcanic stones, and even "the Leja plain has been poured out from the craters of the Hauran mountains" (Wetzstein, p. 23). Through this volcanic character of the soil, Hauran differs essentially from Balka, Jebel Ajlun, and the plain of Jaulan, which is situated between the Sea of Galilee and the upper Jordan on the one side, and the plain of Hauran on the other, and reaches up to the southern slope of the Hermon. In these districts the limestone and chalk formations prevail, which present the same contrast to the basaltic formation of the Hauran as white does to black (cf. v. Raumer, Pal. pp. 75ff.). - The land of the limestone and chalk formation abounds in caves, which are not altogether wanting indeed in Hauran (as v. Raumer supposes), though they are only found in eastern and south-eastern Hauran, where most of the volcanic elevations have been perforated by troglodytes (see Wetzstein, pp. 92 and 44ff.). But the true land of caves on the east of the Jordan is northern Gilead, viz., Erbed and Suêt (Wetzst. p. 92). Here the troglodyte dwellings predominate, whereas in Hauran you find for the most part towns and villages with houses of one or more stories built above the surface of the ground, although even on the eastern slope of the Hauran mountains there are hamlets to be seen, in which the style of building forms a transition from actual caves to dwellings built upon the ground. An excavation is first of all made in the rocky plateau, of the breadth and depth of a room, and this is afterwards arched over with a solid stone roof. The dwellings made in this manner have all the appearance of cellars or tunnels. This style of building, such as Wetzstein found in Hibbiké for example, belongs to the most remote antiquity. In some cases, hamlets of this kind were even surrounded by a wall. Those villages of Hauran which are built above the surface of the ground, attract the eye and stimulate the imagination, when seen from a distance, in various ways. "In the first place, the black colour of the building materials present the greatest contrast to the green around them, and to the transparent atmosphere also. In the second place, the height of the walls and the compactness of the houses, which always form a connected whole, are very imposing. In the third place, they are surmounted by strong towers. And in the fourth place, they are in such a good state of preservation, that you involuntarily yield to the delusion that they must of necessity be inhabited, and expect to see people going out and in" (Wetzstein, p. 49). The larger towns are surrounded by walls; but the smaller ones as a rule have none: "the backs of the houses might serve as walls." The material of which the houses are built is a grey dolerite, impregnated with glittering particles of olivine. "The stones are rarely cemented, but the fine and for the most part large squares lie one upon another as if they were fused together." "Most of the doors of the houses which lead into the streets or open fields are so low, that it is impossible to enter them without stooping; but the large buildings and the ends of the streets have lofty gateways, which are always tastefully constructed, and often decorated with sculptures and Greek inscriptions." The "larger gates have either simple or (what are most common) double doors. They

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consist of a slab of dolerite. There are certainly no doors of any other kind." These stone doors turn upon pegs, deeply inserted into the threshold and lintel. "Even a man can only shut and open doors of this kind, by pressing with the back or feet against the wall, and pushing the door with both hands" (Wetzstein, pp. 50ff.; compare with this the testimony of Buckingham, Burckhardt, Seetzen, and others, in v. Raumer's Palestine, pp. 78ff.).

Now, even if the existing ruins of Hauran date for the most part from a later period, and are probably of a Nabataean origin belonging to the times of Trajan and the Antonines, yet considering the stability of the East, and the peculiar nature of the soil of Hauran, they give a tolerably correct idea of the sixty towns of the kingdom of Og of Bashan, all of which were fortified with high walls, gates, and bars, or, as it is stated in 1Ki_4:13, "with walls and brazen bars."

Keil and Delitzsch continue: (Note: It is also by no means impossible, that many of the oldest dwellings in the ruined towers of Hauran date from a time anterior to the conquest of the land by the Israelites. "Simple, built of heavy blocks of basalt roughly hewn, and as hard as iron, with very thick walls, very strong stone gates and doors, many of which were about eighteen inches thick, and were formerly fastened with immense bolts, and of which traces still remain; such houses as these may have been the work of the old giant tribe of Rephaim, whose king, Og, was defeated by the Israelites 3000 years ago" (C. v. Raumer, Pal. p. 80, after Porter's Five Years in Damascus).)

The Pulpit Commentary: These cities, with their marvelous erections, are believed to be still existing in the Hauran. Over that district tire strewn a multitude of towns of various sizes, all constructed after the same remarkable fashion. "The streets are perfect, the walls perfect, and, what seems more astonish. tug, the stone doors are still hanging on their hinges, so little impression has been made during these many centuries on the hard and durable stone of which they are built" (Graham, Cambridge Essays, p. 160). These doors are "formed of slabs of stone, opening on pivots which are projecting parts of the stone itself, and working in sockets in the lintel and threshold." Some of these gates are large enough to admit of a camel passing through them, and the doors are of proportionate dimensions, some of the stones of which they are formed being eighteen inches in thickness. The roofs also are formed of huge stone slabs resting on the massive walls. All betoken the workmanship of a race endowed with powers far exceeding those of ordinary men; and give credibility to the supposition that we have in them the dwellings of the giant race that occupied that district before it was invaded by the Israelites. "We could not help," says Mr. Graham, "being impressed with the belief that had we never known anything of the early portion of Scripture history before visiting this country, we should have been forced to the conclusion that its original inhabitants, the people who had constructed those cities, were not only a powerful and mighty nation, but individuals of greater strength than ourselves."

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:4. They cite Dr. Porter, in Kitto, "Biblical Cyclopaedia," 3:1032; see also the same author's "Five Years in Damascus," 2:240, etc.; and "The Giant Cities of Bashan"; Burckhardt, "Travels in Syria," p. 110, etc.; Wetstein, "Reisebericht fib. Hauran," p. 82, etc.; a paper by Mr. Cyrill Graham in the Cambridge Essays for 1858; and Smith's "Dictionary," art. "Trachonitis.")

Keil and Delitzsch, Commentary on the Old Testament; from e-Sword; Deut. 3:1–9.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:5.

Chapter Outline

Charts, Graphics and Short Doctrines

V. 4: So we took all of Og's cities at that time. There was not a city that we did not take from them. There were 60 cities in all—the entire region of Argob, in fact; the entire kingdom of Og in Bashan. When Israel moved on them, Israel moved quickly. It is unlikely that Israel went into each and every city and take it. They were met by Og and his men at Edrei. All of the men were destroyed in that battle. Marching into the cities resulted in the deaths of all who lived there: men, women and children. It is not unlikely that some of the cities were deserted when they went into them. Furthermore, these are not cities as we would think, but relatively small, but well-fortified villages. However, to have the power and authority over sixty different communities speaks well of the charisma and leadership and power of Og.

The parallel portion is Num. 32:33–42 And Moses gave to them, to the people of Gad and to the people of Reuben and to the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan, the land and its cities with their territories, the cities of the land throughout the country. And the people of Gad built Dibon, Ataroth, Aroer, Atroth-shophan, Jazer, Jogbehah, Beth-nimrah and Beth-haran, fortified cities, and folds for sheep. And the people of Reuben built Heshbon, Elealeh, Kiriathaim, Nebo, and Baal-meon (their names were changed), and Sibmah. And they gave other names to the cities that they built. And the sons of Machir the son of Manasseh went to Gilead and captured it, and dispossessed the Amorites who were in it. And Moses gave Gilead to Machir the son of Manasseh, and he settled in it. And Jair the son of Manasseh went and captured their villages, and called them Havvoth-jair. And Nobah went and captured Kenath and its villages, and called it Nobah, after his own name. When it says that Gad and Reuben *built...* that can mean *rebuilt*. This passage covers more of the distribution of cities to Gad and Reuben.

All these cities fortified of wall high, [two] gates and a bar, apart from cities of the country increasing greatly.	Deuteronomy 3:5	All of these cities [were] fortified by high walls, [entry] gates and bars [on the gates]; apart from the great many villages of the country.
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These cities that we conquered were often fortified with high walls and rugged entry gates with bars on them. There were also a great many villages out in the country.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	All these cities fortified of wall high, [two] gates and a bar, apart from cities of the country increasing greatly.
Targum of Onkelos	All these cities were fortified, <u>surrounded with</u> high walls, <u>shut up</u> with gates and bars; besides open towns very many.
Jerusalem targum	All these cities were fortified, <u>surrounded with</u> high walls, with gates and bars.
Latin Vulgate	All the cities were fenced with <u>very high walls</u> , and with gates and bars, besides innumerable towns that had no walls.
Peshitta (Syriac)	All these cities were fenced with high walls, gates, and bars; besides the suburban towns a great many.
Septuagint (Greek)	...all strong cities, lofty walls, gates and bars, besides the very many cities of the Perizzites.

Significant differences: The targums add a few words which do not detract from or add to the meaning.

Limited Vocabulary Translations:

Bible in Basic English	All these towns had high walls round them with doors and locks; and in addition we took a great number of unwallled towns.
Easy English	Every city had high walls and gates, which the people locked. There were also very many villages without walls.
Easy-to-Read Version	All these cities were very strong. They had high walls, gates, and strong bars on the gates. There were also many towns that did not have walls.
Good News Bible (TEV)	All these towns were fortified with high walls, gates, and bars to lock the gates, and there were also many villages without walls.
<i>The Message</i>	All these cities were fortress cities with high walls and barred gates. There were also numerous unwallled villages.
Names of God Bible	All of these cities were fortified with high walls and double-door gates with bars across the gates. We also captured a large number of unwallled villages.

NIRV	All those cities had high walls around them. The city gates were made secure with heavy metal bars. There were also large numbers of villages that didn't have walls.
New Simplified Bible	»All of these cities were fortified with high walls and double-door gates with bars across the gates. We also captured a large number of unwallled villages.

Thought-for-thought translations; paraphrases:

Common English Bible	Each of these towns was fortified with high walls, double gates, and crossbars. Outside the towns there were also a great number of villages [Heb uncertain].
The Living Bible	These were well-fortified cities with high walls and barred gates. Of course we also took all of the unwallled towns.
New Century Version	All these were strong cities, with high walls and gates with bars. And there were also many small towns with no walls.
New Life Version	All these cities were built strong, with high walls, gates and iron. There were many towns without walls also.
New Living Translation	These towns were all fortified with high walls and barred gates. We also took many unwallled villages at the same time.

Partially literal and partially paraphrased translations:

American English Bible	They were all strong cities with high walls, high gates, and strong locks. [We also captured] many Pherezite cities, and we destroyed everything, as we had done to Seon the king of Hesh-Eboneh. We destroyed each city in its order, as well as all the women and children. V. 6 is included for context.
International Standard V	All of these cities were fortified with high walls, gates, and bars. Furthermore, there were very many unwallled regions.
New Advent (Knox) Bible	All sixty were fortified with high walls, gates and bars; and there were other, unwallled towns past numbering.
Translation for Translators	All those cities had high walls <i>around them</i> with gates and bars. We also captured many villages that did not have walls <i>around them</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	All these cities were protected with high ramparts and doors with bars, including a hundredfold multiple of village cities.
Ferar-Fenton Bible	All which towns were fortified with high walls, gates and bars, - beside a great many towns of the Perizites.
Jubilee Bible 2000	All these cities <i>were</i> fenced with high walls, gates, and bars besides a great many unwallled towns.
Lexham English Bible	All of these were fortified towns with high walls, gates, and bars [Hebrew "bar"], <i>apart from</i> [Literally "alone from"] very many of the villages of the open country.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	All these were cities fortified with high walls, with gates and bars, besides the innumerable villages in the open fields.
The Heritage Bible	All these cities were fortified with high walls, doors, and bars, besides an exceeding abundance of rural towns.
New American Bible (2002)	At that time we captured all his cities, none of them eluding our grasp, the whole region of Argob, the kingdom of Og in Bashan: sixty cities in all, to say nothing of the great number of unwallled towns. All the cities were fortified with high walls and gates and bars. V. 4 is included for context.
New Jerusalem Bible	That was when we captured all his towns; there was not a town of theirs we did not take: sixty towns, the whole confederation of Argob, Og's kingdom in Bashan, all of

them fortresses defended by high walls and fortified with gates and bars, not to mention the Perizzite towns, which were very numerous. V. 4 is included for context.

New RSV All these were fortress towns with high walls, double gates, and bars, besides a great many villages.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...all of them fortified cities with high walls, gates and bars - in addition to a great number of unwalled towns.
exeGesés companion Bible	...- all these cities fortified with high walls, gates and bars; beside suburban cities mightily abounding:...
JPS (Tanakh—1985)	At that time we captured all his towns; there was not a town that we did not take from them: sixty towns, the whole district of Argob, the kingdom of Og in Bashan—all those towns were fortified with high walls, gates, and bars—apart from a great number of unwalled towns. V. 4 is included for context.
Kaplan Translation	They were all cities fortified with high walls, gates and bars, and there were also very many open towns [(Targum; Rashi). Or, 'Perizite towns' (Septuagint; cf. Genesis 13:7, 15:20).].
Orthodox Jewish Bible	All these towns were walled with high walls, gates, and bars; beside unwalled towns harbeh me'od (very many).
Restored Names Version	All these cities were fortified with high walls, doors, and bars, besides an exceeding abundance of rural towns.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	All these cities were fortified with high <i>and</i> haughty walls, gates, and bars, besides a great many unwalled villages.
The Expanded Bible	All these were ·strong [fortified] cities, with high walls and ·gates [double doors] with bars. And there were also many small towns with no walls.
Kretzmann's Commentary	All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. The entire region is now known as the Hauran.
NET Bible®	All of these cities were fortified by high walls, gates, and locking bars; ⁸ in addition there were a great many open villages.

Literal, almost word-for-word, renderings:

Concordant Literal Version	All these cities were defended by lofty walls, doors and bars, aside from the unwalled villages which were exceedingly numerous.
<i>Emphasized Bible</i>	All these, were fortified cities each with a high wall, folding gates and a bar,—besides country towns exceeding many.
English Standard Version	All these were cities fortified with high walls, gates, and bars, besides very many unwalled villages.
Green's Literal Translation	All these cities <i>were</i> fortified with high walls, gates and double-leaved doors, besides a great many <i>of</i> the unwalled towns.
God's Truth (Tyndale)	All these cities were made strong with high walls, gates and bars, beside unwalled towns a great many.
New King James Version	All these cities were fortified with high walls, gates, and bars, besides a great many rural towns.
Webster's Bible Translation	All these cities [were] fortified with high walls, gates, and bars; besides unwalled towns a great number.
World English Bible	All these were cities fortified with high walls, gates, and bars; besides the unwalled towns a great many.

Young's Updated LT

All these were cities fortified with high walls, gates, and bars, besides very many unwalled villages.

The gist of this verse:

Many cities were well-fortified and some were rural towns.

Deuteronomy 3:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (לֹל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'êlleh (הֵלֵךְ) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
'îyr (רֵיעַ) [pronounced ġeer]	<i>encampment, city, town</i>	feminine plural noun	Strong's #5892 BDB #746
bâtsar (בָּצַר) [pronounced baw-TZAR]	<i>walled-up, fenced, fortified</i>	Qal passive participle	Strong's #1219 BDB #130
chôwmâh (חֹמוֹת) [pronounced khoh-MAW]	<i>walls</i>	feminine plural noun	Strong's #2346 BDB #327
gâbôhah (גָּבוֹהַ) [pronounced gaw ^b -VOH-ah]	<i>high, exalted; proud, arrogant; powerful</i>	adjective	#1362, #1364 BDB #147
d ^e lâthayim (דְּלֵתַיִם) [pronounced d ^e -LAW-thah-yim]	<i>doors, gates of a city; figuratively for the doors of the heavens</i>	feminine dual noun	Strong's #1817 BDB #195
w ^e (or v ^e) (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
b ^e rîyach (בַּרְיָךְ) [pronounced b ^e ree-AHKH]	<i>bar, a wood bar, bar for city gates; figuratively used to mean of tribulation, a fortress, of the earth as a prison</i>	masculine singular noun	Strong's #1280 BDB #138

The NET Bible: Or "high walls and barred gates" (NLT); Heb "high walls, gates, and bars." Since "bars" could be understood to mean "saloons," the qualifying adjective "locking" has been supplied in the translation.⁴⁵

Translation: All of these cities [were] fortified by high walls, [entry] gates and bars [on the gates];... Moses reminds these people that many of the cities which they conquered were very well fortified with high walls, and entry gates made secure with bars.

Entry-gates is in the dual, simply referring to two gates. It is certainly possible that this refers to most of the city gates. The metal bars would have secured the gates.

⁴⁵ From <https://bible.org/netbible/index.htm?deu3.htm> (footnote) accessed March 14, 2015.

The NASB reads: "All these were cities fortified with high walls, gates and bars, besides a great many un-walled towns." *Gates* is in the dual, meaning there were two—this is how we get the *two-leafed door* in from *Young's Translation*. *Bar* is in the singular, meaning each door perhaps had a metal bar across it in order to strengthen it. *Wall* is also in the singular. *Besides* or *apart* from these sixty cities, there were smaller encampments which were overrun by the Israelites. The word for *cities* occurs twice in this verse, although almost every translation translates it as though there are two different words here: *cities, towns* (*The Emphasized Bible*, KJV, NASB), *towns, villages* (NRSV), *cities, villages* (*The Amplified Bible*, NIV, Owen, Young). The word for *cities* is *ʿîyr* (עִיר) [pronounced *geer*] and this is used in the very widest sense of a group of people, from an encampment, to a village, to a city. Strong's #5892 BDB #746

You may recall that when the spies came back from the new land, one of the things which they warned about was the fortified cities (Num. 13:28 *But the people that live in the land are fierce, and the cities are walled up, very great. And also we have seen the children of Anak there.*)—they allowed that to sink into the imaginations of the Israelites, who had never lived in walled cities themselves (recall that they lived in a Jewish settlement called Goshen, outside of the Egyptian city where they worked as slaves). So, until they were suddenly faced with these walls, they had no idea what to do.

Keil and Delitzsch: *The brazen bars were no doubt, like the gates themselves, of basalt or dolerite, which might easily be mistaken for brass. Besides the sixty fortified towns, the Israelites took a very large number of ירע יזרפה, "towns of the inhabitants of the flat country," i.e., unfortified open hamlets and villages in Bashan, and put them under the ban, like the towns of king Sihon (Deut. 3:6, Deut. 3:7; cf. Deut. 2:34–35).*⁴⁶

We are not given a time frame on this. The Jews apparently defeated this cities in a short amount of time, but how many months that was is not indicated.

It is fascinating that, *how* the Jews were able to do this is mentioned in only one passage.

The idea is, they are going to go into the new land, and there will be great fortifications and strong cities, and men who are giants, and the Jews will need to destroy them and not to be afraid.

Deuteronomy 3:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Owens has the lâmed preposition in the Hebrew text, but does not mention it as being there in the English.			
bad (בַּד) [pronounced <i>bahd</i>]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, only; apart</i> .			
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
Bad (בַּד) [pronounced <i>bahd</i>] (Strong's #905 BDB #94), when followed by min (מִן) [pronounced <i>mihn</i>] (Strong's #4480 BDB #577), means <i>apart from, besides</i> .			

⁴⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:1–9.

Deuteronomy 3:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿîyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine plural construct	Strong's #5892 BDB #746
pe ^r râzîy (פְּרָזִי) [pronounced <i>pehr-aw-ZEE</i>]	<i>country, rural; open region; unwalled; villager, rural dweller, hamlet-dweller, country folk</i>	masculine singular noun	Strong's #6521 BDB #826
The NET Bible: <i>The Hebrew term פְּרָזִי (pÿraziy) refers to rural areas, at the most “unwalled villages” (KJV, NASB “unwalled towns”).</i> ⁴⁷			
This is also spelled pe ^r rôzîy (פְּרוֹזִי) [pronounced <i>pehr-oh-ZEE</i>].			
râbâh (רַבָּה) [pronounced <i>raw^b-VAWH</i>]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	Hiphil infinitive absolute	Strong's #7235 BDB #915
When the Hiphil is followed by an infinitive and gerund—or by a finite verb—, it can mean <i>much</i> .			
The Hiphil infinitive absolute is often used as an adverb: <i>in doing much, very much, exceedingly great</i> (the latter two with the adverb <i>m^eôd</i>).			
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
Together, they are translated <i>exceedingly much, exceedingly great, a tremendous (incredible) amount; a [staggeringly] large quantity, in great abundance, great many, very many</i> .			

Translation: ...[apart from the great many villages of the country](#). There were a lot of smaller villages out in the country which the Israelites conquered.

We also find the word pe^rrâzîy (פְּרָזִי) [pronounced *pehr-aw-ZEE*] and it is found only three times in the Old Testament (here and 1Sam. 6:18 Esther 9:19) and each time translated differently in the Authorized Version: *unwalled, country, villages*. It should be translated *country* or *rural*. With the wide application of the word ʿîyr, the change of the English translation of the word is acceptable. Strong's #6521 BDB #826

The Israelites with Moses now had spent half or more of their lives traveling across the wilderness from Egypt to the Land of Promise. They do not recall a lot of what occurred in Egypt. Much of what they have traveled through is a limestone region, where protection is afforded the occupants by digging caverns into the limestone. In an area of the much harder basalt, the occupants cannot simply dig a cavern out—the rock is too difficult to cut through. Therefore, they built cities and placed walls around the cities. There still exists today a large number of these walled cities of Bashan, along with *their black basalt houses, gates, doors and bolts*.⁴⁸

Porter, in *Giant Cities of Bashan*, p. 84, wrote: *Time produces little effect on such building as these. The heavy stone slabs of the roofs resting on the massive walls make the structure as firm as if built of solid masonry; and the black basalt used is almost as hard as iron.*

⁴⁷ From <https://bible.org/netbible/index.htm?deu3.htm> (footnote) accessed March 14, 2015.

⁴⁸ *Manners and Customs of the Bible*; James M. Freeman; ©1972; pp. 102–103; he got his information from Raumer, *Palästina*, pp. 78–79.

MacGregor describes the construction of the houses within. The doors were made of stones seven feet high and six inches thick, with four inch long pivots, turning in stone sockets—even stone window shutters (4'X3'). A bedroom was 14'X9'X11' (high). There were stone rafters for a stone roof and four the six foot thick walls. There were two and even a few three-story homes.⁴⁹ We do not know if these are the same houses as soon by the Israelites or not—in any case, they are likely similar in construction and appearance.

Peter Pett: Every city was taken. Not one was strong enough to stand up against them. There were threescore cities with high walls, gates and bars, and a great number of unwalled towns. `Threescore' (3 x 2 x 10 is three heavily intensified) probably indicates the completeness of the success. Bashan was a very fertile area and there were many small cities and towns in it.⁵⁰

J. Vernon McGee: The fact that Israel was able to conquer this great, well-fortified kingdom was evidence that God fought for Israel. This was a great encouragement to them as they faced giants and the cities "walled up to heaven" in the Promised Land.⁵¹

Porter's Giant Cities of Bashan describes what has been seen there: "The hills of Bashan were close in front, their summits clothed with oak forests and their sides studded with old towns. As we ascended them the rock fields of the Lejah were spread out on the right, and there too the ancient cities were thickly planted. Not less than thirty of the threescore cities of Argob were in view at one time on that day, their black houses and ruins half concealed by the black rocks amid which they are built, and their massive towers rising up here and there like the `keeps' of old Norman fortresses."⁵²

It appears that they defeated 60 cities that were fortified (probably with different levels of fortification); and that there were other towns which had no fortification whatsoever. Or, the other way to take this is, a majority of the 60 cities had some kind of fortification, and the remainder did not.

In case you have the picture in your mind of the army of the Israelites going from one city to the next and taking it over—this would be inaccurate assessment of the situation. We have roughly 600,000 men overrunning the area of Bashan, where the armies might enter into twenty cities simultaneously. There is every indication that Israel had one of the greatest populations of any people of that time. They made up roughly 1% of the total world population at that time. Since we today make up roughly 5% of the world population in the United States and Mainland China is almost a quarter of the world population, this should not be a difficult thing for us to fathom (although it is for some Christians).

The Israelites also had help—the bees. Apparently, the people of Og were flushed out by bees. Joshua 24:12 *And I sent the hornet before you, which drove them out before you, the two kings of the Amorites; it was not by your sword or by your bow.* (ESV)

Moses is recalling this to encourage the soldiers before him.

This is paralleled in the passage Num. 21:34–35 *But the LORD said to Moses, "Do not fear him, for I have given him into your hand, and all his people, and his land. And you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon." So they defeated him and his sons and all his people, until he had no survivor left. And they possessed his land.* (ESV; capitalized)

⁴⁹ *Manners and Customs of the Bible*; James M. Freeman; ©1972; p. 103, taken from MacGregor's *The Rob Roy on the Jordan*, pp. 175–179..

⁵⁰ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

⁵¹ From https://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt (Deut. 3); accessed March 26, 2015.

⁵² From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=4&ch=3> accessed March 26, 2015.

And so we destroy them as which we did to Sihon king of the Heshbon, destroying every city—men, the women and the children. And all the cattle and spoil of the city we took as plunder to ourselves.

Deuteronomy
3:6–7

We destroyed them, just as we had done to Sihon, the king of Heshbon—destroying every city—[their] men, women and children. We took all [their] cattle and the spoil of the city to ourselves.

We destroyed the cities of Bashan, killing their men, women and children. We also took their cattle and personal items as plunder.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so we destroy them as which we did to Sihon king of the Heshbon, destroying every city—men, the women and the children. And all the cattle and spoil of the city we took as plunder to ourselves.
Targum of Onkelos	And we utterly destroyed <u>their cities</u> : as we did to Sihon king of Heshbon, so destroyed we with every city the men, women, and children. But all the cattle, and the prey of the cities, we made a spoil for ourselves.
Latin Vulgate	And we utterly destroyed them, as we had done to Sihon the king of Heshbon, destroying every city, men and women and children: But the cattle and the spoils of the cities we took for our prey.
Peshitta (Syriac)	And we utterly destroyed them, as we did to Sihon the king of Heshbon, for we utterly destroyed all his cities, even the women and the little ones. But all the cattle and the spoil of the cities, we took for a prey to ourselves.
Septuagint (Greek)	We utterly destroyed them as we dealt with Sihon the king of Heshbon, so we utterly destroyed every city <u>in order</u> , and the women and children, and all the cattle; and we took for a prey to ourselves the spoil of the cities.
Significant differences:	The targum and the Greek both add a couple extra words.

Limited Vocabulary Translations:

Bible in Basic English	And we put them to the curse, every town together with men, women, and children. But we took for ourselves all the cattle and the stored wealth of the towns.
Easy English	We destroyed them completely, as we had done to the cities of Sihon, king of Heshbon. We destroyed every city and killed all the men, women and children. But we kept all the animals and the good things from the cities for ourselves.
Easy-to-Read Version	We destroyed them just like we destroyed the cities of Sihon king of Heshbon. We completely destroyed every city and all the people in them, even the women and the babies. But we kept all the cows and the valuable things from the cities for ourselves.
Good News Bible (TEV)	We destroyed all the towns and put to death all the men, women, and children, just as we did in the towns that belonged to King Sihon of Heshbon. We took the livestock and plundered the towns.
<i>The Message</i>	We totally destroyed them—a holy destruction. It was the same treatment we gave to Sihon king of Heshbon, a holy destruction of every city, man, woman, and child. But all the livestock and plunder from the cities we took for ourselves.
Names of God Bible	We claimed them all for God, destroying every city, including men, women, and children—as we did to King Sihon of Heshbon. However, we did loot the cities, taking all of the cattle and goods.
NIRV	We completely destroyed them. We did to them just as we had done to Sihon, the king of Heshbon. We destroyed all their cities. We destroyed the men, women and

children. But we kept for ourselves the livestock and everything else we took from their cities.

New Simplified Bible »We destroyed all the towns and put to death all the men, women, and children. This was just as we did in the towns that belonged to King Sihon of Heshbon. »We kept the livestock and took plunder from the towns.

Thought-for-thought translations; paraphrases:

Common English Bible We placed them under the ban, just as we did with Sihon, Heshn's king. Every town-men, women, and children-was under the ban. The only things we kept for ourselves were the animals and the plunder from the towns.

Contemporary English V. We completely destroyed them all, killing everyone, but keeping the livestock and everything else of value.

The Living Bible We utterly destroyed the kingdom of Bashan just as we had destroyed King Sihon's kingdom at Heshbon, killing the entire population-men, women, and children alike. But we kept the cattle and loot for ourselves.

New Berkeley Version We wiped them out completely, just as we had done to Sihon king of Heshbon, destroying every city with its men, women and children. We did spare the livestock, however, which, with the loot of the city, was retained for ourselves as booty.

New Century Version We completely destroyed them, just like the cities of Sihon king of Heshbon. We killed all the men, women, and children, but we kept all the cattle and valuable things from the cities for ourselves.

New Living Translation We completely destroyed [The Hebrew term used here refers to the complete consecration of things or people to the Lord, either by destroying them or by giving them as an offering; also in 3:6b.] the kingdom of Bashan, just as we had destroyed King Sihon of Heshbon. We destroyed all the people in every town we conquered-men, women, and children alike. But we kept all the livestock for ourselves and took plunder from all the towns.

Partially literal and partially paraphrased translations:

American English Bible They were all strong cities with high walls, high gates, and strong locks. [We also captured] many Pherezite cities, and we destroyed everything, as we had done to Seon the king of Hesh-Eboneh. We destroyed each city in its order, as well as all the women and children. However, we took all the cattle and looted the cities. V. 5 is included for context.

Beck's American Translation We completely wiped out every town — all men, women, and children, as we did to Sihon, king of Heshbon, but all the cattle and the goods in the towns we kept as our spoil.

International Standard V We utterly destroyed them, just as we did King Sihon of Heshbon, attacking them in every city-the men, women, and children. But we kept for ourselves all of the livestock and plunder from the towns.

New Advent (Knox) Bible We made an end of them, as we had made an end of Sehon, that reigned in Hesebon, destroying all the inhabitants of their cities, men, women and children, plundering their cattle and all the plunder their cities yielded. vv. 1-7: see Num. 21.33 sqq.

Today's NIV We completely destroyed [The Hebrew term refers to the irrevocable giving over of things or persons to the Lord, often by totally destroying them.] them, as we had done with Sihon king of Heshbon, destroying [Dt 2:24 ; Dt 2:24] every city--men, women and children. But all the livestock [Dt 2:35] and the plunder from their cities we carried off for ourselves.

Translation for Translators We completely destroyed everything, just as we had done *in the area that* King Sihon ruled. We killed all the men, women, and children. But from those cities we took for ourselves all the livestock and other valuable things.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	We condemned them, as we did to King Sihon of Hesban, condemning all the persons of the city, women and children. But we plundered for ourselves all the animals and the spoil of the cities.
Ferar-Fenton Bible	We devoted them as we did to Sihon, king of Heshbon ; - we devoted every city, men, women and children ; and all the cattle, and plunder of those towns we seized for ourselves.
Jubilee Bible 2000	And we utterly destroyed them, as we did unto Sihon, king of Heshbon, utterly destroying every city, men, women, and children. But all the beasts and the spoil of the cities, we took for a prey to ourselves.
Lexham English Bible	And so we destroyed them just as we had done to Sihon the king of Heshbon; we <i>destroyed utterly</i> each town of males, the women, and the little children. But all of the livestock and the booty of the towns we kept as spoil for ourselves [Hebrew "us"].

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	We completely destroyed them for the honor of Yahweh, killing all the people, as we had done with Sihon, the king of Heshbon: we wiped out all the cities, men, women and children. The only things that we spared and kept for ourselves were the livestock and the plunder from the cities.
The Heritage Bible	And we devoted them <i>to destruction</i> , what we did to Sihon, king of Heshbon, devoting every city <i>to destruction</i> , the adult men, women, and the little ones; And we took to ourselves all the cattle for a prey and the spoil of the cities.
New American Bible (2002)	As we had done to Sihon, king of Heshbon, so also here we doomed all the cities, with their men, women and children; but all the livestock and the loot of each city we took as booty for ourselves.
New American Bible (2011)	As we had done to Sihon, king of Heshbon, so also here we put all the towns under the ban, men, women and children; but all the livestock and the spoils of each city we took as plunder for ourselves. Dt 2:34-35; 7:2, 26; 13:16, 18; 20:16-18; Jos 10:40; 11:11-12.
New Jerusalem Bible	We laid them under the curse of destruction as we had done Sihon king of Heshbon, laying all these towns under the curse of destruction: men, women and children—but we seized the livestock and spoils of the towns as booty for ourselves.
Revised English Bible	In every town we put to death under solemn ban all the men, women, and dependants, as we did to King Sihon of Heshbon. All the cattle and the spoil from the towns we carried off for ourselves.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	We completely destroyed them, as we did with Sichon king of Heshbon, annihilating every city—men, women and little ones. But we took all the livestock, along with the spoil from the cities, as booty for ourselves.
exeGesés companion Bible	...and we devoted them, as we worked to Sichon sovereign of Heshbon - devoting the few men, women and toddlers, of every city: and all the animals and the loot of the cities, we plundered to ourselves.
JPS (Tanakh—1985)	We doomed them as we had done in the case of King Sihon of Heshbon; we doomed every town—men, women, and children—and retained as booty all the cattle and the spoil of the towns.

Kaplan Translation	We destroyed [these cities] just as we had done to those of Sichon, king of Cheshbon, annihilating every man, woman and child. For ourselves, we took as plunder all the animals and all the spoils of the cities.
Orthodox Jewish Bible	And in cherem we utterly destroyed them, as we did unto Sichon Melech Cheshbon, in cherem utterly destroying the men, nashim, and little ones, of every town. But all the behemah (livestock), and the plunder of the towns, we took for booty to ourselves.
Restored Names Version	And we utterly destroyed them as we did to Siychown king of Cheshbown, utterly destroying the men, women, and children of every city. And all the animals and the plunder of the cities we took as spoil for ourselves.
<i>The Scriptures</i> 1998	“And we put them under the ban, as we did to Siḥon sovereign of Ḥeshbon, putting the men, the women, and the children of every city under the ban. “But all the livestock and the spoil of the cities we took as booty for ourselves.

Expanded/Embellished Bibles:

The Expanded Bible	We completely destroyed them [devoted them to the Lord; 20:15-18; Josh. 6:17], just like the cities of Sihon king of Heshbon. We killed all the men, women, and children, but we kept all the cattle and valuable things [plunder] from the cities for ourselves.
NET Bible®	We put all of these under divine judgment just as we had done to King Sihon of Heshbon - every occupied city, including women and children. But all the livestock and plunder from the cities we kept for ourselves.
The Voice	We killed all the men, women, and children in each one of them, just as we had done to Sihon, king of Heshbon. We kept <i>only</i> the cattle and the loot from the cities as our plunder.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And we doomed them just as we did to Sihon king of Heshbon, dooming every city--adult males, women and little ones. All the domestic beasts and the loot of the cities we plundered for ourselves.
Context Group Version	And we completely destroyed them, as we did to Sihon king of Heshbon, completely destroying every inhabited city, with the women and the little ones. But all the cattle, and the plunder of the cities, we took for a prey to ourselves.
Darby Translation	And we utterly destroyed them, as we had done to Sihon the king of Heshbon, utterly destroying every city, men, women and little ones. But all the cattle and the spoil of the cities we took as booty for ourselves.
<i>Emphasized Bible</i>	And we devoted them to destruction, doing unto them as we did unto Sihon king of Heshbon,—devoting to destruction every city of males, the women, and the little ones. But all the cattle, and the spoil of the cities, made we our prey.
English Standard V. – UK	And we devoted them to destruction [That is, set apart (devoted) as an offering to the Lord (for destruction); twice in this verse], as we did to Sihon the king of Heshbon, devoting to destruction every city, men, women, and children. But all the livestock and the spoil of the cities we took as our plunder.
God’s Truth (Tyndale)	And we utterly destroyed them, as we played with Sihon king of Hesbon bringing to nought all the cities with men, women and children. But all the cattle and the spoil of the cities, we caught for ourselves.
NASB	We utterly destroyed them [Or <i>put them under the ban</i>], as we did to Sihon king of Heshbon, utterly destroying [Or <i>put them under the ban</i>] the men [Lit <i>every city of men...</i>], women and children of every city. 7 But all the animals and the spoil of the cities we took as our booty.

New European Version	We utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying every inhabited city, with the women and the little ones. But all the livestock and the spoil of the cities we took for a prey to ourselves.
New King James Version	And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children of every city. But all the livestock and the spoil of the cities we took as booty for ourselves.
Webster's Bible Translation	And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children of every city. But all the cattle, and the spoil of the cities, we took for a prey to ourselves.
Young's Literal Translation	And we devote them, as we have done to Sihon king of Heshbon, devoting every city, men, the women, and the infants; and all the cattle, and the spoil of the cities, we have spoiled for ourselves.

The gist of this verse: All men, women and children were destroyed; and they kept the cattle and the valuables and personal possessions found in the cities.

Deuteronomy 3:6a

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
châram (חָרַם) [pronounced <i>khaw-RAHM</i>]	<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 st person plural, Hiphil perfect	Strong's #2763 BDB #355
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (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, when, about when</i> . Back in 1Sam. 12:8, I rendered this for example.			
'āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Çÿychôn (סִיחֹן) [pronounced see-KHOWN]	<i>warrior; tempestuous; and is transliterated Sihon</i>	masculine singular proper noun	Strong's #5511 BDB #695

Deuteronomy 3:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular construct	Strong's #4428 BDB #572
Chesh ^e bôwn (חֶשְׁבֹּן) [pronounced khesH- BOHN]	stronghold; transliterated Heshbon, Cheshbon	proper singular noun/location	Strong's #2809 BDB #363

Translation: We destroyed them, just as we had done to Sihon, the king of Heshbon... The people of Israel soundly defeated the people of Bashan, just as they had defeated Sihon. The people of Israel had no military history; they had no training—and yet they defeated two armies of experienced military men.

The Geneva Study Bible: *Because this was Gods appointment, therefore it may not be judged cruel.*⁵³

Keil and Delitzsch: *After the defeat of king Sihon and the conquest of his land, the Israelites were able to advance to the Jordan. But as the powerful Amoritish king Og still held the northern half of Gilead and all Bashan, they proceeded northwards at once and took the road to Bashan, that they might also defeat this king, whom the Lord had likewise given into their hand, and conquer his country (cf. Num. 21:33-34).*⁵⁴

Destroying every man, woman and child is a difficult thing for the believer.

The Destruction of the Wicked, from the Pulpit Commentary

That the extermination of whole populations was not the rule of Jewish warfare, but was invariably a punishment inflicted for sin. The proof of the former of these propositions will be found in Deut. 20:10–16; and examination of the special cases will show the correctness of the latter. The destruction of the Canaanitish nations, in particular, is put expressly on the ground of their horrible and nameless iniquities. (Lev. 18:24, Lev. 18:25) It was the execution of a long–delayed and richly deserved judicial sentence. The Midianites and Amalekites incurred this doom through sins against Israel (Num. 32:16; Ex. 17:16) as also to some extent did Sihon and OR. But while we cannot speak absolutely as to the moral state of the nations under these kings, it may be inferred that the cup of their iniquity had, in the Divine estimation, become full like the others. Do we condemn the sentence as too severe? Or must we not leave the judgment on a point like that to the Judge of all the earth? The essential difficulty is not greater than in the judgments of the Deluge or the destruction of Sodom and Gomorrah, in which God claimed a like right to dispose of human life, and to vindicate his justice by the destruction of it. We ought rather to read in the severity of these punishments the awful lesson of sin's evil and enormity, and of the abhorrence in which it is held by the holy Lawgiver. The emphasizing of guilt and its deserts was a necessary preliminary to the introduction of the gospel.

That God is as severe in his dealings with sin in his own people as in his enemies. This is a point which is surely of great moment. If severe in punishing these wicked nations, God is not less sparing of Israel when it follows in their ways, and does what is wrong. We think here of the destruction of thousands of their number for the sin of the golden calf, (Ex. 32:28) and for the sin of Baal–peor; (Num. 23:5) of the plagues, fiery serpents, etc., which chastised them for disobedience; of their defeat at Ai, (Joshua 7:4) and of the threatenings recorded against them in this book. (De 28) We think of Moses himself excluded from the land of promise. Nor is sin made less of in the New Testament than in the Old. In the cross of Jesus, where the Holy One is made

⁵³ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/deuteronomy/deuteronomy-3.html> accessed March 14, 2015.

⁵⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:1–9.

The Destruction of the Wicked, from the Pulpit Commentary

a curse for sinners, a far more affecting demonstration is given of the judicial sternness of God, than in the destruction of the nations of his foes. There is with God no respect of persons; and if one can believe in his love to Israel notwithstanding these inflictions, he may believe in his love and. justice notwithstanding the punishments inflicted on the sinful nations around. As regards the Canaanitish nations, their rooting out, so just otherwise, was plainly necessary for the preservation of Israel's purity. J.O. (Deut. 7:1–6)

As Abraham said to God, ["Shall not the Judge of all the earth do what is just?"](#) (Gen. 18:25b; ESV)

Application: This is a point at which we must trust God. There are very few people who celebrate the destruction of a people. Who cannot feel great empathy when seeing photographs or film of a recently destroyed city? Who does not want all war to end? However, we are alive by the power and grace of God; and when we reach a certain level of evil, our lives and the lives of those around us, are subject to God's judgment. By the Word of God, we understand that God is fair and just in all things. There is not a single thing which occurs in divine judgment that is out of His hands.

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:6.

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Unless otherwise indicated, the ESV; capitalized was used for Scripture.

Complete Destruction in Scripture

Scripture	Commentary
<p>"But no devoted thing that a man devotes to the LORD, of anything that he has, whether man or beast, or of his inherited field, shall be sold or redeemed; every devoted thing is most holy to the LORD. No one devoted, who is to be devoted for destruction from mankind, shall be ransomed; he shall surely be put to death. "Every tithe of the land, whether of the seed of the land or of the fruit of the trees, is the LORD's; it is holy to the LORD. Lev. 27:28–30</p>	<p>God associated the complete destruction of a people with being devoted to Him. They were given totally over to Him, allowing God to deal with them in eternity.</p>
<p>When the Canaanite, the king of Arad, who lived in the Negeb, heard that Israel was coming by the way of Atharim, he fought against Israel, and took some of them captive. And Israel vowed a vow to the LORD and said, "If you will indeed give this people into my hand, then I will devote their cities to destruction." And the LORD heeded the voice of Israel and gave over the Canaanites, and they devoted them and their cities to destruction. So the name of the place was called Hormah. Num. 21:1–3</p>	<p>Then, as it is today, one's attitude toward the Jews revealed one's attitude toward their God. So, when a people were willing to harm the Jews—without provocation—this meant that they rejected their God.</p>
<p>And the LORD our God gave him over to us, and we defeated him and his sons and all his people. And we captured all his cities at that time and devoted to destruction every city, 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. Deut. 2:33–35</p>	<p>This is all about Sihon, who came out to destroy Israel for no reason.</p>

Complete Destruction in Scripture

Scripture	Commentary
<p>But in the cities of these peoples that the LORD your God is giving you for an inheritance, you shall save alive nothing that breathes, but you shall devote them to complete destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as the LORD your God has commanded, that they may not teach you to do according to all their abominable practices that they have done for their gods, and so you sin against the LORD your God. Deut. 20:16–18</p>	<p>This is one of the few times we have even some human justification provided. These people had abominable practices. Many actually sacrificed their own children as part of their religious devotion.</p>
<p>And Joshua did to them just as the LORD said to him: he hamstrung their horses and burned their chariots with fire. And Joshua turned back at that time and captured Hazor and struck its king with the sword, for Hazor formerly was the head of all those kingdoms. And they struck with the sword all who were in it, devoting them to destruction; there was none left that breathed. And he burned Hazor with fire. And all the cities of those kings, and all their kings, Joshua captured, and struck them with the edge of the sword, devoting them to destruction, just as Moses the servant of the LORD had commanded. But none of the cities that stood on mounds did Israel burn, except Hazor alone; that Joshua burned. And all the spoil of these cities and the livestock, the people of Israel took for their plunder. But every man they struck with the edge of the sword until they had destroyed them, and they did not leave any who breathed. Just as the LORD had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did. He left nothing undone of all that the LORD had commanded Moses. Joshua 11:9–15</p>	<p>Joshua destroyed all of Hazor, except for their livestock and things, as per the command of God. We can be certain that God knows everything about what He requires of us.</p>

This is a very difficult concept for some people to accept. They keep looking upon various individuals as being a few counseling sessions and a prescription of paxal away from being cured. But negative volition toward God simply increases to a point where that person or that society is going to suck everyone in its periphery into its own dark hole of hatred and anger. We see this with the many **Islamic terrorist groups** which are found throughout so many countries today. They achieve some military victories and people with relatively decent lives still search them out, hoping to **join up** with them.

When it comes to doing harm to another people, Islamic terrorist groups only **kill as few people as they do** for lack of opportunity. For many of them, if they could destroy all of the United States and all of Israel, they would do so in a heartbeat.

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Deuteronomy 3:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châram (כָּרַח) [pronounced <i>khaw-RAHM</i>]	<i>completely devoting to, devoting to, devoting to God via completely and totally annihilating, utterly destroying, dedicating to destruction</i>	Hiphil infinitive absolute	Strong's #2763 BDB #355

Deuteronomy 3:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: Heb “we put them under the ban” (מִרְחַן, <i>nakharem</i>). See note at 2:34. The divine curse. See note on this phrase in Deut 2:34. ⁵⁵			
The NET Bible on Deut. 2:34: Heb “under the ban” (מִרְחַן, <i>nakharem</i>). The verb employed is מִרְחַן? (<i>kharam</i> , usually in the Hiphil) and the associated noun is מִרְחָן (<i>kherem</i>). See J. Naudé, NIDOTTE, 2:276-77, and, for a more thorough discussion, Susan Niditch, <i>War in the Hebrew Bible</i> , 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. ⁵⁶			
The infinitive absolute can act as a noun, a verb or an adverb. It takes the part of a noun, but with another verb (which may or may not be in the same stem), and it intensifies the verb’s meaning, where it functions either as a complement of affirmation, and therefore translated <i>surely</i> or <i>indeed</i> ; or it may act as a complement of condition, and therefore be translated <i>at all</i> , <i>freely</i> or <i>indeed</i> . ⁵⁷			
kôl (לֹךְ) [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 (רִיעַ) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular noun	Strong’s #5892 BDB #746
math (תָּמ) [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
nâshîym (נִשְׂיִם) [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 ^e (or v ^e) (וְ, 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
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

Although the ṭaph (טַף) [pronounced *tahf*] can refer to little ones, it also can refer to young men who are under the age of 20 (Ex. 12:37) and to families as well (2Chron. 20:13).

Translation: ...—destroying every city—[their] men, women and children. The Israelites destroyed every city of Bashan, along with their men, women and children. Again, God gave them to go ahead here to do this.

In all likelihood, they may not have razed every city—however, in their attacks, there would have been great damage inflicted on each city.

⁵⁵ From <https://bible.org/netbible/index.htm?deu3.htm> (footnote) accessed March 14, 2015.

⁵⁶ From <https://bible.org/netbible/index.htm?deu2.htm> (footnote); accessed March 14, 2015.

⁵⁷ Paraphrased from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

Here, we are not given any details. When the entire population was *devoted to Y^ehowah*, this means every man, woman and child was killed. We are not told what God had commanded the Israelites; however, given the use of this language (*to devote*), it only makes sense that God required this of the Israelites.

There were no repercussions for the destroying of every single person who was part of Og's kingdom. Usually, this is done based upon orders from God. In fact, we will run into several instances where, when Israel does not destroy an entire population, that some of the remnant return to cause the Jews serious grief. This in no way justifies genocide today, as the movement of Israel into the Land of Promise at that time was guided by God. No other nation, including Israel, can make that same claim today.

You may be thinking, isn't the Promised Land the eternal possession of the sons of Israel? Absolutely true; however, the time of God working through the Jewish race was temporarily suspended and inserted is our time, the church age. We live in a parenthetical age, however, it is a great age wherein we operate under the same power source as did Jesus Christ in His incarnation—the Holy Spirit. God will return the land of Israel to the sons of Israel. However, as was also promised in Lev. 26:33, the bulk of the nation Israel is scattered throughout the world, with an identifiable remnant of Israel placed in every single continent on this earth. However, this is a temporary condition. "For the land will be abandoned by them, and will they will make up their Sabbaths while it [the land] is made desolate without them. They, meanwhile, will be making amends for their iniquity because they have rejected My ordinances and their soul abhorred My statutes. Yet, in spite of this, when they are in the land of their enemies, I will not reject them, nor will I so abhor them as to destroy them, breaking My covenant with them; for I am Y^ehowah their God. But I will remember for them the covenant wit their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am Y^ehowah." (Lev. 26:43–45). Who else but God would have told us this so far in advance?

Application: When a society reaches a level of such negative volition, God will often destroy that society.

Peter Pett: And the principle of the devotion of all humans to Yahweh was carried out. Every man, woman and child was put to the sword. Only the cattle and spoils of the city were spared. God's judgment on gross sin and idolatry of the worst kind was fulfilled. These were executions, not slaughter. Each of these worshipped false gods in Yahweh's own land, and the penalty for that was death. It is a reminder to us that in the end God will call all men into judgment even though it be delayed, as it had been for the Amorites for hundreds of years.⁵⁸

Arno Gaebelein: They utterly destroyed men, women and children of every city. Many an infidel has sneered at this statement and blasphemed God, charging Him with cruelty and injustice for allowing such an extermination of human beings. God is righteous. These people were steeped in all kinds of vices and wickedness, similar to the depravity and vilest corruption of the Canaanites. God had to deal in judgment with them. He could not permit them to exist, and as the sovereign God He dealt with them in His righteous government.⁵⁹

C.H. Mackintosh: Now, the question is, Are we competent to understand these ways of God...? Is it any part of our business to sit in judgment upon them? Are we capable of unraveling the profound and awful mysteries of divine providences? Can we--are we called upon to--account for the tremendous fact of helpless babes involved in the judgment of their guilty parents? Impious infidelity may sneer at these things; morbid sentimentality may stumble over them; but the true believer, the pious Christian, the reverent student of holy Scripture, will meet them all with this one simple but safe and solid question, 'Shall not the Judge of all the earth do right?'...If man is to sit in judgment upon the actions of God...—if he can take upon himself to decide as to what is and what is not worthy of God to do, then, verily, we have lost the true sense of God altogether. And this is just what the devil is aiming at. He wants to lead the heart away from God; and to this end, he leads men to reason and

⁵⁸ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

⁵⁹ From <http://www.studydrive.org/commentaries/gab/view.cgi?bk=4&ch=3> accessed March 25, 2015.

*question and speculate in a region which lies as far beyond their ken as heaven is above the earth. Can we comprehend God? If we could, we should ourselves be God.*⁶⁰

Such destruction, no doubt, is difficult for any believer. All we can do, at most, is to trust God's righteousness and justice. Again, as Abraham said to God, "Shall not the Judge of all the earth do what is just?" (Gen. 18:25b; ESV)

Deuteronomy 3:7

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
kôl (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
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<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
w ^e (or v ^e) (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
shâlal (שָׁלַל) [pronounced <i>shaw-LAWL</i>]	<i>booty, spoil, plunder, recompense, reward; wealth [taken as spoil]</i>	masculine singular construct	Strong's #7998 BDB #1021
ġyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine plural noun with the definite article	Strong's #5892 BDB #746
bâzaz (בָּזַז) [pronounced <i>baw-ZAHZ</i>]	<i>to spoil, to plunder, to pillage, to despoil, to take as plunder; to depredate, to freeboot, to ransack</i>	1 st person plural, Qal perfect	Strong's #962 BDB #102
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510

Translation: We took all [their] cattle and the spoil of the city to ourselves. The Jews walked away with the cattle belonging to these people and all of their personal items.

The Israelite army in this instance, destroyed the entire population, and retained their possessions and their cattle. This was the exact same modus operandi which they put in place when warring with Sihon. "And Y^ehowah our God delivered him [Sihon] over to us; and we struck him down with his sons and all his people. So we captured all his [Sihon's] cities at that time, and completely destroyed the men, women and children of every city. We left no survivor. We took only the animals as our booty and the spoil of the cities which we had captured." (Deut. 3:33–35).

⁶⁰ From <http://www.studyight.org/commentaries/gab/view.cgi?bk=4&ch=3> accessed March 25, 2015 (slightly edited).

Gill: *[The Jews took all of their] oxen and sheep, camels and asses; their gold and silver, and the furniture of their houses; their stores of corn, and of other fruits of the earth, even all their substance.*⁶¹

When a society enters into degeneracy, one aspect of their lives is, they begin to value material things far more than spiritual things. But God here takes all of the material wealth of Og and his people and gives this over to the Jews.

Bear in mind, both Sihon and Og came out to war against the Jews. They went to war on their own initiative. Every nation should realize that, harm done to the Jews brings punishment from God.

Remember, none of this had to happen. The Jews did not come into this territory spoiling for a fight. Og came out to meet them; Og came with the intention of destroying them.

Application: There have been several Arab coalitions which have gathered against Israel in recent history, and Israel has beat them back. Now, despite the fact that there are dozens of nations surrounding Israel who are hostile to the Jews, they do not ally with one another and attack—because Israel will fight back and Israel will, if necessary, destroy them.

Defeating Og and Sihon gave Trans-Jordania to the Israelites as their land taken in war. In these circumstances, they did not seek to take this land, but they responded to a very hostile Og and Sihon. Defeating them meant that their land now belonged to the Jews.

Chapter Outline

Charts, Graphics and Short Doctrines

The Territory Taken by Israel East of the Jordan River

A **Chiastic structure** matches a beginning thought with one at the end; then the second thought is matched with the second-to-the-last, etc. Much of Scripture is organized in this fashion.

Peter Pett's Chiastic Organization of Deuteronomy 3:8–17

A Description of the Whole Land That Is Captured (Deuteronomy 3:8-17).

- a They took out of the hands of the two kings of the Amorites in Transjordan the land from Mount Hermon in the north to the River Arnon (the border with Moab) in the south, all being in Beyond Jordan eastwards (Deuteronomy 3:8-9).
- b This included Sihon's cities in the plain (tableland), and all Gilead, both north and south, and all Bashan (Deuteronomy 3:10).
 - c Included in this was the kingdom of Og who was a giant of a man and `of the demi-gods' (Rephaim) and had a huge iron bedstead (or basalt sarcophagus) (Deuteronomy 3:11).
 - d The land taken in possession included from Aroer on the Moabite border with (going northward) the southern half of Gilead and its cities (Deuteronomy 3:12 a).
 - d' This last was given to the Reubenites and to the Gadites (Deuteronomy 3:12 b).
 - c' The northern part of Gilead and all Bashan was given to the half-tribe of Manasseh. It is called `the land of the demi-gods' (Rephaim) (Deuteronomy 3:13).
- b' General Jair of the half-tribe of Manasseh was given a wide region in Bashan which was called `the encampments of Jair', while Machir, a sub-tribe of the half-tribe of Manasseh, was given Gilead proper (northern Gilead, the land in Deuteronomy 3:13). (Deuteronomy 3:14-15).
- a' The Reubenites and Gadites received the southern part of Gilead down to the border of Moab, to the

⁶¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:7.

Peter Pett's Chiasmic Organization of Deuteronomy 3:8–17

banks of the river Arnon which flowed through the valley of Arnon. They also received the Jordan rift valley east of Jordan from the Sea of Chinnereth (Galilee) in the north to the Dead Sea in the south (Deuteronomy 3:16-17).

From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

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Knox suggests⁶² that vv. 9–14 are an historical footnote and not words spoken by Moses. It should be pointed out that 1st person verbs are found in vv. 12–13 (which would eliminate those verses as being added as historical footnotes).

And so we take in the time the that the land from a hand of two kings of the Amorite who [were] in a region beyond the Jordan from a valley of Arnon as far as a mount of Herman (Sidonians call to Hermon Sirion and the Amorite calls to him Senir); all cities of the tableland and all the Gilead and all the Bashan as far as Salecah and Edrei, cities of a kingdom of Og in the Bashan.

Deuteronomy
3:8–10

We took at that time the land from the control of two kings of the Amorites who [lived] in the region beyond the Jordan—from the valley of Arnon to as far as Mount Hermon (Sidonians call it [lit., *Herman*] Sirion and the Amorites call it Senir). [We also took] all the cities of the plain and all Gilead and all of Bashan, as far as Salecah and Edrei, cities [which belong to] the kingdom of Og in Bashan.

At that time, we captured the land belonging to two Amorite kings who resided in the region beyond the Jordan, from the valley of Arnon to Mount Hermon (the Sidonians call it Sirion instead; while the Amorites call it Senir). We all captured all the cities in the plain, as well as Gilead and Bashan, going as far as Salecah and Edrei, cities which belonged to the kingdom of Og in Bashan.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so we take in the time the that the land from a hand of two kings of the Amorite who [were] in a region beyond the Jordan from a valley of Arnon as far as a mount of Herman (Sidonians call to Hermon Sirion and the Amorite calls to him Senir); all cities of the tableland and all the Gilead and all the Bashan as far as Salecah and Edrei, cities of a kingdom of Og in the Bashan.
Targum of Onkelos	And at that time we took from the power of the two kings of the Amorites the land beyond the Jordan, from the streams of Arnona unto Mount Hermon. The Sidonaeae call Hermon the fruit-producing Mount, but the Amoraeae call it the Snowy Mountain, because the snow never ceases from it either in summer or winter. [JERUSALEM. The Sidonaeae call Hermon the fruit-producing land, but the Amoraeae call it the land which multiplies the fruits of the tree.] All the cities of the plain, and all Gilead, and all Mathnan, unto Selukia and Edrehi, cities of the kingdom of Og in Mathnan.
Latin Vulgate	And we took at that time the land out of the hand of the two kings of the Amorrhites, that were beyond the Jordan: from the torrent Arnon unto the mount Hermon, Which the Sidonians call Sarion, and the Amorrhites Sanir: All the cities that are situate in the plain, and all the land of Galaad and Basan as far as Selcha and Edrai, cities of the kingdom of Og in Basan.
Peshitta (Syriac)	And we took at that time out of the hand of the two kings of the Amorites the land that was on this side of the Jordan, from the river Arnon to mount Hermon (The

⁶² From <http://www1000.newadvent.org/bible/deu003.htm> (footnotes); accessed March 15, 2015.

Sidonians call Hermon Sirion, and the Amorites call it Senir), All the cities of the plain and all Gilead and all Mathnin as far as Salcah and Erdei, all the cities of the kingdom of Og in Mathnin.

Septuagint (Greek)

And we took at that time the land out of the hands of the two kings of the Amorites, who were beyond the Jordan, extending from the brook of Arnon even unto Hermon. The Phoenicians call Hermon Sirion, but the Amorite calls it Senir. All the cities of Misor, and all Gilead, and all Bashan as far as Salcha and Edrei, cities of the kingdom of Og in Bashan.

Significant differences: I did not see any.

Limited Vocabulary Translations:

Bible in Basic English

At that time we took their land from the two kings of the Amorites on the far side of Jordan, from the valley of the Arnon to Mount Hermon; *By the Sidonians, Hermon is named Sirion, and by the Amorites Shenir*; All the towns of the table-land and all Gilead and Bashan as far as Salecah and Edrei, towns of the kingdom of Og in Bashan.

Easy English

So, at that time, we marched into the countries of these two kings of the Amorites. This country was east of the River Jordan, from the River Arnon to Mount Hermon. (The people from Sidon call Mount Hermon, Sirion. The Amorites call it Senir.) We marched into all of the towns in the high, flat land and the whole of Gilead. We marched into all of Bashan, as far as Salecah and Edrei. These are towns in the country of Og, in Bashan.

Easy-to-Read Version

"In that way, we took the land from the two Amorite kings. We took that land on the east side of the Jordan River, from Arnon Valley to Mount Hermon. (The people from Sidon call Mount Hermon, Sirion. But the Amorites called it Senir.) We took all the cities in the high plain and all of Gilead. We took all of Bashan, all the way to Salecah and Edrei. Salecah and Edrei were cities of Og's kingdom of Bashan."

Good News Bible (TEV)

"At that time we took from those two Amorite kings the land east of the Jordan River, from the Arnon River to Mount Hermon. (Mount Hermon is called Sirion by the Sidonians, and Senir by the Amorites.) We took all the territory of King Og of Bashan: the cities on the plateau, the regions of Gilead and of Bashan, as far east as the towns of Salecah and Edrei."

The Message

Throughout that time we took the land from under the control of the two kings of the Amorites who ruled the country east of the Jordan, all the way from the Brook Arnon to Mount Hermon. (Sirion is the name given Hermon by the Sidonians; the Amorites call it Senir.) We took all the towns of the plateau, everything in Gilead, everything in Bashan, as far as Salecah and Edrei, the border towns of Bashan, Og's kingdom. We took the land of the two Amorite kings east of the Jordan River, from the Arnon Valley to Mount Hermon. (The Sidonians call Mount Hermon by the name Sirion, and the Amorites call it Senir.) We took all of the cities of the plateau, all of Gilead, and all of Bashan as far as Salcah and Edrei, cities of Og's kingdom in Bashan.

Names of God Bible

We took the land of the two Amorite kings east of the Jordan River, from the Arnon Valley to Mount Hermon. (The Sidonians call Mount Hermon by the name Sirion, and the Amorites call it Senir.) We took all of the cities of the plateau, all of Gilead, and all of Bashan as far as Salcah and Edrei, cities of Og's kingdom in Bashan.

NIRV

So at that time we took the territory east of the Jordan River. We captured it from those two Amorite kings. The territory goes all the way from the Arnon River valley to Mount Hermon. Hermon is called Sirion by the people of Sidon. The Amorites call it Senir. We captured all the towns on the high plains. We took the whole land of Gilead. And we captured the whole land of Bashan as far away as Salekah and Edrei. Those were towns that belonged to Og's kingdom in Bashan.

New Simplified Bible

»Sihon and Og ruled Amorite kingdoms east of the Jordan River. Their land stretched from the Arnon River Gorge in the south to Mount Hermon in the north. We captured it all.

»Mount Hermon is called Mount Sirion by the people of Sidon. The Amorites call it Mount Senir.

»All the cities of the plain, and all Gilead, and all Bashan, and Salecah and Edrei, cities of the kingdom of Og in Bashan were captured.

Thought-for-thought translations; paraphrases:

Common English Bible	So at that time, we took the land that had belonged to the two Amorite kings beyond the Jordan, all the way from the Arnon Ravine to Mount Hermon (Sidonians call Hermon "Sirion," but the Amorites call it "Senir"), including all the towns on the plateau, in the regions of Gilead and Bashan, and all the way to Salecah and Edrei—all the towns that belonged to Og's kingdom in Bashan.
Contemporary English V.	Sihon and Og had ruled Amorite kingdoms east of the Jordan River. Their land stretched from the Arnon River gorge in the south to Mount Hermon in the north, and we captured it all. Mount Hermon is called Mount Sirion by the people of Sidon, and it is called Mount Senir by the Amorites. We captured all the towns in the highlands, all of Gilead, and all of Bashan as far as Salecah and Edrei, two of the towns that Og had ruled.
New Berkeley Version	"So it was that at that time we seized the territory of the two kings of the Amorites on the east side of the Jordan from the river Arnon to Mount Hermon—the Sidonians call Hermon Sirion, but the Amorites call it Senir—all the cities of the plateau, all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan.
New Century Version	So at that time we took the land east of the Jordan River, from the Arnon Ravine to Mount Hermon, from these two Amorite kings. (Hermon is called Sirion by the Sidonian people, but the Amorites call it Senir.) We captured all the cities on the high plain and all of Gilead, and we took all of Bashan as far as Salecah and Edrei, towns in Og's kingdom of Bashan.
New Life Version	So we took the land at that time from the two kings of the Amorites who were on the east side of the Jordan, from the valley of Arnon to Mount Hermon (Sidonians call Hermon Sirion, and the Amorites call it Senir). We took all the cities of the plain and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the nation of Og in Bashan.
New Living Translation	"So we took the land of the two Amorite kings east of the Jordan River—all the way from the Arnon Gorge to Mount Hermon. (Mount Hermon is called Sirion by the Sidonians, and the Amorites call it Senir.) We had now conquered all the cities on the plateau and all Gilead and Bashan, as far as the towns of Salecah and Edrei, which were part of Og's kingdom in Bashan.

Partially literal and partially paraphrased translations:

American English Bible	'At that time, we also captured land that belonged to two Amorite kings who [lived on] the other side of the JorDan. Their land ran from the brook of Arnon to Hermon. (The Phoenicians call Hermon SaniOr, but the Amorites called it SanIr.) We captured all the cities of Misor, all of Gilead and all of BaShan as far as ElCha and Edraim, which were cities of the kingdom of Og in BaShan.
International Standard V	"So at that time, we took control from the two Amorite kings the territory east of the Jordan from Wadi [i.e. a seasonal stream or river that channels water during rain seasons but is dry at other times] Arnon to Mount Hermon. (The Sidonians called Hermon Sirion, but the Amorites called it Senir.) We took control of [The Heb. lacks <i>We took control of</i>] all the cities of the plain, all of Gilead and Bashan as far as Salecah and Edrei, cities of the kingdom of Og in Bashan.
New Advent (Knox) Bible	The territory we wrested at this time from the power of the two Amorrhite kings was the land beyond Jordan, from the Arnon ravine up to mount Hermon (which the Sidonians call Sarion, and the Amorrhites Sanir); all the lowland cities, and the

whole of Galaad and Basan up to Selcha and Edrai, where Og, king of Basan, reigned.

Today's NIV

So at that time we took from these two kings of the Amorites [Nu 32:33 ; Jos 13:8-12] the territory east of the Jordan, from the Arnon Gorge as far as Mount Hermon [Dt 4:48 ; Jos 11:3,17 ; 12:1 ; 13:5 ; Jdg 3:3 ; 1Ch 5:23 ; Ps 42:6 ; 89:12 ; 133:3 ; SS 4:8]. (Hermon is called Sirion¹³ by the Sidonians; the Amorites call it Senir [Dt 4:48 ; Ps 29:6].) We took all the towns on the plateau, and all Gilead, and all Bashan as far as Salekah [3:10 - Jos 12:5 ; 1Ch 5:11 ; Jos 13:11] and Edrei, towns of Og's kingdom in Bashan.

Translation for Translators

So at that time we took from those two kings of the Amor people-group all the land east of the Jordan *River*, from the Arnon *River gorge in the south* to Hermon Mountain *in the north*." (That mountain is called Sirion by the people of Sidon city and is called Senir by the Amor people-group.) "We captured all the towns on the «plateau/high level land», and all the Gilead *region*, and all the Bashan region as far east as Edrei and Salecah towns, which also belonged to Og's kingdom."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

In that period we took from the hand of the two kings of the North-Jordan the land across the Jordan from the Arnon riverbed to Mount Hermon (The Sidonians call Hermon "Sirion", and the North-Jordanians call it "Senir"): all the cities of the plateau, all of West-Jordan, and all cities of South-Syria, Salkhad and Dera, from the realm of Og in South-Syria.

Ferar-Fenton Bible

We thus took, in the same campaign, their country from the possession of the two kings of the Amorites which are this side of the Jordan, extending from the vale of Arnon to the Hill of Hermon. All the towns of the Uplands, and all Gilad, and all Bashan, to Salkah, and Adarai ; - towns of the dominions of Og in Bashan. (The Zidonians call Hermon, Shirion, and the Amorites call it Sheni.) V. 9. The parenthesis is the note of an ancient commentator, probably Ezra's, not part of the original text.- F F.

Lexham English Bible

"And so we took at that time the land from *the control of* [Literally "the hand of"] the two kings of the Amorites [Hebrew "Amorite"] who were *on the other side of the Jordan* [Literally "in the beyond of the Jordan"], from the wadi [A valley that is dry most of the year, but contains a stream during the rainy season] of Arnon up to Mount Hermon [Literally "the mountain of Hermon"]. (The Sidonians called Hermon 'Sirion,' and the Amorites called it 'Senir.')

All of the towns of the plateau and the whole of Gilead and all of Bashan up to Salecah and Edrei, the towns of the kingdom of Og in Bashan.

NIV – UK

So at that time we took from these two kings of the Amorites the territory east of the Jordan, from the Arnon Gorge as far as Mount Hermon. (Hermon is called Sirion by the Sidonians; the Amorites call it Senir.) We took all the towns on the plateau, and all Gilead, and all Bashan as far as Salecah and Edrei, towns of Og's kingdom in Bashan.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)

"And so at that time we took from the two kings of the Amorites beyond the Jordan the territory from the Wadi Arnon to Mount Hermon (which is called Sirion by the Sidonians and Senir by the Amorites), comprising all the cities of the plateau and all Gilead and all the cities of the kingdom of Og in Bashan including Salecah and Edrei.

New American Bible (2011)

And so at that time we took from the two kings of the Amorites beyond the Jordan the territory from the Wadi Arnon to Mount Hermon (the Sidonians call Hermon

New Jerusalem Bible	Sirion and the Amorites call it Senir), all the towns of the plateau, all of Gilead, and all of Bashan as far as Salecah and Edrei, towns of the kingdom of Og in Bashan. 'Thus, by then we had taken the country of the two Amorite kings beyond the Jordan, stretching from the Wadi Arnon to Mount Hermon (the Sidonians call Hermon 'Sirion' and the Amorites call it 'Senir'): all the towns of the tableland, all Gilead, and all Bashan as far as Salecah and Edrei, the capital cities of Og in Bashan.
New RSV	So at that time we took from the two kings of the Amorites the land beyond the Jordan, from the Wadi Arnon to Mount Hermon (the Sidonians call Hermon Sirion, while the Amorites call it Senir), all the towns of the tableland, the whole of Gilead, and all of Bashan, as far as Salecah and Edrei, towns of Og's kingdom in Bashan.
Revised English Bible	At that time we seized from the two Amorite kings beyond the Jordan the territory that runs from the wadi of the Arnon to Mount Hermon (the mountain that the Sidonians call Sirion and the Amorites Senir), all the towns of the tableland, and the whole of Gilead and Bashan as far as Salcah and Edrei, towns in the kingdom of Og in Bashan.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"At that time we captured the territory of the two kings of the Emori east of the Yarden between the Arnon Valley and Mount Hermon," the Hermon which the Tzidonim call Siryon and the Emori call S'nir, "all the cities of the plain, all Gil'ad and all Bashan, as far as Salkhah and Edre'i, cities of the kingdom of 'Og in Bashan."
exeGesés companion Bible	And we took, at that time, from the hand of the two sovereigns of the Emoriy the land this side of Yarden from the wadi of Arnon to mount Hermon - which Hermon the Sidoniy called Sirion; and the Emoriy called Shenir; all the cities of the plain and all Gilad and all Bashan, to Salchah and Edrei, cities of the sovereigndom of Og in Bashan.
Hebrew Names Version	We took the land at that time out of the hand of the two kings of the Amori who were beyond the Yarden, from the valley of the Arnon to Mount Chermon; ([which] Chermon the Tzidonim call Siryon, and the Amori call it Senir;) all the cities of the plain, and all Gil`ad, and all Bashan, to Salkhah and Edre`i, cities of the kingdom of `Og in Bashan.
JPS (Tanakh—1985)	Thus we seized, at that time, from the two Amorite kings, the country beyond the Jordan, from the wadi Arnon to Mount Hermon—Sidonians called Hermon Sirion, and the Amorites call it Senir—all the towns of the Tableland and the whole of Gilead and Bashan as far as Salcah and Edrei, the towns of Og's kingdom in Bashan.
Kaplan Translation	At that time we thus took the lands of the two Amorite kings who lived to the east of the Jordan, in the area between the Arnon Brook and Mount Hermon [The large mountain to the north of the Holy Land. At 9232 feet high, it is the highest mountain of the southern Lebanon range.]. (The people of Sidon [Tzidon in Hebrew; see Genesis 10:15,19, 49:13. This was a city on the Mediterranean, just northwest of Hermon.] refer to Hermon as Siryon [See Psalms 29:6. Some say that it denotes 'falling fruit' (Targum Yonathan) or 'much fruit' (Targum Yerushalmi) or it can possibly be related to Shiryon, armor. See Deuteronomy 4:48.], while the Amorites call it Senir [See Ezekiel 27:5, Song of Songs 4:8, 1 Chronicles 5:23. This denotes 'snow mountains' (Targum; Rashi). The eastern peaks are known as Siryon, while the northern peaks are known as Senir (cf. Malbim).].) [The occupied territory

included] all the cities of the flatlands, the entire Gilead, and the entire Bashan as far as Salkhah [Identified with the present Salkhad, 70 miles east and 20 miles south of the Kinnereth Sea and some 40 miles east of Edre'i. It forms the extreme southeast of Bashan, and is situated on very high ground, providing a natural fortress.] and Edre'i [See Numbers 21:33. It is approximately halfway between Salkhah and the Kinnereth.]; the cities of Og's kingdom in the Bashan.

Orthodox Jewish Bible

And we took at that time out of the hand of the two melachim of the Emori the land that was on this side [i.e., east of the] Yarden, from the Wadi Arnon unto Mt Hermon; (Which Chermon the Tzidonim call Siryon; and the Emori call it Senir;) All the towns of the plain, and all Gil'ad, and all Bashan, unto Salchah and Edrei, towns of the kingdom of Og in Bashan.

Restored Names Version

And at that time we took the land from the hand of the two kings of the Emoriy who were on this side of the Yarden, from the river Arnoun to Mount Chermown (the Tsiydoniy call Chermown Shiryown and the Emoriy call it Senior), all the cities of the plain, all Gil'ad and all Bashan as far as Salkah and Edre'iy, cities of the kingdom of Owg in Bashan.

The Scriptures 1998

“And at that time we took the land, from the hand of the two sovereigns of the Amorites, that was beyond the Yardēn, from the wadi Arnon to Mount Ḥermon (Ṭsidonians call Ḥermon, Siryon – and the Amorites call it Senir), all the cities of the plain, all Gil’ad, and all Bashan, as far as Salkah and Edre’i, cities of the reign of Oḡ in Bashan.

Expanded/Embellished Bibles:

The Expanded Bible

So at that time we took the land east of [beyond] the Jordan River, from the Arnon Ravine [Wadi] to Mount Hermon, from these two Amorite kings. (Hermon is called Sirion by the Sidonian people, but the Amorites call it Senir.) We captured all the cities on the high plain and all of Gilead, and we took all of Bashan as far as Salecah and Edrei, towns in Og's kingdom of Bashan.

Kretzmann's Commentary

And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon, which flows into the Dead Sea about the middle of its west side, unto Mount Hermon, in the extreme north, in the Anti-Lebanon range, (which Hermon the Sidonians call Sirion; and the Amorites call it Sheni,) all the cities of the plain, the valleys of Gilead, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

NET Bible®

So at that time we took the land of the two Amorite kings in the Transjordan from Wadi Arnon to Mount Hermon (the Sidonians call Hermon Sirion and the Amorites call it Senir), all the cities of the plateau, all of Gilead and Bashan as far as Salecah and Edrei, cities of the kingdom of Og in Bashan.

The Voice

⁸ This is how at that time we conquered the whole land east of the Jordan River. We captured it all from those two ruling Amorite kings, everything from the Arnon Valley all the way up to Mount Hermon: ¹⁰all the cities of the plateau, all of Gilead, and all of Bashan, right out to the cities of Salecah and Edrei (which were in King Og's Bashan). ^{12a}From then on, all of that land belonged to us.

⁹ The Sidonians in the north call Mount Hermon "Sirion," and the Amorites call it "Senir." Verses 9-12 have been rearranged to assist in the comprehension of the passage.

Literal, almost word-for-word, renderings:

Concordant Literal Version

At that time we took the area from the hand of the two kings of the Amorite who were in Transjordan, from the watercourse of Arnon as far as Mount Hermo. (the Sidonians call Hermon Sirion, and the Amorite call it Sheni), all the cities of the

Context Group Version	tableland and all Gilead and all Bashan as far as Salchah and Edrei, cities of the kingdom of Og in Bashan. And we took the land { or earth } at that time out of the hand of the two kings of the Amorites that were beyond the Jordan, from the valley of the Arnon to mount Hermon; ([which] Hermon the Sidonians call Sirion, and the Amorites call it Senir;) all the cities of the plain, and all Gilead, and all Bashan, to Salecah and Edrei, cities of the kingdom of Og in Bashan.
Darby Translation	And we took at that time the land out of the hand of the two kings of the Amorites, that were on this side the Jordan, from the river Arnon to mount Hermon (the Sidonians call Hermon Sirion, and the Amorites call it Senir) [See ch. 4.48, Sion.]: all the cities of the plateau, and all Gilead, and all Bashan, as far as Salchah and Edrei, the cities of the kingdom of Og in Bashan.
English Standard V. – UK	So we took the land at that time out of the hand of the two kings of the Amorites who were beyond the Jordan, from the Valley of the Arnon to Mount Hermon (the Sidonians call Hermon Sirion, while the Amorites call it Senir), all the cities of the tableland and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan.
God’s Truth (Tyndale)	And thus we took the same season, the land out of the hand of two kings of the Amorites on the other side Jordan, from the river of Arnon unto mount Hermon (which Hermon the Sidons call Sirion, but the Amorites call it Senir) all the cities in the plain and all Galaad and all Basan unto Salcha and Edrei, cities of the kingdom of Og in Basan.
NASB	"Thus we took the land at that time from the hand of the two kings of the Amorites who were beyond the Jordan, from the [h]valley of Arnon to Mount Hermon (Sidonians call Hermon Sirion, and the Amorites call it Senir): all the cities of the plateau and all Gilead and all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan.
New King James Version	"And at that time we took the land from the hand of the two kings of the Amorites who were on this side of the Jordan, from the River Arnon to Mount Hermon (the Sidonians call Hermon Sirion, and the Amorites call it Senir), all the cities of the plain, all Gilead, and all Bashan, as far as Salcah and Edrei, cities of the kingdom of Og in Bashan.
Webster’s Bible Translation	And we took at that time out of the hand of the two kings of the Amorites the land that [was] on this side of Jordan, from the river of Arnon to mount Hermon; ([Which] Hermon the Sidonians call Sirion; and the Amorites call it Sheni;) All the cities of the plain, and all Gilead, and all Bashan, to Salchah and Edrei, cities of the kingdom of Og in Bashan.
Young’s Updated LT	“And we take, at that time, the land out of the hand of the two kings of the Amorite, which is beyond the Jordan, from the brook Arnon unto mount Hermon; (Sidonians call Hermon, Sirion; and the Amorites call it Senir,) all the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

The gist of this verse: This verse describes the overall area taken by the Israelites east of the Jordan.

Deuteronomy 3:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (I) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253

Deuteronomy 3:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lāqach (לָקַח) [pronounced law- KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person plural, Qal imperfect	Strong's #3947 BDB #542
b ^e (ב) [pronounced b ^{eh}]	<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
ʿêth (עֵת) [pronounced ʿayth]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun with the definite article	Strong's #6256 BDB #773
With the bêyth preposition, this means <i>at the right time, at the proper time</i> .			
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
These three words together seem to mean <i>at this time, at that time; during this same time, during this same time period</i> .			
ʿêth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿerets (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 definite article	Strong's #776 BDB #75
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
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
Yâd as a construct and the min preposition are literally rendered <i>from a hand of; together, they can also mean out of the hand of; out of the power of; from the power of</i> .			
sh ^e nêy (שְׁנַיִם) [pronounced sh ^{eh} n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
melek ^e (מְלָכִים) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine plural construct	Strong's #4428 BDB #572
ʿĔmōrîy (אֱמֹרִי) [pronounced eh-moh-REE]	<i>mountaineer (possibly); and is transliterated Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57

Translation: We took at that time the land from the control of two kings of the Amorites... These two kings are Og and Sihon. This is the first time that Og's people have been called Amorites, although they will be called Amorites subsequently (Deuteronomy 4:47 31:4 Joshua 2:10 9:10 24:8;).

Throughout Num. 21, the only kings mentioned were Og, the king of Bashan, and Sihon, the Amorite king. The context of this passage would indicate that Og was an Amorite (or, at least, his people were Amorites). All of the land conquered on the east side of the Jordan was given over to Reuben, Gad and part of the tribe of Manasseh. So Moses gave to them, to the sons of Gad and to the sons of Reuben and to the half-tribe of Joseph's son Manasseh, the kingdom of Sihon, king of the Amorites and the kingdom of Og, the king of Bashan, the land with its cities with [their] territories, the cities of the surrounding land (Num. 32:33). This will be covered in more detail in Joshua 12 and 13.

This land was given to Gad, Reuben and a half-tribe of Manasseh. Num. 32:33 *And Moses gave to them, to the people of Gad and to the people of Reuben and to the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan, the land and its cities with their territories, the cities of the land throughout the country.* (ESV)

Deuteronomy 3:8b

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; where</i>	relative pronoun	Strong's #834 BDB #81
bē (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêber (עֵבֶר) [pronounced <i>GAY^B-ver</i>]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719
The bēyth preposition with the masculine noun ʿêber literally mean <i>in the opposite region, in the opposite side</i> ; together, they often act as the single preposition <i>beyond, on the other side of</i> .			
Yâr ^e dên (יַרְדֵּן) [pronounced <i>yar^e-DAYN</i>]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

Translation: ...who [lived] in the region beyond the Jordan... This is the land east of the Jordan. Although this was part of the very large land grant given the Jews, apparently many of them had it in their minds that they were to concentrate on the area between the Jordan River and the Mediterranean Sea.

Deuteronomy 3:8c

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
nachal (נַחַל) [pronounced <i>NAHKH-al</i>]	<i>brook, torrent; valley</i>	masculine singular construct	Strong's #5158 BDB #636
ʾAr ^e nôn (אֲרָנוֹן) [pronounced <i>ahr-NOHN</i>]	<i>rushing stream; transliterated Arnon</i>	proper singular noun:	Strong's #769 BDB #75

Deuteronomy 3:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
BDB: [The Arnon is] a river and surrounding valley in south Palestine, forms the border between Moab and the Amorites.			
'ad (עד) [pronounced <i>gahd</i>]	as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto	preposition of duration or of limits	Strong's #5704 BDB #723
har (הר) [pronounced <i>har</i>]	hill; mountain, mount; hill-country, a mountainous area, mountain region	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Cher ^e môwn (חֶרְמוֹן) [pronounced <i>khehr^e-MOHN</i>]	sanctuary; sacred [mountain]; and is transliterated <i>Hermon</i>	proper noun mountain	Strong's #2768 BDB #356
The NET Bible: <i>This is the famous peak at the southern end of the Anti-Lebanon mountain range known today as Jebel es-Sheik.</i> ⁶³			

Translation:...—from the valley of Arnon to as far as Mount Hermon... Mount Hermon is about 35 miles north of the Sea of Galilee, at the northwestern corner of the kingdom of Bashan, at the edge of the area given to Manasseh. This is the southern portion of the Hittite empire with Lebanon off to the west at the Mediterraneans. At 9200 ft., it is snow-capped throughout the entire year, the NIV Study Bible describing it as *one of the most prominent and beautiful mountains of Lebanon*.

The valley (or river) of Arnon is found east of the Dead Sea, roughly in the middle; and you can see how large the Bashan area is.

The vastness of this area suggests that the people there were spread out and that Israel worked quickly to defeat them.

This would suggest that perhaps Israel divided itself into several armies when going into the land, so that they could move quickly and defeat the greatest number of cities.

This also suggests that the Israelites developed some quick and effective methods for dealing with walled cities.

Jamieson, Fausset and Brown: *Thus, the two Amorite kings and the entire population of their dominions were extirpated. The whole country east of the Jordan--first upland downs from the torrent of the Arnon on the south to that of the Jabbok on the north; next the high mountain tract of Gilead and Bashan from the deep ravine of Jabbok--became the possession of the Israelites.*⁶⁴

Peter Pett: *Thus the whole of the land of the two kings of the Amorites was taken and possessed, from the River Arnon in the South (the border river of Moab) to Mount Hermon in the north. All of them being in Beyond Jordan.*⁶⁵

⁶³ From <https://bible.org/netbible/index.htm?deu2.htm> (footnote); accessed March 14, 2015.

⁶⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 3:3–8.

⁶⁵ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

The Cambridge Bible Commentary: *From its height of 9200 ft Hermon dominates all... Bashan, [and] is visible as far south as the heights above Jericho, and forms the natural northern boundary of all east Palestine. One of its modern names, Jebel esh-Sheikh, means, not 'old-man mountain,' from its snowy hoary appearance, but 'Mount of the Elder' or 'Holy Man,' some famous saint; according to Conder (Hastings' D. B. ii. 352) the Sheikh ed-Derâzi, the founder of the Druzes. Another name is Jebel,... or 'Height of Snow.'*⁶⁶

Map of Israel; from Bible-history.com; accessed March 12, 2015. As we can see by this map, this was quite a large area that they had conquered.

Now that we know that the Israelites conquered this region to the east of the Jordan, we should also ponder this very strange verse (God is speak through Joshua): *"And I sent the hornet before you, which drove them out before you, the two kings of the Amorites; it was not by your sword or by your bow."* (Joshua 24:12; ESV)



Throughout this chapter, I have been thinking, *60 cities is a lot of cities to defeat, given that many of them were well-fortified.* What appears to be the case is, God sent literal hornets, which drove the people out of the cities, making them easy targets for destruction. Their fortifications were nothing before God.

Deuteronomy 3:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Ṭsīydōnîy (טְסִיִּדּוֹנִי) [pronounced tsee-doh-NEE]</p>	<p>hunting, fishing, catching fish; translated <i>inhabitants of Sidon</i>; transliterated <i>Sidonians</i></p>	<p>proper noun/gentilic; adjective; plural form</p>	<p>Strong's #6722 BDB #851</p>

⁶⁶ From <http://biblehub.com/commentaries/cambridge/deuteronomy/3.htm> accessed March 26, 2015.

Deuteronomy 3:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (אָרָא) [pronounced kaw-RAW]	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]	3 rd person masculine plural, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced l ^{eh}]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
Cher ^e môwn (חֶרְמוֹן) [pronounced khehr ^e -MOHN]	sanctuary; sacred [mountain]; and is transliterated Hermon	proper noun mountain	Strong's #2768 BDB #356
Sir ^e hôn (סִירֹן) [pronounced sir ^e -YOHN]	Sidonian name for Hermon; transliterated Sirion	proper_noun/location	Strong's #8303 BDB #976

The NET Bible: *This name is attested in the Ugaritic texts as sryn.*⁶⁷

Translation: ...*(Sidonians call it [lit., Herman] Sirion...* This verse is parenthetical and it suggests that Israel had dealings with many of these people. The Sidonians called Mount Hermon *Sirion*. See Psalm 29:6 where that name is used.

Moses, in writing this, imparts to us some geographical facts. Sidon is a son of Canaan (Gen. 10:15) and the area that they lived in had been known for hundreds of years (Gen. 10:19). Sidon was on the Mediterranean (Gen. 49:13). The indication is that Mount Hermon could be seen by them. Whereas, this does not appear to be spoken directly to the Israelites and is more likely an aside to the reader, possibly from the hand of Moses or someone within a few hundred years of his time period. Whether or not this verse should be viewed as Scripture is another matter. If it was added centuries later, then it is not really a part of Scripture. The warnings not to add to God's Word imply that some will attempt to do so.

Mount Hermon was the religious center for early Syria—having many Baal sanctuaries throughout—and was named prior to the Exodus. Moses was an expert in many fields, one of them being geography, and he certainly would have learned this in school. Certainly there would have been trading between Sidon and Egypt during Moses' tenure in the Egyptian palace.

The NET Bible: *[The] Sidonians were Phoenician inhabitants of the city of Sidon (now in Lebanon), about 47 mi (75 km) north of Mount Carmel.*⁶⁸

Treasury of Scriptural Knowledge: *Mount Hermon is the south-eastern branch of Lebanon, beyond Jordan. The Chaldee Targumist...calls it toor talga, "the mountain of snow," because of its being always covered with snow. Jerome informs us, that it lies higher than Paneas or Cæsarea Philippi, and that in the summer time snow used to be carried from thence to Tyre. It is now call El Heish, and is comprised in the district of Kanneytra.*⁶⁹

Mount Hermon was noted for the dew which fell upon it (Psalm 133:3).

⁶⁷ From <https://bible.org/netbible/index.htm?deu2.htm> (footnote); accessed March 14, 2015.

⁶⁸ From <https://bible.org/netbible/index.htm?deu2.htm> (footnote); accessed March 14, 2015.

⁶⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 3:9 (edited).

Gill: *Hermon was a mountain of Gilead, which ended where Lebanon began, and was the northerly border of this country.*⁷⁰

Jamieson, Fausset and Brown: *Hermon--now Jebel-Es-Sheick--the majestic hill on which the long and elevated range of Anti-Lebanon terminates. Its summit and the ridges on its sides are almost constantly covered with snow. It is not so much one high mountain as a whole cluster of mountain peaks, the highest in Palestine. According to the survey taken by the English Government Engineers in 1840, they were about 9376 feet above the sea. Being a mountain chain, it is no wonder that it should have received different names at different points from the different tribes which lay along the base--all of them designating extraordinary height.*⁷¹

Deuteronomy 3:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
ʿĔmōrîy (אֲמֹרִי) [pronounced <i>eh-moh-REE</i>]	<i>mountaineer (possibly); and is transliterated Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57
qârâʾ (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 rd person masculine plural, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
S ^e nîyr (שֵׁנִיר) [pronounced <i>sehn-EER</i>]	<i>snow mountain; and is transliterated Senir, Shenir</i>	proper singular noun; location	Strong's #8149 BDB #972

This is also spelled Sh^enîyr (שֵׁנִיר) [pronounced *sheen-EER*]. This is the Amorite name for Mount Herman.

The NET Bible: *Probably this was actually one of the peaks of Hermon and not the main mountain (Song of Songs 4:8; 1 Chr 5:23). It is mentioned in a royal inscription of Shalmaneser III of Assyria.*⁷²

Translation: ...and the Amorites call it Senir). The Amorites—the ones defeated by the Israelites, call this mountain *Senir*.

Hermon is a natural barrier between several nations; and therefore, they all have names for it.

Peter Pett: *A note is added here to make clear which mountain was indicated. It was called Sirion by the Sidonians, (mentioned in the Ugaritic texts), and Senir by the Amorites (mentioned in Assyrian texts). This note could have been added at any time. Or it could be an aside by Moses showing off*

⁷⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:8.

⁷¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 3:9.

⁷² From <https://bible.org/netbible/index.htm?deu2.htm> (footnote); accessed March 14, 2015.

his knowledge, possibly learned from scouts or travellers or Amorite prisoners prior to execution, with a view to indicating that there God's land came in contact with the greater world.⁷³

Barnes: Hermon, the southern and culminating point of the range of Lebanon, was also the religious center of primaeval Syria. Its Baal sanctuaries not only existed but gave it a name before the Exodus. Hence, the careful specification of the various names by which the mountain was known. The Sidonian name of it might easily have become known to Moses through the constant traffic which had gone on from the most ancient times between Sidon and Egypt.⁷⁴

We would expect these linguists to go into detail about the names found here.

Keil and Delitzsch on Mount Hermon

Hermon is the southernmost spur of Antilibanus, the present Jebel es Sheikh, or Jebel et Telj. The Hebrew name is not connected with **מרה**, anathema, as Hengstenberg supposes (Diss. pp. 197–8); nor was it first given by the Israelites to this mountain, which formed part of the northern boundary of the land which they had taken; but it is to be traced to an Arabic word signifying prominens montis vertex, and was a name which had long been current at that time, for which the Israelites used the Hebrew name **וַיֵּשֶׁב** (Sion = **וַיֵּשֶׁב**, the high, eminent: Deut. 4:48), though this name did not supplant the traditional name of Hermon. The Sidonians called it Siron, a modified form of **וַיֵּשֶׁב** (1Sam. 17:5), or **וַיֵּשֶׁב** (Jer. 46:4), a “coat of mail;” the Amorites called it Senir, probably a word with the same meaning. In Psalm 29:6, Sirion is used poetically for Hermon; and Ezekiel (Eze. 27:4) uses Senir, in a mournful dirge over Tyre, as synonymous with Lebanon; whilst Senir is mentioned in 1Chron. 5:23, and Shenir in Son. 4:8, in connection with Hermon, as a part of Antilibanus, as it might very naturally happen that the Amoritish name continued attached to one or other of the peaks of the mountain, just as we find that even Arabian geographers, such as Abulfeda and Maraszid, call that portion of Antilibanus which stretches from Baalbek to Emesa (Homs, Heliopolis) by the name of Sanir

Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:1–9.

Chapter Outline

Charts, Graphics and Short Doctrines

The Pulpit Commentary: *Hermon is the southernmost spur of the Autilibanus range. It is "the second mountain in Syria, ranking next to the highest peak of Lebanon behind the cedars. The elevation of Hermon may be estimated at about 10, 000 feet. The whole body of the mountain is limestone, similar to that which composes the main ridge of Lebanon, the central peak rises up an obtuse truncated cone, from 2000 to 3000 feet above the ridges that radiate from it, thus giving it a more commanding aspect than any other mountain in Syria. This cone is entirely naked, destitute alike of trees and vegetation. The snow never disappears from its summit"*⁷⁵

Deuteronomy 3:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
ġyr (רִיעַ) [pronounced ġeer]	<i>encampment, city, town</i>	feminine plural construct	Strong's #5892 BDB #746

⁷³ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

⁷⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 3:9.

⁷⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:8.

Deuteronomy 3:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîyshôwr (מִישׁוֹר) [pronounced <i>meet-SHORE</i>]	<i>level country, plain, table-land, level place</i> (it comes from the word which means <i>straight, upright</i>)	masculine singular noun with the definite article	Strong's #4334 BDB #449

Translation: [We also took] all the cities of the plain... Although this continues from v. 8, it made more sense to me to carry over the verb from v. 8 instead and begin a new sentence.

A portion of this area is relatively flat, and there were many cities there, which were conquered by Moses and the Israelites.

Deuteronomy 3:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
kôl (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
Gil ^e âd (גִּלְעָד) [pronounced <i>gil-GAWD</i>]	<i>rocky region; transliterated Gilead</i>	masculine proper noun with the definite article	Strong's #1568 BDB #166

Translation: ...and all Gilead... Gilead is going to be the area around Mount Gilead (see the [map](#)).

Keil and Delitzsch: "The whole of Gilead," i.e., the mountainous region on the southern and northern sides of the Jabbok, which was divided into two halves by this river. The southern half, which reached to Heshbon, belonged to the kingdom of Sihon (Joshua 12:2), and was assigned by Moses to the Reubenites and Gadites (Deut. 3:12); whilst the northern half, which is called "the rest of Gilead" in Deut. 3:13, the modern Jebel Ajlun, extending as far as the land of Bashan (Hauran and Jaulan), belonged to the kingdom of Og (Joshua 12:5), and was assigned to the Manassite family of Machir (Deut. 3:15, and Joshua 13:31).⁷⁶

Deuteronomy 3:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
kôl (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

⁷⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:10.

Deuteronomy 3:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Bâshân (בַּשָּׂן) [pronounced <i>baw-SHAWN</i>]	<i>sandy soil; fruitful; flat; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
Çal ^e kâh (סַלְחָה) [pronounced <i>sahl-KAW</i>]	<i>migration; transliterated Salcah, Salchah</i>	proper singular noun/location	Strong's #5548 BDB #699
BDB: <i>a town or district at the extreme eastern limit of Bashan and allocated to the tribe of Gad; modern 'Sulkhad' which is 56 miles.</i> ⁷⁷			
The NET Bible: <i>Today this is known as Salkhad, in Jordan, about 31 mi (50 km) east of the Jordan River in the Hauran Desert.</i> ⁷⁸			
w ^e (or v ^e) (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
ʿEd ^e reʿîy (אֶדְרַי) [pronounced <i>ehd-REH-ee</i>]	<i>goodly pasture; mighty; transliterated Edrei</i>	proper singular noun/location	Strong's #154 BDB #204
ʿîyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine plural construct	Strong's #5892 BDB #746
mam ^e lâkâh (מַמְלַכָּה) [pronounced <i>mahm^e-law-kaw</i>]	<i>kingdom, national government; sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i>	feminine singular construct	Strong's #4467 BDB #575
ʿÔwg (אֹג) [pronounced <i>gohg</i>]	<i>round; long-necked; transliterated Og</i>	masculine singular proper noun	Strong's #5747 BDB #728
b ^e (ב) [pronounced <i>b^{eh}</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
Bâshân (בַּשָּׂן) [pronounced <i>baw-SHAWN</i>]	<i>sandy soil; fruitful; flat; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143

Translation: ...and all of Bashan, as far as Salecah and Edrei, cities [which belong to] the kingdom of Og in Bashan. Bashan is further off to the north.

⁷⁷ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #5548.

⁷⁸ From <https://bible.org/netbible/index.htm?deu2.htm> (footnote); accessed March 14, 2015.

Sal^ocah (also written Salecah and Salcah) and Edrei were both principal areas of Bashan, the latter being the battlefield when Israel destroyed the armies of Bashan. Sal^ocah marks the eastern border of Bashan. The area which is the Israelites took extends up from Moab as far as Mount Hermon. With all of the cities that remained and the beautiful area, it is no wonder that Reuben and Gad liked it so well.

Peter Pett: *The whole extent of the land is then described. It took in all the cities of the Moabite plain, 'all Gilead', a wide ranging region above the Moabite plain extending to Bashan, and 'all Bashan', and included the great cities of Salecah and Edrei. (Gilead can sometimes refer to a region in the north adjacent to Bashan, but 'all Gilead' was a wider expression and covered much of Transjordan. It is also possible that the geographical term 'Gilead' could sometimes be used as an overall term to refer to the whole of the land north of Moab including some parts or all of Bashan (Deuteronomy 2:36; Deuteronomy 34:1; Judges 10-12; Judges 20:1; 2 Kings 15:29). This is confirmed in external archaeological records. Salecah was a city in the extreme east of Bashan possibly modern Salhad, on a southern spur of Mount Hauran. Edrei is probably modern Der`a, occupying a key point for communications in the Bashan area.*⁷⁹

Here is a basic description of the area which the Jews conquered.

The Transjordan Area Conquered by the Sons of Israel (Pulpit Commentary)

Area	Description
1. The plain	This is the table-land south of Mount Gilead, as far as the Arnon.
2. The whole of Gilead	The Gilead is the hilly country north of the Jabbok, between Heshbon and Bashan, between the northern and southern table-land.
3. All Bashan	This is Bashan going as far eastward as Salcah, the modern Szal-khat or Szarkhad, about seven hours to the east of Busra, and northwards to Edrei, hod. Edra, Ezra or Edhra, an extensive ruin to the west of Busra, still partially inhabited.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:10 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Barnes: *Salcah...lies seven hours' journey to the southeast of Bostra or Bozrah of Moab. As the eastern border city of the kingdom of Bashan it was no doubt strongly fortified.*⁸⁰

Gill: *Salcah...was situated by the city Geshur and Mount Hermon, and was the boundary of the country of Bashan to the north; and according to Benjamin of Tudela, it was half a day's journey from Gilead: as Edrei seems to be its boundary to the south.*⁸¹

This was all described in Joshua 12:4–6 **Og king of Bashan, one of the remnant of the Rephaim, who lived at Ashtaroth and at Edrei and ruled over Mount Hermon and Salecah and all Bashan to the boundary of the Geshurites and the Maacathites, and over half of Gilead to the boundary of Sihon king of Heshbon. Moses, the servant of the LORD, and the people of Israel defeated them. And Moses the servant of the LORD gave their land for a possession to the Reubenites and the Gadites and the half-tribe of Manasseh. (ESV; capitalized)**

⁷⁹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

⁸⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 3:10.

⁸¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:10. He cites Thestrum Terrae Sanct. p. 94; and Itinerar. p. 57.

In my estimation, there was not much to say about v. 11, and my remarks were sparse. For some reason, historic commentators had a great deal to say about this verse.

For only Og, king of the Bashan, remained from a residue of the giants. Behold, his bed [was] a bed of iron—was she not in Rabbah of sons of Ammon? Nine cubits her length and four cubits her breadth in a cubit of man.

Deuteronomy
3:11

For only Og, the king of Bashan, remained from the remnant of the Rephaim [or, *giants*]. Recall [lit., *behold*], his bed [was] a bed of iron—is it not in Rabbah of the Ammonites? [It was] 9 cubits in length and 4 cubits in width, according to [lit., *in, with respect to*] the cubit of man.

Only Og, the king of Bashan, remained from the Rephaim (that is, *the giants*). Remember, he slept on a bed made of iron that was 13.5'x6'.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	For only Og, king of the Bashan, remained from a residue of the giants. Behold, his bed [was] a bed of iron—was she not in Rabbah of sons of Ammon? Nine cubits her length and four cubits her breadth in a cubit of man.
Targum of Onkelos	For only Og king of Mathnan remained of the remnant of the giants <u>who perished in the deluge</u> . Behold, his bedstead was a bedstead of iron; behold, it is placed in the archive house in Rabbath, of the Beni Ammon, nine cubits its length, and four cubits its breadth, in the cubit of his own (stature).
Jerusalem targum	Is it not placed in the <u>citadel</u> of the Beni Ammon ?
Latin Vulgate	For only Og king of Basan remained of the <u>race</u> of the giants. His bed of iron is shewn, which is in Rabbath of the children of Ammon, being nine cubits long, and four broad after the measure of the cubit of a man's hand.
Peshitta (Syriac)	For only Og the king of Mathnin remained of the remnant of the giants; behold, his bedstead was a bedstead of iron; and behold, it is in Rabbath of the children of Ammon, nine cubits long and four cubits broad, according to the measure of the cubit of giants.
Septuagint (Greek)	For only Og the king of Bashan was left of the Rephaim. Behold, his bed was a bed of iron; behold, it is in the chief city of the children of Ammon; the length of it is nine cubits, and the breadth of it four cubits, according to the cubit of a man.
Significant differences:	The Latin has race rather than residue; and the Greek lacks that word altogether. The targum, as usual, has additional text.

Limited Vocabulary Translations:

Bible in Basic English	<i>For Og, king of Bashan, was the last of all the Rephaim; his bed was made of iron; is it not in Rabbah, in the land of the children of Ammon? It was nine cubits long and four cubits wide, measured by the common cubit.</i>
Easy English	(Only Og, king of Bashan, from the <i>descendants</i> of the Rephaites was still alive. He had an iron bed. It was more than 4 metres long and 2 metres wide. This bed is still in Rabbah, a town that belongs to the people from Ammon.)
Easy-to-Read Version	Og was the king of Bashan. Og was one of the few Rephaite people still alive. Og's bed was made from iron. It was over 13 feet long and 6 feet wide. [15] The bed is still in the city of Rabbah, where the Ammonite people live.)
Good News Bible (TEV)	(King Og was the last of the Rephaim. His coffin, made of stone, was six feet wide and almost fourteen feet long, according to standard measurements. It can still be seen in the Ammonite city of Rabbah.)

<i>The Message</i>	Og king of Bashan was the last remaining Rephaite. His bed, made of iron, was over thirteen feet long and six wide. You can still see it on display in Rabbah of the People of Ammon.
Names of God Bible	(Of the Rephaim only King Og of Bashan was left. His bed was made of iron and was more than 13 feet long and 6 feet wide. It is still in the Ammonite city of Rabbah.)

Thought-for-thought translations; paraphrases:

Common English Bible	(By the way, Bashan's King Og was the last of the Rephaim. His bed was made of iron. Isn't it still in the Ammonite town of Rabbah? By standard measurements, it was thirteen and a half feet long and six feet wide.)
Contemporary English V.	King Og was the last of the Rephaim, and his coffin is in the town of Rabbah in Ammon. It is made of hard black rock and is thirteen and a half feet long and six feet wide.
The Living Bible	"Incidentally, King Og of Bashan was the last of the giant Rephaim. His iron bedstead is kept in a museum at Rabbah, one of the cities of the Ammonites, and measures thirteen and a half feet long by six feet wide.
New Berkeley Version	Og king of Bashan was the last survivor remaining of the Rephaim; his bedstead was a couch made of iron, 13½ feet long and six feet wide. Is it not in Rabbah of the Ammonites?
New Century Version	(Only Og king of Bashan was left of the few Rephaites. His bed was made of iron, and it was more than thirteen feet long and six feet wide! It is still in the Ammonite city of Rabbah.)
New Life Version	(For only Og king of Bashan was left of the children of the Rephaim. His bed was made of iron. It is in Rabbah of the sons of Ammon. It was as long as five steps, and as wide as two long steps.)
New Living Translation	(King Og of Bashan was the last survivor of the giant Rephaites. His bed was made of iron and was more than thirteen feet long and six feet wide [Hebrew 9 cubits [4.1 meters] long and 4 cubits [1.8 meters] wide.]. It can still be seen in the Ammonite city of Rabbah.)

Partially literal and partially paraphrased translations:

American English Bible	'Og, the king of BaShan was the last of the Raphain. {Look!} His bed (which was found in the capital city of the children of AmMon) was made of iron, and {Look!} it was thirteen feet long and six feet wide!
Beck's American Translation	Og in Bashan was the last of the Rephaites. His bed was made of iron (isn't it still in Rabbah, the city of the Ammonites?), nine cubits long and four cubits wide according to the common cubit.
International Standard V	Only King Og of Bashan remained from the remnants of the Rephaim [i.e. a race of giants that formerly populated Canaan; cf. Num 13:22, 33]. In fact, his bed was made of iron. It's in Rabbah of the Ammonites, isn't it? It was nine cubits [i.e. about thirteen and a half feet long] long and four cubits [i.e. about six feet] wide."
New Advent (Knox) Bible	(This Og, king of Basan, was the only one left of the old giant breed; at Rabbath, in the Ammonite country, they still shew his iron bedstead, nine cubits long and four cubits broad, as we lesser men reckon the size of a cubit.)
Today's NIV	(Og king of Bashan was the last of the Rephaites [Ge 14:5]. His bed was decorated with iron and was more than nine cubits long and four cubits wide [That is, about 13 feet long and 6 feet wide or about 4 meters long and 1.8 meters wide]. It is still in Rabbah [Jos 13:25 ; 15:60 ; 2Sa 11:1 12:26 ; 17:27 ; 1Ch 20:1 ; Jer 49:2 ; Eze 21:20 ; 25:5 ; Am 1:14] of the Ammonites.)

Translation for Translators (Og was the last king who was a descendant of the Repha giants. His bed was made of iron. It was almost <14 feet/4 meters> long and <6 feet/2 meters> wide. It is still [RHQ] in Rabbah city in the Ammon area.) .

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear For only King Og of South-Syria remained of the balance of the giants. (Behold his bed was an iron bed! Is it not with Amman of the sons of Amman? Nine cubits in length, and its breadth, four cubits, in the cubit of a man!)

Ferar-Fenton Bible V. 11, in parentheses, is an ancient editor's note, probably Ezra's, not part of the speech of Moses.- F. F. (Og, king of Bashan was of the remnant of the race of the Rephaim. He can be seen lying upon a couch of iron which is preserved in Rabath of the Ammonites. Its length is nine cubits, and breadth four cubits, by the common cubit.).

Lexham English Bible (For only Og, king of Bashan, was left from the remnant of the Rephaim. Indeed, his bedstead-it was a bedstead of iron. It is in Rabbah of the Ammonites [Literally "sons/children of Ammon"]. Nine cubits is its length, and four cubits is its width according to the cubit of a man.)

NIV – UK (Og king of Bashan was the last of the Rephaites. His bed was decorated with iron and was more than nine cubits long and four cubits wide [That is, about 4 metres long and 1.8 metres wide]. It is still in Rabbah of the Ammonites.).

Catholic Bibles (those having the imprimatur):

Christian Community (1988) (Og, the king of Bashan, was the last survivor in the race of the giants. His iron bed, which is four and a half meters long and two meters wide, can be seen in Rabbah, a city of the Ammonites.)

The Heritage Bible For only Owg, king of Bashan, remained of the remnant of the giants. Behold! His bedstead was an iron bedstead. (Is it not in Rabbah of the sons of Ammown?) Nine cubits is its length and four cubits its width, according to the standard cubit.

New American Bible (2002) (Og, king of Bashan, was the last remaining survivor of the Rephaim. He had a bed of iron [Bed of iron some translate, "a sarcophagus of basalt."], nine regular cubits long and four wide, which is still preserved in Rabbah of the Ammonites.)

New American Bible (2011) (Og, king of Bashan, was the last remaining survivor of the Rephaim. He had a bed of iron [some translate, "a sarcophagus of basalt"; its dimensions would be approximately thirteen and a half feet by six feet.], nine regular cubits long and four wide, which is still preserved in Rabbah of the Ammonites.). Dt 2:11, 20; 3:13; Gn 14:5; 15:20; Jos 12:4; 13:12; 17:15.

New Jerusalem Bible (Og king of Bashan was the last survivor of the Rephaim; his bed was the iron bed that can be seen at Rabbah-of-the-Ammonites, nine cubits long and four wide, according to the human cubit.)

New RSV (Now only King Og of Bashan was left of the remnant of the Rephaim. In fact his bed, an iron bed, can still be seen in Rabbah of the Ammonites. By the common cubit it is nine cubits long and four cubits wide.)

Revised English Bible (Only King Og of Bashan remained, as the sole survivor of the Rephaim. His sarcophagus of basalt was over thirteen feet long and six feet wide, and it may still be seen in the Ammonite town of Rabbah.)

Jewish/Hebrew Names Bibles:

Complete Jewish Bible 'Og king of Bashan was the last survivor of the Refa'im. His bed was made of iron; it is still in Rabbah with the people of 'Amon. It was nine cubits long and four cubits wide, using the normal cubit [thirteen-and-a-half by six feet].

exeGes companion Bible For only Og sovereign of Bashan

of the remnant of Rephaim survived;
 behold his bedstead - a bedstead of iron;
 Is it not in Rabbah of the sons of Ammon?
 nine cubits the length thereof
 and four cubits the width thereof,
 after the cubit of a man.

JPS (Tanakh—1985)

Only King Og of Bashan was left of the remaining Rephaim. His bedstead, an iron bedstead, is now in Rabbah of the Ammonites; it is nine cubits long and four cubits wide, by the standard cubit!

Kaplan Translation

Of all the Rephaim, only Og had survived. His bed [Eres in Hebrew. Or, 'cradle' (Rashbam; HaKethav VeHaKabbalah).] was made of iron. It is in the Ammonite city of Rabbah [Cf. Joshua 13:25. Or, Rabbath, cf. 2 Samuel 12:26, Jeremiah 49:2, Ezekiel 21:25 (Targum). This was the capital city of Ammon, some 22 miles east of the Jordan, and 18 miles north of the Dead Sea. In Roman times it was known as Philadelphia (cf. Josephus, Wars 1:6:3), and it is the present Amman, capital of Jordan. The Septuagint translates Rabbah as akra, Greek for a chief city, citadel or extremity.], nine standard [Literally, (at the end of the verse), 'the cubit of a [normal] man.'] cubits long and four cubits wide [The bed was thus 13 1/2 ' x 6'. Since a bed is usually one third longer than the person, this would indicate that Og was some 6 cubits or 9 feet high (Moreh Nevukhim 2:47).].

Orthodox Jewish Bible

For only Og Melech HaBashan remained of the remnant of Refa'im; hinei, his bedstead was a bedstead of barzel. Is it not in Rabbah of the Bnei Amon? Nine regular cubits was the length thereof, and four cubits the breadth of it.

Restored Names Version

For only Owg, king of Bashan, remained of the remnant of the giants. Behold! His bedstead was an iron bedstead. (Is it not in Rabbah of the sons of Ammown?) Nine cubits is its length and four cubits its width, according to the standard cubit.

Expanded/Embellished Bibles:

The Amplified Bible

For only Og king of Bashan remained of the remnant of the [gigantic] Rephaim. Behold, his bedstead was of iron; is it not in Rabbah of the Ammonites? Nine cubits was its length and four cubits its breadth, using the cubit of a man [the forearm to the end of the middle finger].

The Expanded Bible

(Only Og king of Bashan was left of the few ·Rephaites [or Rephaim; Gen. 14:5]. His bed was made of iron, and it was more than ·thirteen feet [^Lnine cubits] long and ·six feet [^Lfour cubits] wide! It is still in the ·Ammonite city [^Lcity of the sons/descendants of Ammon] of Rabbah.)

Kretzmann's Commentary

For only Og, king of Bashan, remained of the remnant of giants, of the nations of giants that had formerly inhabited this region, Gen. 14:5; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? where Og may have left it on one of his campaigns of conquest. Nine cubits was the length thereof and four cubits the breadth of it, after the cubit of a man (at about 18 inches per cubit). Rabbath was the capital of the children of Ammon, and its ruins may be seen to this day.

NET Bible®

Only King Og of Bashan was left of the remaining Rephaites. (It is noteworthy that his sarcophagus was made of iron [Or "of iron-colored basalt." See note on the word "sarcophagus" earlier in this verse.]. Does it not, indeed, still remain in Rabbath²¹ of the Ammonites? It is thirteen and a half feet [Heb "nine cubits." Assuming a length of 18 in (45 cm) for the standard cubit, this would be 13.5 ft (4.1 m) long.] long and six feet [Heb "four cubits." This would be 6 ft (1.8 m) wide.] wide according to standard measure [Heb "by the cubit of man." This probably refers to the "short" or "regular" cubit of approximately 18 in (45 cm).].).

The Voice King Og of Bashan was the last of the *giant* Rephaim. He had a bed made of iron; it was over thirteen feet long and six feet wide! You can still see it in *the city of Rabbah* in Ammon.

Literal, almost word-for-word, renderings:

Concordant Literal Version	(For only Og king of Bashan had remained of the rest of the Rephaim. Behold, his divan is a burial divan of wrought iron. Is it not in Rabbah of the sons of Ammon? Nine cubits is its length and four cubits its width, in the cubit measure of a man.)
Darby Translation	For only Og the king of Bashan remained of the residue of giants: behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? its length was nine cubits, and its breadth four cubits, after the cubit [Or 'lower arm's length.' The cubit length is taken from the lower arm of a man -- as foot from our foot.] of a man.
English Standard Version	(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.)
New European Version	For only Og king of Basan remained of the remnant of the giants: behold, his iron bed is yet at Rabath among the children of Ammon nine cubits long and, four cubits broad, of the cubits of a man. (cubit = about 18")
New King James Version	"For only Og king of Bashan remained of the remnant of the giants [Hebrew rephaim]. Indeed his bedstead was an iron bedstead. (Is it not in Rabbah of the people of Ammon?) Nine cubits is its length and four cubits its width, according to the standard cubit.
World English Bible	(For only Og king of Bashan remained of the remnant of the Rephaim; behold, his bedstead was a bedstead of iron; isn't it in Rabbah of the children of Ammon? nine cubits was the length of it, and four cubits the breadth of it, after the cubit of a man.)
Young's Literal Translation	(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.)

The gist of this verse: Og was the last of the giants; and his bed is made of iron in with the Ammonites right now. It is a huge bed.

Deuteronomy 3:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
raq (רק) [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
Ôwg (וג) [pronounced <i>gohg</i>]	<i>round; long-necked; transliterated Og</i>	masculine singular proper noun	Strong's #5747 BDB #728
melek ^e (מלך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Bâshân (בשן) [pronounced <i>baw-SHAWN</i>]	<i>sandy soil; fruitful; flat; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143

Deuteronomy 3:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâ'ar (שָׂאָר) [pronounced shaw-AHR]	<i>to remain, to be left over</i>	3 rd person masculine singular, Niphal perfect	Strong's #7604 BDB #983
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
yether (יֶתֶר) [pronounced YEH-ther]	<i>residue, remainder, remnant, [the] rest [of]</i>	masculine singular construct	#3499 (#3498) BDB #451
R ^e pha'iyim (רִפְּאִיִּם) [pronounced r ^e faw-EEM]	<i>giants; transliterated Rephaim</i>	masculine plural proper noun	Strong's #7496-7497 BDB #952

Translation: For only Og, the king of Bashan, remained from the remnant of the Rephaim [or, giants]. There was a well-known race of giants, but only Og remained from that group.

ZPEB identifies Rephaim with the Emim and the Zamzummim and speaks of them as being different from the Rephaim from the time of David.

Easton: [*Rephaim means*] giants, (Gen. 14:5 Deut. 3:13 2Sam. 21:16, 18). The aborigines of Palestine, afterwards conquered and dispossessed by the Canaanite tribes, are classed under this general title. They were known to the Moabites as Emim, i.e., "fearful", (Deut. 2:11), and to the Ammonites as Zamzummim. Some of them found refuge among the Philistines, and were still existing in the days of David. We know nothing of their origin. They were not necessarily connected with the "giants" (R.V., "Nephilim") of Gen. 6:4.⁸²

The New Defender's Bible: *The Moabites, Edomites, and Ammonites had expelled all the Amorites and their families from their respective regions. To the north, however, the Amorites under Sihon and Og still reigned until destroyed by the Israelites. Og's kingdom had been called "the land of giants" (Deuteronomy 3:13), and Og himself was the last of the Amorite giants. There were still giants among the Philistines, however, at least to the time of David (I Chronicles 20:4).*⁸³

Gill: *The meaning seems to be, either that he was the only one that was left of the race of the giants the Ammonites found when they took possession of this country, Deut. 2:20 or that was left when the Amorites took it from the Ammonites; and who having by some means or other ingratiated himself into their affections, because of his stature, strength, and courage, and other qualifications they might discern in him, made him their king.*⁸⁴

Jamieson, Fausset and Brown: *He was not the last giant, but the only living remnant in the trans-jordanic country (Joshua 15:14), of a certain gigantic race, supposed to be the most ancient inhabitants of Palestine.*⁸⁵

You may recall that when the spies originally entered the land, about 39 years previous, one of the things which frightened them were giants who lived in the land.

⁸² M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Rephaim.

⁸³ From IRC; accessed March 27, 2015.

⁸⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:11.

⁸⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 3:11.

Deuteronomy 3:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
The NET Bible: <i>Heb "Behold" (הִנֵּה, hinneh).</i> ⁸⁶			
'eres (עֵרֶס) [pronounced GEH-rehs]	<i>couch, divine, bed [often covered with a hanging curtain]</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6210 BDB #793
The NET Bible: <i>The Hebrew term עֵרֶס ('eres), traditionally translated "bed" (cf. NAB, NIV, NRSV, NLT) is likely a basaltic (volcanic) stone sarcophagus of suitable size to contain the coffin of the giant Rephaite king. Its iron-like color and texture caused it to be described as an iron container. See A. Millard, "King Og's Iron Bed: Fact or Fancy?" BR 6 (1990): 16-21, 44; cf. also NEB "his sarcophagus of basalt"; TEV, CEV "his coffin."</i> ⁸⁷			
Bullinger: <i>bed or couch, but not the usual word which is mishkab. It is 'eres, and is exactly the same measurement as the tomb of Marduk in Babylon. The mythological significance of 'eres (Bab. irsu) is nuptial bed, or funeral couch. Probably = tomb.</i> ⁸⁸			
'eres (עֵרֶס) [pronounced GEH-rehs]	<i>couch, divine, bed [often covered with a hanging curtain]</i>	feminine singular construct	Strong's #6210 BDB #793
bar ^e zel (בָּרְזֶל) [pronounced <i>bar^e-ZEL</i>]	<i>iron [ore, implements, utensils, furniture]; metaphorically to denote hardness, firmness; obstinance</i>	masculine singular noun	Strong's #1270 BDB #137

Translation: Recall [lit., *behold*], his bed [was] a bed of iron... Then Moses reminded his people of the size of this man's bed. Obviously, not all of them saw it, but probably all of them heard about it. It was a bed made out of iron—or of black basalt, which has some iron in it.

Barnes: *The "iron" was probably the black basalt of the country, which not only contains a large proportion, about 20 percent, of iron, but was actually called "iron," and is still so regarded by the Arabians. Iron was indeed both known and used, principally for tools (see e. g. Deut. 19:5 and compare Gen. 4:22 note), at the date in question by the Semitic people of Palestine and the adjoining countries; but bronze was the ordinary metal of which weapons, articles of furniture, etc., were made.*⁸⁹

If this were a bed, it may have collapsed under his weight had it been made of wood. Apparently, beds in the era could be made of ivory, gold or silver⁹⁰ (for a king, of course).

Jamieson, Fausset and Brown: *Although beds in the East are with the common people nothing more than a simple mattress, bedsteads are not unknown. They are in use among the great, who prefer*

⁸⁶ From <https://bible.org/netbible/index.htm?deu2.htm> (footnote); accessed March 14, 2015.

⁸⁷ From <https://bible.org/netbible/index.htm?deu2.htm> (footnote); accessed March 14, 2015.

⁸⁸ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=4&ch=3> accessed March 26, 2015.

⁸⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 3:11.

⁹⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:11.

them of iron or other metals, not only for strength and durability, but for the prevention of the troublesome insects which in warm climates commonly infest wood.⁹¹

There are some who think that Homer, speaking of the beds of Typho in Syria, is talking about this particular bed.⁹²

Deuteronomy 3:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]		interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.	Strong's #none BDB #209
lô' (אול or אל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer and can be translated <i>is not?</i> Let me suggest, this might be understood to mean, <i>is it not true that?</i> Or, <i>isn't this the case that?</i> Or, <i>is it not obvious that?</i> These two words together present a question with an obvious, self-evident answer. This combination is found in Gen. 4:7 20:5 Job 1:10 Num. 23:26 1Kings 1:11.			
hîy' (איה) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
b ^e (ב) [pronounced <i>b^{eh}</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
Rabbâh (רַבָּה) [pronounced <i>rahb-BAW</i>]	<i>many, much, great (in the sense of large or significant, not acclaimed); transliterated Rabbah, Rabba</i>	a proper, locative noun; construct form	Strong's #7237 BDB #913
The NET Bible: <i>Rabbath</i> . This place name (usually occurring as <i>Rabbah</i> ; 2 Sam 11:11; 12:27; Jer 49:3) refers to the ancient capital of the Ammonite kingdom, now the modern city of Amman, Jordan. The word means "great [one]," probably because of its political importance. The fact that the sarcophagus "still remain[ed]" there suggests this part of the verse is post-Mosaic, having been added as a matter of explanation for the existence of the artifact and also to verify the claim as to its size.. ⁹³			
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
'Ammôwn (אֲמוֹן) [pronounced <i>gahm-MOHN</i>]	<i>tribal [inbred]; transliterated Ammon</i>	masculine proper noun	Strong's #5983 BDB #769

⁹¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 3:11.

⁹² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:11. He cites Vid. Dickinson. Delph. Phaeniezant. c. 2. p. 12. And Iliad. z.

⁹³ From <https://bible.org/netbible/index.htm?deu2.htm> (footnote); accessed March 14, 2015.

Deuteronomy 3:11c

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:...—[is it not in Rabbah of the Ammonites?](#) Many of the Israelite soldiers (who were not necessarily tall men) saw this bed in Rabbah.

The phrase *sons of Ammon* is often rendered *Ammonites*.

Rabbah is the only city of Ammon which is mentioned by name in the Bible and this is the first occurrence (see 2Sam. 11:1 12:26 Jer. 49:2).

Gill: [*Rabbah*] was the royal city of the Ammonites, in the times of David, 2Sam. 12:26, now called Philadelphia.⁹⁴

Although Rabbah is the only city named of the Ammonites, it has a rich history presented in Scripture.

Fausset on Rabbah

Ammon's chief city, its only city named in Scripture, in contrast to the more civilized Moab's numerous cities (Deut. 3:11 2Sam. 12:26 17:27 Jer. 49:2 Ezek. 21:20). (See Ammon.) Conjectured to be the Ham of the Zuzim (Gen. 14:5). After Hanun's insult Abishai and Joab defeated the allies Ammon and the Syrians of Bethrehob, Zoba, Ishtob, and Maachah (2 Samuel 10). The following year David in person defeated the Syrians at Helam. Next, Joab with the whole army and the king's bodyguard (including Uriah: 2Sam. 23:39) besieged Ammon (2Samuel 11; 1 Chronicles 19; 20). The ark apparently accompanied the camp (2Sam. 11:11), a rare occurrence (1Sam. 4:3–6); but perhaps what is meant is only that the ark at Jerusalem was "in a tent" (2Sam. 7:2; 2Sam. 7:6) as was the army at Rabbah under Jehovah the Lord of the ark, therefore Uriah would not go home to his house.

The siege lasted nearly two years, from David's first connection with Bathsheba to the birth of Solomon. The Ammonites made unsuccessful sallies (2Sam. 11:17). Joab finally took the lower town, which, from the stream rising in it and flowing through it perennially, is called "the city of waters," and from the king's palace "the royal city." Then in a characteristic speech, half jest half earnest (2Sam. 12:28, compare 2Sam. 19:6–7), which shows the power he had gained over David through David's secret and wicked commission (2Sam. 11:14–15), he invited David to crown the capture by taking the citadel lest if he (Joab) took it, it should be called after his name. Josephus (Ant. 7:7, section 5) says the fortress had but one well, inadequate to supply the wants of its crowded occupants. (On its capture by David, and his putting the people under saws and harrows to cut them in pieces in retaliation for their cruelties, see DAVID, also Judges 1:7; 1Sam. 11:2.)

Amos (Amos 1:14) speaks of its "wall" and "palaces" and "king" (perhaps Moloch) about to be judged by God. So also Jer. 49:2–3. Nebuchadnezzar attacked Ammon because of Baalis their king having instigated Ishmael to slay Gedaliah the Chaldaean governor (Jer. 40:14). See 1Ma. 5:6 as to subsequent judgments on Ammon. Ezekiel (Ezek. 21:20) depicts Nebuchadnezzar's divination to decide whether he should attack Jerusalem or Rabbah the first. Jerusalem's fall should be followed by that of Rabbah (compare Josephus, Ant. 10:9, section 7). Under the Ptolemies Rabbah still continued of importance as supplying water for the journey across the desert, and was made a garrison for repelling the Bedouins of that quarter.

Ptolemy Philadelphus named it Philadelphia. Josephus (B. J. 3:3, section 3) includes Rabbah in Decapolis. Now Amman, on a tributary (Moiet Amman) of the Zerka river (Jabbok), 19 miles S.E. of Es Salt ("Ramoith Gilead"), 22 E. of Jordan. Its temple, theater, and forum are remarkable ruins. Eight Corinthian columns of

⁹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:11.

Fausset on Rabbah

the theater (the largest known in Syria) remain. It has become as foretold "a stable for camels, a couching place for flocks a desolate heap" (Eze. 25:5). Its coins bear the image of Astarte, and the word Heracleion from Hercules the idol which succeeded Moloch. The large square stones of the citadel are put together without cement, the massive walls are evidently very ancient.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Rabbah.

[Chapter Outline](#)

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The bed is in existence at the time of writing, but Moses probably did not write this. He may not of even said this to the children of Israel at this time. That is, the bed of Og would not have been necessarily transferred immediately to an Ammonite city after the capture of the area of Bashan. It may have been sold several years later to the Ammonites. Its size is 13.5 feet in length and six feet in width and it would have been constructed out of wood with some iron features, like the *iron* chariots of Joshua 17:16. Most of the beds at that time—those that existed—would have been made from palm sticks, the palm tree being in greater abundance then than now. However, a man of his size would require something more substantial—hence, the frame, at minimum, being made from basalt.

Some commentaries believe—and this makes more sense, by the way—that this is not some traveling bed on some sort of display, but that it is a sarcophagus and such a sarcophagus would have been built specifically with Og in mind before his death, as the Israelites would not have built one for him.

Even though we are not certain how this verse came to be placed in Scripture, we do know that it is historically accurate. Throughout the world there are old grave sites, called dolmens, which usually consist of three large stones standing upright and a large stone on top of them. Throughout North German, Denmark, England and North-west France where many of these have been found, they are called *giant beds*. In 1918, German scholar Gustav Dalman found dolmen in Jordan, near ancient Rabbath-Ammon. This *bed* was made out of basalt, an extremely hard grey-black stone. Since then, we have found that dolmens are common to the areas around Palestine, most often in the area of Trans-Jordan north of the Jabbok River.⁹⁵

When touring Rabbah, you know many of the soldiers whipped out their iphones and snapped a quick picture of this and posted it on their instagram accounts for everyone to see.

Or, if they happened to miss the opening sale for the iphone, then they likely took a mental picture and shared this information with everyone later. You can imagine one man walking into his palace and seeing this bed, and he calls all of his friends in, saying, "You have got to see this."

Bullinger said that this would be the place we would naturally expect to find the Og's tomb to be, apparently because that is where the temple of Milchom is.⁹⁶

Some have suggested that this is his sarcophagus instead, which might be the case.

Barnes: The word translated "bedstead" is derived from a root signifying "to unite" or "bind together," and so "to arch" or "cover with a vault." The word may then certainly mean "bier," [= coffin] and perhaps does so in this passage. Modern travelers have discovered in the territories of Og sarcophagi as well as many other articles made of the black basalt of the country.⁹⁷

⁹⁵ Werner Keller, *The Bible as History* (second revised edition), pp. 152–3.

⁹⁶ From <http://www.study-light.org/commentaries/bul/view.cgi?bk=4&ch=3> accessed March 26, 2015.

⁹⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 3:11.

We don't really know how Moses is aware of this; nor do we know exactly why others who are listening to him might be aware of this as well. We also have no idea why his coffin (or, bed, whatever) is in Rabbah. We this in an ancient museum of sorts? There is a story here that Moses is aware of, but we are not told where it comes from.

Jamieson, Fausset and Brown: *But how did Og's bedstead come to be in Rabbath, of the children of Ammon? In answer to this question, it has been said, that Og had, on the eve of engagement, conveyed it to Rabbath for safety. Or it may be that Moses, after capturing it, may have sold it to the Ammonites, who had kept it as an antiquarian curiosity till their capital was sacked in the time of David. This is a most unlikely supposition, and besides renders it necessary to consider the latter clause of this verse as an interpolation inserted long after the time of Moses. To avoid this, some eminent critics take the Hebrew word rendered "bedstead" to mean "coffin." They think that the king of Bashan having been wounded in battle, fled to Rabbath, where he died and was buried; hence the dimensions of his "coffin" are given [Dathe, Roos].⁹⁸*

Barnes suggests this simple explanation: *Probably after the defeat and death of Og at Edrei the remnant of his army fled into the territory of the friendly Ammonites, and carried with them the corpse of the giant king.⁹⁹*

Clarke suggests: *The bedstead was probably taken in some battle between the Ammonites and Amorites, in which the former had gained the victory. The bedstead was carried a trophy and placed in Rabbath, which appears, from 2Sam. 12:26, to have been the royal city of the children of Ammon.¹⁰⁰*

Gill: *This bedstead might be either sent there by Og, before the battle at Edrei, for safety, or rather might be sold by the Israelites to the inhabitants of Rabbath, who kept it, as a great curiosity.¹⁰¹*

Keil and Delitzsch present the simplest explanation: *Moses might then refer to this gigantic bed of Og, which was known to the Israelites; and there is no reason [given] for [this; so let me suggest]...that the Ammonites had taken possession of a bed of king Og upon some expedition against the Amorites, and had carried it off as a trophy to their capital.¹⁰²*

This verse reads: **Only Og, the king of Bashan, remained from the Rephaim (that is, the giants). Remember, he slept on a bed made of iron that was 13.5'x6'.** Again, we do not know if Moses knew about the bed at this time and was speaking about it, or if this was added later by Joshua.

Concerning the iron: the black basalt of that area was 20% iron and was possibly what is alluded to here. Iron was used at that time for tools and weapons (Gen. 4:22 Deut. 19:5) by Semitic peoples and by those who lived in the surrounding countries. However, bronze, at that time generally speaking, was the metal of choice for weapons, furniture, and other items. It is variously thought that the Iron Age began somewhere between 2000 and 700 B.C. Understand, it is not like suddenly, one day, everyone decided to start using iron. That was the technology which would, in some cases, come and go. However, we do know from this, and other passages, that iron was used at this time. Furthermore, the stonework of granite, basalt and diorite found throughout Egypt from this time period could not have been done apart from iron tools, even though, by most chronologies, these stone works belong to the bronze age. Israel herself did not use iron at this time, although she came across other nations and peoples which did (see also Joshua 17:16–18). In fact, the Philistines restricted the use of iron implements in Israel (1Sam. 13:19–22), indicating that even several hundred years later, the use of iron had not become an integral part of the lives of the Israelites. The simple explanation is that some nations were in the Bronze Age while other

⁹⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 3:11.

⁹⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 3:11.

¹⁰⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3:11.

¹⁰¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:11.

¹⁰² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:11.

nations were simultaneously in the Iron Age.¹⁰³ Anyone who has ever picked up a copy of *National Geographic* has no trouble understanding that different nations have different technology levels.

Deuteronomy 3:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
têsha ^ʿ (עֶשֶׂת) [pronounced TAY-shahgʻ]	nine, ninth	masculine singular noun; ordinal or cardinal numeral; construct form	Strong's #8672 BDB #1077
ʾammâh (אַמָּה) [pronounced ahm-MAW]	cubit (18 inches)	feminine plural noun	Strong's #520 BDB #52
A cubit is the distance between the elbow and the end of the outstretched middle finger; roughly 18 inches.			
ʾôrek ^e (אֵרֶק) [pronounced OH-reck]	length; forbearance, self-restraint	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #753 BDB #73
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʾarba ^ʿ (עֲבָרָא) [pronounced ahr ^e -BAHGʻ]	four	masculine singular noun; numeral	Strong's #702 BDB #916
ʾammâh (אַמָּה) [pronounced ahm-MAW]	cubit (18 inches)	feminine plural noun	Strong's #520 BDB #52
rôchab (רוּחָב) [pronounced ROH-khab ^v]	breadth, width, expanse	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #7341 BDB #931
b ^e (ב) [pronounced b ^{eh}]	in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
ʾammâh (אַמָּה) [pronounced ahm-MAW]	cubit (18 inches)	feminine singular construct	Strong's #520 BDB #52
ʾëñôwsh (שׁוֹנֵשׁ) [pronounced en-OHSH]	mortal, mortal man, mankind; fallen man, depraved man, feeble man [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble	masculine singular noun	Strong's #582 BDB #60

Translation: [It was] 9 cubits in length and 4 cubits in width, according to [lit., in, with respect to] the cubit of man. This bed was about 13.5 ft. by 6 ft.—it was massive.

This reads *with respect to the cubit of man*. One of the things which makes sense to me is, there are these various measures of weight and length, but that sometimes, they might be different, depending upon what is being

¹⁰³ Charles A. Clough, *Dawn of the Kingdom*, ©1974, p. 136–137.

measured, even though the same word is used. So, our ounce may be pretty standard; but in the ancient world, the word *ounce* may mean one thing when used of a metal and something else when flour is being weighed. This would explain some measurements which seem too large or too small in the Bible.

The cubit is usually seen as being 18 inches—the length of a man’s forearm—so this bed (or coffin) is 13.5’ long and 6’ wide.

J. Vernon McGee: *If a cubit is 18 inches, this bed is 13½ feet long! We think today that the king-size bed is something new. Well, it is not. Here is really a king-sized bed, friends. Apparently it was preserved as a museum piece at Rabbath among the Amorites.*¹⁰⁴

Clarke: *Allowing the bedstead to have been one cubit longer than Og, which is certainly sufficient, and allowing the cubit to be about eighteen inches long, for this is perhaps the average of the cubit of a man, then Og was twelve feet high. This may be deemed extraordinary, and perhaps almost incredible, and therefore many commentators have, according to their fancy, lengthened the bedstead and shortened the man, making the former one-third longer than the person who lay on it, that they might reduce Og to six cubits; but even in this way they make him at least nine feet high.*¹⁰⁵

Dr. Thomas Constable: *Moses probably recorded the size of his king size bed (Deuteronomy 3:11) to document the fact that God gave the Israelites victory over the giants they had so greatly feared.*¹⁰⁶

Keil and Delitzsch: *Clericus fancies that Og “intentionally exceeded the necessary size, in order that posterity might be led to draw more magnificent conclusions from the size of the bed, as to the stature of the man who was accustomed to sleep in it.” He also refers to the analogous case of Alexander the Great, of whom Diod. Sic. (xvii. 95) affirms, that whenever he was obliged to halt on his march to India, he made colossal arrangements of all kinds, causing, among other things, two couches to be prepared in the tents for every foot-soldier, each five cubits long, and two stalls for every horseman, twice as large as the ordinary size, “to represent a camp of heroes, and leave striking memorials behind for the inhabitants of the land, of gigantic men and their supernatural strength.” With a similar intention Og may also have left behind him a gigantic bed as a memorial of his superhuman greatness, on the occasion of some expedition of his against the Ammonites; and this bed may have been preserved in their capital as a proof of the greatness of their foe.*¹⁰⁷

Sometimes, the ancient rabbis got really weird about the information which they added to Scripture. Clarke gives an example of this.

Clarke on the Weirdness of the Rabbins

In the Targum of Jonathan ben Uzziel on Num. 21:33–35, it is said that “Og having observed that the camp of the Israelites extended six miles, he went and tore up a mountain six miles in its base, and put it on his head, and carried it towards the camp, that he might throw it on the Israelites and destroy them; but the word of the Lord prepared a worm, which bored a hole in the mountain over his head, so that it fell down upon his shoulders: at the same time his teeth growing out in all directions, stuck into the mountain, so that he could not cast it off his head. Moses, (who was himself ten cubits high), seeing Og thus entangled, took an axe ten cubits long, and having leaped ten cubits in height, struck Og on the ankle bone, so that he fell and was slain.”

Clarke adds this comment: *From this account the distance from the sole of Og’s foot to his ankle was thirty cubits in length! I give this as a very slight specimen of rabbinical comment. I could quote places in the Talmud in which Og is stated to be several miles high! This relation about Og I suppose to be also an historical note*

¹⁰⁴ From https://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt (Deut. 3); accessed March 26, 2015.

¹⁰⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3:11.

¹⁰⁶ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=4&ch=3> accessed March 26, 2015.

¹⁰⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:11.

Clarke on the Weirdness of the Rabbins

added by a subsequent hand.

From Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3:11.

[Chapter Outline](#)

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Guzik: *The repeated references to the rephaim in these first three chapters shows that Israel, when trusting in God, was well able to defeat this race of fearsome warriors. It also shows that their fear of these men back in Numbers 13, where they first refused to go into the Promised Land, was unfounded. Their excuses are shown to be weaker in light of the next generation's victories.*¹⁰⁸

Vv. 8–11 read: *At that time, we captured the land belonging to two Amorite kings who resided in the region beyond the Jordan, from the valley of Arnon to Mount Hermon (the Sidonians call it Sirion instead; while the Amorites call it Senir). We all captured all the cities in the plan, as well as Gilead and Bashan, going as far as Salecah and Edrei, cities which belonged to the kingdom of Og in Bashan. Only Og, the king of Bashan, remained from the Rephaim (that is, the giants). Remember, he slept on a bed made of iron that was 13.5'x6'.*

Peter Pett: *Here we learn that in Bashan Og was the only surviving remnant of the Rephaim. His great size was probably one reason why he had been made king. He would be a fearsome war-leader. He was buried in a sarcophagus of basalt (the colour of iron), the great size of which was well known, nine cubits by four cubits (roughly four metres/thirteen and a half feet, by two metres/six feet). This did not mean that he was that size. In death as in life kings liked to exaggerate what they were. Similar sarcophagi have been discovered in Phoenicia. It was possibly carried to Ammon to prevent anticipated degrading treatment.*

This was possibly a footnote (but see analysis where it is balanced by Deuteronomy 3:13) added later by a discerning writer, although if he had had his sarcophagus ready, and it was swiftly carried to Ammon once he was dead, in order to escape desecration, news easily could have reached Moses of where it was. Men loved to carry such information to rulers, hoping for a reward.

*Some translate 'bedstead of iron.' This is equally possible. The words mean 'a resting place of iron' (therefore possibly the colour of iron), a 'place of lying down', which makes possible both translations. If it was a bedstead its being made of iron would emphasise Og's greatness and possibly his overall size. At this time iron was comparatively rare.*¹⁰⁹

Matthew Henry: *Note, when God pleads his people's cause he can deal with giants as with grasshoppers. No man's might can secure him against the Almighty. The army of Og was very powerful, for he had the command of sixty fortified cities, besides the unwallied towns (Deut. 3:5). Yet all this was nothing before God's Israel, when they came with commission to destroy him. He was very bold and daring: He came out against Israel to battle (Deut. 3:1). It was wonderful that he did not take warning by the ruin of Sihon, and send to desire conditions of peace; but he trusted to his own strength, and so was hardened to his destruction... Those that are not awakened by the judgments of God upon others, but persist in their defiance of heaven, are ripening apace for the like judgments upon themselves (Jer. 3:8).*¹¹⁰

Henry continues: *Their conquering and possessing these countries was intended, not only for the encouragement of Israel in the wars of Canaan, but for the satisfaction of Moses before his death. Since he must not live to see the completing of their victory and settlement, God thus gives him a*

¹⁰⁸ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 3:3–11.

¹⁰⁹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

¹¹⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 3:1–11.

*specimen of it. Thus the Spirit is given to those that believe as the earnest of their inheritance, until the redemption of the purchased possession.*¹¹¹

Keil and Delitzsch: *In Deut. 3:8–11, Moses takes a retrospective view of the whole of the land that had been taken on the other side of the Jordan; first of all (Deut. 3:9) in its whole extent from the Arnon to Hermon, then (Deut. 3:10) in its separate parts, to bring out in all its grandeur what the Lord had done for Israel. The notices of the different names of Hermon (Deut. 3:9), and of the bed of king Og (Deut. 3:11), are also subservient to this end.*¹¹²

Chapter Outline

Charts, Graphics and Short Doctrines

Division of the Land East of the Jordan

Num. 32:1–5, 33–42 34:13–15 Joshua 12:1–7 13:8–12

I find this to be quite fascinating—enshrined in the Word of God is who got what portion of land and who got to take over which cities. In fact, half of the book of Joshua is given over to this.

The land east of the Jordan, which the Jews had conquered, would be given over to the tribes of Reuben and Gad and the half-tribe of Manasseh.

Ron Daniel: *Moses now reviews how that land was distributed to Reuben, Gad, and the half-tribe of Manasseh. Speaking very roughly, Reuben got the southern part of See-KHONE's kingdom, Manasseh got the northern part of Og's kingdom, and Gad got the middle.*¹¹³

And the land the this we possessed in a time the that from Aroer which [is] upon a valley of Arnon and half of a hill country of the Gilead and his cities I have given to the Reubenite and to the Gadite. And a rest of the Gilead and all the Bashan, a kingdom of Og, I have to a half of a tribe of the Manasseh—all of a region of the Argob to all the Bashan the that was called land of Rephaim (giants).

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3:12–13

We took possession of this land at that time: from Aroer, which [sits] over the valley of Arnon and half the hill country [belonging to] Gilead (along with its cities), [which] I have given to the Reubenites and to the Gadites. I gave the remainder of Gilead and all Bashan (the kingdom of Og) to the half-tribe of Manasseh—all of the region of Argob to all of Bashan [which was once] called the land of the Rephaim (or, *the giants*).

We took possession of all that land at that time. I have given the following territories to the Reubenites and to the Gadites: from Aroer, which sits over the valley of Arnon, up to and including half the hill country which previously belonged to Gilead, along with all of its cities. I gave the remainder of Gilead and all of Bashan (Og's kingdom) to the half-tribe of Manasseh—all of the region of Argob to all of Bashan, which was previously called the land of the Rephaim (who were also known as, *the giants*).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And the land the this we possessed in a time the that from Aroer which [is] upon a valley of Arnon and half of a hill country of the Gilead and his cities I have given to

¹¹¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 3:1–11.

¹¹² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:1–9.

¹¹³ From <http://rondaniel.com/library/05-Deuteronomy/Deuteronomy0224.html> accessed March 27, 2015.

	the Reubenite and to the Gadite. And a rest of the Gilead and all the Bashan, a kingdom of Og, I have to a half of a tribe of the Manasseh—all of a region of the Argob to all the Bashan the that was called land of Rephaim (giants).
Targum of Onkelos	And this land which we took in possession at that time, from Aroer unto the border of the river, and half of Mount Gilead, and the cities, I have given to the tribe of Reuben and Gad; but the remaining part of Gilead, and all Mathnan, the kingdom of Og, I have given to the half tribe of Menasheh; all the limit of the region of Targona, and all Mathnan, which is called the land of the giants.
Latin Vulgate	And we possessed the land at that time from Aroer, which is upon the bank of the torrent Arnon, unto the half of mount Galaad: and I gave the cities thereof to Ruben and Gad. And I delivered the other part of Galaad, and all Basan the kingdom of Og to the half tribe of Manasses, all the country of Argob: and all Basan is called the Land of giants.
Peshitta (Syriac)	And this land we possessed at that time, from Aroer, which is by the river of Arnon; and half of mount Gilead, and its cities, I gave to the Reubenites and to the Gadites. And the rest of Gilead, and all Mathnin, being the kingdom of Og. I gave to the half tribe of Manasseh; all the region of Argob, with all Mathnin, which is called the land of giants
Septuagint (Greek)	And we inherited that land at that time from Ar, which is by the border of the torrent Arnon, and half the mount of Gilead; and I gave his cities to Reuben and to Gad. And the rest of Gilead, and all Bashan the kingdom of Og I gave to the half-tribe of Manasseh, and all the country round about Argob, all that Bashan; it shall be accounted the land of Rephaim.
Significant differences:	These are essentially the same, except for some of the proper nouns.

Limited Vocabulary Translations:

Bible in Basic English	And this land which we took at that time, from Aroer by the valley of the Arnon, and half the hill-country of Gilead with its towns, I gave to the Reubenites and the Gadites. The rest of Gilead and all Bashan, the kingdom of Og, all the land of Argob, together with Bashan, I gave to the half-tribe of Manasseh. This land is named the land of the Rephaim.
Easy English	<i>Moses divides the country.</i> When we marched into the country, I gave certain parts to the tribes of Reuben and Gad. I gave them the land north of Aroer by the River Arnon. This included one half of the hills and the towns in Gilead. The other half of Gilead I gave to one half of the tribe of Manasseh. I also gave to them Bashan, the country that Og had ruled. (All the country of Argob in Bashan had been called the country of the Rephaites.)
Easy-to-Read Version	"So we took that land to be ours. I gave part of this land to the families groups of Reuben and Gad. I gave them the land from Aroer in the Arnon Valley to the hill country of Gilead with the cities in it. They got half of the hill country of Gilead. I gave the other half of Gilead and the whole area of Bashan to half of the family group of Manasseh."
Good News Bible (TEV)	"When we took possession of the land, I assigned to the tribes of Reuben and Gad the territory north of the town of Aroer near the Arnon River and part of the hill country of Gilead, along with its towns.
<i>The Message</i>	Of the land that we possessed at that time, I gave the Reubenites and the Gadites the territory north of Aroer along the Brook Arnon and half the hill country of Gilead with its towns. I gave the half-tribe of Manasseh the rest of Gilead and all of Bashan, Og's kingdom--all the region of Argob, which takes in all of Bashan. This used to be known as the Land of the Rephaites.
NIRV	Moses Divides Up the Land

I divided up the land we took over at that time. I gave the tribes of Reuben and Gad the territory north of Aroer by the Arnon River valley. It includes half of the hill country of Gilead together with its towns. I gave the rest of Gilead to half of the tribe of Manasseh. I also gave them the whole land of Bashan, the kingdom of Og. The whole area of Argob in Bashan used to be known as a land of the Rephaites.

»We took possession of this land. I gave the tribes of Reuben and Gad the land north of Aroer near the Arnon Valley and half of the mountain region of Gilead with its cities.

»I assigned the rest of Gilead and also all of Bashan, where Og had ruled, that is, the entire Argob region to half the tribe of Manasseh. Bashan was known as the land of the Rephaim.

New Simplified Bible

Thought-for-thought translations; paraphrases:

Common English Bible

So this is the land we possessed at that time. I gave some of it, from Aroer, which is beside the Arnon River, up through half of the Gilead highlands, along with its cities, to the Reubenites and the Gadites. The rest of the Gilead region and all of Bashan, Og's kingdom, I gave to half the tribe of Manasseh.

(Now the whole Argob area, including all of Bashan, was often called Rephaim Country. Jair, from the tribe of Manasseh, took possession of the entire Argob region, as far as the border with the Geshurites and the Maacathites. He named the Bashan area after himself, Jair's Settlement. That's what it's still called today.)

V. 14 is included for context.

The Living Bible

"At that time I gave the conquered land to the tribes of Reuben, Gad, and the half-tribe of Manasseh. To the tribes of Reuben and Gad I gave the area beginning at Aroer on the Arnon River, plus half of Mount Gilead, including its cities. The half-tribe of Manasseh received the remainder of Gilead and all of the former kingdom of King Og, the Argob region. (Bashan is sometimes called 'The Land of the Rephaim.')

New Berkeley Version

"Now of this land which we then captured, I gave the Reubenites and the Gadites the portion from Aroer on the river Arnon and half of Mount Gilead, including its cities. The remainder of Gilead and all Bashan — the kingdom of Og, all the region of Argob — I have to the half tribe of Manasseh. All Bashan was once called 'the land of the Rephaim.'

New Century Version

The Land Is Divided

At that time we took this land to be our own. I gave the people of Reuben and Gad the land from Aroer by the Arnon Ravine, as well as half of the mountain country of Gilead and the cities in it. To the people of East Manasseh I gave the rest of Gilead and all of Bashan, the kingdom of Og. (The area of Argob in Bashan was called the land of the Rephaites.

New Life Version

"So we took this land for ourselves at that time. I gave to the Reubenites and the Gadites the land from Aroer, which is by the valley of Arnon, and half the hill country of Gilead. I gave to the half-family of Manasseh the rest of Gilead and all Bashan, the nation of Og, all the land of Argob. It is called the land of Rephaim.

New Living Translation

Land Division East of the Jordan

"When we took possession of this land, I gave to the tribes of Reuben and Gad the territory beyond Aroer along the Arnon Gorge, plus half of the hill country of Gilead with its towns. Then I gave the rest of Gilead and all of Bashan-Og's former kingdom-to the half-tribe of Manasseh. (This entire Argob region of Bashan used to be known as the land of the Rephaites.

Partially literal and partially paraphrased translations:

American English Bible	'So at that time, we inherited all the land from AroEr (along the border of the Arnon), plus half of Mount Gilead, which cities I gave to ReuBen and Gad. Then I gave the rest of Gilead and all of Og's kingdom of BaShan to the half-tribe of ManasSeh, which includes all the country around Argob (which [used to be] the land of the Raphain).
Beck's American Translation	<i>2½ Tribes</i> "I gave Reuben and Gad the land from Aroer along the Arnon valley with part of the hills of Gilead and its towns. And I gave half of the tribe of Manasseh the rest of Gilead and all of Bashan, Og's kingdom, the whole Arbog territory. All this Bashan is called the land of the Rephaites.
International Standard V	Moses Allots Land East of the Jordan (Numbers 32:1-15) "Of the land that we captured at that time, I've given its towns to the descendants of Reuben and the descendants of Gad from Aroer near the Wadig Arnon to half of the hill country of Gilead. The remainder of Gilead and Bashan of the kingdom of Og, I've given to the half-tribe of Manasseh. (The whole region of Argob-that is, all of Bashan-is called the land of the Rephaim.)
New Advent (Knox) Bible	The land thus conquered, from Aroer on the Arnon to the middle of the hill country of Galaad, I gave, with its cities, to Ruben and Gad. There was room, too, for half the tribe of Manasses in the rest of Galaad and in Basan, that is, the country of Argob; (Basan is also called the Land of Giants.
Today's NIV	Division of the Land Of the land that we took over at that time, I gave the Reubenites and the Gadites the territory north of Aroer [Nu 32:32-38 ; Dt 2:36 ; Jos 13:8-13] by the Arnon Gorge, including half the hill country of Gilead, together with its towns. The rest of Gilead and also all of Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh [Dt 29:8]. (The whole region of Argob in Bashan used to be known as a land of the Rephaites [S Ge 14:5].
Translation for Translators	Moses reminded them of dividing the land east of the Jordan "From the land that we captured at that time, I allotted to the tribes of Reuben and Gad the land <i>north of Aroer town</i> near the <i>Arnon River</i> , and some of the hilly area of the Gilead <i>region</i> , along with the nearby towns. The other part of the Gilead <i>region</i> and all of the Bashan <i>region</i> , which was the Argob <i>region</i> that King Og had ruled, I allotted to half of the tribe of Manasseh." (The entire Bashan <i>region</i> is called the land of the Repha giants.)

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I gave this land we possessed in that period to Reuben and Gad: from Aroer over the Arnon riverbed, and half of the West-Jordan mountains and its cities. I gave to the half staff of Manasseh the balance of West-Jordan and all of South-Syria from the realm of Og, all the districts of Argob in all of South-Syria called the land of giants.
Ferar-Fenton Bible	These countries you conquered in that campaign, extending from Aroer which is on the river Anion. And the half of Mount Gilad was given to the Reubenites and Gadites. But the remainder of Gilad and all Bashan, with the dominions of Og, I gave to the half tribe of Manasseh ; - all the plain of Argob, and all Bashan which is called the land of the Rephaim.
Jubilee Bible 2000	And this land, <i>which</i> we inherited at that time, from Aroer, which is by the river Arnon, and half of Mount Gilead and the cities thereof, I gave unto the Reubenites and to the Gadites. And the rest of Gilead and all Bashan (<i>fertile ground</i>), being the kingdom of Og, gave I unto the half tribe of Manasseh: all the region of Argob, with all Bashan, which was called the land of giants.

Lexham English Bible And so we took possession of this land at that time, from Aroer, which is on the *edge of the wadi* [A valley that is dry most of the year, but contains a stream during the rainy season] of Arnon, and also half of the hill country of Gilead and its towns I gave to the Reubenites [Hebrew "Reubenite"] and to the Gadites [Hebrew "Gadite"]. And the remainder of Gilead and all of Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh, the whole region of Argob. All of that area of Bashan was called the land of the Rephaim.

NIV – UK Division of the land

Of the land that we took over at that time, I gave the Reubenites and the Gadites the territory north of Aroer by the Arnon Gorge, including half the hill country of Gilead, together with its towns. The rest of Gilead and also all of Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh. (The whole region of Argob in Bashan used to be known as a land of the Rephaites.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then, we took possession of that land. I gave to the tribes of Reuben and Gad half of the mountains of Gilead with their cities, from Aroer situated at the edge of the brook of Arnon. And I gave to half of Manasseh's tribe the other half of the kingdom of Gilead and the whole kingdom of Og, or Bashan with the whole of the Argob region. The whole land of Bashan was called the land of the giants.

The Heritage Bible And we possessed this land at that time; I gave from Aroer, which is by the stream Arnon, and the half of Mount Gilead, and its cities to the Reubenites and to the Gadites. And I gave what is left of Gilead and all Bashan, the kingdom of Og, to the half tribe of Manasseh, all the region of Argob, with all Bashan, which was called the land of giants.

New American Bible (2002) "When we occupied the land at that time, I gave Reuben and Gad the territory from Aroer, on the edge of the Wadi Arnon, halfway up into the highlands of Gilead, with the cities therein. The rest of Gilead and all of Bashan, the kingdom of Og, the whole Argob region, I gave to the half-tribe of Manasseh. (All this region of Bashan was once called a land of the Rephaim.

New American Bible (2011) *Allotment of the Conquered Lands.*
As for the land we took possession of at that time, I gave Reuben and Gad the territory from Aroer, on the edge of the Wadi Arnon, halfway up into the highlands of Gilead, with its cities. [3:12-22] Nm 32:1-42; Jos 13:8-33. The rest of Gilead and all of Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh. (The whole Argob region, all that part of Bashan, was once called a land of the Rephaim. Deut. 2:11, 20; 3:11; Gn 14:5; 15:20; Jos 12:4; 13:12; 17:15.

New Jerusalem Bible 'Then we took possession of this country, from Aroer on the Wadi Arnon. To the Reubenites and Gadites I gave half the highlands of Gilead with its towns. To the half-tribe of Manasseh I gave the rest of Gilead and the whole of Bashan, Og's kingdom. (The whole confederation of Argob and the whole of Bashan is called the country of the Rephaim.

New RSV As for the land that we took possession of at that time, I gave to the Reubenites and Gadites the territory north of Aroer [Heb *territory from Aroer*] that is on the edge of the Wadi Arnon, as well as half the hill country of Gilead with its towns, and I gave to the half-tribe of Manasseh the rest of Gilead and all of Bashan, Og's kingdom. (The whole region of Argob: all that portion of Bashan used to be called a land of Rephaim; Jair the Manassite acquired the whole region of Argob as far as the border of the Geshurites and the Maacathites, and he named them-that is, Bashan-after himself, Havvoth-jair,* as it is to this day.). V 14 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Of this land that we took possession of then, I assigned to the Re'uveni and the Gadi the territory extending from 'Aro'er along the Arnon Valley together with half the hill-country of Gil'ad, including its cities. The rest of Gil'ad and all Bashan, the kingdom of 'Og, I gave to the half-tribe of M'nasheh." The whole region of Argov together with all of Bashan form what is called the land of Refa'im.
exeGesés companion Bible	RESUME' OF THE ALLOTMENT OF LAND And this land, which we possessed at that time, from Aroer by the wadi Arnon and half mount Gilad and the cities thereof, I gave to the Reu Beniy and to the Gadiy: and the remainder of Gilad and all Bashan, being the sovereignty of Og, I gave to the half scion of Menash Sheh; all the boundaries of Argob, with all Bashan, called the land of Rephaim.
JPS (Tanakh—1985)	And this is the land which we apportioned at that time: The part from Aroer along the wadi Arnon, with part of the hill country of Gilead and its towns, I assigned to the Reubenites and the Gadites. The rest of Gilead, and all of Bashan under Og's rule—the whole Argob district, all that part of Bashan which is called Rephaim country—I assigned to the half-tribe of Manasseh.
Kaplan Translation	Of the land [(Saadia; Ramban). Or, 'We thus occupied that land at that time' (Rashi).] that we then captured, I gave the Reubenites and Gaddites [the territory] between Aro'er on the Arnon Gorge and the [southern] half of the Gilead highlands, along with the cities there. The rest of the Gilead and the entire Bashan which had been Og's kingdom, I gave to half of the tribe of Manasseh. This included the entire Argov group and the entire Bashan, which was known as the land of the Rephaim.
Orthodox Jewish Bible	And ha'arets hazot, which we possessed at that time, from Aroer, which is by the Wadi Arnon, and half way up the hill country of Gil`ad, and the towns thereof, gave I unto the Reuveni and Gadi. And the rest of Gil`ad, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Menasheh; all the region of Argov, with all Bashan, which was called Eretz Refa'im.
Restored Names Version	And this land that we possessed at that time from Arow'er, that is by the river Arnawn, and half the mountains of Gil'ad and its cities I gave to the Re'uwbeniy and the Gadiy. The rest of Gil'ad and all Bashan, the kingdom of Owg, I gave to half the tribe of Menashsheh. (All the region of Argob with all Bashan was called the land of the giants.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When we took possession of this land, I gave to the Reubenites and the Gadites the territory from Aroer, which is on the edge of the Valley of the Arnon, and half the hill country of Gilead and its cities. The rest of Gilead and all of Bashan, the kingdom of Og, that is, all the region of Argob in Bashan, I gave to the half-tribe of Manasseh. It is called the land of Rephaim [of giant stature].
The Expanded Bible	The Land Is Divided At that time we took this land to be our own. I gave the people of Reuben and Gad the land from Aroer by the Arnon Ravine, as well as half of the mountain country of Gilead and the cities in it [Num. 32:1-42]. To the people of ·East [L?the half-tribe of] Manasseh I gave the rest of Gilead and all of Bashan, the kingdom of Og. (The area of Argob in Bashan was called the land of the ·Rephaites [or Rephaim; Gen. 14:5].
Kretzmann's Commentary	Verses 12-20 The Division of the Country

And this land which we possessed at that time, from Aroer, which is by the river Arnon, and half Mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites. Their territory thus extended from the Arnon to the Jabbok. And the rest of Gilead, the northern half, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. Cf Num_32:33.

NET Bible®

Distribution of the Transjordanian Allotments

This is the land we brought under our control at that time: The territory extending from Aroer [The words "the territory extending" are not in the Hebrew text; they are supplied in the translation for stylistic reasons.] by the Wadi Arnon and half the Gilead hill country with its cities I gave to the Reubenites and Gadites [By the time of Moses' address the tribes of Reuben, Gad, and Manasseh had already been granted permission to settle in the Transjordan, provided they helped the other tribes subdue the occupants of Canaan (cf. Num 32:28-42)]. The rest of Gilead and all of Bashan, the kingdom of Og, I gave to half the tribe of Manasseh [Half the tribe of Manasseh. The tribe of Manasseh split into clans, with half opting to settle in Bashan and the other half in Canaan (cf. Num 32:39-42; Josh 17:1-13)]. (All the region of Argob, that is, all Bashan, is called the land of Rephaim.

The Voice

Moses: ^{12b} To the children of Reuben and Gad, I gave *the kingdom of Sihon*, the area *north* of Aroer on the edge of the Arnon Valley, including half the Gilead highlands and all the cities there. ¹³ I gave the kingdom of Og to half of Joseph's descendants in the tribe of Manasseh *who settled east of the Jordan*, including the rest of Gilead, the region of Argob, and Bashan.

All of Bashan is known as the "land of the Rephaim" *because of the size of King Og and his ancestors*.

Literal, almost word-for-word, renderings:

Concordant Literal Version	From this land which we took over at that time, the part from Aroer which is on the ridge of the watercourse of Arnon with half the hill-country of Gilead and its cities I gave to the Reubenite and to the Gadite. The rest of Gilead and all of Bashan, the kingdom of Og, I gave to the half tribe of Manasseh, including the whole district of Argob. All of that Bashan is called the country of the Rephaim.
Context Group Version	And this land { or earth } we took in possession at that time: from Aroer, which is on the gorge of Arnon, and half the hill-country of Gilead, and the cities, I gave to the Reubenites and to the Gadites: and the rest of Gilead, and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh; all the region of Argob, even all Bashan. (The same is called the land of Rephaim.
Darby Translation	And this land we took in possession at that time. From Aroer, which is by the river Arnon, and the half of mount Gilead, and its cities, I gave to the Reubenites and to the Gadites; and the rest of Gilead, and all Bashan, the kingdom of Og, I gave to half the tribe of Manasseh. (The whole region of Argob, even c all Bashan, is called a land of giants.
<i>Emphasized Bible</i>	And this land, took we in possession at that time,—from Aroer which is by the ravine of Arnon, and half the hill-country of Gilead and the cities thereof, gave I unto the Reubenites and unto the Gadites; but the remainder of Gilead, and all Bashan the kingdom of Og, gave I unto the half tribe of Manasseh,—all the region of the Argob with all Bashan. The same, is called, A land of giants..
English Standard Version	"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.

God's Truth (Tyndale)	And when we had conquered this land the same time, I gave from Aroer which is upon the river of Arnon, and half mount Galao and the cities thereof unto the Rubenites, and Gadites. And the rest of Galaad and all Basan the kingdom of Og, I gave unto the half tribe of Manasse: all the region of Argob with all, Basan was called the land of giants.
NASB	"So we took possession of this land at that time. From Aroer, which is by the valley [Or wadi] of Arnon, and half the hill country of Gilead and its cities I gave to the Reubenites and to the Gadites. The rest of Gilead and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh, all the region of Argob (concerning all Bashan, it is called the land of Rephaim.
New European Version	Sharing the Land This land we took in possession at that time: from Aroer which is by the valley of the Arnon, and half the hill country of Gilead and its cities I gave to the Reubenites and to the Gadites; and the rest of Gilead and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh; all the region of Argob, all of Bashan. (The same is called the land of Rephaim..
New King James Version	The Land East of the Jordan Divided "And this land, which we possessed at that time, from Aroer, which is by the River Arnon, and half the mountains of Gilead and its cities, I gave to the Reubenites and the Gadites. The rest of Gilead, and all Bashan, the kingdom of Og, I gave to half the tribe of Manasseh. (All the region of Argob, with all Bashan, was called the land of the giants. [Hebrew rephaim]
Updated Bible Version 2.11	And this land we took in possession at that time: from Aroer, which is on the gorge of Arnon, and half the hill-country of Gilead, and its cities, I gave to the Reubenites and to the Gadites: and the rest of Gilead, and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh; all the region of Argob, even all Bashan. (The same is called the land of Rephaim.
Webster's Bible Translation	And this land, [which] we possessed at that time, from Aroer, which [is] by the river Arnon, and half mount Gilead, and its cities, I gave to the Reubenites and to the Gadites. And the rest of Gilead, and all Bashan, [being] the kingdom of Og, I gave to the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.
World English Bible	This land we took in possession at that time: from Aroer, which is by the valley of the Arnon, and half the hill-country of Gilead, and the cities of it, gave I to the Reubenites and to the Gadites: and the rest of Gilead, and all Bashan, the kingdom of Og, gave I to the half-tribe of Manasseh; all the region of Argob, even all Bashan. (The same is called the land of Rephaim.
Young's Literal Translation	And this land we have possessed, at that time; from Aroer, which is by the brook Arnon, and the half of mount Gilead, and its cities, I have given to the Reubenite, and to the Gadite. And the rest of Gilead and all Bashan, the kingdom of Og, I have given to the half tribe of Manasseh; all the region of Argob, to all that Bashan, called the land of Rephaim.

The gist of this verse: Moses tells how the land east of the Jordan River was parceled out.

Deuteronomy 3:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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

Deuteronomy 3:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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 definite article	Strong's #776 BDB #75
zô'th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
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>	1 st person plural, Qal perfect	Strong's #3423 BDB #439
b ^e (ב) [pronounced <i>b^{eh}</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 (תֵּן) [pronounced <i>gayth</i>]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun with the definite article	Strong's #6256 BDB #773
With the bêyth preposition, this means <i>at the right time, at the proper time.</i>			
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is, is</i> 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: [We took possession of this land at that time:](#)... This land that Moses has been describing, was taken from Sihon and from Og; the Jews took possession of it. Now, all of these people listening to Moses know this, because they were the army which took this land.

Application: A nation owns the land which they can take and hold. National borders are established by the aggressive use of force.

Again, Moses' intent is to give them confidence for taking the land.

Deuteronomy 3:12b

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
ʿĀrōʿēr (רְעֵרָע) [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
ʾāsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</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 relative proximity	Strong's #5921 BDB #752
nachal (נַחַל) [pronounced <i>NAHKH-al</i>]	<i>brook, torrent; valley</i>	masculine singular construct	Strong's #5158 BDB #636
ʾArēnōn (אֲרֹנוֹן) [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.			
w ^e (or v ^e) (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
chătsîy (חֲצִי) [pronounced <i>khuh-TSEE</i>]	<i>half, middle</i>	masculine singular construct	Strong's #2677 BDB #345
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
Gilʿād (גִּלְעָד) [pronounced <i>gil-GAWD</i>]	<i>rocky region; transliterated Gilead</i>	masculine proper noun with the definite article	Strong's #1568 BDB #166
w ^e (or v ^e) (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
ʾîyr (רֵיעַ) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #5892 BDB #746
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
R ^e ûwbênîy (רֵעֵבֶנִי) [pronounced <i>r^eoo-bay-NEE</i>]	<i>behold a son; one from the tribe [or territory] of Reuben; transliterated Reubenite</i>	gentilic adjective with the definite article	Strong's #7206 BDB #910

Deuteronomy 3:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Gâdîy (גָּדִי) [pronounced <i>gaw-DEE</i>]	<i>invader; troop; fortune; transliterated Gadite; an inhabitant or descendent of Gad</i>	gentilis adjective with the definite article	Strong's #1425 BDB #151

Translation: ...from Aroer, which [sits] over the valley of Arnon and half the hill country [belonging to] Gilead (along with its cities), [which] I have given to the Reubenites and to the Gadites. Going down to the valley of Arnon, and to the city of Aroer, which sits over this valley, and coming up and taking in half of the hill country that belonged to Gilead (and its cities), Moses gave to the Reubenites and the Gadites.

The land that goes from Aroer on up to Gilead was taken from Sihon, king of Heshbon (Deut. 2:36). Gilead and its cities were taken from Og.

It has already been decided that Gad and Reuben would possess some of the area taken from the Amorites and from Og. Aroer is in the south and Gilead in the north.

This is mostly described in Num. 32:33–38 *And Moses gave to them, to the people of Gad and to the people of Reuben and to the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan, the land and its cities with their territories, the cities of the land throughout the country. And the people of Gad built Dibon, Ataroth, Aroer, Atroth-shophan, Jazer, Jogbehah, Beth-nimrah and Beth-haran, fortified cities, and folds for sheep. And the people of Reuben built Heshbon, Elealeh, Kiriathaim, Nebo, and Baal-meon (their names were changed), and Sibmah. And they gave other names to the cities that they built.* (ESV)

Deuteronomy 3:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
yether (יֶתֶר) [pronounced <i>YEH-ther</i>]	<i>residue, remainder, remnant, [the] rest [of]</i>	masculine singular construct	#3499 (#3498) BDB #451
Gil ^e âd (גִּלְעָד) [pronounced <i>gil-GAWD</i>]	<i>rocky region; transliterated Gilead</i>	masculine proper noun with the definite article	Strong's #1568 BDB #166
w ^e (or v ^e) (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
kôl (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

Deuteronomy 3:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Bâshân (בַּשָּׂן) [pronounced <i>baw-SHAWN</i>]	<i>sandy soil; fruitful; flat; and is transliterated Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143
mam ^e lâkâh (מַמְלַכָּה) [pronounced <i>mahm^e-law-kaw</i>]	<i>kingdom, national government; sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i>	feminine singular construct	Strong's #4467 BDB #575
Ôwg (וֹג) [pronounced <i>gohg</i>]	<i>round; long-necked; transliterated Og</i>	masculine singular proper noun	Strong's #5747 BDB #728
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châtsiy (חֶצֶי) [pronounced <i>khuh-TSEE</i>]	<i>half, middle</i>	masculine singular construct	Strong's #2677 BDB #345
shêbet (שֵׁבֶט) [pronounced <i>SHAY^B-vef</i>]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine singular construct	Strong's #7626 BDB #986
M ^e nashsheh (מְנַשֶּׁה) [pronounced <i>mehn-ahsh-SHEH</i>]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586

Translation: I gave the remainder of Gilead and all Bashan (the kingdom of Og) to the half-tribe of Manasseh... The half-tribe of Manasseh also wanted some of the ranching land in the east, so they got the remaining portion of Gilead, along with all of Bashan, which was the kingdom of Og.

Deuteronomy 3:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
chebel (חֶבֶל) [pronounced <i>KHE^B-vef</i>]	<i>rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]</i>	masculine singular construct	Strong's #2256 BDB #286

Deuteronomy 3:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Clarke: <i>ancient lands were measured by lines or cords of a certain length [and this is what this references].</i> ¹¹⁴			
ʾAr̥gôb (אֲרָגוֹב) [pronounced <i>ahr-GOHB</i>]	<i>heap, region of clods;</i> transliterated <i>Argob</i>	masculine singular proper noun; location with the definite article	Strong's #709 BDB #918
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of,</i> <i>all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Bâshân (בָּשָׁן) [pronounced <i>baw-</i> <i>SHAWN</i>]	<i>sandy soil; fruitful; flat; and is</i> transliterated <i>Bashan</i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143
hûwʾ (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative</i> pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
qâràʾ (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to be named; to be called, to be</i> <i>proclaimed; to be called together</i> <i>[assembled, [summoned]; to be</i> <i>read aloud, to be recited</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7121 BDB #894
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof),</i> <i>land, territory, country, continent;</i> <i>ground, soil; under the ground</i> <i>[Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
R̥ep̥hāʾîym (רִפְּאִיִּם) [pronounced <i>r̥faw-EEM</i>]	<i>giants; transliterated</i> <i>Rephaim</i>	masculine plural proper noun	Strong's #7496- 7497 BDB #952

Translation: ...—all of the region of Argob to all of Bashan [which was once] called the land of the Rephaim (or, *the giants*). This is also known as the region of Argob and Bashan, once known as the land of the giants (or, *Rephaim*).

The Masoretic text reads: *all the region of the Argob as far as all of Bashan*. The codices of the western targums of Jonathan, the Septuagint, the Syrian and the Vulgate all read *all the region of Argob and all of Bashan*.

Directly above Moab, half-way up the Salt Sea to the top of the Salt Sea would be occupied by the tribe of Reuben, bordered on the west by the Salt Sea and on the east by Ammon. The land stretching along the length of the Jordan River up to the Sea of Galilee would reside the tribe of Gad, Ammon being its eastern border also. Along the Sea of Galilee and north of that was a larger area, reaching even further to the east than Gad or Reuben's land, was the area set apart for the half tribe of Manasseh.

Jamieson, Fausset and Brown summarize: *The whole territory occupied by Sihon was parcelled out among the pastoral tribes of Reuben and Gad. It extended from the north bank of the Arnon to the*

¹¹⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3:4 (edited).

south half of mount Gilead--a small mountain ridge, now called Djelaad, about six or seven miles south of the Jabbok, and eight miles in length. The northern portion of Gilead and the rich pasture lands of Bashan--a large province, consisting, with the exception of a few bleak and rocky spots, of strong and fertile soil--was assigned to the half-tribe of Manasseh.¹¹⁵

Keil and Delitzsch also summarize this: *The land which the Israelites had taken belonging to these two kingdoms was given by Moses to the two tribes and a half for their possession, viz., the southern portion from Aroer in the Arnon valley (see at Num. 32:34), and half Gilead (as far as the Jabbok: see at Deut. 3:10) with its towns, which are enumerated in Joshua 13:15–20 and Joshua 13:24–28, to the Reubenites and Gadites; and the northern half of Gilead, with the whole of Bashan (i.e., all the region of Argob: see at Deut. 3:4, and Num. 32:33), to the half-tribe of Manasseh.*¹¹⁶

We find this information paralleled in Num. 32:39–42 *And the sons of Machir the son of Manasseh went to Gilead and captured it, and dispossessed the Amorites who were in it. And Moses gave Gilead to Machir the son of Manasseh, and he settled in it. And Jair the son of Manasseh went and captured their villages, and called them Havvoth-jair. And Nobah went and captured Kenath and its villages, and called it Nobah, after his own name. So, in Deuteronomy, Moses is summing up this information, to bring to their minds how God has worked in their lives until this point.*

Peter Pett: *He emphasises that they took overall possession of a large area of land, and then he caused the land to be divided up between the Reubenites and Gadites, who appear to have worked very closely together, and the half-tribe of Manasseh which included the sub-tribes Machir and Jair. From Aroer on the River Arnon, probably to the River Jabbok (half the hill-country of Gilead), together with its cities was given to the Reubenites and Gadites, the rest of Gilead from the Jabbok to the Yarmuk, and the whole of Bashan was given to the half tribe of Manasseh.*¹¹⁷

In fact, it is quite fascinating that these boundaries are laid out in so many different places: Num. 32:33–42 Deut. 2:36 4:48 Joshua 12:2–6 13:8–12, 14–32 2Kings 10:33 1Chron. 5:23–26.¹¹⁸

Moses, in this address, overlooks the motivation of these 2½ tribes. Originally, it appears that they were more than willing to claim this land, and settle into it, and let the other tribes continue to claim whatever land they could. Num. 32:6–8 *But Moses said to the people of Gad and to the people of Reuben, "Shall your brothers go to the war while you sit here? Why will you discourage the heart of the people of Israel from going over into the land that the LORD has given them? Your fathers did this, when I sent them from Kadesh-barnea to see the land. (ESV) Num. 32:14–15 And behold, you have risen in your fathers' place, a brood of sinful men, to increase still more the fierce anger of the LORD against Israel! For if you turn away from following him, he will again abandon them in the wilderness, and you will destroy all this people."* (ESV) Obviously, Moses is not going to make such comments without reason to. In the end, Moses compromised with them, and allowed them to leave their women, children and cattle behind.¹¹⁹

This is an interesting perspective, with some unique applications.

The Distribution of Land and What It Teaches (Pulpit Commentary)

- I. CONQUERED TERRITORY IS NOT TO BE LEFT UNOCCUPIED. This is a sound principle. Has a vice been conquered? Replace it by a contrary virtue. Has a soul been converted? Set it to Christian work.

¹¹⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 3:12–20.

¹¹⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:12–20.

¹¹⁷ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

¹¹⁸ From *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, combined from Deut. 3:12, 13.

¹¹⁹ Paraphrased from <http://rondaniel.com/library/05-Deuteronomy/Deuteronomy0224.html> accessed March 27, 2015.

The Distribution of Land and What It Teaches (Pulpit Commentary)

Has a new district or a portion of heathenism been won for Christ? Plant it with Christian agencies, industries, and institutions. Replace bad books by good ones; sinful amusements by such as are healthful; pernicious customs by pure forms of social life. Unoccupied territory will soon fall back into the hands of the enemy.

- II. CONQUERED TERRITORY IS TO BE WISELY DISTRIBUTED. The distribution of the conquered districts suggests to us how, in the occupation of the fields of service which God gives her, the Church should study order, peace, and the attainment of the higher ends of possession, by wise arrangements. There should be no clashing or confusion of spheres in the kingdom of Christ. We have illustrations of the violation of this rule in the occupation of limited districts by a great number of rival Churches, often working in antagonism to each other; in the appointment of individuals to posts for which they are unsuited; in the confusion arising from workers not knowing their own departments of service, or not keeping to it when known. Whereas here:
1. Each had his portion carefully defined.
 2. Respect was had to the talents and callings of those who were to occupy. "A place for cattle," "much cattle". (Num. 32:1; cf. ver. 19)
 3. Individuals had their own conquests secured to them (ver. 14). A man's spiritual conquests are always secured to himself his conquests over himself; and they are his greatest possessions. True also of conquests for Christ in conversions. (1 Thess. 2:19) Should be a principle recognized in the work of the Church.
- III. CONQUERED TERRITORY IS HELD ON CONDITION OF ASSISTANCE TO OTHERS. (Vers. 18-21.)
1. Each branch of the Church is to assist the others.
 2. It holds its privileges on this condition.
 3. The rest of all is needful to the perfect rest of any. J.O. (Heb. 11:40)

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jair ben Manasseh took all a region of Argob as far as a border the Geshurite and the Maacathite, and so he calls them upon his name, the Bashan: Havvoth-jair, as far as the day the this.

Deuteronomy
3:14

Jair ben Manasseh took all [this] region of Argob to the border of the Geshurite and the Maacathite, and he called these cities [lit., *them*] by his [own] name—[that is, he called] Bashan *Havvoth-jair*, [which is how this area is known] even to this day.

Jair the Manassehite took all of these region of Argob, up to the border the Geshur and Maacah, and he called these cities by his own name—instead of Bashan, he called these cities Havvoth-jair, which is how this area is known even today.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Jair ben Manasseh took all a region of Argob as far as a border the Geshurite and the Maacathite, and so he calls them upon his name, the Bashan: Havvoth-jair, as far as the day the this.

Jerusalem targum

And Jair bar Menasheh took the whole limit of the region of Targona, unto the limit of Korze and Antikiros, [JERUSALEM. All the limit of Atarkona, unto the limit of the

city of Aphikeras,] and called them by his own name Mathnan, the towns of Jair, unto this day.

Latin Vulgate	Jair the son of Manasses possessed all the country of Argob unto the borders of Gessuri, and Machati. And he called Basan by his own name, Havoth Jair, that is to say, the towns of Jair, until this present day.
Peshitta (Syriac)	Jair the son of Manasseh took for himself all the region of Argob as far as the border of Geshur and Maachath; and called them after his own name, Mathnin and Capronej Jair, to this day.
Septuagint (Greek)	And Jair the son of Manasseh took all the country round about Argob as far as the borders of Gargasi and Machathi: he called them by his name Bashan Thavoth Jair, until this day.

Significant differences: The names are different here and there. *Havvoth* means *towns, villages*.

Limited Vocabulary Translations:

Easy English	A man called Jair, of the <i>tribe</i> of Manasseh, marched into all the land round Argob. He reached the edges of Geshur and Maacah. Then he gave his own name to that land. To this day, Bashan is called Havvoth-Jair. 15 And I gave Gilead to Machir, from the tribe of Manasseh.
Easy-to-Read Version	Jair, from the family group of Manasseh, took the whole area of Argob (Bashan). That area went all the way to the border of the Geshurite people and the Maacathite people. That area was named for Jair. So even today, people call Bashan the Towns of Jair.}}
<i>The Message</i>	Jair, a son of Manasseh, got the region of Argob to the borders of the Geshurites and Maacathites. He named the Bashan villages after himself, Havvoth Jair (Jair's Tent-Villages). They're still called that.
Names of God Bible	Jair, a descendant of Manasseh, took the whole territory of Argob as far as the border of the Geshurites and the Maacathites. The settlements in Bashan he named Havvoth Jair after himself. This is still their name today.)
NIRV	Jair took the whole area of Argob. He was from the family line of Manasseh. Argob goes all the way to the border of the people of Geshur and Maakah. It was named after Jair. So Bashan is called Havvoth Jair to this very day.

Thought-for-thought translations; paraphrases:

Common English Bible	Jair, from the tribe of Manasseh, took possession of the entire Argob region, as far as the border with the Geshurites and the Maacathites. He named the Bashan area after himself, Jair's Settlement. That's what it's still called today.)
The Living Bible	The clan of Jair, of the tribe of Manasseh, took over the whole Argob region (Bashan) to the borders of the Geshurites and Maacathites. They renamed their country after themselves, calling it Havvoth-jair (meaning `Jair's Villages') as it is still known today.
New Berkeley Version	Jair of Manasseh took over the whole region of Argob — that is, Bashan — as far as the border of the Beshurites and the Maacathites and renamed it Havvoth-Jair [Jair's villages] after his own name, as it is to this day.
New Life Version	Manasseh's son Jair took all the land of Argob as far as the land of the Geshurites and the Maacathites. He called Bashan after his own name, Havvothjair. And that is its name to this day.
New Living Translation	Jair, a leader from the tribe of Manasseh, conquered the whole Argob region in Bashan, all the way to the border of the Geshurites and Maacathites. Jair renamed this region after himself, calling it the Towns of Jair,[c] as it is still known today.)

Partially literal and partially paraphrased translations:

American English Bible	'Then JaIr (the son of ManasSeh) took all the country around Argob, as far as the borders of GarGasi and MachAthi, and he named them after himself - BaShan, ThavOth, and JaIr - which is what they are still called today.
Beck's American Translation	Jair, Manasseh's descendant, took the whole Argob territory as far as the border of the Geshurite and the Maacathites, and he called the places of Bashan by his own name Jair's Tent-villages, as they're still called today.
International Standard V	Manasseh's son Jair captured all the Argob region as far as the territory of the descendants of Geshur and the descendants of Maacath. Bashan was named after him; that's why it is called Havvoth-jair to this day.
New Advent (Knox) Bible	It was Jair, a descendant of Manasses, that won possession of Argob, right up to the borders of Gessuri and Machati, and called Basan after his own name, Havoth-Jair, that is, Jair's villages, which is the name they bear still.) The words in brackets in verses 9-14 are probably footnotes written at a later time, not part of what Moses said.
Today's NIV	Jair [S Nu 32:41 ; 1Ch 2:22], a descendant of Manasseh, took the whole region of Argob as far as the border of the Geshurites and the Maakathites [Jos 12:5 ; 13:11,13 ; 2Sa 10:6 ; 23:34 ; 2Ki 25:23 ; 1Ch 4:19 ; Jer 40:8]; it was named [Jos 19:47 ; Ps 49:11] after him, so that to this day Bashan is called Havvoth Jair [Or "called the settlements of Jair"].)
Translation for Translators	"Jair, from the tribe of Manasseh, conquered all the Bashan area as far <i>north</i> as the border of the Geshur and Maacath territories. He gave his own name to the villages there, and they are still called the villages of Jair.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Jair the son of Manasseh took all the districts of Argob unto the borders of Geshur and Maachah, and calls his name over those in South-Syria the "homestead of Jair" unto this day.
Ferar-Fenton Bible	Yair the son of Manasseh took all the district of Argob, as far as the borders of the Gheshurites and the Makathites, and he called them after his own name; - Yair's Towns.
Lexham English Bible	Jair the descendant [Or "son"] of Manasseh acquired the whole region of Argob, up to the boundary of the Geshurites and the Maacathites, and he called it,[s] <i>that is</i> Bashan, after his own name, Havvoth Jair, <i>as it still is today</i> [Literally "up to this day"].
NIV – UK	Jair, a descendant of Manasseh, took the whole region of Argob as far as the border of the Geshurites and the Maakathites; it was named after him, so that to this day Bashan is called Havvoth Jair [Or called <i>the settlements of Jair</i>].

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jair, a son of Manasseh, took all the territories of Argob up to the boundaries of Gesuri and Maacati. And he gave his name to these cities which until today are called villages of Jair.
The Heritage Bible	Jair, the son of Manasseh, took the whole country of Argob to the borders of Geshuri and Maachathi, and called them after his own name, Bashan Villages of Jair to this day.
New American Bible (2011)	Jair, a Manassite [Nm 32:41; Jgs 10:4; 1 Chr 2:23.], took all the region of Argob as far as the border of the Geshurites and Maacathites, and named them-Bashan, that is-after himself, Havvoth-jair, the name it bears today.)
New Jerusalem Bible	Since Jair son of Manasseh occupied the whole confederation of Argob as far as the frontiers of the Geshurites and Maacathites, after him Bashan is called the Encampments of Jair even today.)

New RSV	Jair the Manassite acquired the whole region of Argob as far as the border of the Geshurites and the Maacathites, and he named them-that is, Bashan-after himself, Havvoth-jair [That is <i>Settlement of Jair</i>], as it is to this day.)
Revised English Bible	When at that time we occupied this territory, I assigned to the Reubenites and Gadites the land beyond Aroer on the wadi of the Arnon and half the hill-country of Gilead with its towns, while the rest of Gilead and the whole of Bashan the kingdom of Og, all the region of Argob, I assigned to half the tribe of Manasseh. (All Bashan used to be called the land of the Rephaim. Jair son of Manasseh captured all the region of Argob as far as the Geshurite and Maacathite border. There are tent-villages in Bashan still bearing his name, Havvoth-jair.). Vv. 12–13 are included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Ya'ir the son of M'nasheh took all the region of Argov, as far as the border with the G'shuri and the Ma'akhati; he named this whole area, including Bashan, after himself -it remains Havot-Ya'ir to this day.
exeGesés companion Bible	Yair the son of Menash Sheh took all the boundaries of Argob to the borders of the Geshuriy and Maachahiy; and called them after his own name, Bashan Havoth Yair, to this day.
Hebrew Names Version	Ya'ir the son of Menasheh took all the region of Argov, to the border of the Geshuri and the Ma`akhati, and called them, even Bashan, after his own name, Chavvot-Ya'ir, to this day.).
JPS (Tanakh—1985)	Jair son of Manasseh received the whole Argob district (that is, Bashan) as far as the boundary of the Geshurites and the Maacathites, and named it after himself. Havvoth-jair-as is still the case.
Kaplan Translation	Yair [See Numbers 32:41.], a descendant of Manasseh, took the Argov group as far as the borders of the Geshurite [An Aramaic nation (cf. 2 Samuel 15:8), possibly identified with Gether son of Aram (Genesis 10:23). Others identify them with the Girgashites (Septuagint; cf. Genesis 10:6, 15:21, Joshua 3:10). They later lived with the Israelites (Joshua 13:13), inhabiting the city of Geshur (Joshua 12:5, 13:11, 2 Samuel 3:3). This is the area between Gilead and Hermon, particularly that to the east and northeast of the Kinnereth. Some identify it with the present Jaulan, or Jisre in Ledjah, to the east of Jaulan. Ancient sources identify it with Kirvah (Targum Yonathan; cf. Shabbath 45b).] and Maakhathites [Maakhah was a son of Nachor (Genesis 22:24), and the city Maakhah was near Aram Tzovah (2 Samuel 10:9), usually identified with Aleppo, Syria. Also see 2 Samuel 20:14, 1 Kings 15:20. See note on Genesis 22:24.], and he gave that area in the Bashan the name Chavvath Yair, [a name] which is still used today.
Orthodox Jewish Bible	Yair ben Menasheh took all the region of Argov unto the border of Geshuri and Maachati, and called them after shmo (his own name), HaBashan Havot Yair, unto hayom hazeh.
Restored Names Version	And I gave what is left of Gilead and all Bashan, the kingdom of Og, to the half tribe of Manasseh, all the region of Argob, with all Bashan, which was called the land of giants.
<i>The Scriptures</i> 1998	"Ya'ir son of Menashsheh had taken all the district of Argob, as far as the border of the Geshurites and the Ma`akathites, and called them after his own name: the Bashan of Hawoth Ya'ir, to this day.

Expanded/Embellished Bibles:

The Expanded Bible	Jair, a descendant of Manasseh, took the whole area of Argob, all the way to the border of the Geshurites and Maacathites. So that land was named for Jair, and even today Bashan is called the Towns of Jair.)
Kretzmann's Commentary	Jair, the son of Manasseh, took all the country of Argob unto the coasts of Geshuri and Maachathi, the inhabitants of two small kingdoms in the foothills of Mount Hermon, still independent at the time of David, 2Sam. 3:3; 2Sam. 10:6; and called them after his own name, Bashan-havoth-jair, unto this day. Num. 32:41.
NET Bible®	Jair, son of Manasseh, took all the Argob region as far as the border with the Geshurite [Geshur was a city and its surrounding area somewhere northeast of Bashan (cf. Josh 12:5 ; 13:11, 13). One of David's wives was Maacah, the daughter of Talmai king of Geshur and mother of Absalom (cf. 2 Sam 13:37; 15:8; 1 Chr 3:2).] and Maacathites [These were the people of a territory southwest of Mount Hermon on the Jordan River. The name probably has nothing to do with David's wife from Geshur (see note on "Geshurites" earlier in this verse).] (namely Bashan) and called it by his name, Havvoth-Jair [The Hebrew name means "villages of Jair," the latter being named after a son (i.e., descendant) of Manasseh who took the area by conquest.], which it retains to this very day.)
The Voice	Jair, a leader of Manasseh, conquered <i>the outlying areas</i> in the whole region of Argob, as far as the border of the Geshurites and Maacathites. He named them after himself, <i>so that portion</i> of Bashan is now known as Havvoth-jair, <i>which means "the villages of Jair."</i>

Literal, almost word-for-word, renderings:

Concordant Literal Version	Jair son of Manasseh, he took the whole district of Argob as far as the boundary of the Geshurite and the Maachathite and called them (that is, Bashan) by his own name, Havvoth-jair, until this day.
English Standard Version	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.)
Green's Literal Translation	Jair the son of Manasseh took all the region of Argob, to the border of the Geshurites and the Maachathites, and called them, even Bashan, after his own name, Towns of Jair, until today.
God's Truth (Tyndale)	Jair the son of Manasse took all the region of Argob unto the coasts of Gesuri and Maachati, and called them after his own name Basan Havoth Jair unto this day.
NASB	Jair the son of Manasseh took all the region of Argob as far as the border of the Geshurites and the Maacathites, and called it [Lit <i>them</i>], <i>that is</i> , Bashan, after his own name, Havvoth-jair [I.e. the towns of Jair], as it is to this day.)
Webster's Bible Translation	Jair the son of Manasseh took all the country of Argob, to the borders of Geshuri, and Maachathi; and called them after his own name, Bashan-havoth-jair, to this day.
Young's Updated LT	Jair son of Manasseh has taken all the region of Argob, unto the border of Geshuri, and Maachathi, and calls them by his own name, Bashan-Havoth-Jair, unto this day.

The gist of this verse: Jair, of the tribe of Manasseh, settled the region of Argob, naming it after himself.

Deuteronomy 3:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yâ'îyr (יֵאִיר) [pronounced yaw-EER]	<i>he enlightens</i> or <i>one giving light</i> ; and is transliterated <i>Jair</i>	masculine singular proper noun	Strong's #2971 BDB #22

Deuteronomy 3:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
M ^e nashsheh (מְנַשֵּׁה) [pronounced <i>meh-nahsh-SHEH</i>]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
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
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
chebel (חֶבֶל) [pronounced <i>KHE^B-vel</i>]	<i>rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]</i>	masculine singular construct	Strong's #2256 BDB #286
Clarke: <i>ancient lands were measured by lines or cords of a certain length [and this is what this references].</i> ¹²⁰			
ʾAr ^e gôb (אֲרָגוֹב) [pronounced <i>ahr-GOHB</i>]	<i>heap, region of clods; transliterated Argob</i>	masculine singular proper noun; location with the definite article	Strong's #709 BDB #918
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
g ^e bûwl (גְּבוּל) [pronounced <i>g^{eb}-VOOL</i>]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular construct	Strong's #1366 BDB #147
G ^e shûwrîy (גִּשּׁוּרִי) [pronounced <i>g^eh-shoo-REE</i>]	<i>to join; a bridge, a land of bridges; is transliterated Geshurite, Geshuri, Geshuriy</i>	gentilic adjective with the definite article	Strong's #1651 BDB #177
w ^e (or v ^e) (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
Maʾăkâthîy (מַאֲכַתִּי) [pronounced <i>mah-guk-aw-THEE</i>]	<i>pressure, she has pressed; transliterated Maachathite, Maachathi</i>	gentilic singular adjective with the definite article	Strong's #4602 BDB #591

Translation: Jair ben Manasseh took all [this] region of Argob to the border of the Geshurite and the Maacathite, ... Jair appears to be the leader of this portion of Manasseh, so he took this region of 60 or so cities.

¹²⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3:4 (edited).

We do not know exactly where Geshur and Maacah are; but they appear to be in the north, northeast of the Sea of Galilee, and around Mount Hermon.

Future from this time, King David will marry the daughter of Talmai, the king of the Geshur at that time, and they will produce the son Absalom, who is very much like David, except for his complete rejection of authority (and possibly of God as well). Absalom, after killing his brother Amnon, will flee to Geshur and live there for several years.

Jair first captures these cities; and then he took them over. Num 32:41 [And Jair the son of Manasseh went and captured their villages, and called them Havvoth-jair.](#) (ESV)

In case you have read ahead, it ought to be noted that this is not the Jair of Judges 10, although there are some similarities between the two men.

Deuteronomy 3:14b

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
qârâ' (אָרָא) [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 lamed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
'êth (אֶת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
'al (עַל) [pronounced <i>áh</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: ...and he called these cities [lit., *them*] by his [own] name... He decided to call them by his own name. He captured them; and then were put under his control; so he names them as well.

Deuteronomy 3:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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
Bâshân (בַּשָּׂן) [pronounced <i>baw-SHAWN</i>]	<i>sandy soil; fruitful; flat; and is transliterated <i>Bashan</i></i>	proper singular noun; a location; with the definite article	Strong's #1316 BDB #143

Deuteronomy 3:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Chavvôwth (חַוּוֹת) [pronounced <i>khahv-VOHTH</i>]	<i>village, tent village</i> ; transliterated <i>Havoth</i>	proper singular noun location	Strong's #2334 BDB #295
Yâ'îyr (יַיִר) [pronounced <i>yaw-EER</i>]	<i>he enlightens or one giving light</i> ; and is transliterated <i>Jair</i>	masculine singular proper noun	Strong's #2971 BDB #22
Together, these give us the name <i>Havoth-jair</i> , or <i>the villages of Jair</i> . BDB: <i>certain villages on the east of Jordan, in Gilead or Bashan, which were taken by Jair, the son of Manasseh, and called after his name; 60 or 23 or 30 cities in total.</i> ¹²¹			
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today</i> (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

The ʿad (עַד) [pronounced *gahd*] preposition, yôwm and hûw (with definite articles) literally mean *as far as this day*; and translated *even to this day, until this day; until this time, even to this day, even today*.

Combo: I may want to check other translations on this.

Translation:...—[that is, he called] *Bashan Havvoth-jair*, [which is how this area is known] *even to this day*. The Hebrew is a little tricky here, and some confuse it and give this area this massive name *Bashanhavothjair* (Young does this). However, the area of Bashan is now named *Havvoth-jair*. This means *the villages of Jair*.

Even to this day can be added by the person recording this information or it can be added by a later editor. Here it is unclear; but let me suggest that Joshua added that short phrase. This might be a decade later.

Bear in mind, when a place had a name change, that change was not necessarily accepted by everyone in that area. A long-standing name might continue to be that name, even if it is changed in the interim.

ZPEB¹²² claims that this verse has been corrupted for two reasons: (1) the word *them* has no proper antecedent; and (2) this verse wrongly includes the villages of Jair in Bashan rather than their further southern location of Gilead.

The NIV Study Bible refers to the areas of the Geshur and Maacah as relatively small areas, the former found east of the Sea of Galilee (Chinnereth) and the latter east of the waters of Merom, north of Geshur.

This verse sounds parenthetical due to the last phrase *even to this day*. If this is an added sentence, it could have been added legitimately, as Joshua might have sometime after conquering the land; or it could have been added illegitimately by some one else. According to Barnes' Notes, *until this day* is close in meaning to our *until now*.

¹²¹ *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #2334.

¹²² *Zondervan Pictorial Encyclopedia of the Bible*; ©1976; Vol. 1, p. 300.

That is, it does not look far back into the corridors of time, but might refer to an event or a name only from a few months ago.¹²³ I don't know that I buy that, but I include it here for your edification. A study of its occurrences might be quite helpful at this time.

It would make sense for Moses or Joshua to add this, as Jair taking this particular area has already occurred (Num. 32:41; see also 1Chron. 2:22). It is a difficult call here, because the two surrounding verses make this verse fall right into place. However, there are two key differences: the phrase *even to this day* and the lack of the first person pronoun. These two aspects of this verse make this an afterthought—however, this is a contemporary afterthought. That is, the speaker Moses was aware at this time who received the region of Argob. On the other hand, he has portioned this land out to the various families of Manasseh—it would not make sense for Moses to mention Machir in v. 15, but not to mention Jair in the same breath. My take on these two verses is that they have to go together; the use of the first person in v. 15 would be Moses speaking or writing, which means Moses spoke or wrote v. 14. The two families are also mentioned together in Num. 32:39–41.

Peter Pett: Argob, probably from regeb 'a clod', probably refers to a fertile area of arable land and appears to be the name of Og's territory, which included all Bashan. This appears to have been allocated to Jair of Manasseh, the general who captured it, right up to the Golan Heights (the border of the Geshurites and the Maacathites). He renamed it Havvoth-jair ('the camps (tent-villages) of Jair'). In the time of Solomon these tent-villages were said to be in Gilead (1 Kings 4:13). This may have been due to migration, they bred cattle and sheep and may well therefore have moved territory, but it is more likely due to a different use of the designation Gilead, which has in fact various definitions geographically (see above and compare Numbers 32:41). Gilead was a name very fluid in its use as we know from external sources. This description of the activities of Jair is intended to be a stimulus and a reminder that everyone in Israel must play their part in the possession of the land. It was God's gift, but all must participate in claiming it, just as Jair did.¹²⁴

The parallel passage is Num. 32:41 [And Jair the son of Manasseh went and captured their villages, and called them Havvoth-jair.](#) We also find this in 1Chron. 2:21–23 [Afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was sixty years old, and she bore him Segub. And Segub fathered Jair, who had twenty-three cities in the land of Gilead. But Geshur and Aram took from them Havvoth-jair, Kenath, and its villages, sixty towns. All these were descendants of Machir, the father of Gilead.](#) (Both ESV)

And to Machir I have given the Gilead. And to the Reubenite and to the Gadite I have given from the Gilead and as far as a valley of Arnon, a midst of the valley and boundary and as far as Jabbok the river a boundary of sons of Ammon; and the Arabah and the Jordan and a boundary from Chinnereth and as far as a sea of the Arabah, a sea of the Salt; under slopes of the Pisgah eastward.

Deuteronomy
3:15–17

I have given the Gilead to Machir. I have given [the following land] to the Reubenites and the Gadites: from Gilead to the valley of Arnon, [which is] in the midst of a valley [possibly, *half the valley*] and [with] the boundary to the river Jabbok, [which is also] the boundary of the sons of Ammon; as well as [lit., *and*] the Arabah and the Jordan [River] and [there is] a boundary from Chinnereth to the sea of the Arabah, [that is] the Salt Sea, below the slopes of the Pisgah [going] eastward.

I have given the Gilead to Machir. I have given the following land to the Reubenites and to the Gadites: their land begins at Gilead and proceeds to the valley of Arnon, which is in the midst of that valley, with the boundary of the river Jabbok which is also the boundary of the Ammonites; as well as the Jordan River; with a boundary from Chinnereth to the Salt Sea, which is below the slopes of the Pisgah as you go eastward.

¹²³ Barnes' Notes, Vol. II, p. 276.

¹²⁴ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And to Machir I have given the Gilead. And to the Reubenite and to the Gadite I have given from the Gilead and as far as a valley of Arnon, a midst of the valley and boundary and as far as Jabbok the river a boundary of sons of Ammon; and the Arabah and the Jordan and a boundary from Chinnereth and as far as a sea of the Arabah, a sea of the Salt; under slopes of the Pisgah eastward.
Targum of Onkelos	But I gave Gilead to Makir. To the tribe Reuben and the tribe Gad have I given from Gilead to the river Arnona, half of the valley and its limit, unto the stream of Jubeka on the limit of the children of Ammon, the plain also, the Jordan, the boundary from Genesar to the sea of the plain, and the <u>city of Tebaria</u> , which is by the Sea of Salt, the <u>limit of the outflow</u> of waters from the heights of the east. [JERUSALEM. The plain, the Jordan, and the limit from Ginosar to the sea of the plain, the Sea of Salt, under the place of the pouring forth of ashes from the east.]
Latin Vulgate	To Machir also I gave Galaad. And to the tribes of Ruben and Gad I gave of the land of Galaad as far as the torrent Arnon, half the torrent, and the <u>confines</u> even unto the torrent Jeboc, which is the border of the children of Ammon: And the plain of the wilderness, and the Jordan, and the borders of Cenereth unto the sea of the desert, which is the most salt sea, to the foot of mount Phasga eastward.
Peshitta (Syriac)	To Machir I gave Gilead. And to the Reubenites and to the Gadites I gave the region from Gilead as far as the valley of Arnon, and the inside of the valley, and its border as far as the river Jabbok, which is the border of the children of Ammon; Along with the desert plain, and the Jordan, and the territory thereof, front Chinnereth as far as the sea of Arabah, the Salt Sea, which lies at the foot of Ashdod and Pisgah which is in the hilly country eastward.
Septuagint (Greek)	And to Machir I gave Gilead. And to Reuben and to Gad I gave the land under Gilead as far as the brook of Arnon, the border between the brook and as far as Jabbok; the brook is the border to the children of Ammon. And the Arabah and the Jordan are the boundaries of Chinnereth, even to the sea of Arabah, the Salt Sea under Asedoth Pisga eastward.

Significant differences: When speaking of *Arnon*, the words *brook*, *valley* and *torrent* all mean roughly the same thing. There is some confusion about the phrase *midst of the valley and boundary*. I must admit to getting a little lost in the Hebrew text halfway through (I did a fair amount of smoothing out the text in the less literal translation). The *Arabah* may also be rendered *the plain* or *desert*.

The targum has a few things which do not seem to have correspondence in the Hebrew text. The rest of the texts appear to be roughly similar.

Limited Vocabulary Translations:

Bible in Basic English	And Gilead I gave to Machir. And the land from Gilead to the valley of the Arnon, with the middle of the valley as a limit, as far as the river Jabbok which is the limit of the country of the children of Ammon, I gave to the Reubenites and the Gadites; As well as the Arabah, with the river Jordan as their limit, from Chinnereth to the Salt Sea, under the slopes of Pisgah to the east.
Easy English	And I gave Gilead to Machir, from the tribe of Manasseh. But to the tribes of Reuben and Gad, I gave land from Gilead to the middle of the River Arnon. Their land is as far as the River Jabbok, where the country of the people from Ammon begins. The edge of their land on the west was the River Jordan. This is from Arabah and Chinnereth to the Salt Sea, below Mount Pisgah.

Easy-to-Read Version	"I gave Gilead to Makir. And to the Reuben family group and the Gad family group, I gave the land that begins at Gilead. This land goes from the Arnon Valley to the Jabbok River. The middle of the valley is one border. The Jabbok River is the border for the Ammonite people. The Jordan River near the desert is their western border. Lake Galilee [Literally, "Kinnereth Lake."] is north of this area and the Dead Sea [Literally, "Arabah Sea."] (the Salt Sea) is to the south. It is at the bottom of the cliffs of Pisgah. They are to the east.
Good News Bible (TEV)	"I assigned Gilead to the clan of Machir of the tribe of Manasseh. And to the tribes of Reuben and Gad I assigned the territory from Gilead to the Arnon River. The middle of the river was their southern boundary, and their northern boundary was the Jabbok River, part of which formed the Ammonite border. On the west their territory extended to the Jordan River, from Lake Galilee in the north down to the Dead Sea in the south and to the foot of Mount Pisgah on the east.
<i>The Message</i>	I gave Gilead to Makir. I gave the Reubenites and Gadites the land from Gilead down to the Brook Arnon, whose middle was the boundary, and as far as the Jabbok River, the boundary line of the People of Ammon. The western boundary was the Jordan River in the Arabah all the way from the Kinnereth (the Sea of Galilee) to the Sea of the Arabah (the Salt Sea or Dead Sea) at the base of the slopes of Mount Pisgah on the east.
Names of God Bible	I gave Gilead to Machir. I gave the tribes of Reuben and Gad some of Gilead from the Arnon Valley (the middle of the valley is the border) to the Jabbok River, which is the border of Ammon. Their land included the plains around the Jordan River. The western border was the river, from the Sea of Galilee to the Sea of the Plains (the Dead Sea), which is near Mount Pisgah on the east.
NIRV	I gave Gilead to Makir. But I gave to the tribes of Reuben and Gad the territory that reaches from Gilead down to the Arnon River valley. It goes all the way to the Jabbok River. The Jabbok is the northern border of Ammon. The middle of the Arnon River valley is its southern border. The western border of Reuben and Gad is the Jordan River in the Arabah Valley. It reaches from the Sea of Galilee to the Dead Sea. It runs below the slopes of Pisgah.
New Simplified Bible	I assigned Gilead to the clan of Machir of the tribe of Manasseh. »I assigned the territory from Gilead to the Arnon River to the tribes of Reuben and Gad. The middle of the river was their southern boundary, and their northern boundary was the Jabbok River, part of which formed the Ammonite border. »On the west their territory extended to the Jordan River, from Lake Galilee in the north down to the Dead Sea in the south and to the foot of (Mount) Pisgah on the east.

Thought-for-thought translations; paraphrases:

Common English Bible	I also gave Gilead to Machir. To the Reubenites and the Gadites, I gave land from the Gilead, as far as the Arnon River-the middle of the river being the boundary line-to the Jabbok River, which is the boundary line with the Ammonites. Also the desert plain, with the Jordan River as the boundary, from the Galilee Sea [Heb Chinnereth]wn to the desert sea (the Dead Sea [Or the Salt Sea]elow the slopes of Mount Pisgah on the east.
Contemporary English V.	I gave some of the land and towns we captured to the tribes of Reuben and Gad. Their share started at the Arnon River gorge in the south, took in the town of Aroer on the edge of the gorge, and went far enough north to include the southern half of the Gilead region. The northern part of their land went as far east as the upper Jabbok River gorge, which formed their border with the Ammonites. I also gave them the eastern side of the Jordan River valley, from Lake Galilee south to the Dead Sea below the slopes of Mount Pisgah. I gave the northern half of Gilead and all of the Bashan region to half the tribe of Manasseh. Bashan had belonged to King

Og, and the Argob region in Bashan used to be called the Land of the Rephaim. Jair from the Manasseh tribe conquered the Argob region as far west as the kingdoms of Geshur and Maacah. The Israelites even started calling Bashan by the name "Villages of Jair," and that is still its name. I gave the northern half of Gilead to the Machir clan. Vv. 12–14 are included for context.

The Living Bible	Then I gave Gilead to the clan of Machir. The tribes of Reuben and Gad received the area extending from the Jabbok River in Gilead (which was the Ammonite frontier) to the middle of the valley of the Arnon River. They also received the Arabah (or wasteland), bounded by the Jordan River on the west, from Chinnereth to Mount Pisgah and the Dead Sea (also called the Sea of the Arabah).
New Berkeley Version	To Machir I gave Gilead, while to the Reubenites and the Gadites I assigned the area from Gilead to the Arnon valley, establishing the middle of the valley as the boundary and including territory as far north as the river Jabbok, the frontier of the Ammonites, as well as the Arabah, with the Jordan as boundary, from Chinnereth to the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.
New Century Version	I gave Gilead to Makir. I gave the Reubenites and the Gadites the land that begins at Gilead and goes from the Arnon Ravine (the middle of the Arnon is the border) to the Jabbok River, which is the Ammonite border. The border on the west was the Jordan River in the Jordan Valley, and it goes from Lake Galilee to the Dead Sea west of Mount Pisgah.
New Life Version	I gave Gilead to Machir. To the Reubenites and the Gadites I gave from Gilead to the valley of Arnon, from the center of the valley to the river Jabbok, beside the Ammonites. I gave them the Arabah also, with the Jordan as its west side, from Chinnereth as far as the sea of the Arabah, the Salt Sea, at the bottom of the hills of Pisgah on the east.
New Living Translation	I gave Gilead to the clan of Makir. But I also gave part of Gilead to the tribes of Reuben and Gad. The area I gave them extended from the middle of the Arnon Gorge in the south to the Jabbok River on the Ammonite frontier. They also received the Jordan Valley, all the way from the Sea of Galilee down to the Dead Sea [Hebrew from Kinnereth to the Sea of the Arabah, the Salt Sea] with the Jordan River serving as the western boundary. To the east were the slopes of Pisgah.

Partially literal and partially paraphrased translations:

American English Bible	Then I gave Gilead to Machir, and I gave the land below Gilead - from the middle of the Arnon Wadi, which borders the children of AmMon, all the way to Jaboc - to ReuBen and Gad. So the Araba and the JorDan are the boundaries of MachanAreth, running east from the Sea of [Galilee] to the [Dead] Sea below AsedOth Phasga.
Beck's American Translation	I gave Gilead to Machir. I gave Reuben and Gad the land of Gilead in the Arnon valley, the middle of the stream being the border, up to the valley of the Jabbok, the border of the Ammonites; the Arabah, the Jordan being the border, from Chinnereth to the lake of the Arabah, the salt Lake, at the foot of the slopes of Pisgah.
International Standard V	Furthermore, I've given Gilead to Machir. 16And I've given Gilead to the descendants of Reuben and the descendants of Gad as far as the Arnon Valley, designating the middle of the valley as its boundary, including up to the Jabbok River as a boundary with the Ammonites. The Arabah and the Jordan River are also a boundary from Chinnereth [i.e. the Sea of Galilee] to the Sea of the Arabah (that is, the Salt Sea [i.e. the Dead Sea] below the slopes of Pisgah on the east."
New Advent (Knox) Bible	The Machirite clan of Manasses found their home in Galaad as well as in Basan; but the rest of Galaad I gave to Ruben and Gad, reaching half-way up the Arnon ravine, with the border-lands that run up to the river Jeboc, where the Ammonites have their frontier, the wild plains, too, and the eastern bank of Jordan from Cenereth as far as the desert sea called the Sea of Salt, and the spurs of Phasga.

Today's NIV And I gave Gilead to Makir [S Ge 50:23 ; Nu 32:39-40]. But to the Reubenites and the Gadites I gave the territory extending from Gilead down to the Arnon Gorge (the middle of the gorge being the border) and out to the Jabbok River [S Nu 21:24], which is the border of the Ammonites. Its western border was the Jordan in the Arabah [2Sa 2:29 ; 4:7 ; Eze 47:8], from Kinnereth [S Nu 34:11 ; Jos 13:27] to the Sea of the Arabah [S Dt 1:1] (that is, the Dead Sea [S Ge 14:3 ; Jos 12:3]), below the slopes of Pisgah.

Translation for Translators The *northern part* of the Gilead region I allotted to the Machir clan, *who are descendants of the tribe of Manasseh*. I allotted to the tribes of Reuben and Gad the southern part of the Gilead *region, extending south* to the Arnon River. The middle of the river is the *southern* boundary. The *northern* boundary is the Jabbok River, which is part of the border of the Ammon area. *To the west their territory extended* to the Jordan River Valley, from Galilee Lake *in the north* to the Dead Sea *in the south* and to the slopes of Pisgah Mountain to the east.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear I gave the West-Jordan to Machir.
To Reuben and Gad I gave from West-Jordan unto the Arnon riverbed and amidst the riverbed border unto the Jabbok riverbed, the border of the sons of Amman, the plain, and the Jordan, and the border from Galilee unto the sea of the plain, the Salt Sea, under the slopes of Pisgah to the sunrise.

Ferar-Fenton Bible But I gave Gilad to Makir. To the Reubenites and Gadites I also gave a part of Gilad, to the middle of the vale of Arnon, the valley as a boundary as far as Jabok, with its valley to the border of, the Ammonites; and the plain of the Jordan as a boundary, from Kinereth as far as the Sea of the Plain, - the Dead Sea, - down to the hill-foot of Pisgah, from the east.

Jubilee Bible 2000 And I gave Gilead unto Machir. And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon, half the valley for a border even unto the river Jabbok, *which is* the border of the sons of Ammon, the plain also and the Jordan and the border *thereof* from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdothpisgah eastward.

Lexham English Bible And *also* I gave Gilead to Makir. And to the Reubenites [Hebrew "Reubenite"] and to the Gadites [Hebrew "Gadite"] I gave, from Gilead up to the wadi [A valley that is dry most of the year, but contains a stream during the rainy season] of Arnon, the middle of the wadi as a boundary and up to the Jabbok River [Literally "wadi," which here refers to a flowing river], the boundary of the Ammonites [Literally "sons/children of Ammon"]. And the Jordan Valley [Literally "Arabah"] with the Jordan River as its boundary, from Kinnereth [Or "Chinnereth," the Sea of Galilee] up to the Sea of the Arabah, the Salt Sea [Or the Dead Sea], with the slopes of Pisgah toward the east.

NIV – UK And I gave Gilead to Makir. But to the Reubenites and the Gadites I gave the territory extending from Gilead down to the Arnon Gorge (the middle of the gorge being the border) and out to the River Jabbok, which is the border of the Ammonites. Its western border was the Jordan in the Arabah, from Kinnereth to the Sea of the Arabah (that is, the Dead Sea), below the slopes of Pisgah.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) I gave part of Gilead to Machir. And to the tribes of Reuben and Gad, I gave the territory from Gilead up to the brook of Arnon (the boundary lies half way along the brook) and up to the river Jabbok, the boundary of the territory of the sons of Ammon. It is bounded by the Arabah in the west, and in the east by the Jordan,

from Kinnereth up to the sea in the desert, known as the Salt Sea, at the foot of Mount Pisgah.

The Heritage Bible	And I gave Gilead to Machir. And I gave to the Reubenites and to the Gadites from Gilead even to the stream Arnon, the middle of the stream, and the border even to the stream Jabbok, which is the border of the children of Ammon; The plain also, and Jordan, and its border from Chinnereth even to the sea of the plain, even the salt sea, under the slopes of Pisgah eastward.
New American Bible (2002)	To Machir I gave Gilead, and to Reuben and Gad the territory from Gilead to the Wadi Arnon - including the wadi bed and its banks - and to the Wadi Jabbok, which is the border of the Ammonites, as well as the Arabah with the Jordan and its eastern banks from Chinnereth to the Salt Sea of the Arabah, under the slopes of Pisgah.
New American Bible (2011)	To Machir [Machir : a clan of the tribe of Manasseh (cf. Gn 50:23).] I gave Gilead, and to Reuben and Gad the territory from Gilead to the Wadi Arnon-the middle of the wadi being its boundary-and to the Wadi Jabbok, which is the border of the Ammonites, as well as the Arabah with the Jordan and its banks from Chinnereth to the Salt Sea of the Arabah, under the slopes of Pisgah on the east.
New Jerusalem Bible	To Machir I gave Gilead. Chinnereth : later known as the Lake of Gennesaret and the Sea of Galilee. The Salt Sea : the Dead Sea. Pisgah : a mountain range to the northeast of the Salt Sea; Mount Nebo, from which Moses viewed the promised land, is in this range (cf. v. 27; 34:1). To the Reubenites and the Gadites I gave the region from Gilead to the Wadi Arnon, the middle of the ravine marking the boundary, and up as far as the Jabbok, the ravine marking the frontier of the Ammonites. The Arabah and the Jordan serve as frontiers from Chinnereth down to the Sea of the Arabah (the Salt Sea), at the foot of the slopes of Pisgah on the east.
New RSV	To Machir I gave Gilead. And to the Reubenites and the Gadites I gave the territory from Gilead as far as the Wadi Arnon, with the middle of the wadi as a boundary, and up to the Jabbok, the wadi being the boundary of the Ammonites; the Arabah also, with the Jordan and its banks, from Chinnereth down to the sea of the Arabah, the Dead Sea,* with the lower slopes of Pisgah on the east.
Revised English Bible	To Machir I assigned Gilead, and to the Reubenites and the Gadites I assigned land from Gilead to the wadi of the Arnon, that is to the middle of the wadi; its territory ran to the wadi of the Jabbok, the Ammonite frontier, and included the Arabah, with the Jordan and land adjacent, from Kinnereth to the sea of the Arabah, that is the Dead Sea, below the watershed of Pisgah on the east..

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"I gave Gil'ad to Machir; and to the Re'uveni and the Gadi I gave the territory from Gil'ad to the Arnon Valley, with the middle of the valley as the border, as far as the Yabok River, which is the border with the people of 'Amon; the 'Aravah too, the Yarden being its border, from Kinneret to the Sea of the 'Aravah, the Dead Sea, at the foot of the slopes of Pisgah to the east.
exeGesés companion Bible	...and I gave Gilad to Machir: and to the Reu Beniy and to the Gadiy I gave from Gilad even to the wadi Arnon - to the middle of the wadi and the border even to the wadi Yabboq, which is the border of the sons of Ammon; the plain also and Yarden and the border, from Kinneroth even to the sea of the plain, even the salt sea, under Ashdoth Pisgah toward the rising.

Hebrew Names Version	I gave Gil`ad to Makhir. To the Re'uveni and to the Gadi I gave from Gil`ad even to the valley of the Arnon, the middle of the valley, and the border [of it], even to the river Yabbok, which is the border of the children of `Ammon; the `Aravah also, and the Yarden and the border [of it], from Kinneret even to the sea of the `Aravah, the Salt Sea, under the slopes of Pisgah eastward.
JPS (Tanakh—1985)	To Machir I assigned Gilead. And to the Reubenites and the Gadites I assigned the part from Gilead down to the wadi Arnon, the middle of the wadi being the boundary, and up to the wadi Jabbok, the boundary of the Ammonites. [We also seized] the Arabah, from the foot of the slopes of Pisgah on the east, to the edge of the Jordan, and from Chinnereth down to the sea of the Arabah, the Dead Sea.
Kaplan Translation	To Machir [Numbers 32:40.] I gave the Gilead region. To the Reubenites and Gaddites, I gave [the territory] between the Gilead and the Arnon Gorge, including the interior of the gorge and its boundary [(Saadia). Or, 'far bank' (Rashi)]. [The territory extended] as far as the gorge of the Jabbok [See Genesis 32:23, Numbers 21:24. The Jabbok formed the northwest border of Ammon.], the border of the Ammonites. [It also included] the arabah [See Deuteronomy 1:1.], the Jordan, and its boundary, from the Kinnereth [See Numbers 34:11] as far as the Aravah Sea [See Deuteronomy 4:49, Joshua 3:16, 12:3, 2 Kings 14:25. This may be the small bay at the north end of the Dead Sea, just to the west of the point where the Jordan flows into it.], which is [the portion of] the Dead Sea under the rapids [Or, 'waterfall,' ashdoth in Hebrew. See Numbers 21:15.] on the cliff to the east.
Orthodox Jewish Bible	And I gave Gil`ad unto Machir. And unto the Reuveni and unto the Gadi I gave from Gil`ad even unto the Wadi Arnon with the middle of the valley as the border even unto the Wadi Yabok, which is the border of the Bnei Amon; The Aravah also, and Yarden, and the coast thereof, from Kinneret even unto the yam of the Aravah, even the Dead Sea, under the slopes of Pisgah to the east.
Restored Names Version	And I gave Gil'ad to Makiyr. And to the Re'uwbeniy and the Gadiy I gave from Gil'ad as far as the river Arnoun, the middle of the river as the border, as far as the river Yabboq, the border of the sons of Ammon, and the plain, with the Yarden as the border, from Kinnerowth as far as the sea of the plain (the Salt Sea), below the slopes of Pisgah toward the sunrise.
<i>The Scriptures</i> 1998	“And to Maḳir I gave Gil`ad. “And to the Re`uḇēnites and the Gaḏites I gave from Gil`ad as far as the wadi Arnon, the middle of the wadi as the border, as far as the wadi Yabboq, the border of the children of Ammon, and the desert plain, with the Yardēn as the border, from Kinnereth as far as the Sea of the Arabah, the Salt Sea, below the slopes of Pisgah on the east.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And I gave Gilead to Machir [son of Manasseh]. And to the Reubenites and Gadites I gave from Gilead even to the Valley of the Arnon, with the middle of the valley as the boundary of it, as far over as the river Jabbok, the boundary of the Ammonites, The Arabah also, with the Jordan as its boundary, from Chinnereth as far as the Sea of the Arabah, the Salt [Dead] Sea, under the cliffs [of the headlands] of Pisgah on the east.
The Expanded Bible	I gave Gilead to Makir. I gave the ·Reubenites [˘sons of Reuben] and the ·Gadites [˘sons of Gad] the land that begins at Gilead and goes from the Arnon ·Ravine [Wadi] (the middle of the Arnon is the border) to the Jabbok ·River [Wadi], which is the ·Ammonite border [˘border of the sons of Ammon]. The border on the west was the Jordan River in the ·Jordan Valley [˘Arabah], and it goes from ·Lake [or the Sea of] ·Galilee [˘of the Arabah] to the ·Dead [˘Salt] Sea west of Mount Pisgah.

Kretzmann's Commentary	<p>And I gave Gilead, the northern half, unto Machir.</p> <p>And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, the eastern half of the Jordan Valley, and the border even unto the river Jabbok, which is the border of the children of Ammon; for their country was to the northeast of the Reubenites and the Gadites; the plain also, the lowlands along the Jordan, and Jordan, to the middle of the stream, and the coast thereof, from Chinnereth, afterward the Sea of Galilee, even unto the sea of the plain, even the Salt Sea, under Ashdoth-pisgah eastward, which was a hill with springs near the place where the Arnon flows into the Dead Sea.</p>
NET Bible®	<p>I gave Gilead to Machir [<i>Machir</i> was the name of another descendant of Manasseh (cf. Num 32:41; 1 Chr 7:14-19). Eastern Manasseh was thus divided between the Jairites and the Machirites.]. To the Reubenites and Gadites I allocated the territory extending from Gilead as far as Wadi Arnon (the exact middle of the wadi was a boundary) all the way to the Wadi Jabbok, the Ammonite border. The Arabah and the Jordan River [The word "River" is not in the Hebrew text, but has been supplied in the translation for clarity (also in vv. 20, 25).] were also a border, from the sea of Chinnereth [Heb "from Chinnereth." The words "the sea of" have been supplied in the translation as a clarification.] to the sea of the Arabah (that is, the Salt Sea [The Salt Sea is another name for the Dead Sea (cf. Gen 14:3; Josh 3:16).]), beneath the watershed of Pisgah [This appears to refer to a small range of mountains, the most prominent peak of which is Mount Nebo (Num 21:20; 23:14; Deut 3:27; cf. 34:1).] to the east.</p>
The Voice	<p>Moses: I gave <i>the city of Gilead</i> to Machir, another leader of Manasseh, <i>because he conquered it</i>. And I gave the children of Reuben and Gad the land from Gilead <i>south</i> to the middle of the Arnon Valley, <i>north</i> to the Jabbok River, <i>east</i> to the border with Ammon; and <i>west</i> to the Jordan River Valley, from the Sea of Galilee [Hebrew, Chinnereth] down to the Dead Sea [Literally, Sea of Salt], beneath where Mount Pisgah rises to the east.</p>

Literal, almost word-for-word, renderings:

Concordant Literal Version	<p>And to Machir I gave Gilead.</p> <p>To the Reubenite and to the Gadite I gave their half of Gilead:as far as the watercourse of Arnon (the middle of the watercourse as boundary), as far as the Jabbok watercourse, the boundary of the sons of Ammon. In the west the Aravah with the Jordan was the boundary from Chinnereth as far as the sea of the Aravah, the Salt Sea, below the slopes of the Pisgah ridge toward sunrise.</p>
Context Group Version	<p>And I gave Gilead to Machir.</p> <p>And to the Reubenites and to the Gadites I gave from Gilead even to the valley of the Arnon, the middle of the valley, and the border [thereof], and to the river Jabbok, which is the border of the sons of Ammon; the Arabah also, and the Jordan and the border [thereof], from Chinnereth even to the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.</p>
<i>Emphasized Bible</i>	<p>And, unto Machir, gave I Gilead; And unto the Reubenites and unto the Gadites, gave I—from Gilead even as far as the ravine of Arnon, the middle of the ravine and boundary,—even as far as the Jabbok ravine, the boundary of the sons Ammon; the Waste Plain also and the Jordan and boundary,—from Chinnereth, even as far as the sea of the Waste Plain the Salt Sea, under the slopes of Pisgah, on the east.</p>
English Standard V. – UK	<p>To Machir I gave Gilead, and to the Reubenites and the Gadites I gave the territory from Gilead as far as the Valley of the Arnon, with the middle of the valley as a border, as far over as the river Jabbok, the border of the Ammonites; the Arabah also, with the Jordan as the border, from Chinnereth as far as the Sea of the Arabah, the Salt Sea, under the slopes of Pisgah on the east.</p>

God's Truth (Tyndale)	And I gave half Galaad unto Machir. And unto Ruben and Gad, I gave from Galaad unto the river of Arnon and half the valley and the coast, even unto the river Jabock which is the border of the children of Ammon, and the fields and Jordan with the coast, from Cenereth even unto the sea in the field which is the salt sea under the springs of Phasgah eastward.
New European Version	I gave Gilead to Machir. To the Reubenites and to the Gadites I gave from Gilead to the valley of the Arnon, the middle of the valley and its border, to the river Jabbok, which is the border of the children of Ammon; the Arabah also, and the Jordan and its border, from Chinnereth to the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.
New King James Version	"Also I gave Gilead to Machir. And to the Reubenites and the Gadites I gave from Gilead as far as the River Arnon, the middle of the river as the border, as far as the River Jabbok, the border of the people of Ammon; the plain also, with the Jordan as the border, from Chinnereth as far as the east side of the Sea of the Arabah (the Salt Sea), below the slopes of Pisgah.
Third Millennium Bible	And I gave Gilead unto Machir. And unto the Reubenites and unto the Gadites I gave from Gilead even unto the River Arnon half the valley, and the border even unto the River Jabbok, which is the border of the children of Ammon; the plain also, and the Jordan and the border thereof, from Chinnereth even unto the sea of the plain, even the Salt Sea, under Pisgah eastward.
Updated Bible Version 2.11	And I gave Gilead to Machir. And to the Reubenites and to the Gadites I gave from Gilead even to the valley of the Arnon, the middle of the valley, and the border [of it], and to the river Jabbok, which is the border of the sons of Ammon; the Arabah also, and the Jordan and the border [of it], from Chinnereth even to the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.
Webster's Bible Translation	And I gave Gilead to Machir. And to the Reubenites and to the Gadites I gave from Gilead even to the river Arnon half the valley, and the border even to the river Jabbok, [which is] the border of the children of Ammon: The plain also, and Jordan, and the coast [of it], from Chinnereth even to the sea of the plain, [even] the salt-sea, under Ashdoth-pisgah eastward.
Young's Literal Translation	And to Machir I have given Gilead. And to the Reubenite and to the Gadite I have given from Gilead even unto the brook Arnon, the middle of the valley and the border, even unto Jabbok the brook, the border of the sons of Ammon, and the plain, and the Jordan, and the border, from Chinnereth even unto the sea of the plain, the salt sea, under the springs of Pisgah, at the <i>sun</i> -rising.
The gist of this verse:	Machir is given Gilead; and the boundaries of the land given to Reuben and Gad are laid out.

Deuteronomy 3:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Deuteronomy 3:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mâkîyr (מַכִּיר) [pronounced <i>maw-KEER</i>]	<i>sold; salesman; transliterated Machir; used poetically of Manasseh</i>	masculine singular, proper noun	Strong's #4353 BDB #569
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
’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
Gil ^e ’âd (גִּלְעָד) [pronounced <i>gil-GAWD</i>]	<i>rocky region; transliterated Gilead</i>	masculine proper noun with the definite article	Strong's #1568 BDB #166

Translation: I have given the Gilead to Machir. A part of the half-tribe of Manasseh is called *Machir*; and were given the territory also known as Gilead. Actually, Machir was one clan; the other was Jair.

Machir is actually Manasseh's oldest son; his name is used for this portion of the Manasseh tribe.

Machir is one of the families of Manasseh. Machir, the person, was a son of Manasseh, who had long since departed from this life. As time passes, his name will be almost equivalent to the name of Manasseh (see Judges 5:14).

We have already seen the legal issue raised by his great-great-granddaughters—the daughters of Zelophehad—concerned that because they were not married that they may not share in any inheritance of the land (Num. 27, 31). Under anyone other than God, this would have been a bona fide fear. When we get to Joshua 13:29–31, we will find that part of the Machir family will reside in trans-Jordan and the other half will reside with the rest of the tribe of Manasseh west of the Jordan.

Jamieson, Fausset and Brown: *It was only the half of Gilead (Deut. 3:12–13) which was given to the descendants of Machir, who was now dead.*¹²⁵

Joseph, the grandson of Abraham who became the prime minister of Egypt, had two sons: Ephraim and Manasseh. The double portion fell upon Joseph, so that these two sons were reckoned as tribes. Machir is Manasseh's son.

Matthew Henry makes an interesting observation: *Joseph was divided into Ephraim and Manasseh; Manasseh was divided into one half on the one side Jordan and the other half on the other side: that on the east side Jordan was again divided into two great families, which had their several allotments: Jair, Deut. 3:14; Machir, Deut. 3:15. And perhaps Jacob's prediction of the smallness of that tribe was now accomplished in these divisions and subdivisions.*¹²⁶

The parallel passage is Num. 32:39–40 **And the sons of Machir the son of Manasseh went to Gilead and captured it, and dispossessed the Amorites who were in it. And Moses gave Gilead to Machir the son of Manasseh, and he settled in it.**

¹²⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 3:15.

¹²⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 3:12–20. .

Vv. 16–17 lay out what land will be occupied by Reuben and Gad. Whedon: *The territory allotted to the tribes of Reuben and Gad is more fully described. They were to have Gilead to the south of the Jabbok as far as the Arnon - to the middle of the valley. (The gorge or valley of the Arnon is eighty miles long and about two miles wide.) On the western side they were to have the Arabah or plain, and the bank of the Jordan from the Sea of Galilee to the Dead Sea.*¹²⁷

Deuteronomy 3:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
R ^e ûwbênîy (יְבוּנֵי־רְ) [pronounced <i>ree-oo-bay-NEE</i>]	<i>behold a son; one from the tribe [or territory] of Reuben; transliterated Reubenite</i>	gentilic adjective with the definite article	Strong's #7206 BDB #910
w ^e (or v ^e) (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
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Gâdîy (יְגָדִי) [pronounced <i>gaw-DEE</i>]	<i>invader; troop; fortune; transliterated Gadite; an inhabitant or descendent of Gad</i>	gentilic adjective with the definite article	Strong's #1425 BDB #151
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	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
Gil ^e âd (גִּלְעָד) [pronounced <i>gil-GAWD</i>]	<i>rocky region; transliterated Gilead</i>	masculine proper noun with the definite article	Strong's #1568 BDB #166
w ^e (or v ^e) (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
‘ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
nachal (נַחַל) [pronounced <i>NAHKH-al</i>]	<i>brook, torrent; valley</i>	masculine singular construct	Strong's #5158 BDB #636
’Ar ^e nôn (אֲרֹנוֹן) [pronounced <i>ahr-NOHN</i>]	<i>rushing stream; transliterated Arnon</i>	proper singular noun:	Strong's #769 BDB #75

¹²⁷ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Deuteronomy 3:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
BDB: <i>[The Arnon is] a river and surrounding valley in south Palestine, forms the border between Moab and the Amorites.</i>			

Translation: I have given [the following land] to the Reubenites and the Gadites: from Gilead to the valley of Arnon,... The land grand which Moses made was quite specific. It had very specific boundaries. The territory of Gilead was given the tribes of Reuben and Gad, down to the valley of Arnon.

Here is a little information on the Arnon River:

The River Arnon

Easton: *Swift, the southern boundary of the territory of Israel beyond Jordan, separating it from the land of Moab (Deu. 3:8, Deu. 3:16). This river (referred to twenty-four times in the Bible) rises in the mountains of Gilead, and after a circuitous course of about 80 miles through a deep ravine it falls into the Dead Sea nearly opposite Engedi. The stream is almost dry in summer. It is now called el-Mujeb. The territory of the Amorites extended from the Arnon to the Jabbok.*

Fausset: *("swift, noisy".) The torrent; boundary between Moab and the Amorites on the N., and afterward between Moab and Reuben (Num. 21:13-14; Num. 21:24; Num. 21:26; Deu. 2:24; Deu. 2:36). A branch of the Arnon (Seil es Saideh) flowing N.W. seemingly formed the eastern boundary of Moab (Jdg. 11:18; 2Ki. 10:33). Aroer was by its northern brink; the ruins still bear the name. Rising in the Arabian mountains (the branch Sell es Saideh in the mountains of Gilead near Kalaat el Katrane), it flows through the wilderness and falls into the Dead Sea. Now the wady el Mojeb, flowing through a precipitous, rugged, gloomy ravine. The sides are of red and brown sandstone where it meets the Dead Sea; it is 10 feet; deep at that point. The Roman road between Rabba and Dhiban crosses it at two hours' distance from Rabba.*

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Arnon.
Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Arnon.

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Peter Pett: *That the Gadites were still a recognised group in the area in the 9th century BC is testified to by the Moabite stone of Mesha, king of Moab. All this detail helps to confirm that this was spoken at the time when all this information was directly relevant and needed to be communicated to the people so as to keep them informed.*¹²⁸

Deuteronomy 3:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâvek ^e (תַּ֫עַק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
nachal (נַחַל) [pronounced NAHKH-al]	<i>brook, torrent; valley</i>	masculine singular noun with the definite article	Strong's #5158 BDB #636

¹²⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Deuteronomy 3:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
g ^e bûwl (גְּבוּל) [pronounced g ^{eb} -VOOL]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular noun	Strong's #1366 BDB #147
w ^e (or v ^e) (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 (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
These two particles should have a general meaning.			
Yabbôq (יַבְבֹּק) [pronounced <i>yahb-BOHK</i>]	<i>an emptying, a pouring our [forth]; transliterated Jabbok</i>	proper singular noun/location	Strong's #2999 BDB #132
nachal (נַחַל) [pronounced <i>NAHKH-al</i>]	<i>brook, torrent; valley</i>	masculine singular noun with the definite article	Strong's #5158 BDB #636
g ^e bûwl (גְּבוּל) [pronounced g ^{eb} -VOOL]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular noun	Strong's #1366 BDB #147
bânîym (בְּנֵי־יָם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
ʿAmmôwn (עַמּוֹן) [pronounced <i>gahm-MOHN</i>]	<i>tribal [inbred]; transliterated Ammon</i>	masculine proper noun	Strong's #5983 BDB #769

This is often transliterated *Bene-Ammon* and is a common designation for this country.

Translation:...[which is] in the midst of a valley [possibly, *half the valley*] and [with] the boundary to the river Jabbok, [which is also] the boundary of the sons of Ammon;... Arnon is in the midst of that valley, and from there it is bounded by the Jabbok River (the remaining territory belongs to the Ammonites).

In this verse, we have the same word translated several different ways: *gorge, gorge, River* (NIV); *valley, valley, river* (*The Amplified Bible*, NASB, Owen); *brook, valley, brook* (Young). Only the NRSV consistently gives it the rendering *wadi* and *The Emphasized Bible* calls the word *ravine*. We have looked at the word before: it is *nachal* (נַחַל) [pronounced *NAHKH-al*] and it means *wadi, torrent, torrent-valley*. It is rushing water down a narrow channel; today, probably more often than then, it could be a river which is only found during the rainy season. Since a torrent or a river tends to run through a valley area, this word is also used to refer to the valley that a river might run through. Strong's #5158 BDB #636. In this context, it is first found first without a definite article in the construct, meaning the phrase should be rendered *as far as valley [or, torrent, or wadi] Arnon*. Immediately after the word *Arnon* we have the phrase *middle of the valley [or, torrent, or wadi]*. This sounds a bit awkward and several translations render this parenthetically: *And to the Reubenite and to the Gadite I have given from Gilead*

even as far as the torrent Arnon—the midst of this torrent as the border—even to the Torrent Jabbok, the border of the sons of Ammon. The next phrase is literally as far as Jabbok the torrent. This verse gives the northern and southern borders of Reuben and Gad. Reuben is to the east of the Salt Sea all the way to the border of Ammon.

Here is a little information on the Jabbok River.

The Jabbok River

Easton: [*Jabbok means*] A pouring out, or a wrestling, one of the streams on the east of Jordan, into which it falls about midway between the Sea of Galilee and the Dead Sea, or about 45 miles below the Sea of Galilee. It rises on the eastern side of the mountains of Gilead, and runs a course of about 65 miles in a wild and deep ravine. It was the boundary between the territory of the Ammonites and that of Og, king of Bashan (Joshua 12:1–5; Num. 21:24); also between the tribe of Reuben and the half tribe of Manasseh (Num. 21:24; Deut. 3:16). In its course westward across the plains it passes more than once underground. “The scenery along its banks is probably the most picturesque in Palestine; and the ruins of town and village and fortress which stud the surrounding mountain-side render the country as interesting as it is beautiful.” This river is now called the Zerka, or blue river.

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Jabbok.

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I think the idea is, there is the Arnon River valley, and the Israelites took half of that valley, leaving the land below it to the Moabites; and the land adjacent to it (and including the other half of that valley) Ammon. At the end of v. 17, there will be a very helpful [map](#) of what area belongs to what tribe.

Barnes: *The sense is that the Reubenites and Gadites were to possess the district from the Jabbok on the north to the Arnon on the south, including the middle part of the valley of the Arnon, and the territory (“coast” or “border”)...pertaining [to it].*¹²⁹

Jamieson, Fausset and Brown: *The word “valley” signifies a wady, either filled with water or dry, as the Arnon is in summer, and thus the proper rendering of the passage will be—“even to the half or middle of the river Arnon” (compare Joshua 12:2). This prudent arrangement of the boundaries was evidently made to prevent all disputes between the adjacent tribes about the exclusive right to the water.*¹³⁰

The River Jabbok separated the Ammonites from the Amorites.¹³¹

Deuteronomy 3:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong’s # BDB #251

¹²⁹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Deut. 3:16.

¹³⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 3:16.

¹³¹ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/deuteronomy/deuteronomy-3.html> accessed March 15, 2015.

Deuteronomy 3:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĀrābâh (or, ʿārābâh) (אֲרָבָה) [pronounced <i>guh-raw^b-VAW</i>]	<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.			
w ^e (or v ^e) (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
Yâr ^e dên (יַרְדֵּן) [pronounced <i>yar^e-DAYN</i>]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
w ^e (or v ^e) (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
g ^e bûwl (גְּבוּל) [pronounced <i>g^{eb}-VOOL</i>]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular noun	Strong's #1366 BDB #147
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
Kinn ^e rôth (כִּנְרֹת) [pronounced <i>kihn-neh-ROTH</i>]	<i>a harp; transliterated Chinnereth, Cinneroth, Chinnereth</i>	proper singular noun	Strong's #3672 BDB #490

The NET Bible: *This is another name for the Sea of Galilee, so called because its shape is that of a harp (the Hebrew term for "harp" is כִּנּוֹר, kinnor).*¹³²

This proper noun has 2 other similar spellings.

Translation: ...as well as [lit., and] the Arabah and the Jordan [River] and [there is] a boundary from Chinnereth... The Arabah here is probably not the region south of the Dead Sea, but the plain which extends from the Jordan River toward the east, with a boundary at Chinnereth.

The Sea of Chinnereth is the Sea of Galilee. Pisgah is a high plain area overlooking the Dead Sea. This gives us a western and eastern border for the area given to the tribes of Reuben and Gad. BDB gives the meaning of ʿash^edôth (אֲשֵׁדוֹת) [pronounced *ahsh-DOTH*] as *foundation, mountain slopes*. Strong's #794 BDB #78.

We know Chinnereth as the *Sea of Galilee*.

Chinnereth: the City and the Sea

Easton on the city: *Lyre, the singular form of the word (Deut. 3:17; Joshua 19:35), which is also used in the plural form, Chinneroth, the name of a fenced city which stood near the shore of the lake of Galilee, a little to*

¹³² From <https://bible.org/netbible/index.htm?deu3.htm> (footnote); on March 15, 2015.

Chinnereth: the City and the Sea

the south of Tiberias. The town seems to have given its name to a district, as appears from 1Kings 15:20, where the plural form of the word is used.

Easton on the sea: *The Sea of Chinnereth (Num. 34:11; Joshua 13:27), or of Chinneroth (Joshua 12:3), was the "lake of Gennesaret" or "sea of Tiberias" (Deut. 3:17; Joshua 11:2). Chinnereth was probably an ancient Canaanitish name adopted by the Israelites into their language.*

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Chinnereth.

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Deuteronomy 3:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yâm (יַם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular construct	Strong's #3220 BDB #410
‘Ărâbâh (or, ‘ărâbâh) (הַבְּרָעָה) [pronounced <i>guh-raw^b-VAW</i>]	<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
yâm (יַם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular construct	Strong's #3220 BDB #410
melach (מֶלַח) [pronounced <i>MEH-lakh</i>]	<i>salt</i>	masculine singular noun with the definite article	Strong's #4417 BDB #571

Translation: ...to the sea of the Arabah, [that is] the Salt Sea,... The Salt Sea, is, of course, a boundary for that land.

Although the Arabah usually referred to the land south of the Salt Sea, it also was used to refer to the land around the Salt Sea and above it.

Deuteronomy 3:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<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	Strong's #8478 BDB #1065

Deuteronomy 3:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ash ^e dôth (אֲשְׁדוֹת) [pronounced <i>ahsh-DOTH</i>]	<i>foundation; slopes, mountain slopes; cliffs; transliterated Ashdoth</i>	feminine plural noun; possible a proper noun	Strong's #794 & #798 BDB #78
It is unclear whether this is a proper noun, or a descriptor for a proper noun. It is not used anywhere else as a noun. Although Owens lists this as BDB #78, it is only located in my BDB #820. #798 is the plural of Strong's #794 BDB #78, where all of its locations and forms are found.			
The NET Bible: <i>The meaning of the Hebrew term אֲשְׁדוֹת ('ashdot) is unclear. It is usually translated either "slopes" (ASV, NAB, NIV) or "watershed" (NEB).</i> ¹³³			
Kaplan suggests <i>rapids or waterfall</i> . ¹³⁴			
Piç ^e gâh (פִּיֶּסְגָּה) [pronounced <i>pihs-GAW</i>]	<i>cleft; transliterated Pisgah</i>	proper singular noun with the definite article	Strong's #6449 BDB #820
These words appear to occur together three times: Deut. 3:17 Joshua 12:3 13:20.			
miz ^e râch (מִזְרָח) [pronounced <i>miz^e-RAHKH</i>]	<i>eastward, east, place of sun rising</i>	masculine singular noun with the locative hê	Strong's #4217 BDB #280
The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the <i>âh</i> (ה) ending. This is called the <i>directive hê</i> or the <i>he locale</i> , which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i> . We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i> .			

Translation: ...below the slopes of the Pisgah [going] eastward. And I am not sure exactly where Pisgah is (or, the entire name might be the *Slopes of Pisgah*).

A little information on Pisgah.

Pisgah, by Easton and Fausset

Easton: [*Pisgah is*] *A part, a mountain summit in the land of Moab, in the territory of Reuben, where Balak offered up sacrifices (Num. 21:20 23:14), and from which Moses viewed the promised land (Deut. 3:27). It is probably the modern Jebel Siaghah.*

Pisgah is derived from *paasag* "to divide," a detached range of Abarim.

Pisgah is a ridge of the Abarim mountains W. from Heshbon. Nebo was a town on, or near, that ridge, lying on its western slope (Num. 21:20 32:3, 38 Deut. 32:49 34:1). From Pisgah, Israel gained their first view of the Dead Sea and Jordan valley; hence Moses too viewed the land of promise. The correct designation for the mount is not "Nebo" (which has become usual for convenience sake) but "the mountain adjoining Nebo." In Scripture Nebo denotes only the town (Isa. 15:2 Jer. 48:1–22). The uniform peakless nature of Pisgah caused

¹³³ From <https://bible.org/netbible/index.htm?deu3.htm> (footnote); on March 15, 2015.

¹³⁴ From <http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=3#C3817> (footnote); accessed March 15, 2015.

Pisgah, by Easton and Fausset

its parts to be distinguished only by the names of the adjacent villages. It always has the article "The Pisgah" E. of Jordan, near "the field of Moab, opposite Jericho." The field of Zophim was on it Ashsoth–Pisgah (Deut. 3:17).

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Pisgah.
 Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Pisgah (slightly edited).

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Why do we have this approach by Moses? We can understand why Moses emphasizes the military victories, because that is the future of Israel in Canaan; but why does he talk about who got what area to settle in? That is because this is what the Israelites are aiming for; this is to be their end game. They will defeat those in Canaan militarily; but the end game is to settle that land, on homes, farms and ranches. The tribes of Gad and Reuben bear testimony to the end game for the people of Israel.

A Map of the Land East of the Jordan (from my NASB¹³⁵). Sometimes a picture is much more effective in showing what we need to know. Here we can see the half tribe of Manasseh north of Gad, which is north of Reuben. We can see the location of Ammon (which was not touched); we can see the two seas and the various eastern rivers that are mentioned.

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The description of this is: I gave the remainder of Gilead and all of Bashan (Og's kingdom) to the half-tribe of Manasseh—all of the region of Argob to all of Bashan, which was previously called the land of the Rephaim (who were also known as, *the giants*). I have given [the following land] to the Reubenites and the Gadites: from Gilead to the valley of Arnon, [which is] in the midst of a valley [possibly, *half the valley*] and [with] the boundary to the river Jabbok, [which is also] the boundary of the sons of Ammon; as well as [lit., *and*] the Arabah and the Jordan [River] and [there is] a boundary from Chinnereth to the sea of the Arabah, [that is] the Salt Sea, below the slopes of the Pisgah [going] eastward. (I left out the sections where the land was further subdivided between the various subgroups of Manasseh)

If you start at half the **Arnon River** valley and go up to the **Jabbok River**, that gives you the land occupied by Reuben and Gad.

Keil and Delitzsch describes the borders like this: *On the east, "even unto Jabbok the brook, the (western) border of the Ammonites" (i.e., as far as the upper Jabbok, Num. 21:24); and on the west "The Arabah (the Ghor: see Deut. 1:1) and the Jordan with territory" (i.e., with its eastern bank), "from Chinnereth" (i.e., the town from which the Sea of Galilee received the name of Sea of Chinnereth: Num. 34:11; see at Joshua 19:35) "to the sea of the Arabah, the Salt Sea under the*



¹³⁵ *New American Standard Bible, Study Edition*; A. J. Holman Company, ©1975 by The Lockman Foundation, from the map section at the end of the book; the map entitled Canaan as divided among the Twelve Tribes.

slopes of Pisgah (see at Num. 21:15 and Num. 27:12) *eastward*" (i.e., merely the eastern side of the Arabah and Jordan).¹³⁶

Peter Pett: *Gilead (or Upper Gilead) was given to the sub-tribe of Machir, (another section of the half-tribe of Manasseh); from the River Arnon up to Upper Gilead, including Lower Gilead was given to the Reubenites and the Gadites. This latter included the Arabah (the Jordan valley) between the sea of Chinnereth (Galilee) and the Dead Sea (the Salt Sea). The eastern border was the River Jabbok. It is clear that the whole area had been scouted, probably after the victory over Og, in order to root out opposition and to deal with fleeing refugees. It was necessary to make the whole area safe before crossing the Jordan.*¹³⁷

You will note that Moab and Ammon are undisturbed on this map. This is because God gave those areas to Moab and Ammon, the sons of Lot. This is one of the things which we learn from this passage. God often gives for more than a generation. Moab and Ammon enjoyed their respective plots of land for many, many generations. All they had to do was continue to treat the Jews with some respect.

On the other hand, Sihon and Og, along with their respective peoples, chose to oppose the Jews, which meant that they opposed the God of the Jews. Not a good plan.

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Specific Commands for Reuben, Gad and the Half-Tribe of Manasseh

Num. 32:6–32

The great victories over Sihon and Og having been described, along with the giving of their land to the two and a half tribes of Israel, the charge is now given for the advancement on the land proper. It is given, first to the two and a half tribes in response to their reception of their land, and then to Joshua on behalf of all the people.

When Moses had agreed that the land west of the Jordan which had been taken from the Amorites should be given to Reuben, Gad and the half-tribe of Manasseh, it was on condition that their warriors of over twenty years of age would pass over Jordan with their fellow-Israelites to assist in settling the land (Numbers 32). He now charged them to be faithful to that promise.

Peter Pett's Chiastic Organization of Deuteronomy 3:18–22

The Charge To The Two and a Half Tribes Settling In Transjordan (Deuteronomy 3:18-22).

Yahweh has given Reuben, Gad and the half-tribe of Manasseh their land to possess it (Deuteronomy 3:18 a).

- a They were commanded that, having been given their land, all their men of valour must pass over armed before the children of Israel when they enter Canaan (Deuteronomy 3:18).
- b Meanwhile their wives, little ones (children under twenty) and cattle (of which they have much) will abide in the cities that they have been given in Transjordan (Deuteronomy 3:19).
- c And this is to be until the other nine and a half tribes are also given rest by Yahweh (Deuteronomy 3:20 a).
- c' And possess their land in Beyond Jordan westwards (Deuteronomy 3:20 b).
- b' Then they may return every man to his possession which they have been given (Deut. 3:20 c).
- a' Joshua is informed that what Yahweh has done to the two kings, so He will do to all the kingdoms in the place where they are going over the Jordan, and they need not fear for it is Yahweh Who fights for them

¹³⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:15–20.

¹³⁷ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Peter Pett's Chiastic Organization of Deuteronomy 3:18–22

(Deuteronomy 3:21-22).

Note that in `a' it was Yahweh Who gave their land to the two and a half tribes so that they could possess it, and in the parallel it is confirmed that He will do the same beyond the Jordan. In `b' their families will settle in to their new cities, and in the parallel when the conquest is completed their menfolk can return to the land of their possessions. In `c' the remainder of the tribes are also to be `given rest' and in the parallel they are to possess their land.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Peter Pett summarizes the remainder of this chapter: *And now here they were gathered to hear Moses, to learn that Yahweh was now about to give them the land of the promises for them to possess, the land of Canaan itself. So he rallied the soldiery of Reuben, Gad and the half tribe of Manasseh, calling on them to play their full part in the invasion of Canaan (Deuteronomy 3:18-20), and encouraged and strengthened Joshua on whom the main responsibility for the invasion would fall (Deuteronomy 3:21-22; Deuteronomy 3:28). As one man they were to be ready, poised for the entry into Canaan over the River Jordan, although sadly he, Moses, would not be a part of it, having been forbidden by Yahweh (Deuteronomy 3:23-27).*¹³⁸

And so I commanded you in the time the that, to say, 'Y^ehowah your Elohim has given to you the land the this to possess. Armed you will pass over to faces of your brothers, sons of Israel, all sons of war.

Deuteronomy
3:18

I commanded you at that time, saying, 'Y^ehowah your Elohim has give you this land to possess. [Therefore] you will pass over, fully armed, before your brothers, the sons of Israel, all the sons of war.

I commanded you at that time, saying, 'Jehovah your God has given you this land to possess. Therefore, you will pass over before your brothers, the sons of Israel, these soldiers of war.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so I commanded you in the time the that, to say, 'Y ^e howah your Elohim has given to you the land the this to possess. Armed you will pass over to faces of your brothers, sons of Israel, all sons of war.
Targum of Onkelos	And I commanded you, <u>the tribe of Reuben, and of Gad, and the half tribe of Menasheh</u> , at that time, saying: The Lord your God hath given this land to you to possess it; but you are to go over armed before your brethren, every one girded for the host.
Latin Vulgate	And I commanded you at that time, saying: The Lord your God giveth you this land for an inheritance, go well appointed before your brethren the children of Israel, all the strong men of you.
Peshitta (Syriac)	And I commanded you at that time, saying, The LORD your God has given you this land to possess it; you shall pass over armed before your brethren the children of Israel, all of you who are valiant men of war.
Septuagint (Greek)	And I commanded you at that time, saying, The Lord your God has given you this land <u>by lot</u> : arm yourselves, everyone that is powerful, and go before your brethren the children of <u>Israel</u> .

¹³⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Significant differences: The targum has some additional text. The verb *to possess* can also be translated *to inherit* (the Greek has *by lot*). The Latin and Greek both lack *war* at the end of this verse. The Greek has *Israel* instead.

Limited Vocabulary Translations:

Bible in Basic English	At that time I gave you orders, saying, The Lord has given you this land for your heritage: all the men of war are to go over armed before your brothers the children of Israel.
Easy English	At that time I said to you, "The LORD your God has given this land to you, for you to live in it. But all your fighting men, with their arms, must cross the River Jordan. You must go over before the other descendants of Israel.
Easy-to-Read Version	"At that time, I gave those family groups this command: 'The Lord your God has given you the land on this side of the Jordan River to live in. But now your fighting men must take their weapons and lead the other Israelite family groups across the river.
Good News Bible (TEV)	"At the same time, I gave them the following instructions: 'The LORD our God has given you this land east of the Jordan to occupy. Now arm your fighting men and send them across the Jordan ahead of the other tribes of Israel, to help them occupy their land.
<i>The Message</i>	I commanded you at that time, "God, your God, has given you this land to possess. Your men, fit and armed for the fight, are to cross the river in advance of their brothers, the People of Israel.
Names of God Bible	I gave the tribes of Reuben and Gad and half of the tribe of Manasseh this command: " Yahweh your Elohim has given you this land so that you can take possession of it. All your soldiers must be ready for battle when they cross the Jordan River ahead of the other Israelites.
NIRV	Here is the command I gave at that time to the tribes of Reuben and Gad and half of the tribe of Manasseh. I said, "The Lord your God has given you this land as your very own. But all your strong men must be prepared for battle. They must cross over ahead of the rest of the Israelites.
New Simplified Bible	»Then I gave them the following instructions: 'Jehovah our God gave you the land east of the Jordan to occupy. Now arm your fighting men and send them across the Jordan ahead of the other tribes of Israel, to help them occupy their land.

Thought-for-thought translations; paraphrases:

Common English Bible	Then I commanded you: Although the Lord your God has given you this land to possess, you must now cross over before the rest of your Israelite relatives as a fighting force ready for battle!
Contemporary English V.	At that time I told the men of Reuben, Gad, and East Manasseh: The LORD our God told me to give you this land with its towns, and that's what I have done. Now your wives and children can stay here with your large flocks of sheep and goats and your large herds of cattle. But all of you men that can serve in our army must cross the Jordan River and help the other tribes, because they are your relatives. V. 17 is included for context.
The Living Bible	"At that time I reminded the tribes of Reuben and Gad and the half-tribe of Manasseh that, although the Lord had given them the land, they could not begin settling down until their armed men led the other tribes across the Jordan to the land the Lord was giving them.
New Berkeley Version	"At that time I gave you these orders, 'The LORD your God has given you this land to possess it. All you men of valor must arm yourselves and cross over as vanguard to your brothers, the Israelites.

New Century Version	At that time I gave you this command: "The LORD your God has given you this land as your own. Now your fighting men must take their weapons, and you must lead the other Israelites across the river.
New Life Version	"At that time I told you, 'The Lord your God has given you this land for your own. All you men with strength of heart will cross over ready to fight before your brothers, the sons of Israel.
New Living Translation	"At that time I gave this command to the tribes that would live east of the Jordan: `Although the Lord your God has given you this land as your property, all your fighting men must cross the Jordan ahead of your Israelite relatives, armed and ready to assist them.

Partially literal and partially paraphrased translations:

American English Bible	'And at that time, I told [the men of the tribes of ReuBen, Gad, and the half-tribe of ManasSeh] that Jehovah their God had given them this land [to be assigned] by lottery, and that all the mighty [men] should then arm themselves and march ahead of their brothers, the children of IsraEl.
International Standard V	<i>Moses Instructs the Men of War</i> "Then I commanded you at that time, `The Lord your God gave you this land as a possession. Those equipped for battle-every man a warrior-will cross before your fellow Israelis.
New Advent (Knox) Bible	At the same time I charged you of the three tribes, The Lord your God is giving you this territory for your home, but all of you that are fighting men must march in the van with the other tribes of Israel, your brethren, leaving your wives and children and cattle behind you; I know well that you are rich in cattle. V. 19a is included for context.
Today's NIV	I commanded you at that time: "The LORD your God has given [Jos 1:13] you this land to take possession of it. But all your able-bodied men, armed for battle, must cross over ahead of the other Israelites [S Nu 32:17].
Translation for Translators	At that time, I told you three tribes, `Yahweh our God is giving you this land <i>east of the Jordan River</i> , for you to occupy/capture. So now, give your soldiers weapons, and send them across the Jordan River ahead of the men from the other Israeli tribes to help them to conquer/capture the land that has been allotted to them.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I commanded you in that period, saying, "Yahweh your God gave you this land to possess it. You pass armed in front of your brothers the sons of Israel, all sons of war.
Ferar-Fenton Bible	But I commanded you at the time, saying, " Your Ever-living God has given you this country to possess, but you must march fully equipped in the front of your brothers the children of Israel, with all your forces.
Lexham English Bible	"And I charged you all at that time when I said, "Yahweh has given you-to all of you-this land to possess. All the warriors [Or "Chinnereth," the Sea of Galilee] shall cross over, ready to fight, before your brothers, <i>the Israelites</i> [Literally "sons/children of Israel"].
NIV – UK	I commanded you at that time: `The Lord your God has given you this land to take possession of it. But all your able-bodied men, armed for battle, must cross over ahead of the other Israelites.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then I gave you these orders: "Yah weh, our God, has given you this land to own.
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The Heritage Bible	And I commanded you at that time, saying, Jehovah, your God, has given you this land to possess. You shall cross over equipped with arms before the face of your brothers, the children of Israel, all sons of resources.
New American Bible (2002)	"At that time I charged them as follows 'The LORD, your God, has given you this land as your own. But all you troops equipped for battle must cross over in the vanguard of your brother Israelites. I charged them the words which follow were spoken to the men of Reuben and Gad (cf Numbers 32).
New American Bible (2011)	At that time I charged you: The LORD, your God, has given you this land as your possession. But all your troops equipped for battle must cross over in the vanguard of your fellow Israelites. [3:18-20] Jos 1:12-15; 4:12; 22:1-4.
New Jerusalem Bible	'I then gave you this order: "Yahweh your God has given you this country to be yours. Armed, every one of you fit to fight must go ahead of your brothers the Israelites.
New RSV	At that time, I charged you as follows: `Although the Lord your God has given you this land to occupy, all your troops shall cross over armed as the vanguard of your Israelite kin.
Revised English Bible	At that time I gave you this command: "Since the LORD your God has given you this land to occupy, let all your fighting men be drafted and cross at the head of their fellow-Israelites.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"At that time I gave you this order: 'ADONAI your God has given you this land to possess. But all of you who are fit to fight must cross over, armed, ahead of your brothers the people of Isra'el.
exeGesés companion Bible	And I misvahed you at that time, saying, Yah Veh your Elohim gives you this land to possess: pass over equipped at the face of your brothers the sons of Yisra El, all you sons of valour.
JPS (Tanakh—1985)	At that time I charged you, saying, "The Lord your God has given you this country to possess. You must go as shock-troops, warriors all, at the head of your Israelite kinsmen.
Kaplan Translation	At that time I gave you [Speaking to Reuben and Gad (Rashi; Ibn Ezra).] instructions, saying, 'God your Lord has given you this land as a heritage. Let every able-bodied man among you go forth ahead of your fellow Israelites as a special force.
Orthodox Jewish Bible	And I commanded you at that time, saying, Hashem Eloheichem hath given you this land to possess it; ye shall pass over armed before your brethren the Bnei Yisroel, all bnei chayil (valiant men, men fit for military service).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And I commanded you at that time, saying, The Lord your God has given you this land to possess it; you [Reuben, Gad, and the half-tribe of Manasseh] shall go over [the Jordan] armed before your brethren the other Israelites, all that are able for war.
The Expanded Bible	At that time I gave you this command: "The Lord your God has given you this land ·as your own [to possess it]. Now your fighting men must take their weapons, and you must lead ·the other Israelites [^L your brothers, the sons/ ^T children of Israel] across the river.
Kretzmann's Commentary	And I commanded you at that time, saying (these words are addressed to the two and one half tribes which were to occupy the region east of the Jordan), The Lord,

your God, hath given you this land to possess it; ye shall pass over armed before your brethren, the children of Israel, all that are meet for the war, not all those of military age and ability, but a select number, 40,000 going with the army of Israel and 60,000 remaining for the protection of the cities and herds, Num. 32:20-32; Joshua 4:12-13.

NET Bible®

Instructions to the Transjordanian Tribes

At that time I instructed you as follows: "The Lord your God has given you this land for your possession. You warriors are to cross over before your fellow Israelites [Heb "your brothers, the sons of Israel."] equipped for battle.

The Voice

Do you remember what I commanded you at the time? *I told the tribes of Reuben, Gad, and Manasseh*, "The Eternal your God has given you this land, and now it belongs to you. I want all of your warriors to cross *the Jordan*, fully armed, ahead of your fellow Israelites.

Literal, almost word-for-word, renderings:

Concordant Literal Version	I instructed you at that time, saying:Yahweh your Elohim, He has given to you this land to tenant it. You shall cross over outfitted for war before your brothers, the sons of Israel, all you sons of valor.
Context Group Version	And I commanded you {pl} at that time, saying, YHWH your {pl} God has given you {pl} this land { or earth } to possess it: you {pl} shall pass over armed before your {pl} brothers the sons of Israel, all the men of valor.
English Standard Version	"And I commanded you at that time, saying, 'The LORD your God has given you this land to possess. All your men of valor shall cross over armed before your brothers, the people of Israel.
Green’s Literal Translation	And I commanded you at that time, saying, Jehovah your God has given you this land to possess it. And you shall pass over armed before your brothers, the sons of Israel, all the warriors.
God’s Truth (Tyndale)	And I commanded you the same time (you Ruben and Gad) saying: the Lord your God has given you this land to enjoy it: see that you go harnessed before your brethren the children of Israel, all that are men of war among you.
World English Bible	I commanded you at that time, saying, Yahweh your God has given you this land to possess it: you shall pass over armed before your brothers the children of Israel, all the men of valor.
Young’s Updated LT	And I command you, at that time, saying, Jehovah your God has given to you this land to possess it; pass over [it] armed before your brothers the sons of Israel, all the sons of might.

The gist of this verse: Even though the 2½ tribes have been given their share of the land, they must join in with their brothers to take the rest of it.

Deuteronomy 3:18a

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

Deuteronomy 3:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsāvâh (צָוִי) [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>	1 st person singular, Piel imperfect	Strong's #6680 BDB #845
'êth (אֵת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced b ^{eh}]	<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 (תֵּת) [pronounced gayth]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun with the definite article	Strong's #6256 BDB #773
With the bêyth preposition, this means <i>at the right time, at the proper time</i> .			
hîy' (אִיהָ) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is, is</i> implied	Strong's #1931 BDB #214
These three words together seem to mean <i>at this time, at that time; during this same time, during this same time period</i> .			
lâmed (ל) [pronounced l ^e]	<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 decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: I commanded you at that time, saying,... Moses here is particularly speaking to those who have already made a claim on the land—the tribes of Reuben, Gad and the half tribe of Manasseh. Simply because they have chosen their land and the people of that land have been defeated, they still have to continue to war to take the rest of the land.

Deuteronomy 3:18b

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^ehowah</i>	proper noun	Strong's #3068 BDB #217

Deuteronomy 3:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (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 nd person masculine plural suffix	Strong's #430 BDB #43
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd 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
ʿerets (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 definite article	Strong's #776 BDB #75
zôʿth (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
lâmed (ל) [pronounced <i>l</i> ʰ]	<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

Translation: ...Y^ehowah your Elohim has give you this land to possess. The land which they possessed themselves and the rest of the land west of the Jordan, was all given to them to possess (which meant they must take it).

Deuteronomy 3:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châlats (חָלָצִים) [pronounced <i>khaw-LAHTS</i>]	<i>those made ready and prepared, ones being equipped [for war], those arrayed [for war], those who are armed [with weaponry]</i>	masculine plural, Qal passive participle	Strong's #2502 BDB #323

Deuteronomy 3:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ābar (אָבַר) [pronounced <i>gaw^b-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>	2 nd person masculine plural, Qal imperfect	Strong's #5674 BDB #716
lāmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (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 ^o pānîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
'achîym (אָחִים) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #251 BDB #26

Translation: [Therefore] you will pass over, fully armed, before your brothers,... So these tribes with land are still to get all of the weapons and to pass over before their fellow Israelites.

Gill: *this phrase, which we render "before your brethren", does not signify that they went in the forefront of them, only that they were present with them, and joined them in their war against their enemies.*¹³⁹

John Calvin: *Moses declares that he had introduced an agreement that the two tribes and a half should not enjoy their possession until they had accompanied their brethren in the subjugation of the land of Canaan.*¹⁴⁰

Deuteronomy 3:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bānîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^o rā'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

¹³⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:18.

¹⁴⁰ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Deut. 3:18.

Deuteronomy 3:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
chayil (חַיִל) [pronounced CHAH-yil]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun	Strong's #2428 BDB #298

Translation: ...the sons of Israel, all the sons of war. All of them together are the sons of Israel, the men of war.

Moses made it clear that the Reubenites could not just move directly into their new land and rest on their laurels. First of all, they cannot let their brothers cross over the Jordan without their assistance. Second fo all, it is not a matter of the first person who calls the land gets to stop fighting and keep it. This particular verse parallels Num. 32:20–21.

Peter Pett: *In return for Yahweh giving them the land west of Jordan, the 'men of valour' of the Reubenites, the Gadites and the half-tribe of Manasseh were to pass over Jordan ahead of their brothers the children if Israel. That is, they were to go forward ready for battle, along with the fighting men, 'the men of valour' of the remaining tribes.*¹⁴¹

Matthew Henry: *That they should send a strong detachment over Jordan to lead...in the conquest of Canaan, who should not return to their families...[until] the end of a campaign), till they had seen their brethren in as full possession of their respective allotments as they themselves were now in of theirs. They must hereby be taught not to look at their own things only, but at the things of others, Philip. 2:4. It ill becomes an Israelite to be selfish, and to prefer any private interest before the public welfare. When we are rest we should desire to see our brothers at rest too, and should be ready to do what we can towards it; for we are not born for ourselves, but are members one of another.*¹⁴²

Most of us have heard those famous words, *your sin will find you out*. Although this is, in general, a true statement, it was spoken to the tribes of Gad and Reuben and to the half-tribe of Manasseh. If they did not cross over the Jordan to help their brothers take the land of Canaan, *that sin* (of pacifism) would find them out.

Peter Pett: *By this Moses emphasised to them the need for them all to work together if they were to achieve their object of peace and security in the land. It was also a statement of confidence that their aim would be achieved. It was not a question of 'if', but 'when'. He was seeking to build up confidence and loyalty.*¹⁴³

The parallel passage is Num. 32:20–24 So Moses said to them, "If you will do this, if you will take up arms to go before the LORD for the war, and every armed man of you will pass over the Jordan before the LORD, until he has driven out his enemies from before him and the land is subdued before the LORD; then after that you shall

¹⁴¹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

¹⁴² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 3:12–20.

¹⁴³ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

return and be free of obligation to the LORD and to Israel, and this land shall be your possession before the LORD. But if you will not do so, behold, you have sinned against the LORD, and be sure your sin will find you out. Build cities for your little ones and folds for your sheep, and do what you have promised." Joshua mentions this at least twice during his lifetime as general over Israel. Joshua 1:12–15 22:1–9.

Only your women and your children and your cattle—I have known that cattle many [are] to you [all]—will remain in your cities which I have given to you, as far as which has given rest Y^ehowah to your brothers as to you [all], and they have occupied also the land which Y^ehowah your Elohim gives to them to beyond the Jordan. And you have returned a man to his possession which I have given to you [all].

Deuteronomy
3:19–20

Only your women and your children and your cattle (I know you [have] much [by way of] cattle) will remain in the [lit., *your*] cities which I have given to you, until Y^ehowah has given rest to your brothers as [He has] to you, and they also occupy the land which Y^ehowah your Elohim has given them beyond the Jordan. Then you will return, each man to his possession, which I have given to you.

Your women and children and cattle may remain in the cities I have given you (I know that you have a great many cattle). However, you must continue with your brothers until Jehovah has given them their inheritance as He has given to you, and they occupy their own land on the other side of the Jordan. Then you can return to your homes and land that I have given to you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Only your women and your children and your cattle—I have known that cattle many [are] to you [all]—will remain in your cities which I have given to you, as far as which has given rest Y ^e howah to your brothers as to you [all], and they have occupied also the land which Y ^e howah your Elohim gives to them to beyond the Jordan. And you have returned a man to his possession which I have given to you [all].
Targum of Onkelos	Only your wives, your children, and your cattle, (for I know that you have much cattle,) shall abide in your cities which I have given you, until the time when the Lord will have given rest to your brethren as to you, that they also may possess that land which the Lord your God hath conferred upon you; then shall you return every one to his inheritance which I have given you.
Latin Vulgate	Leaving your wives and children and cattle. For I know you have much cattle, and they must remain in the cities, which I have delivered to you. Until the Lord give rest to your brothers, as he has given to you: and they also possess the land, which he will give them beyond the Jordan: then will every man return to his possession, which I have given you.
Peshitta (Syriac)	But your wives and your little ones and your cattle (for I know that you have much cattle) shall remain in your cities which I have given you Until the LORD has given rest to your brothers, as he has given to you, and until they also possess the land which the LORD <u>your God</u> is giving them beyond the Jordan; and then shall you return every man to the possession which I have given you.
Septuagint (Greek)	Only your wives and your children and your livestock (I know that you have much livestock), let them dwell in your cities which I have given you; until the Lord <u>your God</u> give your brethren rest, as also He has given to you, and they also shall inherit the land, which the Lord our God gives them on the other side of the Jordan; then you shall return, each one to his inheritance which I have given you.

Significant differences: These passages appear to say the same thing. The Syriac, LXX and 4QDeut^m add *your God*.

Limited Vocabulary Translations:

Bible in Basic English	But your wives and your little ones and your cattle <i>for it is clear that you have much cattle</i> may go on living in the towns I have given you; Till the Lord has given rest to your brothers as to you, and till they have taken for themselves the land which the Lord your God is giving them on the other side of Jordan: then you may go back, every man of you, to the heritage which I have given you.
Easy English	But your wives, your children and your animals can stay in your towns. (I know that you have many animals.) You must travel with the other Israelites until the LORD gives them rest. He has already given rest to you. The other Israelites must march into the country which the LORD your God is giving to them. This is the country across the Jordan. Then you can return to the land that I have given to you." The countries of Og and Bashan were not in Canaan. But the tribes of Reuben, Gad and Manasseh returned to live there, many years after this.
Easy-to-Read Version	Your wives, your little children, and your cows (I know you have many cows) will stay here in the cities I have given you. But you must help your Israelite relatives until they take the land that the Lord is giving them on the other side of the Jordan River. Help them until the Lord gives them peace there, just as he did for you here. Then you may come back to this land that I have given you.'
Good News Bible (TEV)	Only your wives, children, and livestock---I know you have a lot of livestock---will remain behind in the towns that I have assigned to you. Help the other Israelites until they occupy the land that the LORD is giving them west of the Jordan and until the LORD lets them live there in peace, as he has already done here for you. After that, you may return to this land that I have assigned to you.'
<i>The Message</i>	I commanded you at that time, "God, your God, has given you this land to possess. Your men, fit and armed for the fight, are to cross the river in advance of their brothers, the People of Israel. Only your wives, children, and livestock (I know you have much livestock) may go ahead and settle down in the towns I have already given you until God secures living space for your brothers as he has for you and they have taken possession of the country west of the Jordan that God, your God, is giving them. After that, each man may return to the land I've given you here." V. 18 is included for context.
Names of God Bible	I know you have a lot of livestock. Your wives, children, and livestock must stay here in the cities that I gave you. Your soldiers will go with the other Israelites until they take possession of the land Yahweh your Elohim is giving them on the other side of the Jordan River. Then they will have a place to rest as you have. After that each of you may go back to the land I gave you."
NIRV	But your wives and children can stay in the towns I've given you. You can keep your livestock there too. I know you have a lot of livestock. The Lord has given you peace and rest. Then let your families and livestock stay in those towns until the Lord gives peace and rest to the other tribes. And let your families stay until the other tribes have taken over the land the Lord your God is giving them. That land is across the Jordan River. After that, each of you may go back to the land I've given you as your very own."

Thought-for-thought translations; paraphrases:

Common English Bible	However, your wives, children, and herds-I know you have lots of herds!-may remain in the towns that I have given to you. Once the Lord settles your relatives, as you have been settled, and they also possess the land that the Lord your God
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is giving them across the Jordan River, each of you can return to the property that I have given to you.

The Living Bible

"'But your wives and children,' I told them, 'may live here in the cities the Lord has given you, caring for your many cattle until you return after the Lord has given victory to the other tribes too. When they conquer the land the Lord your God has given them across the Jordan River, then you may return here to your own land.'

New Century Version

Your wives, your young children, and your cattle may stay here. I know you have many cattle, and they may stay here in the cities I have given you, until the Lord also gives your Israelite relatives a place to rest. They will receive the land the Lord your God has given them on the other side of the Jordan River. After that, you may each return to the land I have given you."

New Life Version

But your wives, your little ones and your animals (I know you have many animals) will stay in your cities that I have given you. They will stay until the Lord gives rest to your brothers as He has to you, and until they own the land the Lord your God will give them on the other side of the Jordan. Then every one of you may return to what is his, which I have given you.'

New Living Translation

Your wives, children, and numerous livestock, however, may stay behind in the towns I have given you. When the Lord has given security to the rest of the Israelites, as he has to you, and when they occupy the land the Lord your God is giving them across the Jordan River, then you may all return here to the land I have given you.'

Partially literal and partially paraphrased translations:

American English Bible

However, they were to leave their women, children, and cattle (I know that they have many cattle) in the cities that I had given them, until Jehovah our God provides their brothers a haven (the same as He has given to them) and they inherit the land that Jehovah is giving them on the other side of JorDan. yes, when each one has his own inheritance.

Beck's American Translation

"At that time, I gave these orders: The LORD your God gave you this land and wanted you to take it. Have all your warriors go armed ahead of your fellow Israelites, letting your wives, children, and cattle—I know you have much cattle—stay here in your towns that I gave you till the LORD gives the other Israelites a home as He did to you, and they too have taken the land the LORD your God gives them on the other side of the Jordan. Then every one of you will come back to his own land that I gave you. V. 18 is included for context.

International Standard V

However, your women, children, and livestock-and I know you have many-may reside in your towns that I gave you until the LORD grants rest to your fellow Israelis like you. When they take possession of the territory that the LORD your God is about to give them on the other side of the Jordan River, then each of you may return to the territory that I've allotted for you.'

New Advent (Knox) Bible

At the same time I charged you of the three tribes, The Lord your God is giving you this territory for your home, but all of you that are fighting men must march in the van with the other tribes of Israel, your brethren, leaving your wives and children and cattle behind you; I know well that you are rich in cattle. These must be left in the cities I have assigned to you, until the Lord grants to your brethren, as to you, peaceful possession of their lands, the lands he means to give them across the Jordan. Then you can go back, and each shall enjoy the portion I have assigned to him. V. 18 is included for context.

Translation for Translators

But your wives and children and your very numerous cattle must stay in the towns that I have allotted to you. *Your men must help* your fellow Israelis until Yahweh enables them to live there peacefully after they capture all the land that Yahweh our God is giving to them on the west side of the Jordan River, just like he did for you

here on the east side of the river. After that, you all may return to this land that I have allotted to you.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Only your women, your children, and your livestock, (I know your legions of livestock) dwell in your cities which I gave you, until Yahweh settles your brothers as you, and they also possess the land which Yahweh your God gives them across the Jordan. A man returns to his possession, which I gave to you."
Ferar-Fenton Bible	However the women and children, and cattle, (for I know you have many cattle,) may remain in the cities which I have given you, until the Ever-living has settled your brothers like yourselves, and they are also in possession of the country which their EVER-LIVING God will give to them, beyond the Jordan ; then you may each return."
Lexham English Bible	Only your wives and your little children and your livestock (I know that <i>you have much livestock</i> [Literally "livestock much there is to you"]) must stay in your towns that I have given you, until Yahweh shall give rest to your brothers as <i>he did</i> to you, and also they take possession of the land that Yahweh your God is giving to them beyond the Jordan; then they may return, each one to his possession that I have given to them.
NIV – UK	However, your wives, your children and your livestock (I know you have much livestock) may stay in the towns I have given you, until the Lord gives rest to your fellow Israelites as he has to you, and they too have taken over the land that the Lord your God is giving them across the Jordan. After that, each of you may go back to the possession I have given you.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But only your women, your children and your livestock, your numerous livestock, will remain in the cities which I have given you. All the strong men will go armed ahead of their Israelite brothers until Yahweh gives them a place where they can rest as he has given you, and they too possess the land which I will give you at the other side of the Jordan. Then each one of you will return to his own inheritance which I have given you."
The Heritage Bible	Only your wives, and your little ones, and your livestock - I know by seeing that you have much livestock - shall dwell in your cities which I have given you, Until Jehovah has given rest to your brothers, like yourselves, and they have possessed the land which Jehovah, your God, is giving to them across Jordan; then you shall return every man to his possession which I have given you.
New American Bible (2011)	But your wives and children, as well as your livestock, of which I know you have a large number, shall remain behind in the towns I have given you, until the LORD has settled your relatives as well, and they too possess the land which the LORD, your God, will give them on the other side of the Jordan. Then you may all return to the possessions I have given you.
New Jerusalem Bible	Only your wives, your children and your flocks (you have many flocks, I know) must stay behind in the towns which I have given you, until Yahweh has brought your brothers to rest as he has already brought you, and they too possess the territory which Yahweh your God is giving them on the other side of the Jordan; after that, you can go home, each to the domain I have given you."
New RSV	Only your wives, your children, and your livestock-I know that you have much livestock-shall stay behind in the towns that I have given to you. When the Lord gives rest to your kindred, as to you, and they too have occupied the land that the Lord your God is giving them beyond the Jordan, then each of you may return to the property that I have given to you.'

Revised English Bible Only your wives and dependants and your livestock -- I know you have much livestock -- may remain in the towns I have given you. This you are to do until the LORD gives your kinsfolk security as he has given it to you, and until they too occupy the land which the LORD your God is giving them on the other side of the Jordan; then you may each return to the possession I have given you."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Your wives, your little ones and your livestock - I know you have much livestock - will stay in your cities which I have given you, until ADONAI allows your brothers to rest, as he has allowed you; and they too take possession of the land ADONAI your God is giving them on the west side of the Yarden. At that point you will return, each man to his own possession which I have given you.'

exeGesés companion Bible ...only, settle your women and your toddlers and your chattel,
- for I know that you have much chattel in the cities I give you;
until Yah Veh gives rest to your brothers as well as to you;
and until they also possess the land Yah Veh your Elohim gives them beyond Yarden:
and then return
- every man of you to his possession, which I give you.

JPS (Tanakh—1985) Only your wives, children, and livestock-I know that you have much livestock-shall be left in the towns I have assigned to you, until the Lord has granted your kinsmen a haven such as you have, and they too have taken possession of the land that the Lord your God is assigning them, beyond the Jordan. Then you may return each to the homestead that I have assigned to him."

Kaplan Translation I know that you have much livestock; your wives, children and livestock can remain in the cities I have given you until God gives your brethren the same haven that He has given you. When they occupy the land that God your Lord is giving them across the Jordan, each man will be able to return to his inheritance that I have given you.'

Orthodox Jewish Bible But your nashim, and your little ones, and your livestock (for I know that ye have much livestock,) shall abide in your towns which I have given you; Until Hashem have given rest unto your brethren, as well as unto you, and until they also possess ha'aretz which Hashem Eloheichem hath given them beyond Yarden; and then shall ye return every man unto his yerushah (possession, inheritance), which I have given you.

Restored Names Version And your wives, your little ones, and your livestock (I know that you have much livestock) will stay in your cities that I have given you until Yahuwah has given rest to your brothers as to you and they also possess the land that Yahuwah your Eloah is giving them beyond the Yarden. And each of you may return to his possession that I have given you.'

Expanded/Embellished Bibles:

The Expanded Bible Your wives, your young children, and your cattle may stay here. I know you have many cattle, and they may stay here in the cities I have given you, until the Lord also gives your ·Israelite relatives [^lbrothers] a place to rest. They will receive the land the Lord your God has given them on the other side of the Jordan River. After that, you may each return to ·the land I have given you [your possession]."

Kretzmann's Commentary But your wives and your little ones and your cattle (for I know that ye have much cattle) shall abide in your cities which I have given you, until the Lord have given

rest unto your brethren, as well as unto you, and until they also possess the land which the Lord, your God, hath given them beyond Jordan, on the west side; and then shall ye return, every man unto his possession which I have given you, Joshua 22:4. True brotherly love demands that we bear one another's burden.

NET Bible®

But your wives, children, and livestock (of which I know you have many) may remain in the cities I have given you. You must fight [The words "you must fight" are not present in the Hebrew text, but are supplied in the translation for clarity.] until the Lord gives your countrymen victory [Heb "gives your brothers rest."] as he did you and they take possession of the land that the Lord your God is giving them on the other side of the Jordan River. Then each of you may return to his own territory that I have given you."

The Voice

Only your wives and children and cattle (I know you have a lot of cattle *thanks to the plunder you earned*) will stay behind in the cities I've given you. When the Eternal your God has given the rest of the Israelites the land that will belong to them on the other side of the Jordan, when they are living in peace just as you are now, then each of you can come back here and live on your own land which I've given you."

Literal, almost word-for-word, renderings:

Concordant Literal Version

But your wives and your little ones and your cattle (I know that you have much cattle), they may dwell in your cities which I gave to you until Yahweh shall give rest to your brothers, as He gave to you, and they too will tenant the land that Yahweh your Elohim is giving to them across the Jordan. Then you may return, each to his tenancy, which I gave to you.

Context Group Version

But your {pl} women { or wives }, and your {pl} little ones, and your {pl} cattle, (I know that you {pl} have much cattle,) shall stay in your {pl} cities which I have given you {pl}, until YHWH gives rest to your {pl} brothers, as to you {pl}, and they also possess the land { or earth } which YHWH your {pl} God gives them beyond the Jordan: then you {pl} shall return every man to his possession, which I have given you {pl}.

God's Truth (Tyndale)

Your wives only, your children and your cattle (for I know that you have much cattle) shall abide in your cities which I have given you, until the Lord have given rest unto your brethren as well as unto you, and until they also have conquered the land which the Lord your God has given them beyond Jordan: and then return again every man unto his possession which I have given you.

NASB

But your wives and your little ones and your livestock (I know that you have much livestock) shall remain in your cities which I have given you, until the Lord gives rest to your fellow countrymen as to you, and they also possess the land which the Lord your God will give them beyond the Jordan. Then you may return every man to his possession which I have given you.'

New European Version

But your wives and your little ones and your livestock (I know that you have much livestock) shall live in your cities which I have given you, until Yahweh gives rest to your brothers as to you, and they also possess the land which Yahweh your God gives them beyond the Jordan; then you shall return every man to his possession which I have given you.

New King James Version

But your wives, your little ones, and your livestock (I know that you have much livestock) shall stay in your cities which I have given you, until the Lord has given rest to your brethren as to you, and they also possess the land which the Lord your God is giving them beyond the Jordan. Then each of you may return to his possession which I have given you.'

Webster's Bible Translation

But your wives, and your little ones, and your cattle, ([for] I know that ye have many cattle,) shall abide in your cities which I have given you; Until the LORD shall have given rest to your brethren, as well as to you, and [until] they also possess the land

Young's Updated LT

which the LORD your God hath given them beyond Jordan: and [then] shall ye return every man to his possession which I have given you.

Only, your wives, and your infants, and your cattle—I have known that ye have much cattle—do dwell in your cities which I have given to you, till that Jehovah give rest to your brothers like yourselves, and they also have possessed the land which Jehovah your God is giving to them beyond the Jordan, then you have turned back each to his possession, which I have given to you.

The gist of this verse:

Moses says that they can leave their children, wives and cattle in these recently conquered cities, but that the adult males must help their brothers secure the land west of the Jordan.

Deuteronomy 3:19a

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
nâshîym (נָשִׁים) [pronounced <i>naw-SHEEM</i>]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802; with the 2 nd person masculine plural suffix	Strong's #802 BDB #61
w ^e (or v ^e) (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
This wâw conjunction is missing in one document from the Dead Sea Scrolls. ¹⁴⁴			
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 2 nd person masculine plural suffix	Strong's #2945 BDB #381
The Samaritan Pentateuch places <i>little ones</i> before <i>wives</i> .			
w ^e (or v ^e) (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
mîq ^e neh (מִקְנֵה) [pronounced <i>mik-NEH</i>]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) plural noun with the 2 nd person masculine plural suffix	Strong's #4735 BDB #889

Translation: *Only your women and your children and your cattle...* In that culture, the men fought and the women were beneficiaries of what the men did. So there would be an exception made for the children, wives and cattle which belong to the tribes of Reuben, Gad and the half-tribe of Manasseh.

¹⁴⁴ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 151.

Deuteronomy 3:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (עָדָה) [pronounced yaw-DAHG]	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]	1 st person singular, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mîq ^e neh (הַנֶּקֶמ) [pronounced mik-NEH]	cattle, livestock (specifically sheep, cows and goats); herds, flocks	masculine singular (collective) plural noun	Strong's #4735 BDB #889
rab (רַב) [pronounced rah ^b v]	many, much, great (in the sense of large or significant, not acclaimed)	masculine singular adjective	Strong's #7227 BDB #912
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation:...(I know you [have] much [by way of] cattle)... Moses knows that these tribes have a great many cattle. Remember, that these people have just conquered these lands, and that they captured and kept a great many cattle when they did this (Num. 32:1 Deut. 2:35 3:7). Some¹⁴⁵ brought cattle from their previous lives in Egypt (Ex. 12:38).

Notice that throughout this chapter, with the exception of the appended material, that all of this is in the first person. Moses wrote in the third person, but spoke just like any other normal person does—in the first person. He did not speak of himself as *the president* except in his writings, under the ministry of God the Holy Spirit and probably in accordance with the rules of literature in those days. These writings would survive him by thousands of years and are better written in the third person.

The phrase, *I knew you had a lot of cattle* is parenthetical, and was probably not spoken originally to the tribes of Reuben and Gad, but is said here.

Peter Pett: *They had brought cattle through the wilderness, but these had been hugely added to by the conquests of Sihon and Og (Deuteronomy 2:35; Deuteronomy 3:7). This was already a sign of how Yahweh was providing for His people in readiness for their entry into the land, further evidence that He was intending to carry His purposes through. To have much cattle was to the ancients' the sign of being wealthy.*¹⁴⁶

¹⁴⁵ These would be the now deceased parents of these young people.

¹⁴⁶ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Deuteronomy 3:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yāshab (יָשַׁב) [pronounced yaw-SHAH ^{EV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	<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
‘îyr (עִיר) [pronounced ġeer]	<i>encampment, city, town</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #5892 BDB #746
’āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</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>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: ...will remain in the [lit., your] cities which I have given to you,... The land and cities which were previously described will be given to the 2½ tribes, and there women, children and cattle can go into these cities and remain.

The Pulpit Commentary: *Here the Reubenites, Gadites, and Manassites are directed to "intern" their wives, little ones, and cattle in the cities of Bashan, which were now literally free from the race of the giants, and then to go armed across the Jordan before their fellows, the van of the invading host. These pioneers become thus the least encumbered of the invaders. Their noncombatants are safe in the cities of Bashan, their cattle are in good pastures, they may go with easy minds and light hearts to the war. Their purpose in the invasion is not selfish, but perfectly disinterested. They go to fight for their brethren, and to carve out homes for them beyond the river.*¹⁴⁷

Deuteronomy 3:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ad (עַד) [pronounced ġahd]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
’āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

¹⁴⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:18.

Deuteronomy 3:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, 'ad and 'asher mean <i>until that, until</i> . Generally used of an event which occurred in the past.			
nûwach (נוח) [pronounced NOO-ahkh]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5117 (and #3240) BDB #628
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
The Syriac, LXX and 4QDeut ^m add <i>your God</i> . It is not found in 4QDeut ^d MT or Samaritan Pentateuch. ¹⁴⁸			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'achîym (אחיים) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #251 BDB #26
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation; with the 2 nd person masculine plural suffix	No Strong's # BDB #453

Translation: ...until Y^ehowah has given rest to your brothers as [He has] to you,... Reuben, Gad and Manasseh can return home after God gives rest to their brothers—that is, after God has seen to it that they have defeated the indigenous peoples of the Land of Promise, and they have their own land and cities.

The term *rest* as found here is almost a technical theological term. When it comes to day-to-day activity, rest is a cessation from war, with no external threat of conflict and no internal unrest. It is a time of separation from conflict, from famine, from plagues—a time of peace and prosperity. This is a shadow of the true rest offered by our Lord, a cessation from works for our own salvation, a place of peace and prosperity where God has provided for us. **Therefore, let us fear so that the promise does not remain unclaimed of entering His rest, so that on one of you should seem to fall short of it. For indeed we have had good news preached to us, just as the exodus generation had also; but the word they heard did not profit them, because it was not united by means of faith in those who heard** (Heb. 4:1–2).

Deuteronomy 3:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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

¹⁴⁸ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 151.

Deuteronomy 3:20b

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 rd person plural, Qal perfect	Strong's #3423 BDB #439
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
hêmmâh (הֵמָּה) [pronounced haym-mawh]	<i>they, those; themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun	Strong's #1992 BDB #241
'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
'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 definite article	Strong's #776 BDB #75
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</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 2 nd person masculine plural suffix	Strong's #430 BDB #43
nâthan (נָתַן) [pronounced naw-THAHN]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êber (עָבַר) [pronounced GAY ^B -ver]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719

Deuteronomy 3:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The bêyth preposition with the masculine noun ʿêber literally mean <i>in the opposite region, in the opposite side</i> ; together, they often act as the single preposition <i>beyond, on the other side of</i> .			
Yâr ^e dên (יַרְדֵּן) [pronounced yar ^e -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

Translation: ...and they also occupy the land which Y^ehowah your Elohim has given them beyond the Jordan. They are all east of the Jordan River, and Moses is talking about the land west of the Jordan—the land of Canaan.

Deuteronomy 3:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	2 nd person masculine plural, Qal perfect	Strong's #7725 BDB #996
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
y ^e rûshshâh (יְרוּשָׁה) [pronounced y ^e roosh-SHAW]	<i>a possession; inheritance, heritage</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3425 BDB #440
ʾâsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: Then you will return, each man to his possession, which I have given to you. At that point, when the land has been conquered, the 2½ tribes can return to their land and families and possessions east of the Jordan.

In public again, Moses is making certain that everyone knows that the Reubenites were not to move directly into their land, but they were to move along with everyone else until the entire land had been subdued. Moses is not

above repeating himself and God has allowed him to repeat himself concerning this topic several times and **in Scripture**. This alone indicates the importance of repetition. This, is not a prophecy, but an agreement, and it is fulfilled in Joshua 22:4: [Joshua is speaking] "And now Y^ehowah your God has given rest to your brothers [the other tribes of Israel] as He promised them; therefore, turn now and go to your tents, to the land of your possession, which Moses, the servant of Y^ehowah, gave you beyond the Jordan."

Peter Pett: *Meanwhile their womenfolk and youngsters, together with their cattle, would settle the land and take possession of it. Protection would be afforded by Yahweh watching over them, by those under twenty able to fight, and by the older men who would be considered too old for battle, but would still be able to fight and defend cities if called on. Once all the tribes had found rest in the land they would then be able to return to the land of their possession (compare Joshua 22:9). The dangers would not be too great. Their neighbours Edom, Moab and Ammon had had plenty of opportunity to see the victorious nature of the Israelite army and would hesitate to bring their wrath down on themselves.*¹⁴⁹

Chapter Outline

Charts, Graphics and Short Doctrines

Joshua is Encouraged

Num. 27:15–21 (?)

And Jehoshua [= Joshua] I have commanded in the time the that, to say, 'Your eyes are seeing all that has done Y^ehowah your Elohim to two of the kings the these; so will do Y^ehowah to all the kingdoms which you are passing there.'

Deuteronomy
3:21

And I have commanded Jehoshua [= Joshua] at that time, saying, 'Your eyes have seen all the Y^ehowah your Elohim has done to these two kings; in like manner, Y^ehowah will do to all of the kingdoms through which [lit., there] you pass.'

At that time, I commanded Joshua, saying, 'You have seen all that Jehovah your God has done to these two kings. In the same way, Jehovah will do to all of the kingdoms through which you pass.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Jehoshua [= Joshua] I have commanded in the time the that, to say, 'Your eyes are seeing all that has done Y ^e howah your Elohim to two of the kings the these; so will do Y ^e howah to all the kingdoms which you are passing there.
Targum of Onkelos	And I instructed Jehoshua at that time, saying: Your eyes have seen all that the Lord your God has done to these two kings; so will the Lord do unto all the kingdoms to which you are passing over.
Latin Vulgate	I commanded Josue also at that time, saying: Your eyes have seen what the Lord your God has done to these two kings: so will he do to all the kingdoms to which you will pass.
Peshitta (Syriac)	And I commanded Joshua at that time, saying, Your eyes have seen all that the LORD your God has done to these two kings; so shall the LORD do to all these kingdoms through which you are going.
Septuagint (Greek)	And I commanded Joshua at that time, saying, Your eyes have seen all things, which the Lord our God did to these two kings; so shall the Lord our God do to all the kingdoms against which you shall cross over.

¹⁴⁹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	And I gave orders to Joshua at that time, saying, Your eyes have seen what the Lord your God has done to these two kings: so will the Lord do to all the kingdoms into which you come.
Easy English	God tells Moses that he cannot cross the River Jordan. At that time, I commanded Joshua, "You have seen with your own eyes everything that the LORD your God has done to these two kings. The LORD will do the same thing to the countries of all the kings where you are going.
Easy-to-Read Version	"Then I told Joshua, 'You have seen all the things the Lord your God has done to these two kings. The Lord will do the same thing to all the kingdoms you will enter.
Good News Bible (TEV)	"Then I instructed Joshua: 'You have seen all that the LORD your God did to those two kings, Sihon and Og; and he will do the same thing to everyone else whose land you invade.
NIRV	The Lord Will Not Allow Moses to Cross the Jordan River At that time I gave Joshua a command. I said, "Your own eyes have seen everything the Lord your God has done to Sihon and Og. He will do the same thing to all the kingdoms in the land where you are going.

Thought-for-thought translations; paraphrases:

Common English Bible	It was at that same time that I commanded Joshua: You saw everything that the Lord your God did to these two kings. That is exactly what the Lord will do to all the kingdoms where you're going!
Contemporary English V.	Then I told Joshua, "You saw how the LORD our God helped us destroy King Sihon and King Og. So don't be afraid! Wherever you go, the LORD will fight on your side and help you destroy your enemies."
New Century Version	Then I gave this command to Joshua: "You have seen for yourself all that the Lord your God has done to these two kings. The Lord will do the same thing to all the kingdoms where you are going.
New Life Version	And then I told Joshua, 'Your eyes have seen all the Lord your God has done to these two kings. The Lord will do the same to all the nations through which you pass.
New Living Translation	Moses Forbidden to Enter the Land "At that time I gave Joshua this charge: `You have seen for yourself everything the Lord your God has done to these two kings. He will do the same to all the kingdoms on the west side of the Jordan.

Partially literal and partially paraphrased translations:

American English Bible	'That's when I told JoShua: <i>You have seen everything that Jehovah our God did to these two kings, and that's what He's going to do to all the kingdoms that you are crossing over to there.</i>
International Standard V	"I also charged Joshua at that time, `You witnessed everything that the LORD your God did to the two kings. Indeed, the LORD will do this to all the kingdoms which you are about to enter.
New Advent (Knox) Bible	Then, too, I said to Josue, Thy own eyes have witnessed what light work the Lord your God made of these two kings; it will fare no better with the kingdoms thou wilt find beyond the river.
Today's NIV	Moses Forbidden to Cross the Jordan

At that time I commanded Joshua: "You have seen with your own eyes all that the LORD your God has done to these two kings. The LORD will do the same to all the kingdoms over there where you are going.

Translation for Translators And I told Joshua, `You [SYN] have seen everything that Yahweh our God did to those two kings, *Sihon and Og*. He will do the same thing to the people who are now in the land that you will be entering.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear I commanded Joshua in that period, saying, "Your eyes saw all that Yahweh your God did to these two kings. So Yahweh will do to all the realms as you pass there.

Ferar-Fenton Bible I also commanded Joshua at that time, saying, " Your eyes have seen all that your Ever-living God has done to these two kings ; - the Ever-living will do the same to all the kingdoms which are over there.

Lexham English Bible And I commanded Joshua at that time, saying, `Your eyes see all that Yahweh your God has done to these two kings; so Yahweh will do to all of the kingdoms where you are about to cross over to.

NIV – UK **Moses forbidden to cross the Jordan**
At that time I commanded Joshua: `You have seen with your own eyes all that the Lord your God has done to these two kings. The Lord will do the same to all the kingdoms over there where you are going.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) I also gave the following order to Joshua: "You have seen with your own eyes what Yahweh has done with those two kings, and he will do the same to the kingdoms where you shall go.

New Jerusalem Bible I then gave Joshua this order, "You can see for yourself everything that Yahweh our God has done to these two kings; Yahweh will do the same to all the kingdoms through which you pass.

New RSV And I charged Joshua as well at that time, saying: `Your own eyes have seen everything that the Lord your God has done to these two kings; so the Lord will do to all the kingdoms into which you are about to cross.

Revised English Bible Also at that time I gave Joshua this charge: "You have seen for yourself all that the LORD your God has done to these two kings; he will do the same to all the kingdoms into which you are about to cross.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible "Also at that time I gave this order to Y'hoshua: 'Your eyes have seen everything that ADONAI your God has done to these two kings. ADONAI will do the same to all the kingdoms you encounter when you cross over.

exeGesés companion Bible **RESUME' OF YAH VEH'S FORBIDDING MOSHEH**
And I misvahed Yah Shua at that time, saying,
Your eyes see all that Yah Veh your Elohim worked to these two sovereigns:
thus Yah Veh works
to all the sovereigndoms where you pass.

Kaplan Translation At that time, I gave instructions to Joshua [See Numbers 27:23 (Chizzkuni).], saying, 'Your own eyes have seen all that God your Lord has done to these two kings. God will do the same to all the kingdoms [in the land] to which you will be crossing.

Orthodox Jewish Bible	And I commanded Yehoshua at that time, saying, Thine eyes have seen all that Hashem Eloheichem hath done unto these two melachim; so shall Hashem do unto all the kingdoms where thou passest.
Restored Names Version	And I commanded Yahushua at that time saying, 'Your eyes have seen all that Yahuwah your Eloah has done to these two kings. Thus will Yahuwah do to all the kingdoms through which you pass.
<i>The Scriptures</i> 1998	"And I commanded Yehoshua at that time, saying, 'Your eyes have seen all that יהוה your Elohim has done to these two sovereigns. יהוה does the same to all the reigns which you are passing over.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And I commanded Joshua at that time, saying, Your own eyes have seen all that the Lord your God has done to these two kings [Sihon and Og]; so shall the Lord do to all the kingdoms into which you are going over [the Jordan].
The Expanded Bible	Then I gave this command to Joshua at that time: "You [-Your eyes] have seen for yourself all that the Lord your God has done to these two kings. The Lord will do the same thing to all the kingdoms where you are going [crossing over].
Kretzmann's Commentary	Verses 21-29 A Charge to Joshua And I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord, your God, hath done unto these two kings; so shall the Lord do unto all the kingdoms where thou passest. The conquered lands of the vanquished kings were lying before Joshua's eight, and this fact gave Joshua a perpetual guarantee of the Lord's assistance in the work which was still before him, which he must do after the death of Moses.
NET Bible®	I also commanded Joshua at the same time, "You have seen everything the Lord your God did to these two kings; he ⁴¹ will do the same to all the kingdoms where you are going [Heb "which you are crossing over there."].
The Voice	I told Joshua, "You've seen with your own eyes everything the Eternal your God has done to these two kings. He will do the same thing to the kingdoms you're now going into.

Literal, almost word-for-word, renderings:

Context Group Version	And I commanded Joshua at that time, saying, Your eyes have seen all that YHWH your {pl} God has done to these two kings: so shall YHWH do to all the kingdoms where you go over.
English Standard Version	And I commanded Joshua at that time, 'Your eyes have seen all that the LORD your God has done to these two kings. So will the LORD do to all the kingdoms into which you are crossing.
Green's Literal Translation	And I at that time commanded Joshua, saying, Your eyes have seen all that Jehovah your God has done to these two kings; so Jehovah shall do to all the kingdoms to which you are passing over.
God's Truth (Tyndale)	And I warned Josua the same time saying: your eyes have seen all that the Lord your God has done unto these two kings, even so the Lord will do unto all kingdoms where you go.
World English Bible	I commanded Joshua at that time, saying, Your eyes have seen all that Yahweh your God has done to these two kings: so shall Yahweh do to all the kingdoms where you go over.
Young's Updated LT	And Jehoshua I have commanded at that time, saying, 'Your eyes are seeing all that which Jehovah your God has done to these two kings—so does Jehovah to all the kingdoms where you are passing over.'

The gist of this verse: Moses told Joshua that he has seen himself what God has done to his enemies east of the Jordan; and he can be assured that God will continue to do this west of the Jordan.

Deuteronomy 3:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
Y ^e hōwshûa' (עֹשׂוֹהוּ) [pronounced <i>y^ehoh-SHOO-ahg</i>]	<i>whose salvation [deliverance] is Y^ehowah or Y^ehowah is salvation; transliterated Joshua, Jehoshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221
tsâvâh (צִוָּה) [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>	1 st person singular, Piel perfect	Strong's #6680 BDB #845
b ^e (ב) [pronounced <i>b^{eh}</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 (תֵּת) [pronounced <i>gayth</i>]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun with the definite article	Strong's #6256 BDB #773
With the bêyth preposition, this means <i>at the right time, at the proper time.</i>			
hîy' (אֵיה) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is, is</i> implied	Strong's #1931 BDB #214
This appears to have one masculine reading in the MT ketib. ¹⁵⁰			
These three words together seem to mean <i>at this time, at that time; during this same time, during this same time period.</i>			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</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 decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

¹⁵⁰ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 151.

Translation: *And I have commanded Jehoshua [= Joshua] at that time, saying,...* Jehoshua is Joshua and he has observed God's grace and mercy throughout his life, choosing to follow Y^ehowah rather than man.

It is clear that Joshua is the man who will take over when Moses remains east of the Jordan. Moses has said this much in Deut. 1:38; and we have found Joshua functioning as a general throughout the other 3 books of Moses. He was one of the original 12 spies, and only one of two to come back with the correct report.

Deuteronomy 3:21b

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>	wāw consecutive	No Strong's # BDB #253
ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>seeing; observing; understanding; a seer, perceiver</i>	feminine plural, Qal active participle with the definite article	Strong's #7200 BDB #906
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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</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 2 nd person masculine plural suffix	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572

Deuteronomy 3:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'èlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

Translation: ...'Your eyes have seen all the Y^ehowah your Elohim has done to these two kings;... For two verses, we will come across 2nd person masculine plural suffixes, which indicate that Moses is actually speaking to the people of Israel, giving them the gist of what he said to Joshua.

Joshua has seen with his own two eyes what God did to the two kings in the east—Og and Sihon. Unlike Gen X, who died the sin unto death, Joshua pays attention to what he sees and he understood the importance of believing God. Gen X saw a great many miracles, and yet, they took it for granted, again and again showing no faith in God (despite the fact that they were all saved). Joshua went against the grain.

Deuteronomy 3:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
'àsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	<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
mam ^e lâkâh (מַמְלַכָּה) [pronounced mahm ^e -law-kaw]	<i>kingdom, national government; sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i>	feminine plural noun with the definite article	Strong's #4467 BDB #575

There appears to be the addition of the word *into* in the Samaritan Pentateuch. The book Dead Sea Scrolls Bible says this is in the MT, but I do not find it in mine.¹⁵¹

¹⁵¹ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 151.

Deuteronomy 3:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
'âbar (רָבַע) [pronounced ġaw ^b -VAHR]	<i>passing by, passing through; passing over</i>	Qal active participle	Strong's #5674 BDB #716
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027

This simply means *there*; hê acts almost like a demonstrative.

Translation: ...in like manner, Y^ehowah will do to all of the kingdoms through which [lit., *there*] you pass.' Moses tells Joshua that, just as God dealt with those two kings east of the Jordan, so He would deal with the kings on the other side of the Jordan.

V. 21 is both a short-term and a long-term prophecy. God will drive the inhabitants of land out of give their land to Israel. This promise will be repeated with great frequency in Deuteronomy (Deut. 4:38 6:18–19 7:1–2, 17–20, 23–24 9:1–6 11:23–25 12:2, 10, 29–30 18:12, 14 19:1 31:3–6 33:27). We have already seen God promise this to Israel several times before (e.g., Ex. 23:23, 27–28, 31 33:2 34:10–11, 24). This is fulfilled by the book of Joshua (specifically, Joshua 21:44 11:16–20), with continued fulfillment throughout the time of King David. This prophecy will be ultimately fulfilled in the millennium, immediately following the tribulation.

Peter Pett: *Note the combination of singular and plural verbs. The charge to Joshua is a charge to all the people.*¹⁵²

You will note that Moses does not give us an exact quote. Follow carefully now: **And I have commanded Jehoshua [= Joshua] at that time, saying, 'Your [singular] eyes have seen all the Y^ehowah your [plural] Elohim has done to these two kings; in like manner, Y^ehowah will do to all of the kingdoms through which [lit., *there*] you [singular] pass.'** So, this is essentially what Moses said to Joshua, but he says, "Y^ehowah, Your (plural) God"; indicating that he looked out at his audience, and emphasized that Joshua's God is their God as well. They need to be as encouraged as Joshua is. Joshua apparently has great faith and he understands the issues; so even though Moses is more or less telling the people what he said to Joshua, the emphasis is on them.

Moses transferred his authority over to Joshua in Num. 27:18–23, but what is said here is different than what we find in that passage.

Dr. Thomas Constable: *Moses encouraged Joshua, his successor, to take courage on the basis of all that God had done for Israel thus far, especially in defeating Sihon and Og (Deuteronomy 3:21-22). A better translation of Deuteronomy 3:22 is "... for Yahweh [the covenant-keeping God] your Elohim*

¹⁵² From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

[strong One], He [emphatic] is the one fighting for you." Israel's future success was certain because of Israel's God, not because of Israel's strength or wisdom.¹⁵³

Moses ends his quote with Joshua and speaks directly to the people. We know this because in v. 22 we have 2nd person masculine plural suffixes.

You will not fear them for Y^ehowah your Elohim, He is fighting for you [all]. Deuteronomy 3:22 **Do not fear them, for Y^ehowah your Elohim, He is fighting for you.**

Do not fear them, for Jehovah your God fights for you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not fear them for Y ^e howah your Elohim, He is fighting for you [all].
Targum of Onkelos	Fear them not, for the Word of the Lord your God fights for you.
Latin Vulgate	Fear them not: for the Lord your God will fight for you.
Peshitta (Syriac)	You shall not fear them; for it is the LORD your God who is fighting for you.
Septuagint (Greek)	You shall not be afraid of them, because the Lord our God Himself shall fight for you.

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	Have no fear of them, for the Lord your God will be fighting for you.
Easy English	Do not be afraid of them. The <i>LORD</i> your God himself will fight for you."
Easy-to-Read Version	Don't fear the kings of these lands, because the Lord your God will fight for you.'
<i>The Message</i>	I commanded Joshua at that time, "You've seen with your own two eyes everything God, your God, has done to these two kings. God is going to do the same thing to all the kingdoms over there across the river where you're headed. Don't be afraid of them. GOD, your God-he's fighting for you." V. 21 is included for context.
Names of God Bible	Don't be afraid of them, because Yahweh your Elohim himself will fight for you."

Thought-for-thought translations; paraphrases:

The Living Bible	Don't be afraid of the nations there, for the Lord your God will fight for you.'
New Living Translation	Do not be afraid of the nations there, for the Lord your God will fight for you.'

Partially literal and partially paraphrased translations:

American English Bible	<i>So you must not be afraid of them, because Jehovah our God will fight for you!</i>
International Standard V	You are not to fear them, because the LORD your God will fight for you."
New Advent (Knox) Bible	Do not be afraid of them; the Lord your God means to do battle for you.
Translation for Translators	Do not be afraid of those people, because Yahweh our God is the one who will fight for you all.' "

Mostly literal renderings (with some occasional paraphrasing):

¹⁵³ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Ancient Roots Translinear Ferar-Fenton Bible Never fear them: for Yahweh your God, he fights for you." Fear them not, for your Ever-living God will fight for you."

Catholic Bibles (those having the imprimatur):

The Heritage Bible Do not fear them, because Jehovah, your God, shall devour for you.
 New American Bible (2011) Do not fear them, for it is the LORD, your God, who will fight for you." Dt 1:30; Ex. 14:13-14.
 Revised English Bible Do not be afraid of them, for the LORD your God himself will fight for you."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Don't be afraid of them, because ADONAI your God will fight on your behalf.'
 exeGeses companion Bible Awe them not: for Yah Veh your Elohim fights for you.
 Kaplan Translation Do not fear them, since God your Lord is the One who will be fighting for you.'
 Orthodox Jewish Bible Ye shall not fear them; for Hashem Eloheichem He shall fight for you.
 Restored Names Version You must not fear them for Yahuwah your Eloah Himself fights for you.'

Expanded/Embellished Bibles:

Kretzmann's Commentary Ye shall not fear them, this was more than an encouragement, it was an outright command; for the Lord, your God, he shall fight for you. Note the emphatic repetition of the subject.
 NET Bible® Do not be afraid of them, for the Lord your God will personally fight for you."
 The Voice Don't be afraid of them—any of you! The Eternal your God will do the fighting for you."

Literal, almost word-for-word, renderings:

Context Group Version You {pl} shall not fear them; for YHWH your {pl} God, it is he who fights for you {pl}.
Emphasized Bible ...ye shall not fear them,—for, Yahweh your God, he, it is that is fighting for you.
 Green's Literal Translation Do not fear them, for Jehovah your God, He shall fight for you.
 God's Truth (Tyndale) Fear them not, for the Lord your God he it is that fights for you. *where=what ever place, result, or condition.
 New King James Version You must not fear them, for the Lord your God Himself fights for you.'
Young's Literal Translation Fear them not, for Jehovah your God, He is fighting for you.

The gist of this verse: Moses tells his audience, "Do not fear the kings or people where you are going; God will be doing the fighting for you."

Deuteronomy 3:22			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The 4QDeut ^m has the word <i>and</i> here. It is not found in the 4QDeut ^d MT SP LXX.			
לֹא (לא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Deuteronomy 3:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârê' (אָרַי) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 nd person masculine plural, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #3372 BDB #431
Singular in 4QDeut ^d MT ^{mss} SP. Plural in 4QDeut ^m MT SP ^{mss} LXX. ¹⁵⁴ This is one of the most significant differences which is found both ways in the Dead Sea Scrolls. For most people, it is not that significant.			
kîy (כִּי) [pronounced kee]	<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 yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</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 2 nd person masculine plural suffix	Strong's #430 BDB #43
hûw' (אוּה) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâcham (לָחַם) [pronounced law-KHAHM]	<i>engaging in battle, engaging in war, waging war; fighting, warring, battling</i>	Niphal participle	Strong's #3898 BDB #535
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: [Do not fear them](#), for [Y^ehowah your Elohim](#), [He is fighting for you](#). We have a plural verb and a plural suffix, so Moses is speaking now directly to the people. He tells them not to fear, as their God will fight for them. They are to take a lesson from what Joshua observed and concluded—God fought their enemies on the east side of the Jordan, and He defeated them. Therefore, they should not fear—God will defeat their enemies west of the Jordan as well.

Moses here admonishes Joshua as he admonished the Reubenites. Moses, having dealt with over 600,000 degenerates from the generation of Joshua, he wants to make certain that Joshua is grace-oriented. One of the first things that the Israelites heard upon leaving Egypt was: "[Do not fear! Stand your ground and see the deliverance of Y^ehowah which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever. Y^ehowah will fight for you while you keep silent.](#)" (Ex. 14:13b–14). And Moses continues to remind them: "[Y^ehowah, your God, who goes before you, He Himself will fight on your behalf, just as He did for you in Egypt before your eyes.](#)" (Deut. 1:30). The Israelites, despite their numerical size, are not a large or a warlike people at this time. In fact, rather than go into war, it was the consensus of opinion of the

¹⁵⁴ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 151.

exodus generation that they should return to Egypt. Moses continually encouraged the people, explaining that God would be the one fighting on their behalf.

Peter Pett: He then applied the lesson of the two kings of the Amorites, which he had previously applied to Joshua, to his hearers. They are to remember what God did with respect to those two kings and their armies. He had brought about their total defeat and extinction. So would Yahweh their God do to all against whom they had to fight in the land as they conducted their holy war. They need not fear them, because Yahweh would be fighting for them. For through them He was bringing his judgment on those nations.¹⁵⁵

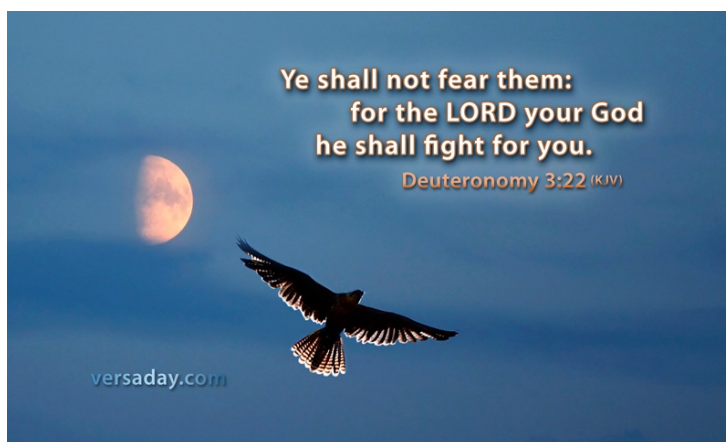
G. Campbell Morgan: To these people fearlessness was a duty. Over and over again this command was laid upon them. They had no right to be afraid. Moses now argued for this by reminding them of how in the cases where already they had been at war, they had been victorious. But the supreme note in his argument was that contained in these words. The reason for these victories, and the reason therefore why they should be without fear, was that it was Jehovah their God Who fought for them. This needs to be understood. We must be careful to recognize that it does not so much mean that God was on their side, as that they were on the side of God. God would not have fought for them, if their cause had been unrighteous. It was because in their warfare they were carrying out His will, that He fought for them. This is an important distinction of perpetual application. Lincoln was once asked if he thought God was on his side, to which he replied that it had never occurred to him to ask such a question, but that he was persistently anxious to discover whether he were on the side of God. In no conflict have we any right to ask or-expect that God will fight for us, save as we know we are with Him. When we do know that, we have equally no right to be afraid. Fear is disloyalty; it questions the supremacy of righteousness and the power of God. Fear is paralysis; it cuts us off from contact with the forces of righteousness, for it cuts us off from fellowship with God.¹⁵⁶

Part of it is not to be overwhelmed. West of the Jordan River, their potential enemies were numerous, often with military experience, often with various protections in place (walled cities, for example); and some were giants. Furthermore, because they had rejected the God of Israel, many of these people were ruthless. They had no standards; they had no natural mercy. However, the Jews had their God with them at every turn. What God placed in front of them was what they were able to handle. They were not taking all of the Land of Promise in a day; their walk through the land of Canaan was a day-by-day process. God would deal with their enemies in a variety of ways. There was never a one-size fits all solution. Each city was different; each attack was different. Sometimes God guided them carefully; sometimes they were simply to attack. God might defeat them with rams' horns, with the sword, with a long day or with hailstones. Every challenge had its own solution.

Deuteronomy 3:22 (graphic); from [verseaday](#); accessed March 27, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines



Application: Life can be an overwhelming experience. If we were to sit down and think about every problem and every difficulty which is before us, both real and potential, we might not get out of bed in the morning. But God has promised not to put us to a greater test than we can endure; and we deal with these problems one by one,

¹⁵⁵ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

¹⁵⁶ G Campbell Morgan - Life Applications from Every Chapter of the Bible; from [Precept Austin](#); accessed March 27, 2015.

as they occur, with the application of Bible doctrine. And when it is too difficult for us, then we are to recall that the battle is the Lord's. Jesus Christ controls history.

V. 22 reads: **Do not fear them, for Y^ehowah your Elohim, He is fighting for you.** This particular maxim is found throughout Scripture. Ex. 14:14 **Jehovah shall fight for you, and you shall be silent.** (MKJV) Deut. 1:30–31 **Jehovah your God who goes before you shall fight for you, according to all that He did for you in Egypt before your eyes, and in the wilderness where you have seen how Jehovah your God carried you, as a man carries his son, in all the way that you went until you came into this place.** (MKJV) Deut. 20:2–4 **And it shall be, when you come near to the battle, the priest shall go up and speak to the people, and shall say to them, Hear, O, Israel, today you go up to battle against your enemies. Do not let your hearts faint, do not fear, and do not tremble, neither be terrified before their faces. For Jehovah your God is He who goes with you to fight for you against your enemies, to save you.** (MKJV)

Chapter Outline

Charts, Graphics and Short Doctrines

Moses Prays, But He will not Cross Over the Jordan River

Num. 27:12–14 Deut. 32:48–52 Psalm 106:32–33

But one of the things that grieved Moses most was the fact that through his own sin of impatience, carelessness, petulance and uncontrolled anger in smiting the rock at Meribah when he had been told only to speak the powerful word of Yahweh, and as a result cloaking Yahweh's act of compassion and mercy in providing water in a garb of petulance and anger (Numbers 20:1-13), he was to be prevented from entering the land by death.

He and Aaron had come from the presence of Yahweh having successfully been promised His mercy. But instead of approaching the people with joy over God's provision, and rejoicing over His mercy, he and Aaron had been possessed by a spirit of animosity, anger, petulance and superiority, and even of arrogance, at a time when Yahweh was seeking to reveal love and compassion. They had given the people the impression that he and Aaron were the ones who were in control, and who were dispensing the gift, and not Yahweh, and that Yahweh was reluctant to offer His mercy. They had besmirched the holiness of God (see Deuteronomy 32:51). It was a sign that they had grown too big for their own positions. They had become too important in their own eyes. No longer was Moses meeker than any other man on earth (Numbers 12:3). No longer did he fully represent Yahweh before the people. And God had clearly recognised that this was a permanent defect which now rendered them unsuitable for the next stage in His great deliverance. They would need to be replaced by those who were more submissive, and more obedient. It proved that no one is indispensable.

Those who are appointed to the highest positions in His service should ever be aware that they have the greatest responsibility. They must never treat God's work as though it were their own. And that is what Moses had done. Great privilege requires great responsibility. And Moses was now reaping the consequences of irresponsibility. He explains how he had sought to reverse God's sentence, only to be told that it could not be.

Peter Pett's Chiastic Organization of Deuteronomy 3:23–29

Moses' Plea To Be Able To Enter The Land (Deuteronomy 3:23-29).

- a Moses besought Yahweh 'at that time' (Deuteronomy 3:23).
- b He declared how Yahweh had begun to show him His greatness and ability to do what He would (Deuteronomy 3:24).
- c He pleaded with Yahweh that he might go over and see the good land beyond the Jordan (Deuteronomy 3:25).
- d But Yahweh was angry with Moses for their sakes and would not listen (Deut. 3:26 a).
- d He said, 'Speak no more to Me of this matter' (Deuteronomy 3:26 b).

Peter Pett's Chiastic Organization of Deuteronomy 3:23–29

- c Yahweh commanded Moses to climb to the top of The Pisgah so that he may see the land in all directions, but he would not be allowed to cross the Jordan (Deuteronomy 3:27).
- b Instead he was to charge Joshua and encourage and strengthen him with his vision of Yahweh for he would go over and cause the people to inherit the land which Moses would see from afar (Deuteronomy 3:28).
- a So they remained in the valley opposite Beth-peor (Deuteronomy 3:29).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

And so I petition [for grace] unto Y^ehowah in the time the that, to say, 'My Adonai Y^ehowah, You have begun to show Your slave Your strength and Your hand, mighty; so that what 'el in the [two] heavens and in the earth who does as Your works and as Your mighty deeds?

Deuteronomy
3:23–24

I petitioned to Y^ehowah [for grace] at that time, saying, 'My Adonai Y^ehowah, You have [only] begun to show Your servant [both] Your strength and Your mighty hand [in all that You do]; what god [or, 'e/] in the heavens or on the earth can act according to Your works or Your mighty deeds?

I petitioned at that time to Jehovah for grace, saying to Him, "My Lord Jehovah, You have only begun to show Your servant all that you are capable of. What god is there in the heavens above or on the earth who can approximate your deeds and mighty works?

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so I petition [for grace] unto Y ^e howah in the time the that, to say, 'My Adonai Y ^e howah, You have begun to show Your slave Your strength and Your hand, mighty; so that what 'El in the [two] heavens and in the earth who does as Your works and as Your mighty deeds?
Targum of Onkelos	And I sought mercy at that time from before the Lord, saying: I supplicate compassion before You, O Lord God: You have begun to show unto Your servant Your greatness and the power of Your mighty hand; for You are God, and there is none beside You; for Your glory dwells in the heavens on high, and You rule upon the earth; there is none who can work according to Your working or Your power.
Jerusalem targum	And I prayed and sought mercy in that hour, said <u>Mosheh</u> , saying: I supplicate compassion before You, O Lord God; You have begun.
Latin Vulgate	And I besought the Lord at that time, saying: Lord God, You have begun to show unto Your servant Your greatness, and most mighty hand, for there is no other God either in heaven or earth, that is able to do Your works, or to be compared to Your strength.
Peshitta (Syriac)	And I besought the LORD at that time, saying, I beseech you O LORD God, You Who have begun to show Your servant Your greatness, and Your mighty hand, and Your outstretched arm (for what god is there in heaven or on earth who can do according to Your works and according to your mighty deeds?),...
Septuagint (Greek)	And I pleaded with the Lord at that time, saying, Lord God, You have begun to show to Your servant Your strength and <u>Your power</u> , and Your mighty hand and Your outstretched arm: for what God is there in heaven or on earth who will do as You have done, and according to Your might?

Significant differences: The Jerusalem targum is missing a lot of text (however, this is provided as a footnote; so I may not have all of it available to me); and there is the additional text as well. The Greek adds in *Your power* (which is what *Your hand* means, metaphorically).

Limited Vocabulary Translations:

Bible in Basic English	And at that time I made request to the Lord, saying, O Lord God, you have now for the first time let your servant see your great power and the strength of your hand; for what god is there in heaven or on earth able to do such great works and such acts of power?
Easy English	At that time, I asked the <i>LORD</i> , again and again: " <i>LORD</i> my God! I am your servant. You are showing me how great and how strong you are. There is no other god in heaven or on earth as great as you are. No other god can do the great things that you do.
Easy-to-Read Version	"Then I begged the Lord to do something special for me. I said, 'Lord my Master, I am your servant. I know that you have shown me only a small part of the wonderful and powerful things you will do. There is no god in heaven or earth that can do the great and powerful things you have done!
Good News Bible (TEV)	"At that time I earnestly prayed, 'Sovereign LORD, I know that you have shown me only the beginning of the great and wonderful things you are going to do. There is no god in heaven or on earth who can do the mighty things that you have done!
<i>The Message</i>	At that same time, I begged God: "God, my Master, you let me in on the beginnings, you let me see your greatness, you let me see your might-what god in Heaven or Earth can do anything like what you've done!
Names of God Bible	Then I pleaded with Yahweh : " Adonay Yahweh , you have only begun to show me how great and powerful you are. What kind of god is there in heaven or on earth who can do the deeds and the mighty acts you have done?.
NIRV	At that time I made my appeal to the Lord. I said, "Lord and King, you have begun to show me how great you are. You have shown me how strong your hand is. You do great works and mighty acts. There isn't any god in heaven or on earth who can do what you do.

Thought-for-thought translations; paraphrases:

Common English Bible	Moses' prayer It was also at that same time that I begged the Lord: Please, Lord God! You have only begun to show your servant your greatness and your mighty hand. What god in heaven or on earth can act as you do or can perform your deeds and powerful acts?
Contemporary English V.	At that time I prayed and begged, "Our LORD, it seems that you have just begun to show me your great power. No other god in the sky or on earth is able to do the mighty things that you do.
New Berkeley Version	"After that I pleaded with the LORD, 'O LORD God,' I said, 'Thou hast begun to show Thy servant Thy greatness and Thy mighty hand. For what god is there in heaven or on earth who can perform the deeds Thou doest, or match Thy power?
New Century Version	Moses Cannot Enter the Land Then I begged the Lord: "Lord God, you have begun to show me, your servant, how great you are. You have great strength, and no other god in heaven or on earth can do the powerful things you do. There is no other god like you.
New Life Version	"After that I begged the Lord, 'O Lord God, You have begun to show Your servant Your great power and Your strong hand. For what god is there in heaven or on earth who can do such works and powerful acts as You do?

New Living Translation "At that time I pleaded with the Lord and said, `O Sovereign Lord, you have only begun to show your greatness and the strength of your hand to me, your servant. Is there any god in heaven or on earth who can perform such great and mighty deeds as you do?"

Partially literal and partially paraphrased translations:

American English Bible "Then I went before Jehovah and asked: *Lord God; You have just begun to show Your strength, Your power, Your mighty hand and mighty arm to Your servants. For, what God is there in heaven or on earth that can do as You have done by Your might?*

Beck's American Translation ***Moses Will Not Get into Canaan***
At that time I pleaded with the LORD: Lord GOD, You have begun to show Your servant how great and mighty You are. What God is there in heaven or on earth who can do the deeds and the mighty acts You have done?

International Standard V ***Moses Pleads with God***
"I pleaded with the LORD at that time, `LORD God, you've begun to show your greatness and your strong power to your servant. For what god in heaven or on earth can equal your works and mighty deeds?"

New Advent (Knox) Bible Then, too, I pleaded with the Lord, and this was my prayer: Lord God, thou hast given thy servant proof already of thy greatness, of the strength thy arm can wield; what other god in heaven or on earth can rival thy deeds, can match his power with thine?

Today's NIV At that time I pleaded with the LORD: "Sovereign LORD, you have begun to show to your servant your greatness and your strong hand. For what god is there in heaven or on earth who can do the deeds and mighty works you do?"

Translation for Translators **Moses reminded them that he was not allowed to enter Canaan**
"At that time, I earnestly prayed, saying `Yahweh our Lord, you have merely begun to show me that you are very great and to show me the powerful things that you can do [MTY]. There is certainly no [RHQ] god in heaven or on earth who can do the powerful things/deeds that you *have done*."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear I graced Yahweh God in that period, saying, "Lord Yahweh, your servant began to see the growth of your fortified hand. Whose God in heaven and in land does your mighty handiworks?"

Ferar-Fenton Bible And at that time I implored the EVER-LIVING, saying, "Almighty Lord You have now begun to show to Your servant Your grandeur, and Your Strong Hand. What POWER in Heaven or on earth can do as You have done with Your Might ?

Lexham English Bible "And I pleaded with Yahweh at that time, saying, `Lord Yahweh, you have begun to show your servant your greatness and your strong hand, for what [Hebrew "who"] god is there in the heaven or on the earth who can do according to your works and according to your mighty deeds?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then I asked Yahweh: "Yahweh, my Lord, you have begun to manifest your greatness and the power of your hand. For what God in the heavens and on the earth can do such works and deeds as you have done?"

The Heritage Bible And I stooped down asking grace from Jehovah at that time, saying, Oh Lord Jehovah, you have begun to show your servant your greatness and your strong hand, because what God is there in the heavens or in the earth who can do according to your works and according to your might?"

New American Bible (2011)	<i>Moses Excluded from the Promised Land.</i> It was then that I entreated the LORD, "Lord GOD, you have begun to show to your servant your greatness and your mighty hand. What god in heaven or on earth can perform deeds and powerful acts like yours? [3:23-29] Nm 27:12-23.
New RSV	At that time, too, I entreated the Lord, saying: `O Lord God, you have only begun to show your servant your greatness and your might; what god in heaven or on earth can perform deeds and mighty acts like yours!
Revised English Bible	It was then I made this plea to the LORD: "LORD God," I said, "you have begun to show to your servant your great power and your strong hand: what god is there in heaven or on earth who can match your works and mighty deeds?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Then I pleaded with ADONAI, 'Adonai ELOHIM, you have begun to reveal your greatness to your servant, and your strong hand - for what other god is there in heaven or on earth that can do the works and mighty deeds that you do?"
exeGeses companion Bible	And I besought Yah Veh at that time, saying, O Adonay Yah Veh, you - you begin to show your servant your greatness and your strong hand: for what El is there in the heavens or in earth who works according to your works and according to your might?
JPS (Tanakh—1985)	I pleaded with the Lord at that time, saying, "O Lord God, You who let Your servant see the first works of Your greatness and Your mighty hand, You whose powerful deeds no god in heaven or on earth can equal!
Kaplan Translation	<i>Moses' Plea to Enter the Holy Land</i> At that time I pleaded with God, saying, 'O God, Lord! You have begun to show me Your greatness and Your display of power [Literally, 'mighty hand.']. What Force is there in heaven or earth who can perform deeds and mighty acts as You do?"
Orthodox Jewish Bible	[V'ESCHANAN] And I besought Hashem at that time, saying, O Adonoi Hashem, Thou hast begun to show Thy eved Thy greatness, and Thy mighty hand; for what El (G-d) is there in Shomayim or on Ha'Aretz, that can do according to Thy works, and according to Thy might?
Restored Names Version	Do not fear them, because Jehovah, your God, shall devour for you, Do not fear them, because Jehovah, your God, shall devour for you.

Expanded/Embellished Bibles:

The Expanded Bible	Moses Cannot Enter the Land Then I ·begged [pleaded with] the Lord at that time: "Lord God, you have begun to show me, your servant, ·how great you are [·your greatness and your strong hand]. ·You have great strength, and no [·What.?] other god in heaven or on earth can do the powerful things you do. There is no other god like you.
Kretzmann's Commentary	And I besought the Lord at that time, saying, O Lord God, Thou hast begun to show Thy servant Thy greatness and Thy mighty hand, namely, in the conquest of the country east of Jordan; for what God is there in heaven or in earth that can do according to Thy works and according to Thy might? Jehovah's majesty and sublimity was singular, because He only is the true God.
NET Bible®	<i>Denial to Moses of the Promised Land</i> Moreover, at that time I pleaded with the Lord, "O, Lord God, you have begun to show me [Heb "your servant." The pronoun is used in the translation to clarify that Moses is speaking of himself, since in contemporary English one does not usually

refer to oneself in third person.] **your greatness and strength** [Heb "your strong hand" (so NIV), a symbol of God's activity.]. (What god in heaven or earth can rival **your works and mighty deeds?**)

The Voice

The conquered Ammonite land on the eastern side is given to Reuben, Gad, and half of Manasseh. But this allocation does not occur until these tribes help their brothers conquer the land on the western side of the Jordan.

Moses: Then I pleaded *again and again* with the Eternal on my own behalf. "Eternal Lord, You've only just begun to show me, Your servant, how very great and powerful You are. What other god in heaven or on earth can do the great and powerful things You do?"

Literal, almost word-for-word, renderings:

Context Group Version

And I implored YHWH at that time, saying, O Lord YHWH, you have begun to show your slave your greatness, and your strong hand: for what god is there in the skies { or heavens } or in land { or earth }, that can do according to your works, and according to your mighty acts?

Emphasized Bible

Then sought I Yahweh at that time, for a favour saying: My Lord Yahweh, thou thyself, hast begun to shew thy servant thy greatness, and thy firm hand,—as to which, what GOD is there, in the heavens or in the earth, that can do according to thy doings, and according to thy mighty deeds?

English Standard V. – UK

Moses Forbidden to Enter the Land

"And I pleaded with the Lord at that time, saying, `O Lord God, you have only begun to show your servant your greatness and your mighty hand. For what god is there in heaven or on earth who can do such works and mighty acts as yours?"

God's Truth (Tyndale)

And I besought the Lord the same time saying: O' Lord God, you have begun to show your servant your greatness and your mighty hand, for there is no God in heaven nor in earth that can do after your works and after your power:...

NASB

"I also pleaded with the Lord at that time, saying, 24 `O Lord God [Heb YHWH, usually rendered Lord], You have begun to show Your servant Your greatness and Your strong hand; for what god is there in heaven or on earth who can do such works and mighty acts as Yours?"

New European Version

Moses Forbidden to Cross the Jordan

I begged Yahweh at that time saying, Lord Yahweh, You have begun to show Your servant Your greatness and Your strong hand; for what god is there in heaven or in earth that can do according to Your works and according to Your mighty acts?"

New King James Version

Moses Forbidden to Enter the Land

"Then I pleaded with the Lord at that time, saying: `O Lord God, You have begun to show Your servant Your greatness and Your mighty hand, for what god is there in heaven or on earth who can do anything like Your works and Your mighty *deeds*?"

Webster's Bible Translation

And I besought the LORD at that time, saying, O Lord GOD, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God [is there] in heaven or in earth, that can do according to thy works, and according to thy might?"

Young's Updated LT

And I entreat for grace unto Jehovah, at that time, saying, 'Lord Jehovah, You—You have begun to shew Your servant Your greatness, and Your strong hand; for who is a God in the heavens or in earth who does according to Your works, and according to Your might?"

The gist of this verse:

Moses petitions the Lord, recognizing his greatness and power.

Deuteronomy 3:23

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
chânan (חָנַן) [pronounced <i>khaw-NAHN</i>]	<i>to petition for grace, to make a request for grace, to make an appeal for grace, to entreat for mercy, to make a request as an inferior for something from a superior, to ask for gracious treatment</i>	1 st person singular, Hithpael imperfect	Strong's #2603, #2589 BDB #335
'el (אֵל) [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)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced <i>b^{eh}</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 (אֵת) [pronounced <i>gayth</i>]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun with the definite article	Strong's #6256 BDB #773
With the bêyth preposition, this means <i>at the right time, at the proper time</i> .			
hîy' (אֵי) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is, is</i> implied	Strong's #1931 BDB #214
These three words together seem to mean <i>at this time, at that time; during this same time, during this same time period</i> .			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</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 decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: I petitioned to Y^ehowah [for grace] at that time, saying,... We have that key phrase, *at that time*, occurring once again. Moses continually looks back to what has already occurred.

The Hebrew word used here is *chânan* (חָנַן) [pronounced *khaw-NAHN*] means *to bend, to stoop over, to show favor, to show grace as a superior would do on behalf of an inferior*. Here, this word is in the Hithpael imperfect; which is continuous (or repetitive or future), reflexive intensive action. It is generally translated *besought, to make*

supplication, to entreat. However, all of these translations are rather dated. A better rendering would be *petition for grace, make a request for grace, appeal for grace.* Strong's #2603, 2589 BDB #335. Israel did not know that when he was deposed by God that his immediate prayer was for them to have a good leader.

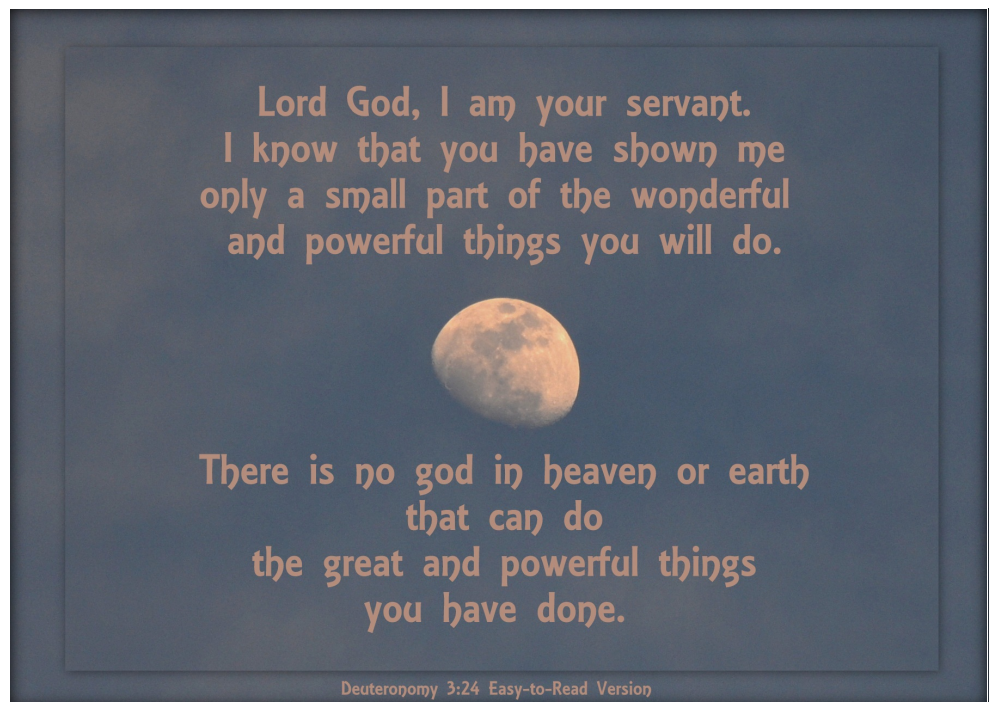
Moses would like to go into the Land of Promise. He wants to entreat God to allow him to do this. This is what his petition of grace is all about.

*The Pulpit Commentary: Moses knew that he was not to enter the Promised Land with the people; but, reluctant to relinquish the enterprise which he had so far conducted until he should see it successfully finished, he besought the Lord that at least he might be permitted to cross the Jordan, and see the goodly land.*¹⁵⁷

Moses is referring back to Joshua, explaining for those who do not understand that Joshua is his successor, chosen by God—and that Moses does not have any say in the matter of going across the Jordan with the people.

*Gill: When he [Moses] was told he should die, and Joshua should succeed him; or when the two kings were slain, and their kingdoms conquered; this being the beginning, pledge, and earnest of what God had promised to do for the people of Israel; Moses was very desirous of living to see the work completed, and therefore sought the Lord by prayer and supplication.*¹⁵⁸

*Guzik: We can appreciate what a painful thing this was for Moses. He lived the first 40 years of his life confident in his own ability to deliver Israel. He spent the next 40 years of his life having that confidence demolished as he tended his father-in-law's sheep. He spent the last 40 years of his life being used of God to do what he was called to do. Now, he was not allowed to see the end result. No wonder Moses pleaded with the Lord.*¹⁵⁹



Deuteronomy 3:24 (graphic); from [dorishigh](#); accessed March 27, 2015.

¹⁵⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:23.

¹⁵⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:23.

¹⁵⁹ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 3:23–29.

Deuteronomy 3:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master];</i> can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
<p>There are actually 3 forms of this word: 'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; 'ădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and 'ădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i>].</p>			
<p>This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יִם) [pronounced <i>eem</i>], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).</p>			
<p>There are points of grammar which speak to the options above, but not so that we may unequivocally choose between the three. (1) When we find 'ădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAH</i>] (note the difference of the vowel ending), it always means <i>my lords</i>. (2) Jehovah calls Himself 'ădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>] in Job 28:28 Isa. 8:7; however, many of the Job manuscripts read <i>Y^ehowah</i> and 8 ancient Isaiah manuscripts read <i>Y^ehowah</i> instead. This suggests, that either ancient Scribes were confused about this form of <i>Adonai</i> or that they simply substituted <i>Adonai</i> for <i>Y^ehowah</i>, which was not an abnormal practice (in oral readings, the ancient Tetragrammaton was not spoken, but <i>Lord</i> was said instead). And even if every manuscript read <i>Adonai</i>, then we may also reasonably conclude that one member of the Trinity is addressing another member of the Trinity (although the idea of God saying <i>my Lord</i> would be theologically confusing, even if addressing another member of the Trinity; although Jesus did refer to God the Father as <i>our Father</i>).</p>			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
<p>The NET Bible: Heb "Lord Lord." The phrase יהוה יְדָא ('adonay yÿhvih) is customarily rendered by Jewish tradition as "Lord God." Cf. NIV, TEV, NLT "Sovereign Lord."¹⁶⁰</p>			
'attâh (אַתָּא) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
châlal (חָלַל) [pronounced <i>khaw-LAHL</i>]	<i>to begin</i>	2 nd person masculine singular, Hiphil perfect	Strong's #2490 BDB #320
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]</i>	Hiphil infinitive construct	Strong's #7200 BDB #906

¹⁶⁰ From <https://bible.org/netbible/index.htm?deu3.htm> (footnote); accessed March 15, 2015.

Deuteronomy 3:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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
'ebed (עֶבֶד) [pronounced <i>ĒB-ved</i>]	<i>slave, servant; underling; subject; this can mean military men, soldiers</i> in the plural	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
This is the first time in Moses' message that he has used the terms <i>Lord</i> and <i>servant</i> .			
'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
gôdel (גֹּדֵל) [pronounced <i>GO-del</i>]	<i>strength, might; magnitude, greatness; magnificence, majesty; immutability; arrogance, insolence</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1433 BDB #152
Perhaps, the key to the meaning of this word is, it is used in both a good sense (Num. 14:19 Deut. 3:24) and a bad (Isa. 9:9 10:12). <i>Greatness, magnificence</i> and <i>majesty</i> don't seem to have negative counterparts; however, when God's ways and heart are <i>immutable</i> , this is a good thing. When our heart is <i>immutable</i> , this is not necessarily a good thing.			
w ^e (or v ^e) (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 (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
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
châzâq (חַזַּק) [pronounced <i>khaw-ZAWK</i>]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	feminine singular adjective with the definite article	Strong's #2389 BDB #305

Translation: ...'My Adonai Y^ehowah, You have [only] begun to show Your servant [both] Your strength and Your mighty hand [in all that You do];... Moses has led the children of Israel for 40 years and he has seen great and marvelous works at the hand of Y^ehowah. However, here he says that God has only begun to reveal His marvelous works, indicating that Moses knows just how great God is (or, Moses has an idea about this).

This appears to be the only time the this prayer is referenced.¹⁶¹

The Pulpit Commentary: *No man had ever seen as much of God's greatness and glory as Moses had, but what he had seen only whetted his desire to see more.*¹⁶²

¹⁶¹ From <http://www.studydrive.org/commentaries/bul/view.cgi?bk=4&ch=3> accessed March 26, 2015.

¹⁶² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:23 (slightly edited).

There are so many passages which speak to God's absolute greatness. Here are a few of them.

This doctrine is also found in **1Chronicles 16** ([HTML](#)) ([PDF](#)) ([WPD](#)). Some of the passages came from the ESV; capitalized translation.

The Greatness of God—Scriptural References

Scripture	Passage/Comment
Ex. 15:11–18	Who is like You, O Jehovah, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders? You stretched out Your right hand; the earth swallowed them. You in Your mercy have led forth the people whom You have redeemed; You have guided them in Your strength unto Your holy habitation. The people have heard and are afraid; anguish has taken hold of the inhabitants of Philistia. Then the chiefs of Edom have been dismayed; the mighty men of Moab, trembling takes hold of them; all the inhabitants of Canaan have melted away. Fear and dread falls upon them; by the greatness of Your arm they are as still as a stone, till Your people pass over, O Jehovah, till the people whom You have redeemed pass over. You bring them in and plant them in the mountain of Your inheritance, in the place, O Jehovah, which You have made for Your own dwelling, the sanctuary, O Jehovah, which Your hands have established. Jehovah reigns from everlasting and forever. When God took the Jews out of the land and brought them to the Land of Promise, it was clear that there is no god like Him.
Neh. 9:32	"Now, therefore, our God, the great, the mighty, and the awesome God, who keeps covenant and steadfast love [= His grace], let not all the hardship seem little to you that has come upon us, upon our kings, our princes, our priests, our prophets, our fathers, and all your people, since the time of the kings of Assyria until this day." God's history with the Jews tells us Who God is.
Psalms 66:3–5	Say unto God, How awesome are Your works! Through the greatness of Your power Your enemies cower before You. All the earth shall bow down before You and sing unto You, and make music unto Your name. Selah. Come and see the works of God; He is awesome in His deeds toward the sons of men. God's power and works are beyond incredible.
Psalms 89:6–11	For who in the clouds can be compared to Jehovah? Who among the sons of the gods can be likened unto Jehovah? The Mighty God is greatly to be feared in the council of the saints, and to be held in reverence by all those around Him. O Jehovah the God of Hosts, who is mighty like You, O YAH? Your faithfulness is round about You. You rule the raging of the sea; when its waves rise, You still them. You have broken Rahab in pieces, as one who is slain; You have scattered Your enemies with Your mighty arm. The heavens are Yours, the earth also is Yours; You have founded the world and all its fullness. No one can be even compared to Jehovah God.
Psalms 144:3–7	Jehovah, what is man, that You take knowledge of him? Or the son of man, that You are mindful of him? Man is like a breath; his days are like a shadow that vanishes. Bow down Your heavens, O Jehovah, and come down; touch the mountains, and they shall smoke. Cast forth lightning and scatter them; shoot out Your arrows and destroy them. Extend Your hand from above; rescue me and deliver me out of great waters, from the hand of the sons of foreigners. Given the vastness and power of God, and the incredible complexity and size of the universe, what are we that God pays any attention to us?
Psalms 145:3–6	Great is the LORD, and greatly to be praised, and his greatness is unsearchable. One generation shall commend your works to another, and shall declare your mighty acts. On the glorious splendor of your majesty, and on Your wondrous works, I will meditate. They shall speak of the might of Your awesome deeds, and I will declare Your greatness. God gives reason to every generation to praise His greatness.

The Greatness of God—Scriptural References

Scripture	Passage/Comment
Isa. 40:12–18	Who has measured the waters in the hollow of his hand, and measured out the heavens with a span? And who has calculated the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who has directed the Spirit of Jehovah, and what man, as a counselor, has taught Him? With whom did He take counsel, and who instructed Him and taught Him in the path of justice; and taught Him knowledge, and made known the way of understanding to Him? Behold, the nations are like a drop in a bucket, and are counted as the fine dust on the scales; behold, He lifts up the islands as a very little thing. And Lebanon is not enough to burn, nor the beasts of it enough for a burnt offering. All the nations before Him are as nothing; and to Him they are accounted as less than nothing, and vanity. To whom then will you compare the Mighty God? Or what likeness will you compare to Him? It makes little sense to try to find anyone or anything to compare God to.
Jer. 5:22	Do you not fear Me? says Jehovah. Will you not tremble at My presence, I who have placed the sand for the boundary of the sea by a perpetual decree, so that it cannot pass it? And though its waves toss to and fro, yet they cannot prevail; though they roar, yet they cannot pass over it? We should fear and respect the God Who sets all boundaries.
Jer. 10:2–10	Thus says Jehovah, Do not learn the way of the nations, and do not be dismayed at the signs of the heavens; for the nations are dismayed at them. For the customs of the people are vain; for one cuts a tree out of the forest with the ax, the work of the hands of the craftsman. They make it beautiful with silver and with gold; they fasten it with nails and hammers, so that it will not totter. They are crafted into hammered work like a palm tree, and they cannot speak. They must be lifted up and carried, because they cannot walk. Do not be afraid of them; for they are not able to do evil, neither is it in them to do good. There is none like You, O Jehovah; You are great, and Your name is great in might. Who would not fear You, O King of nations? For fear is befitting to You, because among all the wise men of the nations, and in all their kingdoms, there is none like You. But they are, every one of them, dull-hearted and foolish; a piece of wood is a discipline in vanities. Silver beaten into plates is brought from Tarshish, and gold from Uphaz, the work of the craftsman, and of the hands of the goldsmith. Violet and purple is their clothing; they are all the work of skillful ones. But Jehovah is the true God, He is the living God, and the eternal King. At His wrath the earth shall tremble, and the nations shall not be able to endure His indignation. We ought not to give any thought to gods made by the hands of man, but to fear and respect the Lord.
Rev. 15:3–4	And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: Great and marvelous are Your works, Lord God Almighty. Just and true are Your ways, O King of the saints. Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and do homage before You, for Your righteous deeds have been manifested. Only God is set apart above all others.

Verse set taken from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Chron. 16:25; Deut. 3:24.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

ESV; capitalized used, unless otherwise noted.

The Great Things God has Done

Commentary	Scripture
God created the heavens and the earth.	Gen. 1:1 In the beginning, God created the heavens and the earth. Isa. 45:18 For thus says the LORD, who created the heavens (he is God!), who formed the earth and made it (he established it; He did not create it empty, He formed it to be inhabited!): "I am the LORD, and there is no other.
God restored the condition of the earth to make it inhabitable.	Gen. 1:2 Yet the earth became a chaos and vacant, and darkness was on the surface of the submerged chaos. Yet the spirit of the Elohim is vibrating over the surface of the water. (CLV) Gen. 2:1–2 Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done.
God called Israel out of Egypt, and made her into a great nation. This has never been done before (or since, insofar as I know).	Deut. 4:34 Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great deeds of terror, all of which the LORD your God did for you in Egypt before your eyes?
God took Canaan away from the heathen who lived there and gave it to Israel.	Deut. 6:10–12 "And when the LORD your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you--with great and good cities that you did not build, and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant--and when you eat and are full, then take care lest you forget the LORD, who brought you out of the land of Egypt, out of the house of slavery."
After God gave Israel the land, He gave them peace on every side; not one of His promises failed.	Joshua 21:43–45 Thus the LORD gave to Israel all the land that he swore to give to their fathers. And they took possession of it, and they settled there. And the LORD gave them rest on every side just as he had sworn to their fathers. Not one of all their enemies had withstood them, for the LORD had given all their enemies into their hands. Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass.
God became man and lived among us.	John 1:1–3, 14 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. Philip. 2:5–6 Have this mind among yourselves, which is yours in Christ Jesus, Who, though He was in the form of God, did not count equality with God a thing to be grasped,...
And God's Son died for our sins.	Philip. 2:7–8 ...but made Himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled himself by becoming obedient to the point of death, even death on a cross. Gal. 4:4–5 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.

The Great Things God has Done

Commentary

Scripture

Then God raised His Son from the dead, and Jesus will forever sit on the right hand of God.

1Tim. 3:16 **Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.**

These are the first things which come to mind. There are many more.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

v. 24a: ...'My Adonai Y^ehowah, You have [only] begun to show Your servant [both] Your strength and Your mighty hand [in all that You do];... However, given what Moses has seen thus far, there is nothing more that will happen which will make much of a difference. There will be an incredible miracle during the time of Joshua, but it is a miracle that requires knowing a lot of astronomy to fully appreciate (the long day miracle).

My point is, regardless of what Moses says here, there is nothing more that he will see on the other side of the Jordan, in terms of God's miracles, that will be any more amazing than what he has seen over the past 40+ years.

It is even possible that Moses is using this approach, almost coming from human viewpoint, to try to convince God to allow him to live and to cross over into the Land of Promise.

Deuteronomy 3:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in 2Sam. 15:4 or 23:15. ¹⁶³			
Together, these are translated <i>for what</i> in Deut. 3:24.			
ʾĒl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun	Strong's #410 BDB #42
b ^e (ב) [pronounced b ^{eh}]	<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

¹⁶³ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 566.

Deuteronomy 3:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong's# none BDB #88
'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 definite article	Strong's #776 BDB #75
'âsher (אֲשֶׁר) [pronounced uh-SHER]	that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
kaph or k ^e (כּ) [pronounced k ^e]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ma'âsîym (מַעֲשֵׂי) [pronounced mah-ġuh-SEEM]	deeds, works, production, that which is produced or done [crops, property, goods]	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #4639 BDB #795
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kaph or k ^e (כּ) [pronounced k ^e]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
g ^e bûwrâh (גְּבוּרָה) [pronounced g ^e voo-RAW]	strength, might; mighty deeds (or acts) in the plural	feminine plural noun with the 2 nd person masculine singular suffix	Strong's #1369 BDB #150

Translation: ...what god [or, 'e/] in the heavens or on the earth can act according to Your works or Your mighty deeds? Is there some other god in the world that we don't know about who can do this?

There is no angelic being who can function with the strength and graciousness of our Lord Jesus Christ. We often have no realization of God's greatness. "Who is like You, majestic in holiness, awesome in praises, working wonders?" (Ex. 15:11). "For this reason, You are great, O Y^ehowah God, for there is none like You, and there is no God besides You, according to all that we have heard with our ears. And what one nation on the earth is like You people Israel, whom God went to redeem for Himself as a people and to make a name for Himself, and to do a great thing for You and awesome things for Thy land, before Your people whom You have redeemed for Yourself from Egypt, [and from other] nations and gods? For You have established for Yourself You people Israel as You own people forever, and You, O Y^ehowah, have become their God." (2Sam. 7:22–24).



Deuteronomy 3:24 (graphic #2); from **Knowing Jesus**; accessed March 27, 2015.

This is clearly true. There is no power on earth or in heaven which can do what God has done. But is this really a reasonable argument to allow Moses to continue to lead Israel?

Keil: *The contrast drawn between Jehovah and other gods does not involve the reality of heathen deities, but simply presupposes a belief in the existence of other gods, without deciding as to the truth of that belief.*¹⁶⁴

Peter Pett: *Indeed, he had humbly approached Yahweh exulting in what God was doing, in the greatness that He was revealing, and the strong hand that He was laying bare, demonstrating His superiority and that there was none like Him. There was none on heaven or earth, no spiritual being of any kind, who could do what He could do, and reveal the power that He would reveal (compare Exodus 15:11). And he had declared his desire to be a part of it.*¹⁶⁵

There is truth in the French proverb: "It is the first step that costs." A new and untried course makes great demands on a man's thinking, self-control, and energy; but when habit is acquired, the machinery of the soul works with smooth facility. Enterprises which are most arduous at the first, become by repetition as simple as a natural instinct.

This could stand to be edited more.

The Promise of New Conquests (The Pulpit Commentary)

I. CONQUEST INDUCES NEW ENERGY. The joy of conquest is a spur to fresh endeavor. The appetite for adventure and exertion is whetted, and is not easily controlled. Herein lies the secret cause of

¹⁶⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:23 (slightly edited).

¹⁶⁵ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

The Promise of New Conquests (The Pulpit Commentary)

Alexander's tears, that there were no further worlds to be conquered. The selfsame law of inertia, which hinders senseless matter from originating motion, operates to keep it in incessant motion when it has once begun.

- II. CONQUEST GENERATES LARGER AND MORE COURAGEOUS FAITH. The man who (conscious of Divine assistance) has gained a triumph, listens with docility to every fresh whisper from the lips of Jehovah. Therefore, David, after many conquests over the Philistines, asks again with child-like simplicity, "[Shall I go up against them? Will; thou deliver them into my hands?](#)" The successful efforts of robust faith will lead a man to keep very close to God. They do not puff up with pride; they humble us by a sense of the Divine goodness. In the spiritual world as in the material, there operates the law of action and reaction. Faith promotes success, and success invigorates faith.
- III. ONE TRIUMPH MAKES ALL TRIUMPH POSSIBLE. An atom is a type of the world. An organic cell is a type of the animal. A leaf is a type of the tree. So one triumph is the pattern and pledge of all triumph. We become, in holy warfare, "[more than conquerors;](#)" for we have qualified ourselves for further warfare and for easier conquests. Og, King of Bashan, may have been a more formidable foe than Sihon, King of Heshbon; the walls and gates of Bashan may have been tenfold more impregnable than those of Heshbon; nevertheless, the Divine succor which had been afforded to the Hebrews was competent for every exigency, and if only faith could rise to the height of its resources, no opposition could withstand it. What though Og be a stalwart giant—the last of his race the God that made him can destroy him! The God who is at our back can give us victory over every foe. Conscious of the power and skill of our heavenly Ally, we can say, "God is with me, therefore I must prevail.
- IV. THE TRIUMPH OF THE WHOLE CHURCH DEPENDS ON THE BRAVE EXERTION OF INDIVIDUALS. In every community we shall find a variety of temperaments some sluggish and some sanguine. The faith of a few will reproduce itself in others. The glowing zeal of one will be contagious. Among the enormous host of the Hebrews two names are singled out for honor Jair and Machir. In all warfare, much depends on the heroic examples of a few leaders. The tone of feeling and courage percolates through all the ranks of the army, and braces every man to fulfill his part. Every member of the Church helps or hinders the Church's conquests. The son of Jesse infused a spirit of bravery into all the tribes of Israel, and knit them into organic unity. (Although the Pulpit Commentary speaks of the church here, and there is no church at this time, this information still has application to the Church Age.)
- V. REAL CONQUEST BRINGS ABIDING RESULTS. This triumph of the Israelites put them into permanent possession of lands and cities and palaces. Better still, it developed the qualities of faith and courage brought into play generous and self-abnegating sentiments. Such principles as these made secure to them the possessions they had won. As a few seeds will bring a large harvest, so a complete mastery over any real foe bears rich and remote advantages. We do well to discover our foes, fasten attention on them, and give no quarter until they are destroyed. So ingrained was idolatry in these Amorites, that the moral pollution could only be removed by the destruction of the people.
- VI. THE EFFECT UPON OURSELVES OF CONQUEST SHOULD BE TO DEVELOP OUR BROTHERLY SYMPATHY. Those who have fought at our side, and been mutually helpful, deserve a place in memory and affection. If by their co-operation we have gained a conquest, gratitude impels us to continue the alliance until they obtain their possessions also. It is noble to sacrifice ease and material advantage for the purpose of serving our brethren. Self-conquest will prompt us to empty self, if only we can enrich others. This is to follow the highest example to be as God. The glory and excellence of spiritual possessions is this they are not diminished by communication. We give, and still have.
- VII. CONQUEST SHOULD DEEPEN OUR SENSE OF OBLIGATION TO THE SUPREME GOD. There is a strong tendency in all success to foster pride and self-esteem. Crowds of successful men bow down to their own net, and burn incense to their drag. They recognize the visible instrument, rather than the invisible Cause. Moses had to withstand the current of popular feeling, when, in the flush of triumph, he reminds them emphatically, "The Lord your God hath given you this land." Poverty often drives us to God: fullness oftentimes keeps us from him. Yet every factor in the achievement of victory was of God, and to him was all praise due. His right hand, and his holy arm, gain for us the victory.

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:23 and heavily edited.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Moses continues his petition to the Lord.

<p>Let me go over, please, and I will see the land the good which [is] in beyond the Jordan; the hill country the good and the Lebanon.'</p>	<p>Deuteronomy 3:25</p>	<p>Let me cross over, please, so that I can see the good land which [is] beyond the Jordan [River]; and the pleasant hill country and Lebanon.'</p>
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Let me cross over, my Lord, so that I may be able to see the good land beyond the Jordan River, and the pleasant hill country region and Lebanon.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Let me go over, please, and I will see the land the good which [is] in beyond the Jordan; the hill country the good and the Lebanon.'
Targum of Onkelos	Let me, I pray, pass over and see the good land that is beyond Jordan, that goodly mountain <u>on which the city of Jerusalem is built</u> , and Mount Lebanon, <u>where the Shekinah will dwell</u> .
Latin Vulgate	I will pass over therefore, and will see this excellent land beyond the Jordan, and this goodly mountain, and Libanus.
Peshitta (Syriac)	I pray thee, let me now go over and see the good land that is beyond the Jordan, that goodly mountain, and Lebanon.
Septuagint (Greek)	I will therefore go over and see this good land that is beyond the Jordan, this good mountain, and Lebanon.

Significant differences: *Mountain* can also be translated *hill country*. The targum add some additional text.

Limited Vocabulary Translations:

Easy English	Please let me go over the River Jordan! Please let me see the good country, the hills, the mountains and Lebanon!"
Easy-to-Read Version	Please let me go across the Jordan River and see the good land on the other side. Let me see the beautiful hill country and Lebanon.'
<i>God's Word</i> ™	Please let me go over and see the beautiful land on the other side of the Jordan River-those beautiful mountains in Lebanon."
Good News Bible (TEV)	Let me cross the Jordan River, LORD, and see the fertile land on the other side, the beautiful hill country and the Lebanon Mountains.'
<i>The Message</i>	Please, let me in also on the endings, let me cross the river and see the good land over the Jordan, the lush hills, the Lebanon mountains."
New Simplified Bible	»'Please let me go over and see the beautiful land on the other side of the Jordan River. Let me see those beautiful mountains in Lebanon.'

Thought-for-thought translations; paraphrases:

Common English Bible	Please let me cross over the Jordan River so I can see the wonderful land that lies beyond it: those beautiful highlands, even the Lebanon region.
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Contemporary English V.	The land west of the Jordan is such good land. Please let me cross the Jordan and see the hills and the Lebanon Mountains."
The Living Bible	"At that time I made this plea to God: `O Lord God, please let me cross over into the Promised Land-the good land beyond the Jordan River with its rolling hills-and Lebanon. I want to see the result of all the greatness and power you have been showing us; for what God in all of heaven or earth can do what you have done for us?' Vv. 23–24 are included for context.
New Berkeley Version	O let me cross over, I pray, and see this fair land beyond the Jordan [Granted at Christ's transfiguration [Matt. 17:3 Mark 9:4; and Moses did not cross the Jordan for it.], its pleasing hills, and Lebanon.'
New Century Version	Please let me cross the Jordan River so that I may see the good land by the Jordan. I want to see the beautiful mountains and Lebanon."

Partially literal and partially paraphrased translations:

American English Bible	<i>So, [please] allow me to cross into this good land and see what's beyond the JorDan. its wonderful mountains and the borders of Lebanon.</i>
International Standard V	Let me cross over that I may see the good land on the other side of the Jordan River-the good hill country-as well as Lebanon.'
New Advent (Knox) Bible	Let me go across, then, and have sight of this fair land beyond the Jordan, of its noble hills, and of Lebanon itself!
Translation for Translators	So please allow me to cross the Jordan <i>River</i> and to see the good/fertile land on the east side, the beautiful hilly area and <i>the mountains in Lebanon.</i> '

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Please, pass me to see the good land across the Jordan, this good mount, and Lebanon."
Ferar-Fenton Bible	Let me, I pray, go over, and see this beautiful country that is beyond the Jordan ; - those beautiful hills and Lebanon!"
Lexham English Bible	Let me cross over, please, and let me see the good land <i>that is beyond the Jordan</i> [Literally "in the beyond of the Jordan"], this good hill country and Lebanon.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do let me go and see that splendid land at the other side of the Jordan, those mountains without comparison and Lebanon, too."
New American Bible (2011)	Ah, let me cross over and see the good land beyond the Jordan, that fine hill country, and the Lebanon!"
New Jerusalem Bible	'I then pleaded with Yahweh. "My Lord Yahweh," I said, "now that you have begun to reveal your greatness and your power to your servant with works and mighty deeds no God in heaven or on earth can rival, may I not go across and see this fine country on the other side of the Jordan, that fine upland country and the Lebanon?" V. 23–24 are included for context.
Revised English Bible	Let me cross over, I beg, and see that good land which lies on the other side of the Jordan, and the fine hill-country and the Lebanon."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Please! Let me go across and see the good land on the other side of the Yarden, that wonderful hill-country and the L'vanon!"
exeGesés companion Bible	I beseech you, pass me over to see the good land beyond Yarden

Kaplan Translation	- that goodly mountain and Lebanon. Please let me cross [the Jordan]. Let me see the good land across the Jordan, the good mountain [Some say that the reference is to Jerusalem (Sifri; Berakhoth 48b; Rashi).] and the Lebanon.
Orthodox Jewish Bible	Ah, let me go over, and see ha'aretz hatovah that is beyond Yarden, that fine hill country, and the Levanon.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I pray You, [will You not just] let me go over and see the good land that is beyond the Jordan, that goodly mountain country [with Hermon] and Lebanon?
The Expanded Bible	Please let me cross ·the [beyond the] Jordan River so that I may see the good land by the Jordan. I want to see the beautiful mountains and Lebanon."
Kretzmann's Commentary	I pray Thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, the entire mountainous country of Canaan, and Lebanon.
NET Bible®	Let me please cross over to see the good land on the other side of the Jordan River - this good hill country and the Lebanon [The article is retained in the translation ("the Lebanon," cf. also NAB, NRSV) to indicate that a region (rather than the modern country of Lebanon) is referred to here. Other recent English versions accomplish this by supplying "mountains" after "Lebanon" (TEV, CEV, NLT).]!"
The Voice	Please let me cross the Jordan and see that good land and those beautiful highlands and Lebanon."

Literal, almost word-for-word, renderings:

Concordant Literal Version	Let me cross over, I pray so I may see the good land that is across the Jordan, this good hill-country and the Lebanon.
Context Group Version	Let me go over, I beg of you, and see the good land { or earth } that is beyond the Jordan, that good mountain, and Lebanon.
New European Version	Please let me go over and see the good land that is beyond the Jordan, that good mountain, and Lebanon.
New King James Version	I pray, let me cross over and see the good land beyond the Jordan, those pleasant mountains, and Lebanon.'
World English Bible	Please let me go over and see the good land that is beyond the Jordan, that goodly mountain, and Lebanon.
Young's Updated LT	Let me pass over, I pray You, and see the good land which is beyond the Jordan, this good hill-country, and Lebanon.'

The gist of this verse: Moses is recounting how he made a direct request to cross over the Jordan with Israel.

Deuteronomy 3:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âbar (עָבַר) [pronounced <i>gaw^b-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 st 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 3:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâ' (אָנָּ) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person singular, Qal imperfect	Strong's #7200 BDB #906
'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 definite article	Strong's #776 BDB #75
ʔôwb (טוֹב) [pronounced toh ^{bv}]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êber (עֵבֶר) [pronounced GAY ^B -ver]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719
The b ^e yth preposition with the masculine noun 'êber literally mean <i>in the opposite region, in the opposite side</i> ; together, they often act as the single preposition <i>beyond, on the other side of</i> .			
Yâr ^e dên (יַרְדֵּן) [pronounced yar ^e -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

The previous 4 words are found exactly like this back in v. 8.

Translation: Let me cross over, please, so that I can see the good land which [is] beyond the Jordan [River];... Moses continues to petition God to allow him to cross over so that he could see the good land on the other side of the Jordan; the land that God would give the Jews.

Peter Pett is one of the better commentators available online.

Peter Pett on the Land of Promise

This description of what their fathers had done was therefore both an invitation and a warning. An invitation to re-enter the land, again with Yahweh's approval, and a clear warning to the new generation, a warning which will be repeated in the heart of the book, to remember that this land was Yahweh's. It was a pure land, a holy land, a land for those who believed, a land for those who were in covenant with Yahweh. It was a land which spued out its inhabitants if they disobeyed Yahweh (Leviticus 18:27-28; Leviticus 20:22), as it had spued out their fathers.

That was why those who now possessed it, the Canaanites/Amorites, were also to be driven out of it (Deuteronomy 4:38; Deuteronomy 7:1; Deuteronomy 11:23) because of their idolatry and gross sin (compare Genesis 15:16). The land was such that it could only be dwelt in by those who walked in faith and obedience. And these his listeners must also recognise that when they themselves have entered the land, if they too are found to be in unbelief, and are disobedient to the covenant, they too will be driven out and wander among the nations (Deuteronomy 4:26-28; Deuteronomy 28:64-68). Instead of being like the stars for multitude they will be few in number (Deuteronomy 4:27; Deuteronomy 28:62). For this is Yahweh's land, a land which can only be permanently occupied by those who are in a loving covenant with Yahweh.

The idea of 'the land' is important in Deuteronomy. But it was not just because it was land, valuable as that might be, it was because it was Yahweh's land. We could have said here, 'Moses came to them preaching the land of God, for that was why he was sent'. For this was the land where Yahweh would reign. It would be where the kingly rule of God was to be established, and where righteous rulers were to establish justice, and where everyone was to prosper. That was the dream, even if the fulfilment was a little different simply because of their refusal to obey.

So even as they go forward to receive the promises the warning from their fathers hangs over their head that they must have faith in Yahweh, and that when they enter the land that faith must continue, and that if they turn to unbelief, they too will be cast out of the land.

The consequence of the failure of their fathers was that He had allowed that generation to pass away, wandering around aimlessly, cast out of the land and dying in the wilderness, before another attempt was made (Deuteronomy 1:34-35; Deuteronomy 1:37; Deuteronomy 1:46 to Deuteronomy 2:1; Deuteronomy 2:14-16). It was as though the future history of Israel, which would witness a similar failure and expulsion, had been performed in microcosm. It is a foolish thing to say 'no' to God.

[God had given them a specific piece of land, but...] It is that land only that they have a right to take by conquest. That land alone is their inheritance, although extended by permission to parts of Transjordan when their kings proved belligerent and attacked Israel.

By this means it was made very clear that it is Yahweh Who apportions out the lands and Who gives what He will to whom He will, and that their own land, the chosen land, was specific and clearly delineated (compare Deuteronomy 32:8).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 25, 2015.

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It is important to note that the countryside of the region was much different then than it is now. The Land of Promise was well-watered and there were trees and prosperous farmland everywhere.

Clarke: [Moses] had suffered much both in body and mind in bringing the people to the borders of the promised land; and it was natural enough for him to wish to see them established in it, and to enjoy a portion of that inheritance himself, which he knew was a type of the heavenly country. But notwithstanding his very earnest prayer, and God's especial favor towards him, he was not permitted

to go over Jordan! He had grieved the Spirit of God, and he passed a sentence against him of exclusion from the promised land. Yet he permitted him to see it, and gave him the fullest assurances that the people whom he had brought out of Egypt should possess it. Thus God may choose to deprive those of earthly possessions to whom he is nevertheless determined to give a heavenly inheritance.¹⁶⁶

The Pulpit Commentary: *There never beat in human breast a more patriotic heart than that of Moses, and it was supremely hard to step aside and commit the leadership into other hands, when all his wishes for his nation were so nearly fulfilled. It was Israel's triumph, not his own, he wished to celebrate.*¹⁶⁷

This doctrine which follows was first presented in **Psalm 106** ([HTML](#)) ([PDF](#)) ([WPD](#)).

³² They provoked anger in God and Moses at the waters of Meribah and, because of their complaints, the incident was embittering to Moses.

They refers to the people of Israel, who were without water, and they began to complain (*meribah*) about it. This was pretty much the last straw with Moses; he was so angry with this people. How could they not know that God was going to take care of them?

³³ Because Israel rebelled against him, Moses acted and spoke irrationally and without thinking.

The people of Israel showed no faith in God, despite all that they had seen. Moses became upset, and did not follow God's instructions as he was supposed to.

At the first meribah incident, where the people complained of having no water and that they would die of thirst in the desert, God told Moses to strike the rock, and he did—and out from the rock came living waters. The second time that this occurred, God told Moses to speak to the rock—the reason being, striking the rock represents God judging Jesus Christ for our sins, and this is done one time. After that, we speak to the Rock (Jesus Christ) and ask Him to save us. Moses, by striking the rock twice in anger rather than speaking to it, ruined the typology.

The common response is, *what did Moses do that was so wrong?* If God struck that generation of Israel down, most of us could understand that; however, Moses did two things wrong: he got out of fellowship by being angry with the assembly of Israel, and then he struck the rock rather than spoke to the rock. And there are some of you who believe that the end justifies the means, and you might further protest, *The water came out. This is what the people wanted and needed. Maybe Moses hit the rock instead of speaking to it, but the end result was the same. Therefore, just what is the big deal here?*

If God would have, after causing the water to burst through the rock, destroyed this generation of Israelites and started anew with Moses, most of us could have understood that. However, God lets the undeserving live and His punishes the most deserving person on the scene.

Why Did Moses Receive the Brunt of God's Anger at the Waters of Meribah?

1. First of all, God was not angry; God does not get angry. This is an anthropopathism, ascribing to God emotions which He does not possess. So, even though some might give the impression that God was angry with Moses, this simply means that the results appear to be attributable to anger.
2. This incident, combined with the previous *no-water* incident was to be a shadow representation of the gospel. Moses screwed that up because he was out of fellowship.
3. It was Moses who got angry. Moses had spent all of this time in the desert with the bunch of complaining ingrates, and he certainly had half a mind to go through the congregation and knock the stuffing out of each and every male there. This, not being a reasonable option, Moses yelled at this congregation, called

¹⁶⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3:24–25.

¹⁶⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:23.

Why Did Moses Receive the Brunt of God's Anger at the Waters of Meribah?

them rebels, and then hit the rock twice.

4. Here's the shadow image which God was setting up: the rock represents the Rock of the New Testament, Jesus Christ. He was struck once with God's judgment, the judgment for all of our sins, and from Him would flow living waters. This was a one-time deal. Jesus is never judged again for our sins and all animal sacrifices, which spoke of this judgment, were to cease (Heb. 8:1–5 9:19–23 10:1–6, 10–12, 14). In fact, let me quote the final references from Heb. 10: **For the Law, since it was only a shadow of the good things to come, but not the real image of these things, can never by the same sacrifices [offered] year after year, which they offer continually, make perfect those who draw near [to the God via sacrifices]. Otherwise, they [the sacrificial offerings] would not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins. But in those sacrifices, there is a reminder of sins year by year. For it is impossible for the blood of bulls and goats to take away sins. Therefore, when He comes into the world, He says, "Sacrifice and offering You have not desired, but a body You have prepared for Me. In whole burnt offerings and sin sacrifices, You have not been propitiated."** By this, we have been sanctified through the offering of the body of Jesus Christ once for all, and every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, sat down at the right hand of God...for by one offering, He has perfect for all time those who are sanctified.
5. Hitting the rock the first time was God judging Jesus for our sins. However, this is done only one time.
6. What we do now (this is the editorial we, referring to the unbeliever) is call upon Jesus to save us. We *speak to the rock* and from Him will flow waters of life.
7. This is testified to in 1Cor. 10:4 **[Our fathers] all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.** (ESV) Also Jesus spoke of it as well. **On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to Me and drink. Whoever believes in Me, as the Scripture has said, 'Out of His heart will flow rivers of living water.'" (John 7:37–38; ESV; capitalized)**
8. This is known as *type* and *antitype*. The people murmured and complained because they were motivated by their sin natures. When Moses struck the rock, that represented God the Father judging God the Son (the Rock) for our sins. Moses striking the rock was the type. Jesus enduring the judgment for our sins was the antitype. The living waters flowing from the rock was the type; eternal life and an abundant life is the antitype, which we receive because Jesus took upon Himself our sins. When Moses was to speak to the rock, this would have been the type; expressing faith in Jesus Christ would be the antitype.
9. This was the parallel that Moses was to set up. He hits the rock with the staff, representing God's judgment of our Lord on our behalf; then, in the second incident, Moses merely speaks to the rock, and from it will flow living waters. When Moses struck the rock twice, he inadvertently ruined the shadow image which God was setting up. The type no longer matched up with the antitype.
10. So there is no misunderstanding, Moses did not know about type and antitype; neither did the people; nor did Joshua. To Moses it was a simple matter of obedience. God understands type and antitype; and we today understand type and antitype. But, for Moses, this was simply about obedience. God said, "Speak to the rock;" and Moses disobeyed God, striking the rock.
11. So that we can recognize just how important this incident was, even though at the time it seemed minor, God judges Moses in appears to be the harshest way possible—Moses is not going to enter the land with the rest of Israel.
12. The fact that this is called *the Waters of Bitterness (Meribah)*, is not because God is mad at Moses or the people, or because Moses is mad or the people are mad. Meribah represents the bitterness of God judging His Own Son. What we have is a marvelous analogy, which Moses obliterates with his anger. The importance of this incident and the depth of Moses' act of disobedience, is underlined by God not allowing Moses to go into the Land of Promise.
13. In God's action, He furthered the analogy. God let the many, the undeserving of mercy, live. They enjoyed the waters which came forth from the rock. Then He punished the one most deserving of mercy (Moses). No one deserves mercy more than Moses at this time—you and I would have lost it a long time ago. When God first said to us, "I'm going to kill off every man, woman, and child and begin anew with you," we would have asked for enough time to grab a chair and some popcorn, and we would have

Why Did Moses Receive the Brunt of God's Anger at the Waters of Meribah?

thought to ourselves, *it's about damn time; God, we are totally on the same page about this!* Moses went to the wall for these people and now he is the one who is judged.

14. Therefore, even though Moses disobeyed God, he still functions as a type. If anyone ought to be spared judgement, it is Moses (representing Jesus Christ); and if anyone deserved judgment, it is these rebellious children of Israel (representing all mankind, saved by God's grace; and deserving absolutely nothing).
15. I hope that the additional analogy is now perfectly clear: Moses is a type of Christ here. He is the one who least deserves to be judged, yet he is judged. The people, most deserving of judgment, are refreshed by the waters from the rock, represent we who deserve judgment, but are saved through the judgment of our Lord Jesus Christ.

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Daniel: *Moses was told that he would not be allowed to take the people into the Promised Land. Why was the punishment so harsh for such a seemingly small sin? Well, as we examine it, we find that the sin wasn't small at all. In fact, Moses' actions demonstrated at least four major areas of sin..*

Ron Daniel on Moses' 4 Areas of Sin

1) He Spoke Rashly

Psalms 106 says that Moses was guilty of speaking rashly:

Psa. 106:32-33 They also provoked Him to wrath at the waters of Meribah, so that it went hard with Moses on their account; Because they were rebellious against His Spirit

He spoke rashly with his lips.

Moses thought that he was demonstrating "righteous indignation." The people were rebellious, so he felt his anger was justified. He spoke out rashly, from anger and wrath.

Take it from me, it is very easy to get annoyed when God's people are rebellious and disobedient. But as the people's spiritual leader, Moses should have responded with patience, as Paul exhorted Timothy:

2Tim. 4:2 **preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.**

Even if they are due for a rebuke or exhortation, spiritual leaders must exercise great patience with instruction.

2) Moses Took Credit For God's Actions

The second obvious sin which Moses committed was that he took credit for God's actions, saying, "**shall WE bring forth water?**"

If there's something God has made sure we know, it is certainly that He is a jealous God, Who refuses to share the glory with any man. Moses, in his fury, claimed the power to bring forth water from the rock, crediting the miracle to himself.

3) Moses Deviated From The Word

Thirdly, Moses deviated from the Word of God. When told to speak, he struck. Whether you neglect the commands of God, or attempt to change them, it is still a punishable offense. Moses will make clear to us next week that God's position is,

Deut. 4:2 "You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you."

And later,

Deut. 12:32 "Whatever I command you, you shall be careful to do; you shall not add to nor take away from it." The Bible tells us that,..."

Prov. 30:5-6 Every word of God is tested; He is a shield to those who take refuge in Him. Do not add to His words or He will reprove you, and you will be proved a liar.

Moses deviated from the Word of God, and the results were disastrous.

4) He Did Not Treat God As Holy

Ron Daniel on Moses' 4 Areas of Sin

Lastly, Moses did not treat God as holy. God pointed this out to Moses three times (Num. 20:12 27:14 Deut. 32:51), because it is essential that those who represent God represent Him rightly to His people. As we present God to others, we must present Him as holy. Moses misrepresented the Lord and His holiness.

God's holiness is higher and more prominent than any other attribute He possesses. Remember that the cherubim who surround the throne of God in heaven don't cry out, "Love, love, love," or "mercy, mercy, mercy." Instead...

Rev. 4:8 **"Day and night they do not cease to say, HOLY, HOLY, HOLY, is THE LORD GOD, THE ALMIGHTY, who was and who is and who is to come."**

God is holy beyond words. The psalmist wrote,

Psalm 99:9 **Exalt the LORD our God, and worship at His holy hill; For holy is the LORD our God.**

And so because God is holy, we absolutely must represent Him as holy to others. Those who misrepresent God are in danger of kindling His anger against themselves.

From <http://rondaniel.com/library/05-Deuteronomy/Deuteronomy0323.html> accessed March 27, 2015 (slightly edited).

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This is normal, what Moses is asking for—he wants to enter into the land where he has been leading the children of Israel all this time

Why Won't Moses Enter the Land with the Children of Israel?

1. First and foremost, when given specific instructions by God, Moses disobeyed those instructions. This goes back to the second no-water complaint by the people; and later on we will go over that.
2. In God's plan, it is God Who is glorified and not man. So, no matter how far Moses has taken these people, God has a plan for them to continue to move forward in His plan without Moses.
3. We all have an expiration date. Once we understand why we are here, we can get quite enthusiastic about going forward with God's plan. However, there will be a point at which, the next generation takes it from where we left off. Moses will die, and he has come to that point, even though he would like to continue.
4. No one has an everlasting presence in the plan of God. No matter what Moses has been through, he has come to the end of what God has for him. He does have a presence on the page of Scripture; but he does not have a living presence.
5. The focus needs to be upon God; not upon any single man. Therefore, all Israel needs to focus upon God and not upon Moses.
6. Moses, as the man with the power and the doctrine, has great power, and with that, comes great responsibilities. He is held to a higher standard than most (like a teacher or a pastor-teacher).
7. There is always a next generation; and God's plan moves ahead with that next generation. It is unclear what will happen when God creates a new heavens and a new earth; maybe we think that we might do a better job? Who knows? Maybe God will give us that chance. What happens in eternity is never really clearly laid out. About the only thing we can be sure is, we won't be sitting around in clouds playing harps all day long.

Ideally speaking, we learn by the fact that Moses stops right here at this point; and God's plan moves forward. However, Moses's words will stand forever as a part of the Word of God.

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Now, let's take the information from above and apply it to our lives.

What can we as individual believers take from Moses going this far and no further?

1. We all have an expiration date. We will all die. Do not come to the end of your life knowing and wishing that you could have done more. When your life is about to end, then you have no more time left.
2. Moses is being left east of the Jordan to die because he disobeyed God. What Moses was to illustrate about salvation was of utmost importance, and yet, because of his anger and not controlling his emotions, Moses did not set up the type God wanted him to set up.
3. In other words, sin can keep you from fulfilling the plan of God for your life. When you are out of fellowship, then you are not moving forward in the Christian life and you are not accomplishing anything in the Christian life.
4. There are some sins or even a perpetuation of some sins which will take you out of the plan of God. Moses is not dying the sin unto death here—but we as believers must understand just how important it was for Moses to get it right. God gave a specific command and Moses needed to follow that command to the letter. Instead, Moses was guided by his emotions.
5. We have to look to the next generation and we need to prepare them spiritually. A father needs to teach his son more than morality and hard work (some fathers do not even do this). We also must teach them the gospel of Jesus Christ and Bible doctrine and their place in the plan of God.
6. You may want power and authority in life; or wealth; but with these things comes great responsibility. Bear in mind that you might not be able to handle that part of it; and you might not be able to handle the discipline which comes with the responsibility. The people of Israel under Moses made a myriad of mistakes, and they will go into the land. Moses disobeyed God on one minor order, and he cannot enter into the land.

One thing the believer can never do is allow his emotions to control him. We cannot make the right decisions if our emotions are guiding us.

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Do not underestimate the importance of this incident. It is recorded historically in Num. 20:1–12; in Num. 27:12–14; and Deut. 32:48–52 (Moses' act of disobedience occurs back in Numbers 20, God tells Moses that he will go up on the mountain to view the land from the mountain in Num. 27; but God actually directs Moses up to the mountain to view the land from afar in Deut. 32). Moses talks about it here in Deut. 3:23–26, as well as in Deut. 1:37. Moses clearly relinquishes his leadership role in Deut. 31:2 and speaks of it again in Deut. 34:4. Finally, much of Israel's history is recounted in Psalm 106; and this particular incident in Psalm 106:32–33.

Deuteronomy 3:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
har (הַר) [pronounced har]	<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
ṭōwb (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373

Translation: ...and the pleasant hill country...' Moses longed to see the hill country and Lebanon.

Barnes: *The mountainous districts of the East are generally scorched, destitute of water, and therefore sterile: the hilly ones, on the contrary, are of more tempered climate, and fertilized by the streams from the high grounds.*¹⁶⁸

In other words, the hills and the mountains west of the Jordan were more pleasing to the eye.

Peter Pett: *[By the goodly mountain is meant] The central part of Canaan consisted of the great mountain range that stretched from Galilee down to the Negeb.*¹⁶⁹

The Geneva Study Bible suggests: *[By the hill country], he means Zion, where the Temple should be built, and God honoured.*¹⁷⁰

Although many people suggest that this is a reference to Zion, there is no reason to make that assumption. There is nothing *holy* about Zion until the time of David, when he conquers that mountain and makes it the capitol of Israel. Abraham did meet Melchizedek the priest there; but there is no indication that Moses would have thought of that particular mountain as special. We always associate Jerusalem with Israel, and realize that it has been the key city there for the past 3000 years; but this is maybe 3500 years ago. That 500 year difference is a long time.

Deuteronomy 3:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
L ^e bânôwn (לְבָנוֹן) [pronounced <i>l^{eb}-vaw-NOHN</i>]	<i>white; and is transliterated Lebanon</i>	proper noun/location; with the definite article	Strong's #3844 BDB #526

Translation: *...and Lebanon.* Lebanon is north of Canaan, *and famous for cedar and odoriferous trees.*¹⁷¹

Peter Pett: *[By Lebanon is indicated] the remainder of Canaan stretching northwards. Lebanon, like Gilead, can, depending on usage, indicate a particular part of northern Canaan which includes the valley of Lebanon, or a larger area going northwards, or the land to the north of Canaan. We must not assume that all geographical terms were too precise in those days.*¹⁷²

Off to the east is flat, dry desert area, probably not quite as desolate then as it is today, but still in sharp contrast to the Land of Promise. The more hilly regions toward the Mediterranean Sea had a more temperate climate, a greater amount of rainfall and its many streams kept the land green and fertile (as has been said, the Land of Promise then has been placed under great discipline today, and only the promise of beauty and prosperity can be found there).

This is a prayer that we were not aware of until now. Moses prayed to God, upon hearing his sentence of not leading the Israelites into the land and into battle against the Canaanites, first requested that God allow him to go into the land. Moses didn't even care if he was their leader. Moses never needed to be in command; it was a

¹⁶⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 3:25 (slightly edited).

¹⁶⁹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

¹⁷⁰ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/deuteronomy/deuteronomy-3.html> accessed March 16, 2015.

¹⁷¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:25.

¹⁷² From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

responsibility which he accepted, and sometimes grudgingly. But he did desire to see this great land. However, in his death, God will give to him a much greater land, a much greater piece of property in heaven.

This prayer of Moses is in keeping with his personality. Moses would both like to see the manifestation of God's glory and power (Ex. 33:18–23) and he does not want to see his people, the Jews, forsaken—he wants to bring them to fulfillment of God's promises (Ex. 32:31–35 Num. 14:12–20).

There are two points you should take down here. With a position of power and authority comes great responsibility. To some people, the mistake that Moses made was understandable and very forgivable; however,



there was much more to his action than meets the eye. Furthermore, it should also be noted that even great believers sometimes have their prayers answered *no*. I am reminded of Paul, who, due to his being in great physical pain, wrote: **And because of the extraordinary quality of the revelations [which I received], for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger from Satan to strike me, to keep me from exalting myself! Concerning this, I begged the Lord three times that it might stand off from me. And He said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I would rather boast about my helplessness, that the power of Christ may dwell in me (2Cor. 12:7–9).**

Deuteronomy 3:23, 25 (graphic); picture from **Roots of Faith**; accessed March 27, 2015. I petitioned to Y^ehowah [for grace] at that time, saying, "Let me cross over, please, so that I can see the good land which [is] beyond the Jordan [River]; and the pleasant hill country and Lebanon."

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*Sutcliffe: It is not however improbable, that Moses here calls Lebanon a high or goodly mountain, which was famed for its tall cedars. Sir J. Maundrell measured one tree, twelve yards and six inches in the girth; the spread of its branches was thirty seven yards. This range of hills, extending from the vicinity of Sidon toward Damascus, is divided by a pass at the entering of Hamath. The eastern range was called Anti-Libanus, and is higher than the western. Its elevation is about nine thousand feet, and covered with snow nine months in the year; but is very fruitful in grass, vines, and corn. Two streams issue from it, the Jor and the Dan, which unite in the Jordan. At Easter, the time of barley harvest, this river overflows its banks by the melting of the snow.*¹⁷³

The Treasury of Scriptural Knowledge gives a wonderful description of Lebanon—one that Moses was probably familiar with, as, at one time, he was in training to be king over Egypt. His training would have included a lot of geography. *Lebanon is a long chain of limestone mountains, extending from near the coast of the Mediterranean on the west to the plains of Damascus on the east, and forming the extreme northern boundary of the Holy Land. It is divided into two principal ridges, running parallel to each other in a north-north-east direction; the most westerly of which was properly called Libanus,*

¹⁷³ From <http://www.studylight.org/commentaries/jsc/view.cgi?bk=4&ch=3> accessed March 26, 2015.

*and the easterly Anti-Libanus. the Hebrews did not make this distinction. It is computed to be fifteen or sixteen hundred fathoms in height. They are by no means barren, but are almost all well cultivated and well peopled; their summits being in many parts level, and forming extensive plains, in which are sown corn and all kinds of pulse. Vineyards, and plantations of olive, mulberry, and fig trees, are also cultivated in terraces formed by walls; and the soil of the declivities and hollows is most excellent, and produces abundance of corn, oil, and wine.*¹⁷⁴

They have been in that desert for 40 years, and there has been little by way of variety in the diet of the Jewish people. Moses, at one time, enjoyed a royal diet. However, he has been in the desert for these 40 years, eating little else other than manna and quail meat. So, even a few additional foods would have sounded like heaven to him. Remember, the spies brought back huge sized fruits and Canaan was often called a land flowing with milk and honey (Ex. 3:8 Num. 13:27 14:8).

In fact, Jamieson, Fausset and Brown write: *Biblical scholars now, generally, render the words--"that goodly mountain, even Lebanon," and consider it to be mentioned as typifying the beauty of Palestine, of which hills and mountains were so prominent a feature.*¹⁷⁵ So they suggest that *only* Lebanon is meant.

I beg to differ. As Moses and his people went up the east side of the Dead Sea, they might look over the sea and see all of the pleasant mountains on the other side. It seems more logical that is what has Moses' attention.

Keil and Delitzsch write: *As Moses stood on the lower level of the Arabah, the promised land presented itself not only to his eyes, but also to his soul, as a long mountain range; and that no merely as suggestive of the lower contrast, that "whereas the plains in the East are for the most part sterile, on account of the want of springs or rain, the mountainous regions, which are well watered by springs and streams, are very fertile and pleasant" (Rosenmüller), but also on a much higher ground, viz., as a high and lofty land.*¹⁷⁶

So as Moses moved up along the eastern side of the Dead Sea, he could not help but be captivated by what he saw opposite him on the other side. Furthermore, Moses has seen that land, but from a southern vantage point, when the spies were sent out. He did not step into the land himself, but he could see it from afar and he heard the descriptions given by the spies.

Vv. 23–25: I petitioned at that time to Jehovah for grace, saying to Him, "My Lord Jehovah, You have only begun to show Your servant all that you are capable of. What god is there in the heavens above or on the earth who can approximate your deeds and mighty works? Let me cross over, my Lord, so that I may be able to see the good land beyond the Jordan River, and the pleasant hill country region and Lebanon." Moses did not ask for much directly from God. There are two petitions which may stand out to you: he asked at one time to see God's glory, and was refused; and here he asked to lead his people into the land, and he was refused again. We covered the reasons why in great detail, however, God will answer both of these requests yes in the future.

At the transfiguration, God allowed Moses to stand in Canaan and to view one of the greatest miracles of the ministry of Jesus Christ. The disciples were able to see Moses and Elijah, and, presumably, they were able to see the disciples and the transfiguration of Jesus Christ.¹⁷⁷ So, in that, God granted him these two prayer requests. He stood in the land of Canaan and he saw the glorified Jesus Christ. There are few things that could be any more grand.

¹⁷⁴ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Deut. 3:25.

¹⁷⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 3:25.

¹⁷⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:25.

¹⁷⁷ This observation is from *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 183 (Footnote).

At this point, Moses will get an unqualified *no*; but in his resurrection body, Moses will have these prayers answered.

And so is angry Y^ehowah in me for your for your sake and He would not listen unto me. And so said Y^ehowah unto me, 'Much to you, you will not continue to speak unto Me again in the word the this.

Deuteronomy
3:26

However, Y^ehowah was angry with me on account of you, and He would not listen to me. Y^ehowah said to me, 'You have gone on long enough; you will no longer speak to Me again on this matter.

However, Jehovah was angry with me on your account and He would not listen to me. He said to me, "You have gone on long enough about what you want to do. Give it a rest! Do not ever speak to Me on this matter.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so is angry Y ^e howah in me for your for your sake and He would not listen unto me. And so said Y ^e howah unto me, 'Much to you, you will not continue to speak unto Me again in the word the this.
Targum of Onkelos	But the Lord was displeased with me on your account, and <u>received not my prayer</u> ; but the Lord said to me: Let it be enough for you; speak not before Me again of this matter.
Latin Vulgate	And the Lord was angry with me on your account and heard me not, but said to me: It is enough: speak no more to me of this matter.
Peshitta (Syriac)	But the LORD was wroth with me on your account, and would not hearken to me; and the LORD said to me, Let it suffice for you; speak no more before me of this matter.
Septuagint (Greek)	And the Lord regarded me not because of you, and hearkened not to me; and the Lord said to me, Enough already, do not speak of this matter to Me anymore!
Significant differences:	The targum has <i>received not my prayer</i> rather than <i>would not listen to me</i> .

Limited Vocabulary Translations:

Bible in Basic English	But the Lord was angry with me because of you and would not give ear to my prayer; and the Lord said to me, Let it be enough, say no more about this thing.
Easy English	But the LORD was angry with me, because of you. He would not listen to me. He said, "That is enough! Do not speak to me any more about this thing.
Easy-to-Read Version	"But the Lord was angry at me because of you. He refused to listen to me. The Lord said to me, 'That's enough! Don't say another word about this.
Good News Bible (TEV)	"But because of you people the LORD was angry with me and would not listen. Instead, he said, 'That's enough! Don't mention this again!
<i>The Message</i>	But God was still angry with me because of you. He wouldn't listen. He said, "Enough of that. Not another word from you on this.
Names of God Bible	Yahweh was angry with me because of you, so he wouldn't listen to me. Yahweh said, "That's enough out of you! Don't talk to me anymore about this.
NIRV	But the Lord was angry with me because of what you did. He wouldn't listen to me. "That is enough!" the Lord said. "Do not speak to me anymore about this matter.
New Simplified Bible	»Jehovah was angry with me because of you, so he would not listen to me. He said: 'Enough of that! Do not talk to me anymore about this

Thought-for-thought translations; paraphrases:

Common English Bible	But the LORD was angry with me because of you! He wouldn't listen to me. He said to me: That's enough from you! Don't ever ask me about this again!.
Contemporary English V.	But the LORD was angry with me because of you people, and he refused to listen. "That's enough!" he said. "I don't want to hear any more.
The Living Bible	"But the Lord was angry with me because of you and would not let me cross over. 'Speak of it no more,' he ordered, 'but go to the top of Mount Pisgah where you can look out in every direction, and there you will see the land in the distance. But you shall not cross the Jordan River. V. 27 is included for context.
New Berkeley Version	But the LORD was indignant at me because of you and did not listen to me. That is enough, the LORD said to me, do not again speak to Me about this.
New Century Version	But the Lord was angry with me because of you, and he would not listen to me. The Lord said to me, "That's enough. Don't talk to me anymore about it.
New Living Translation	"But the Lord was angry with me because of you, and he would not listen to me. 'That's enough!' he declared. 'Speak of it no more.

Partially literal and partially paraphrased translations:

American English Bible	'But Jehovah replied: <i>Because you didn't show respect or listen to Me, don't ask Me about this anymore.</i>
International Standard V	"However, the LORD was furious with me because of you. He did not listen to me. Instead, the LORD said, 'You are not to speak to me about this matter again!
New Advent (Knox) Bible	But the Lord, through your fault, was angry with me, and would not listen to me. Enough, he said, speak to me of this no more.
Translation for Translators	But Yahweh was angry with me because of what your ancestors <i>had done</i> , so he would not pay attention to me. Instead, he said, 'That is enough <i>talk from you!</i> Do not talk to me about that again!

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Therefore Yahweh heard me, but <i>would</i> not pass me. Yahweh said to me, "You spoke much to me of this word: no more again.
Ferar-Fenton Bible	But the EVER-LIVING was angry with me because of you, and would not listen to me, and the EVER-LIVING said to me, - " Let this be enough for you. Continue not to speak to Me again about this matter.
Lexham English Bible	But Yahweh was very angry with me because of you, and he would not listen to me, and Yahweh said, 'Enough of that from you [Literally "Much to you"]! [ai] You shall not speak to me any longer about this matter!

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah crossed over against me on account of you, and would not attentively hear me; and Jehovah said to me, This is enough for you! Do not speak to me again ever of this word.
New American Bible (2011)	But the LORD was angry with me on your account* and would not hear me.j The LORD said to me, Enough! Speak to me no more of this. On your account: that Moses saw but never entered the promised land is attested by every Pentateuchal tradition, but different reasons are given in different places. Nm 20:12 and Dt 32:51 present Moses as being at fault. Here, as in 1:37 and 4:21, the fault lies in the people but affects Moses.
New Jerusalem Bible	But, because of you, Yahweh was angry with me and would not listen. "Enough!" he said, "Do not mention this subject again!

New RSV	But the Lord was angry with me on your account and would not heed me. The Lord said to me, `Enough from you! Never speak to me of this matter again!
Revised English Bible	But because of you the LORD angrily brushed me aside and would not listen. "Enough!" he answered. "Say no more about this.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But ADONAI was angry with me on account of you, and he didn't listen to me. ADONAI said to me, 'Enough from you! Don't say another word to me about this matter!
exeGesés companion Bible	But because of you, Yah Veh passed over me and heard me not: and Yah Veh said to me, Too much; never again word this word to me.
JPS (Tanakh—1985)	But the Lord was wrathful with me on your account and would not listen to me. The Lord said to me, "Enough! Never speak to Me of this matter again!
Kaplan Translation	But God had turned Himself against [(Hirsch; Septuagint). Hith-avar in Hebrew. Or, 'made Himself angry' (Targum; Rashi; Radak, Sherashim). See Zephaniah 1:15, Psalms 78:49 (Bachya).] me because of you, and He would not listen to me. God said to me, 'Enough! Do not speak to Me any more about this!
Orthodox Jewish Bible	But Hashem was angry with me for your sakes, and would not hear me; and Hashem said unto me, Enough from thee; speak no more unto Me of this matter.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the Lord was angry with me on your account and would not listen to me; and the Lord said to me, That is enough! Say no more to Me about it.
The Expanded Bible	But the Lord was angry with me because of you [Num. 20:1-21], and he would not listen to me. The Lord said to me, "That's enough from you. Don't talk to me anymore about it.
Kretzmann's Commentary	But the Lord was wroth with me for your sakes, Num. 20:12, and would not hear me, He refused to change the decision which He had made at Meribah; and the Lord said unto me, Let it suffice thee; speak no more unto Me of this matter, Moses was not to add either prayer or wish to his words, for it would avail him nothing.
NET Bible®	But the Lord was angry at me because of you and would not listen to me. Instead, he [<i>Heb</i> "the Lord." For stylistic reasons the pronoun ("he") has been used in the translation here.] said to me, "Enough of that [<i>Heb</i> "much to you" (an idiom).]! Do not speak to me anymore about this matter.
The Voice	But the Eternal was angry with me because of you, and He wouldn't listen to me. <div style="border: 1px solid black; padding: 5px;"> <p>The Lord answers so many of Moses' other prayers, so why can't forgiveness and pardon be extended to Moses now? Why is this man of God banned from entering the promised land? At a time when the people need water in the desert (Numbers 20:2-13), even though in their lack of faith they complain bitterly, the Lord mercifully decides to provide water for them. He chooses to give them a miracle through Moses, who is supposed to command a rock (only verbally) to bring forth water. But Moses is enraged with the people. First he castigates them for being "rebels" and then strikes the rock twice with his staff. This act of disobedience will keep Moses from entering the promised land, and in this case, no appeal is possible.</p> </div>

Literal, almost word-for-word, renderings:

Concordant Literal Version	Yet Yahweh was enraged with me on account of you and did not hearken to me. Yahweh said to me: Let it be enough for you! Do not continue to speak to Me further on this matter.
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Context Group Version	But YHWH was angry with me for your {p!} sakes, and didn't listen to me; and YHWH said to me, Let it suffice you; speak no more to me of this matter.
<i>Emphasized Bible</i>	But Yahweh had been provoked with me for your sakes, and hearkened not unto me,—and Yahweh said unto me, Enough for thee! do not add a word unto me further in this matter.
English Standard Version	But the LORD was angry with me because of you and would not listen to me. And the LORD said to me, 'Enough from you; do not speak to me of this matter again.
Green's Literal Translation	But Jehovah was angry with me on your account, and would not listen to me. And Jehovah said to me, <i>Let it be</i> enough for you; do not speak any more to Me about this thing.
God's Truth (Tyndale)	But the Lord was angry with me for your sakes and would not hear me, but said unto me, be content, and speak from this time no more unto me of this matter,...
New King James Version	"But the Lord was angry with me on your account, and would not listen to me. So the Lord said to me: `Enough of that! Speak no more to Me of this matter.
Third Millennium Bible	But the LORD was wroth with me for your sakes, and would not hear me. And the LORD said unto me: `Let it suffice thee: speak no more unto Me of this matter.
World English Bible	But Yahweh was angry with me for your sakes, and didn't listen to me; and Yahweh said to me, Let it suffice you; speak no more to me of this matter.
Young's Updated LT	And Jehovah shows himself angry with me, for your sake, and has not listened unto me, and Jehovah says unto me, 'Enough for you; add not to speak unto Me any more about this thing.

The gist of this verse: God told Moses to shut it; He would not hear any more prayers from Moses about going into the land.

Deuteronomy 3:26a

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
‘âbar (אָבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to pass over; to pour oneself forth [in wrath], to be angry; to be proud</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #5674 BDB #716
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity with the 1 st person singular suffix	No Strong's # BDB #88
l ^e ma‘an (לְמַעַן) [pronounced <i>l^e-MAH-gahn</i>]	<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 with the 2 nd person masculine plural suffix	Strong's #4616 BDB #775

This is the substantive ma‘an (מַעַן) [pronounced *MAH-gahn*], which means *purpose, intent*, combined with the lâmed preposition (which is the only way that it is found in Scripture).

Translation: However, Y^ehowah was angry with me on account of you,... In speaking to the people of Israel, Moses puts the responsibility off on them.

Peter Pett: *But Yahweh had firmly refused. He had been 'angry' with Moses, that is an anthropomorphism indicating that He looked on His sin and had a righteous aversion to it. We are probably to see in this that by his action at Meribah Moses was seen as having identified himself with the people in rebellion against Yahweh to such an extent that he had therefore to suffer the same fate if Yahweh was to be just. Yahweh could not judge them and yet let Moses be spared. That would indicate favouritism. Thus Yahweh could not listen to his plea.*¹⁷⁸

This is rather tricky. You will recall that Moses got so upset with the Israelites that, when they asked for water, he banged on the rock twice—but he was not supposed to do that. He was supposed to merely speak to the rock. However, the rebellious stiff-necked Israelites had gotten Moses so upset and frustrated, that he did not follow God's directions, and therefore, would not go into the Land of Promise.

This does not mean that Moses is not responsible for his actions. He is completely responsible for them; but they were a response to the Israelites and their complaining. Had they not complained, Moses would not have responded this way. He did not wake up cranky that day and then took it out on them. Their complaints caused Moses to lose control of his own emotions, and to not follow God's perfect directions.

Insofar as we know, Moses does not go into any more detail here.

Now, in case you do not know what happened, it goes like this: early on in leading the Israelites, they were thirsty and they began to complain (something that the Israelites did all the time). God told Moses to strike the rock, and from the rock would flow living waters. The idea is, this sets up a **type**, which Jesus fulfilled as the **antitype**. Jesus was the Rock, Who was judged for our sins (He was struck), and from Him flows living waters.

This happened a second time with the new generation. They begin to complain and Moses is quite upset with them. God tells Moses to just speak to the rock (because Jesus is only crucified once; He is only judged for our sins once); and from the rock would come waters of life. So, Moses is supposed to simply speak to the rock, and from the rock would come living waters. Well, Moses is so angry with them that he strikes the rock twice—hard—and water still comes from the rock. However, this obviously screws up the type. Jesus was not judged 3 times. Because of his disobedience, God told Moses that he would not enter into the land.

Deuteronomy 3:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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' (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
shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHÇ</i>]	<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 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033

¹⁷⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Deuteronomy 3:26b

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) with the 1 st person singular suffix; pausal form	Strong's #413 BDB #39

Translation: ...and He would not listen to me. Because of this mistake, God told Moses that he would not go into the land, and Moses pleaded with God at this point. But God would not listen to him. Now, that is an expression. God could hear Moses; God is never unable to hear Moses, but this means, God had heard enough. There was no need for Moses to continue pleading; it would not change God's mind.

Deuteronomy 3:26c

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
'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 decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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) with the 1 st person singular suffix; pausal form	Strong's #413 BDB #39
rab (רַב) [pronounced rah ^b v]	<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 l ^e]	<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 nd person masculine singular suffix	No Strong's # BDB #510

Literally, we have *much for you [all]*. We might interpret this as *we have had too much of you, we have had enough of you, you have gone on long enough, you are too much* (spoken ironically). We have a similar idiomatic usage in Gen. 45:28 Ex. 9:28. This idiom expresses great dissatisfaction.

Deuteronomy 3:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]l]	<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
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
With the negative, this verb means <i>to stop, to discontinue [doing something], to no longer [do something], to never again [do something]</i> .			
dâbar (דָּבַר) [pronounced daw ^b -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>	Piel infinitive construct	Strong's #1696 BDB #180
'el (אֵל) [pronounced eh]l]	<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 st person singular suffix; pausal form	Strong's #413 BDB #39
'ôwd (וְעַד) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
dâbâr (דְּבַר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
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

Together, dâbâr zeh mean *this thing, this matter, this command*. Literally, together, they would be translated *the word the this*.

Translation: Y^ehowah said to me, 'You have gone on long enough; you will no longer speak to Me again on this matter. God told Moses, "You have gone on long enough about this thing; we are done talking about it."

God answers all prayer. This particular prayer, God answered Moses *emphatically no*. God does not even desire to hear about it again. A *no* doesn't get much stronger than that.

Peter Pett: *As far as God was concerned the matter was settled. However He showed His compassion by being prepared to let him see for himself the land for which he had sacrificed so much. He was to go to the top of Pisgah from where he would see it stretching before him. Thus having had a foretaste of the deliverance in the defeat of Sihon and Og, and the taking over of their land, He was to be allowed to see the full land that was to be Israel's.*¹⁷⁹

What had happened was that the new generation wanted water and there was no water to be found. When this had occurred before, Y^ehowah was upon the rock and Moses struck that rock with his stick and out came an enormous fountain which quickly turned into a river. Moses struck our Lord Jesus Christ with his staff—an analogy to the cross. From our Lord, from the rock, came living waters. When this situation occurred again, Moses was told by God to speak to the rock. Once our Lord was judged upon the cross then He is never judged again. He paid for our sins one time and He paid for the sins of all at that one time. For those who desire salvation, they need only speak to the rock and from Him will flow living waters. Moses, although told to speak to the rock, struck the rock twice. Now, God was faithful to the people Israel and brought forth incredible gushing waters, but the transgression of Moses so confused the shadow analogy of salvation that God would not allow Moses to enter into the land. This was a mistake that had permanent consequences. Anyone who confuses the issue and the means of salvation faces permanent and serious consequences.

The Israelites, on both occasions when they whined and complained to Moses about water, were antagonistic and contrary. They were filled with mental attitude sins. On the first occurrence, Moses went to God and God gave him the game plan. On the second occasion, Moses was a bit cocky and he did not even go to God, God came to him and told him what to do. Moses allowed himself to remain out of fellowship, angry with the sons of Israel, believing in God's undeserved provision, but not understanding his role. *[The sons of Israel] also provoked [God] to wrath at the waters of Meribah, so that it went hard with Moses on their account. Because they were rebellious against His Spirit, He spoke rashly with his lips* (Psalm 106:32–33).

J. Vernon McGee: *Our heats go out to this man Moses as he begs the Lord to let him enter the land which has been his goal for forty years. What a lesson this is for us, friends. Though we repent of our sin, we will have to take the consequences of it in this life whether we like it or not.*¹⁸⁰

We have all had times where we were in fellowship and someone else's mental or verbal sins or attitude set us off, and we got ourselves out of fellowship through our own mental attitude sins. For Moses, this resulted in disobeying God's specific demands. When Moses said *for your sake*, he was referring the attitude and the verbal sins of the Israelites from which he sinned himself. And here is rub of leadership. They all sinned; however, Moses, who has led these people through forty years in the wilderness, the great man of his generation, the **spiritual Atlas** of his day, will not enter into the land, yet all of the people who complained will.

Don't misunderstand, Moses is not giving excuses for what he did nor is he placing the blame for what he did upon the people present. When the incident took place historically, and Moses recorded it, there was not a word about being provoked by the sons of Israel. However, here, and in Deut. 1:37 4:21, Moses places some of the blame upon the people (in fact, publically, he is placing all of the blame on them). The people should take note that their faithlessness and their actions resulted in their greatest leader being removed from them. Such strong discipline should be sobering, as, deep in their hearts, every Israelite knows of the great faithfulness and sacrifice of Moses.

Moses is one of the greatest men in Scripture. However, God even says *no* to him.

Application: Quite obviously, we may pray for something on several occasions; and God is glorified by our prayers. But, at some point, we let it go. You do not go to God 100 times with the same prayer. That shows both a lack of faith as well as a lack of understanding Who God is. God is not your mother. You cannot whine to God long enough to where He will finally give in and give you something that you want that is not good.

¹⁷⁹ From <http://www.studyight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015 (slightly edited).

¹⁸⁰ J. Vernon McGee, *Deuteronomy*, p. 24.

We have already discussed why Moses is **not going** into the Land of Promise and how this **applies** to us.

It is worth noting that Moses accepted this; that he was willing to not cross over the Jordan and not to bring this issue up again before God.

This is a little difficult to figure out. We have a couple of options, at this point, but what seems to be the case is, Moses went to the top of Mount Abarim (Pisgah appears to be the northern portion of Abarim¹⁸¹) (Nebo appears to be equivalent to Mount Pisgah¹⁸²) back in Num. 27:12–14, to see the land. However, he returns to the people, which is what Deuteronomy is all about.¹⁸³ Here, Moses is speaking of that time (which could have occurred within the past few days). However, Moses will go up Mount Pisgah for the last time, to see the land and to die up there in Deut. 34. Here, we are looking back at the first time that Moses went up this mountain.

An alternate view is, there are two different mountains (in the same range) that Moses went up. In that case, God has already told Moses what he would be doing, and Moses tells that to the people in this passage. A third view is, Moses only goes up the mountain one time, and that he will do in the future (but God has already told him that he would do this).

I would expect to read several approaches to these events when I get to the commentators.

Keil and Delitzsch: *Moses fixes his eye upon the past, and looks back upon the events already described in Num 28-34 as having taken place there.*¹⁸⁴

Go up a top of the Pisgah and lift up your [two] eyes westward and northward and southward and eastward and look with your [two] eyes, for you will not go over the Jordan the this.

Deuteronomy
3:27

[Now,] Go to the top of the Pisgah [mountain] and lift up your eyes and look with your eyes to the west, to the north, to the south and to the east [to see all the land I am giving to Israel], for you will not go over this Jordan [River].

Now, go to the top of the Pisgah mountain and lift up your eyes and look to the west, to the north, to the south and to the east—and see all the land that I am giving to Israel—for you will not go over the Jordan River.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Go up a top of the Pisgah and lift up your [two] eyes westward and northward and southward and eastward and look with your [two] eyes, for you will not go over the Jordan the this.

Targum of Onkelos

...go up to the head of the mountain, and lift up your eyes to the west, to the north, to the south, and to the east, and behold with your eyes, for you will not pass over this Jordan.

Latin Vulgate

Go up to the top of Phasga, and cast your eyes round about to the west, and to the north, and to the south, and to the east, and behold it, for you will not pass this Jordan.

¹⁸¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:21–29.

¹⁸² Pisgah appears to be a mountain range; and Mount Nebo is where Moses went up. Deut. 34:1.

¹⁸³ The end of Numbers appears to be an appendix of sorts.

¹⁸⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 3:29.

Peshitta (Syriac)	Go up to the top of the hill (Pisgah) and lift up your eyes eastward and westward and northward and southward, and behold it with your eyes; for you shall not cross this Jordan.
Septuagint (Greek)	Go up to the top of the quarried rock, and look with your eyes westward, and northward, and southward, and eastward, and behold it with your eyes, for you shall not go over this Jordan.

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	Go up to the top of Pisgah, and turning your eyes to the west and the north, to the south and the east, see the land with your eyes: for you are not to go over Jordan.
Easy English	Go up to the top of <i>Mount</i> Pisgah. Look west and north and south and east. Look at the country with your own eyes, because you will not cross this River Jordan.
Easy-to-Read Version	Go up to the top of Mount Pisgah. Look to the west, to the north, to the south, and to the east. You may see these things with your eyes, but you can never go across the Jordan River.
<i>The Message</i>	Climb to the top of Mount Pisgah and look around: look west, north, south, east. Take in the land with your own eyes. Take a good look because you're not going to cross this Jordan.
Names of God Bible	Go to the top of Mount Pisgah, and look west, north, south, and east. You may look at the land, but you will never cross the Jordan River.
NIRV	Go up to the highest slopes of Pisgah. Look west and north and south and east. Look at the land with your own eyes. But you are not going to go across this Jordan River.

Thought-for-thought translations; paraphrases:

Common English Bible	Go up to the top of Mount Pisgah. Look west, north, south, and east. Have a good look, but you will not cross the Jordan River.
The Living Bible	...` but go to the top of Mount Pisgah where you can look out in every direction, and there you will see the land in the distance. But you shall not cross the Jordan River.
New Berkeley Version	Climb to the top of Pisgah, and lift your eyes westward and northward, southward, eastward and gaze well on what you see; for you shall not cross the Jordan.
New Living Translation	But go up to Pisgah Peak, and look over the land in every direction. Take a good look, but you may not cross the Jordan River.

Partially literal and partially paraphrased translations:

American English Bible	<i>Now, climb to the top of the rocks and look west, north, south, and east. look with your eyes. However, you may not cross the JorDan!</i>
New Advent (Knox) Bible	Go up if thou wilt to the top of Phasga, and turn thy eyes west, north, south and east; the sight of it thou mayest have, but thou shalt not cross yonder stream of Jordan.
Translation for Translators	Climb up to the top of Pisgah <i>Mountain</i> and look toward the west and to the east, toward the north and to the south. Look at [MTY] it all carefully, because you will not cross the Jordan <i>River to see the land from there.</i>

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Ascend to the Pisgah peak, and lift your eyes west, north, to the southeast, and to the sunrise. See with your eyes, for you will not pass the Jordan.
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Ferar-Fenton Bible	Go up to the top of Pisgah, and carry your eyes westward, and northward, and southward, and eastward, and see it with your eyes ; - for you shall not pass over this river Jordan.
Jubilee Bible 2000	Climb up into the top of Pisgah and lift up thine eyes westward and towards the Aquilon and towards the Negev and eastward and behold it with thine eyes, for thou shalt not go over this Jordan.
Lexham English Bible	Go up to the top of Pisgah and <i>look around you</i> [Literally "lift up your eyes"] toward the west, toward the north, and toward the east, and <i>view</i> [Literally "look"] <i>the land</i> with your eyes, for you will not cross this Jordan.
NIV – UK	Go up to the top of Pisgah and look west and north and south and east. Look at the land with your own eyes, since you are not going to cross this Jordan.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But because of your fault, Yahweh was angry with me and did not hear me. And Yahweh said to me: "It is enough, speak no more of this to me, but climb to the top of Mount Pisgah and from there look to the west and to the north, to the south, and to the east. You shall see the land, but you shall not cross over the Jordan. V. 26 is included for context.
New American Bible (2011)	Go up to the top of Pisgah and look out to the west, and to the north, and to the south, and to the east. Look well, for you shall not cross this Jordan. Dt 3:17; 32:48-52; 34:1-4.
New Jerusalem Bible	Climb to the top of Pisgah; turn your eyes to the west, the north, the south, the east. Look well, for across this Jordan you shall not go.
Revised English Bible	Go to the top of Pisgah and look west and north, south and east; look well at what you see, for you will not cross this river Jordan.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Climb up to the top of Pisgah and look out to the west, north, south and east. Look with your eyes - but you will not go across this Yarden.
exeGesés companion Bible	Ascend into the top of Pisgah and lift your eyes seaward and northward and southward and toward the rising - see it with your eyes: for you pass not over this Yarden:...
JPS (Tanakh—1985)	Go up to the summit of Pisgah and gaze about, to the west, the north, the south, and the east. Look at it well, for you shall not go across yonder Jordan.
Judaica Press Complete T.	Go up to the top of the hill and lift up your eyes westward and northward and southward and eastward and see with your eyes, for you shall not cross this Jordan.
Kaplan Translation	Climb to the top of the cliff, and gaze to the west, north, south and east. Let your eyes feast on it, since you will not cross the Jordan.
Orthodox Jewish Bible	Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and see it with thine eyes; for thou shalt not go over this Yarden.

Expanded/Embellished Bibles:

The Expanded Bible	Climb to the top of Mount Pisgah and ·look [·lift your eyes to the] west, north, south, and east. You can look ·at the land [·with your eyes], but you will not cross the Jordan River [34:1-8].
The Geneva Bible	Get thee up into the top of Pisgah, and [As before he saw by the spirits of prophecy the good mountain which was Zion: so here his eyes were lifted up above the order

of nature to behold all the plentiful land of Canaan.] lift up thine eyes westward, and northward, and southward, and eastward, and behold [it] with thine eyes: for thou shalt not go over this Jordan.

Kretzmann’s Commentary

Get thee up into the top of Pisgah, to the highest point of the mountain range, which ran parallel to the Jordan on the eastern aide, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it, the Land of Promise, with thine eyes; for thou shalt not go over this Jordan.

NET Bible®

Go up to the top of Pisgah and take a good look to the west, north, south, and east [Heb "lift your eyes to the west, north, south, and east and see with your eyes." The translation omits the repetition of "your eyes" for stylistic reasons.], for you will not be allowed to cross the Jordan.

The Voice

You can go up to the top of Mount Pisgah and look to the west and north and south and east to see the land from there. Take a good look, because you're not going to cross the Jordan River.

Literal, almost word-for-word, renderings:

New King James Version

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

Third Millennium Bible

Get thee up onto the top of Pisgah, and lift up thine eyes westward and northward and southward and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan.

World English Bible

Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and see with your eyes: for you shall not go over this Jordan.

Young’s Updated LT

Go up to the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and see with your eyes—for you will not pass over this Jordan.

The gist of this verse:

God tells Moses to go to the top of Pisgah, as he will be able to see from there all that God is giving to the Jews; but he won’t be crossing over the Jordan.

Deuteronomy 3:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
‘âlâh (הָלַע) [pronounced <i>gaw-LAWH</i>]	<i>go up, ascend, come up, rise, to climb</i>	2 nd person masculine singular, Qal imperative	Strong’s #5927 BDB #748
The 4QDeut ^d LXX have <i>on</i> here. ¹⁸⁵			
rô’sh (שָׂרָשׁ אוֹ שָׂרָר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular construct	Strong’s #7218 BDB #910
Piç ^e gâh (פִּיçָּגַח) [pronounced <i>pihs-GAW</i>]	<i>cleft; transliterated Pisgah</i>	proper singular noun with the definite article	Strong’s #6449 BDB #820

¹⁸⁵ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 151.

Translation: [Now,] Go to the top of the Pisgah [mountain]... God tells Moses to go to the top of the Pisgah mountain.

The slopes of the Pisgah made up one of the boundaries for the tribes who would live east of the Jordan.

Peter Pett: Various views are taken of what `the Pisgah' (always with the article) represents, varying from `the Pisgah' as the height above the precipitous slope going down into the Jordan valley, or the ridge at the top of a mountain, to `the Pisgah' as a range of mountains which included Mount Nebo.¹⁸⁶

Deuteronomy 3:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>lift up, bear, carry</i>	2 nd person masculine singular, Qal imperative	Strong's #5375 BDB #669
'êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the locative hê	Strong's #3220 BDB #410

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

w ^e (or v ^e) (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
tsâphôwn (צָפוֹן) [pronounced <i>tsaw-FOHN</i>]	<i>north</i>	feminine singular noun	Strong's #6828 BDB #860

With the directional hê, this means *northward*.

w ^e (or v ^e) (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
têymân (תֵּימָן) [pronounced <i>tay-MAWN</i>]; also spelled without the yoht (י)	<i>south, southward, whatever is on the right (so the southern quarter); south (of territory); southern quarter (of the sky); toward the south, southward (of direction) south wind</i>	feminine singular noun; with the directional hê (it means <i>southward</i> with the directional hê)	Strong's #8486 BDB #412
w ^e (or v ^e) (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

¹⁸⁶ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Deuteronomy 3:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miz ^e râch (מִזְרָח) [pronounced miz ^e - RAHKH]	<i>eastward, east, place of sun rising</i>	masculine singular noun with the directional hê	Strong's #4217 BDB #280
w ^e (or v ^e) (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
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>look, see, watch; behold, view, see here, listen up; observe</i>	2 nd person masculine singular, Qal imperative	Strong's #7200 BDB #906
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êynayim (עֵינַיִם) [pronounced <i>gay-nah- YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in your eyes*, but it can be translated *in your opinion, in your estimation, to your way of thinking, as you see [it]*. The dual and plural forms of this word appear to be identical. Possibly, this could also mean, *as you please, as you want, as you desire, whatever you think is right*.

Translation: ...and lift up your eyes and look with your eyes to the west, to the north, to the south and to the east [to see all the land I am giving to Israel],... Moses is to look all around him, in all directions. This is the land that God is giving to the Jews.

Moses was allowed to see the great land which Y^ehowah had given to the sons of Israel, the land which he had promised to lead them to over forty years ago. And Y^ehowah said, I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite." (Ex. 3:7a, 8). And forty years later: Then Y^ehowah said to Moses, "Go up to this mountain of Abarim, and see the land which I have given to the sons of Israel. And when you have seen it, you too will be gathered to your people, as Aaron your brother was." (Num. 27:12–13). And Y^ehowah spoke to Moses that very same day, saying, "Go up to this mountain of Abarim, Mount Nebo which is in the land of Moab opposite Jericho, and look at the land of Canaan, which I am giving to the sons of Israel for a possession. Then die on the mountain where you have ascended, and be gathered to your people, as Aaron your brother died on Mount Hor and was gathered to his people, because you broke faith with Me in the midst of the sons of Israel at the waters of Meribah-kadesh, in the wilderness of Zin, because you did not treat Me as holy in the midst of the sons of Israel. For you will see the land at a distance but you will not go there, into the land which I am giving the sons of Israel." (Deut. 32:48–52). From that vantage point, Moses would look in all directions and see what was given by God to them. This was the same Pisgah mountain where Balaam was taken by Balak in order to see all of the congregation of Israel so that he could curse Israel. It is from here that Moses will view the Land of Promise, which, at that time, was a beautiful and prosperous land.

This did not take place at the time of this verse, but Moses will observe the entire land with his eyes as a climax to his life. It would be the last thing that he did prior to his death in Deut. 34. Now Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And Y^ehowah showed him all the land, Gilead, as far as Dan, and all Naphtalie and the land of Ephraim and Manasseh, and all the land of Judah as far as the Western Sea, and the Negev and the plain in the valley of Jericho, the city of palm trees, as far as Zoar. Then Y^ehowah said to him, "This is the land which I swore to Abraham, Isaac and Jacob, saying, 'I will give it to

your descendants'; I have allowed you to see [it] with your eyes, but you will not go over there." So Moses, the servant of Y^ehowah died there in the land of Moab, according to the mouth of Y^ehowah (Deut. 34:1–5).

So, even though this people would concentrate on the land of Canaan, God gave to the Israelites the land in all directions from Mount Pisgah. Looking to the west would be Canaan; to the east would be the land which they had just conquered; to the south would be land originally given to Moab, Ammon and Edom; and to the north would take in Lebanon and perhaps part of Syria.

Matthew Henry: *such a sight of it as would yield him true satisfaction, and would enable him to form a very clear and pleasing idea of that promised land.*¹⁸⁷

Deuteronomy 3:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
'âbar (אָבַר) [pronounced <i>gaw^b-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>	2 nd person masculine singular, 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
Yâr ^e dên (יַרְדֵּן) [pronounced <i>yar^e-DAYN</i>]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434
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: ...for you will not go over this Jordan [River]. But God reiterates, "You are not going over the Jordan River."

"You are going to go up to the top of Mount Pisgah, and you will be able to see the good land I have given to you and to the sons of Jacob; but you are not going to cross over this Jordan River." is what God is saying to Moses.

So far, this section reads: I petitioned at that time to Jehovah for grace, saying to Him, "My Lord Jehovah, You have only begun to show Your servant all that you are capable of. What god is there in the heavens above or on the earth who can approximate your deeds and mighty works? Let me cross over, my Lord, so that I may be able to see the good land beyond the Jordan River, and the pleasant hill country region and Lebanon.' However, Jehovah was angry with me on your account and He would not listen to me. He said to me, "You have gone on long enough about what you want to do. Give it a rest! Do not ever speak to Me on this matter. Now, go to the top of the Pisgah mountain and lift up your eyes and look to the west, to the north, to the south and to the

¹⁸⁷ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 3:21–29.

east—and see all the land that I am giving to Israel—for you will not go over the Jordan River. And charge Joshua and support him and strengthen him, for he will go out before this people and he will make them possess the land which you see from Pisgah.’ Moses is speaking to the people of Israel and he reveals something here which he had not revealed before—he prayed earnestly to God to go over the other side of the Jordan, with his people, to take the land. But God refused.

Deuteronomy 3:24–27 (graphic); NET Bible translation from [slideshare](#); accessed March 27, 2015.

Deuteronomy 3:24-27 NET

"O, Lord GOD, you have begun to show me your greatness and strength. (What god in heaven or earth can rival your works and mighty deeds?) Let me please cross over to see the good land on the other side of the Jordan River — this good hill country and the Lebanon!" But the LORD was angry at me because of you and would not listen to me. Instead, he said to me, "Enough of that! Do not speak to me anymore about this matter. Go up to the top of Pisgah and take a good look to the west, north, south, and east, for you will not be allowed to cross the Jordan.

Chapter Outline

Charts, Graphics and Short Doctrines

There are 4 basic reasons here why God did not allow Moses to cross over the Jordan.

Why God did not let Moses Enter into the Land of Promise

1. Moses, by his sin, screwed up the type/antitype which God set up.
 - 1) When Moses struck the rock in the first no-water test, a river of flowing water came out of the rock.
 - 2) This illustrated the saving power of Jesus Christ.
 - 3) Striking the rock represented God the Father judging God the Son, and from His death on the cross proceeded living waters.
 - 4) The second time there was a no-water test, Moses was to speak to the rock, because Jesus only goes to the cross once. However, he struck the rock and even tried to take credit for the miracle himself.
 - 5) So the type is messed up.
 - 6) Even though Moses and subsequent generations see this is being purely about obedience, there was more to it than just obedience. The rock represented Christ, the Rock of Ages.
2. Moses would not lead his people into the Land of Promise; but Joshua would.
 - 1) Moses is associated with the Law; Joshua is associated with conquest.
 - 2) The Law condemns but in Jesus is life eternal.
 - 3) Joshua is the Hebrew name for *Jesus*; it means *savior*.
 - 4) So the savior, not the law, will lead the people into the Land of Promise.
3. Moses, by not crossing over would set up another type.
 - 1) Throughout their time in the desert, the people of Israel failed again and again; and Moses, with the exception of the second no-water test, showed himself to be an honorable servant of God.
 - 2) So the people were not deserving; Moses was deserving (at least, relatively speaking).
 - 3) So, Moses, who deserved to go into the Land of Promise, died; and his people lived.
 - 4) Moses represents the one dying for the many.
4. God's plan moves forward in every generation.
 - 1) Moses was a great man and a great leader, but he was not indispensable. The plan of God moves ahead, even without him.
 - 2) Our focus should not be on one man, but on God and on the plan of God.
 - 3) Great and wonderful leaders grow old and they pass away, but God's plan continues to move forward.
 - 4) Therefore, the people of Israel needed to be able to move forward, even though they will leave

Why God did not let Moses Enter into the Land of Promise

Moses behind.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And charge Jehoshua and encourage him and strengthen him, for he [even he] will go over to faces of the people the this and he [even he] will make them possess the land which you will see.'

Deuteronomy
3:28

Also charge Joshua and respect him and strengthen him, for he will go before this people and he will make them possess the land which you see.'

And charge Joshua and support him and strengthen him, for he will go out before this people and he will make them possess the land which you see from Pisgah.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And charge Jehoshua and encourage him and strengthen him, for he [even he] will go over to faces of the people the this and he [even he] will make them possess the land which you will see.'
Targum of Onkelos	But instruct Jehoshua, strengthen and confirm him; for he will go over before this people, and give them the inheritance of the land which you see.
Latin Vulgate	Command Josue, and encourage and strengthen him: for he will go before this people, and will divide unto them the land which you will see.
Peshitta (Syriac)	But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you shall see.
Septuagint (Greek)	And command Joshua, and strengthen him, and encourage him; for he shall go before the face of this people, and he shall give them the inheritance of all the land which you have seen.

Significant differences: The *will see* appears to be future, in the Hebrew; and in the past in the Greek. Neither the Greek nor the Hebrew have a tense system built upon past, present and future.

Limited Vocabulary Translations:

Bible in Basic English	But give my orders to Joshua, comforting him and making him strong; for he is to go over Jordan at the head of this people, and he will give them this land which you will see for their heritage.
Easy English	Now you must tell Joshua what to do. Give him help. Teach him to be brave. He will lead Israel's people over the river. He will be the leader in the fight against their enemies. Together they will march into the country that you are going to look at."
Easy-to-Read Version	You must give instructions to Joshua. Encourage him. Make him strong! Why? Because Joshua must lead the people across the Jordan River. You can see the land, but Joshua will lead them into that land. He will help them take the land and live in it.'
Good News Bible (TEV)	Give Joshua his instructions. Strengthen his determination, because he will lead the people across to occupy the land that you see.'

<i>The Message</i>	"Then command Joshua: Give him courage. Give him strength. Single-handed he will lead this people across the river. Single-handed he'll cause them to inherit the land at which you can only look."
NIRV	So appoint Joshua as the new leader. Help him to be brave. Give him hope and strength. He will take these people across the Jordan. You will see the land. But he will lead them into it to take it as their own."
New Simplified Bible	»'Joshua will lead Israel across the Jordan to take the land. So help him. Encourage him and strengthen him. Tell him what he must do.'

Thought-for-thought translations; paraphrases:

Contemporary English V.	Joshua will lead Israel across the Jordan to take the land, so help him be strong and brave and tell him what he must do."
The Living Bible	Commission Joshua to replace you, and then encourage him, for he shall lead the people across to conquer the land you will see from the mountaintop.'
New Berkeley Version	But charge Joshua, encourage him and strengthen him; for he shall cross over as leader of this people and make them inherit the land on which you will direct your gaze. So true to life! Moses, the unique leader, had served his generation well; but now a younger man was better qualified for the conquest of Canaan. Even our Lord Jesus could say to His disciples, "It is expedient for you that I go away."
New Century Version	Appoint Joshua and help him be brave and strong. He will lead the people across the river and give them the land that they are to inherit, but you can only look at it."
New Life Version	But tell Joshua what is to be done. Comfort him and give him strength. For he will cross in front of this people. And he will give them for their own the land that you will see.'
New Living Translation	Instead, commission Joshua and encourage and strengthen him, for he will lead the people across the Jordan. He will give them all the land you now see before you as their possession.'

Partially literal and partially paraphrased translations:

American English Bible	<i>Then speak to JoShua. give him strength and encourage him, because he's going to lead these people, and it is he who will give them their inheritance in the land that you've seen.</i>
International Standard V	Therefore charge Joshua to be doubly strong, because he will lead this peoplej and cause them to inherit the land that you'll see.'
New Advent (Knox) Bible	Give charge to Josue, bid him take heart and play the man; he it is that shall march at the head of this people of mine, and distribute to them the land thou must be content with seeing.
Translation for Translators	But tell Joshua what he must do and encourage him to be strong, because he is the one who will lead the people <i>across the river in order that they can occupy/capture the land that you will see from the top of the mountain.</i> '

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Command Joshua, fortify and encourage him. For he passes in front of this people, and he inherits for them the land which you see."
Ferar-Fenton Bible	" Therefore command Joshua, and encourage, and strengthen him, for he shall go over before the people, and he shall conquer for them the country that you will survey."
Jubilee Bible 2000	But charge Joshua and encourage him and comfort him, for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

Lexham English Bible Now instruct Joshua and support him and encourage him because he himself [Emphatic use of the pronoun] will cross over before this people and enable them to inherit the land that you will see.'

Catholic Bibles (those having the imprimatur):

The Heritage Bible Give your orders to Joshua, encourage him and strengthen him because he will be the one to bring this people across and distribute to them the land which you see."

New American Bible (2002) And command Joshua, and cause him to seize strength, and cause him to be powerfully alert, because he shall cross over before the face of this people, and he shall cause them to inherit the land which you shall see.

New American Bible (2011) Commission Joshua [Dt 1:38; 31:7-8.], and encourage and strengthen him, for it is he who will cross at the head of this people and he who will give them possession of the land you are to see

New Jerusalem Bible Give Joshua your instructions; encourage him, strengthen him; for he will be the one to cross at the head of this people; he will be the one to bring them into possession of the country which you will see."

New RSV But charge Joshua, and encourage and strengthen him, because it is he who shall cross over at the head of this people and who shall secure their possession of the land that you will see.'

Revised English Bible Give Joshua his commission, support and strengthen him, for he will lead this people across, and he will put them in possession of the land you see before you."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible However, commission Y'hoshua, encourage him and strengthen him; for he will lead this people across and enable them to inherit the land that you will see.'

exeGeses companion Bible ...and misvah Yah Shua
and strengthen him and toughen him:
for he passes over at the face of this people
and he has them inherit the land you see.

JPS (Tanakh—1985) Give Joshua his instructions, and imbue him with strength and courage, for he shall go across at the head of this people, and he shall allot to them the land that you may only see."

Kaplan Translation Give Joshua instructions, strengthening him and giving him courage, since he will be the one to lead these people across, and he will parcel out to them the land that you will see.'

Orthodox Jewish Bible But commission Yehoshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit ha'aretz which thou shalt see.

Restored Names Version And command Yahushua and encourage him and strengthen him for he will go over before this people and he will cause them to inherit the land that you will see.'

Expanded/Embellished Bibles:

The Expanded Bible ·Appoint [Charge; Commission] Joshua and help him be brave and strong. He will lead the people across the river and give them the land that they are to inherit, but you can only look at it."

Kretzmann's Commentary But charge Joshua, and encourage him, and strengthen him, Num. 27:18-23; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

NET Bible® Commission [*Heb* "command"; KJV, NASB, NRSV "charge Joshua."] Joshua, and encourage and strengthen him, because he will lead these people over and will enable them to inherit the land you will see."

The Voice So instruct Joshua, and strengthen and encourage him, because he's the one who will lead the people into the land you see and make it their territory. *He will conquer it for them.*"

Literal, almost word-for-word, renderings:

Concordant Literal Version	Yet instruct Joshua and encourage him and make him resolute, for he shall cross over before this people, and he shall allot to them the land that you shall see.
Context Group Version	But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land { or earth } which you shall see.
Darby Translation	But charge Joshua, and encourage him and strengthen him; for he shall go over before this people, and he shall put them in possession of the land which thou shalt see.
English Standard Version	But charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.'
Green's Literal Translation	And command Joshua and make him strong, and make him brave, for he shall cross over before this people, and he shall cause them to inherit the land which you shall see.
God's Truth (Tyndale)	Moreover, charge Josua and courage him and bold him. For he shall go over before his people, and he shall divide the land which you shall see unto them.
NASB	But charge Joshua and encourage him and strengthen him, for he shall go across at the head [Lit <i>before this people</i>] of this people, and he will give them as an inheritance the land which you will see.'
Young's Updated LT	And charge Jehoshua, and strengthen him, and harden him, for he does pass over before this people, and he does cause them to inherit the land which you see.

The gist of this verse: Moses was to encourage Joshua, who would cross over the river and guide the people to take the land.

Deuteronomy 3:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
tsâvâh (צַוָּה) [pronounced <i>tsaw-VAW</i>]	<i>commission, mandate, appoint; ordain; lay charge upon, give charge to, charge [command, order]; instruct [as in, giving an order]</i>	2 nd person masculine singular, Piel imperative	Strong's #6680 BDB #845
Y ^e hôwshûa' (עֹשׂוֹהוּ) [pronounced <i>y^ehoh-SHOO-ahô'</i>]	<i>whose salvation [deliverance] is Y^ehowah or Y^ehowah is salvation; transliterated Joshua, Jehoshua or Yeshuah</i>	masculine proper noun	Strong's #3091 BDB #221
w ^e (or v ^e) (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

Deuteronomy 3:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châzaq (חַזַּק) [pronounced <i>khaw-ZAHK</i>]	<i>bind someone with a girdle; make strong, strengthen; fortify [a city]; heal; harden, make obstinate</i>	2 nd person masculine singular, Piel imperative; with the 3 rd person masculine singular suffix	Strong's #2388 BDB #304
In the imperative with an object, this may possibly mean, <i>give him respect, respect his authority, stand behind him.</i>			
'âmêtz (אָמַץ) [pronounced <i>aw-MAYTS</i>]	<i>make strong [firm, alert; eager], make [the mind, the feet] strong; strengthen, restore; harden; appoint, choose</i>	2 nd person masculine singular, Piel imperative with the 3 rd person masculine singular suffix	Strong's #553 BDB #54

Translation: Also charge Joshua and respect him and strengthen him,... Moses is to put Joshua in charge, and he is to encourage him, respect him and help him to be strong. As leader of this people, he needed to be strong and resolute.

Moses is not to waste his time requesting God to allow him to enter into the land leading Israel. His purpose in life, along with the recording of Scripture and his speaking to Israel, was to strengthen Joshua. This will take place, in part, in Deut. 31. Joshua will then lead Israel. Moses did not tell the sons of Israel that he prayed on their behalf for a great leader.

Clarke on God's message to Moses concerning Joshua: *Give him authority in the sight of the people, let them see that he has the same commission which I gave to you. Encourage him; for he will meet with many difficulties in the work to which he is called. And strengthen him - show him my unfailing promises, and exhort him to put his trust in me alone; for he will go over before this people, and will cause them to inherit the land; of this let him rest perfectly assured.*¹⁸⁸

Another lesson here is, it is all about the next generation. When your time is up, make certain that you have done something for the next generation that is rising up.

Deuteronomy 3:28b

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
hûw' (הוּו') [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

¹⁸⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3:28.

Deuteronomy 3:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ābar (אַבַּר) [pronounced <i>gaw^b-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>	3 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
lâmed (ל) [pronounced <i>l'</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 construct (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 ^o pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
‘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
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: ...for he will go before this people... Twice we will see the pronoun used for Joshua, which is not needed, but it is placed here for emphasis. God is saying in no uncertain terms that Joshua would lead this people.

Going before the people means that Joshua would lead this people into the land.

Peter Pett: *However, although he was not to be allowed to enter the land himself, he had still been given a great responsibility. He had been told to charge Joshua with his responsibility, encouraging and strengthening him for the task ahead. For he was the one who would now go over before the people in Moses' place, and it was he who would cause them to inherit the land which Moses would see from the Pisgah.*¹⁸⁹

Joshua, like Moses, would be a type of Christ. For, it is in Him (in Christ) that we receive our inheritance, which has been set aside for us since eternity past. Eph. 1:11–12 *In Him we have obtained an inheritance, having been predestined according to the purpose of Him Who works all things according to the counsel of His will, so that we who were the first to hope in Christ might be to the praise of His glory.* (ESV; capitalized) Joshua would lead his people to their divine inheritance, just as we receive our divine inheritance through the Son.

There is something else that is important to understand here.

¹⁸⁹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Why Joshua leads the people instead of Moses

1. Moses is associated with the Law; and therefore, he is associated with condemnation.
2. The Law cannot save or justify us; it can only condemn us. Rom. 8:3–4 *For God has done what the law, weakened by the flesh, could not do. By sending His Own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.* (ESV; capitalized)
3. Moses, who represents the Law to us, cannot lead us into the Land of Promise.
4. The name *Joshua* is the Hebrew version of *Jesus*. It is Joshua (Jesus) who (Who) will give the people rest; not Moses.
5. We stand condemned by the Law. The Law can take us to Christ, but it cannot save us. *Therefore, the Law has become our tutor [to lead us] to Christ, so that by faith we should be justified [or, declared righteous]* (Gal. 3:24; ALT) *Therefore the law became our schoolmaster to lead us to Christ, in order that we may be justified by faith* (Gal. 3:24; GDBY_NT)
6. Joshua leading the people into the land is a type; Jesus leading us into our eternal inheritance is the antitype. John 1:17 *For the law was given through Moses; grace and truth came through Jesus Christ.* (ESV)

Point 4 is a paraphrase from John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Deut. 3:28.

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Deuteronomy 3:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
nâchal (לָחַל) [pronounced <i>naw-KHAHL</i>]	<i>to give (as a possession), to cause to inherit; to distribute</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5157 BDB #635
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
'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 definite article	Strong's #776 BDB #75
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Deuteronomy 3:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	2 nd person masculine singular, Qal imperfect	Strong's #7200 BDB #906

Translation: ...and he will make them possess the land which you see.' Moses is to go onto the top of Pisgah and look in all directions; all that he sees, Joshua will begin to help the Israelites to possess.

Bear in mind, after all of this time, Moses had not before seen firsthand the land promised him by God. He has never been in the Land of Promise. He heard about it from the 12 spies and he may have studied this land when preparing to become king in his geography lessons, but Moses himself had never stepped foot into the Land of Promise.

Charles Simeon on the final days of Moses: *The last month of Moses' continuance on earth was as fully occupied with the work of God as any month of his life. Though he knew that he must die within a few days, he did not intermit his labours in the least, but rather addressed himself to them with increasing energy and fidelity. This was the effect of very abundant grace.*¹⁹⁰

Despite being disappointed about not going into the land of Canaan, Moses still trains and presents Joshua to the people as their next leader. Moses has the right focus in life—his focus is God and on the people of Israel.¹⁹¹

Thompson: *Moses' death is not recorded until chapter 34, so that the whole book of Deuteronomy is framed between the announcement of Moses' impending death and the announcement of his actual death. The book is thus, in a sense, the spiritual testament of Moses, Israel's great Lawgiver.*¹⁹²

Moses and Joshua: Deut. 1:38 3:21 31:3, 7, 23 Num. 27:18–23 Joshua 1:2.

Obviously, I am not the only person to recognize the typology here.

Clarke: It is very likely that what God speaks here, both concerning Moses and Joshua, was designed to be typical of the procedure of his justice and grace in the salvation of man.

Clarke on the Typology of Moses and Joshua

1. The land of Canaan was a type of the kingdom of heaven.
2. The law, which shows the holiness of God and the exceeding sinfulness of sin, could not bring the people to the possession of that kingdom.
3. Moses may probably be considered here as the emblem of that law by which is the knowledge of sin, but not redemption from it
4. Joshua, the same as Jesus, the name signifying a Savior, is appointed to bring the people into the rest which God had provided for them; thus it is by Jesus Christ alone that the soul is saved – fitted for and brought into the possession of the heavenly inheritance, (see John 1:17 Gal. 2:16 3:12, 13, 24); for He is the end of the law – the great scope and design of the law, for righteousness – for justification, to them that believe; Rom. 10:4. Such a use as this every pious reader may make of the circumstances recorded here, without the danger of pushing analogy or metaphor beyond their reasonable limits.

¹⁹⁰ From <http://www.studydrive.org/commentaries/shh/view.cgi?bk=4&ch=3> accessed March 26, 2015.

¹⁹¹ Paraphrased from *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 3:23–29.

¹⁹² *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 3:23–29.

From Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3:29 (slightly edited).

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I believe that most of these points are original.

Moses as a Type of Christ in His Death

Moses	The Lord
Moses pleaded with God to let him lead his people into the land. Deut. 3:23–25	Our Lord prayed to the Father, “Let this cup [of judgment for the sins of the world] past from Me. ” Matt. 26:39
Compared to the rest of Israel, Moses is righteous; the people of Israel have failed on many occasions. Deut. 3:26	Jesus is perfect righteousness; we are fallen sinners. Psalm 103:10–14 Rom. 5:15 1Peter 3:18
Moses will die; the people will enter the land. Moses tells them, “It is because of you [all].” Deut. 3:26	Jesus died, the One for the many. Rom. 5:18–19
God judged Moses and Moses died. Deut. 34:5	God the Father judged God the Son and Jesus died on the cross. John 3:16, 18 Rom. 4:25 1Peter 2:24
Moses was obedient unto death. He accepted that he would die without crossing over into Canaan. Deut. 34:1–5	Jesus was obedient unto death. Philip. 2:8
Moses’ grave will not be found. Deut. 34:6b	“ He is not here; He is risen. ” Matt. 28:6
God buried Moses. Deut. 34:6a	God the Father took Jesus into heaven with Him. Psalm 110:1 Mark 16:19 Luke 22:69 24:51 Acts 1:1–2 1Peter 3:22
Moses will return and be associated with the glorified Jesus Christ. Matt. 17:2–3	Jesus will return in all His glory. John 6:62 Rev. 1:16
Joshua (which means <i>savior</i>) will lead the people into the Land of Promise. Deut. 3:28	The resurrected Jesus (which means <i>Savior</i>) is our Savior. Luke 1:47 Jude 1:25

I may come across this doctrine as I go into Deut. 34; but, as of right now, I am not aware of it all being laid out in this way.

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V. 28: Also charge Joshua and respect him and strengthen him, for he will go before this people and he will make them possess the land which you see.’

Thus Israel were in many ways given the firm assurance that the land of Canaan would soon be their possession. This had been confirmed by reference to:

The Certainty that Israel Would Possess Canaan (Peter Pett)

- 1) Three related nations, Edom, Moab, and Ammon, who had already been given land by Yahweh for the sake of their forefathers and had possessed it by defeating Anakim (Deuteronomy 2:4-23).
- 2) The land that they now already possessed which had previously belonged to Amorites, the peoples who had previously driven Israel back and from whom they had to seize the land (Deuteronomy 2:24 to

The Certainty that Israel Would Possess Canaan (Peter Pett)

Deuteronomy 3:17).

- 3) The rallying of the troops of the two and a half tribes who were to go over with the invaders, with the promise that they would return when the task was completed (Deuteronomy 3:18-20).
- 4) The command to Joshua and the people to go forward without fear because Yahweh fought with them (Deuteronomy 3:21-22).
- 5) Moses being granted the right to see the land from afar as an earnest of what was to come (Deuteronomy 3:23-27).
- 6) The fact that they had as their leader Joshua to whom the promise was given that he would possess the land (Deuteronomy 3:28-29). All the signs were good.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=3> accessed March 26, 2015.

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And so we stay in the valley opposite Beth Peor.” Deuteronomy 3:29 **Therefore, we stayed [for the time being] in the valley, opposite Beth Peor.”**

Therefore, we stayed, for the time being, in the valley which was opposite Beth Peor.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so we stay in the valley opposite Beth Peor.
Targum of Onkelos	And we dwelt in the valley, <u>weeping for our sins, because we had been joined with the worshippers of the idol</u> of Peor.
Jerusalem targum	And we dwelt in the valley <u>weeping for our guilt, and confessing our sins, for that we had been joined with the worshippers of the idol</u> of Baal Peor.
Latin Vulgate	And we abode in the valley over against the temple of Phogor.
Peshitta (Syriac)	So we dwelt in the valley opposite Beth-peor.
Septuagint (Greek)	And we stayed in the valley near Beth Peor.
Significant differences:	Both targums have all kinds of additional text.

Limited Vocabulary Translations:

Bible in Basic English	So we were waiting in the valley facing Beth-peor.
Good News Bible (TEV)	"So we remained in the valley opposite the town of Bethpeor."
<i>The Message</i>	That's why we have stayed in this valley near Beth Peor.

Thought-for-thought translations; paraphrases:

Contemporary English V.	After this we stayed in the valley at Beth-Peor.
New Berkeley Version	So we remained encamped in the valley over against Beth-Peor.
New Life Version	So we stayed in the valley beside Bethpeor.

Partially literal and partially paraphrased translations:

American English Bible	'Well thereafter, we camped in the valley near the house of Phogor.'
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International Standard V We then encamped in the valley opposite Beth-peor."
 New Advent (Knox) Bible So we lay encamped, there in the valley, opposite the shrine of Phogor.
 Translation for Translators So we remained in the *Jordan River Valley* close to Beth-Peor town."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear We dwelled by the valley area of the house of Peor.
 Ferar-Fenton Bible We were then staying, in the valley near Beth-peor.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) We, then, remained in the valley opposite Bethpeor.
 The Heritage Bible And we sat down in the valley opposite Beth Peor.
 New American Bible (2002) This was while we were in the ravine opposite Beth-peor.
 New Jerusalem Bible 'We then stayed in the valley, close to Beth-Peor.'
 Revised English Bible So we remained in the glen opposite Beth-peor.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible ...- and we settled in the valley opposite Beth Peor.
 JPS (Tanakh—1985) Meanwhile we stayed on in the valley near Beth-peor.
 Judaica Press Complete T. And we abided in the valley opposite Beth Peor.
 Kaplan Translation At that time we were staying in the valley [(Targum; Septuagint). Gai in Hebrew. Or, 'plateau' (Ibn Ezra). Some identify this with the Avarim Mountains (Numbers 27:12; Ibn Ezra). See Numbers 21:20.] facing Beth Peor ['The house of Peor.' See Numbers 23:28, 25:3.].
 Orthodox Jewish Bible So we abode in the valley over against Beit-Peor.
 Restored Names Version And we stayed in the valley opposite Bayith Pe'owr.

Expanded/Embellished Bibles:

The Expanded Bible So we stayed in the valley [or glen] opposite Beth Peor.
 Kretzmann's Commentary So we abode in the valley, in the plains of the Jordan, over against Beth-peor. Cf Num. 23:28. We Christians should always be mindful of the fact that the Lord has given us the victory over all our spiritual enemies and is holding out before us the inheritance of the saints in light. And we should have the firm confidence that the Lord will continue His battling for us and will in due time bring us to the eternal mansions.
 NET Bible® So we settled down in the valley opposite Beth Peor. This is probably the spot near Pisgah where Balaam attempted to curse the nation Israel (Num 23:28). The Moabites also worshiped Baal there by the name "Baal [of] Peor" (Num 25:1-5).
 The Voice And that's why we've stayed here in this valley by Beth-peor at the foot of Mount Pisgah.

Literal, almost word-for-word, renderings:

Concordant Literal Version So we dwelt in the ravine opposite Beth-peor.
 Context Group Version So we abode in the valley across from Beth-peor.
 English Standard Version So we remained in the valley opposite Beth-peor.
 Green's Literal Translation So we stayed in the valley across from Beth-peor.
 God's Truth (Tyndale) And so we abode in the valley beside Bethpheor.
 World English Bible So we abode in the valley over against Beth Peor.
 Young's Updated LT And we dwell in a valley over-against Beth-Peor."

The gist of this verse: Moses led the people of Israel northward; until they stopped in the valley opposite Beth-Peor.

Deuteronomy 3:29

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 (יָשַׁב) [pronounced yaw-SHAH ^{BV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	1 st person plural, Qal imperfect	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
gay ^o (גַּי) [pronounced GAH-ee]	<i>valley, ravine, a steep valley, narrow gorge</i>	masculine singular noun with the definite article	Strong's #1516 BDB #161
mûwl (לְוַחַל) [pronounced mool]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
Bêyth (בַּיִת) [pronounced bayth]	<i>house of...</i>	part of a proper noun, location	Strong's #1004 BDB #108
P ^e côwr (פְּעוֹר) [pronounced peh-ĠOHR]	<i>cleft; transliterated Peor</i>	masculine singular proper noun	Strong's #6465 BDB #822

Together, these nouns are transliterated *Beth Peor*. Strong's #1047 BDB #112.

Translation: Therefore, we stayed [for the time being] in the valley, opposite Beth Peor.

Beth-Peor means the *house or sanctuary of Peor*. This is likely a direct reference to where the cult practices of demonic, heathen worship was practiced by the Moabites and the Midianites. It was in Peor where Israel had been tempted by their gods (Num. 25:1–3). This general area was transformed from a place of demon worship into a general Israeli base of operations before they crossed over the Jordan (Deut. 4:46).

Barnes: *Beth-peor, i. e., the house of Peor, no doubt derived its name from a temple of the Moabite god Peor which was there situated. It was no doubt near to Mount Peor Num. 23:28, and also to the valley of the Jordan perhaps in the Wady Heshban.*¹⁹³

Gill: *[They were] In the plains of Moab, over against a temple built for Baalpeor upon a mountain, so called from that idol, or that idol from the mountain.*¹⁹⁴

Whedon: *Here [in Beth-Peor] the people were encamped a long time. The transactions related in Numbers 28-34 took place here. Here these discourses of Moses were spoken. Near this spot he was buried.*¹⁹⁵

¹⁹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 3:29.

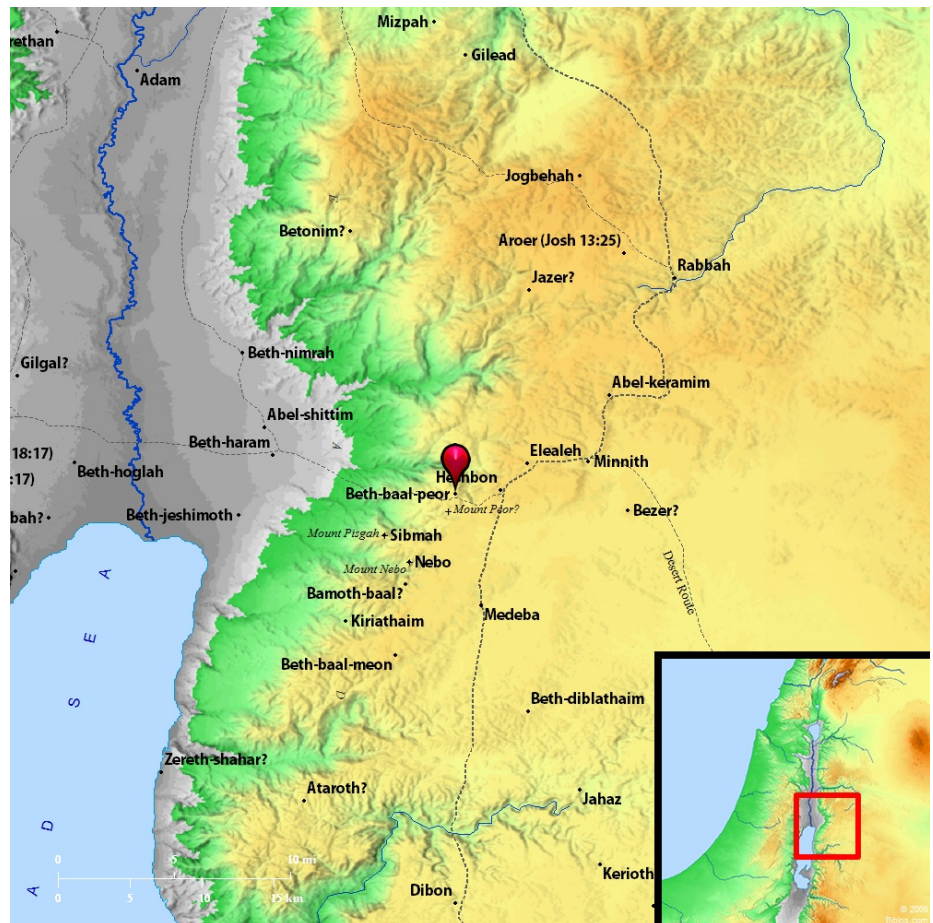
¹⁹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 3:29.

¹⁹⁵ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=4&ch=3> accessed March 26, 2015.

Map of Beth-Baal-Peor from bibleatlar.org; accessed March 24, 2015. The full name is *The Temple [or, House] of the God of the Cleft*, referring to a heathen god and not to the Revealed God.

It is in Beth-Peor where Moses spoke to the people for the last time; which set of speeches makes up the book of Deuteronomy (Deut. 3:29–4:46). Beth-Peor and the slopes of Pisgah are close to one another (Deut. 3:27, 29; Joshua 13:20). It was Peor where Balak took Balaam, with the intention that he curse Israel below (Num. 23:28). As you can see by the map, the place where Joshua will take the people across the River Jordan is quite close. Moses will be buried here in Beth-peor (Deut. 34:6).

Clarke: *This was a city in the kingdom of Sihon king of the Amorites; and as תיב beth signifies a house, the place probably had its name from a temple of the god Peor, who was worshipped there. Peor was nearly the same among the Moabites that Priapus was among the Romans - the obscene god of an obscene people.*¹⁹⁶



The Pulpit Commentary: *Beth-pe'or, i.e. the house or temple of Pe'or, the Moabitish Baah There was a hill Pe'or, in the Abarim range, near to which this town was; it was opposite to Jericho, six Roman miles north of Libias (Eusebius); it was given to the tribe of Reuben. (Joshua 13:20) In passing from the historical recapitulation, Moses indicates precisely the locality in which they were when this address was delivered.*¹⁹⁷

Bullinger: *[Beth Peor means] the house (or temple) of Peor, where Baal was worshipped (Numbers 23:28; Numbers 25:3. Numbers 4:3, Here Moses was buried (Deuteronomy 34:6). It was a Moabite holy place (Numbers 25:18; Numbers 25:31, Numbers 25:16. Joshua 22:17). Allotted to Reuben (Joshua 13:20).*¹⁹⁸

V. 29: Therefore, we stayed [for the time being] in the valley, opposite Beth Peor.” Deut. 34:4–6 And the LORD said to him, "This is the land of which I swore to Abraham, to Isaac, and to Jacob, 'I will give it to your offspring.' I have let you see it with your eyes, but you shall not go over there." So Moses the servant of the LORD died there

¹⁹⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 3:29.

¹⁹⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 3:29.

¹⁹⁸ From <http://www.studylight.org/commentaries/bul/view.cgi?bk=4&ch=3> accessed March 26, 2015.

in the land of Moab, according to the word of the LORD, and He buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day. (ESV; capitalized; Gen. 13:15¹⁹⁹)

When Moses goes up the mountain to die, that will end the book of Deuteronomy, as well as the books of the Pentateuch. As is often the case, someone later—in this case, Joshua—could have recorded some of the information at the end of Deuteronomy.

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
Definition of Terms	Introduction	Addendum
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. This gives us a specific history of Israel over the period of a few months.
2. Some events were recalled by Moses in greater detail than they were found in the book of Numbers.
3. We see how Moses used recent events to bolster the confidence of the Israelites toward God. They were about to enter into the land.
4. We begin to get a feel for the anti-Israel sentiment that some of the peoples of the land had.
5. We learned a lot of geography from that era.
6. We saw exactly the land conquered by the Israelites east of the Jordan and how it was distributed.
7. Moses also set military policy for conquering the land (just in case a similar situation occurred).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are a great many things to be studied in the book of Deuteronomy; here are a few of the studies that we embarked on and learned from.

What We Learn from Deuteronomy 31

1. One of the most important parts of this chapter, is we learned just exactly why Moses would not go into the land. There were 3 sets of reasons which cover important theological ground. This has not been covered as completely and as thoroughly in any other commentary that I have come across.
2. Typology and chiasmus are both discussed in this chapter.
3. We discuss how the Jews conquered 60 cities (which explanation is not found in this chapter, but it was added into the commentary).

¹⁹⁹ Among others: Gen. 12:7 13:15 15:18–21 26:3 28:13 Psalm 105:9–11

[Chapter Outline](#)
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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 WHOLE ARMY AND THEN DIVIDED THEIR LAND BY LOT TO TWO TRIBES AND A HALF OF THE HEBREWS.

3. When matters were come to this state, Og, the king of Gilead and Gaulanitis, fell upon the Israelites. He brought an army with him, and in haste to the assistance of his friend Sihon: but though he found him already slain, yet did he resolve still to come and fight the Hebrews, supposing he should be too hard for them, and being desirous to try their valor; but failing of his hope, he was both himself slain in the battle, and all his army was destroyed. So Moses passed over the river Jabbok, and overran the kingdom of Og. He overthrew their cities, and slew all their inhabitants, who yet exceeded in riches all the men in that part of the continent, on account of the goodness of the soil, and the great quantity of their wealth. Now Og had very few equals, either in the largeness of his body, or handsomeness of his appearance. He was also a man of great activity in the use of his hands, so that his actions were not unequal to the vast largeness and handsome appearance of his body. And men could easily guess at his strength and magnitude when they took his bed at Rabbath, the royal city of the Ammonites; its structure was of iron, its breadth four cubits, and its length a cubit more than double thereto. However, his fall did not only improve the circumstances of the Hebrews for the present, but by his death he was the occasion of further good success to them; for they presently took those sixty cities, which were encompassed with excellent walls, and had been subject to him, and all got both in general and in particular a great prey.

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 21, entitled *Israel Enters The Land Of The Amorites - Victories Over Sihon And Og, - The Kings Of The Amorites And Of Bashan*.

Edersheim Summarizes Deuteronomy 3

Numbers 32–33 - Deuteronomy 3

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!

Edersheim Summarizes Deuteronomy 3

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.²⁰⁰ 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.

From <http://www.levendwater.org/books/v2bhot.pdf> accessed .

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole. As in most chapters of Deuteronomy, I will begin and end this chapter with quotation marks, as this is Moses speaking to the people of Israel.

A Complete Translation of Deuteronomy 3

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

God gives Og, the king of Bashan, into the hand of the Israelites

"We then turned and went up the way of Bashan. However, Og, the king of Bashan, came out to meet us—he and all his people [met us] to [do] battle [at] Edrei.

"We then turned and went up along the road through Bashan. However, Og, the king of Bashan, brought his people out to meet us, ready to do battle with us.

And Y^ehowah said to me, 'You will not fear him, for I have given him into your hand, along with [lit., *and*] all his people and his land. You will do to him what you did to Sihon, the king of the Amorites, who was living in Heshbon.'

And Jehovah said to me, 'Do not fear him, for I will put him under your thumb, and give his people and his land to you. You will do to him the same as what you did to Sihon, the king of the Amorites, who was living in Heshbon.'

So Y^ehowah our Elohim gave Og, the king of Bashan, into our hand, along with [lit., *and*] his entire army [lit., *all his people*]. We [continue to] strike him until [there] was no survivor left to him. So we took all of his cities at that time. [There] was not a city which we did not take from them—sixty cities [in all]—the entire region of Argob, the kingdom of Og in Bashan. All of these cities [were] fortified by high walls, [entry] gates and bars [on the gates]; apart from the great many villages of the country.

So Jehovah our God gave Og, the king of Bashan, into our hand, along with his people. We continued to strike his army until there were no survivors remaining. So we took all of Og's cities at that time. There was not a city that we did not take from them. There were 60 cities in all—the entire region of Argob, in fact; the entire kingdom of Og in Bashan. These cities that we conquered were often fortified with high walls and rugged entry gates with bars on them. There were also a great many villages out in the country.

We destroyed them, just as we had done to Sihon, the king of Heshbon—destroying every city—[their] men, women and children. We took all [their] cattle and the spoil of the city to ourselves.

We destroyed the cities of Bashan, killing their men, women and children. We also took their cattle and personal items as plunder.

²⁰⁰ These territories and their ancient sites have of late been visited and described by such travelers as Canon Tristram, Professor Palmer, and others.

A Complete Translation of Deuteronomy 3

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Israel's land grab east of the Jordan River

We took at that time the land from the control of two kings of the Amorites who [lived] in the region beyond the Jordan—from the valley of Arnon to as far as Mount Hermon (Sidonians call it [lit., *Herman*] Sirion and the Amorites call it Senir).

At that time, we captured the land belonging to two Amorite kings who resided in the region beyond the Jordan, from the valley of Arnon to Mount Hermon (the Sidonians call it Sirion instead; while the Amorites call it Senir).

[We also took] all the cities of the plain and all Gilead and all of Bashan, as far as Salecah and Edrei, cities [which belong to] the kingdom of Og in Bashan. For only Og, the king of Bashan, remained from the remnant of the Rephaim [or, *giants*]. Recall [lit., *behold*], his bed [was] a bed of iron—is it not in Rabbah of the Ammonites? [It was] 9 cubits in length and 4 cubits in width, according to [lit., *in, with respect to*] the cubit of man.

We all captured all the cities in the plain, as well as Gilead and Bashan, going as far as Salecah and Edrei, cities which belonged to the kingdom of Og in Bashan. Only Og, the king of Bashan, remained from the Rephaim (that is, *the giants*). Remember, he slept on a bed made of iron that was 13.5'x6'.

Moses divides up the land east of the Jordan among the 2½ tribes

We took possession of this land at that time: from Aroer, which [sits] over the valley of Arnon and half the hill country [belonging to] Gilead (along with its cities), [which] I have given to the Reubenites and to the Gadites.

We took possession of all that land at that time. I have given the following territories to the Reubenites and to the Gadites: from Aroer, which sits over the valley of Arnon, up to and including half the hill country which previously belonged to Gilead, along with all of its cities.

I gave the remainder of Gilead and all Bashan (the kingdom of Og) to the half-tribe of Manasseh—all of the region of Argob to all of Bashan [which was once] called the land of the Rephaim (or, *the giants*).

I gave the remainder of Gilead and all of Bashan (Og's kingdom) to the half-tribe of Manasseh—all of the region of Argob to all of Bashan, which was previously called the land of the Rephaim (who were also known as, *the giants*).

Jair ben Manasseh took all [this] region of Argob to the border of the Geshurite and the Maacathite, and he called these cities [lit., *them*] by his [own] name—[that is, he called] Bashan *Havvoth-jair*, [which is how this area is known] even to this day.

Jair the Manassehite took all of these region of Argob, up to the border the Geshur and Maacah, and he called these cities by his own name—instead of Bashan, he called these cities Havvoth-jair, which is how this area is known even today.

I have given the Gilead to Machir.

I have given the Gilead to Machir.

I have given [the following land] to the Reubenites and the Gadites: from Gilead to the valley of Arnon, [which is] in the midst of a valley [possibly, *half the valley*] and [with] the boundary to the river Jabbok, [which is also] the boundary of the sons of Ammon; as well as [lit., *and*] the Arabah and the Jordan [River] and [there is] a boundary from Chinnereth to the sea of the Arabah, [that is] the Salt Sea, below the slopes of the Pisgah [going] eastward.

I have given the following land to the Reubenites and to the Gadites: their land begins at Gilead and proceeds to the valley of Arnon, which is in the midst of that valley, with the boundary of the river Jabbok which is also the boundary of the Ammonites; as well as the Jordan River; with a boundary from Chinnereth to the Salt Sea, which is below the slopes of the Pisgah as you go eastward.

Moses charges the 2½ tribes with the responsibility of supporting their brothers in war

A Complete Translation of Deuteronomy 3

A Reasonably Literal Translation

I commanded you at that time, saying, ‘Y^ehowah your Elohim has give you this land to possess. [Therefore] you will pass over, fully armed, before your brothers, the sons of Israel, all the sons of war. Only your women and your children and your cattle (I know you [have] much [by way of] cattle) will remain in the [lit., *your*] cities which I have given to you, until Y^ehowah has given rest to your brothers as [He has] to you, and they also occupy the land which Y^ehowah your Elohim has given them beyond the Jordan. Then you will return, each man to his possession, which I have given to you.

A Reasonably Literal Paraphrase

I commanded you at that time, saying, ‘Jehovah your God has given you this land to possess. Therefore, you will pass over before your brothers, the sons of Israel, these soldiers of war. Your women and children and cattle may remain in the cities I have given you (I know that you have a great many cattle). However, you must continue with your brothers until Jehovah has given them their inheritance as He has given to you, and they occupy their own land on the other side of the Jordan. Then you can return to your homes and land that I have given to you.

Moses recounts the guidance he gave Joshua

And I have commanded Jehoshua [= Joshua] at that time, saying, ‘Your eyes have seen all the Y^ehowah your Elohim has done to these two kings; in like manner, Y^ehowah will do to all of the kingdoms through which [lit., *there*] you pass.’ Do not fear them, for Y^ehowah your Elohim, He is fighting for you.

At that time, I commanded Joshua, saying, ‘You have seen all that Jehovah your God has done to these two kings. In the same way, Jehovah will do to all of the kingdoms through which you pass.’ Do not fear them, for Jehovah your God fights for you.

Moses tells of his earnest petition to God

I petitioned to Y^ehowah [for grace] at that time, saying, ‘My Adonai Y^ehowah, You have [only] begun to show Your servant [both] Your strength and Your mighty hand [in all that You do]; what god [or, *’e*] in the heavens or on the earth can act according to Your works or Your mighty deeds? Let me cross over, please, so that I can see the good land which [is] beyond the Jordan [River]; and the pleasant hill country and Lebanon.’

I petitioned at that time to Jehovah for grace, saying to Him, “My Lord Jehovah, You have only begun to show Your servant all that you are capable of. What god is there in the heavens above or on the earth who can approximate your deeds and mighty works? Let me cross over, my Lord, so that I may be able to see the good land beyond the Jordan River, and the pleasant hill country region and Lebanon.’

However, Y^ehowah was angry with me on account of you, and He would not listen to me. Y^ehowah said to me, ‘You have gone on long enough; you will no longer speak to Me again on this matter.

However, Jehovah was angry with me on your account and He would not listen to me. He said to me, “You have gone on long enough about what you want to do. Give it a rest! Do not ever speak to Me on this matter.

[Now,] Go to the top of the Pisgah [mountain] and lift up your eyes and look with your eyes to the west, to the north, to the south and to the east [to see all the land I am giving to Israel], for you will not go over this Jordan [River].

Now, go to the top of the Pisgah mountain and lift up your eyes and look to the west, to the north, to the south and to the east—and see all the land that I am giving to Israel—for you will not go over the Jordan River.

Also charge Joshua and respect him and strengthen him, for he will go before this people and he will make them possess the land which you see.’

And charge Joshua and support him and strengthen him, for he will go out before this people and he will make them possess the land which you see from Pisgah.’

Therefore, we stayed [for the time being] in the valley, opposite Beth Peor.”

Therefore, we stayed, for the time being, in the valley which was opposite Beth Peor.”

The following Psalms would be appropriately studied at this time: Psalm 135 136 ([HTML](#)) ([PDF](#)) ([WPD](#)).

Word Cloud from a Reasonably Literal Paraphrase of Deuteronomy 3



Word Cloud from Exegesis of Deuteronomy 3



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**Exegetical Studies in
Deuteronomy**