

Deuteronomy 2:25-37 - 3:1-29 - Thursday, April 28th, 2011

(25) This day I will begin to put the dread and fear of you upon the nations under the whole heaven, who shall hear the report of you, and shall tremble and be in anguish because of you.'

- There's something here I have to keep reminding myself of, because I'm constantly forgetting the simple, yet powerful and profound, truth in it.
- Like with the Israelites, our enemy is more fearful of us than we should ever be of them. Greater is He that is in us than He that is in the world.
- Notice it's when the enemy "shall hear the report of you, and shall tremble and be in anguish because of you." We'll fear that which we'll hear.

(26) "And I sent messengers from the Wilderness of Kedemoth to Sihon king of Heshbon, with words of peace, saying, (27) 'Let me pass through your land; I will keep strictly to the road, and I will turn neither to the right nor to the left. (28) You shall sell me food for money, that I may eat, and give me water for money, that I may drink; only let me pass through on foot, (29) just as the descendants of Esau who dwell in Seir and the Moabites who dwell in Ar did for me, until I cross the Jordan to the land which the LORD our God is giving us.' (30) "But Sihon king of Heshbon would not let us pass through, for the LORD your God hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as *it is* this day. (31) "And the LORD said to me, 'See, I have begun to give Sihon and his land over to you. Begin to possess *it*, that you may inherit his land.'

- Moses now recounts how Sihon king of Heshbon refused the Israelites safe passage through their land, and again, he provides several details.
- Even though Moses asked for permission, and was willing to pay for everything, the Lord hardened his spirit and made his heart obstinate.
- God didn't do this, He just exposed this. His spirit was already hardened, his heart was already obstinate, and his mind was already made up.

- Here's a question; if God didn't do this, why does He do it like this? Verse 30 has the answer; it's so that He might deliver him into your hand.
- This is one of those places in scripture where seemingly small detailed information, can have a very big and profound application, to our lives.
- Israel's gained victory and expanded territory came vis-a-vis Sihon's hardened spirit and obstinate heart. So too, is this true, for me and you.

(32) Then Sihon and all his people came out against us to fight at Jahaz. (33) And the LORD our God delivered him over to us; so we defeated him, his sons, and all his people. (34) We took all his cities at that time, and we utterly destroyed the men, women, and little ones of every city; we left none remaining. (35) We took only the livestock as plunder for ourselves, with the spoil of the cities which we took. (36) From Aroer, which *is* on the bank of the River Arnon, and *from* the city that *is* in the ravine, as far as Gilead, there was not one city too strong for us; the LORD our God delivered all to us. (37) Only you did not go near the land of the people of Ammon—anywhere along the River Jabbok, or to the cities of the mountains, or wherever the LORD our God had forbidden us.

- Here, Moses tells them how it went down, and how that the Lord delivered all to them, all because, they entered into the battle against Sihon.
- In other words, they wouldn't have been the recipients of the victory nor expand territory, were it not preceded by a battle. No battle, no victory.
- Just like the blessing on our lives will never precede the brokenness in our lives, so too will the victory never precede the battles of our lives.

Deuteronomy 3 - (1) "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.

- Now we sort of round a corner as Moses recounts how that on their way up the road to Bashan, Og, the king of Bashan came out to battle them.
- It seems the king of Bashan was threatened by the Israelites, given that they had just defeated the king of Heshbon, and were headed his way.
- This is interesting for a number of reasons not the least of which is that neither of these two battles, with these two kings should have happened.

- The battle against the king of Heshbon happened when he refused the Israelites safe passage, so God gave them the victory in defeating them.
- The battle against the king of Bashan happens because he saw what they did in Heshbon, so he launches this offensive against the Israelites.
- Again, Moses is retelling this next generation what happened in this his first of five sermons because many of them may have not been born yet.

(2) 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; you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon.'

- Here, we see how that God delivers the king, all his people, and in addition to all of this, all of their land into the hand of the children of Israel.
- Furthermore, God is telling them that they will do to Og, the king of Bashan, just as they did to Sihon, the king of the Amorites, there in Heshbon.
- Now, let's compare these two similar battles by looking at "how" God did, "what" God did in the defeating of these enemies in these two battles.

- First, it's important to note that Israel gained territory, and expanded their borders in ways that they would not have otherwise been able to do.
- In other words, were it not for these two enemies picking these two fights, they would not have seen this end in a way that is greater and better.
- Does this sound a little like what Isaiah says about God's ways being higher than ours? Also, doesn't it sound like that verse in Romans 8:28?

- When those battles of life, come in life, we would do well to see a better end with our spiritual eyes, instead of a bitter end with our carnal eyes.
- When faced with the attack of the enemy, and the spiritual warfare in the battle, we're all prone, in the weakness of our flesh, to falter and faint.
- This battle of a trial may actually be God's way of giving you the victory, exceedingly abundantly, above and beyond anything you thought of.

- Secondly, this victory was over the very same "giants" that ten of the twelve spies said would use them as toothpicks after eating them for lunch.
- Perhaps you're already knowing where I'm going with this one so suffice it to say, their fear of them, was as unnecessary as their war with them.
- I've heard it said that one minute spent fretting or fearing, is one minute that is a complete and absolute waste of time, for it was done in vain.

(3) "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. (4) And we took 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. (5) All these cities *were* fortified with high walls, gates, and bars, besides a great many rural towns. (6) And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children of every city. (7) But all the livestock and the spoil of the cities we took as booty for ourselves. (8) "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 (9) (the Sidonians call Hermon Sirion, and the Amorites call it Senir), (10) 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. (11) "For only Og king of Bashan remained of the remnant of the giants. 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.

- Wow, that is one big dude! Actually, that would make his bedstead about 13 1/2 X 6 feet wide, which means he could've been about 12 feet tall.
- Also, notice that he was king over sixty fortified cities in addition to a "great many rural towns." He really shouldn't have picked a fight with Israel.
- By the way not much has changed today, every time in recent time that an enemy nation went to battle against Israel, their territory is expanded.

(12) "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. (13) 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. (14) Jair the son of Manasseh took all the region of Argob, as far as the border of the Geshurites and the Maachathites, and called Bashan after his own name, Havoth Jair, to this day.) (15) "Also I gave Gilead to Machir. (16) 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; (17) 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.

- The land that Moses tells them about possessing at that time, just so happens to be the very same land that two and a half tribes would take.
- We just studied about this in Numbers 32 when Gad, Ruben, and a split in half tribe of Manasseh ask to settle on this East side of the Jordan.
- I see the providence of God in this in that He orchestrated all of what would have and could have been a very bad situation in the face of battle.

(18) "Then I commanded you at that time, saying: 'The LORD your God has given you this land to possess. All you men of valor shall cross over armed before your brethren, the children of Israel. (19) 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, (20) 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.'

- Here, Moses is sort of filling in the details of how the two and a half tribes still needed to go to battle with their brethren for the Promised-Land.
- Remember, Moses will not enter the Promised-Land with this next generation and maybe this is his way of making sure they make good on this.
- In other words, he won't be around to see this, so he's holding them accountable, by retelling them about their need to honor their commitment.

(21) "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 will the LORD do to all the kingdoms through which you pass. (22) You must not fear them, for the LORD your God Himself fights for you.'

- Now Moses brings Joshua into his sermon, and in so doing, encourages them to not be afraid because of what it is that God has already done.
- Just as they had seen with their eyes what God did to these two kings in the past, so too will they see God do even grander things in the future.
- There's a very good lesson in this, and it's simply this, God may need to remind us of what He did in the past, so that we won't fear the future.

(23) "Then I pleaded with the LORD at that time, saying: (24) '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*?' (25) I pray, let me cross over and see the good land beyond the Jordan, those pleasant mountains, and Lebanon.' (26) "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.'

- I really have to hand it to Moses and his willingness to include in his sermon how God told him; "no," and to stop talking to Him about the matter.
- This speaks to the meekness and humility of this great man of God and the nature of God when it comes to refusing to grant Moses his request.
- What's interesting about this is that God had granted Moses his request when it came to the children of Israel, but God refuses his own request.

"Moses prayed humbly for a reversal of the sentence which excluded him from Canaan, and he may have felt encouraged to do so because there was no oath against him as against the people. But he who prevailed for others pleaded in vain for himself. His prayer was powerful in argument, and humbly presented, and yet it was denied. It is not everything that a good man asks that God will give, for there are some points in which he shews Himself supreme, and bids us cry, 'Nevertheless, not as I will, but as thou wilt.'"

Charles Spurgeon

(27) 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.

- This is a snapshot of a gracious and merciful God. While I am keenly aware that this could be perceived as cruel, God is actually being kind.
- While Moses would not enter the Promised-Land at this time, he would be there with Jesus when he appears at the Mount of Transfiguration.
- Also, if the truth be known, instead of going to the Promised-Land, I'm sure Moses would have most certainly preferred to go to heaven instead.

"If we do not have such an issue to our prayers as we expected, we shall nevertheless have an answer of peace. Moses saw Canaan on earth, and as the vision melted away he saw the better land above. He was a great gainer by not having his petition granted him."

Charles Spurgeon

(28) But command 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 will see.' (29) "So we stayed in the valley opposite Beth Peor.

- I want to close by pointing out the typology in Joshua entering the Promised-Land instead of Moses, and even Miriam and Aaron along with him.
- Moses, is a type of the law, and Miriam is a type of the prophets, and Aaron is a type of the priests, none of whom would or could lead them in.
- It had to be "Joshua," which transliterated is "Yashua," in the Hebrew language or Jesus in our language Who becomes the only one who could.

Galatians 3:24 NIV So the law was put in charge to lead us to Christ that we might be justified by faith.

Moses beheld the promised land,
Yet never reached the place;
But Christ shall bring His followers home,
To see His Father's face.
Of Canaan's land, from Pisgah's top,
Grant me, my Lord, a view;
Though Jordan should o'erflow its banks,
With thee I'll venture through

"Spurgeon's Devotional Bible" p. 143