

Deuteronomy Chapter 2

Verses 2:1 – 3:11 (see notes on Numbers 20:14 – 21:35 for the background).

Verses 1-23: This section deals with encounters with Israel's relatives, the Edomites (verses 1-8), Moabites (verses 9-18), and Ammonites (verses 19-23).

Verses 1-8: This portion relates activities at Mount Seir. "Your brethren the children of Esau": The settling of this land by Esau is mentioned (in Genesis 36:1-8). The command "meddle not with them" is literally "do not engage in strife with them", as used (in 2:19). In (verse 24), they are commanded to engage Sihon in battle. The Edomites, Moabites, and Ammonites were all related to Israel. The Edomites had refused Israel passage (in Numbers 20:14-22).

Only a short account of the long stay of Israel in the wilderness is given. God not only chastised them for their murmuring and unbelief, but prepared them for Canaan. By humbling them for sin, teaching them to mortify their lusts, to follow God and to comfort themselves in him. Though Israel may be long kept waiting for deliverance and enlargement, it will come at last. Before God brought Israel to destroy their enemies in Canaan, he taught them to forgive their enemies in Edom. They must not, under presence of God's covenant and conduct, think to seize all they could lay hands on. Dominion is not founded in grace. God's Israel shall be well placed, but must not expect to be placed alone in the midst of the earth. Religion must never be made a cloak for injustice. Scorn to be beholden to Edomites, when thou hast an all-sufficient God to depend upon. Use what thou hast, use it cheerfully. Thou hast experienced the care of the Divine providence, never use any crooked methods for thy supply. All this is equally to be applied to the experience of the believer.

Deuteronomy 2:1 "Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days."

"The way to the Red Sea" (compare Numbers 21:4). After spending a long time at Kadesh, the Israelites set out once again at the command of the Lord through Moses. They traveled away from their Promised Land in a southeasterly direction from Kadesh toward the Gulf of Aqabah on the road to the Red Sea. Thus began the wanderings that were about to end.

"Compassed mount Seir": Israel spent many days wandering in the vicinity of Mt. Seir, the mountain range of Edom, south of the Dead Sea and extending down the eastern flank of the Arabah.

This is Moses telling of their turning back into the wilderness at God's command. Moses had not gone in as a spy, but now he is with them as they go back into the wilderness. The many days covered in the verse above, is speaking of the 38 more years of their wandering in the wilderness.

Deuteronomy 2:2 "And the LORD spake unto me, saying,"

While about Mount Seir: saying; as follows.

This is toward the end of the 38 years of wandering. The LORD speaks to Moses.

Deuteronomy 2:3 "Ye have compassed this mountain long enough: turn you northward."

"Compassed" means to revolve around, or circle. They had apparently been circling around. Now God says, it is enough and turns them northward.

"Turn you northward": The departure from Kadesh had been in a south-easterly direction away from the Promised Land, until the Lord commanded Israel to turn again northward in the direction of the Promised Land.

Deuteronomy 2:4 "And command thou the people, saying, Ye [are] to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:"

"Your brethren the children of Esau": Esau was the brother of Jacob (Gen. 25:25-26). The Edomites, the descendants of Esau, lived in Mt. Seir. According to (Num. 20:14-21), the Edomites refused to allow Israel to pass through their land. Reflecting this refusal, states that the Israelites went around the border of the descendants of Esau, i.e., to the east of their territory (see verse 8).

We remember from our lessons in Numbers, that the children of Esau refused passage to the Israelites. The Israelites never did go through the land of Edom, but just skirted around their land. They remained enemies of Israel. The LORD cautioned them to be careful of them.

Deuteronomy 2:5 "Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau [for] a possession."

"I will not give you of their land": God had granted to the descendants of Esau an inheritance (Mt. Seir was their possession). (In verse 9), the same is said about the Moabites and (in verse 19), about the Ammonites.

Even though the LORD was angry with Esau for not letting the children of Israel cross, He will not take their land. The land was given to them by the LORD. He would not take it back. Mount Seir was Esau's possession, like the Promised Land was the possession of the Israelites.

Deuteronomy 2:6 "Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink."

That is, if they would, as Aben Ezra observes. For though they had manna daily, yet if they would they might buy other food when they had an opportunity, as they would now have of Edom. But then they were not to take it by force or stealth, but pay for it, which they were able to do.

"And ye shall also buy water of them for money": That ye may drink; which was usual in those hot countries (see notes on Num. 20:19).

They were not to take anything from Esau. The things they needed, they were to buy from them.

Deuteronomy 2:7 "For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God [hath been] with thee; thou hast lacked nothing."

Had increased their cattle and substance, even though in a wilderness.

"He knoweth thy walking through this great wilderness": Every step they took, and he owned them and prospered them in all things in which they were concerned.

"These forty years the Lord thy God hath been with thee": Not only to protect and defend them, but to provide all things necessary for them. This number of years was not fully completed, but the round number is given instead of the broken one.

"Thou hast lacked nothing": And since they had wherewith to pay for their food and drink, they are directed to do it, and not take anything from the Edomites in an unjust way. Nor make themselves look poor when they were rich, as Jarchi says.

God had been their constant provider. It appears he had blessed them financially, as well as providing food and water for them. They could buy whatever they needed.

Verses 8-23: "Moab" and "Ammon" were people descended from Lot (Gen. 19:30-38). The Hebrew people were not to "distress" or meddle with them" because the Lord had reserved land for them. This was similar to the instructions the Israelites were given about Edom, the descendants of Esau (2:1-7; 23:6-8; Num. 20:14-21). Yahweh's promises to other peoples continued to be important, even when His primary focus was on the Israelites.

We have the origin of the Moabites, Edomites, and Ammonites. Moses also gives an instance older than any of these; the Caphtorim drove the Avims out of their country. These revolutions show what uncertain things worldly possessions are. It was so of old, and ever will be so. Families decline, and from them estates are transferred to families that increase; so little continuance is there in these things. This is recorded to encourage the children of Israel. If the providence of God has done this for Moabites and Ammonites, much more would his promise do it for Israel, his peculiar people. Cautions are given not to meddle with Moabites and Ammonites. Even wicked men must not be wronged. God gives and preserves outward blessings to wicked men. But these are not the best things, he has better in store for his own children.

Deuteronomy 2:8 "And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab."

“From Elath, and from Ezion-gaber” Two towns located just north of the Gulf of Aqabah. Israel passed to the east of Edom and to the east of Moab on their journey northward.

We find that the children of Israel were obedient to God. They did not go to battle with the Edomites. They went around their land, instead of through it. They wound up in the wilderness of Moab.

Verses 9-25: The accounts relating to Moab and Ammon are given. As with Edom (verse 5), God had already given Moab their territory “for a possession”. The “Emim” verse 10 were “the dreaded ones” of (Genesis 14:5), the early inhabitants of Moab conquered by Chedorlaomer. The “Horim” (verse 12), were the ancient inhabitants of Edom defeated by Chedorlaomer (Gen. 14:6), said to be descended from Seir the Horite (Gen. 36:20). The non-Semitic Hurrians, known in the Old Testament as Horites, formed part of the indigenous population of Alalakh (Syria), in the eighteenth century B.C. The huge stature and formidable appearance of the “Anakim” became proverbial (Deut. 2:10).

Deuteronomy 2:9 "And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land [for] a possession; because I have given Ar unto the children of Lot [for] a possession."

When upon the borders of Moab.

"Distress not the Moabites, neither contend with them in battle": Besiege not any of their cities, nor draw them into a battle, or provoke them to fight.

"For I will not give thee of their land for a possession": At least not as yet, the measure of their sins not being fully up, and the time of their punishment not come. Otherwise in David's time they were subdued, and became tributaries to him, and the Edomites also (2 Sam. 8:2).

"Because I have given Ar unto the children of Lot for a possession": So the Moabites were, they sprung from Moab, a son of Lot by his firstborn daughter (Gen. 19:37). Ar was the metropolis of Moab, called Ar of Moab (Isa. 15:1). And is here put for the whole country of Moab; so Aben Ezra interprets it of Moab. Jarchi says it is the name of the province; in the Septuagint version it called Aroer.

Lot was the nephew of Abraham. This land had been given to him for his descendants'. They were distant relatives of the Israelites. God commands them to leave them alone at this time.

Deuteronomy 2:10 "The Emim dwelt therein in times past, a people great, and many, and tall, as the Anakims;"

“The Emim”: Apparently a Moabite term (see verse 11), meaning “terrible ones”. This people, numerous and tall, were the pre-Moabite occupants of the land of Moab.

Deuteronomy 2:11 "Which also were accounted giants, as the Anakims; but the Moabites call them Emim."

The word "Emim" means terrors, or frightful. They seemed to be people of very large stature. They were thought of as giants. The Anakims and Emim were the same people. They were Moabites, or Canaanites.

Deuteronomy 2:12 "The Horim also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them."

“The land of his possession, which the LORD gave unto them”: The Horites were Hurrians, a people who lived in various places in Syria and Palestine. Those living in the region of Seir had been displaced by the descendants of Esau. The displacement of the Horites by the Edomites was analogous to the Israelites’ possession of their own land.

This is just telling them that the Horites were cave dwellers there before the Emim. Some believe these cave dwellers brought about the city of Petra.

Deuteronomy 2:13 "Now rise up, [said I], and get you over the brook Zered. And we went over the brook Zered."

“Zered”: A brook that ran into the Dead Sea from the southeast. It seems to have constituted the southern boundary of Moab. In contrast to the disobedience associated with Kadesh, the people obeyed the command to cross over the brook Zered. There was a new spirit of obedience toward the Lord among the people.

This brook served as a boundary line between Moab and Edom.

Deuteronomy 2:14 "And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, [was] thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them."

“Thirty and eight years”: From 1444 to 1406 B.C. These were the years from the failure at Kadesh to the obedience at Zered. It was during this time that the rebellious generation, who had been denied access to the Promised Land by the oath of the Lord, had all died.

This states again, that they wandered in the wilderness 38 years after their first attempt to enter the Promised Land. The total time from the time they left Egypt until the actual entering the Promised Land, was 40 years.

Deuteronomy 2:15 "For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed."

This is primarily speaking of judgements of God that came upon them.

Numbers 26:64-65 "But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai." "For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun."

All of the men who were twenty years old, when they disobeyed God by not going into the Promised Land, were destroyed during this 38 years, except for Caleb and Joshua.

Deuteronomy 2:16 "So it came to pass, when all the men of war were consumed and dead from among the people,"

By wasting diseases and judgments of one kind or another.

"And dead from among the people": The rising and surviving generation.

Deuteronomy 2:17 "That the LORD spake unto me, saying,"

At the brook Zered, having passed that, or at Dibon-gad, which was their next station.

“Saying”: as follows.

When God saw that His punishment of the faithless had been accomplished, He spoke to Moses.

Deuteronomy 2:18 "Thou art to pass over through Ar, the coast of Moab, this day:"

That is, over the river Arnon, by the city Ar of Moab, which was situated by it (see Deut. 2:9). And so Moses and the people of Israel were to pass along by that.

"And by the coast of Moab": For they were not admitted to enter the land and pass through it. Only to travel on the borders of it, and that they were to begin to do this day; the day the Lord spake to Moses.

The coast of Moab was at the river Arnon.

Deuteronomy 2:19 "And [when] thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon [any] possession; because I have given it unto the children of Lot [for] a possession."

Who dwelt near the Moabites, and were brethren, both descending from Lot (Gen. 19:37).

"Distress them not, nor meddle with them": Lay no siege to any of their cities, nor provoke them to war, nor engage in battle with them.

"For I will not give thee of the land of the children of Ammon any possession": That is, any part of it which was now in their hands; otherwise half their land was given to the tribe of Gad. But

then that was what Sihon king of the Amorites had taken from them, and which Israel retook from him, and so possessed it not as the land of the Ammonites, but of the Amorites. One of the seven nations, whose land they were to inherit (see Joshua 13:25).

"Because I have given it unto the children of Lot for a possession": The Ammonites were the children of Lot by his second daughter (Gen. 19:38).

The Ammonites were descendants of Lot and his younger daughter. This land had been given to them by the LORD. We mentioned before, that Lot was the nephew of Abraham.

Deuteronomy 2:20 "(That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummim;)"

"Zamzummim": Apparently, an Ammonite term used to describe their precursors in their land. They were characterized as being as tall as the Anakim. But the Lord had destroyed them and given their land to the Ammonites. This was an encouragement to the Israelites that God could also defeat the Anakim in the land of Canaan and give that land to Israel.

Deuteronomy 2:21 "A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:"

As the Emim were (Deut. 2:10), but the Lord destroyed them before them; destroyed the Zamzummim before the children of Amman. Or otherwise they would have been too much for them, being so numerous, and of such a gigantic stature.

"And they succeeded them, and dwelt in their stead": And in this way, and by these means, he gave them their land for a possession (Deut. 2:19).

We see in this that Moses is stating that even though there were giants in the land, God had destroyed the giants and given the land to the Ammonites.

Deuteronomy 2:22 "As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horim from before them; and they succeeded them, and dwelt in their stead even unto this day:"

He did the like things for them as he did for the Ammonites.

"When he destroyed the Horim from before them": Which is repeated from (Deut. 2:12). Other instances of the like kind being here recited.

"And they succeeded them, and dwelt in their stead, even unto this day": See notes on Deut. 2:12).

God destroyed the Horim, and gave their land to Esau's descendants. God gives each person his rightful inheritance.

Deuteronomy 2:23 "And the Avim which dwelt in Hazerim, [even] unto Azzah, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)"

“The Avim”: The ancient village dwellers of southwestern Palestine along the Mediterranean coast as far as the city of Gaza.

“The Caphtorim”: Caphtor probably refers to Crete and may be a reference to an early Philistine group from that island who invaded the coast of Palestine, defeated the Avim, and then dwelt there. These Caphtorim were precursors to the later, greater Philistine invasion of ca. 1200 B.C.

This land was also taken from a stronger nation, and given to those God had chosen to have it. The lesson in these last few lessons is that God can take away from the strongest and give to the weakest, if that is His desire. To doubt the ability of God to do as He wishes is sin.

Verses 2:24 – 3:11: These descriptions of the defeats of “Sihon king of Heshbon” and “Og king of Bashan” recount the events first described in Num. 21:21-35. Both victories were from the hand of God (2:33; 3:3). Og was of “the remnant of the giants”, the people who caused Israel’s spies to Fear going into Canaan (Psalm 136:16-22).

Moses continues the historical survey detailing the defeat of two Amorite kings, Sihon and Og, and the takeover of their territory.

Verses 24-37: God tried his people, by forbidding them to meddle with the rich countries of Moab and Ammon. He gives them possession of the country of the Amorites. If we keep from what God forbids, we shall not lose by our obedience. The earth is the Lord's and the fullness thereof; and he gives it to whom he pleases. But when there is no express direction, none can plead his grant for such proceedings. Though God assured the Israelites that the land should be their own, yet they must contend with the enemy. What God gives we must endeavor to get. What a new world did Israel now come into! Much more joyful will the change be, which holy souls will experience, when they remove out of the wilderness of this world to the better country, that is, the heavenly, to the city that has foundations. Let us, by reflecting upon God's dealings with his people Israel, be led to meditate upon our years spent in vanity, through our transgressions. But happy are those whom Jesus has delivered from the wrath to come. To whom he hath given the earnest of his Spirit in their hearts. Their inheritance cannot be affected by revolutions of kingdoms, or changes in earthly possessions.

Deuteronomy 2:24 "Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess [it], and contend with him in battle."

“Pass over the river Arnon”: The northern boundary of Moab. Israel was allowed to attack Sihon the Amorite because the Amorites were not relatives of Israel.

The above examples were given, to bolster the courage of the Israelites to go in and possess the land God has chosen for them. God has given them Sihon, the Amorite. Now go in and possess it. (They must battle for the land God has given them).

Deuteronomy 2:25 "This day will I begin to put the dread of thee and the fear of thee upon the nations [that are] under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee."

“Fear of thee”: As the conquest began, God put the fear of Israel into the hearts of their enemies.

Their victory in this battle with Sihon, will cause the nations around to fear the Israelites. They will hear of this battle and fear for their own safety. The fear is not so much of the Israelites themselves, as it is of the God of Israel. Their anguish will be in wondering, if they will be the next to be conquered by Israel.

Verses 26-37: This section records the conquest of Heshbon. “For the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand”: God had hardened the heart of Pharaoh and now “the iniquity of the Amorites” was full (Gen. 15:16), and judgment was being administered (Joshua 11:20). This was actually a “Holy War”, with Israel as God’s instrument of judgment. “Utterly destroyed the men, and the women, and the little ones, of every city”: The Hebrew word is “cherem” and was a “ban of extermination”, used in Deuteronomy in connection with people (20:17-18), or objects (7:26), dedicated to the worship of false gods. For the Hebrews, people and objects associated with pagan cultic rites were to be regarded with abhorrence, as sin should always be, as corrupt and corrupting, and as fit for nothing but complete destruction, lest the “ban” should subsequently fall on those who spared them (Joshua 6:17; “city accursed”, 18; 7:1, 11-13, 15).

Deuteronomy 2:26 "And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,"

“The wilderness of Kedemoth”: Kedemoth means “eastern regions”. It was probably a few miles north of the Arnon River and near to the eastern border of the Amorite state.

We see in this, that Moses had given them the option of peace.

Deuteronomy 2:27 "Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left."

“Let me pass through”: As with the Edomites previously (Num. 20:17), Moses asked to pass peacefully through the territory of Sihon.

Really, all they had wanted of Sihon was passage through their land.

Deuteronomy 2:28 "Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;"

If they thought fit to have provision of them, they desired no other but to pay for it.

"And give me water for money, that I may drink" (see Deut. 2:6).

"Only I will pass through on my feet": For they were all footmen (Num. 11:21). Of the phrase (see notes on Num. 20:19).

They had money to buy what they needed from Sihon. They did not even want to set up camp; they would pass through on their feet.

Deuteronomy 2:29 "(As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us."

Which respects, as Jarchi observes, not the affair of passing through their land requested, for neither of them granted that, but buying food and drink. For though the Edomites at first seem not to have granted that, yet afterwards they did. The mountain of Seir, and the city Ar, are put for the whole countries of Edom and Moab.

"Until I shall pass over Jordan into the land which the Lord our God giveth us": This is observed to remove any suspicion or jealousy of their seizing his country, and taking possession of it, and dwelling in it. Since they only proposed to pass through it on their journey to the land of Canaan, which lay on the other side Jordan. Over which they must pass in order to possess it, which they had a right unto by the gift of God.

Moses plainly tells them; this is not land that they really want. They are headed for their Promised Land by the Jordan River. They passed by Edom and Moab without having war with them.

Deuteronomy 2:30 "But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as [appeareth] this day."

"Hardened his spirit": Sihon, by his own conscious will, refused Israel's request to journey through his land. God confirmed what was already in Sihon's heart, namely arrogance against the Lord and His people Israel, so that He might defeat him in battle and give his land to Israel.

Sihon will not let them pass. They go to war, because the LORD hardened the heart of Sihon. This little battle will be a warning to the others they come against, that God is with Israel. Sihon is defeated.

Deuteronomy 2:31 "And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land."

After or about the time when the messengers were sent to Sihon, perhaps when they had returned and had brought his answer.

"Behold, I have begun to give Sihon and his land before thee": By hardening his heart, which was a sure token of his ruin, and a leading step to the delivery of him into the hands of Israel.

"Begin to possess, that thou mayest inherit his land": Move towards it and enter into it, not fearing any opposition made by him.

It is important for Israel to follow the commands of the Lord here at Heshbon. The children of Israel must fight the actual battle to possess the land, but God is with them so that they win.

Deuteronomy 2:32 "Then Sihon came out against us, he and all his people, to fight at Jahaz."

"Jahaz"; The place of battle between Sihon and the Israelites, probably a few miles to the north of Kedemoth (verse 26).

This is a test to see if Israel will truly fight, and take what God has commanded them to do.

Deuteronomy 2:33 "And the LORD our God delivered him before us; and we smote him, and his sons, and all his people."

With their lands.

"And we smote him and his sons, and all his people": With the edge of the sword; slew them all. So Jarchi observes, it is written "his son", because he had a son mighty as himself, he says.

We see from this, that Sihon and his army are almost helpless in this battle. The LORD fights the battle for Israel. The LORD is with Israel when they obey Him.

Deuteronomy 2:34 "And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:"

As Heshbon, and others mentioned in (Num. 21:25).

"And utterly destroyed the men, and the women, and the little ones of every city, we left none to remain": For the Amorites were one of the seven nations who were devoted to destruction, the measure of whose iniquity was now full, and therefore vengeance was taken.

They left no one to lead the Israelites away from their God into idle worship. This area will be part of the land that the tribe of Reuben will receive as their inheritance.

Deuteronomy 2:35 "Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took."

These they did not destroy, but preserved alive for their own use and profit, and took them as their own property.

"And the spoil of the cities which we took": As household goods, gold, silver, and whatever valuables was found by them. This they took as plunder, and shared it among themselves.

Reuben's tribe were people who raised cattle and sheep. This land had been good for that. They kept the cattle and the other wealth of the cities.

Deuteronomy 2:36 "From Aroer, which [is] by the brink of the river of Arnon, and [from] the city that [is] by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:"

Upon the border of Moab, and the principal city of it (see Jer. 48:19).

"And from the city that is by the river": Or even the city that is in the midst of the river, the city Aroer, which seems to be meant (see Joshua 12:2). This river is afterwards called the river of Gad (2 Sam. 24:5). In the midst of it Aroer was, perhaps because it was possessed by the tribe of Gad.

"Even unto Gilead": Mount Gilead and the country adjacent to it, which belonged to Og king of Bashan.

"There was not one city too strong for us": That could hold out against them, when attacked and besieged by them, but presently surrendered.

"The Lord our God delivered all unto us": Moses ascribes all the victories and success they had unto the Lord, not to their own might and power, but to the power of God with them, and his blessing on them.

Aroer was an Amorite city near the Arnon River. Gilead here, is probably Mount Gilead.

Judges 11:22 "And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan."

Deuteronomy 2:37 "Only unto the land of the children of Ammon thou camest not, [nor] unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us."

Which was then in their possession; otherwise what Sihon had taken away from them, that the children of Israel came into and enjoyed, as before observed (Deut. 2:19).

"Nor unto any place of the river Jabbok": Any town or city situated on this river, which was the border of the children of Ammon (Deut. 3:16; see notes on Gen. 32:22).

"Nor unto the cities in the mountains": Much less did they penetrate into the innermost parts of their country, the mountainous part thereof, and the cities there.

"Nor unto whatsoever the Lord our God forbad us": Whether in Edom, Moab, or Ammon. Particularly the latter, of which he is more especially and peculiarly speaking.

The country of the Ammonites situated on the eastern side of the upper Jabbok, which God had forbidden to the Israelites, was not taken. They took only the area the Lord commanded them to.

Deuteronomy Chapter 2 Questions

1. What is verse 1 speaking of?
2. The "many days" in verse 1, is speaking of how much time?
3. What does "Compassed" mean?
4. Where do the children of Esau live?
5. What do we remember, from the lessons on Numbers, that the children of Esau do?
6. Why will God not give them Esau's descendants' land?
7. How were the Israelites to get the needed things from the family of Esau?
8. What had the Israelites lacked for in their wilderness wanderings?
9. Who are the children of Esau called in verse 8?
10. What warning is given the Israelites about the Moabites?
11. Lot was the _____ of Abraham.
12. The word "Emim" means _____ or _____.
13. Describe these Emim.
14. The Horites were _____ dwellers.
15. What did the brook Zered serve as?
16. What was the purpose of the 38 year wanderings?
17. How many total years, from Egypt to the Promised Land, did they wander?
18. What is verse 15 primarily speaking of?

19. Who were the only two, of the twelve spies, spared?
20. Who were the Ammonites?
21. What did the Ammonites call the giants?
22. Who were they compared with for size?
23. Who had God given over into the Israelites hands?
24. What will this cause the other nations to do?
25. What had Moses tried to do with Sihon?
26. Why would he not do it?
27. What happened to all of Sihon's people?
28. Where was the battle of Sihon fought?
29. What did the Israelites take for a prey?