

Deuteronomy Chapter 3

Verses 1-11: The conquest of Bashan is described. "Bashan" was the fertile area east of the Jordan and north of Gilead, separated from the latter by the river Yarmuk. Bashan means "Fertile" (32:14). "Edrei" was an important stronghold in the Amorite kingdom of Og. The "bedstead" was 13-1/2 feet long and six feet wide, belonging to the last of the "giants" (Rephaim; compare Genesis 14:5), in Abraham's day. It may have been an iron-trimmed stone coffin, or an iron-decorated couch, to be placed in his tomb, or as a monument made of basalt.

Og was very powerful, but he did not take warning by the ruin of Sihon, and desire conditions of peace. He trusted his own strength, and so was hardened to his destruction. Those not awakened by the judgments of God on others, ripen for the like judgments on themselves.

Deuteronomy 3:1 "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."

"Bashan": A fertile region located east of the Sea of Galilee and the Jordan River extending from Mt. Hermon in the north to the Yarmuk River in the south. Israel met king Og and his army in battle at Edrei, a city on the Yarmuk River. The Amorite king ruled over 60 cities (verses 4-10; Joshua 13:30), which were taken by Israel; This kingdom was assigned to the Transjordan tribes, especially the half tribe of Manasseh (verse 13).

Og was from the race of giants. He ruled over the northern half of Gilead. This was land that God wanted His Israelites to possess. The Israelites annihilate the people of Og. In the process, over 60 cities were taken by Israel.

Deuteronomy 3:2 "And the LORD 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 Sihon king of the Amorites, which dwelt at Heshbon."

When Og was marching with all his forces against Israel.

"Fear him not": (See notes on Numbers 21:34).

We see that God encouraged the Israelites not to fear Og and his troops. The Lord takes from those who are disobedient to Him, and gives to them who obey Him. Og was a heathen. He was not a follower of the true God. The same results will be here, as at Sihon.

Deuteronomy 3:3 "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."

As well as Sihon king of Heshbon.

"And we smote him, till none was left to him remaining": Or left alive, all were slain with the sword (see notes on Num. 21:35).

The Israelites killed all of the army of Og. They in fact killed everyone, including women and children.

Deuteronomy 3:4 "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."

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

"There was not a city which we took not from them": Not one stood out, but all surrendered on summons. The number of which follows:

"Three score cities": Which was a large number for so small a country, and shows it to be well inhabited.

"All the region of Argob": Which was a small province of the kingdom of Og in Bashan. Aben Ezra and Jarchi observe, that it was called after a man, i.e. whose name was Argob. The Targum of Onkelos names it Tracona, and the Targum of Jonathan Targona, the same with Trachonitis in Josephus and other authors (see Luke 3:1). Jerom relates that in his time, about Gerasa, a city of Arabia, fifteen miles from it to the west, there was a village which was called Arga. Which seems to carry in it some remains of the ancient name of this country. And the Samaritan version, in all places where Argob is, calls it Rigobaah. And in the Misnah mention is made of a place called Ragab, beyond Jordan, famous for its being the second place for the best oil.

These cities were well fortified, but God gave them into the hands of the Israelites. Bashan and Argob are the same place.

Deuteronomy 3:5 "All these cities [were] fenced with high walls, gates, and bars; beside unwallled towns a great many."

That is, all the cities in the kingdom of Bashan. And though they were, it hindered not their falling into the hands of the Israelites. And this might serve to encourage them against those fears they were possessed of by the spies, with respect to the cities in the land of Canaan (see Num. 13:28).

"Besides unwallled towns a great many": Small towns and villages adjacent to the several cities, as is common.

There were more cities taken, but the 60 cities had high walls and gates with bars. All of the cities fell to Israel.

Deuteronomy 3:6 "And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city."

Not the cities, but the inhabitants of them.

"As we did to Sihon king of Heshbon": They did not destroy his cities, for they took them and dwelt in them. But the people that lived there, as follows here:

"Utterly destroying the men, women, and children, of every city (see Deut. 2:34).

This seems very cruel, but was done to keep God's people from mixing with these heathen people.

Deuteronomy 3:7 "But all the cattle, and the spoil of the cities, we took for a prey to ourselves."

The 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 of whatsoever kind.

"We took for a prey to ourselves": Made them their own property, and used them for their own profit and service, whereby they became greatly enriched.

The cattle and all of the material things, were not destroyed. They became the property of Israel.

Deuteronomy 3:8 "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 unto mount Hermon;"

"This side Jordan": East of the Jordan River, Israel controlled the territory from the Arnon River to Mt. Hermon, a length of about 150 miles. Note that the perspective of the speaker was to the east of the Jordan; the west of the Jordan still needed to be conquered. This statement helps date these speeches as pre-conquest.

The elevation of Hermon is approximately 10,000 feet, and is near the Lebanon border. All this is the land on the eastern side of Jordan which will be inherited by the tribe of Reuben, Gad, and the half tribe of Manasseh.

Deuteronomy 3:9 "([Which] Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)"

Which name it has in (Psalm 29:6). A name the inhabitants of Sidon gave it, but for what reason it is not easy to say. However, that it was well known to Tyre and Sidon, appears from snow in summer time being brought to the former, as will be hereafter observed.

"And the Amorites call it Shenir": Sirion, elsewhere called mount Gilead, and Lebanon. And here Shenir, and Sirion, which several names were given to this one mountain, partly by several people, and partly in regard of several tops and parts of it.

These are two other names for Mount Hermon.

Deuteronomy 3:10 "All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan."

There was a plain by Medeba, and Heshbon and her cities were in a plain, with some others given to the tribe of Reuben (Joshua 13:16).

"And all Gilead": Mount Gilead, and the cities belonging to it. A very fruitful country, half of which fell to the share of the Reubenites, and the rest to the half tribe of Manasseh.

"And all Bashan": Of which Og was king. Called Batanea, a very fertile country, as before observed.

"Unto Salchah and Edrei, cities of the kingdom of Og in Bashan": Which seem to be frontier cities of the latter (see Deut. 1:4). The former, Adrichomius says, 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.

This is a description of the land taken. These are just a few of the cities mentioned.

Deuteronomy 3:11 "For only Og king of Bashan remained of the remnant of giants; behold, his bedstead [was] a bedstead of iron; [is] it not in Rabbath of the children of Ammon? nine cubits [was] the length thereof, and four cubits the breadth of it, after the cubit of a man."

"A bedstead of iron": The bedstead may actually have been a coffin, which would have been large enough to also hold tomb objects. The size of the "bedstead", 13-1/2 by 6 feet, emphasized the largeness of Og, who was a giant (the last of the Rephaim, a race of giants). As God had given Israel victory over the giant Og, so He would give them victory over the giants in the Land.

It appears of the giants, Og is the last one. His bed gives some idea of how big he was. It was first of all, made of iron to be strong enough to hold him. It was 13-1/2 feet long and 6 feet wide. We do not know for sure how tall he was. Even if he were 9 feet tall, that would be a giant to a man 6 feet tall. Goliath, who fought David, was just over 9 feet tall, and he was spoken of as a giant.

Verses 12-22: The allocation of the land east of the Jordan. Verse 12 may indicate the territory that had been Sihon's kingdom (2:36). Six of the seven families comprising the tribe of Manasseh occupied land in Gilead. "Rest" was one of the foremost blessings promised in the land, and is one of the privileges of God's people (Deut. 12:10), the promise; (Joshua 21:44), the fulfillment; compare (Heb. 3-7 to 4:13; Hebrews 4:9). The word includes peace of spirit and freedom from all oppression by one's enemies as well as the usual meanings, and is given the highest expression in Christ (Matt. 11:28). "Joshua" is first seen as an army officer (Exodus

17:9), then as Moses' minister (Exodus 24:13), and a devoted adherent (Num. 11:28). Moses' love for him appears in (Numbers 27:18-23; Deut. 1:38; 31:3). This command is not mentioned (in Numbers chapter 32), since it was not relevant to the situation related there, but now it forms the foundation for future victory. What He "Hath done ... so shall the LORD do ... for the LORD your God he shall fight for you".

(Numbers 32:1-42 and 34:13-15), describe the gift and terms of the land east of the Jordan for the "Reubenites" and "Gadites" and the "half tribe of Manasseh".

This country was settled on the Reubenites, Gadites, and half the tribe of Manasseh (see Num. chapter 32 above). Moses repeats the condition of the grant to which they agreed. When at rest, we should desire to see our brethren 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.

Deuteronomy 3:12 "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."

Or took possession of, having conquered it; for it still remained in their possession.

"From Aroer, which is by the river Arnon": On the borders of Moab, from thence as far as Gilead was the land which was taken from Sihon king of Heshbon (Deut. 2:36).

"And half Mount Gilead, and the cities thereof": Which were taken from Og king of Bashan (Deut. 3:10).

"Gave I unto the Reubenites, and to the Gadites": At their request, on certain conditions to be performed by them, afterwards repeated.

This is showing the division of the land on the east side of the Jordan River, that Reuben and Gad receive as an inheritance.

Deuteronomy 3:13 "And the rest of Gilead, 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."

The other half of the mount, with the cities belonging to it.

"And all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh": (see Num. 32:33).

"All the region of Argob, with all Bashan": The region of Trachonitis, in Bashan (see Deut. 3:4).

"Which was called the land of giants": Or of Rephaim. This Jarchi says is the country of the Rephaim given to Abraham (Gen. 15:20).

As we said earlier, the half tribe of Manasseh received land on the eastern side of the Jordan, just above the land of Gad. The mountain was divided, and Manasseh's descendants received half. The land that had formerly been the giants, is now Manasseh's descendants' land.

Deuteronomy 3:14 "Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day."

Or Trachonitis; the small towns belonging to Gilead (as in Num. 32:41).

"Unto the coasts of Geshuri and Maachathi": These were little kingdoms in Syria, on which the country of Argob bordered. And had kings over them in the time of David, and came not into the possession of the Israelites (see Joshua 13:13).

"And called them after his own name, Bashan-havoth-jair, unto this day (see Num. 32:41).

Jair was a descendant of Manasseh on his mother's side. He was a descendant of Judah on his father's side. "Havoth" is the plural of the word chavvoth, which means life. The name of the region bore the name of Jair, because it belonged to him.

Deuteronomy 3:15 "And I gave Gilead unto Machir."

The son of Manasseh; not to him personally, who cannot be thought to have been living at this time, but to his posterity, to the Machirites (see Num. 32:40).

Numbers 32:39-40 "And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which [was] in it." "And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein."

Deuteronomy 3:16 "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 tribes of Reuben and Gad.

"I gave from Gilead even unto the river Arnon" (see Deut. 3:12).

"Half the valley and the border": Or rather half the river, the river Arnon. And so it is rendered "the middle of the river" (in Joshua 12:2). And so here the middle of the torrent by the Vulgate Latin and Septuagint versions, and by Onkelos.

"Even unto the river Jabbok, which is the border of the children of Ammon": Beyond which the land given to the tribes of Reuben and Gad reached not (see Deut. 2:37).

This is giving the northern and the southern border of the land to Reuben and Gad.

Deuteronomy 3:17 "The plain also, and Jordan, and the coast [thereof], from Chinnereth even unto the sea of the plain, [even] the salt sea, under Ashdoth-pisgah eastward."

The plain by Jordan, the plains of Moab on the side of it, together with the river.

"And the coast thereof": The country adjoining to it.

"From Chinnereth even unto the sea of the plain, even the salt sea": That is, from Gennesaret, as the Targums of Onkelos and Jonathan, called the land of Gennesaret (Matt. 14:34). From thence to the sea of Sodom, the sea of the plain, where the cities of the plain stood. Sodom, Gomorrah, etc. and the salt sea, so called from the salt and nitrous waters of it, the lake Asphaltites.

"Under Ashdoth-pisgah eastward": Mentioned among the cities given to the tribe of Reuben (Joshua 13:20). Rendered "the springs of Pisgah" (Deut. 4:49). The word having the signification of effusions, pourings out; so the Targums.

"Chinnereth" is what we call the sea of Galilee. The coast of the Jordan river on the eastern side is the coast mentioned above. The Dead Sea is the same as the Salt Sea.

Deuteronomy 3:18 "And I commanded you at that time, saying, 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 Israel, but the tribes of Reuben and Gad, and the half tribe of Manasseh. For what follows only concerns them.

"Saying, the Lord your God hath given you this land to possess it": The land before described, lately in the hands of Sihon and Og. This at their request Moses gave them, by the direction of the Lord, on the following condition.

"You shall pass over armed before your brethren the children of Israel, all that are meet for the war": That is, they should pass over Jordan with the rest of the tribes, being armed to assist them in the conquest of Canaan. For 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 (see Num. 32:29). And therefore, should be rendered "with your brethren"; even as many of them as were able to bear arms. At least as many as Joshua would choose to take of them. For he did not take them all by a great many (see Joshua 4:13).

The tribes of Reuben, Gad, and Manasseh have inherited their land on the eastern side of the Jordan River. This does not excuse them from going to war to help the other 9-1/2 tribes win their land on the western side of the Jordan River. They shall go to war with their brother tribes. Every man 20 years old that is fit for war, shall go with them into battle to fight for their Promised Land.

Deuteronomy 3:19 "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;"

These were to be left behind.

"For I know that ye have much cattle": Which made the countries of Gilead and Bashan, so famous for pasturage, agreeable to them (see Num. 32:1). These, under the care of servants, and also their wives and children.

"Shall abide in your cities which I have given you": And which they rebuilt and repaired (Num. 32:34).

In the book of Numbers, we found that Moses gave them time to build places for their families to live, while they were gone to battle. They were also, allowed to fix a place for their cattle. The wives and the little ones would stay with the herds, until the war for the Promised Land is over.

Deuteronomy 3:20 "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: and [then] shall ye return every man unto his possession, which I have given you."

"Rest": A peaceful situation with the Land free from external threat and oppression. The eastern 2-1/2 tribes had the responsibility to battle alongside their western brethren until the conquest was complete (compare Joshua chapter 22).

All the soldiers of the twelve tribes are needed to subdue their enemies. As soon as they have helped establish the 9-1/2 tribes on the west side of Jordan, they will be free to come back and live on their own land on the eastern side of the Jordan. Numbers 32:22 "And the land be subdued before the LORD: then afterward ye shall return and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD."

Verses 21-29: Moses encouraged Joshua, who was to succeed him. Thus, the aged and experienced in the service of God, should do all they can to strengthen the hands of those who are young, and setting out in religion. Consider what God has done, what God has promised. If God be for us, who can be against us, so as to prevail? We reproach our Leader if we follow him trembling. Moses prayed, that, if it were God's will, he might go before Israel, over Jordan into Canaan. We should never allow any desires in our hearts, which we cannot in faith offer up to God by prayer. God's answer to this prayer had a mixture of mercy and judgment. God sees it good to deny many things we desire. He may accept our prayers, yet not grant us the very things we pray for. If God does not by his providence give us what we desire, yet if by his grace, he makes us content without, it comes to much the same. Let it suffice thee to have God for thy Father, and heaven for thy portion, though thou hast not everything thou wouldst have in the world. God promised Moses a sight of Canaan from the top of Pisgah. Though he should not have the possession of it, he should have the prospect of it. Even great believers, in this present

state, see heaven but at a distance. God provided him a successor. It is a comfort to the friends of the church of Christ, to see God's work likely to be carried on by others, when they are silent in the dust. And if we have the earnest and prospect of heaven, let these suffice us. Let us submit to the Lord's will, and speak no more to Him of matters which he sees good to refuse us.

Deuteronomy 3:21 "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 whither thou passest."

After the conquest of the two kings, and the assignment of their countries to the above tribes. And after Moses had it made known to him that he should quickly die, and Joshua should be his successor. Then, by the direction of God, he gave him the following charge.

"Saying, thine eyes have seen all that the Lord your God hath done unto these two kings": Sihon and Og. How their kingdoms were taken from them, and given to Israel, and they slain with the sword. This Joshua was an eyewitness of, and was, no doubt, greatly concerned in the battles with them, being the general in the Israelite's armies. At least this was sometimes his post, and he cannot be thought to have been unemployed in these wars.

"So shall the Lord do unto all the kingdoms whither thou passest": All the kingdoms in the land of Canaan, where there were many, thirty one at least. These would be all conquered and put into the hands of the Israelites, and their kings slain.

Moses will not cross over the Jordan River. Joshua will lead the people. He has seen on the eastern side of the Jordan what God has done to the tribes. Now he must lead his people to victory on the western side. I am sure he has more confidence in winning, since he saw these victories.

Deuteronomy 3:22 "Ye shall not fear them: for the LORD your God he shall fight for you."

"The LORD your God ... fight for you": Moses commanded Joshua not to be afraid because the Lord Himself would provide supernatural power and give them the victory (compare 1:30; 31:6-8; Joshua 1:9).

Without faith, it is impossible to please God. Fear is the opposite of faith. He should be assured that the LORD will fight for them.

Verses 23-29: "Speak no more": The Hebrew of Moses' request and its refusal implies that Moses had been extremely persistent in his request; literally, "Do not continue [Luke 18:5, 7] to speak to me again of this matter". For the Israelites he had sought and obtained pardon. For himself he sought the Lord's own presence and a vision of His glory. "What God is there in heaven or in earth", is a rhetorical question with no bearing on any belief in the real existence of false gods. In fact, alien deities were considered nonentities (5:7). "Beth-peor" is literally, "The

House [Temple] of Peor". Here the people had committed grave sin (Num. chapter 25; Psalm 106:28-30), and Moses was buried nearby (34:6).

Deuteronomy 3:23 "And I besought the LORD at that time, saying,"

"I besought the LORD": With the victories over Sihon and Og, Moses made one final passionate plea to the Lord to be allowed to enter the Promised Land. However, the Lord would not allow Moses that privilege. He did, however, allow Moses to go to the top of Pisgah and see the Land (compare Deut. 32:48-52; 34:1-4).

Deuteronomy 3:24 "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?"

To give a specimen of the greatness of his power in subduing the two kings and their kingdoms, and delivering them up into the hands of the Israelites. Moses had seen instances of the mighty power of God in Egypt, at the Red sea, and in the wilderness. But this was the beginning of his power, in vanquishing the Canaanites, and putting their land into the possession of the Israelites, as he had promised. Of which the Amorites were a part, and a principal nation of them. And thus God, when he begins a work of grace upon the soul of man, begins to show the exceeding greatness of his power. And which is further exerted in carrying it on, and bringing it to perfection.

"For what God is there in heaven or in earth that can do according to thy works, and according to thy might?" Here Moses speaks according to the notion of Heathens, who supposed there were other gods in heaven and in earth besides the true God. And upon this supposition observes, let there be as many as they will, or can be imagined, there is none of them like the Lord God of Israel for power and might. Or are able to do such works as he has done, in nature, in the creation of all things out of nothing, in providence, in supporting what he has made, and in governing the world. And in those amazing instances of his power, in bringing down judgments upon wicked men, kings, and kingdoms. And in the deliverance of his own people from them, and putting them and their kingdoms into the possession of them. Which were the wondrous works of might Moses had in view, and a sense of which was impressed on his mind at this time.

This is the beginning of a prayer by Moses. Notice that He elevates God to the very highest level at the beginning of the prayer. Moses realizes the power of Almighty God. He knows more than anyone else that there is none other than God.

Deuteronomy 3:25 "I pray thee, let me go over, and see the good land that [is] beyond Jordan, that goodly mountain, and Lebanon."

The land of Canaan, the land flowing with milk and honey. A land which he describes as a most excellent one (Deut. 8:7). To see this land, he was very desirous of going over the river Jordan, beyond which it lay with respect to the place where he now was.

"That goodly mountain, and Lebanon": Or, "that goodly mountain, even Lebanon"; which lay to the north of the land of Canaan, and was famous for cedar and odoriferous trees. But if two distinct mountains are meant, the goodly mountain may design Mount Moriah, on which the temple was afterwards built, and of which Moses might have a foresight. And some by Lebanon think that is meant, which was built of the cedars of Lebanon, and therefore goes by that name (Zech. 11:1). And an anticipation of this made the mountain so precious to Moses, and desirable to be seen by him. So the Targum of Jonathan; "that goodly mountain in which is built the city of Jerusalem, and Mount Lebanon, in which the Shekinah shall dwell". To which agrees the note of Aben Ezra, who interprets the goodly mountain of Jerusalem, and Lebanon of the house of the sanctuary.

Moses has led them for 40 years. It is a great disappointment that he might not see the Promised Land. His prayer has become a plea that he might go over.

Deuteronomy 3:26 "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."

Not at this time, and for this prayer of his, but on account of he and Aaron not sanctifying him at the waters of Meribah. Or of some expressions of unbelief, and unadvised words, which dropped from his lips through their provocation of him (Num. 20:12; see note on 1:37; compare 4:21-24).

"And would not hear me": Now, and grant the above request, having before declared that he and Aaron should not bring the people of Israel into the land he had given them. And Moses with all his entreaties could not prevail upon him to repeal the sentence.

"And the Lord said unto me, let it suffice": That he had seen the conquest of the two kings, and the delivery of their kingdoms into the hands of Israel. And that he had brought the people through the wilderness to the borders of the land of Canaan, and that he should have a distant sight of the land, as after directed.

"Speak no more unto me of this matter": Intimating it would be in vain, and to no purpose, to solicit such a favor, since it would never be granted. It was a determined point, and he would never recede from it.

The LORD's answer to Moses' request was no. Moses had angered the LORD when he smote the Rock (Jesus), when God told him to speak to it. The LORD tells Moses; He does not want to hear any more on this subject.

Deuteronomy 3:27 "Get thee up into 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."

Which was the highest eminence of Mount Nebo, and so a very proper place to take a prospect from (see Deut. 32:49).

"And lift up thine eyes westward, and northward, and southward, and eastward": To all the four points of the heaven, and to all the four quarters and borders of the land of Canaan.

"And behold it with thine eyes": Even the land of Canaan, and particularly Lebanon, though it lay to the north of it, that mountain he had such a desire to see. Moses, though old, his natural sight was very strong, and not in the least dim. And it is not improbable that it might be more than ordinarily increased and assisted at this time.

"For thou shall not go over this Jordan": Into the land of Canaan. This affair, of not being suffered to enter there. Moses frequently takes notice of, no less than four or five times, it being what lay near his heart.

Moses goes to a very high point on Mount Pisgah, and sees the Promised Land. It reaches actually further than the eye can see in every direction. He did allow Moses to see the Promised Land, but not to go over into the Promised Land.

Deuteronomy 3:28 "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 thou shalt see."

Charge him to take the care of the children of Israel, to introduce them into the good land, and put them into the possession of it. Encourage him against all fear of his and their enemies, and strengthen him with promises of the presence of God, and of his gracious help and assistance.

"For he shall go over before this people": Over the river Jordan, at the head of them, as their leader and commander. A type of Christ, the leader and commander of his people. Who as their King goes forth at the head of them, and will introduce them all into his Father's kingdom and glory.

"And he shall cause them to inherit the land which thou shalt see": And no more; not enter into. But Joshua should; and having conquered it, should divide it by lot for an inheritance to them, and their children after them. A type of Christ, in whom and by whom the saints obtain an inheritance by lot (Eph. 1:11).

The anointing of Moses to lead the people was passed on to Joshua. Joshua would now lead the people over into the Promised Land.

Numbers 27:18-20 "And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom [is] the spirit, and lay thine hand upon him;" "And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight." "And thou shalt put [some] of thine honor upon him, that all the congregation of the children of Israel may be obedient."

Joshua 3:7 "And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, [so] I will be with thee."

Deuteronomy 3:29 "So we abode in the valley over against Beth-peor."

“Beth-peor”: Located east of the Jordan River, probably opposite Jericho (see notes on Num. chapters 22-25 for the background).

This is in the plains of Moab. This was opposite of Jericho. At the end of this, we see they are poised, ready to take the Promised Land.

Deuteronomy Chapter 3 Questions

1. Who was the king of Bashan?
2. He ruled over the northern half of _____.
3. How many of his cities were taken by Israel?
4. Why did God say not to fear him?
5. Who did they kill, besides Og?
6. What is the same as Bashan?
7. How were the cities fortified?
8. What was kept for spoil?
9. The land they took was from the River _____ unto mount _____.
10. How tall is mount Hermon?
11. What were the names of some of the cities taken?
12. Who was the last of the giants?
13. How big was his bed?
14. Who was a giant, who was 9 feet tall?
15. What land do the Reubenites and Gadites receive?
16. What goes to the half tribe of Manasseh?
17. Who was Jair a descendent of?
18. "Havoth" is plural for chavvoth, which means _____.
19. Who was Gilead given to?
20. What is another name for "Chinnereth"?

21. The Dead Sea is the same as the _____ Sea.
22. Where did the tribe of Reuben, Gad, and the half tribe of Manasseh inherit land?
23. Where do the other tribes inherit land?
24. Where will Reuben's wife and children stay, while he goes to war?
25. When do the men of the tribe of Reuben go home?
26. Moses will not cross the _____.
27. Without _____, it is impossible to please God.
28. Where does Moses' prayer begin?
29. What does Moses ask God for?
30. Does God grant his prayer request?
31. Why was the LORD wroth with Moses?
32. Where did the LORD send Moses?
33. Who will go in Moses' place?