

- I. Time in the wilderness (Deut 1:40; 2:1-3) – a summary account (cf. Num 20:14-21)
 - A. Mount Seir – a mountain in the territory of Esau – The Israelites “circled [it] for many days”
 - B. Yahweh said, it’s time to move and head north toward the Promised Land.
 1. The Deuteronomy narrative “demonstrates greater interest in theology than in the details of geography and chronology.”¹
 2. “With regard to the Edomites, Moabites, and Ammonites, Yahweh prohibited Israel from taking any land from these peoples (2:1–25).”²
- II. Esau is Family (Deut 2:4-8) – Therefore, Yahweh commanded that Israel simply pass through their territory.
 - A. Esau (עֵשָׂו) – Israel’s brother
 1. Isaac was 40 years old when he took Rebekah to (the sister of Laban the Aramean, or the Syrian) to be his wife (Gen 25:20), and he prayed for his wife “because she was barren, and Yahweh answered him” and Rebekah conceived (Gen 25:21-23). Rebekah was barren for 20 years as Gen 25:26 tells us that Isaac was 60 years old when the twins were born.
 2. Esau (Edom) was the oldest of the twins of Isaac and Rebekah (Gen 25:25-28). Esau = “hairy.”³ Jacob was born holding on to Esau’s heel (v. 26), and Jacob = “one who takes by the heel, supplants.”
 3. Esau’s birthright for a bowl of stew (Gen 25:31-34) – Ex 4:22 and Deut 21:17 define the birthright. “Esau despised his birthright” (Gen 25:34).
 - a) This also then helps us to understand God’s perspective in Romans 9:10-16 (God’s sovereignty and man’s responsibility)
 - b) It also helps us to better understand Esau’s unrepentant heart in Hebrews 12:16-17 (cf. Gen 36:2).
 4. Genesis 36 tells of Esau and his descendants – The descendants of “Seir the Horite” were initially contemporary inhabitants of Edom at the time Esau (Gen 36:20-21ff; Deut 2:12).
 - B. The “hill country of Seir” refers to the mountain range of Edom south of the Dead Sea bordering the wilderness (desert) of the Arabah on the east. Evidently, the Israelites were along this southern range when God told them to “turn north” (v. 3).
 1. God had commanded that Israel ought not provoke Edom to war nor take any of their land, and they were to pay them for any food or water consumed along the way (Num 20:14-22; Deut 1:36; 2:5).

¹ Michael A. Grisanti, “Deuteronomy,” in *The Expositor’s Bible Commentary: Numbers–Ruth (Revised Edition)*, ed. Tremper Longman III and David E. Garland, vol. 2 (Grand Rapids, MI: Zondervan, 2012), 495.

² Ibid.

³ James Strong, *Enhanced Strong’s Lexicon* (Woodside Bible Fellowship, 1995).

2. Hostility had not yet developed between Israel and Edom; however, according to the Numbers account, “the Edomites prohibited Israel from taking the customary route through their region (the King’s Highway) and required that they skirt the borders of Edom.”⁴ This response of Edom was one of fear as prophesied in the Song of Moses (Ex 15:14-16).
- C. Yahweh’s continued provision for Israel, even when they were under divine judgment. “Yahweh blessed them (cf. 7:13; 14:29; 15:10, 18; 16:15; 24:19; 30:9), watched over them (cf. Ps 1:6; 37:18; Neh 1:7–8; Jer 29:11; Hos 13:5), and . . . they lacked nothing.”⁵
- III. Moab is also family, but more distant (Deut 2:9-15)
- A. Similar to Esau, Yahweh instructed Israel not to attack or plunder the territory of Moab because he had allocated this land to them, Moab (Deut 2:9-12).
 1. Moab was the son born of incest to Lot’s oldest daughter (Gen 19:36-38) – the reason they laid with their father, Lot, is seen in v. 31.
 2. “‘Ar’ (v. 9) was a city in Moab and served (by synecdoche, *a figure of speech where a part stands for the whole*) as a reference to the region of Moab.”⁶
 3. An important parenthetical note (vv. 10-12) – The “Emim” (*might mean fearsome ones*) – more giants, like the Anakim, “also regarded as Rephaim” (v. 11). Interestingly, just like the Edomites (see v. 12) and God’s command to the Israelites regarding the Promised Land, the land given by God to Moab had to be earned by driving out the previous inhabitants – another example that points to God’s grace and His sovereign plan (cf. Deut 2:20-23).
 - B. The official end of the wilderness wandering (Deut 2:13-15) - The importance of this declaration upon the southern border of Moab (“the brook Zered” or the “Wadi Zered”) is that “the era of desert sojourning was over, that God’s oath of judgment had reached total fulfillment (cf. Deut 1:35), and that impending victories in Transjordan and Canaan will be due to God’s intervention, not Israel’s military prowess.”⁷
- IV. The sons of Ammon – more family (Deut 2:16-23) – The son of Lot’s younger daughter (Gen 19:38 “Ben Ammi”).
- A. “Given . . . as a possession” (יְרֻשָׁה, *yarusha*, “inheritance”) – “Yahweh is not only the suzerain of Israel but also exercises multinational sovereignty.”⁸ This is consistent with N.T. statements about God’s sovereignty over governments (Rom 13:1-7; Titus 3:1).
 - B. It is also consistent with Yahweh’s use of Assyria, Babylon, and Persia as tools of judgment in Israel’s history (cf. Dan 32:8; Jer 18:1-10; 27:1-7).
- V. The Amorites were **not** family (Deut 2:24-25)

⁴ Michael A. Grisanti, “Deuteronomy,” 497.

⁵ Ibid.

⁶ Ibid., 499.

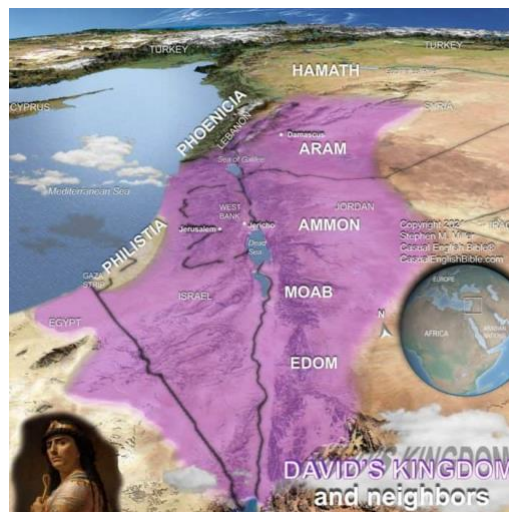
⁷ Ibid., 500.

⁸ Ibid., 499.

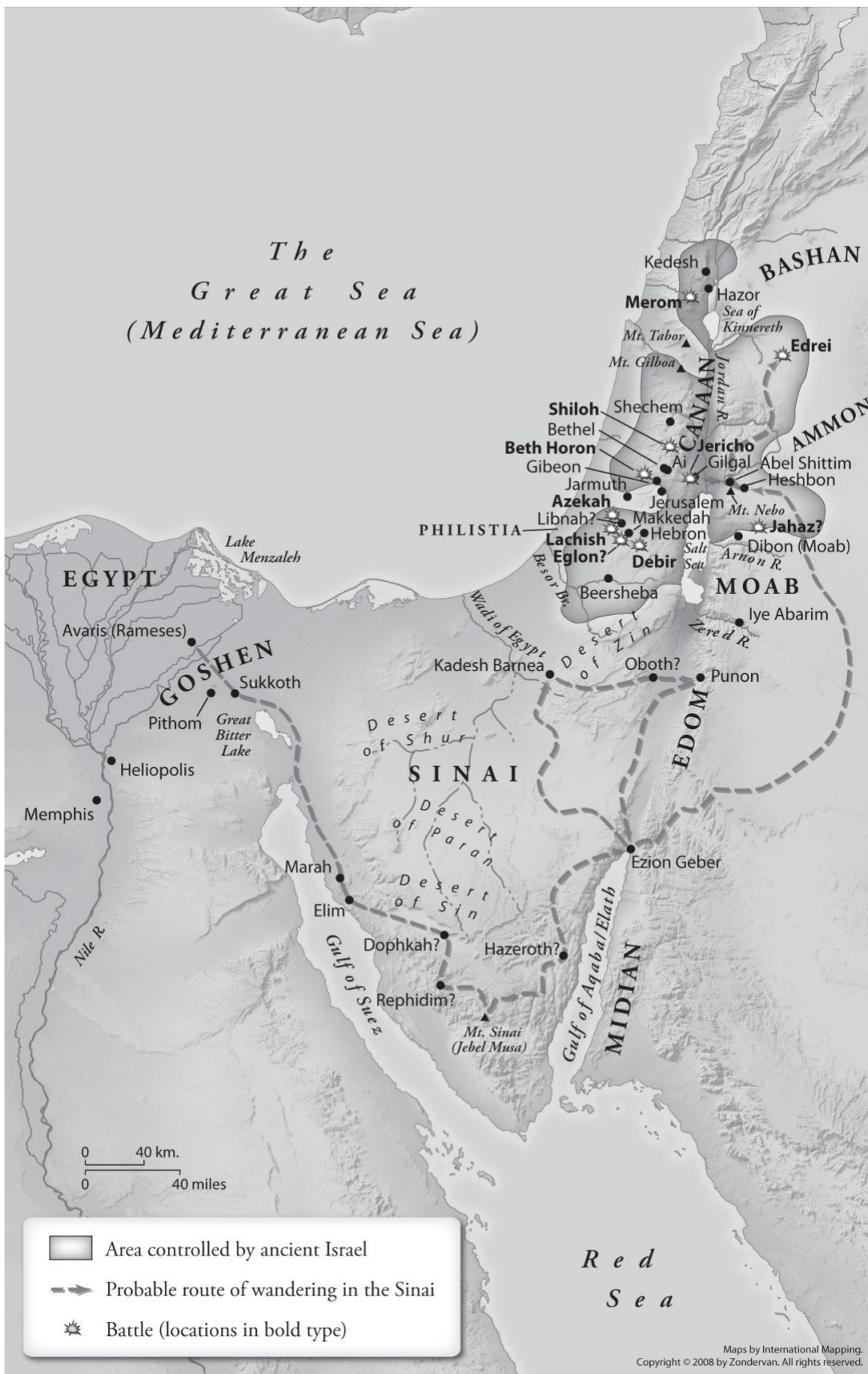
- A. This begins the conquering of the Promised Land under the power and guidance (and “going before”) of Yahweh.
- B. Note the divine command and the divine promise:
 - 1. Divine command – “begin to take possession and provoke him to battle” (v. 24)
 - 2. Divine promise – “This day I will begin to put the dread and fear of you upon the peoples everywhere under the heavens . . .” (v. 25).
 - 3. Yet isn’t this the way God always works?
 - a) Abrahamic Covenant (Gen 12:1-3)
 - b) New Covenant (John 3:16; 6:35, 37; Acts 16:31)
- C. News of Yahweh’s power in fighting for Israel was already at work in the midst of the Amorites (v. 25; Ex 15:14-18)
 - 1. “Look, I have given it into your hand” is used 130 times in the O.T., and it signifies the delivery or abandonment of a people or an object into the power of another.
 - 2. The Israelites thought the opposite in Deuteronomy 1:27, and Joshua even wondered about the reality of God’s gift of the Promised Land (Josh 7:7).

VI. Israel Conquers the Transjordanian Kingdoms (Deut 2:26-3:11)

- A. Sihon the King of the Amorites (Deut 2:26-37)
 - 1. Moses made Sihon the same offer that he made to Edom, Moab, and Ammon (Deut 2:26-29)
 - 2. However, Sihon told Moses and Israel to “get lost” (vv. 30-31) – Yahweh at work through secondary causes (2 Sam 24:1 *Yahweh*, 24:10 *David*; 1 Chron 21:1 *Satan*)
 - 3. Sihon came out for battle (vv. 32-37)
- B. Og the King of Bashan (Deut 3:1-11)



The Great Sea (Mediterranean Sea)



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