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## Moshe Remembered the Events in Mo'av

### 2: 9-15

Moshe Remembered the events in Mo'av DIG: As the Israelites prepare to enter the Land which ADONAI had given them, what fears might they have about the people who live there? How might the events of this passage and the demonstration of God's care for the Moabites, Ammonites, and Edomites help the Israelites face their fears? Are editorial notes still part of God's Word? Why? Did the men of war die a natural death? What was the significance of the nation of Isra'el passing over the Wadi Zered? What did it mark?

REFLECT: How do you feel about unbelievers who are successful? Do you think any of their success is attributable to the LORD? Why or why not? In what sense is God concerned about the welfare of unbelievers today? What examples can you give? How are these similar to this passage? What challenge are you facing in your life today? What provision do you need from God? What have you learned here about the character of YHVH that can help calm and strengthen you for that challenge?

**Moshe remembered that as the children of Isra'el approached the boundary of Mo'av, Ha'Shem forbid them to attack and plunder the territory of Mo'ab since He gave this land to the Moabites. Moshe also points out that Isra'el's crossing over the Wadi Zered represented the official end of God's punishment of Isra'el for their rebellion at Kadesh-barnea.**

Just as **the Edomites** were not attacked and conquered because **they** were related to **Jacob**, so **the Moabites** and **Ammonites** were spared because **they** were **the descendants** of **Lot**, the nephew of **Abraham** (see the commentary on **Genesis**, to see [link click Fb - Let's Get Our Father to Drink Wine, and then Lie With Him to Preserve Our Family Line](#)). **The Israelites** were to pass through the region of **Mo'ab** (located east of the Dead Sea) without taking any territory.<sup>63</sup> **ADONAI** said to me: **Do not harass Mo'ab or engage them in battle. For I will not give you any of his land for a possession, because I have given Ar to the children of Lot for a possession (2:9).** **YHVH** is supreme over all nations and assigns their territories according to **His** sovereign will (**Acts 17:26-28; Second Chronicles 20:6**). In fact, **the LORD** even helped

these other nations defeat their enemies and take their land (2:20-23). **Ha'Shem** is on **His** throne and deals with the nations according to **His** perfect will (Dani'el 4:35). Neither **the Moabites** nor **the Ammonites** deserved this kindness, but **ADONAI** sometimes blesses people because of their relationship to other people. **Isra'el** was certainly blessed because of **the LORD's** covenants with Abraham and David, the invisible Church, made up of **Jews** and **Gentiles** (Ephesians 2:14), is blessed today because of **the Father's** eternal covenant with **Yeshua Messiah** (Hebrews 13:20).<sup>64</sup>

**A parenthetical note:** **The Emim** (meaning *terrors* or *dreaded ones*) **used to live there - a great and numerous people, as tall as the Anakim** (2:10). **The Emim, the original inhabitants of Ar** (representing the whole region of **Mo'ab**), **are identical with the Rephaim whose territory was promised to Abraham's descendants** (Genesis 15:20). **The conquest of this territory, inhabited by such mighty people, by a descendant of Lot, was nothing else but a divine act in fulfillment of YHVH's promise to Abraham. Therefore, it was Ha'Shem who gave Ar to Mo'ab, Seir to Esau, part of the Rephaim territory to Ammon, just as He gave Canaan to the Israelites.**

**These people also are considered Rephaim, like the Anakim; but the Moabites call them Emim** (2:11). **The Anakites, also called the Nephilim in Numbers, belonged to a race of giants known as the Rephaim** (2:10-11 and 21). **Og of Bashan, an Anakite, had an iron bed that was over thirteen feet long** (see [Av - The Defeat of Og](#)). **The Rephaites and Anakites were also found in Philistia** (see the commentary on [the Life of David Eg - David's Heroes](#)).<sup>65</sup>

**Now the Horites** (a non-Semitic people) **used to live in Seir, but the sons of Esau drove them out and destroyed them from before themselves and settled in their place** (2:12a). **The Horites were identical with the Hivites who were descended from the sixth son of Canaan** (Genesis 10:17), **and always mentioned among the seven Canaanite peoples in connection with Isra'el's inheritance. Seir, the territory of these people promised to Abraham's descendants, was meant for Esau, and should therefore have been respected by Isra'el. Just as the Edomites dispossessed the Horites, so Isra'el did** (past tense) **to the land of Canaan, its possession, that ADONAI gave to them** (2:12b).

Though it is impossible to determine precisely when **verses 10-12** were inserted, verse **12b** indicates that it was after the initial conquest of **the Land**. Editorial notes in the Pentateuch do no harm to the doctrine of biblical inspiration. Inspiration refers to the final product rather than to the manner of writings. The original texts of Scripture are **God-breathed**

(**Second Timothy 3:16**), and therefore contain no errors, for **God cannot lie (Titus 1:2)**. **The Ruach Ha-Kodesh** superintended the work of editors just as **He** did the historical research of **Luke (Luke 1:1-4)** so that the final words of the text, though obtained by different methods, are the words intended by **ADONAI**. It was this final text (including editorial insertions) that **Yeshua Messiah** pronounced to be perfect (**Matthew 5:18; John 10:35**).<sup>66</sup>

**The story which began at verse 9 and was interrupted by the parenthetical note in verses 10-12 is now resumed: Now rise up, and cross over the Wadi Zered.” Since you are not permitted to pass through the lands of Esau and Mo’ab without their permission, change direction and approach the Jordan through the Wadi Zered, which lies beyond the borders of those two countries. So, we went over the Wadi Zered (2:13).**



**Moshe** reminded **his** audience of the terrible judgment that **his** own rebellious **generation** had suffered. When **the Jews crossed over** into **the Wadi Zered**, it marked a turning point in **their** history. Just as the crossing of the Sea of Reeds had marked a new beginning of freedom from Egyptian bondage, so the crossing of **the Wadi Zered** marked freedom from the oath of **YHVH** against **the generation of the Exodus**.<sup>67</sup>

Now, however, **they** had all died in **the wilderness** . . . all, except for **Moses** (see the commentary on **Jude Aj - The LORD Delivered His People Out of Egypt, But Later Destroyed Those Who Did Not Believe**). Thus, because of **their** rebellion against **YHVH**, this first **generation** of **Israelite warriors** actually found **themselves** objects of **God’s** holy war! **They** left the protective care of **His** hand in **their** arrogant rebellion only to find that **Hand** turned against **them** as they endured painful deaths outside **the Promised Land**. By reminding **the people** of this, **Moshe** said, in effect, that **Ha’Shem** is faithful to **His** promises and **His** threats, and has the power to execute both.<sup>68</sup>

**Moses** remarked: **The time that we traveled from Kadesh-barnea until we crossed over the Wadi Zered was about 40 years** (38 years had elapsed since **Isra'el's** departure from **Kadesh-barnea** the first time) - **until all the generation of the men of war, from within the camp came to an end, as ADONAI had sworn to them** (see [Ao - God's Judgment on Isra'el](#)). These **men of war** did not die a natural death from old age; it was the direct action of **Ha'Shem** that hastened **their** death. **Indeed, the hand of ADONAI was against them, to destroy them from within the camp until they came to their end (2:14-15)**. But, **Isra'el's** time of divine discipline had finally ended. **Isra'el** could now look forward to defeating **their** enemies and moving into **the Land of Promise** that **the LORD** had promised to **them**.<sup>69</sup>

*Dear Great and Awesome **Father**, Praise **You** that in **Your** love, **You Yourself** have redeemed us by paying the penalty for our **sins**. **He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God (Second Corinthians 5:21)**. Someday all our trials will be over. **He shall wipe away every tear from our eyes, and death shall be no more. Nor shall there be mourning or crying or pain any longer, for the former things have passed away. (Revelation 21:4)**. Please help us to keep our eyes focused on Heaven where we will live in joy with **You** for all eternity and never more have any sufferings. This time on earth will be over so quickly. May we use it to glorify **You** and bring **You** much joy. In **Your** holy **Son's** name and power of **His** resurrection. Amen.*