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Moshe Remembered the Events in Ammon 2: 16-25

Moshe remembered the events in Ammon DIG: We have seen that prior to the allotment of territory respectively to Edom (2:1-8), Mo'ab (2:9), and Ammon (2:18-19), the land was already occupied by inhabitants who were tall and ominous. Those threatening enemy peoples went by many names - Emim, Anakim, Rephaim, Horim, and Zamzummim. Why did the Holy Spirit include them in the text? What is the point He is making? How different are the instructions concerning Heshbon in verse 24 from those in verses 5, 9 and 19? Why the difference? What were the Israelites to do? What was God going to do?

REFLECT: Do you think that the world fears believers in Messiah, or the Word of God, at all today? On the topic of not believing in abortion, for example, what is their fear? What about prayer in school? What is their fear? What about believing in a set of absolutes in the universe? What is their fear? What about needing to be saved from their sinful lifestyle? What is their fear? What has God given you "possession" of that you have always longed for? What have you "inherited" that was denied to your parents?

The death of the generation of the Exodus, who had trembled at the report of the twelve spies and refused to enter the Land of Promise, now makes possible the resumption of the journey and fulfillment of God's promise. As with Edom and Mo'ab, ADONAI commanded the Israelites to pass through Ammon without provoking its inhabitants to war since He gave this territory to the Ammonites.

Moshe remembered that **ADONAI** had told **Isra'el** not to harass **Esau's** descendants (**2:4-5**), or **the Moabites (2:9)**; now **He** said the same about **the Ammonites** because **they** were descendants of **Lot** (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**). **Now, when all the men of war**

had finished dying from among the people, **ADONAI** spoke to me saying: **Today you are about to cross the border of Mo'ab at Ar. When you come opposite the sons of Ammon, do not harass or provoke them - for I will not give you any of the land of the sons of Ammon for a possession, because I have given it to the sons of Lot for a possession (2:16-19).**

Another parenthetical note: The area of **Ammon**, like **Mo'ab (2:10-12)**, had formerly been occupied by a tall people like **the Anakim**, known to **the Ammonites** as **the Zamzummim** (meaning *murmur and meditate, which implies demon worship and communication with evil spirits*). Therefore, **ADONAI destroyed them (2:21)**. Once again, we learn that **YHVH, the LORD** of the nations (**Acts 17:26**), dispossessed this **people** and gave the land to **Ammon** because **they** were descendants of the second incestuous **son of Lot**.⁷⁰ **That also is considered a land of Rephaim. The Rephaim used to live there, but the Ammonites call them Zamzummim (Genesis 14:5) - a great and numerous people, as tall as the Anakim. But ADONAI destroyed the Zamzummim from before them, and the Ammonites dispossessed them and settled in their place. It was just as ADONAI did for the sons of Esau, who dwell in Seir, when He destroyed the Horites before them. They drove them out and settled in their place even to this day (2:20-22).**

As with **the Edomites, Moabites, and Ammonites, the Caphtorim** had gained territory by dispossessing peoples who had earlier inhabited this region. **As for the Avvim who lived in villages as far as Gaza, the Caphtorim who came from Crete** (are better known in the Bible as the Philistines) **destroyed them and settled in their place (2:23). The Avvim, Rephaim and Horim are all identical with the Hivite mentioned by Moses as one of the seven peoples promised to Isra'el (7:1). After giving an account of some of the Hivite territory which was forbidden to Isra'el - the lands possessed by Mo'ab, Esau and Ammon - Scripture states that the country of the Caphtorim was permitted to be taken by Isra'el. The Caphtorim were an Egyptian people, and in no way related to Abraham, and therefore had no claim to Canaanite territory.**

Though it is impossible to determine precisely when **verses 20-23** were inserted, **2:12b** 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**).⁷¹



After several interruptions the narrative proceeds to the defeat of Sihon:

After being encamped at **Horeb (Mount Sinai)** for almost a year, **Moshe** remembered that **the LORD** commanded **Isra’el** to “**Rise up, journey on, and cross over the Wadi Arnon. See, I have handed over Sihon the Amorite, king of Heshbon, and his land to you.**” Once **the Israelites** crossed over **the Wadi Arnon**, they entered the region controlled by **the Amorites** (not to be confused with **the Ammonites**). **Sihon’s** kingdom at the time extended north from **the Wadi Arnon** which ran into the Dead Sea and the Jordan River on the west, and the kingdom of **the Ammonites** on the east. **The Israelites** could advance with confidence in the word of **ADONAI** to them, “**Begin to possess it! Engage him in battle**” (see the commentary on **Numbers Dk - The Defeat of Sihon and Heshbon**)! **The** previous rebellious **generation of the Exodus** had said in **their** stubbornness that **Ha’Shem** was going to **hand us over to the Amorites, to destroy us (1:27)**, but to the new and obedient generation, **the Amorites** were to be delivered into **their hands**. **Moshe** remembered that at last **the Israelites** were to begin to taste the promise of **the Land** promised to **them**, for not only would **the LORD** deliver **the Amorites to Isra’el**, but **their land** would also be given to **them (2:24)**.⁷²

Moshe remembered that **Ha’Shem** commanded **the Israelites** to engage in **their** first significant military battle, and promised that the outcome of that conflict had already been determined – by **YHVH Himself**. **The LORD** employed a tool against

the Amorites that had been at work in **their** midst since **Isra'el's** crossing of the Sea of Reeds. News of **God's** powerful intervention in **Isra'el's** behalf had preceded **their** arrival in this area by almost four decades (**Exodus 15:14-18**).⁷³ **This very day I will begin to put the dread and fear of you upon the peoples everywhere under heaven. When they hear the report about you, they will tremble and twist in anguish because of you (2:25).**

*Dear **Father God**, What a treasure **You** are! We praise **You** our Mighty Powerful **Father!** **You** are always ready to help **Your** child and **You** are greater than any enemy that may try to come against **Your** child. We worship **You** and ask **You** to help us to take our eyes off our momentary trials and to fix our eyes on the eternal Joy of life in Heaven with **You**.*

*Praise **You** that though our love will prompt us to do many acts of love for **You**, our works are not what save us, but it is our heart love for You that counts. **For with the heart it is believed for righteousness, and with the mouth it is confessed for salvation (Romans 10:10).** Our heart's love enables us to wear the righteousness of **Your Son** and so enter heaven. **We beg you on behalf of Messiah, be reconciled to God. 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 5:20b-21).** In the loving and mighty name of **Yeshua** and by **His** powerful resurrection. Amen*