Exodus, Part 25

We are skipping ahead to near the end of the Israelite's 40 years of wandering in the wilderness to the first month of the 40th year. Chapter 20 of Numbers is bounded by death: the death of Miriam and the death of Aaron. It also contains the sin of Moses and the sin of Edom, and it marks the end of the wilderness wanderings of the children of Israel.

Numbers Chapters 14 through 20 deal with the forty years in the wilderness, and not much took place all that time. Israel was mostly out of God's will and there is little to tell of any importance. The same can be said of us today: we don't amount to much if we are outside the will of God when we should be inside and enjoying all the benefits of being in His will. The Promised Land should be seen not as a type of Heaven but as a type of the fully functioning spiritual life. The broken world we live in is a wilderness, but by faith, we can live in God's spiritual kingdom and enjoy God's blessings right here and right now.

Here in Chapter 20, we find the children of Israel returned to Kadesh. They were there almost 38 years before. Those 38 years were spent unproductive while wandering aimlessly in the wilderness. They were not years of great blessing but did provide great lessons we can use today. Chief among them is the need to remain faithful to the leading and power of the Lord. Without that, we are like that lost generation wandering aimlessly through our own wilderness.

The Death of Miriam

> **Numbers 20:1** And the people of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. And Miriam died there and was buried there.

We open Chapter 20 with a rather dry pronouncement of the death of Miriam. Only this one verse is devoted to it, with no long funeral oration, no days of mourning, and without ceremony or eulogy. Perhaps we should take a moment and consider what we know of this woman.

First off, she was the sister of Aaron and the elder sister of Moses. She was there at the Nile hiding in the bullrushes and watching when Moses was placed there in a basket and found by the daughter of Pharaoh (Exodus 2:4). She bravely approached the princess and offered to find a Hebrew midwife for the child.

She was a leader and led the women in rejoicing and singing when the Israelites safely crossed the Red Sea (Exodus 15:20-21). She was also a prophetess (Exodus 15:20).

Her death notice in Scripture directly precedes the incident of a lack of water at Kadesh. The Nile, the Red Sea, Kadesh — thus, she became associated with water in the minds of the Hebrews.

With her brother Aaron, she was part of the rebellion over Moses' right to leadership of the Israelites (Numbers 12:1). For this infraction that questioned the wisdom of the Lord, she was disciplined with leprosy and banished from the community for seven days.

Unlike for Moses, the Scriptures offer no etymology regarding her name, but an ancient Jewish midrash (commentary) associates her name with bitterness. The Bible itself connects the name Miriam and the idea of bitterness. Right after the first mention of Miriam's name and the description of her song, we read about the bitter waters of Marah.

> **Exodus 15:23** When they came to Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah.

In written form, the name Miriam and the word *marim*, "bitter," are identical. If *marim* is read as "Miriam," the final part of the verse can be read as, "That is why she [Miriam] is named Bitter."

Was she bitter? With what little we see of her in Scripture, it would be easy to draw the conclusion that she was indeed bitter over not being recognized as a prophetess and community leader. She certainly understood herself to be such a leader. Such feelings might have contributed to her participation in the rebellion against her brother. But it is clear from the few glimpses we

get of her in Scripture that she was a bold and daring woman of faith and indeed a leader in the community.

The Seventh Murmuring

Numbers 20:2 Now there was no water for the congregation. And they
assembled themselves together against Moses and against Aaron. 3 And
the people quarreled with Moses and said, “Would that we had perished
when our brothers perished before the Lord! 4 Why have you brought the
assembly of the Lord into this wilderness, that we should die here, both
we and our cattle? 5 And why have you made us come up out of Egypt to
bring us to this evil place? It is no place for grain or figs or vines or
pomegranates, and there is no water to drink.” 6 Then Moses and Aaron
went from the presence of the assembly to the entrance of the tent of
meeting and fell on their faces. And the glory of the Lord appeared to
them, 7 and the Lord spoke to Moses, saying, 8 “Take the staff, and
assemble the congregation, you and Aaron your brother, and tell the
rock before their eyes to yield its water. So you shall bring water out of
the rock for them and give drink to the congregation and their cattle.”
9 And Moses took the staff from before the Lord, as he commanded him.

Moses Strikes the Rock

Numbers 20:10 Then Moses and Aaron gathered the assembly together
before the rock, and he said to them, “Hear now, you rebels: shall we
bring water for you out of this rock?” 11 And Moses lifted up his hand and
struck the rock with his staff twice, and water came out abundantly, and
the congregation drank, and their livestock. 12 And the Lord said to
Moses and Aaron, “Because you did not believe in me, to uphold me as
holy in the eyes of the people of Israel, therefore you shall not bring this
assembly into the land that I have given them.” 13 These are the waters
of Meribah, where the people of Israel quarreled with the Lord, and
through them he showed himself holy.

Though Kadesh was normally a well-watered oasis, when Israel arrived there this time they found it dry. So they began to argue with Moses in their characteristic way and rebuke him for bringing them out of Egypt to this barren place.

As he had done in the past, Moses sought the Lord's counsel, falling facedown in supplication. The Lord told him to take his staff in hand and **speak** to that rock and it would gush forth enough water for all the people and their livestock. The rock in question was probably one from which springs ordinarily flowed and from which they had drunk many times in the past.

In many places in Scripture, God is pictured as a Rock. First Corinthians 10:4 makes it clear that the Rock in Exodus and here in Numbers 20 is a picture of Christ.

> 1 **Corinthians 10:1** For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, **2** and all were baptized into Moses in the cloud and in the sea, **3** and all ate the same spiritual food, **4** and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ

The people could not live without water, nor can we live spiritually today without the water of life (John 4:13–14; 7:37–39). In the Bible, water for drinking is a type of the Holy Spirit, who comes within and satisfies our spiritual thirst. Water for washing is a type of the Word of God, which has cleansing power (John 15:3; Ephesians 5:26).

Note that the Lord told Moses only to **speak** to the rock for its flow must not be attributed to his own efforts but to the Lord's miraculous provision. But when Moses addressed the congregation in front of the rock, he seemed to take credit for himself and Aaron for the miracle that was about to take place ("Shall **we** bring water for you out of this rock" v.10). Then in anger, he failed to obey God's instructions and **struck** the rock twice, when he should have spoken once. Despite this failure by Moses, by God's grace water came forth abundantly for the people to drink and to water their animals.

The events at Kadesh contrast with those in Exodus 17 where God told Moses to **strike** the rock, which pictured our Lord's death on the Cross. But here He told him to **speak** to the rock, because Jesus Christ died once. All we need do now is ask, and He will give of His Holy Spirit.

John 7:37 On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink.
38 Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’ ”

Moses was told to speak to the rock because Christ our Rock has risen from the dead. He is our living High Priest, and He gives us the spiritual blessings we need as we ask for them. A person does not have to be saved over and over again, nor does the gift of the Holy Spirit have to be repeated. We receive the Spirit once when we trust Christ; we receive the leading and power of the Spirit many times in our spiritual walk.

The main reason that God judged Moses and kept him out of the Promised Land was that he exalted himself and failed to glorify God. In saying, “Shall **we** bring water for you out of this rock?” (v. 10) Moses was not giving God the glory due His Name. It was evidence of pride that probably resulted from his frustration and anger. Moses’ strongest point was his meekness, yet this was where he failed. Unless we glorify God in all that we do, God will deal with us, and we will miss the blessing He has planned for us.

The water came because of God’s grace, but because Moses and Aaron had disobeyed and drawn attention to themselves rather than trusting in the Lord and giving Him the glory, they were denied entrance to the Promised Land.

Edom Refuses Passage

Numbers 20:14 Moses sent messengers from Kadesh to the king of Edom: “Thus says your brother Israel: You know all the hardship that we have met: **15** how our fathers went down to Egypt, and we lived in Egypt a long time. And the Egyptians dealt harshly with us and our fathers.
16 And when we cried to the Lord, he heard our voice and sent an angel and brought us out of Egypt. And here we are in Kadesh, a city on the edge of your territory. **17** Please let us pass through your land. We will not pass through field or vineyard, or drink water from a well. We will go along the King’s Highway. We will not turn aside to the right hand or to the left until we have passed through your territory.”

After the Israelites brief stay at Kadesh, Moses was eager to press on to Canaan. He had given up any ideas of entering from the south because of the defeat Israel had already experienced from that quarter (14:44–45). He therefore requested permission from the king of Edom to take a route that passed from the Red Sea (Gulf of Aqabah) north to Damascus via the Edomite city of Sela (later known as Petra).

Moses appealed to Edom as a brother because the Edomites were descendants of Esau, Jacob's brother (Genesis 36:6–8). Moses then reviewed Israel's history from the time of Jacob's descent to Egypt to the present moment, an account, he said, with which the king of Edom was already familiar.

He impressed upon the Edomite king the power of Yahweh who had sent his "angel" to deliver Israel from Egypt, the most powerful people on the face of the earth. Implied is that Edom should then think twice before opposing the Israelites.

Then Moses promised that if Israel were allowed to pass through Edomite territory they would stay strictly on the road and would not eat or drink at Edom's expense. The king responded, however, with a categorical "no." If Israel attempted to enter the narrow mountain passes, Edom would attack.

> **Numbers 20:18** But Edom said to him, "You shall not pass through, lest I come out with the sword against you." **19** And the people of Israel said to him, "We will go up by the highway, and if we drink of your water, I and my livestock, then I will pay for it. Let me only pass through on foot, nothing more." **20** But he said, "You shall not pass through." And Edom came out against them with a large army and with a strong force. **21** Thus Edom refused to give Israel passage through his territory, so Israel turned away from him.

Moses dispatched other messengers who reiterated the request but added the promise of paying for any water the livestock might drink. Again the Edomites responded negatively. They marched a powerful army to the border in a show of force designed to discourage Moses from attempting to march through that land. Edom's sin was denying them passage, and now, the Israelites had to take a circuitous route around Edom.

Moses' failure here was asking permission from the king of Edom. He should have been faithfully following the cloud by day and fire by night wherever it led them. Instead of asking permission, he should have been simply following the cloud. God had obliged Himself to lead them and empower them to be victorious over whatever opposition they met.

The Death of Aaron

> **Numbers 20:22** And they journeyed from Kadesh, and the people of Israel, the whole congregation, came to Mount Hor. **23** And the Lord said to Moses and Aaron at Mount Hor, on the border of the land of Edom, **24** "Let Aaron be gathered to his people, for he shall not enter the land that I have given to the people of Israel, because you rebelled against my command at the waters of Meribah. **25** Take Aaron and Eleazar his son and bring them up to Mount Hor. **26** And strip Aaron of his garments and put them on Eleazar his son. And Aaron shall be gathered to his people and shall die there." **27** Moses did as the Lord commanded. And they went up Mount Hor in the sight of all the congregation. **28** And Moses stripped Aaron of his garments and put them on Eleazar his son. And Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain. **29** And when all the congregation saw that Aaron had perished, all the house of Israel wept for Aaron thirty days.

Departing from Kadesh, Israel arrived at Mount Hor, probably Jebel Harun, a short distance northwest of Petra. This implies that though Moses had abandoned any plans to take the easier route he now determined to go north up the Arabah fault to the southeast corner of the Dead Sea, thus bypassing Edom to the east.

At Mount Hor near the border of Edom the Lord announced that Aaron would be "gathered to his people." He would not live to enter Canaan because he had rebelled against the Lord along with Moses at Meribah. In the sight of the nation, Moses took Aaron and his son Eleazar to the top of the mount. He removed Aaron's high priestly garments and put them on his son. Aaron died there and presumably was buried by Moses and Eleazar. Israel mourned for thirty days over the death of their first high priest.

According to Numbers 33:38 Aaron died in the fortieth year of the Exodus, in the fifth month on the first day of the month.

Many people today are saved but never get to enter the “land” and enjoy the fruits of salvation. They do not enjoy the fruit of the Spirit: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control” (Galatians 5:22-23). They live their lives wandering in their own private “wilderness”. They do not know what it is like to walk in fellowship with the Lord (Galatians 5:16). They don’t get to “rest” and “enjoy the fruits” or the promised land of the spiritual Kingdom. They have not been properly discipled, were taught lots of false doctrines, or no doctrine at all, having been fed only meaningless ritual. They don’t even know what they are missing and often drift away from the faith because, deceived by Satan, they are *working* at being a Christian and failing miserably. The Christian life is a life of faith that is underpinned by Bible doctrine learned, assimilated, and then applied to life through faith in the leading and power of the Spirit. They are saved, but they may not look like it.

Arad Destroyed

Chapter 20 brought us to the end of the wilderness wanderings, and now the Israelites are preparing to enter the land. In Chapter 21 Israel will have the first of their victories in warfare.

> **Numbers 21:1** When the Canaanite, the king of Arad, who lived in the Negeb, heard that Israel was coming by the way of Atharim, he fought against Israel, and took some of them captive. **2** And Israel vowed a vow to the Lord and said, “If you will indeed give this people into my hand, then I will devote their cities to destruction.” **3** And the Lord heeded the voice of Israel and gave over the Canaanites, and they devoted them and their cities to destruction. So the name of the place was called Hormah.

Arad was an important Canaanite city about 20 miles east-northeast of Beersheba. Perhaps the king of Arad interpreted Moses’ move from Kadesh to Mount Hor as a threat to his own security, particularly since he had heard that Israel was coming along the road to Atharim (site unknown).

So the king attacked Israel and took some prisoners. Moses then vowed to the Lord that if He would deliver the Canaanites over to him, he would totally destroy their cities. The word “destroy” (*ḥāram*) means he would devote them to the Lord as a kind of offering or tribute, thus keeping nothing for himself or the others.

The Lord answered, and Israel destroyed many Canaanite towns. To commemorate God’s faithfulness they called the region Hormah, “destruction.”

The chronological placement of the attack by the king of Arad and the retaliation by Israel is difficult. Some think that this attack may have come while Israel was camped at Kadesh. Numbers 33:40, however, seems to place this event between Aaron’s death and Israel’s departure from Mount Hor. Therefore, the Israelite attack against the Canaanite cities of the Negev must have occurred while Israel was camped at Mount Hor.

The Bronze Serpent

> **Numbers 21:4** From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And the people became impatient on the way. **5** And the people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food.”

Once again Moses could see the impossibility of penetrating Canaan from the south. Apparently he even gave up his plan to go north through the Arabah and, led by the Lord, undertook a circuitous route around the eastern frontier of Edom. This would explain why he led Israel from “Mount Hor (and) set out by the way to the Red Sea (the Gulf of Aqabah).”

This detour made for unpleasant travel through a hostile desert. The people became “impatient” because of the way and began to speak out against God and Moses. And here we have the eighth murmuring by the people. The people were frustrated by this change in route so they began to complain about the desert, the lack of water, and the food. They wished they had never left Egypt. God’s provision of the very tasty Manna had

become boring to them. The Hebrew word is usually translated as contemptible or worthless.

The Lord is getting just a bit tired of this bunch with their constant complaining and lack of faith, so He dips into his discipline bag and out comes some judgment for them.

> **Numbers 21:6** Then the Lord sent fiery serpents among the people, and they bit the people, so that many people of Israel died. 7 And the people came to Moses and said, “We have sinned, for we have spoken against the Lord and against you. Pray to the Lord, that he take away the serpents from us.” So Moses prayed for the people. 8 And the Lord said to Moses, “Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.” 9 So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.

God’s plan was not to remove the cause of their suffering, but to provide a remedy for it. The solution would require both faith and obedience on the part of the stricken people. The Lord sent poisonous snakes among them and many of the people died. The word translated as “fiery” is *saraph* and usually refers to the majestic angelic beings with 6 wings in attendance upon God.

The people urged Moses to intercede before God for them, which he did. He then relayed instruction from the Lord that all those bitten should look on a bronze snake which he constructed and placed high on a pole. They are to “look” in faith to be healed. Simply look (and trust) to be healed or not look (no faith) and not be healed. It should be obvious that this bronze serpent is a type of Christ.

When our Lord had that conversation with Nicodemus that night before the Cross he said:

> **John 3:14** And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15 that whoever believes in him may have eternal life.

How was the son of Man lifted up? On a cross. He was dying on the cross of Barabbas, and Barabbas was a thief and murderer worthy of death. Jesus was not. Our Lord was made sin for us. He not only took Barabbas' place, but He took your place and mine. Like Barabbas, we should have been on that cross. Look to Christ and live.

The serpent of brass was made, and those who looked on it lived. Those who did not, died. It is as simple as that for us today. We can look on the Cross and be saved or we can ignore it and trust in our own "good" works and spend eternity separated from Him.

The Song of the Well

> **Numbers 21:10** And the people of Israel set out and camped in Oboth.
> 11 And they set out from Oboth and camped at Iye-abarim, in the
> wilderness that is opposite Moab, toward the sunrise. 12 From there they
> set out and camped in the Valley of Zered. 13 From there they set out
> and camped on the other side of the Arnon, which is in the wilderness
> that extends from the border of the Amorites, for the Arnon is the border
> of Moab, between Moab and the Amorites.

The Israelites are on the move. The route they took is difficult to reconstruct since many of the places named can no longer be identified. Oboth must be located in connection with the more complete itinerary of Chapter 33. There Zalmonah and Punon are listed between Hor and Oboth (33:41–43). The route seems to be east of Edom because Punon (or Feinan) evidently was the site of copper mines in that region. The material for the bronze snake may also suggest a proximity of copper deposits. Oboth most likely was at the northern end of the Arabah, north of Punon. This is supported by the fact that the tribes turned north after paralleling the Edomite hill country in a southerly direction (Deut. 2:1–3). The next place mentioned is Iye Abarim (Num. 21:11; cf. 33:44), in the desert on the east side of Moab but otherwise unidentified. From there they traveled on to the Zered Valley which then formed the border between Moab and Edom. The Zered River flows into the Dead Sea at its southeast curve. They next moved north through Moabite territory to the Arnon River, the border between Moab and the Amorites to the north (21:13). The Arnon empties into the Dead Sea about halfway along its eastern shore.

Numbers 21:14 Therefore it is said in the Book of the Wars of the Lord,
"Waheb in Suphah, and the valleys of the Arnon,
15 and the slope of the valleys
that extends to the seat of Ar,
and leans to the border of Moab."

The Israelites' successful journey through Moab to Arnon was celebrated in a poem originally found in a no-longer extant text, the *Book of the Wars of the Lord*. The first line of the poem is now incomprehensible unless Waheb is a place name. Perhaps the quatrain is saying that the Lord had enabled Israel to take Waheb, a place in Suphad, along with the river and wadi systems (ravines) along the Moabite border. Ar (or el Misna') was a city in the northern part of Moab about 10 miles south of the Arnon (22:36; cf. Deut. 2:9, 18).

Numbers 21:16 And from there they continued to Beer; that is the well of which the Lord said to Moses, "Gather the people together, so that I may give them water." 17 Then Israel sang this song:
"Spring up, O well!—Sing to it!—
18 the well that the princes made,
that the nobles of the people dug,
with the scepter and with their staffs."
And from the wilderness they went on to Mattanah, 19 and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, 20 and from Bamoth to the valley lying in the region of Moab by the top of Pisgah that looks down on the desert.

Leaving the eastern Arnon Valley, the people moved on to Beer which means "well," so called because God miraculously provided a well for them there. The poem about the well lyrically recounted that blessing. This time the Israelites sing a song of praise and thanksgiving. Until now, they have been singing the blues and murmuring.

Moving still northward, alongside the desert, they came to Mattanah (or Khirbet el-Medeiyinah), Nahaliel, and Bamoth (eight miles south of Heshbon) and finally arrived at the foothills of Pisgah. Pisgah was a few miles due east of the northeast edge of the Dead Sea, almost to the Plains

of Moab across from Jericho. At last, Israel seemed to be on the verge of invasion and conquest of the Promised Land.

King Sihon Defeated

> **Numbers 21:21** Then Israel sent messengers to Sihon king of the Amorites, saying, **22** “Let me pass through your land. We will not turn aside into field or vineyard. We will not drink the water of a well. We will go by the King’s Highway until we have passed through your territory.” **23** But Sihon would not allow Israel to pass through his territory. He gathered all his people together and went out against Israel to the wilderness and came to Jahaz and fought against Israel. **24** And Israel defeated him with the edge of the sword and took possession of his land from the Arnon to the Jabbok, as far as to the Ammonites, for the border of the Ammonites was strong. **25** And Israel took all these cities, and Israel settled in all the cities of the Amorites, in Heshbon, and in all its villages. 16 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab and taken all his land out of his hand, as far as the Arnon.

The plains of Moab must have been a contested territory (v. 26) because they were apparently under Amorite control at this time though normally they belonged to Moab. Moses requested permission of Sihon king of the Amorites to journey through his country by way of the King’s Highway. He promised Sihon, as he had the king of Edom (cf. 20:17), that he would pass peacefully and take no food or water from the Amorites (cf. Deut. 2:26–29).

Not desiring for a nomadic bunch of some million plus people to march through his territory, Sihon refused (cf. Deut. 2:30) and instead launched an attack against Israel at Jahaz, a few miles southeast of Pisgah. Mistake! Israel defeated the Amorites (cf. Deut. 2:31–37) and claimed all of Sihon’s territory from the Arnon River on the south to the Jabbok on the north. The eastern part of the Jabbok turned south, forming the extent of the Amorite holdings, while the Ammonites lay to the east of the Jabbok, toward the desert. The Ammonites’ land was spared because their border was fortified and they were related to Israel through Lot (cf. Gen. 19:36, 38; Deut. 2:19). So Israel took all the Amorite cities including Sihon’s capital Heshbon, some 25 miles east of Jericho.

Numbers 21:27 Therefore the ballad singers say,
“Come to Heshbon, let it be built;
let the city of Sihon be established.
28 For fire came out from Heshbon,
flame from the city of Sihon.
It devoured Ar of Moab,
and swallowed the heights of the Arnon.
29 Woe to you, O Moab!
You are undone, O people of Chemosh!
He has made his sons fugitives,
and his daughters captives,
to an Amorite king, Sihon.
30 So we overthrew them;
Heshbon, as far as Dibon, perished;
and we laid waste as far as Nophah;
fire spread as far as Medeba.”

This defeat of Sihon was poetic justice since all this land south to the Arnon had originally belonged to the Moabites and had been stolen by Sihon. Sihon’s former conquest had also been immortalized in poetry (vv. 27–30). The poets sang about the destruction of Ar of Moab by Sihon who evidently had rebuilt Heshbon and made it his chief city. He had then marched south against the Moabites, the people of Chemosh (the principal Moabite god), and had taken them as captives. Everything had been destroyed by Sihon, from Heshbon in the north to Dibon in the south, including places in between such as Nophah (site unknown) and Medeba (7 miles south of Heshbon).

According to this interpretation Moses had used an Amorite poem ironically to describe Israel’s destruction of the Amorites. In other words, a boastful Amorite song celebrating their victory over the hapless Moabites now was sung by Israel to celebrate her victory over the Amorites. Israel’s major conquest was followed by her expelling the Amorites from Jazer (or Khirbet Jazzir), about 15 miles northwest of Heshbon. So Israel settled in the land of the Amorites (v. 25, 31).

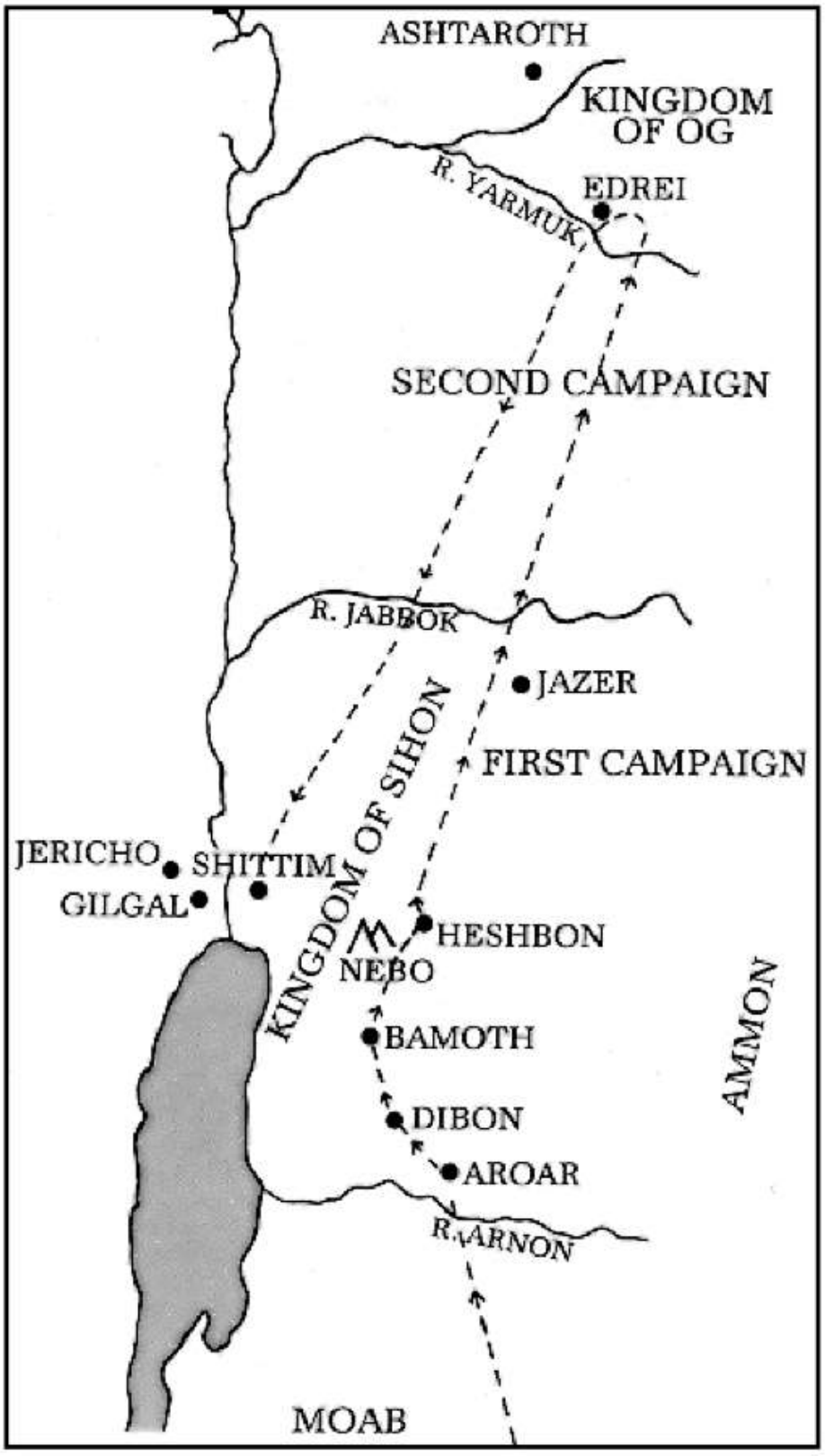
King Og Defeated

> **Numbers 21:31** Thus Israel lived in the land of the Amorites. 32 And
> Moses sent to spy out Jazer, and they captured its villages and
> dispossessed the Amorites who were there. 33 Then they turned and
> went up by the way to Bashan. And Og the king of Bashan came out
> against them, he and all his people, to battle at Edrei. 34 But the Lord
> said to Moses, “Do not fear him, for I have given him into your hand, and
> all his people, and his land. And you shall do to him as you did to Sihon
> king of the Amorites, who lived at Heshbon.” 35 So they defeated him and
> his sons and all his people, until he had no survivor left. And they
> possessed his land.

The land just north of the Jabbok River was under the control of Og, another Amorite king. The area was otherwise known as Gilead and Bashan, from south to north respectively. When Og heard of Israel’s march north he met them at Edrei, an important city about 40 miles east-southeast of the Sea of Kinnereth.

The Lord gave comforting assurance that Israel would be able to defeat Og as they had defeated Sihon and intervened for His people again. Og and his troops were defeated and annihilated (cf. Deut. 3:1–11), and Israel took possession of the region of Bashan.

So Israel controlled and occupied all the Transjordan between Mount Hermon (Deut. 3:8) and the Arnon River and east as far as the land of the Ammonites. This done, they moved unimpeded to the plains of Moab in preparation for the assault on Canaan (Num. 22:1).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KINGDOM OF OG
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JAZER
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