

There was a boy who moved to a new area and wanted to make new friends. However, every day he would come home from school and his mother would see him walking by himself while all the other children walked together. His mother felt sorry for him. Valentine's Day was coming up and the boy said to his mother that he wanted to make valentines for all of his friends. She felt sad knowing he would not receive any valentines. But she helped him. They went to the store and bought construction paper and glue and other supplies and made valentines for each classmate. Valentine's Day arrived and he went to school. His mother was concerned thinking he would come home sad not receiving valentines from anyone. She thought she would make him cookies and milk and be ready. She had the snack on the table as she saw him coming up the street. Sure enough, he was all alone while the other children talked and played. He came up to his mom excited, "Mom, I did it. I did not miss one! All my classmates received valentines!" He did not care that he did not receive any valentines. Jesus also did not receive a valentine from us and he also did not miss one. His love and blood is sufficient for all of us.¹

Sections:

- I. Verses 1-7: set out; going the wrong way, then go the right way, leave the descendants of Esau alone (verses 4 and following the descendants of Esau).
- II. Verses 8-15: passed Esau and go through Moab, cross over the brook Zered (verse 13), 38 years of travel done (descendants of Esau, verse 8; descendants of Lot in verse 9)
- III. Verses 16-23: more travels, leave the Ammonites alone (descendants of Lot, verse 19)
- IV. There is a lot of geography and two parentheticals in this passage. Moses is educating the people on the history of their land and the terminology.

Another outline from the Outline Bible:

- III. AN OVERVIEW OF ISRAEL EN ROUTE TO THE JORDAN RIVER (Deut. 2:1–3:29): Moses recounts how the Lord finally said to him “You have been wandering around in this hill country long enough; turn northward.”
 - A. **The three friends (peaceful nations)** (Deut. 2:4–23): Moses reviews how the Lord commanded the Israelites not to seize the land of three nations.
 1. *Seir* (Deut. 2:4–8): “Don’t bother them, for I have given them all the hill country around Mount Seir as their property, and I will not give you any of their land.”
 2. *Moab* (Deut. 2:9–15): “Do not bother the Moabites, the descendants of Lot, or start a war with them. I have given them Ar as their property, and I will not give you any of their land.”

¹ Heard on Insight for Living by Chuck Swindoll. The message aired in June 2018, though the message was very old.

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3. *Ammon* (Deut. 2:16–23): “Do not bother the Ammonites, the descendants of Lot, or start a war with them. I have given the land of Ammon to them as their property, and I will not give you any of their land.”²
- I. Verses 1-7: set out; going the wrong way, then go the right way, leave the descendants of Esau alone (verses 4 and following the descendants of Esau).
 - a. Then they turn and set out for the wilderness.
 - i. Numbers 21 records this.
 - ii.
 - b. This is following the punishment for their lack of faith in the previous chapter.
 - c. They circled Mount Seir for many days: ESV Study note: *This probably includes the Gulf of Aqaba, the northeastern arm of the Red Sea. Mount Seir is south of the Dead Sea, in the land of Edom.*
 - d. This “many days” could be close to 38 years because the rest of this chapter is the end of their wilderness wanderings.
 - e. Verse 2: The Lord speaks to Moses
 - f. Verse 3: it is time to move
 - g. Verse 4: instructions about the “sons of Esau”
 - h. Verse 4 is recorded in Number 20:14-21
 - i. Notice they are called their “brothers.”
 - j. Notice also verse 4 which says “they will be afraid of you.”
 - i. God has caused the fear of the Israelites to spread.
 - ii. This fear was because of their awesome God.
 - iii. The NET Bible has a note about Esau’s descendants: (*Heb “sons of Esau”; the phrase also occurs in 2:8, 12, 22, 29). These are the inhabitants of the land otherwise known as Edom, south and east of the Dead Sea. Jacob’s brother Esau had settled there after his bitter strife with Jacob (Gen 36:1–8). “Edom” means “reddish,” probably because of the red sandstone of the region, but also by popular etymology because Esau, at birth, was reddish (Gen 25:25).*)³
 - k. Verse 5: do not provoke them.
 - l. *Mount Seir* is synonymous with Edom.⁴
 - m. A review of Esau in Seir: Gen 36:8; Josh 24:4
 - n. The ESV Study Bible shares: *God has given land to Edom, Moab, and Ammon and forbids Israel to attempt taking that land, presumably because of the blood relationships through Esau and Lot. The point is God’s ability to give and protect land, thus encouraging Israel to trust him.*
 - o. God is not giving them any of their land.
 - p. God gave... notice that God gave Mount Seir to Esau.
 - q. Verses 6: buy food and water from them. They are to pay for what they use.

² H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Dt 1:34–2:23.

³ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 2:2–4.

⁴ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 2:5.

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- r. Verse 7 is important: The Lord has blessed you. The Lord has provided for them.
 - s. The verse lists these 40 years.
 - t. The ESV Study Bible shares: *Israel is not to be indebted to anyone other than God. This is a frequent theme in Deuteronomy (see 14:29; 15:10; 16:15; 24:19; 30:9). Israel lacked nothing, for God provided food and water when they ran short (Exodus 16-17; Numbers 11).*
 - u. Cross reference about 40 years: Num 14:33, 34; 32:13; Deut 2:14⁵
 - v. The Lord has been with them and they have lacked nothing.
 - i. It is important to notice that close to 40 years has passed now.
 - ii. It is also important to note that the Lord has provided for them.
 - w. The Moody Bible Commentary points out: *Even with this stipulation the Edomites refused to allow Israel passage (Nm 20:14-21), and so the nation had to pass beyond them to the east by way of the wilderness of Moab, the region immediately east of the Dead Sea.*⁶
- II. Verses 8-15: passed Esau and go through Moab, cross over the brook Zered (verse 13), 38 years of travel done (descendants of Esau, verse 8; descendants of Lot in verse 9)
- a. This is more travel narrative.
 - b. This tells how they passed Esau's descendants.
 - c. They passed by way of the Arabah road through the wilderness of Moab.
 - d. Verse 9: The Lord speaks again.
 - e. They are not to harass Moab.
 - f. Ar is given to the sons of Lot as a possession.
 - g. The NET Bible shares: *The descendants of Lot: Following the destruction of the cities of the plain, Sodom and Gomorrah, as God's judgment, Lot fathered two sons by his two daughters, namely, Moab and Ammon (Gen 19:30-38). Thus, these descendants of Lot in and around Ar were the Moabites.*⁷
 - h. Verses 10-12 are a parenthesis giving extra explanation about these people groups. The Moody Bible Commentary points out: *These verses may have been inserted by a later inspired author to give additional clarifying information and historical backdrop.*⁸
 - i. The Emin lived there.
 - ii. They were a large group like the Anakim.
 - iii. Also regarded as Rephaim.
 - iv. The Moabites call them Emim.
 - v. The Horites formerly lived in Seir
 - vi. The NET Bible shares: *Horites: Most likely these are the same as the well-known people of ancient Near Eastern texts described as Hurrians. They were geographically widespread and probably non-Semitic. Genesis speaks of them as the indigenous peoples of Edom that Esau expelled*

⁵ [*New American Standard Bible: 1995 Update*](#) (La Habra, CA: The Lockman Foundation, 1995).

⁶ The Moody Bible Commentary (Kindle Locations 10263-10264). Moody Publishers. Kindle Edition.

⁷ Biblical Studies Press, [*The NET Bible First Edition Notes*](#) (Biblical Studies Press, 2006), Dt 2:9.

⁸ The Moody Bible Commentary (Kindle Location 10268). Moody Publishers. Kindle Edition.

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(Gen 36:8–19, 31–43) and also as among those who confronted the kings of the east (Gen 14:6).⁹

- vii. The IVP Bible Backgrounds Commentary shares: *The Horites are known throughout ancient Near Eastern literature as the Hurrians. They were an Indo-European ethnic group centered along the Euphrates River in the third and second millennia. They established a political empire known as Mitanni in the mid-second millennium, but it was breaking up around the time of the events of this book. Many Hurrian groups therefore ended up as displaced people and wandered into Syria and Palestine. The Hurrians were the dominant ethnic group in Nuzi, and Hurrian groups are known from Alalakh, Mari, Ugarit and the Amarna texts as well. The Egyptians often referred to Canaan as Khurri land.¹⁰*
- viii. The sons of Esau dispossessed them and destroyed them.
- ix. They compare the way Esau conquered them to the way Israel will conquer its territory.

The ESV Study Bible shares:

2:10–12 This section, like vv. 20–23, is very important in Moses' argument. The people whom God dispossessed in order to give Moab its land included the Anakim (also v. 21), the very people Israel feared (see 1:28). The point is that Israel has no reason to fear them. God is more powerful. Rephaim, like Anakim, were so tall that the people of Israel thought of them as "giants" (cf. Num. 13:32–33; see also Deut. 2:20; 3:11, 13). Both Emim and Rephaim are mentioned in Gen. 14:5. Edom's possession is a model to encourage Israel. The land of their possession may refer only to the Transjordanian land Israel possessed already (Deut. 2:24–3:17). Horites. See Gen. 14:6; 36:20–30.

- i. The Moody Bible Commentary further shares: *That Moab was able to drive out these great, numerous, and tall foes should have strengthened the Israelites' faith to do the same with the Anakim in Canaan, but instead their hearts melted in their presence (Dt 1:28). This parenthetical insertion functions as an "illustration." If the Moabites could vanquish the Emim and claim their land and the Edomites could do the same with the Horites, then Israel should have no trouble claiming the promised land no matter who currently lived there, especially since they had the LORD to fight with them.¹¹*
- j. Verse 13: cross over the brook of Zered.
- k. Brook could be translated as Wadi:
- l. The ESV Study Bible shares: *The wadi (or brook) Zered (a wadi is a river that usually flows only after rain) was the border between Edom and Moab. thirty-eight years. God's decree after the spies incident, that the adult generation of Israel then living would die in the wilderness (Num. 14:22–23, 35), has been*

⁹ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 2:12.

¹⁰ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 2:12.

¹¹ The Moody Bible Commentary (Kindle Locations 10274-10277). Moody Publishers. Kindle Edition.

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fulfilled. The hand of the Lord suggests pestilence (e.g., Ex. 9:3, 15; 1 Sam. 5:6–11).

- m. About verse 14 Dr. Constable shares: Verse 14 is a flashback. The crossing of the Zered was a benchmark event for the Israelites. It signalled the end of the wilderness wanderings as the crossing of the Red Sea had marked the end of Egyptian bondage. The crossing of the Jordan River would mark the beginning of a new era in the Promised Land.¹²*
- n. Verse 15: God's punishment was fulfilled.*
- III. Verses 16-23: more travels, leave the Ammonites alone (descendants of Lot, verse 19)
 - a. Verse 16 is a summary: after the previous verse. After all the men of war perished.*
 - b. Verse 17-18: The Lord spoke to Moses.*
 - c. Today you will cross over Ar, the border of Moab.*
 - d. Verse 19: leave them alone. See Gen. 19:38*
 - e. This area is given to the sons of Lot.*
 - f. Verses 20-23 are a parenthesis.*
 - g. God is giving us more information about the land.*
 - i. Land of the Rephaim who formerly live there.*
 - ii. The Ammonites call them Zamzummin.*
 - iii. Verse 21: a people as:*
 - 1. Great*
 - 2. Numerous*
 - 3. Tall*
 - iv. As the Anakim*
 - v. Still the Lord destroyed them.*
 - vi. They were great, numerous and tall, but the Lord destroyed them and dispossessed them.*
 - vii. Verse 23: and the Avvim who live in the villages as far as Gaza, the Caphtor, destroyed them and lived in their place.*
 - h. Verse 22: this is compared to what the Lord did for the sons of Esau, who live in Seir, when He destroyed the Horites from before them; they dispossessed them and settled in their place.*

The NET Bible gives insight: *Avvites. Otherwise unknown, these people were probably also Anakite (or Rephaite) giants who lived in the lower Mediterranean coastal plain until they were expelled by the Caphtorites.*

Caphtorites. These peoples are familiar from both the OT (Gen 10:14; 1 Chr 1:12; Jer 47:4; Amos 9:7) and ancient Near Eastern texts (Miriam Lichtheim, Ancient Egyptian Literature, 2:37–38; ANET 138). They originated in Crete (OT “Caphtor”) and are identified as the ancestors of the Philistines (Gen 10:14; Jer 47:4).

¹² Tom Constable, [Tom Constable's Expository Notes on the Bible](#) (Galaxie Software, 2003), Dt 2:1.

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Heb “Caphtor”; the modern name of the island of Crete is used in the translation for clarity (cf. NCV, TEV, NLT).¹³

- i.
 - i. They settled in their place to this day.
 - j. The Moody Bible Commentary shares: *The purpose of this insertion about people groups being displaced was meant to encourage the Israelites that they too, with the Lord’s help, could uproot the original occupants of the land of Canaan.*¹⁴
- IV. There is a lot of geography and two parentheticals in this passage. Moses is educating the people on the history of their land and the terminology.
 - a. Just like when Moses wrote Genesis this is educating the people on their history and the geographical history and how the people are related.
 - b. When I was in 7th grade I had to take Ohio studied and Geography. I learned the history of Ohio. In 8th grade I had to take U.S. history. This is comparable. They are learning this history in these references. Though Genesis teaches them a lot of their history.
 - c. The more I read the Bible the more major themes make sense to me. The more I read Genesis, Exodus, Leviticus and Deuteronomy the more it makes sense that Moses is writing these under the inspiration of the Holy Spirit and he is writing these to a people who have been enslaved for 400 years. Now, he is speaking to a group who have been enslaved and then born in the wilderness or maybe just before the exodus. They need to learn their history. Moses is being used by God to setup a Jewish Nation State.

I have pasted below some extra information from the IVP Bible Backgrounds Commentary and the Archaeological Study Bible, this is mainly geography and cultural info:

2:1-25

Wandering in the Wilderness

2:1. geography. Traveling the road to the Red Sea took the Israelites south along the Arabah, but probably not as far south as Elath at the tip of the Gulf of Aqaba. Instead it appears they turned north at one of the east-west wadis in the southern region of Seir to arrive at the route north that would take them to the plains of Moab.

2:8. Arabah road. The Arabah road runs north-south from the Gulf of Aqaba to the Dead Sea through the rift valley.

2:8. Elath and Ezion Geber. Elath is near the modern city of Aqaba at the tip of the Gulf of Aqaba. Ezion Geber was a port city located at the head of the Gulf of Aqaba (1 Kings 9:26) and may be either Tell el-Kheleifeh (which some identify as Elath) or on the island of Jezirat Far’on (the only site in the region with evidence of a substantial harbor area).

NCV New Century Version (1991)

TEV Today’s English Version, also known as *Good News for Modern Man*

NLT New Living Translation

¹³ Biblical Studies Press, [*The NET Bible First Edition Notes*](#) (Biblical Studies Press, 2006), Dt 2:22–23.

¹⁴ The Moody Bible Commentary (Kindle Locations 10287-10288). Moody Publishers. Kindle Edition.

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2:9. Ar. “Ar” is sometimes seen as a variant of Aroer. While some consider it a regional name, others have suggested it be identified with Khirbet Balu along one of the tributaries of the Arnon on the King’s Highway, the major north-south route running on the east side of the Jordan.

2:10. Emites. These people are also referred to in Genesis 14:6, but nothing else is known of them.

2:10. Anakites. See comment on 1:26–46.

2:11. Rephaites. The Rephaites are mentioned as one of the ethnic groups inhabiting the land of Canaan in Genesis 15:20, but nothing else is known of them either inside or outside the Bible. The Ugaritic texts speak of the Rephaim, whom some scholars consider to be the shades of dead heroes and kings. There is no cause, however, to think of this biblical group in those terms, though the Rephaim referred to in poetic texts such as Isaiah 14:9 (as well as in Job and Psalms) may be spirits.

2:12. Horites. The Horites are known throughout ancient Near Eastern literature as the Hurrians. They were an Indo-European ethnic group centered along the Euphrates River in the third and second millennia. They established a political empire known as Mitanni in the mid-second millennium, but it was breaking up around the time of the events of this book. Many Hurrian groups therefore ended up as displaced people and wandered into Syria and Palestine. The Hurrians were the dominant ethnic group in Nuzi, and Hurrian groups are known from Alalakh, Mari, Ugarit and the Amarna texts as well. The Egyptians often referred to Canaan as Khurri land.

2:13. Zered Valley. The Zered Valley is the border between Edom and Moab. It is probably the wadi known today as Wadi al-Hesa, which runs east from the southern tip of the Dead Sea for about thirty miles.

2:19. Ammonites. The Ammonites lived north of the Moabites in the region around the Jabbok River. They are known from Assyrian records as Bit-Ammon and as the land of Benammanu. They were settling this territory just around the time of the Israelite wanderings.

2:20. Zamzummites. The Zamzummites are known as the Zuzim in Genesis 14:5, but aside from their association with the Rephaites, nothing more is known about them.

2:22. Edomites and Horites. Nothing is known of this historic warfare between Esau’s descendants and the Hurrians. There have so far been no positive archaeological evidences of a Hurrian presence in Edom.

2:23. Avvites and Caphtorites. Caphtor is identified as Crete and is often associated with the homeland of the Philistines (Gen 10:14; Amos 9:7). Gaza was one of the five cities of the Philistines in the coastal plain. The Avvites are unknown outside the few obscure references to them in the Bible.¹⁵

The Archaeological Study Bible:

DEUTERONOMY 2

Centered beyond the Euphrates River in the Kharbur Valley of northern Mesopotamia, the kingdom of Mitanni encompassed a league of Indo-European Hurrian states. It became the most powerful kingdom in Mesopotamia and Syria during much of the fifteenth through fourteenth centuries b.c., the probable time frame for the Israelite exodus and conquest. Although Mitanni is

¹⁵ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [*The IVP Bible Background Commentary: Old Testament*](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 2:1–23.

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never mentioned in the Bible, its economic and cultural influence unquestionably affected the perspectives and lifestyles of the Biblical world during the latter half of the second millennium b.c. And this kingdom's documented customs and social conditions enhance the credibility of corresponding Biblical accounts of events during this period.

The details of Mitanni's history have for the most part been lost with the onrush of time, but a basic outline is clear. Tensions with Egypt to the south colored Mitanni's early years, but these stresses were eclipsed by Mitannian expansion during the latter half of the fifteenth century b.c. A dynastic marriage between Mitanni and Egypt around the turn of the ensuing century brought peace to the region, as well as thriving commerce, industry and arts.

But this harmony was shattered when northern neighbors, the Hittites under the leadership of King Suppiluliuma, began to subjugate a number of Mitanni's vassal states to the west. Seeing Mitanni's political situation in turmoil, the eastern kingdom of Assyria took advantage of her deteriorating circumstances to descend upon Mitanni, capturing her capital and ending Mitannian domination. Retaining little influence or power after this defeat, Mitanni still survived as a kingdom at least into the mid-thirteenth century b.c.