

## LESSON TWO 2:1-23

### 4. PASSING THROUGH EDOM (2:1-8)

Then we turned, and took our journey into the wilderness by the way to the Red Sea, as Jehovah spake unto me; and we compassed mount Seir many days. 2 And Jehovah spake unto me, saying, 3 Ye have compassed this mountain long enough: turn you northward. 4 And command thou the people, saying, Ye are to pass through the border of your brethren the children of Esau, that dwell in Seir; and they will be afraid of you. Take ye good heed unto yourselves therefore; 5 contend not with them; for I will not give you of their land, no, not so much as for the sole of the foot to tread on; because I have given mount Seir unto Esau for a possession. 6 Ye shall purchase food of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. 7 For Jehovah thy God hath blessed thee in all the work of thy hand; he hath known thy walking through this great wilderness: these forty years Jehovah thy God hath been with thee; thou hast lacked nothing. 8 So we passed by from our brethren the children of Esau, that dwell in Seir, from the way of the Arabah from Elath and from Eziongeber.

And we turned and passed by the way of the wilderness of Moab.

### THOUGHT QUESTIONS 2:1-8

31. Please notice the time element in 2:1, "Then we turned,"—when?
32. Trace on the map the journey here mentioned.
33. How many years from the time that Jacob and Esau parted company until the day when Israel was to pass through the territory of Esau?
34. Was there some reason for the fear of the children of Esau?
35. Why had Jehovah blessed Esau? In what manner?
36. Where did Israel obtain the money for purchase of food and water?
37. Give two events that occurred on their way from Kadesh to Zered.
38. How is it that the attitude of Esau has changed so radically?

### AMPLIFIED TRANSLATION 2:1-8

Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord directed me; and for many days we journeyed around Mount Seir.

2 And the Lord spoke to me [Moses], saying,

3 You have roamed around this mountain country long enough; turn northward.

4 And command the Israelites, You are to pass through the territory of your kinsmen the sons of Esau, who live in Seir; and they will be afraid of you. So watch yourselves carefully;

5 Do not provoke *or* stir them up; for I will not give you of their land, no, not enough for the sole of your foot to tread on, for I have given Mount Seir to Esau for a possession.

6 You shall buy food of them for money, that you may eat, and you shall also buy water of them for money, that you may drink.

7 For the Lord your God has blessed you in all the work of your hand; He knows your walking through this great wilderness; these forty years the Lord your God has been with you; you have lacked nothing.

8 So we passed on from our brethren the sons of Esau, who dwelt in Seir, away from the Arabah (wilderness) and from Elath, and from Ezion-geber. We turned and went by the way of the wilderness of Moab.

### COMMENT 2:1-8

THEN WE TURNED (v. 1)—That is, from Kadesh (v. 46). Now the "punishment" period of Israel's stay in the wilderness is over. They are not now wandering about from camp to camp, but given definite direction to proceed toward their promised home in Canaan.

We have treated the statement of Moses in 1:46, "So ye abode in Kadesh many days," as a summary statement which is not intended to tell all that went on *at* Kadesh, or how many times Israel encamped there. The fact of the matter is, that there is an approximate thirty-seven\* year interim between chapters one and two of Deuteronomy. The reason for omitting the details of that long wandering period is simple: it does not suit the hortatory nature of Moses' address to Israel. The "many days" at Kadesh include a prolonged stay upon the first visit, a return to it after years of wandering, and another prolonged stay. Chapter two, which begins Israel's journey around Edom, comes at the conclusion of their wilderness journeys and at the end of their second stay at Kadesh. This is such an important concept in the chronology that we feel compelled to include McGarvey's excellent treatment of the case. The design of his remarks are primarily to refute certain "Higher Critic's" charges that the account in Numbers concerning the length of stay in Kadesh *differs* with the record of Deuteronomy—

\*Thirty-eight by the time Israel reaches the Zered river. See 2:14 and notes.

hence showing different authorship. His refutation is also a very competent *explanation* of Deut. 1:46—2:1. The reader will do well to follow it carefully.

"It is universally assumed by destructive critics that the stay of Israel at Kadesh-Barnea is represented in Numbers as lasting thirty-eight years; while in Deuteronomy, contrary to this, they spent the thirty-eight years circling Mount Seir . . .\*

The only way to determine the reality of this alleged contradiction is to trace carefully the representations in the two books separately, and then compare them to see their differences, if any appear. We begin with that in Numbers. In xiv. 25, after the sentence has been pronounced on the men of that generation, God issues the command, 'Tomorrow turn ye, and get you into the wilderness by the way to the Red Sea.' Driver says of this, 'Whether they did this, is not stated;' and it is true that it is not stated; but the command was given, and Moses, who was the leader and commander of the host, always moved at God's command; and the pillar of cloud, which guided every movement, undoubtedly did the same. It is not necessary, then, that the text should say that they did move. On the contrary, it would require a statement of the text that they did not move, to justify us in supposing that they did not. But this inference, plain as it is, is not our only ground for concluding that they obeyed the command. In later verses of the same chapter (32, 33) God says to the people: 'Your carcasses shall fall in the wilderness. And your children shall be wanderers in the wilderness forty years, and shall bear your whoredoms, until your carcasses be consumed in the wilderness.' How could they be 'wanderers in the wilderness forty years' if they remained thirty-eight years at Kadesh? It is necessarily implied that they were to leave Kadesh and wander about. [In Deuteronomy, this entire period of wandering (i.e. the period of punishment or curse after their refusal to go up and conquer the land) is covered in six verses—1:40-46.]

\*Statements by Driver and Wellhauser are then cited. In part, Driver's statement is, ". . . the representation in Deut. ii. 1, 14, according to which the thirty-eight years of the wanderings are occupied entirely with circling Mount Seir, will be irreconcilable with JE (that is, with Numbers)." He has followed Wellhauser who said the emigrants "settled" at Kadesh, remaining there for "many years".

The narrative next proceeds through chapters xv.-xix. of Numbers, with a group of new statutes (xv. 1-41); the account of the rebellion of Korah, Dathan and Abiram (xvi. 40); the punishment of those who murmured over the fate of these men and their fellow conspirators (41-50); the confirmation of Aaron's priesthood (xvii. 1-13); some new statutes in reference to the priesthood and the Levites (xviii. 1-32); and the statute in reference to the ashes of the red heifer (xix. 1-22). Then comes the statement: 'And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there' (xx. 1). How could it be here said that after these intervening events 'they came into the wilderness of Zin in the first month, and abode in Kadesh,' if they had been in Kadesh during the whole intervening time? Undoubtedly, this is a *return* to Kadesh; and the assertion that they 'abode in Kadesh,' [also in Deut. 1:46] grossly misinterpreted as referring to the whole thirty-eight years, clearly refers to the stay there *after this return*. The first month here mentioned, as all parties agree, is the first month of the fortieth year. We need not go outside the Book of Numbers, then, the very book which is charged with teaching that Israel abode at Kadesh thirty-eight years, to see that by necessary implications it shows that they left Kadesh after the affair of the spies, wandered in the wilderness until all but the last of the forty years had expired, and then returned again to Kadesh.

This conclusion, drawn from the course of events, is sustained by the evidence of the itinerary of the wilderness wanderings, also recorded in Numbers. In this itinerary (Num. xxxiii.) Kadesh is mentioned only once, it being the intention of the writer to name the forty-two places of formal encampment, without regard to the number of times that Israel may have encamped at any one place. When Kadesh is mentioned, it is, as we have seen, in connection with the arrival there in the first month of the fortieth year. But they reached that place [the first time], and sent forth the twelve spies at the time of the first ripe grapes in the second year out of Egypt (xiii. 20). Hazeroth is the last camping-place mentioned in the account of the journey before reaching Kadesh (xii. 16,

cf. xiii. 26); but in the itinerary there are between Hazeroth and Kadesh *nineteen* encampments. This could not have been true of the first arrival in Kadesh: consequently we must conclude that these nineteen encampments were made between the first and second arrival in that place, or during the wanderings of thirty-eight years, of which we know but little. Thus it appears, from every point of view furnished by the Book of Numbers, that this interval of thirty-eight years was not spent at Kadesh, but at encampments lying in between the first and second visit to that place.

Now let us turn to Deuteronomy, and see if there is anything there to contradict this conclusion. Here in (ii. 14), Moses says to the people: 'And the days in which we came from Kadesh-Barnea, until all the generation of the men of war were consumed from the midst of the camp, as Jehovah swore unto them.' The terms here employed show that he is counting from the time that Jehovah swore this; that is, from the first visit to Kadesh. This is made equally clear by the fact that the places of encampment since the last visit to that place are named in Num. xxxiii. 38-44, and they are only five in number. The first of them, Mount Hor, was reached in the fifth month of the last year of the wanderings (xxxiii. 38), and the others were passed a little later in the same year. The 'many days' that were passed in compassing Mount Seir (the land of Edom), which Driver understands as including the thirty-eight years, were spent after leaving Kadesh the last time; for Moses says: 'So ye abode in Kadesh many days, according to the days that ye abode there. Then we turned, and took our journey into the wilderness by the way to the Red Sea, as Jehovah spake to me: and we compassed mount Seir many days' (Deut. i. 46—ii. 1). The circuit occupied many days compared with the small space around which they had to pass. The many days which they spent in Kadesh included the forty spent by the spies in their march through Canaan, together with some days previous, and some days after this march, and, during the last visit, the days of mourning for Miriam, probably thirty, [cf. Num. 20:29, Deut. 34:8] and much the greater part of the time from the first month to the fifth, in which they reached Mount Hor (Num. xx. 1, 22 [and 33:38, 39])."\*

\*Authorship of Deuteronomy, pp. 91-94. Our additions are in brackets.

AND TOOK OUR JOURNEY INTO THE WILDERNESS BY THE WAY TO THE RED SEA (v. 1)—A glance at the map will show that their journey brought them next to the northeast arm of the Red Sea, the gulf of Aqaba, in their journey around mount Seir.

AND WE COMPASSED MOUNT SEIR MANY DAYS (v. 1)—"This was literally true. Commencing their journey at Kadesh on the west, they travelled along the western side of the mountain range of Seir or Edom to Ezion-geber; then they turned and passed close to its southern border; then they turned again and traversed the wilderness of Arabia, close to the eastern border; and they finally entered and marched across Moab on its northern border."\*

This was the land of Esau or Edom (cf. v. 8, Num. 21:4, Gen. 32:3). The Number's account of this journey (21:4-9) indicates an especially difficult one, for "the soul of the people was much discouraged because of the way," and they "spake against God, and against Moses." The result was the sending of the fiery serpents and "much people of Israel died." The Apostle Paul therefore exhorts us, "Neither murmur ye, as some of them murmured, and perished by the destroyer" (I Cor. 10:10). A fiery serpent of brass was made at the command of God, and set upon a standard, "and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived" (Num. 21:9)—a blessed figure of Christ himself: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life" (Jn. 3:14, 15).

Unfortunately, this brazen serpent was later worshipped as an idol. It was finally destroyed during Hezekiah's reign (II K. 18:4).

On the time involved in this journey, see under v. 14.

YE ARE TO PASS THROUGH THE BORDER OF YOUR BRETHREN THE CHILDREN OF ESAU (v. 4)—Compare this statement with verse eight, "So we passed by from our brethren the children of Esau . . ." That is, they went *through* the *east side* of Edom, thus, in a sense, went "by" them.\*\* They bypassed mount Seir as such. Israel had previously attempted to go through by entering from the southwest, sending messengers from Kadesh (Num. 20:14-22), but this was neither the will of Edom nor of God. ". . . And Edom came out against him with

\*Josiah L. Porter, in *The New Self-Interpreting Bible Library*

\*\*Others understand verse eight to mean simply, "so we got by (past) our other brethren the children of Esau"—i.e., without any trouble or battle. Nevertheless, Israel's course was "through" part of their country.

much people, and with a strong hand Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him." (Num. 20:20, 21) Had God intended for Israel to take this route, defeat of the Edomites would have been no problem. But his directions were otherwise. Moses' record states, "Then we turned, and took our journey into the wilderness by the way to the Red Sea, *as Jehovah spake unto me . . .*" (v. 1). One observes God's specific directions all through this passage. And their bitter defeat at Hormah (1:44) when they attempted to battle the Amorites without God's approval, must still have been in the minds of the very few of the older generation that were still alive.

The first route would have been much shorter and easier, for it was to be along "the king's highway" (Num. 20:17) whereas this route was extremely difficult, "and the soul of the people was much discouraged because of the way" (Num. 21:4). But Israel was always blessed when God's directions were followed—even if such obedience meant difficulties.

Their first attempt to pass through this country, prior to encompassing the land, had been flatly refused (Num. 20:14-21) This was after the nearly thirty-eight years of punishment, for their return to Kadesh was on the first month of the fortieth year (Num. 20:1). Israel's offer at that time was generous and kind enough: "Let us pass, I pray thee, through thy land: we will not pass through field or through vineyard, neither will we drink of the water of the wells: we will go along the king's highway; we will not turn aside to the right hand nor to the left, until we have passed thy border. . . . And if we drink of thy water, I and my cattle, then will I give the price thereof: let me only, without *doing* anything *else*, pass through on my feet" (Num. 20:17, 19). Edom's answer was an armed troop that came out against Israel. ". . . wherefore Israel turned away from him . . . And they journeyed from Kadesh"—a statement that coincides exactly with Deut. 1:46—2:1. Then follows (in Numbers) the death of Aaron at mount Hor, mourning for him for thirty days, a victory over the Canaanites at Hormah, and the long discouraging circuit of mount Seir, with the murmuring and the punishment by serpents.

Finally, God is able to say "Ye have compassed this mountain long enough: turn you northward" (v. 3). And now, after "many days," somehow Edom's whole disposition toward Israel has drastically changed! The very privileges Edom had previously refused, are now

allowed. Water and food are purchased (v. 6). "So we passed by from our brethren the children of Esau" (v. 8).

Why the great change in Edom's attitude? Why the kindness now, where there had been hostility and enmity? Simply because God had now decided that his people were to go through. In his own good time, God decrees the blessings that are appropriate for his people—and no earthly power is able to thwart *his* designs. Nebuchadnezzar expressed this very truth when he said of God, ". . . he doeth according to his will in the army of heaven, and among the inhabitants of the earth" (Dan. 4:35); and Daniel himself could say to Belshazzar that "the Most High God ruleth in the kingdom of men, . . . he setteth up over it whosoever he will" (Dan. 5:21).

### 5. PASSING THROUGH MOAB (2:8-15)

And we turned and passed by the way of the wilderness of Moab. 9 And Jehovah said unto me, Vex not Moab, neither contend with them in battle; for I will not give thee of this land for a possession; because I have given Ar unto the children of Lot for a possession. 10 (The Emim dwelt therein aforetime, a people great, and many, and tall, as the Anakim: 11 these also are accounted Rephaim, as the Anakim; but the Moabites call them Emim. 12 The Horites also dwelt in Seir aforetime, but the children of Esau succeeded them; and they destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which Jehovah gave unto them.) 13 Now rise up, and get you over the brook Zered. And we went over the brook Zered. 14 And the days in which we came from Kadesh-barnea, until we were come over the brook Zered, were thirty and eight years; until all the generation of the men of war were consumed from the midst of the camp, as Jehovah sware unto them. 15 Moreover the hand of Jehovah was against them, to destroy them from the midst of the camp, until they were consumed.

### THOUGHT QUESTIONS 2:8-15

39. From whence came the Moabites? Cf. Gen. 19:30-38.
40. There are three names for giants; what are they?
41. What and where is "Ar"?
42. Compare Numbers 13:33 with Deuteronomy 2:10 and state the significance.
43. How did Moses know of this history of the Rephaim and Horites?

44. Is there a time when the mercy of God ends and judgment begins?  
At what point?

### AMPLIFIED TRANSLATION 2:9-15

9 And the Lord said to me, Do not trouble or assault Moab or contend with them in battle, for I will not give you any of their land for a possession, because I have given Ar to the sons of Lot for a possession.

10 (The Emim dwelt there in times past, a people great and many, and tall as the Anakim;

11 These also are known as Rephaim [of giant stature], as are the Anakim, but the Moabites call them Emim.

12 The Horites also formerly lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them, and dwelt in their stead; as Israel did to the land of their possession, which the Lord gave to them.)

13 Now rise up, and go over the brook Zered. So we went over the brook Zered.

14 And the time from our leaving Kadesh-barnea until we had come over the brook Zered was thirty-eight years, until the whole generation of the men of war had perished from the camp, as the Lord had sworn to them.

15 Moreover the hand of the Lord was against them, to exterminate them from the midst of the camp, until they were all gone.

### COMMENT 2:8-15

Numbers 21:10-13 supplies us with a geographical link between this passage and the former. "And the children of Israel journeyed, and encamped in Oboth" (v. 10). Oboth (meaning *water skins*) is located near the south end of the Dead Sea and east of Edom. After Oboth they encamped at Iye-abarim (Literally, *ruins of Abarim*) "in the wilderness which is before Moab, toward the sunrising" (v. 11). Num. 33:44 simply refers to the latter station as "in the border of Moab."

VEX NOT MOAB (v. 9)—Moab and Ammon were the incestuous sons of Lot, Abraham's nephew, (Gen. 11:27, 28; 19:30-38). Thus as in v. 8 the Edomites as "our brethren the children of Esau" (because Esau was Jacob's brother) were not to be molested, so here "the children of Lot," whom God had given this land, were not to be attacked in battle.

BECAUSE I HAVE GIVEN AR UNTO THE CHILDREN OF LOT FOR A POSSESSION (v. 9)—In v. 18 Ar is called "the border of Moab," and is apparently "the city of Moab," Num. 22:36, where we have the additional statement, "which is on the border of the Arnon which is in the utmost part of the [eastern] border." "Ar of Moab" (Num. 21:28, Isa. 15:1) was a leading city on the upper reaches of the Arnon river. It appears from both this context and the various happenings in the closing chapters of Numbers, that at this period the northern boundary of Moab extended along the northeast shore of the Dead Sea to the mouth of the Jordan (Num. 33:49). They are still in "the plains of Moab" and "the land of Moab" as Deuteronomy closes (34:1, 5-8).

THE EMIM DWELT THEREIN AFORETIME, A PEOPLE GREAT, AND MANY, AND TALL, AS THE ANAKIM: THESE ALSO ARE ACCOUNTED REPHAIM, AS THE ANAKIM; BUT THE MOABITES CALLED THEM EMIM. (v. 10, 11)—The Rephaim, an ancient race of large stature, dwelt in quite an extensive area surrounding the Dead Sea. The Moabites called them Emim, but the Ammonites called them Zamzummim (v. 20). We first encounter them in the seige of Chedorlaomer (Gen. 14:5), and God had pledged their land to Abraham's seed (Gen. 15:18-21). The word is rendered "giant" with reference to Goliath in I Chron. 20:4. "It appears that the *Emim*, the *Anakim*, and the *Rephaim*, were probably the same people, called by different names in the different countries where they dwelt; for they appear originally to have been a kind of wandering free-booters, who lived by plunder."—*Clarke*

Such persons had originally struck terror into the heart of the spies and then the people (Num. 13:33). But now Israel goes forth to conquer the same gigantic race!

THE HORITES ALSO DWELT IN SEIR AFORETIME, BUT THE CHILDREN OF ESAU SUCCEEDED THEM . . . AS ISRAEL DID UNTO THE LAND OF HIS POSSESSION, WHICH JEHOVAH GAVE UNTO THEM (v. 12—If Moses wrote these words on the plains of Moab as stated in 1:1 (cf. 34:1; see also 31:9, 24), there is no need to suppose this passage to be the work of some editor or redactor. But even if this, and other brief historical passages we will meet in this book, be the work of a later editor, the inspiration and veracity of Deuteronomy is not altered one iota. It was universally accepted by the Jews that Ezra was the writer of these historical notes, and he was just as inspired as Moses.\*

\*See the article on the authorship at the conclusion of this volume.

Israel had, indeed by that time dispossessed many of the native inhabitants east of the Jordan. "And Israel took all these cities: and Israel dwelt in all of the cities of the Amorites, in Heshbon, and in all the towns thereof . . . So they smote him [Sihon, king of the Amorites at Heshbon], and his sons and all his people, until there was none left him remaining: and they possessed his land" (Num. 21:25, 35).

AND WE WENT OVER THE BROOK ZERED (v. 13)—Later, the natural boundary between Edom and Moab, flowing northwesterly into the Dead Sea at its southern extremity.

AND THE DAYS IN WHICH WE CAME FROM KADESH-BARNEA, UNTIL WE WERE COME OVER THE BROOK ZERED, WERE THIRTY AND EIGHT YEARS; UNTIL ALL THE GENERATION OF THE MEN OF WAR WERE CONSUMED (v. 14)—That is, from their *first* visit at Kadesh, mentioned in 1:19. See notes under 1:46 and 2:1. It had only been a matter of months from their second visit to that place, for their second arrival was in the first month of the fortieth year (Num. 20:1). After that, Miriam died. (mourned for thirty days?), the incident at Meribah takes place, and Israel is refused passage through Edom (Num. 20:2-21). Then "they journeyed from Kadesh" (Num. 20:22), stopping soon at Mount Hor, where Aaron died and was mourned for thirty days (Num. 20:22-29). His death was on the first day of the fifth month of the fortieth year (Num. 33:38). Then follows a victory over the Canaanite king Arad (Num. 21:1-3), the discouraging trip around mount Seir just mentioned (which includes the Brazen Serpent incident) and finally their arrival at the Zered river. And by the time Moses begins this discourse just east of the Jordan, it is "the fortieth year, in the eleventh month, on the first day of the month" (1:3). Thus though we do not know how long a time is covered by the "many' days" of v. 1, we *do* know that from Aaron's death and mourning period (40<sup>th</sup> year, 6<sup>th</sup> month) till their arrival at the Zered river was a period of six months.

MOREOVER, THE HAND OF JEHOVAH WAS AGAINST THEM (v. 15)—That is, his decree (that the numbered Israelites be destroyed) was to be fulfilled before Israel could enter their promised country. All the men of war were dead by the time they crossed the northeastern border of Moab (v. 16-18).

## 6. PASSING THROUGH AMMON (2:16-23)

16 So it came to pass, when all the men of war were consumed and dead from among the people, 17 that Jehovah spake unto me, saying, 18 Thou art this day to pass over Ar, the border of Moab; 19 and when thou comest nigh over against the children of Ammon, vex them not, nor contend with them; for I will not give thee of the land of the children of Ammon for a possession; because I have given it unto the children of Lot for a possession. 20 (That also is accounted a land of Rephaim: Rephaim dwelt therein aforetime; but the Ammonites call them Zamzummim, 21 a people great, and many, and tall, as the Anakim; but Jehovah destroyed them before them; and they succeeded them, and dwelt in their stead; 22 as he did for the children of Esau, that dwell in Seir, when he destroyed the Horites from before them; and they succeeded them, and dwelt in their stead even unto this day: 23 and the Avvim, that dwelt in villages as far as Gaza, the Caphtorim, that came forth out of Caphtor, destroyed them, and dwelt in their stead.)

## THOUGHT QUESTIONS 2:16-23

45. Whence came the Ammonites?
46. Locate and identify the Zamzummim, the Avvim, the Cophtorim.

## AMPLIFIED TRANSLATION 2:16-23

16 So when all the men of war had died from among the people.

17 The Lord spoke to me [Moses], saying,

18 You are this day to pass through Ar, the border of Moab.

19 But when you come near the territory of the sons of Ammon, do not trouble or assault them, or provoke or stir them up, for I will not give you any of the land of the Ammonites for a possession, because I have given it to the sons of Lot for a possession.

20 (That also is known as the land of Rephaim [of giant stature]; Rephaim dwelt there formerly, but the Ammonites call them Zamzummim,

21 A people great and many, and tall as the Anakim; but the Lord destroyed them before [Israel]; and they dispossessed them and settled in their stead;

22 As He did for the sons of Esau, who dwell in Seir, when He destroyed the Horites from before them, and they dispossessed them, and settled in their stead even to this day.

23 As for the Avvim, who dwelt in villages as far as Gaza, the Caphtorim, who came from Caphtor, destroyed them, and dwelt in their stead.)

### COMMENT 2:16-23

VEX THEM NOT (v. 19)—See under v. 9.

AND THE AVVIM, THAT DWELT IN VILLAGES AS FAR AS GAZA, THE CAPHTORIM, THAT CAME FORTH OUT OF CAPHTOR, DESTROYED THEM, AND DWELT IN THEIR STEAD (v. 23)—Concluding the explanatory historical note that began with v. 20 and that is similar to vv. 10-12. The historian is explaining how various original inhabitants were dispossessed by other peoples—or how it happened that certain older tribes were still in evidence as the children of Israel advanced through the east-side countries. The Edomites had taken over the Horites, the Moabites and Ammonites, “children of Lot,” from the Rephaim—known locally as the Emim or Zamzummim, respectively; and the Caphtorim from the Avvim.

The Avvim were the early inhabitants of the southwestern extremity of Canaan afterward occupied by the Philistines (John. 13:3, 4). *Hurlbut* states: “South of the Canaanites, on the Maritime Plain, were the Philistines. ‘Emigrants’ is the meaning of the word, supporting the view that they came from Caphtor, or Crete, which was the capital of an empire embracing the isles and surroundings of the Aegean Sea prior to 2000 B.C. They were related to the Egyptians, and hence were of Hamitic stock [See Gen. 10:13, 14; I Chron. 1:11, 12]. They came to the land before the time of Abraham, drove out and subdued the earlier Avim (Deut. 2:23), or Avites, and had frequent dealings with Abraham and Isaac.”\* See also Jer. 47:4, Amos 9:7.

### QUESTIONS, LESSON TWO (2:1-23)

1. From what geographical point does 2:1 begin?
2. In what year of Israel's history do the events of this lesson take place?
3. How long between Aaron's death on mount Hor and the arrival of Israel at the brook Zered?
4. *Briefly*, show how the “wandering” period as such is *not* repre-

\*Bible Atlas, p. 23.

## QUESTIONS ON LESSON TWO

sented in Numbers and Deuteronomy as a single encampment at Kadesh when the two accounts are properly harmonized.

5. How many years between the first and second stay at Kadesh?
6. How do you explain the change in Edom's attitude toward Israel?
7. Why not vex Moab or Ammon?
8. Who dispossessed the following peoples:
  - (a) Horites?
  - (b) Avvim?
  - (c) Rephaim?
9. What significant historical fact is noted as Israel arrives at the brook Zered?