

**Deuteronomy I**  
***Israel's Journey from Kadesh to Jordan (Continued)***  
**Deuteronomy 3:1-29**

- I. THE BATTLE WITH OG THE KING OF BASHAN (Deuteronomy 3:1-10)
- A. Og the King of Bashan (Deuteronomy 3:1)
    - i. Also a King of the Amorites (Deuteronomy 3:8)
    - ii. To battle the Israelites in Edrei (Deuteronomy 3:1)
    - iii. Dwelling at Heshbon (Deuteronomy 3:2) (see tribe placement map)
  - B. The Children of Israel to do the Same to Og as They Did to Sihon (Deuteronomy 3:2-; Numbers 21:33-34)
    - i. To utterly destroy them: (Deuteronomy 3:6)
      - 1. The men
      - 2. The women
      - 3. And the children
    - ii. To keep the cattle and the spoil of the cities for themselves (Deuteronomy 3:7)
  - C. All of the Cities of Og Taken By the Children of Israel (Deuteronomy 3:4-5)
    - i. Threescore (sixty) cities
    - ii. The region of Argob
    - iii. The structure of the cities:
      - 1. High walls
      - 2. Gates
      - 3. Bars
    - iv. Unwalled towns taken; a great many
  - D. The Land of the Amorites “On This Side Jordan” Taken (Deuteronomy 3:8-10) (See map)
    - i. From the river Arnon
    - ii. To Mount Hermon
    - iii. All the cities of the plain
    - iv. All of Bashan
- II. OG THE GIANT KING (Deuteronomy 3:11)
- A. Og Was a Remnant of the Giants
    - i. Who or whom are the giants?
    - ii. Who were they?
    - iii. What were they?
  - B. Og's bedstead was a bedstead of Iron

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- i. Nine cubits the length
  - ii. Four cubits breadth (width)
  - iii. The cubit of a man
    - 1. The length would be about 14 to 14.5ft long
    - 2. The width would be about 6ft wide
- C. So Who Were the Giants?
- i. The giants that we are dealing with are mentioned when the children of Israel spy out the land (Deuteronomy 1:22-27; Numbers 13:32-33)
    - 1. Remember the sons of Anak are mentioned in Deuteronomy (Deuteronomy 2:10-12, 20-23)
    - 2. The Children of Israel destroy those on this side Jordan, but will face more in the land of Canaan (Deuteronomy 9:1-2)
    - 3. Joshua fights the son of Anak in the Promised Land (Joshua 11:22)
      - a. Notice that the giants remained in:
        - i. Gaza
        - ii. Gath
        - iii. Ashdod
          - 1. This is in and around where the Philistines dwelled during the times of Saul and David.
            - a. Goliath was of Gath (1 Samuel 17:4)
              - i. Height was 6 cubits and a span
              - ii. This would make Goliath between 9 and 10ft tall.
  - ii. Where did they come from?
    - 1. The first mention of giants on earth (Genesis 6:1-4)
      - a. The giants came from a union between the sons of God and the daughters of men.
        - i. From these unions came the giants
      - b. There are three popular beliefs as to the identity of the giants in scripture.
        - i. The sons of princes
        - ii. The godly male descendants of Seth
        - iii. Fallen angels
    - 2. The three beliefs presented
      - a. The sons of princes
        - i. This belief is from a traditional view in orthodox rabbinical Judaism (according to a commentary on the OT by Keil and Delitzsch) is that they were the sons of princes. However this view requires such a stretch of logic that few hold to it today.

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- b. The godly line of Seth
  - i. The popular view among Christians today is that the sons of God are the godly male descendants of Seth.
  - ii. Therefore the female line is generally believed to be the ungodly descendants of Cain.
  - iii. The intermarriage of these two lines (godly line and evil line) caused such a perversion in the human race that eventually it brought about their destruction.
    - 1. This view proposes the following:
      - a. That God had placed a prohibition on intermarriage between the line of Seth (sons of God) and the line of Cain (daughters of men).
      - b. Because of these unions God determines to destroy the inhabitants of the earth with a flood.
      - c. This intermarriage of godly men and wicked women resulted in giants who were mighty men (Genesis 6:4). At the least, the intermarriage of godly men and wicked women produced superior men.
    - 2. The problems with this view point:
      - a. There is very little support from scripture.
      - b. It assumes that God placed a prohibition on the intermarriage of the line of Seth and Cain. Which the Bible never mentions there being one.
      - c. It also assumes that God would want to destroy the world based upon godly and ungodly people marrying. Yes, wickedness led to the world in the day of Noah being destroyed, yet, let's remember that saved and unsaved alike marry today, and they do not cause that kind of destruction.
      - d. Saved and unsaved marry today, and their children or neither "giants" nor men of renown based upon those unions.

- c. Fallen angels
  - i. So our other option is the belief that the giants are the result of the sons of God being fallen angels that took wives of the daughters of men.
    - 1. One of the arguments of this teaching is that “angels cannot marry.” Let’s start with this objection.
    - 2. Jesus told his audience in His day that those in the resurrection would “neither marry, nor are given in marriage, but are as the angels in heaven” (Matthew 22:23-30; Mark 18-25)
    - 3. Notice that the Lord is careful to add – “in heaven.” In heaven they are spirits. However, when they appear on earth, they appear as men. The “two angels” that rescued Lot out of Sodom (Genesis 19:1) were sought by the (sodomites) men of Sodom as “the men which came in to thee by night” so that they might “know them” (Genesis 19:5). This does not prove that such a union was possible, but it does prove that the angels looked and acted like men. The pattern of calling angels men in the Bible is so common that it is not necessary to pile proof up here. In the Bible you never see an angel with wings or as a woman. Angels are spirits (Psalm 104:4), but when they appear on earth they take on the form of a male body. In fact they will even eat, The angels that met with Abram had a meal provided by him (Genesis 18:1-8)
  - ii. The biblical use of Sons of God
    - 1. The phrase “sons of God” is found five times in the Old Testament:
      - a. 2x’s in Genesis 6
      - b. The other 3x’s in the book of Job
        - i. The sons of God present themselves before God (Job 1:6; Job 2:1)
        - ii. At the time of creation (Job 38:7)
    - 2. The phrase “sons of God” is found six times in the New Testament:

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- a. All of these times it is referring to someone being a son of God because they are saved by the blood of Jesus Christ. (John 1:12; Romans 8:14, 19; Philippians 2:15; 1 John 3:1, 2. They are a new creature (2 Corinthians 5:17)
  - b. Notice that Adam was the son of God because he was created by Him (Luke 3:38), Christ is the Son of God because of His relationship to the Father (John 10:36).
  - c. When Adam had his son Seth, the Bible is clear to state that Seth was born in the likeness of Adam, “after his image” (Genesis 5:3). Seth had no right to be called the son of God by natural birth and neither do his descendants.
  - d. As Christians today we’ve had spiritual birth, therefore, we can be called sons of God.
  - e. So what about the angels?
    - i. The angels were created by God.
    - ii. They were present with God in Job 38:7. (Job 38:7)
- iii. The Sons of God (Fallen Angels) producing giants
    1. The sons of God were attracted to the daughters of men and took wives of their choosing from them. The resulting children from these unions were giants and mighty men of renown. What they did was especially perverse in the sight of God.
      - a. Angels in chains of darkness (2 Peter 2:4-5)
        - i. These angels are already cast down into hell, in chains and darkness, reserved unto judgment. Notice how this event is parallel with the event of Noah’s flood.

- ii. In fact the angels are mentioned again in Jude where they “kept not their first estate, but left their own habitation” (Jude 1:6-7)
    - iii. Their habitation was heaven. They freely left their own habitation – evidently to inhabit another place (Jude 1:6). This would match perfectly with Genesis 6:1-4. Their first habitation was heaven, but they left it in order to inhabit earth and take the daughters of men as their wives.
  - b. Angels compared to Sodom and Gomorrah
    - i. Consider the next verse of Jude 1. (Jude 1:7) It deals with Sodom and Gomorrah
    - ii. Their sin (Sodom's) was going after strange flesh. That is a man normally wants to marry a woman. When something is strange to you, it is foreign. It was not normal for the angels to do, or want to do, this. Sodom was judged because of its sexual perversion. In like manner, angels are not meant to marry or have relations with man (women). To do is a perversion of their “estate.” The perversion of this divine order brought the judgment of God.
- 3. The result of the sons of God
  - a. This union of the sons of God and the daughters of men created a line of people (giants) that were men of renown and “super human.” They excelled your normal man.
    - i. Notice again Genesis chapter six and verse four (Genesis 6:4)

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1. There were in those days; and also after that. So in other words there were giants in the days of Noah, but also after the days of Noah one will see giants again. This explains Abraham and the Children of Israel dealing with giants in their days.
2. The sons of Anak and the giants in the Promised Land. (Numbers 13:32-33)
  - a. This explains the size and claims found in Genesis with Abraham, Numbers and Deuteronomy with Moses, Joshua with Joshua, and 1 Samuel with David and the nation of Israel.
  - b. The scriptural approach and the answer with that presents the facts as we have them is that the sons of God are fallen angels, that they came to know the daughters of men, from those unions came children that were giants and men of renown.

### III. ISRAEL'S BATTLE WITH MIDIAN (Numbers 31:1-18)

- A. To Avenge What the Midianites Did To the Children of Israel (Numbers 31:1-3)
  - i. The Midianites Request of Balaam upon the Children of Israel
    1. The elders of Moab and the elders of Midian asked Balaam to curse the Children of Israel (Numbers 22:1-21)
    2. Balaam's disobedience (Numbers 22:12, 20-21)
    3. Balaam's near death encounter with the angel of the LORD (Numbers 22:22-35)
    4. The angel of the LORD instructs Balaam (Numbers 22:35)
    5. The call on Balaam to curse the Children of Israel
      - a. Three times
        - i. The first attempt (Numbers 23:1-12)
        - ii. The second attempt (Numbers 23:13-26)
        - iii. The third attempt (Numbers 23:27-30; 24:1-10)
      - b. The three attempts to curse, turn into blessings
      - c. Balaam's instruction to curse Israel
        - i. Balaam taught Balak how to curse Israel (Revelation 2:14)
        - ii. Balaam loved the rewards of unrighteousness (Jude 1:11)
        - iii. Balaam loved the wages of unrighteousness (2 Peter 2:15)

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- ii. The Moabites and Midianites cause the Children of Israel to sin (Numbers 25:1-8, 16-18)
- B. The Battle Is Drawn Up (Numbers 31:4-18)
  - i. All of the men of Midian slain (v. 7)
  - ii. The kings of Midian slain (v. 8)
  - iii. Balaam slain with the Midianites (v. 8)
  - iv. The spoil taken (v. 9)
  - v. The cities burned (v. 10)
  - vi. Moses' anger with the leadership (v. 14-16)
  - vii. Only the women children saved alive (v. 18)