

Handout: Deuteronomy Lesson 2

Geographical Sites mentioned in Deuteronomy chapters 1-4

Ar (Dt 2:9, 19, 29): An important city and region in Moab (east side of the Jordan River).

Argob (Dt 3:4, 13-14): A region in Bashan in northern Transjordan with sixty fortified cities that were conquered by the Manassehite clan of Jair.

Arnon (Dt 2:24; 3:8, 12, 16): A river gorge that flows into the midpoint of the Dead Sea on the east of the Rift Valley. It marked the northern boundary of Moab and the southern boundary of the Amorite kingdom of Sihon.

Aroer (Dt 2:36): A fortress guarding the King's Highway, the trade route that crossed the Wadi Arnon nearby (Jer 48:19); also the nearby town in the Arnon valley. The river Arnon marked Moab's northern boundary with the Amorites (Dt 2:36).

Ashtaroth and Edrei (Dt 1:4; 3:1, 10): Probably Tel Ashterah, a site along the King's Highway, about 20 miles east of the Sea of Galilee in modern Syria. Edrei has been identified as Deraa, a town south of Ashtaroth near the Jordanian border with Syria. Both cities are mentioned in Ugaritic and Egyptian documents of the Late Bronze Age. King Og of Bashan reigned in both Ashtaroth and Edrei according to Josh 12:4; 13:12, 31.

Bashan (Dt 1:4; 3:1-29): The Amorite kingdom of Og; it was fertile region extending from east of the Sea of Galilee and north of the Yarmuk River to the range of the Hermon mountains and from the Golan Heights on the west to Leja and Hauran, the Druze mountains, on the east. In ancient times it had been the homeland of the Rephaim (Dt 3:13).

Beth-Peor (Dt 3:29; 4:46): In Hebrew "house" or "place" of Peor. A town near the site of the religious shrine of Baal-Peor on the east side of the Jordan River. This town had once belonged to Moab but was conquered by King Sihon of the Amorites (Num 23:28). After they defeated the Amorites, the Israelites camped nearby in the valley not far from the river (Josh 13:20). It was at Baal-Peor that the women of Moab and Midian seduced the Israelite men into the sins of sexual perverse and idolatry by participating in the cultic ceremonies of the fertility god Baal (25:1ff).

Bezer (Dt 4:43): A town "in the wilderness in the Tableland" of Moab, probably indicating the eastern region of the Plains of Moab and mentioned in the Mesha stela.

Chinnereth/Kinneret (Dt 3:17): Chinnereth is an ancient name for the region of the Sea Galilee (Num 34:11; Dt 3:17; Josh 13:27; 19:35), and it was known during the Roman occupation of the Holy Land as the Sea of Tiberias (Josh 12:3; 13:27; Jn 6:1, 23; 21:1).

Di-zahab (Dt 1:1): Probably located on the western shore of the Gulf of Aqaba.

Edom/Edom-Seir (Dt 1:2; 2:8): Edom was the southernmost of the Transjordan kingdoms. Edomite territory stretched south and east of the Dead Sea to the Gulf of Aqaba. The location of Edom on the main trade route of the King's Highway made it both economically and strategically important (Num 20:17). The Edomites were the descendants of Esau, the eldest son of Isaac, grandson of Abraham, and the twin brother of Jacob.

Elath/Ezion-geber (Dt 2:8): A town on the north coast of the Gulf of Aqaba (1 Kng 9:26). It may be the same place as Ezion-geber, a port city on the northern shore of the Gulf of Aqaba. The site was used as an encampment by the Israelites (Num 33:35; Dt 2:8).

Geshur (Dt 3:14): A small kingdom in Transjordan, east of the Sea of Galilee and north of Bashan.

Golan in Bashan (Dt 4:43): This site has not been positively identified but scholars assume it was located somewhere in the vicinity of the Golan Heights.

Havvoth-jair (Dt 3:14): In Hebrew the “villages of Jair.” A group of towns or settlements in northern Transjordan conquered and occupied by the clan Jair of the tribe of Manasseh.

HazerOTH (Dt 1:1): The second campsite of the Israelites after leaving Mt. Sinai (Num 11:35; 33:17).

Heshbon (Dt 1:4; 2:26): Capital of the Amorite King Sihon, located east of the Jordan.

Horeb (Dt 1:2; 4:10): The most frequent name for Mt. Sinai and the surrounding region in Deuteronomy.

Jabbok/Yabbok River (Dt 2:37; 3:16): Eastern tributary of the Jordan River and the border between the Amorites and the Ammonites. Later it formed the boarder between Gad and the Manassehite clans. It was the site where Jacob wrestled with the angel of God (Gen 32:22).

Jahaz (Dt 2:32): A city on the east side of the Jordan that marked the boundary between Amorite territory and the Ammonite frontier. At Jahaz the Israelites defeated the Amorite king, Sihon and took possession of his lands.

Kadesh/Kadesh-Barnea (Dt 1:2, 19, 46): An oasis in the northern Sinai that was the gateway to the Negeb and the rest of Canaan. Kadesh is mentioned in the story of Abraham, was the intended jumping off point for Israel’s invasion of Canaan in Numbers, and was the place where Miriam died (Gen 14:7; 16:14; 20:1; Num 13:26; 20:1).

Kedemoth (Dt 2:26): A city in what had formerly been Moabite territory that was conquered by the Amorites and the wilderness east of Moab (Josh 13:18).

Paran (Dt 1:1): A wilderness region in the northern Sinai and southern Negeb.

Pisgah (Dt 3:27; 4:49): Pisgah is the mountain, or mountain chain, that is the southeastern boundary of the Arabah. Mount Nebo, where Moses will die, is part of the Pisgah range (Num 21:20; 23:14; Dt 3:27; 4:49; 34:1). Pisgah overlooks the northeast corner of the Dead Sea and the southeastern end of the Jordan River Valley (see Num 34:11-12).

Ramoth/Ramoth-Gilead (Dt 4:43): A fortress city on the east side of the Jordan in the northern territory of Gilead that was given to the tribe of Gad.

Salecah/Salcah (Dt 3:10): Identified with a site on the southwestern edge of Mt. Hauran in the fertile Bashan region (modern Syria) of the Transjordan.

Wadi Zered (Dt 2:13): The boundary between Moab and Edom. Crossing the Wadi-Zered was the end of the 40 years of wilderness wandering, the beginning of the conquest of the Transjordan, and marked the transition from the old to the new generation of Israelite warriors (Dt 2:18).

Handout 2: Deuteronomy Lesson 2

The Sacrifice of Jesus Christ and the Miracle of the Eucharist Prefigured in the Water from the Rock in Ex 17:5-7 and Num 20:7-11 (emphasis added)

On the last day, the great day of the festival, Jesus stood and cried out: 'Let anyone who is thirsty come to me! Let anyone who believes in me come and drink! As scripture says, "From his heart shall flow streams of living water..." Jn 7:33-34

In the cloud and in the sea they were all baptized into Moses; all ate the same spiritual food and all drank the same spiritual drink, since they drank from the spiritual rock which followed them, and that rock was Christ. 1 Cor 10:2-4

Ex 17:5-6 *Yahweh then said to Moses, 'Go on ahead of the people, taking some of the elders of Israel with you; in your hand take the staff with which you struck the River, and go. I shall be waiting for you there on the rock (at Horeb).*

Strike the rock,

and water will come out for the people to drink,' This is what Moses did, with the elders of Israel looking on.

Mt 26:57 *The men who had arrested Jesus led him off to the house of Caiaphas the high priest, where the scribes and the elders were assembled.*

Mt 27:1 *When morning came, all the chief priests and the elders of the people met in council to bring about the death of Jesus.*

Mt 27:35, 41 *When they had finished crucifying him ... The chief priests with the scribes and elders mocked him ...*

Jn 19:33-34 *When they came to Jesus, they saw he was already dead, and so instead of breaking his legs, one of the soldiers pierced his side with a lance; and immediately there came out blood and water.*

Is 55:1 *Oh, come to the water all you who are thirsty ...*

Is 55:3 *Pay attention, come to me; listen, and you will live. I shall make an everlasting covenant with you in fulfillment of the favors promised to David.*

Num 20:7-9 *Yahweh then spoke to Moses and said, 'Take the branch and call the community together, you and your brother Aaron [the priest]. Then, in full view of them, order [call upon] this rock to release its water. You will release water from the rock for them and provide drink for the community'*

On the Lord's Day the entire community of the New Covenant Church is called together to witness the miracle of the Eucharist.

In the sacrifice of the Mass the priest, in full view of the community, asserts God's holiness* by calling upon the Holy Spirit, and Christ is made present upon the altar to provide food and drink for the faithful: *Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise that person up on the last day (Jn 6:54).*

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