



REASON TOGETHER CHURCH

REASON TOGETHER STUDY

GIANTS IN THE BIBLE

PART FIVE OF EIGHT



WAS KING OG TRULY A GIANT?

NUMBERS 21:33-35 | DEUTERONOMY 3:11

The bedstead was enormous. The Lord was greater.



SERMON & PASTOR'S COMMENTARY

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REASON TOGETHER STUDIES

RTS-119

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Part Five of Eight

SERMON

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Reason Together Church

Bring your questions. Open your Bible. Let's Reason Together the Word of God.

Aloha.

Imagine walking into an ancient city and seeing an object more than thirteen feet long and approximately six feet wide.

Someone tells you, That belonged to a king.

What would you assume about the man who once owned it?

You might assume that the king was enormous.

You might wonder whether it was an ordinary bed or a ceremonial couch.

You might wonder whether it had been made for sleeping, for display or for burial.

You might even wonder whether the king deliberately made it oversized so that everyone who saw it would believe that he was larger than life.

Deuteronomy chapter 3 describes such an object.

It belonged to Og, king of Bashan.

The King James Version calls it his bedstead of iron.

It measured nine cubits long and four cubits wide.

That object has caused people to ask for centuries, How tall was Og?

Was he nine feet tall?

Was he ten feet tall?

Was he twelve feet tall?

Was he as long as the bedstead itself?

But before we attempt to measure the man, we must notice something important.

The Bible gives us the dimensions of Og's bedstead.

The Bible does not give us the dimensions of Og.

Our question today is, Was King Og truly a giant?

According to the Biblical classification, yes.

Og was a surviving member of the Rephaim, a people associated with unusual height, strength and a fearsome reputation.

His enormous bedstead supports the conclusion that he was exceptionally large and formidable.

But Scripture never tells us his precise height.

And the most important truth about Og is not how tall he stood.

The most important truth is that he fell before the power of God.

Before we measure Og's bedstead, let us meet Og on the battlefield.

Numbers chapter 21, verse 33 says, "And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei."

Israel had recently defeated Sihon, king of the Amorites.

They were moving toward the land God had promised.

Then Og came out against them.

Israel did not go searching for a giant merely to create an impressive testimony.

Og gathered his forces and came to battle.

He chose to oppose the people whom God was leading.

Israel was a traveling nation.

They had lived for years in the wilderness.

They had children, livestock, tents and household possessions with them.

They did not possess a network of fortified cities.

Og was not wandering.

Og was established.

He had land.

He had soldiers.

He had cities.

He had walls.

He had gates.

He had bars.

And he had a reputation.

Then the Lord spoke to Moses.

Numbers 21:34 says, "And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land."

The Lord did not begin by explaining Og's ancestry.

The Lord did not begin by calculating Og's height.

The Lord did not ask Moses to inspect his bedstead.

The Lord addressed fear.

"Fear him not."

Those words tell us that Og was not an insignificant opponent.

There was something about Og, his army and his reputation that could inspire fear.

God did not tell Moses that there was nothing dangerous in front of him.

God said, "I have delivered him into thy hand."

Og was dangerous.
Og was not sovereign.
Og was powerful.
Og was not all-powerful.
Og had a kingdom.
Og did not have the final word.
Faith does not require us to pretend that danger is small.
A serious diagnosis is serious.
A financial crisis can be frightening.
Grief can be crushing.
Opposition can be real.
The future can appear uncertain.
Faith does not close its eyes to reality.
Faith opens its eyes to a greater reality.
Nothing we face has removed God from His throne.
We must also use this passage carefully.
God made a specific promise to Moses concerning Og.
We should not turn that promise into a guarantee that every Christian will receive every desired earthly outcome.
Sometimes God removes the obstacle.
Sometimes God carries us through it.
Sometimes He changes the situation.
Sometimes He changes us within the situation.
But He never surrenders His authority to the thing we fear.
Why did Israel have reason to fear Og?
It was not merely because he may have been unusually tall.
Og ruled a formidable kingdom.
Deuteronomy chapter 3 says that Og ruled Bashan and the region of Argob.
It tells us that Israel captured sixty cities from his kingdom, in addition to many unwalled towns.
It says, "All these cities were fenced with high walls, gates, and bars."
Og's power was organized.
His authority was established.
His defenses were visible.

This was not an isolated giant living alone in a cave.

Og was a king.

He governed territory.

He commanded people.

He controlled fortified cities.

To Israel, every visible measurement seemed to favor Og.

He had the established kingdom.

Israel had recently been a nation of wilderness travelers.

He had high walls.

Israel had tents.

He had gates and bars.

Israel had the word of the Lord.

Og had walls.

Og had gates.

Og had bars.

Og had cities.

Og had soldiers.

Og had a frightening reputation.

But Israel had God.

Deuteronomy 3:3 says, "So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people."

The text does not say Israel's superior strategy delivered Og.

The text does not say Israel's courage delivered Og.

The text does not say Israel's weapons delivered Og.

The Lord delivered Og.

We often measure our situation by visible strength.

Who has the most money?

Who has the greater influence?

Who controls the institution?

Who has the stronger position?

Who appears better prepared?

Preparation matters.

Wisdom matters.

Faithful work matters.

But visible strength is never the final authority when God has spoken.

Og's kingdom explains part of his reputation.

His ancestry explains another part.

Deuteronomy 3:11 says, "For only Og king of Bashan remained of the remnant of giants."

The Hebrew word translated "giants" in the King James Version is Rephaim.

Og belonged to the ancient people identified as the Rephaim.

Joshua chapter 12 and Joshua chapter 13 repeat this association.

Deuteronomy chapter 2 has already helped us understand what that designation meant in this setting.

The Emim were described as a people great, many and tall as the Anakim.

They were accounted among the Rephaim.

The Zamzummim were also described as great, many and tall as the Anakim.

They too were counted among the Rephaim.

The immediate context connects Rephaite peoples with unusual height and a formidable reputation.

Was Og truly a giant?

Biblically, yes.

He was identified as a surviving Rephaite.

The surrounding passages associate the Rephaim with peoples who were tall and feared.

It is therefore reasonable to believe that Og was exceptionally large.

But the Bible does not tell us Og's exact height.

It does not tell us his weight.

It does not tell us his bodily proportions.

It does not tell us that every Rephaite was exactly the same size.

It does not tell us that Og had supernatural parents.

The word "remnant" does not necessarily mean that Og was the last tall person anywhere on earth.

It identifies him as a remaining representative of the Rephaim associated with that region.

Respect for Biblical authority includes respect for Biblical restraint.

We must believe everything God has revealed.

We must not pretend that our speculation is something God revealed.

We do not defend the Bible by adding to it.

We do not make the Bible more exciting by exaggerating it.

We do not strengthen the truth by mixing it with legend.

We honor the Bible when we say what it says.

And we honor the Bible when we stop where it stops.

After identifying Og as a surviving Rephaite, Moses points to the most famous object associated with him.

Listen again to Deuteronomy 3:11.

"Behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man."

A cubit was based on the approximate distance from the elbow to the end of the fingers.

Ancient cultures did not use one identical cubit in every time and place.

A common cubit was approximately seventeen and one-half to eighteen inches.

The phrase "after the cubit of a man" most naturally indicates an ordinary human measure.

Using an eighteen-inch cubit, the object was approximately thirteen and one-half feet long and six feet wide.

It was unquestionably enormous.

But notice what the verse measures.

It measures the bedstead.

It does not measure Og.

Nine cubits was the length of the bedstead.

The verse does not say nine cubits was the height of Og.

A bed is longer than the person who sleeps in it.

We do not know how much extra room was allowed.

We do not know whether the measurements included a frame, decorative borders, cushions, steps or a surrounding platform.

We do not know whether the object was used only for ordinary sleep.

The Hebrew word ordinarily means a bed, bedstead, couch or place of reclining.

The King James Version gives us a natural translation.

Some scholars believe that it may have been a royal couch or ceremonial platform.

Others propose a funerary bier or sarcophagus.

A funerary use is possible because burial can be described as a final resting place.

But the Hebrew word does not require the meaning sarcophagus.

The simplest reading remains a bedstead or couch.

The width also deserves attention.

Approximately six feet is unusually wide for a single sleeper.

That could mean the object had a royal, ceremonial or symbolic purpose in addition to any practical use.

It may have been built not only to accommodate the king, but also to magnify the king.

The bedstead supports the conclusion that Og was unusually large or at least possessed an enormous royal object associated with his size and reputation.

It does not permit us to say that Og was exactly thirteen and one-half feet tall.

It does not permit us to say that his head touched one end and his feet touched the other.

God gave us an exact measurement of the object.

God did not give us an exact measurement of the man.

The bedstead was remarkable not only because of its size.

It was described as iron.

Iron was known in the ancient world before it became common.

Because early iron was difficult to obtain and work, it could be rare, valuable and prestigious.

The wording does not require us to imagine a completely solid block of iron.

The bedstead could have been framed with iron.

It could have been reinforced with iron.

It could have been covered or decorated with iron.

An object could be called an iron bedstead because iron was its most remarkable feature.

Bashan was also a volcanic region where dark basalt was common.

Some scholars suggest that the object was a basalt sarcophagus described as iron because the stone was dark, hard or metallic in appearance.

That is an interesting proposal.

It is not a proven fact.

The text says iron, so we should not silently replace the Biblical wording with basalt.

Whatever its construction, an enormous royal object associated with rare iron would communicate wealth, strength, permanence and status.

It may have been designed to make visitors feel small in the presence of the king.

People continue to construct symbols of strength.

They use buildings, titles, wealth, possessions, institutions and carefully managed reputations.

People attempt to create the impression that they are secure, permanent and untouchable.

But no possession can make its owner immortal.

Og had iron.

Og had walls.

Og had cities.

Og had land.

Og had a name people feared.

But none of those things could keep Og alive when God brought his kingdom to an end.

The iron remained.

The king did not.

Moses then tells Israel where the object could be found.

"Is it not in Rabbath of the children of Ammon?"

Rabbath was the Ammonite capital in the area of modern Amman, Jordan.

The text tells us where the object was known.

It does not tell us how it arrived there.

It may have been captured in war.

It may have been preserved as royal treasure.

It may have been displayed as a trophy or memorial.

It may have been associated with an earlier Ammonite victory over Rephaite peoples.

We cannot know which explanation is correct.

Ancient conquerors sometimes carried away royal beds, thrones, weapons and other prestigious objects.

A royal bed taken from a defeated king could become visible proof that the king's power had ended.

Once, the bedstead may have advertised Og's greatness.

Now it testified that Og was gone.

Once, it may have caused people to admire or fear him.

Now people could look at it without Og being there.

Once, it belonged to a reigning king.

Now it was an object belonging to history.

Og lost his army.

Og lost his cities.

Og lost his kingdom.

Og lost his territory.

Og lost his life.

What remained was a bedstead that could not help him.

People sometimes spend their lives building monuments to themselves.

They want to be remembered for what they owned, what they controlled, what they built and how important they appeared.

But possessions survive their owners.

Buildings outlive their builders.

Titles pass to someone else.

The question is not what object will remain after us.

The question is whether our lives pointed anyone toward God.

An object this unusual inevitably attracted stories.

Over time, the stories became much larger than the words of Scripture.

Later Jewish and regional traditions claimed that Og survived Noah's Flood.

They claimed that he lived from Abraham's day until Moses.

Some identified him as the man who told Abraham that Lot had been captured.

One story says that Og uprooted a mountain in order to crush Israel.

Another says that insects bored through the mountain while it rested on his head.

Still another describes Moses leaping into the air to strike Og in the ankle.

Those stories belong to later rabbinic elaboration and regional legend.

They are not part of the Biblical account.

They may show how later generations imagined Og.

They do not tell us what inspired Scripture reveals about him.

Modern sensationalism creates another problem.

Photographs circulate online claiming to show the skeletons of Biblical giants.

People claim that archaeologists have discovered Og's tomb or his actual bed.

Those claims have not been verified.

Bashan and the surrounding regions do contain ancient settlements, basalt formations, megalithic tombs and dolmens.

A dolmen is a burial chamber made from large stone slabs.

Those monuments prove that ancient peoples built substantial stone structures.

They do not prove that giants built them.

No inscription identifies a particular dolmen as Og's bedstead.

No authenticated skeleton has been connected with Og.

No excavated object has been proven to be the bedstead described in Deuteronomy 3:11.

We should welcome archaeological evidence.

We should examine it honestly.

But we should never turn possibility into certainty.
The Bible is remarkable enough without invented evidence.
The truth is strong enough without altered photographs.
Faith does not need a hoax to defend it.
When we remove legends and sensational claims, we do not make Og less important.
We finally see why Scripture remembers him.
Near the end of Moses' life, he told Israel that the Lord would act against the nations ahead as He had acted against Sihon and Og.
The victory over Og became preparation for the next act of obedience.
Yesterday's deliverance became evidence for tomorrow's trust.
Israel defeated Sihon.
Then Og appeared.
One victory did not mean there would never be another battle.
One answered prayer did not mean Israel would never again need God.
One testimony did not complete their journey.
Sihon was defeated.
Then Og appeared.
Yesterday had a victory.
Today had another enemy.
But today's enemy could not erase yesterday's faithfulness.
In Joshua chapter 2, Rahab told the spies that the people of Jericho had heard what God did to Sihon and Og.
Those victories contributed to her confession, "The LORD your God, he is God in heaven above, and in earth beneath."
Og's defeat did more than give Israel territory.
It taught someone outside Israel who the true God was.
What God does in one life can become testimony for another person.
Someone may learn to trust God because they watched Him sustain you.
Someone may seek Christ because they saw His grace carry you through suffering.
Someone may believe restoration is possible because they witnessed what God did in your family.
Your battle is personal.
Your testimony may reach farther than you know.
Psalm 136 tells Israel exactly how Og's defeat should be remembered.

It says, "And Og the king of Bashan: for his mercy endureth for ever."

Why does the psalm name Sihon and Og separately?

Why not say only that God defeated two kings?

Why repeat the refrain after each one?

Charles Spurgeon observed that each mercy deserves to be remembered.

Sihon was one mercy.

Og was another mercy.

Neither deliverance could be omitted.

If God had defeated Sihon but abandoned Israel to Og, the earlier victory would not have completed the journey.

God's mercy was not exhausted by the first deliverance.

Sometimes we assume that because God helped us yesterday, there should be no difficulty today.

We ask, Why is there another battle?

Why has another problem appeared?

Why must I pray about something else?

Did we not just come through Sihon?

Yes, but the road from Sihon led toward Og.

The presence of another battle does not mean the absence of God.

Do not remember God's goodness only in general.

Remember the specific prayer He answered.

Remember the provision He supplied.

Remember the temptation from which He delivered you.

Remember the grief through which He carried you.

Remember the decision in which He directed you.

Remember the sin He helped you forsake.

Remember the relationship He restored.

Remember the door He wisely closed.

Remember the season when His grace proved sufficient.

Sihon had a name.

Og had a name.

Your mercies have names too.

Og intended to stop Israel.

Instead, his land became part of Israel's inheritance.

We must not promise that every trial will produce an obvious earthly reward.

But God can use opposition to strengthen faith, expose weakness, correct direction, deepen prayer and prepare us to help others.

Psalms 136 does not say, For Israel's strength endureth for ever.

It does not say, For Israel's courage endureth for ever.

It does not say, For Israel's weapons endureth for ever.

It says, "For his mercy endureth for ever."

Og was remembered through an enormous object associated with resting or death.

Jesus was placed in a borrowed tomb.

People could visit the object associated with Og and remember that a powerful king had died.

The disciples visited the tomb of Jesus and discovered that the King was alive.

Og came out to battle and was defeated.

Jesus went willingly to Calvary and conquered.

Og's kingdom was divided among others.

Christ's kingdom shall never be destroyed.

Og left behind a bedstead.

Jesus left behind an empty tomb.

Og threatened Israel's journey and inheritance.

Every person faces greater enemies.

We face sin.

We face guilt.

We face judgment.

We face death.

We cannot defeat those enemies through human strength.

We cannot build walls high enough to keep death away.

We cannot accumulate enough possessions to purchase forgiveness.

We cannot create a reputation impressive enough to erase sin.

Jesus spoke in Mark chapter 3 of binding the strong man and spoiling his house.

Christ is not another frightened captive inside Satan's domain.

He entered the conflict as the victorious Son of God.

Hebrews chapter 2 teaches that through death Christ broke the power of the one who held the power of death and delivered those who lived in bondage through fear.

Colossians chapter 1 declares that believers have been delivered from the power of darkness and translated into the kingdom of God's dear Son.

First Corinthians chapter 15 declares, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

You may never stand before Og at Edrei.

But you are standing before enemies you cannot conquer alone.

You have sinned.

Sin has separated you from God.

Death is coming.

Judgment is real.

You cannot save yourself by becoming stronger, more religious or more respectable.

You need a Deliverer.

Jesus Christ, the sinless Son of God, died for our sins.

He received the judgment we deserved.

He was buried.

On the third day He rose again.

He conquered the grave.

Forgiveness is not earned through our strength.

Salvation is received by grace through faith in Jesus Christ.

Repent of your sin.

Believe on the Lord Jesus Christ.

Trust what He accomplished on the cross.

Call upon Him for salvation.

Confess Him as Lord.

Perhaps you believe your sins are too great.

His mercy endureth for ever.

Perhaps you have resisted Him for years.

His mercy endureth for ever.

Perhaps you feel unworthy to come.

You are unworthy.

So am I.

That is why salvation is mercy.

Come to Christ while His invitation is before you.

Was Og truly a giant?

Biblically, yes.

He was a surviving Rephaite.

He was probably unusually large.

He possessed a powerful kingdom.

He had an enormous bedstead.

But the Bible does not tell us his exact height.

Was Og larger than Israel's ability?

Humanly speaking, perhaps he was.

Was Og larger than God's authority?

Never.

Was Og too powerful for Israel to face alone?

Yes.

Was Og too powerful for the Lord to defeat?

No.

What fear has become larger in your mind than the faithfulness of God?

Are you studying the size of the bedstead while forgetting the words of the Lord?

Have you remembered the enemy more vividly than the deliverance?

Have you forgotten yesterday's Sihon because today's Og has appeared?

Faith does not shrink Og.

Faith places Og beneath the authority of God.

Let us pray.

Our Heavenly Father, we thank You for the truth of Your Word.

Forgive us for the times when we magnify our fears and forget Your faithfulness.

Thank You for every specific mercy You have given us, for prayers answered, provisions supplied, dangers escaped and griefs through which You carried us.

Give wisdom and courage to those facing illness, loss, uncertainty, opposition and difficult decisions.

Keep us from confusing our personal desires with Your promises.

Whether You remove the trial or carry us through it, teach us to trust You.

Draw every unsaved person to Jesus Christ.

Help them to repent, believe and receive the forgiveness that only Christ can give.

Thank You that Jesus died for our sins, rose from the grave and conquered death.

We pray in the name of Jesus.

Amen.

Somewhere in Rabbath stood an enormous object connected with an enormous reputation.

People could measure it.

People could discuss it.

People could wonder about the man who had once used it.

But Og was gone.

The God who defeated Og was not gone.

His power was not gone.

His faithfulness was not gone.

His mercy was not gone.

When today's Og appears, remember yesterday's Sihon.

When the enemy appears large, remember who remains on the throne.

When fear begins measuring the obstacle, let faith begin remembering the Lord.

Og was great.

God was greater.

Og's bedstead remained.

God's mercy endured.

And His mercy still endures today.

Aloha Nui Loa.

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RTS-119

Was King Og Truly a Giant?

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Part Five of Eight

COMMENTARY

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Bring your questions. Open your Bible. Let's Reason Together the Word of God.

RTS-119 Commentary

This commentary explains the principal Og passages in their literary, historical and theological settings. Its purpose is to help the pastor follow the argument of the text, answer questions about the Rephaim and the bedstead, and keep the Lord's victory at the center of the study.

Introduction

The accounts of Og must be read as conquest narrative, covenant memory and theological testimony before they are read as evidence about human height. Numbers 21 gives the concise battle account. Deuteronomy 3 retells it in Moses' address to the next generation, adds information about Og's kingdom and bedstead, then connects the conquered territory with Israel's inheritance. Joshua preserves the event in the record of defeated kings and tribal allotments.

The central exegetical conclusion is balanced. Og is directly identified as a surviving Rephaite. The literary context associates Rephaite peoples with exceptional stature. His oversized bedstead reinforces his formidable reputation. Nevertheless, the text gives the object's measurements rather than Og's height. Exegesis should affirm the former and refrain from inventing the latter.

Numbers 21 33 to 35 The Battle at Edrei

Verse 33 begins with a turn northward toward Bashan. Og does not wait within his cities. He comes out with all his people to battle at Edrei. The formulation portrays a royal military mobilization. Israel is not dealing merely with an individual champion but with a king, population and territorial state.

Verse 34 contains the divine interpretation before the human action. The command "Fear him not" acknowledges a situation capable of provoking fear. The reason is not that Og has been misjudged or that his forces are weak. The reason is the Lord's declared gift: "I have delivered him into thy hand." The perfect form presents the outcome as settled by divine determination.

The comparison with Sihon gives Israel a recent historical ground for confidence. God does not ask Moses to manufacture courage from within. He directs him to a promise joined with remembered deliverance.

Verse 35 reports comprehensive defeat. The wording emphasizes the end of Og's military and dynastic resistance. Israel then possesses the land. The narrative's subject is the Lord's faithfulness in bringing Israel toward the promised inheritance.

Deuteronomy 3 1 to 3 Fear and Deliverance

Deuteronomy retells the movement toward Bashan in the first person as part of Moses' historical sermon. The repetition is pastoral. A generation preparing to cross Jordan must understand how the Lord brought them to their present position.

Og's advance at Edrei is repeated almost verbatim from Numbers. The Lord commands Moses not to fear and promises the same result experienced against Sihon. Verse 3 then credits the Lord

directly: "So the LORD our God delivered into our hands Og also." The word "also" binds the two victories together. Sihon was not an isolated intervention. Og became another instance of continuing faithfulness.

The phrase "until none was left to him remaining" describes complete military defeat. It should be read within the conquest setting and not used as a model for ordinary Christian relationships. The church advances by gospel witness, sacrificial love and spiritual warfare, not by reenacting Israel's territorial conquest.

Deuteronomy 3 4 to 7 The Extent of the Victory

Verse 4 stresses completeness: Israel took all Og's cities. The count of sixty cities in the region of Argob portrays an extensive and organized kingdom. Whether the number is read as an exact administrative total or a conventional rounded count, the narrative intention is clear. Og's rule was not marginal.

Verse 5 distinguishes fortified cities from numerous unwallled towns. High walls, gates and bars represented security, economic organization and military resistance. The detail explains why Og's kingdom could inspire fear. It also magnifies the victory attributed to the Lord.

Verses 6-7 distinguish the destruction of the population from the taking of livestock and spoil. The herem language belongs to Israel's unique conquest commission and raises broader ethical and theological questions. In this study it should be acknowledged without allowing the difficult subject to be reduced to an illustration about personal success. The narrative presents judgment and land transfer under a specific divine command.

Deuteronomy 3 8 to 10 The Land East of Jordan

The defeated kingdoms of Sihon and Og extended from the Arnon to Mount Hermon. Verse 9 preserves regional names for Hermon, Sirion among the Sidonians and Shenir among the Amorites. The parenthetical note reflects geographical care and awareness of differing local terminology.

Verse 10 summarizes the conquered cities of the plateau, Gilead and Bashan as far as Salchah and Edrei. The repeated phrase "cities of the kingdom of Og" keeps the former ruler in view while demonstrating that his territory has passed from his control.

The land descriptions prevent the story from becoming a free-floating giant legend. Og belongs to a defined political and geographical setting. His defeat changes the map and prepares the allocation described in the following verses.

Deuteronomy 3 11 The Remnant of the Rephaim

The conjunction "for" connects verse 11 with the preceding description of Bashan. Og's Rephaite identity helps explain the special notice attached to his kingdom and bedstead.

The KJV's "giants" translates Rephaim. In Deuteronomy 2-3 the word denotes ancient pre-Israelite peoples. Deuteronomy 2:10-11 describes the Emim as great, numerous and tall like the Anakim, then counts them as Rephaim. Verses 20-21 make the same connection for the

Zamzummin. This immediate usage controls the interpretation more securely than poetic passages where a related form denotes shades of the dead.

The verb translated "remained" and the noun "remnant" identify Og as a surviving representative. The wording need not assert that no other person of unusual stature remained anywhere. Joshua 12:4 and 13:12 preserve the same classification.

The text directly establishes group identity. It supports, but does not quantify, bodily size. The proper conclusion is that Og belonged to a people remembered for extraordinary stature and that his own royal object reinforced his formidable reputation.

Deuteronomy 3 11 The Bedstead

The Hebrew noun *eres* ordinarily means bed or couch. Its uses in Psalms, Proverbs, Song of Solomon and Amos refer to places of sleeping or reclining. The Septuagint's *kline* has the same ordinary range. "Bedstead" is therefore a sound translation.

The proposal of a bier or sarcophagus treats the bed as a final resting place. Such figurative extension is possible and may fit an object preserved after Og's death. It remains an interpretation rather than the necessary lexical meaning. Exegesis should not claim that modern translations using "sarcophagus" have discovered a meaning hidden from the KJV. They have selected one possible contextual interpretation.

The text refers to "his" bedstead. This establishes association with Og but not necessarily daily use. Royal property can belong to a king as an emblem, ceremonial object or memorial.

Deuteronomy 3 11 The Iron Description

Barzel is the standard Hebrew word for iron. The appositional construction emphasizes the material: his bedstead was an iron bedstead. The statement would naturally impress an audience for whom iron was valuable.

The text does not explain manufacturing technique. A frame reinforced or overlaid with iron satisfies the description more plausibly than a massive solid casting. Early iron furniture could use the prestigious metal selectively.

The basalt interpretation proposes that dark hard volcanic stone was characterized as ironlike. The region makes basalt culturally plausible, especially if the object was funerary. The linguistic difficulty is that *barzel* normally denotes the metal. Therefore, basalt should be introduced with "some scholars propose" rather than asserted as the meaning of the Hebrew.

Deuteronomy 3 11 The Dimensions

Nine cubits by four cubits is approximately 13.5 feet by 6 feet if the common cubit is eighteen inches. The phrase "after the cubit of a man" appears to clarify that the measurement uses an ordinary human standard. It works against the later claim that the object was measured by Og's own gigantic forearm.

The precision belongs to the object. The text contains no equation relating bed length to bodily height. A bed normally exceeds its occupant. Royal and ceremonial objects may exceed practical requirements. The unusual width also suggests that the object cannot be treated as a simple outline of Og's body.

The dimensions contribute rhetorically by giving concrete form to Og's reputation. They make the former king memorable and the Lord's victory impressive. They do not authorize a precise reconstruction of his anatomy.

Deuteronomy 3 11 Rabbath of Ammon

The rhetorical question "is it not in Rabbath of the children of Ammon?" appeals to a known location. Rabbath was the Ammonite capital. The wording does not include an explicit adverb "still," though many translations use "still" to convey the continuing availability implied by the question.

The statement need not be treated as proof of a late addition. Moses could refer to a known object in a contemporary city, while scholars who analyze the verse's literary history may propose explanatory updating. The text itself does not date the note independently.

Its location outside Og's former kingdom invites, but does not settle, explanation. War booty, diplomatic transfer, a treasury object, Ammonite memorial or later identification are possible. The strongest exegetical claim is simply that an object in Rabbath was publicly associated with Og and known by its dimensions.

Deuteronomy 3 12 to 13 From Defeat to Inheritance

The narrative moves immediately from the notice about Og to the allocation of conquered land. Reuben and Gad receive territory connected with Sihon's kingdom. Half Manasseh receives the rest of Gilead and all Bashan, formerly Og's kingdom.

Verse 13 calls Bashan "the land of giants," again using Rephaim. This reinforces the territorial sense. The land once identified with a feared ancient people becomes an inheritance within Israel. The theological movement is from intimidating reputation to divine gift.

The bedstead is therefore not an isolated antiquarian detail. It stands within a narrative of transferred kingship and land. Og's monument remains while his kingdom passes to others.

Joshua 12 4 to 6 The Defeated King List

Joshua 12 catalogues kings defeated under Moses and Joshua. Og is described as king of Bashan, of the remnant of the Rephaim, dwelling at Ashtaroth and Edrei. The passage then defines his rule geographically and credits Moses and Israel with striking him.

Lists can appear spiritually uneventful, but this list functions as recorded testimony. Named enemies and defined territories show that God's faithfulness operated in history. Og is not absorbed into an anonymous category. His name remains because the victory mattered.

The land is given to the Reubenites, Gadites and half tribe of Manasseh. Victory is joined to stewardship. Those receiving territory east of Jordan would later be required to help their brethren obtain the inheritance west of Jordan.

Joshua 2 and 9 The Reputation of the Victory

Rahab reports that Jericho heard of the defeat of Sihon and Og. The news contributed to the melting of Canaanite courage and to her confession of the Lord's universal sovereignty. The event therefore had an apologetic and missional effect. God's historical action revealed His identity beyond Israel.

The Gibeonites also mention Sihon and Og in explaining their response to Israel. Their deception complicates the narrative, but their knowledge confirms the reach of the report. Og's defeat became public evidence that the God of Israel could overturn established powers.

Deuteronomy 31 3 to 4 Remembered Deliverance

As Moses prepares Israel for the next stage, he promises that the Lord will cross before them and reminds them what He did to Sihon and Og. Memory serves obedience. Israel is not asked to enter the future with no evidence of God's character.

The use of both names is pastorally important. The defeat of Sihon did not prevent the appearance of Og. A new battle did not invalidate the earlier victory. Instead, each act of deliverance enlarged Israel's reason for trust.

Psalms 135 and 136 Inspired Interpretation

Psalm 135 names Sihon, Og and the kingdoms of Canaan among rulers struck by the Lord. The result is inheritance for Israel. The psalm's subject is the greatness of the Lord and His choice of His people.

Psalm 136 places each act within the refrain "for his mercy endureth for ever." The defeat of Og is thus interpreted as covenant mercy to Israel. The refrain does not minimize judgment. It views God's overthrow of oppressive resistance and fulfillment of His promise as mercy toward His servants.

Spurgeon's observation that each mercy is named separately fits the psalm's structure. Particular memory supports enduring praise. The church should not appropriate Israel's territorial warfare, but it can learn to name God's mercies and derive confidence from His unchanging character.

Amos 2 9 and the Cedar Height

Amos 2:9 says that the Lord destroyed the Amorite before Israel, whose height was like the cedars and whose strength was like the oaks. Og was an Amorite king in the broad political description of Deuteronomy 3:8. Nevertheless, Amos does not name him.

The singular "Amorite" can personify the people collectively. The verse poetically portrays formidable stature and strength. It may harmonize with the memory of rulers such as Sihon and Og, but it should not be quoted as a direct measurement or personal description of Og.

Christological and Pastoral Use

A sermon may move from the Lord's victory over Og to Christ's victory over sin, Satan and death, provided the movement is presented as canonical application rather than hidden prediction. Mark 3:27 portrays Jesus binding the strong man. Hebrews 2:14-15 connects Christ's death with deliverance from bondage to the fear of death. Colossians 1:13-14 describes rescue from the power of darkness. First Corinthians 15 locates final victory in Jesus Christ.

The comparison between Og's bedstead and Christ's empty tomb is homiletically memorable. Og's object remained while the king was gone. Christ's tomb remained empty because the King rose. The comparison should serve the gospel rather than claim that Deuteronomy explicitly foretold the tomb.

Pastoral application must avoid promising that every visible obstacle will be removed. The secure Christian promises are reconciliation with God, sustaining grace, resurrection and final victory in Christ. Faith does not deny the size of the trial. It refuses to grant the trial divine authority.

Concluding Exegetical Judgment

Scripture provides sufficient grounds to call Og a giant in the Biblical sense. He was a Rephaite, and Deuteronomy associates Rephaite populations with extraordinary height. The bedstead supplies additional concrete evidence of an exceptional royal reputation.

Scripture does not provide sufficient grounds for an exact height. Bed, couch, bier and sarcophagus remain interpretive possibilities with bed or couch lexically strongest. Iron is the plain material description, while iron ornamentation and basalt are proposals about construction. Rabbath establishes location but not provenance.

The theological conclusion is clearer than the physical calculation. Israel faced a king whose body, kingdom, cities and reputation inspired fear. The Lord declared the outcome, delivered him and turned his land into inheritance. Later Scripture remembered the event not to celebrate measurement, but to praise enduring mercy.