

201209-4 Nu 21, 10-35, Sihon, Og and the Amorites' Fall—CThurman

In the previous lesson we read that Arad, king of the Canaanites attacked Israel and the LORD granted them the victory. As a result, Moses called the name of that place Hormah, meaning *utter destruction* (from the Hebrew verb חָרַם, *charam*, which is always a causative verb, to destroy ([oft, *utterly*], to slay), because they had so utterly destroyed them there. Coupling this with the fact that Edom denied Israel passage through their land forced the nation, a nation that went nowhere apart from the direction of the LORD, to take a longer route, a route which led down and around the lowest border of Edom and then also around Moab's eastern border. It was this long way around that seems to have discouraged Israel. In their discouragement once again complained. The expressed a loathing for the manna which the LORD had provided them for the past nearly 40 years. For their complaint the LORD sent fiery serpents among the people and they bit them and much people died. The whole event presents a picture of the children of God *living* after the Serpent's bite. This account is best understood of the conversion experience. The act of looking was not the cause of life, but the cause of living. Like this the act of believing is not the cause of life, but it is the cause of living. *The just shall live by faith. Or, We walk by faith, not by sight.* The difference is that eternal life is not an act in which men cooperate with God any more than we cooperated in our own conception in the womb. Eternal life is a unilateral act of God which brings about a spiritual birth. However, faith and conversion are cooperative efforts between God and men.

1Th 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Israel now faces two great foes as they draw near to the boundaries of the promised land, Sihon (over Heshbon) and Og (over Bashan). These were the kings of the Amorites.

De 31:4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

In this chapter Israel begins to take possession of the promised land. At this time they will take possession of that strip of land that lies on the eastern side of the Jordan River, from Moab's northern border all of the way up to at least the Sea of Galilee.

10 ¶ And the children of Israel set forward,

and pitched in Zalmonah,
the place of images

then pitched in Punon,
the place of distraction

Zalmonah, צֶלְמֹנָה, for the Hebrew noun see צֶלֶם, tsa-lam, tss.
image, form.

Punon, פּוֹנוֹן, for the Hebrew verb see פָּוַן, poon, only once in the OT,
tss. to distract.

From Hor, to Zalmonah, then to Punon. (cf. Nu.33.42) These place-names are interesting. Zalmonah (meaning, 'image' or 'form') is the place Israel comes directly after Moses had raised the image of the serpent on a pole.

and pitched in Oboth.
the place of bottles

Oboth, אֹבוֹת, for the Hebrew verb see אָוַה, ohv, tss. *like bottles* (Job 32.19), *familiar spirit/s* (Lev.19.31), *spirit of divination* (Lev.20.27); so, a vessel to be filled, a bottle with new wine, a person with a spirit/s.

11 And they journeyed from Oboth, and pitched at I'jeábarim,
the place of crookedness

Ijeabarim, עֵיִי־הַעֲבָרִים, [g]iy-yehy-ha-[g]^a-va-reem;

the Hebrew verb עָוָה, [g]a-va-ah, tss. *to do wrong, to trouble, to bow down, to be perverse, to turn, to be crooked, to do wickedly, to commit iniquity*; and the noun עֲוֹנָה, is tss. *the overturned (Wigram, the perverted)*.

the Hebrew verb עָבַר, is tss. *to pass, to come, to pass over, to pass through, to go, to come over, to go over, to transgress, to pass along*.

in the wilderness which is before Moab, toward the sunrise.

Moab, מוֹאָב, meaning washpot (Ps.60.8; 108.9), a country of the descendants of Lot (& Ammon) through the awful scheme of his own daughters. (Ge.19.31-38, Moab and Ammon) This practice is first condemned in Leviticus ch.18.

So *I'jeábarim*, was to the east just before coming to the southeastern border of Moab.

12 From thence they removed, and pitched in the valley of Zared.

the place of pruned trees

*Zared, זָרֵד, name of a valley and a stream (cf. Deu.2.13, 14, brook); the Hebrew verb זָרַד, ze-red, is said to mean *to prune* (Benjamin Davidson); the verb זָרַד, *to prune trees, to clear them of leaves* (H.W.F. Gesenius).*

Israel left *I'jeábarim* and camped on the south side of the river Zared, a river which stretches east to west just below the Dead Sea. This river marks the border where the countries of Edom and Moab meet.

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites:

the place of loftiness

Amorites, אַמֹרִי, might be of an unused verb in the OT, see the Hebrew verb אַמַר, ^e-mor, meaning *elevation*, a name given to the most powerful people in the land of Canaan, their kings being Sihon of the city of Heshbon and Og of the kingdom of Bashan. Perhaps it refers to a haughty, proud disposition and people, though they are in fact *giants* of men in physical stature; the B-D-B Lexicon has 'אַמַר orig. = *be or make prominent...*'

for Arnon is the border of Moab, between Moab and the Amorites.

It sounds like Israel went around Edom and around Moab until they reached to the river Arnon. As this text states, the river Arnon marks the border where the country of Moab and the Amorites meet. The Amorites presently possess the land from the river Arnon up to Mt. Hermon (which is near to Damascus, Syria. (cf. Deu.3.8) and beyond the Sea of Galilee. The Amorite is among the first settlers of the land which the LORD has promised to Abram.

*Ge.10.15 ¶ And Canaan (son of Ham, Ge.9.18) begat Sidon his firstborn, and Heth,
16 And the Jebusite, and the Amorite, and the Girgasite,
17 And the Hivite, and the Arkite, and the Sinite,
18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.*

The Amorites have been here, but not necessarily at this place, for a long time. Verse 26 will tell us that the Amorites would possess this land after a conflict with the children of Moab. But the time has come for them to be expelled, not because of any righteousness in Israel.

Deu.9.3 Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

*4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but **for the wickedness of these nations** the LORD doth drive them out from before thee.*

*5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but **for the wickedness of these nations** the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.*

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

But the LORD would expel the Amorites because their sins reached to a level which the LORD revealed to Abraham would come at a certain time in history.

Ge.15.13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

If I understand what the Lord means by stating that in the fourth generation Israel shall come to the promised land again, I believe those four generations could be summed up as Levi, Kohath, Amram, and Moses.

14 Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

The *book of the wars* must be a reference to a record of the wars which Israel fought. It might be a reference to Genesis chapter 14 and the time when Lot was taken captive. This much we know: there was in the days of Moses a book recorded the wars of the LORD.

L-R

הַבְּאֵר הוּא בְּאֵרָה

16 And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 Then Israel sang this song, "Spring up, O well; sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves."

Notice that in this song it says that the princes and nobles digged the well. They applied themselves and their implements to dig the well. What comes to my mind is that this kind of service would normally be done by servants.

Ge 26:15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

But here it is the work of princes and nobles. It is written of them in Berea that, *Ac 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

noble, εὐγενής, εὖ, well + γένος, birth; of good birth, of good generation, of good stock.

I think it is a noble work for each one of us to learn to dig up the truths of Scripture for our own learning and edification. There is nothing quite like a personally realized truth; a truth that the Lord has confirmed to our own minds. Such revealed truths greatly comfort us, great encourage us.

Ro 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

And from the wilderness they went to Mattánah:
the place of giving

Mattanah, מַתָּנָה, Mat-tá-nah; for the Hebrew verb see נָתַן, na-than, to give (cf. v.16).

19 And from Mattanah to Nahaliel:
the place of inheritance

Nahaliel, וּמַנְחֵלִיאֵל ; for the Hebrew verb see נָחַל, na-chal, tss. to inherit.

and from Nahaliel to Bamoth:
the place of treading under foot

Bamoth, בָּמוֹת; for the Hebrew verb see בָּוַס, boos, tss. to tread under, to tread down, to tread under foot.

20 And from Bamoth in the valley, that is in the country of Moab, to the top of

Pisgah, which looketh toward Jeshimon.
to the place of consideration the place of a waste land

Pisgah, הַפִּסְגָּה, for the Hebrew verb see פָּסַג, only once in the OT (Ps.48.13, in Piel [intensive act.] imper. (busy, repetitive), tss. to consider (marg. raise up).

Jeshimon, הַיְשִׁימוֹן, for the Hebrew verb see יָשַׁם, tss. to be desolate, and so a waste land.

Considering place names:

Israel has come to the places of images, distraction, bottles, crookedness, and then pruning. There seems to be a turning point here when they come to the place of a well. Then they reach the place of giving, inheritance, treading under foot, consideration and the waste land.

I think that as Christians we might tend to fill our time with a lot of what might be called empty shadows and distractions. We walk a crooked path. We take a very long way around, though the Lord is leading us along the way. And in this way comes pruning. The Husbandman removes from our lives the things which will not contribute to fruit-bearing, and things that are dead. He cuts it out of our lives. Then it is as if we come to a fresh supply of the water of the word, and we begin to dig into it for ourselves. We begin to take a personal interest, and assume a personal responsibility for our own spiritual welfare and the spiritual welfare of our own house. Things begin to change in us. We begin a turn to the right, and we begin to give of ourselves to help others who are experiencing the very same things that we are experiencing. We begin to account that every place we is for Christ. We consider more and more what is behind and what is before. We can look over the landscape and see on the one hand so much waste and desert land, but there in the distance is the land of promise. It is the land of conflict. It is the land which is of faith. It is the land that we shall live in to the glory of God until our Lord Jesus returns again from glory.

Israel now begins the conquest of the eastern side of the Jordan River. Here Reuben, Gad, and Manaseh receive their parcels.

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,

*Sihon, שִׁיחֹן or שִׁיחֹן see-chohn; for the Hebrew verb see שָׁחַח, su-ach, a verb not found in Scripture; same as שָׁחַח, sa-chah, Ez.26.4, to *scrape* ('sweeping away' as a renowned king would those before him); שָׁחַח, soo-chah, Is.5.25, fem. noun, *the torn* (marg. as *dung*).*

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders.

Now the LORD prevented Israel from meddling with the land which was Esau's and from distressing Moab and Ammon because they are distant relatives (of Jacob and Lot).

Esau:

Deu.2.4 And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession.

Moab:

Deu.2.8 ¶ And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.

Ammon:

Deu.2.16 So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.

But this does not apply to the Amorites. Israel didn't come to hurt these either, but it becomes necessary because of the actions of these Amorites. If I could cite a text which best represents the attitude of the Christian it should be:

Ro 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

As we shall see in verse 26, Sihon's land used to be the land of Moab. So when Israel takes this particular parcel of land that is situated between the Jordan River on the west, Moab on the south and Ammon on the east it will become Israel's forever.

23 And Sihon would not suffer Israel to pass through his border:

The reason that Sihon would not suffer Israel to pass through his land is because the LORD had hardened his heart, just as the LORD hardened Pharaoh's heart 40 years earlier and then brought a great deliverance of the children of Israel. (cf. Ex.7.3; 13.15)

Deu.2.30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate (emboldened), that he might deliver him into thy hand, as appeareth this day.

hardened, Hiphil (causative act.) pret. of the verb קָשָׁה, qa-shah, tss. to be cruel, to be harsh, to be unyielding; still, rigid, inflexible.

and made ... obstinate, וְאַמְצָה, Piel (intensive act.) fut. of the verb אָמַץ, ah-matz'; tss. to be too strong, to be of good courage, to prevail, to become established, to harden, to be steadfastly minded; J. P. Green Sr., tss. in his Interlinear Bible, 'emboldened.'

So, the LORD has purposed the fall of Sihon and his people. The Lord purposes the fall of people, kings, nations, and the whole earth.

but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

Jahaz, יַחֲזָה, yah-tzah, of יָחַז, ya-hats, an unused verb in the OT Scriptures, said to mean 'a place trampled down,' or 'a

threshingfloor,' H.W.F. Gesenius, and so Benjamim Davidson, a place trodden down.

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok,

and possessed, וַיִּרְשׁ, Qal fut. of the verb יָרַשׁ, ya-rash, tss.

Nu.14.24, Hiphil fut.; 13.30; 27.11, Qal pret.; 21.24, **35**, Qal fut.; 36.8, Qal part (Poel); Nu.33.52, 53, Hiphil pret., *to possess*; Nu.21.32, Qal fut. & Hiphil fut.; 32.21, Hiphil infin.; 33.55, Hiphil fut., *to drive out*;
Nu.33.29, Hiphil fut., *to dispossess*
Nu.14.12, Hiphil fut., *to disinherit.*

also tss. in other Scriptures as *to cast out, to succeed, to enjoy, to inherit, to expel, to destroy.*

Now, this parcel of land is quite substantial. Israel took possession of a stretch of land that stretches (roughly) 15 miles wide and 60 miles along the eastern side of the Jordan River from the rivers Arnon to Jabbok. Arnon is about mid-way of the Dead Sea to Jabbok, which is about the midway point between the Dead Sea and the Sea of Galilee.

Jabbok is called a brook or ford. This is the place called Penuel or Peniel and means 'Face of God.' It was here that Jacob wrestled with the LORD all night until break of day. It was here that he meets with his brother Esau after a bitter disagreement concerning the birthright. (cf. Ge.32.22, 30) This is the first time since this that Jabbok has been mentioned.

***And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok,
even unto the children of Ammon:***

And this shows that Israel took possession of the land eastward from the Jordan River all of the way over to the border of the children of Ammon. (Present day Jordan is now the total area of Moab and Ammon.)

for the border of the children of Ammon was strong.

Israel could not push any further. And there were warned against doing so.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

the place of purpose

Heshbon, חֶשְׁבוֹן, chesh-bohn, for the Hebrew verb see חָשַׁב, chashav, tss. to think, to imagine, to purpose, to conceive, to count, to impute, to account, to reckon, to consider.

The next verse tell us how this parcel of land become the Amorites.

26 For Heshbon was the city of Sihon the king of the Amorites,

the place of sweeping away

Nu 13:29 ... the Amorites, dwell in the mountains ... The Amorites, 'elevated ones.'

who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say,

they that speak in proverbs, Qal part. Poel of מִשַּׁל, tss. to use (this proverb), to speak or to utter (a parable), to use (a proverb), to speak in parables, to become like, to be compared.

This proverb has a post-conquest perspective in that it records the fact of Israel's possessing this particular parcel of property on the eastern side of the Jordan River. First it states that Moab could not defend the land against Sihon and his forces, so Moab lost it. Then how Israel came into possession of it by destroying the Amorites.

"Come into Heshbon, let the city of Sihon be built and prepared:

It seems that the LORD is inviting the Amorites to take the land from Moab and build their great city.

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

Once the Amorites got a foothold they began to expand their area more and more.

29 Woe to thee, Moab! thou art undone, O people of Chemosh:

Chemosh is the god of Moab.

he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

And now Israel is represented by the plural pronoun 'we.'

30 We have shot at them; Heshbon is perished even unto Dibon,
the place of purpose the place of pining

Dibon, דִּבּוֹן, dee-bohn, see the Hebrew verb דָּבַח, doov, only once in the OT, tss. *to cause sorrow*; see דִּבּוֹן, a masc. noun tss. *sorrow of [mind]* & the fem. noun דִּבּוֹן, tss. *sorrow [is turned into joy]*, H.W.F. Gesenius, of דָּבַח, the same as דָּבַח 'which see, TO PINE AWAY, TO LANGUISH.

Israel routs the Amorites from their land.

and we have laid them waste even unto Nophah,
the place of seething

Nophah, נֹפֶחַ, noh-phach, see the Hebrew verb נָפַח, tss. *to give up (the ghost), to blow (upon you, fire, etc.), to breathe, to seethe (boil), to cause to lose (marg. to expire or breathe out), to snuff at.*

which reacheth unto Medeba.”
the place of full waters

Medeba, מֵי דְּבָא, meyh-d^e-va, מֵי; Robert Young, ‘full waters.’

Medeba (if the maps are correct) to the eastern border of Ammon.

31 Thus Israel dwelt in the land of the Amorites.

This portion is never to be Moab’s land again. This is Israel’s portion. And here Israel’s conquest of the land begins. The tribes of Reuben and Gad will become located in this area.

*Nu 32:1 Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;
2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying ...*

Israel’s campaign against the Amorites continues ...

32 And Moses sent to spy out Jaazer (or Jazer), and they took the villages
the place of Jehovah’s aid
see Nu.32.1, 2, directly above

Jaazer, יַעֲזָר, ya[g]-zehr, see the Hebrew verb עָזַר, [g]a-zar, tss. to help, to succour; Jaazer, lit. ‘which Jehovah aids.’

thereof, and drove out the Amorites that were there.

33 And they turned and went up by the way of Bashan:
the place of sandy soil

Deu.3.1 ¶ Then we turned, and went up the way to Bashan (the country in the north): and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

and Og the king of Bashan went out against them,
the place of light sandy soil

Bashan, בַּשָּׁן, ba-shan, Benjamin Davidson, light sandy soil,

Og, עֹג, [g]og, Benjamin Davidson, 'pr. name of a king of Bashan, famous for his gigantic stature. עֹג supposed to stand for עֲנֹק עֲנֹק long-necked, gigantic.'

Og was of the race of giants. (cf. Ge.14.5, Rephaims)

Deu.3.11 For only Og king of Bashan remained of the remnant of giants; 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.

he, and all his people, to the battle at Edrei.
the place of the arm or of strength

Edrei, אֶדְרֵי, see the Hebrew fem. noun אֶדְרֵי ' (acc. to Thes connected with Aram. אֶדְרֵי, אֶדְרֵי, arm, Heb. אֶדְרֵי, whence foll. in sense strong, of fortified city; this, however, is dub.)'

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

Deu.3.3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon (the northern boundary of Moab, to Damascus, Syria);

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; 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.

12 ¶ And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

This was quite an extensive campaign. Sihon and Og are overthrown completely. As already stated, Israel took all of the land on the eastern side of the Jordan River from the river Arnon, which marks the northern border of Moab and all of the way up to Mount Hermon, which is next to Damascus, Syria, which place is about 40 miles north of the Sea of Galilee. Until now Israel's major trouble during the sojourn experience came from within. Not they fought against two foes without. And they won! But neither the battle within nor without is over. There are many other conflicts on both sides of this issue to be fought. So it is for us too. Most of the conflicts we

face come from within our own minds. We must cast down those things that contradict Christ living in us.

*2Co 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.*

Then there are some conflicts we face that are outside of us. We incur real trouble from the outside too. What we suffer is not just a battle against flesh and blood.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Folks don't even know that they are being used by the unseen forces of evil. The devil, we must resist steadfast in the faith.

1Pe 5:9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Others we try to live with peaceably if at all possible.

Ro 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

Ro 12:17 Recompense to no man evil for evil. ...

In all let us show Christ by the things that we say and do. be conformed to the image of Christ. Become more and more like Him.

Ro.12.17 ... Provide things honest in the sight of all men.

2Co 8:21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

Php 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

1Pe 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.