

Deuteronomy 10 - Moses Exhortation

II. Second sermon: What Israel must do for God (Deut 4:41—26:19)

(2) The Law, its essence, and application in light of the impending conquest of Canaan (Deut 5:1—11:32)

(C) Application in light of impending Canaanite conquest (Deut 7:1—11:32)

(c) God's blessings are a result of His grace (Deut 9:1—10:11)

(iii) Conquests due to God's grace (10:1-11)

(a) New tablets placed in the Ark (10:1-5)

(b) Levites' inheritance (10:6-9)

(c) Command to conquer Canaan (10:10-11)

(d) Necessity of loving God and man (10:12-22)

Deuteronomy 10

(iii) Conquests due to God's grace (10:1-11)

(a) New tablets placed in the Ark (10:1-5)

1 "At that time the LORD said to me, 'Cut out for yourself two tablets of stone like the first two, and come up to Me on the mountain, and make an ark of wood for yourself.

1 "At that time the LORD said to me, 'Cut out for yourself two tablets of stone like the former ones, and come up to Me on the mountain, and make an ark of wood for yourself.

1 "At that time, the LORD told me, 'Chisel two tablets of stone for yourself just like the first ones, and then come up to me on the mountain. Also make for yourself a wooden chest.

1 At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 Then I will write on the tablets the words that were on the first tablets which you smashed to pieces, and you shall put them in the ark.'

2 I will write on the tablets the words that were on the former tablets which you shattered, and you shall put them in the ark.'

2 I'll write on the tablets what was on the first tablets that you broke. Then place them in the wooden chest.'

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

- The Lord, acting on Moses' request not to destroy the people, rewrote the Ten Commandments on stone tablets

— This indicates that God did annul the prior covenant, concluded in Ex 24:3

— Probably each of the two tablets contained a complete copy of the Ten Commandments
— This was normal in establishing the ancient Near Eastern suzerainty treaties to which Deuteronomy has been previously compared

3 So I made an ark of acacia wood and cut out two tablets of stone like the first *two*, and I went up on the mountain with the two tablets in my hand.

3 So I made an ark of acacia wood and cut out two tablets of stone like the former ones, and went up on the mountain with the two tablets in my hand.

3 So I made a chest out of acacia wood and chiseled two tablets of stones just like the first ones. Then I went up the mountain with the two tablets in my hands.

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 Then He wrote on the tablets, like the first writing, the Ten Commandments which the LORD had spoken to you on the mountain from the midst of the fire on the day of the assembly; and the LORD gave them to me.

4 He wrote on the tablets, like the former writing, the Ten Commandments which the LORD had spoken to you on the mountain from the midst of the fire on the day of the assembly; and the LORD gave them to me.

4 Then the LORD inscribed on the tablets what he wrote before, that is, the Ten Commandments that the LORD declared to you on the mountain from the middle of the fire during the day of the assembly. And the LORD gave them to me.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

- As God instructed, Moses made a wooden chest or ark (Cf. Ex 25:10-16) in which he then placed the tablets

- This construction was done in connection with building the tabernacle (Ex 37:1-5; 40:20-21)

5 Then I turned and came down from the mountain, and I put the tablets in the ark which I had made; and they are there, just as the LORD commanded me."

5 Then I turned and came down from the mountain and put the tablets in the ark which I had made; and there they are, as the LORD commanded me."

5 Then I turned, went down the mountain, and placed the tablets in the chest that I had made. They are there now, just as the LORD commanded me."

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

(b) Levites' inheritance (10:6-9)

6 (Now the sons of Israel set out from Beeroth Bene-jaakan to Moserah. There Aaron died and there he was buried, and his son Eleazar served as priest in his place.

6 (Now the sons of Israel set out from Beeroth Bene-jaakan to Moserah. There Aaron died and there he was buried and Eleazar his son ministered as priest in his place.

6 "The Israelis traveled from the wells of the descendants of Jaakan to Moserah. Aaron died, and he was buried there. His son Eleazar succeeded him as priest.

6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

- These verses may be an editorial insertion

- When Israel was at Mosera, Aaron died

-- According to Num 20:28; 33:38 Aaron died on Mount Hor. Mosera was probably in the district where Mount Hor was located.

- The mention of Aaron's death indicates that the Lord also granted Moses' plea at Horeb years before to spare Aaron's life

— Eleazar, Aaron's third son, became the high priest and the Levites were given specific responsibilities in relation to the tabernacle - v8

7 From there they set out to Gudgodah, and from Gudgodah to Jotbathah, a land of streams of water.

7 From there they set out to Gudgodah, and from Gudgodah to Jotbathah, a land of brooks of water.

7 From there they moved on to Gudgodah and from Gudgodah to Jotbathah, a land with flowing streams.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the LORD singled out the tribe of Levi to carry the ark of the covenant of the LORD, to stand before the LORD to serve Him and to bless in His name, until this day.

8 At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD, to stand before the LORD to serve Him and to bless in His name until this day.

8 At that time the LORD set apart the tribe of Levi to carry the Ark of the Covenant of the LORD, to stand in the LORD's presence, to serve, and to bless his name until this day.

8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Therefore, Levi does not have a portion or inheritance with his brothers; the LORD is his inheritance, just as the LORD your God spoke to him.)

9 Therefore, Levi does not have a portion or inheritance with his brothers; the LORD is his inheritance, just as the LORD your God spoke to him.)

9 That is why the descendants of Levi do not have a portion and an inheritance among their relatives. As for the LORD, he is their inheritance, just as the LORD your God told them.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

(c) Command to conquer Canaan (10:10-11)

10 "I, moreover, stayed on the mountain for forty days and forty nights like the first time, and the LORD listened to me that time also; the LORD was not willing to destroy you.

10 "I, moreover, stayed on the mountain forty days and forty nights like the first time, and the LORD listened to me that time also; the LORD was not willing to destroy you.

10 When I stood on the mountain for 40 days and 40 nights as I did the first time, the LORD listened to me once again. The LORD was not willing to destroy you.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

- When Moses was on the mountain a second time (v1-5) for 40 days and nights (Cf. the first time, 9:9), he was involved in fasting and intercession for Israel (9:18,25)

- Agreeing not to destroy the nation, God told Moses to lead the people on to possess the land

11 Then the LORD said to me, 'Arise, proceed on your journey ahead of the people, so that they may go in and take possession of the land which I swore to their fathers to give them.'

11 Then the LORD said to me, 'Arise, proceed on your journey ahead of the people, that they may go in and possess the land which I swore to their fathers to give them.'

11 So the LORD told me, 'Get up and proceed to lead the people, so they may enter and take possession of the land that I promised to give their ancestors by an oath.'"

11 And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

(d) Necessity of loving God and man (10:12-22)

12 "And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul,

12 "Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul,

12 "Now Israel, what does the LORD your God desire from you? Only this: fear him, walk in all his ways, love him, serve him with all your heart and in all your life,

12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

- These verses are an introductory summary to the general exhortation in v14-22

- Having shown the impossibility of self-dependence (Ch. 8) and the impossibility of spiritual pride in light of her rebellious history (9:1—10:11), Moses called Israel to exercise her only option for survival: total commitment to the Lord

— This is seen in the several infinitives used: to fear, walk, love, serve, and observe

— Such commitment was for their own good

[Cf. Micah 6:8: He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God]

13 *and* to keep the LORD'S commandments and His statutes which I am commanding you today for your good?

13 *and* to keep the LORD's commandments and His statutes which I am commanding you today for your good?

13 and observe his commands and statutes that I'm commanding you today for your own good.

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, to the LORD your God belong heaven and the highest heavens, the earth and all that is in it.

14 Behold, to the LORD your God belong heaven and the highest heavens, the earth and all that is in it.

14 You see, heaven—even the highest heavens—belongs to the LORD, along with the earth and all that is in it,

14 Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is.

15 Yet the LORD set His affection on your fathers, to love them, and He chose their descendants after them, you over all the *other* peoples, as *it is* this day.

15 Yet on your fathers did the LORD set His affection to love them, and He chose their descendants after them, *even* you above all peoples, as *it is* this day.

15 yet the LORD committed himself to love your ancestors—and did so! He chose you—their descendants after them—from all the nations, as it is today.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

- The Lord is enthroned in the heavens, and therefore is not a part of Creation but is sovereign over all of it

- Besides creating the universe, He owns it and all the nations on the earth

- But He specially loved the patriarchs, and selected them to be intimately related to Him

- And He chose their descendants, that is, He called them to be His witnesses

So the first reason Israel was to love the Lord is that He had initiated a relationship of love with this rebellious nation. The same principle is true of God's relationship with believers today (Rom 5:8; 1 John 4:10).

16 So circumcise your heart, and do not stiffen your neck any longer.

16 So circumcise your heart, and stiffen your neck no longer.

16 Therefore, circumcise your heart and stop being stubborn.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

- The proper response to their election by the sovereign Lord was to circumcise their hearts (Cf. 30:6)

- An uncircumcised heart means a will that is hardened against God's commands

- It is another way of saying the person is stiff-necked or stubborn (Cf. 9:6,13; 31:27)

- Thus the command to circumcise their hearts assumes that human hearts are naturally rebellious and need correction

- Though human hearts are slow to change, Moses warned the nation that no bribe or anything less than an inward transformation could satisfy the Lord, who is the great God

17 For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God, who does not show partiality, nor take a bribe.

17 For the LORD your God is the God of gods and the LORD of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe.

17 For the LORD your God is the God of all gods, the LORD of all lords, the great God, mighty and awesome, who does not show favoritism or take bribes.

17 For the LORD your God is God of gods, and LORD of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

- Many "Jehovah passages" in the OT are applied to Jesus in the NT. These include: Ps 102:12,25-27 (Heb 1:10-12); Ex 3:14 (John 8:58; 18:5-6); Is 6:5 (John 12:41); Deut 10:17 (1 Tim 6:15); Is 6:1,8-10 (John 12:39-40); Is 53:1 (John 12:38); Ps 110:1 (Matt 22:41-45; Mark 12:35-37; Luke 20:41-44; Acts 2:34-36; Heb 1:13).

18 He executes justice for the orphan and the widow, and shows His love for the stranger by giving him food and clothing.

18 He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing.

18 He executes justice for the orphan and the widows, loves the foreigner, and gives them food and clothing."

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

- God's treatment of the helpless (the fatherless, the widow, and the alien) further illustrates His absolutely just character (showing no partiality) and highlights His requirement for Israel to be just

19 So show your love for the stranger, for you were strangers in the land of Egypt.

19 So show your love for the alien, for you were aliens in the land of Egypt.

19 "You are to love the foreigner, because you were foreigners in the land of Egypt.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 You shall fear the LORD your God; you shall serve Him, and cling to Him, and you shall swear by His name.

20 You shall fear the LORD your God; you shall serve Him and cling to Him, and you shall swear by His name.

20 You are to fear the LORD your God and serve him. Cling to him and swear by his name.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He is your glory and He is your God, who has done these great and awesome things for you which your eyes have seen.

21 He is your praise and He is your God, who has done these great and awesome things for you which your eyes have seen.

21 He is the one you are to praise, because he is, your God who carried out those great and awesome things for you that you witnessed.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

- The mention of the alien in verse 18 recalls God's great deliverance of Israel with great and awesome wonders (v21) from being aliens in Egypt (v19; Cf. Ex 23:9)
- Therefore the Israelites were to fear, serve, adhere to (Cf. hold fast to in Deut 11:22; 13:4; 30:20), and praise Him.

22 Your fathers went down to Egypt seventy persons *in all*, and now the LORD your God has made you as numerous as the stars of heaven.

22 Your fathers went down to Egypt seventy persons *in all*, and now the LORD your God has made you as numerous as the stars of heaven.

22 Your ancestors went down to Egypt with 70 people, but the LORD your God has now made you as numerous as the stars in the sky."

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

- As a further encouragement to be faithful to the Lord, Moses called the people's attention to the fact that He had already fulfilled part of the promise to Abraham by multiplying their number like the stars in the sky (Cf. Gen 15:5; 22:17; 26:4)