

November 18: 9:1-10:11

- I. Verses 1-6: Theological justification for the conquest.
 - a. Verses 1-4: The Lord will subdue them.
 - b. Verses 4-6: It is not your righteousness but because of their wickedness that the Lord is conquering them.
 - II. Verses 7-24: Israel's history of unfaithfulness
 - a. Verse 7: summary: from the day you left Egypt until today
 - b. Verses 8-14: what happened at Horeb, or Sinai
 - c. Verses 15- 21: response to what happened at Horeb or Sinai
 - d. Verses 22- 24: at Taberah and at Massah and at Kibroth-Hattaavah then at Kadesh-Barnea. Verse 24 concludes with what began in verse 7: "You have been rebellious against the Lord since the day I knew you."
 - III. Verses 25-29: Moses' plea on behalf of the Lord's reputation
 - IV. 10:1-5: the opportunity to begin again, the Lord gives them the Ten Commandments and he builds the ark.
 - V. 10:6-11: conclusion of the historical resume:
 - a. Verses 6-9 are a parenthesis
 - b. travels: Beeroth Bene-jaakan to Moserah; Aaron's death; Gudgodah to Jotbathah
 - c. establishment of the Levites
 - d. verse 10: summary
 - e. verse 11: the Lord gives the next set of instructions.
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Detailed observation:

The ESV Study Bible summarizes this long section with:

Recounting the Golden Calf Incident. Continuing the theme of Israel's "heart" problem, this section speaks of Israel's stubbornness in sin and gives extended evidence of that stubbornness.

- I. Verses 1-6: Theological justification for the conquest.
 - a. Verses 1-4: The Lord will subdue them.
 - b. Verses 4-6: It is not your righteousness but because of their wickedness that the Lord is conquering them.

Deut 9:1-6:

"Hear, O Israel! You are crossing over the Jordan today to go in to dispossess nations greater and mightier than you, great cities fortified to heaven, ² a people great and tall, the sons of the Anakim, whom you know and of whom you have heard it said, 'Who can stand before the sons of Anak?' ³ Know therefore today that it is the Lord your God who is crossing over before you as a consuming fire. He will destroy them and He will subdue them before you, so that you may drive them out and destroy them quickly, just as the Lord has spoken to you.

⁴ "Do not say in your heart when the Lord your God has driven them out before you, 'Because of my righteousness the Lord has brought me in to possess this land,' but it is because of the

wickedness of these nations that the Lord is dispossessing them before you. ⁵ It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the Lord your God is driving them out before you, in order to confirm the oath which the Lord swore to your fathers, to Abraham, Isaac and Jacob.

⁶ “Know, then, it is not because of your righteousness that the Lord your God is giving you this good land to possess, for you are a stubborn people.

- c. Within the book of Deuteronomy this is still Moses’ second speech.
- d. Notice that verse 1 begins with “hear.” Some translation say “listen.”
- e. Moses is once again telling them about what they will be doing.
- f. They are going to cross over the Jordan.
- g. It says they will cross over the Jordan “today.”
- h. The NET Bible translated this as “you are ‘about’ to cross over the Jordan...
 - i. I favor the NET translation because it seems obvious that they were not going to cross over the Jordan that very day.
 - ii. Moses is still alive and it will be some time before they cross over.
 - iii. One commentary renders this as: As the Israelites were now about to cross over the Jordan (“this day,” to indicate that the time was close at hand)...¹
 - iv. Looking at a literal translation it seems that “‘about’ to cross over” is a more literal translation.
- i. In the next part of verses 1-2 Moses begins to talk about the great people they will dispossess. Once again these are:
 - i. Nations ‘greater’
 - ii. Nations ‘mightier’
 - iii. Great cities ‘fortified to the heaven’
 - iv. Verse 2: a people ‘great and tall’ the sons of the Anakim
 - v. Moses quotes them at the end of verse 2.
- j. This type of detail of the great people they will dispossess is common: Deut 4:38; 7:1; 11:23
- k. The anakim are in: Num 13:22, 28, 33; Josh 11:21, 22²
- l. The Moody Bible Commentary adds: *This same information caused them to be afraid after the spies’ report in Nm 14, so Moses was resurfacing this data to caution them against repeating that incident of unbelief. Since the Lord would go before them as a consuming fire, all they needed to do was follow after Him and drive them out and destroy them quickly (v. 3).*³
- m. Verse 3 begins that the Lord will cross over and He is a consuming fire. That has already been stated and will be in the New Testament: Deut 4:24; Heb 12:29
- n. This is a repeated theme of the Lord driving out the inhabitants of the land. Ex 23:31; Deut 7:24

¹ Carl Friedrich Keil and Franz Delitzsch, [Commentary on the Old Testament](#), vol. 1 (Peabody, MA: Hendrickson, 1996), 892.

² [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

³ The Moody Bible Commentary (Kindle Locations 10810-10812). Moody Publishers. Kindle Edition.

- o. In verse 4 Moses begins a theme that will be repeated. Don't be arrogant and think that your righteousness is what allowed you to come in and possess the land.

About "do not say in your hearts" the ESV Study Bible summarizes: *In the ancient world, victory in battle was regarded as a reward for one's righteousness in the eyes of the gods. Israel is warned away from such thinking. While victory in the Promised Land is God's punishment of the nations' wickedness, that does not imply Israel's righteousness. Israel's possession of the land is due solely to God's faithfulness to the Abrahamic promises.*

- p. Instead it is because of their wickedness.
- q. Verse 5 repeats the same content.
- r. But the NET Bible gives insight in verse 5:
- s. *Heb* "uprightness of your heart" (so NASB, NRSV). The Hebrew word צְדָקָה (tsédaqah, "righteousness"), though essentially synonymous here with יֹשֶׁר (yosher, "uprightness"), carries the idea of conformity to an objective standard. The term יֹשֶׁר has more to do with an inner, moral quality (cf. NAB, NIV "integrity"). Neither, however, was grounds for the LORD's favor. As he states in both vv. 4–5, the main reason he allowed Israel to take this land was the sinfulness of the Canaanites who lived there (cf. Gen 15:16).⁴
- t. But verse 5 ends with confirming the oath that the Lord made to Abraham, Isaac and Jacob.
- u. Verse 6 repeats for the third time that this is not because of your righteousness.
- v. In Deut 8:18 Moses warned them not to think that their skill allowed them to take the land.

Titus 3:5 relates this to the Gospel:

Tt 3:5 he saved us not by works of righteousness that we have done but on the basis of his mercy, through the washing of the new birth and the renewing of the Holy Spirit...

- w. Repeated idea of how stubborn they are: Deut 9:13; 10:16; 31:27
- x. The NET Bible shares: The Hebrew word translated *stubborn* means "stiff-necked." The image is that of a draft animal that is unsubmitive to the rein or yoke and refuses to bend its neck to draw the load. This is an apt description of OT Israel (Exod 32:9; 33:3, 5; 34:9; Deut 9:13).⁵
- y. The Moody Bible Commentary once again points out a chiasm:

Verses 6-13 form a chiasm, with the pivot (v. 10) focusing on the two tablets of stone written by the finger of God containing the Ten Commandments. The structure is bookended by the statements about Israel's stubbornness (vv. 6, 13).

Structure of Deuteronomy 9:6-13

A a stubborn people (9:6)

NASB New American Standard Bible

NRSV New Revised Standard Version (1989)

NAB The New American Bible

NIV The New International Version

⁴ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 9:4–5.

⁵ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 9:6.

- B left the land of Egypt (9:7)
- C I went up (9:9)
- D tablets of the covenant (9:9)
- E forty days and nights (9:9)
- F The LORD gave ... the two tablets of stone written by the finger of God (9:10)
- E' forty days and nights (9:11)
- D' tablets of the covenant (9:11)
- C' Arise, go down (9:12)
- B' you brought out of Egypt (9:12)
- A' a stubborn people (9:13)

By use of this structure, Moses was stressing the nation's stubbornness (the initial bookended item) **and also highlighting the center element where the Lord's grace provided a handwritten copy of the Ten Commandments.** As a result of their rebellion God sought to destroy them and blot out their name under heaven and start a new nation with Moses (v. 14).⁶

- II. Verses 7-24: Israel's history of unfaithfulness
 - a. Verse 7: summary: from the day you left Egypt until today
 - b. Verses 8-14: what happened at Horeb, or Sinai
 - c. Verses 15- 21: response to what happened at Horeb or Sinai
 - d. Verses 22- 24: at Taberah and at Massah and at Kibroth-Hattaavah then at Kadesh-Barnea. Verse 24 concludes with what began in verse 7: "You have been rebellious against the Lord since the day I knew you."

Deut 9:7-24

⁷ Remember, do not forget how you provoked the Lord your God to wrath in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the Lord. ⁸ Even at Horeb you provoked the Lord to wrath, and the Lord was so angry with you that He would have destroyed you. ⁹ When I went up to the mountain to receive the tablets of stone, the tablets of the covenant which the Lord had made with you, then I remained on the mountain forty days and nights; I neither ate bread nor drank water. ¹⁰ The Lord gave me the two tablets of stone written by the finger of God; and on them were all the words which the Lord had spoken with you at the mountain from the midst of the fire on the day of the assembly. ¹¹ It came about at the end of forty days and nights that the Lord gave me the two tablets of stone, the tablets of the covenant. ¹² Then the Lord said to me, 'Arise, go down from here quickly, for your people whom you brought out of Egypt have acted corruptly. They have quickly turned aside from the way which I commanded them; they have made a molten image for themselves.' ¹³ The Lord spoke further to me, saying, 'I have seen this people, and indeed, it is a stubborn people. ¹⁴ Let Me alone, that I may destroy them and blot out their name from under heaven; and I will make of you a nation mightier and greater than they.'

¹⁵ "So I turned and came down from the mountain while the mountain was burning with fire, and the two tablets of the covenant were in my two hands. ¹⁶ And I saw that you had indeed

⁶ The Moody Bible Commentary (Kindle Locations 10838-10841). Moody Publishers. Kindle Edition.

sinned against the Lord your God. You had made for yourselves a molten calf; you had turned aside quickly from the way which the Lord had commanded you. ¹⁷ I took hold of the two tablets and threw them from my hands and smashed them before your eyes. ¹⁸ I fell down before the Lord, as at the first, forty days and nights; I neither ate bread nor drank water, because of all your sin which you had committed in doing what was evil in the sight of the Lord to provoke Him to anger. ¹⁹ For I was afraid of the anger and hot displeasure with which the Lord was wrathful against you in order to destroy you, but the Lord listened to me that time also. ²⁰ The Lord was angry enough with Aaron to destroy him; so I also prayed for Aaron at the same time. ²¹ I took your sinful thing, the calf which you had made, and burned it with fire and crushed it, grinding it very small until it was as fine as dust; and I threw its dust into the brook that came down from the mountain.

²² "Again at Taberah and at Massah and at Kibroth-hattaavah you provoked the Lord to wrath. ²³ When the Lord sent you from Kadesh-barnea, saying, 'Go up and possess the land which I have given you,' then you rebelled against the command of the Lord your God; you neither believed Him nor listened to His voice. ²⁴ You have been rebellious against the Lord from the day I knew you.

Verse 7: The ESV Study Bible opens up this section well: *wrath: Various Hebrew words translated "wrath," "anger," "angry," and "hot displeasure" are used in ch. 9 (vv. 8, 18, 19, 20, 22). Verses 7–8 and 20–22 bracket the account of the golden calf. From the day: Israel's provocation of God began even before the people crossed the Red Sea (Ex. 14:11).*

- e. Verse 8, remember that Horeb is Sinai.
- f. Verse 8 says they provoked the Lord.
- g. The Moody Bible Commentary shares: *The premier example of idol-making at Horeb happened at the very time Moses was up on the mountain for forty days and nights, so he did not want them to forget such an egregious sin of provocation. While Moses was fasting in preparation for receiving the two stone tablets written by the finger of God, the nation was feasting and was forging a molten image (v. 12). The imagery of fire is a repeated theme in this section: God is "a consuming fire" (9:3), the Lord spoke out of the midst of the fire (v. 10), and the mountain was burning with fire (v. 15). In contrast to fire surrounding God's presence, the people were using fire of their own in making a molten calf (9:12, 16).*⁷
- h. The Lord was about to destroy them.
- i. Ex 32:7–10; Ps 106:19 are other passages about that incident.
- j. Verse 9: Moses was up receiving the tablets of the covenant and he was up on the mountain 40 days and 40 nights with no food or drink.
- k. Ex 24:18; 34:28; Deut 8:3; 9:18⁸ are about Moses receiving the stone tablets.
- l. Verse 10: the Lord gave him the two tablets.
- m. Once again it is emphasized that these were stone tablets.
- n. It says that they were written with the "finger" of God and I find that neat.

⁷ The Moody Bible Commentary (Kindle Locations 10821-10826). Moody Publishers. Kindle Edition.

⁸ [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

- o. The NET Bible shares:
- p. *The very finger of God: This is a double figure of speech (1) in which God is ascribed human features (anthropomorphism) and (2) in which a part stands for the whole (synecdoche). That is, God, as Spirit, has no literal finger nor, if he had, would he write with his finger. Rather, the sense is that God himself—not Moses in any way—was responsible for the composition of the Ten Commandments (cf. Exod 31:18; 32:16; 34:1).*⁹
- q. All these words were written that were spoken on the mountain in the midst of the fire.
 - i. It seems as though Moses was receiving what they had been given.
 - ii. They had been told these commandments previously.
- r. Verse 11: Moses was given the tablets at the end of the 40 days and nights and these are the tablets of the covenant.
- s. Verse 12: The Lord warns Moses of what has happened.
 - i. The people have acted corruptly.
 - ii. They have “quickly” turned aside from the way the Lord commanded them.
 - iii. This happened quickly. It did not take them long to deviate from God’s ways.
- t. Verse 13, they are a stubborn people.

Ex 32:9 Then the LORD said to Moses: “I have seen this people. Look what a stiff-necked people they are!

Dt 10:16 Therefore, cleanse your heart and stop being so stubborn!

Dt 31:27 for I know about your rebellion and stubbornness. Indeed, even while I have been living among you to this very day, you have rebelled against the LORD; you will be even more rebellious after my death!

2 Ki 17:14 But they did not pay attention and were as stubborn as their ancestors, who had not trusted the LORD their God.

Ex 32:10 So now, leave me alone so that my anger can burn against them and I can destroy them, and I will make from you a great nation.”

- u. Verse 14: the Lord wanted to destroy them and start a new nation from Moses.
- v. Starting in verse 15 Moses reviews what happened.
- w. This is all Exodus 32
- x. Verse 15: he came down the mountain with the two tablets.
- y. The mountain was burning with fire.
- z. Verse 16 repeats what the Lord said in verse 12
- aa. Verse 17: Moses smashes the tablets.

The ESV Study Bible shares: *Breaking the tablets indicates the deliberate ending of the covenant relationship: an impulsive gesture of fury and despair, following God’s words in vv. 12–14. A treaty of Esarhaddon, an Assyrian king (681–669 B.C.), forbids his vassal to destroy the treaty text, as this would be tantamount to rebellion.*

- i. Breaking them may make sense because the covenant was in jeopardy until Moses intercedes.
- ii. Moses will intercede

⁹ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Dt 9:10.

- bb. Verse 18: notice Moses humility.
- cc. Verse 19: Moses is afraid of the anger and notice it says ‘hot’ displeasure.
 - i. →we should also be afraid of the Lord’s anger.
 - ii. →don’t trivialize the holiness of God.
 - iii. Heb 12:21 In fact, the scene was so terrifying that Moses said, “*I shudder with fear.*”
- dd. The Lord listened to Moses.
- ee. The Lord also wanted to kill Aaron and so Moses had to intercede for him too. Exodus 32–34 does not mention any intercession for Aaron.
- ff. Verse 21 shows what Moses did with the calf.
- gg. Deuteronomy emphasizes Israel’s act of sin (see also vv. 16, 18, 27). No mention is made here of forcing Israel to drink the water with the ground-up golden calf (cf. Ex. 32:20).
- hh. Verse 22 gives 3 more locations where they provoked the Lord to anger.
 - i. Taberah: Numbers 11
 - ii. Massah: Exodus 17:1-17 about water
 - iii. Kibroth-Hataavah: Numbers 11:31-34
 - iv. Kadesh-Barnea after the spies in Numbers 13

The Moody Bible Commentary adds:

Taberah was located three days north of Mt Sinai (Nm 10:33) and was named for the fire that God sent there as judgment (Nm 11:3). Kibroth-hattaavah was located somewhere between Mt. Sinai and Hazeroth, but its exact site is not known. The name means “graves of greed” and is connected to the account of quails (Nm 11:34). Kadesh-barnea is an oasis in northeast Sinai on the southern border of the wilderness of Zin (Jos 15:3), about 85 miles southeast of Jerusalem. The sin of the people was disobedience to the Lord’s commands—and also unbelief. Their rebellious ways.¹⁰

The IVP Bible Backgrounds Commentary adds:

Kadesh Barnea was the main camping place during the wilderness wandering.¹¹

- ii. Verse 24 wraps this section up.
- jj. From the day brackets the account beginning with v. 7. Being rebellious is the same as being stubborn.

III. Verses 25-29: Moses’ plea on behalf of the Lord’s reputation

Deut. 9:25-29

²⁵ “So I fell down before the Lord the forty days and nights, which I did because the Lord had said He would destroy you. ²⁶ I prayed to the Lord and said, ‘O Lord God, do not destroy Your people,

¹⁰ The Moody Bible Commentary (Kindle Locations 10851-10855). Moody Publishers. Kindle Edition.

¹¹ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 9:23.

even Your inheritance, whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand. ²⁷ Remember Your servants, Abraham, Isaac, and Jacob; do not look at the stubbornness of this people or at their wickedness or their sin. ²⁸ Otherwise the land from which You brought us may say, “Because the Lord was not able to bring them into the land which He had promised them and because He hated them He has brought them out to slay them in the wilderness.” ²⁹ Yet they are Your people, even Your inheritance, whom You have brought out by Your great power and Your outstretched arm.’

- a. Notice Moses’ humility.
- b. He falls down in humility.
- c. The Moody Bible Commentary gives insight: *This prayer actually resulted from the golden-calf incident (and not the additional rebellions listed in vv. 22-23), but the litany of these additional rebellions underscores the importance of Moses’ intercessory prayer.*¹²
- d. The ESV Study Bible points out: forty days and forty nights: *Given its placement in [Ex. 32:11–14](#), it is unclear if this is the same period as in [Deut. 9:18](#), or earlier (see [vv. 9–11](#)), as the following prayer implies.*
- e. He gets on his knees or face even though he is near 120 years old.
- f. Verse 27 Moses reminds the Lord of the covenant.
- g. Verses 28-29 Moses makes the case that if they die off what will people say.

The IVP Bible Backgrounds Commentary gives an interesting cultural perspective:

*Though the claim made in verse 28 might seem a preposterous way to think, it would not have been an unusual view in the religious world of the ancient Near East. In a polytheistic system gods could not be omnipotent, so they might fail to accomplish something they set out to do. Additionally they were not considered to be friendly, forthright or predictable. Examples would include the Mesopotamian god Ea telling his “favorite” Adapa that the food he would be offered was “bread of death” when in reality it would have procured eternal life for him. In the Gilgamesh Epic, Ea advises deceiving the people into thinking that blessings cannot rain down on them unless Utnapishtim leaves in his boat. After they send him off, they are rained on in a totally unexpected way when the flood comes and destroys them. Around 1200 B.C. the Libyans complain that the gods gave them initial success against Egypt with the intent to eventually destroy them. In Egypt the mortuary texts (Pyramid Texts and Coffin Texts) are targeted against hostile deities.*¹³

- h. The ESV Study Bible shares: *The primary basis of intercession for mercy is the Abrahamic promise (see [4:31](#) and [note](#)). No excuse for Israel’s sin is given, for there is none. A second basis of intercession is God’s reputation among the nations, not the least being Egypt. Two wrong statements might be made if Israel is destroyed. The first is that God is impotent to save; the second is that he hated Israel. Both are untrue (cf. [1:27](#); [Ex. 32:12](#)).*
- i. This is Exodus 32:11-13
 - i. Moses says these people are His inheritance

¹² The Moody Bible Commentary (Kindle Locations 10857-10858). Moody Publishers. Kindle Edition

¹³ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Dt 9:28.

- ii. God brought them out of Egypt with a mighty hand.
- j. Verse 29 is repeating similar to verse 26: yet they are Your people, even Your inheritance. The Lord brought them out with great power and an outstretched arm. Dt 4:20 You, however, the LORD has selected and brought from Egypt, that iron-smelting furnace, to be his special people as you are today. 1 Ki 8:51 After all, they are your people and your special possession whom you brought out of Egypt, from the middle of the iron-smelting furnace. Ne 1:10 They are your servants and your people, whom you have redeemed by your mighty strength and by your powerful hand. Ps 106:40 So the LORD was angry with his people and despised the people who belong to him. Dt 4:34 Or has God ever before tried to deliver a nation from the middle of another nation, accompanied by judgments, signs, wonders, war, strength, power, and other very terrifying things like the LORD your God did for you in Egypt before your very eyes?

IV. 10:1-5: the opportunity to begin again, the Lord gives them the Ten Commandments and he builds the ark.

Deut. 10:1-5

“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. 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.’ 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. 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. 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.”

- a. So, now we see the second chance with specific instructions from the Lord.
- b. Moses needs to cut out the two tablets.
- c. This time Moses is to make an ark of wood.
 - i. For himself.
 - ii. Ex. 25:10 record the ark of the covenant and Ex 37:1-9 also records making the ark
- d. Verse 2: The Lord writes the ten commandments on them.
 - i. This seems to be re-instituting the covenant.
 - ii. God has relented His anger.
- e. Verses 3-4 record Moses obeying and the Lord giving the commandments once again.
- f. Moses said that he made the ark in verse 5.
- g. The Archaeological Study Bible gives insight:
- h. 10:1–11 *The order of events recorded here does not match the initial, longer account in Exodus 34–37. The report here implies that Moses himself made the chest (or ark) before climbing Mount Sinai the second time and that he personally placed the tablets in it immediately after having descended the mountain. Yet we know from Exodus 37:1–9 that the ark was built by Bezalel after Moses’ return, during the*

course of tabernacle construction. It is not unusual in the Old Testament for events to be reported out of chronological order — or for a leader to be credited with doing something actually accomplished by someone else.

- i. Though the Moody Bible Commentary proposes: This ark was most likely the precursor to the ark of the covenant, which Bezalel later artistically fashioned (Ex 37:1-9).¹⁴

V. 10:6-11: conclusion of the historical resume:

- a. Verses 6-9 are a parenthesis
- b. travels: Beeroth Bene-jaakan to Moserah; Aaron's death; Gudgodah to Jotbathah
- c. establishment of the Levites
- d. verse 10: summary
- e. verse 11: the Lord gives the next set of instructions.

Deut 10:6-11:

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. ⁷From there they set out to Gudgodah, and from Gudgodah to Jotbathah, a land of brooks of water. ⁸At 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. ⁹Therefore, 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.)

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. ¹¹Then 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.'

- f. Numbers 33:30-34 record these travels

a Num 33:30, 31

Nu 33:30 They traveled from Hashmonah and camped in Moseroth.

Nu 33:31 They traveled from Moseroth and camped in Bene-jaakan.

Nu 20:25–28 Take Aaron and Eleazar his son, and bring them up on Mount Hor. ^{20:26} Remove Aaron's priestly garments and put them on Eleazar his son, and Aaron will be gathered to his ancestors and will die there." ^{20:27} So Moses did as the LORD commanded; and they went up Mount Hor in the sight of the whole community. ^{20:28} And Moses removed Aaron's garments and put them on his son Eleazar. So Aaron died there on the top of the mountain. And Moses and Eleazar came down from the mountain.

Nu 33:38 Aaron the priest ascended Mount Hor at the command of the LORD, and he died there in the fortieth year after the Israelites had come out of the land of Egypt on the first day of the fifth month.

Nu 33:33 They traveled from Hor-haggidgad and camped in Jotbathah.

Nu 33:34 They traveled from Jotbathah and camped in Abronah.

¹⁴ The Moody Bible Commentary (Kindle Location 10866). Moody Publishers. Kindle Edition.

Nu 3:6 “Bring the tribe of Levi near, and present them before Aaron the priest, that they may serve him.

Nu 18:1–7 The LORD said to Aaron, “You and your sons and your tribe with you must bear the iniquity of the sanctuary, and you and your sons with you must bear the iniquity of your priesthood. 18:2 “Bring with you your brothers, the tribe of Levi, the tribe of your father, so that they may join with you and minister to you while you and your sons with you are before the tent of the testimony. 18:3 They must be responsible to care for you and to care for the entire tabernacle. However, they must not come near the furnishings of the sanctuary and the altar, or both they and you will die. 18:4 They must join with you, and they will be responsible for the care of the tent of meeting, for all the service of the tent, but no unauthorized person may approach you. 18:5 You will be responsible for the care of the sanctuary and the care of the altar, so that there will be no more wrath on the Israelites. 18:6 I myself have chosen your brothers ...

Dt 31:9 Then Moses wrote down this law and gave it to the Levitical priests, who carry the ark of the LORD’s covenant, and to all Israel’s elders.

g. The Levites do not have an inheritance:

Nu 18:20 The LORD spoke to Aaron, “You will have no inheritance in their land, nor will you have any portion of property among them—I am your portion and your inheritance among the Israelites.

Nu 18:24 But I have given to the Levites for an inheritance the tithes of the Israelites that are offered to the LORD as a raised offering. That is why I said to them that among the Israelites they are to have no inheritance.”

Dt 18:1 The Levitical priests—indeed, the entire tribe of Levi—will have no allotment or inheritance with Israel; they may eat the burnt offerings of the LORD and of his inheritance.

Dt 18:2 They will have no inheritance in the midst of their fellow Israelites; the LORD alone is their inheritance, just as he had told them.

Eze 44:28 “ ‘This will be their inheritance: I am their inheritance, and you must give them no property in Israel; I am their property.

h. About verses 6-9 the Moody Bible Commentary shares:

These verses are a historical parenthesis on matters that are not necessarily chronological, but thematic, tying together a number of elements Moses had been addressing. The last geographical location mentioned was Horeb, where Moses received the Ten Commandments, but now the wilderness-wandering period is fast-forwarded to their departure from Beeroth Bene-jaakan to Moserah, much later than their departure from Mt. Horeb (cf. Nm 33:31). Beeroth Bene-jaakan is an unknown site near the border of Edom and means “well of Jaakan’s sons.” The exact location of Moserah is also uncertain, but it was near Mt. Hor on Edom’s border (cf. Nm 20:25-26). These names place the events near the end of the wandering period when Aaron died (Nm 20:28). The Lord had told Moses (Ex 32:10) that he could start a new nation with him (Moses was from the tribe of Levi). Even though Moses did not actually become an Abraham-like founder of a new Israelite nation, there was still a special place for the tribe of Levi (even with Aaron gone) in the future of Israel. The Levites received the honor of being set apart ... to carry the ark of the covenant and to stand before the LORD serving and blessing Him (v. 8). The tribe of Levi received no land allotment, but the LORD Himself was their inheritance (v. 9). Inheritance generally referred to the plot of land assigned to each tribe. Since the tribe of Levi was not apportioned any land, the Levites’ support came from their work as priests. The Lord

*blessed the tribe of Levi, seemingly because of Moses' intercessory mediatorial act on behalf of the rebellious nation at Horeb. At the end of the second 40-day time frame the LORD listened to Moses and did not destroy the people.*¹⁵

- i. Verse 10: Moses is once again on the mountain 40 days and 40 nights and the Lord listened to Him.
- j. Verse 11: the Lord does give Moses the next instruction: proceed on the journey.
- k. The ESV Study Bible shares: *The command to arise and go on your journey indicates that with the tablets replaced and the ark built, Moses' intercession has been answered fully.*

¹⁵ The Moody Bible Commentary (Kindle Location 10869). Moody Publishers. Kindle Edition.