

# DEUTERONOMY

## Chapter 10

*New Tablets of Stone*

**10** “At that time the LORD said to me, ‘Cut for yourself two tablets of stone like the first, and come up to me on the mountain and make an ark of wood. **2** And I will write on the tablets the words that were on the first tablets that you broke, and you shall put them in the ark.’ **3** So I made an ark of acacia wood, and cut two tablets of stone like the first, and went up the mountain with the two tablets in my hand. **4** And he wrote on the tablets, in the same writing as before, the Ten Commandments that the LORD had spoken to you on the mountain out of 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 that I had made. And there they are, as the LORD commanded me.” **6** (The people of Israel journeyed from Beeroth Bene-jaakan to Moserah. There Aaron died, and there he was buried. And his son Eleazar ministered as priest in his place. **7** From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land with brooks of water. **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 minister to him and to bless in his name, to this day. **9** Therefore Levi has no portion or inheritance with his brothers. The LORD is his inheritance, as the LORD your God said to him.) **10** “I myself stayed on the mountain, as at the first time, forty days and forty nights, and the LORD listened to me that time also. The LORD was unwilling to destroy you. **11** And the LORD said to me, ‘Arise, go on your journey at the head of the people, so that they may go in and possess the land, which I swore to their fathers to give them.’

**10:1–11** Cf Ex 34. (TLSB)

**10:1–3** *ark*. Both words translate the same Hebrew word, which means “chest” or “box.” After initially translating “chest” for clarity, the NIV reverts to the more traditional and familiar rendering “ark.” (CSB)

**10:2** *put them in the ark*. Moses had smashed the first tablets in anger over the golden calf. After forgiving the Israelites, God inscribed two new tablets. (TLSB)

**10:3** Ex 34–37 shows that the order of events here is different from that in Exodus. Moses seems to be telescoping two events: the preparation of the tablets and their being placed later into the ark of the covenant, or he may be referring to a temporary chest in which the tablets were kept. (CSB)

Moses constructed a container to house God’s Law. This was perhaps only a temporary housing for the two tablets of the Law until the more permanent ark of the covenant was built (Ex 25:16, 21; 40:20). (TLSB)

**10:6–9** A historical parenthesis, apparently stemming from Moses’ prayer for Aaron and the Israelites (9:26–29) and the reference to the ark (vv. 1–5). (CSB)

Refers to events that happened after Israel’s departure from Sinai. They show that God had indeed forgiven His people. (TLSB)

**10:6** *There Aaron died*. God might have struck Aaron dead at Mount Sinai, but thanks to Moses’ intercessory prayer (9:26–29), Aaron survived. God graciously restored the priesthood to Aaron. (TLSB)

**10:7** Listed here are the places where the Israelites camped after departing Kadesh-barnea. Some places were not recorded in Nu 33:37. (TLSB)

**10:10** Refers to Moses' second period of fasting (9:25–29). (TLSB)

*unwilling to destroy you.* Although God wanted to destroy the Israelites, He responded to Moses' intercessory pleas and relented (Ex 32:14). (TLSB)

**10:11** God's forgiveness is complete. The Israelites are granted permission to enter the land God had promised their ancestors. (TLSB)

**10:1–11** Moses reminds the Israelites of their idolatry at Sinai. Only Moses' prayer of intercession spared them. God inscribed two new tablets with His precious commands and promised to lead the Israelites into Canaan. Today, pray for yourself and others who face temptation. Take comfort in the promise that Jesus intercedes for you and will be with you amid all struggles. • Lord, have mercy on us and hear our cry for greater faith and greater faithfulness. Amen. (TLSB)

### *Circumcise Your Heart*

**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, to love him, to serve the LORD your God with all your heart and with all your soul, **13** and to keep the commandments and statutes of the LORD, which I am commanding you today for your good? **14** Behold, to the LORD your God belong heaven and the heaven of heavens, the earth with all that is in it. **15** Yet the LORD set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day. **16** Circumcise therefore the foreskin of your heart, and be no longer stubborn. **17** For the LORD your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. **18** He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. **19** Love the sojourner, therefore, for you were sojourners in the land of Egypt. **20** You shall fear the LORD your God. You shall serve him and hold fast to him, and by his name you shall swear. **21** He is your praise. He is your God, who has done for you these great and terrifying things that your eyes have seen. **22** Your fathers went down to Egypt seventy persons, and now the LORD your God has made you as numerous as the stars of heaven.

**10:14** *heaven of heavens.* The highest heaven. (TLSB)

**10:15** *chose.* God's chosen people are sinners. They bring no special qualities to merit God's favor, yet He chose them to be His people. God still initiates the relationship of faith today (Rm 5:8; 1Jn 4:10). (TLSB)

**10:16** *Circumcise... your heart.* The call to circumcise the heart indicates that the human heart is by nature stubborn and rebellious toward God. A circumcised heart is a heart responding in faith to God's grace. On the symbolism of circumcision, see note, Gn 17:12. (TLSB)

**10:17–18** A creed-like statement. Many of God's names found here are repeated elsewhere in Scripture (e.g., Ps 136:2–3; 1Tm 6:15; 2Sm 7:22; 1Ch 16:25; Ne 1:5; 8:6; Ps 48:1; Jb 36:5; Is 9:6; Jer 32:18; Ps 68:35; Dn 9:4). Isaiah uses the name “Mighty God” to describe the coming Messiah (Is 9:6). (TLSB)

**10:20** *Hold fast.* As a man is “united” to his wife (Ge 2:24), and as Ruth “clung” to Naomi (Ru 1:14). . (CSB)

Hbr *dabaq*, “cling”; the same word used of Adam and Eve (Gn 2:24) and of Ruth and Naomi (Ru 1:14). (TLSB)

**10:21** *He is your praise.* God desires that He alone be the focus of worship, for it is He who has rescued and forgiven His people. (TLSB)

**10:22** *seventy.* Jacob and his descendants, 70 in all, traveled to Egypt to join Joseph, who was already living there (Ex 1:1). By His grace, God grew these Israelites into a mighty nation. (TLSB)

*stars in heaven.* Hyperbole. A reminder of God's faithfulness in fulfilling His promise to Abram. (TLSB)

**10:12–22** God desires that those who love Him realize that He has the awesome power to forgive sins. In respect of this power, and in honor due His holy name, the Israelites are to reflect God's love back to Him in their words and actions. In so doing, they witness God's love to the nations around them and to the foreigners among them. Reflected here is God's desire that all should be saved and learn of His coming Messiah, Jesus. By God's grace, we repent of our stubbornness. Through Baptism, we are made new creatures (Rm 6:4), counting ourselves dead to sin and alive to God (Rm 6:11). • Precious Lord, almighty Father, we thank You for the abundant mercy You show to those who repent and turn away from their sins. Forgive us for the sake of Your dear Son. Amen. (TLSB)