

## **220608-4 Deu 33, Moses Blesses Israel before His Death—CTurman**

Chapter 32 divided into three parts. The first part is a song of Israel's certain apostasy and salvation, a salvation which comes after the Gentiles are saved. (vss.1-43) Second, is the delivery of this song to Israel by Moses and Joshua. (vss.44-47) And third, the LORD commands Moses to go to mount Nebo where he will view the land of Canaan there he will die, and again he is reminded why he will not lead Israel into the land of Canaan. (vss. 48-52)

Under the heading of Moses blesses Israel (v.1):

- The LORD is with His people to deliver them from their adversaries. (vss.2, 3)
  - The Preeminence of Moses to Israel (vss.4, 5)
  - The blessings upon the children of Israel (vss. 6-25) And,
  - Israel's final blessed state

Chapter 33

## Moses blesses Israel. (v.1)

**1 ¶ And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.**

Moses blesses the children of Israel. The children of Israel are specifically the twelve sons of Jacob. However, one son is omitted from this blessing; Simeon. Because the blessing seems to pertain to a land inheritance a reason for omitting Simeon could be because his lot was within the allotment of Judah.

*Jos.19.1 ¶ And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.*

The LORD is with His people to deliver them from their adversaries. (vss.2, 3)

**2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, shewed, lightened**

*he shined forth*, Hiphil (causative act.) pret. of the verb **נָפַךְ**, yah-pha[g], tss. to *shine* (Ps.50.2), to *shine forth* (Ps.80.1), to *shew* (Ps.94.1), to *be light* (Job 10.22).

***and he came with ten thousands of saints: from his right hand presented, appeared holy ones***

*and he came*, Qal pret. of the verb **תָּהַאֲ**, ah-thah, tss. *to come ... as the morning* (Is.21.12), ... as a few years come (Job 16.22), as a wide breaking in of waters come (Job 30.14), as fair weather out of the north comes (Job 37.22) , ... as a destructive whirlwind (Pv.1.27); *to bring*.

*ten thousands, fem. noun רְבָבָה, r'-vah-vah, tss. millions (Ge.24.60), ten thousand (Le.26.8), ten thousands (Deu.33.17), many (Nu.10.36), multiply (Ez.16.7).*

*went a fiery law for them.*

As we shall see in the 3<sup>rd</sup> verse the adjective ‘*saints*’ refers to the small, elect remnant that are of the nation of Israel. The LORD came, rose up, and shined *and came* with ten thousands of saints. A strong implication is that the LORD came with His saints to destroy their adversaries.

See here that *saints* refer to the people. The people are the saints, and it is these saints of the nation of Israel that He loves. All of these are in His hand. The LORD keeps all His saints.

*Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

I have for some time said that the term *saints* refer to the faithful of Israel and of the NT churches. The saints of God show that they are the loved of

the Lord by holy living, by their separation from the world. The LORD manifests Himself specially to these.

*Joh 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

*and they sat down at thy feet; [every one] shall receive of thy words.*

*shall receive*, Qal fut. of the verb נָשַׁא, nah-sah, tss. *to raise, to take, to receive, to lift up, to lay, etc.*

Who sat down at the LORD's feet? The saints sat down at His feet. These shall positively receive His word. Holy ones are prepared to receive the holy word. Carnal Christians will not receive spiritual words. There must be a prepared heart to receive the things of God.

## The Preeminence of Moses to Israel (vss.4, 5)

**4 Moses commanded us a law, even the inheritance of the congregation of Jacob.**

*the inheritance*, מִרְשָׁה, moh-rah-shah, a fem. noun tss. *an heritage, an inheritance, a possession.*

At this verse the congregation of Jacob speaks. Notice the 3ppl. objective case pronoun *us*. The congregation of Jacob refers to the natural descendants of Jacob, son of Isaac, son of Abraham. Here the congregation refers to the greatness of this *man of God*, Moses (v.1). He commanded us a law. The law is a reference to more than the Law given at Sinai because it concerns *the inheritance of the congregation of Jacob*. So either the law refers to this book of Deuteronomy or to the entire compilation of Moses from Genesis to Deuteronomy.

*5 And he was king in Jeshurun, when the heads of the people*  
Mose (This time the name of a place.)

*Jeshurun, of the verb יָשַׁר, yah-shar, tss. to be well pleased, to be upright, to be right, to seem good. (cf. Deu.32.15; 33.5, 26)*

**and the tribes of Israel were gathered together.**  
altogether

*when ... were gathered, Hithpael (reflexive act.) infin. of the verb יִסְפֹּר, ah-saph, tss. to gather, to take away, to bring, to lose, to recover, to gather together, to withdraw, to assemble, to receive; 22.2, Qal pret., then thou shalt bring it; 28.38, Qal fut., shalt gather; 32.50, Niphal imper., and be gathered; 32.50, Niphal fut., and was gathered.*

*together, the masc. noun יְחָד, yah-chad, tss. together, alike, likewise, only, altogether, at once, withal, at all. (22.10, 11; 25.5, 11; 33.5, 17)*

In Deu.32.15 and 33.26 Jeshurun refers to the people of Israel. Here it refers to a place. And we also notice that when the chiefs and tribes all came together Moses was king among them.

What follows are blessings which Moses pronounces upon the sons of Jacob. In this there is one tribe missing and that is the tribe of Simeon. This will be considered under the blessing of Judah. (v.7)

The blessings upon the children of Israel (vss. 6-25)

**6 ¶ Let Reuben live, and not die; and let not his men be few.**

**7 And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him;**

*sufficient, the adj. גָּדוֹל, tss. great, many, multitude, abundant, long time, increased, sufficient, etc.*

**and be thou an help to him from his enemies.**

Of Simeon, according to the census numbers taken at the beginning and ending of Israel's 40-yr. sojourn, Simeon went from 3<sup>rd</sup> to the least of the tribes of Israel, militarily. Simeon has sinned against the Lord and against his father when he defile his father's concubine.

*Ge.49.5 ¶ Simeon and Levi are brethren; instruments of cruelty are in their habitations.*

*6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.*

*7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.*

Also, it was a son of the tribe of Simeon that brazenly laid with a Midianite woman within eyeshot of the tabernacle.

*Nu.25.6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.*

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*14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites.*

But whatever is the reason there is this text which shows that Simeon's portion falls within the tribe of Judah.

*Jos.19.1 ¶ And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.*

**8 ¶ And of Levi he said, Let thy Thummim and thy Urim be with thy holy one,  
man  
(The LORD)**

*holy, קָדֵשׁ, chah-seed, an adj. tss. holy one, saints, merciful, godly, good.*

**whom thou didst prove at Massah, and [with] whom thou didst strive**  
try contend

*thou didst prove, Piel (intensive act.) pret. verb of נִקַּח, tss. to tempt, to prove, to assay, to try.*

*whom thou didst strive, Qal fut. of the verb בִּיבֶב, reev, tss. to strive, to please, to contend, to debate, to rebuke, to be an adversary.*

**at the waters of Meribah;**

It was against the LORD that Israel strove.

*Ex 17:7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?*

*De 6:16 Ye shall not tempt the LORD your God, as ye tempted him in Massah.*

Urim is plural for *lights*, and Thummim is plural for perfections; light and perfection. Levi is encouraged to leave judgment to the holy one, which is probably referring to the Lord Jesus Himself.

*Ex 17:6 Behold, I (the LORD) will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.*

*1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*

**9 Who said unto his father and to his mother, I have not seen him;**  
(Levi)

**neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.**

*did he acknowledge*, Hiphil (causative act.) fut. of the verb נָכַר, nah-kar, tss. to know, to deliver, to regard, to discern, to acknowledge, to take notice, to respect; Piel fut., Deu.32.27, **should behave themselves strangely**; 21.17, **shall acknowledge**.

**10 They shall teach Jacob thy judgments, and Israel thy law:**  
(the Levites)

**they shall put incense before thee, and whole burnt sacrifice upon thine altar.**

*teach*, הָנַצֵּר, a verb tss. to cast, to shoot, to lay, to teach, to instruct, to direct, to shew, to inform; 17.10 **inform**, 11, **teach**; 24.8; 33.10

The sons of Levi performing their priestly duties, whether they be of Kohath (Moses and Aaron were of Kohath), Gershon, or Merari.

**11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.**

*and of them that hate him*, of the verb שָׁנֵה, sah-neh, tss. to hate, to be an enemy, to be odious; Qal Paul pret., Deu.22.13, **and hate her**; 24.3, **and ... hate her**; Qal fut., Deu.22.16, **and he hateth her**; Qal part. Poel, Deu. 30.7, **them that hate thee**; Qal part. Paul, Deu.21.15, **hated**, 16, 17 **of the hated**; Piel part, Deu.32.41, **them that hate thee**.

**12 ¶ And of Benjamin he said, The beloved of the LORD shall dwell**

Benjamin means, 'son of my right hand.'

*in safety by him;*

confidence

*The beloved, תְּתִי, y'-deed, adj. tss. beloved, well beloved.*

*in safety, masc. noun תָּתֵחַ, beh-tach, tss. boldly, safety, careless, carelessly, secure, securely, in hope, with confidence, without care; Deu.33.12, 28.*

*and the LORD shall cover him all the day long, and he shall dwell between his shoulders.*

**13 And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,**  
(referring to the caverns  
of waters below)

*precious things, מְגֵד, meh-ged, a masc. noun tss. precious things (vss.13-16), precious fruits (vss.14), and pleasant (Cant.4.13, 16; 7.13).*

*that couched, Qal part. Poel of the verb יָכַנֵּ, tss. to couch, to lie, to lie down, to fall under, to make a fold, to rest; Qal part. Poel, Deu.22.6, sitting & 33.13, that coucheth; Qal pret., Deu.29.29, shall lie.*

**14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,**

Daily and seasonal fruits of the earth.

**15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,**  
everlasting

*chief things, שָׁׁנֶה, rōhsh, a masc. noun tss. top, head, chief, principal, beginning, etc.*

Perhaps reaping the precious metals.

**16 And for the precious things of the earth and fulness thereof,**

**and for the good will of him that dwelt in the bush:**

(He that spoke to Israel through burning bush)

It was the LORD that dwelt in and spoke from the bush which Moses saw. So, this great blessing is upon Joseph's family, but also upon the Lord Jesus Christ.

***let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.***

Certainly referring to both Joseph and Christ.

**17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns:**

The firstling of the bullock is the most costly. Horns refer to kings.

*Da 7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*

Unicorns, I understand to be the rhinoceros, and this symbolizes great strength.

*Nu 23:22 God brought them out of Egypt; he hath as it were the strength of an unicorn.*

The glory and authority Joseph will be great.

**with them            he shall push the people together to the ends of the earth:**  
(his horns)        butt, gore                      wholly        uttermost parts

*he shall push, Piel (intensive act.) fut. of the verb נָגַח, nah-gach, tss.  
to gore (Ex.21.28, 31, 32), to push (Ex.21.32).*

*together, the masc. noun תְּבִיבָה, yah-chad, tss. together, alike,  
likewise, only, altogether, at once, withal, at all. (22.10, 11; 25.5, 11;  
33.5, 17)*

*the ends of, אֶפְרַיִם, eh-pheh, a masc. noun tss. (among other things),  
the ends of, without, uttermost parts.*

Perhaps referring to the eventual driving out of all the Gentiles from the land of Canaan. *The ends of* would mean to drive the Gentiles out to those places.

**and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.**

Ephraim and Manasseh's possession is centrally located in Israel.

**18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.**

**19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.**

Their possession comes to the coast of the Mediterranean Sea and the Sea of Galilee.

**20 And of Gad he said, Blessed be he that enlargeth Gad:**

*he that enlargeth, Hiphil (causative act.) part. of the verb רָחַב, rah-chav, tss. to enlarge, to be large, to make room, to open wide.*

Here Moses blessed the LORD for giving to Gad his desire for a beautiful parcel of land on the eastern side of the Jordan River; ‘*Blessed be he.* This gives some insight particularly into Gad’s to have this land for a possession.

***he dwelleth as a lion, and teareth the arm with the crown of the head.***  
[like a lion that seizes upon its prey] top

**21 And he provided the first part for himself, because there,**  
views [seized]

The very first parcel of land to be received by any of the tribes of Israel is this tract in the plains of Moab which was prize for defeating the Amorite kings Sihon and Og..

***in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.***

*the first part, רֵשֶׁת, reh-sheeth, a fem. noun tss. beginning, first, firstfruit, chiefest, principal thing, chief; Deu.26.2, of the first of, 10, firstfruits.*

In other words Gad was given an audience with Moses to plead for this land. And Moses granted it.

*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 ...*

...

*33 And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.*

**22 ¶ And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.**

*whelp*, גּוֹר, goor, a masc. noun tss. *whelp, young ones*, and so the cubs or kittens of lions.

Like a lion's cub it appears that Dan leaps from the station of Bashan to seize upon the land before him. Now, there is some question about where Dan's land allotment is. Maps show Dan just below Ephraim but also in the northernmost area of Canaan where is also a city called Dan.

**23 And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.**

**24 And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.**

**25 Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.**

Israel's final blessed state (vss.26-29)

**26 ¶ There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.**

[rideth]                  highness

*in thy help*, זְהִזֵּר, [g]eh-zer, a masc. noun always tss. with the English *help* (cf. Deu.33.7, *and ... an help*, 26, *in thy help*, 29, *thy help*)

*and in his excellency*, גָּהַגְּבָה, gah-<sup>a</sup>-vah, a fem. noun tss. *excellency, pride, swelling, highness, haughtiness*; **vss. 26, 29.**

**27 The eternal God is thy refuge, and underneath are the everlasting arms:**

habitation                  beneath

*eternal*, קֶדֶם, qeh-dem, tss. *east, east side, eastward, ancient, eternal, forward, of old, before, aforetime, ancient time, everlasting*.

*refuge*, מְעִזָּה, m<sup>e</sup>-[g]oh-nah, a fem. noun tss. *a refuge, a place, an habitation, a den*. The masc. noun adds *dwelling, dwellingplace*.

everlasting, עֹלֶם, [g]ōl-ahm, a masc. noun tss. *for ever, always, of old, perpetual, everlasting, ever, at any time, in old time, ancient, world, long [home], long time, world without end.*

underneath, תְּחִתָּה, tah-chath, part. prep. tss. *under, beneath.*

***and he shall thrust out the enemy from before thee; and shall say, Destroy [them].***

*and he shall thrust out, Piel (intensive act.) fut. of the verb גַּרְשׁ, gah-rash, tss. *to cast up, to drive out, to put away, to divorce, to trouble, to thrust out, to drive forth.**

***28 Israel then shall dwell in safety alone: the fountain of Jacob***

*in safety, masc. noun בָּטָח, beh-tach, tss. *boldly, safety, careless, carelessly, secure, securely, in hope, with confidence, without care;* Deu.33.12, 28.*

*alone, בָּדָהֶד, bah-dahd, a masc. noun tss. *alone, only, desolate, solitary.**

*fountain, יַעֲיָן, [g]ah-yin, a common noun tss. *eye, fountain, sight, before, etc.**

***shall be upon a land of corn and wine; also his heavens shall drop down dew.***

*shall drop, Qal fut. of the verb רָפַח, [g]ah-raph, only twice in the OT; see Deu.33.28, *shall drop down (dew).**

*corn, גַּנְזֵץ, dah-gahn, a masc. noun, tss. *corn (38), wheat (2) and means 'grain.'**

wine, טְרוֹהַשׁ, tee-rōhsh, a masc. noun tss. wine, new wine, sweet wine; a drink that is never intoxicating, and so the juice of the grace; for intoxicating wine see יִין, yah-yin.

dew, לְטָל, tal, masc. noun and always tss. with the English dew.

**29 Happy art thou, O Israel: who is like unto thee, O people saved by the LORD,**

saved, Niphal (simple pass.) part. of the verb יָשַׁלֵּח, yah-sha[g], tss. to save, to be safe, to help, to defend, to deliver, to avenge, to preserve, to bring salvation, to rescue.

**the shield of thy help, and who is the sword of thy excellency!**

shield, מַגְנִיט, mah-gehn, a masc. noun tss. shield, defense, buckler.

thy excellency, גָּאֻלָּה, gah-<sup>a</sup>-vah, a fem. noun tss. excellency, pride, swelling, highness, haughtiness; vss. 26, 29.

**and thine enemies shall be      found liars      unto thee;**  
KJV marg. subdued

liars, Niphal (simple pass.) fut. of the verb שָׁחַשׁ, kah-chash, tss. to fail, to lie, to deny, to dissemble, to deceive, to deal falsely, to submit.

**and thou shalt tread upon their high places.**

This has yet to be fulfilled. Israel has never cast out their enemies to have lasting peace. But one day they shall see it.