



DEUTERONOMY

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Greek: “Deutero” = second, “nomos” = law. The law the second time, or the repetition of the law.

Hebrew: *Eileh Hadvareem* = “These be the words.”

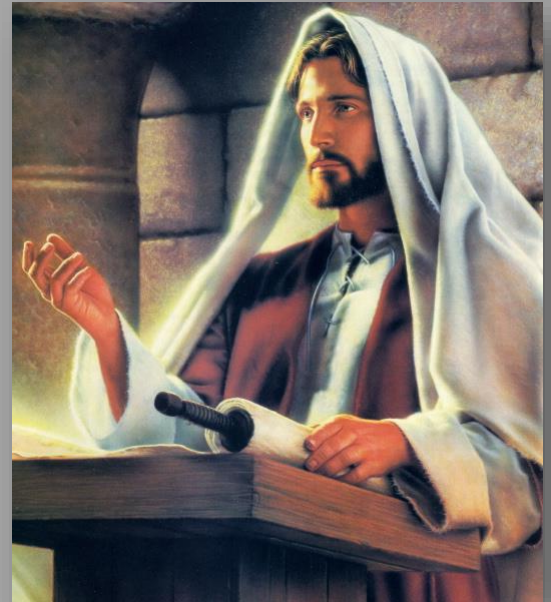
Why “Second Law”? See Deut. 17:18

DEUTERONOMY

This is the most popular of the 5 books of Moses in New Testament times.

This book strips away much of the esoteric or specialized material of the law and boils it down to its essence.

This is “everyman’s Torah.”



First, Deuteronomy was the heart of the Torah, the Law of Moses, the humanitarian center and the caring, charitable aspects of it. Puzzlingly, our KJV does not provide footnotes to Jesus' statement; in enumerating these two great commandments, Jesus simply quotes the Law of Moses. The second commandment is a citation from Leviticus 19:18, but the first commandment to love God with all one's heart soul and mind is a quotation of Deuteronomy 6:4-6 (which has become a twice-daily and the most important prayer in Judaism, called the *Shema*). Indeed, Deuteronomy is the third most-quoted Old Testament book in the New Testament, the first being Psalms and the second Isaiah.

(Read more at <http://www.patheos.com/blogs/benjaminthescribe/2014/05/gospel-doctrine-17-deuteronomy/#l5VpprCCIX8yTzzS.99>)

Deuteronomy: Renewing the Covenant

Covenant Between Man and Man		Covenant Between God and Man		
Ancient Treaties	Description	Exodus – Lev.	Deuteronomy	Joshua 24
Introduction	Author identified	Exodus 20:1	1:1-5	verses 1-2
Historical Prologue	Past relations between parties	Exodus 20:2	1:6 – 4:49	verses 3-13
Stipulations	Obligations and duties of the people	Exodus 20-23,34; Lev. 1-25	5:1 – 26:19	verses 14-25
Document	Recording	Exodus 25:16	27:1-8	verse 26
Curses and Blessings	Obedience or disobedience	Leviticus 26	28:1-68	verse 20
Witnesses	God called	None	31:1 – 32:43	verse 22,27

The Setting



DEUTERONOMY

Moses' Last Three Discourses

1. **Deuteronomy 1:6—4:40**
2. **Deuteronomy 5—26**
 - a. *5-11*. Application of the 10 Commandments
 - b. *12-26*. A code of laws which form the nucleus of the whole book
3. **Deuteronomy 27—30**

Chapters **31-34** are supplemental material, perhaps not written by Moses.

FIRST SERMON

Deuteronomy 1-4

Deuteronomy 1-3

*Moses reviews their
40-year exodus.*



Deuteronomy 4

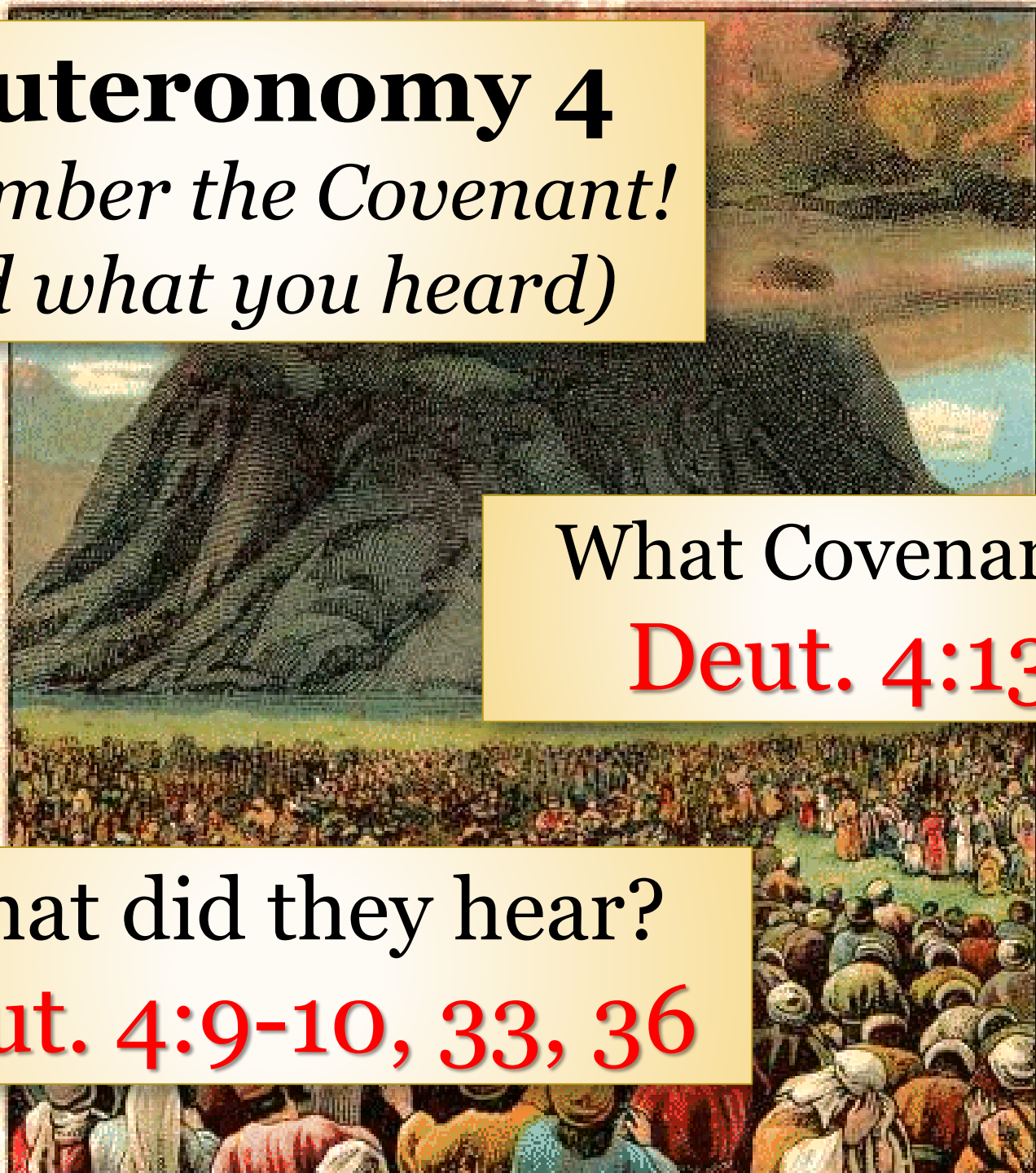
*Remember the Covenant!
(and what you heard)*

What Covenant?

Deut. 4:13

What did they hear?

Deut. 4:9-10, 33, 36



SECOND SERMON

Deuteronomy 5-26

The Ten Commandments

Deut. 5:7-21; Exodus 20



The Message of Deuteronomy

Deut. 4:2, 40; 5:10, 29; 6:1-2, 17, 25; 7:11; 8:1, 6, 11; 10:13; 11:1, 8, 13, 27-28; 13:4, 18; 15:5; 19:9; 26:17-18; 27:10; 28:1, 9, 13, 15, 45; 30:8, 16

KEEP THE COMMANDMENTS!

The Secondary Message:

Deuteronomy 5:15; 7:18; 8:2, 18;
9:7; 15:15; 16:3, 12; 24:9, 22; 32:7

REMEMBER!

Centralized Worship in the text of Deuteronomy

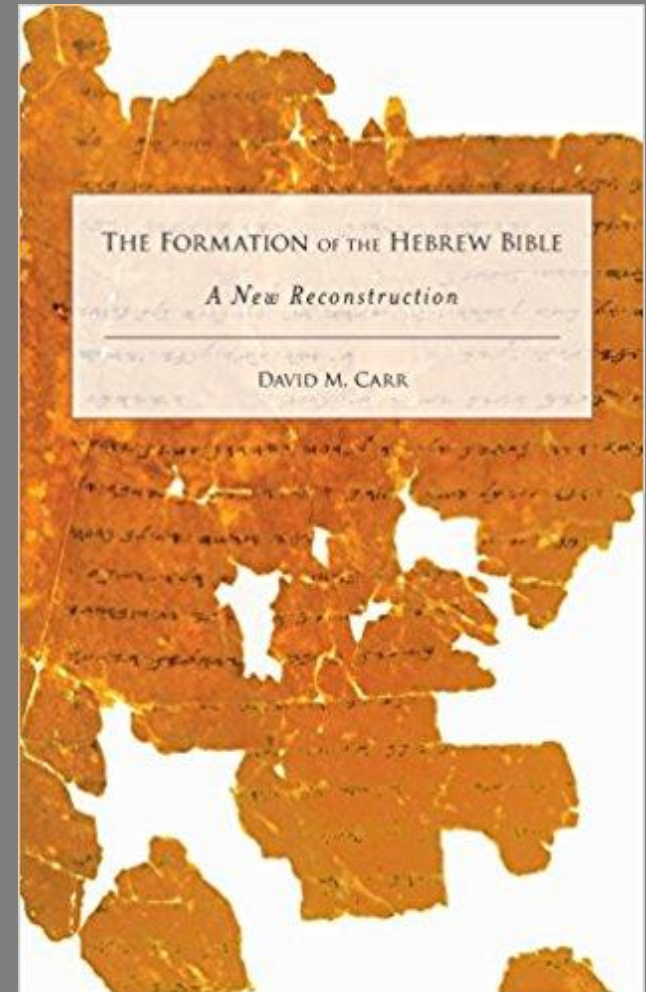
Deuteronomy 12:5, 11, 14, 18, 21

**THE PLACE WHERE THE LORD
WILL CHOOSE TO PUT HIS NAME**

Centralized Worship in the text of Deuteronomy

Deuteronomy 12:5, 11, 14, 18, 21

The original referents to Gerizim in Deuteronomy make sense as relatively early portions of the text, centering the inscription of the Torah in the heartland of the Israelite tribes and ultimately leading to a covenant ceremony at **Gerizim and Ebal** (Deut 27:12-13). **The apparent alterations in the proto-MT of Deuteronomy**, in turn, are best set in the context of the destruction of the sanctuary at Mount Gerizim by the Hasmonean John Hyrcanus in 128 BCE. (David Carr, *The Formation of the Hebrew Bible*, p. 168)



Theological Innovations: Josiah's Purges

Theologically, Josiah and Hilkiah's top-down purge of the religion of Israel was a triumph. Embraced by the elites, it became the new orthodoxy. **Prior to Josiah, there had been a divine family and a council of gods.** But Deuteronomy declared, **"Hear, O Israel. The Lord our God is one Lord.... I, even I, am he, and there is no god with me"** (Deuteronomy 6: 4; 32: 39). That became the new orthodoxy. Exodus had affirmed that the leaders of Israel saw a corporeal God (Exodus 24: 10). But Deuteronomy, in an obvious attempt to change that theology, belabored the point that **"ye heard the voice of the words, but saw no similitude; only ye heard a voice...for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb: Lest ye ... make you a graven image, the similitude of any figure ... male or female"** (Deuteronomy 4: 12, 15-16). **That God is incorporeal and that the female divinity Asherah was an abomination became the orthodox religion.**

(William Dever speaks of "the elites of the day—in this case, the right-wing, ultranationalist religious parties who wrote the Bible" *Did God Have a Wife?*, 60. See also Margaret Barker, *Mother of the Lord*, 122. See also Joan Taylor, *The Asherah, the Menorah and the Sacred Tree*, 48, 50)

Major reforms of the 7th century

King Josiah's reforms (640-609 BC) – all high places removed, centralized worship instituted, the (אֲשֵׁרָה) Asherah was removed from the temple. See 2 Kings 23. The “Book of the Law” is discovered (presumably Deuteronomy). This law forbids sacrificial worship outside Jerusalem (Deut. 12), severely limits prophets' visions (Deut. 13), designates the Levites priests (not the Aaronids - Deut. 17), makes God a formless voice (Deut. 4:12), and forbids belief in “the hosts of heaven” (Deut. 4:19-20).

(Asherah occurs 40 times in the O.T. A sacred tree representing the goddess Asherah.)





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The temple destroyed – 600 BC



The temple is destroyed – 70 AD



609 BC

600 BC

586 BC

33 AD

70 AD

Lehi and family leave Jerusalem – 600 BC



Jesus Christ is rejected by the leadership of Jewry – 33 AD

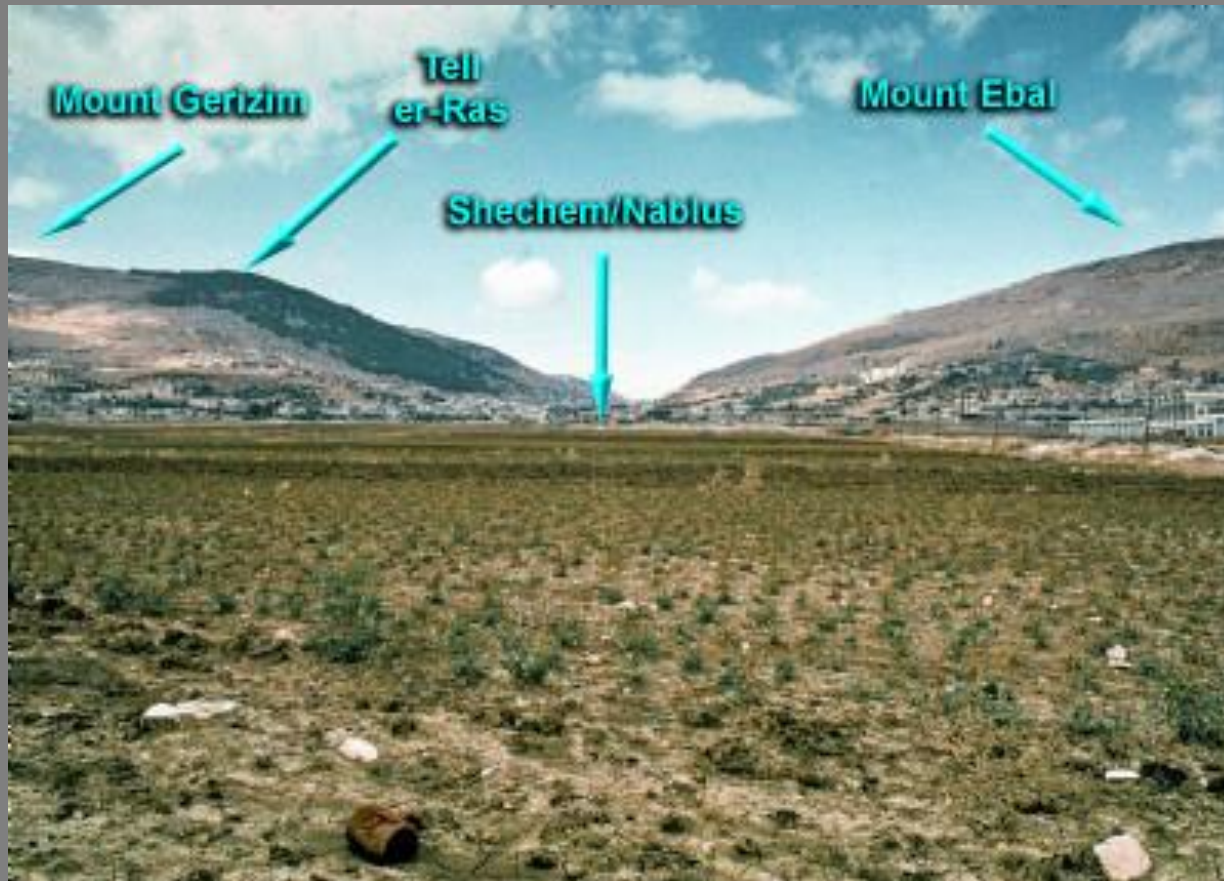


The Reformers vs. the Rest

Subject	Deuteronomy	Archaeology	Rest of Bible	Book of Mormon
Can You See God?	Deuteronomy 4:12	Figurines and Images	Genesis 3 (Adam and Eve), Exodus 24 (Moses, Aaron, Elders)	1 Nephi 1:8 (Lehi), 11:2-3 (Isaiah, Nephi, Jacob), Alma 36:22
Divine Mother	Deuteronomy 16:21-22, 2 Kings 18:4 (Hezekiah), 23:6 (Josiah)	JPF Kuntillet 'Ajrud Khirbet el-Qom Taanach Stand	Isaiah 3:9, 5:18-20, 7:11-14 (DSS: ask a sign of "the mother of the Lord"; MT and LXX: "the Virgin") Genesis 3 LXX: the tree of Eve	1 Nephi 11:2-13 Names: Nephi and Nephites (Egyptian: the "fair one"), Alma (Hebrew: "virgin")
Holy of Holies	Deuteronomy 4:11, 1 Kings 7 (dark cave)		John 8:12, Matthew 7, Revelations 22 (tree of light)	1 Nephi 8, Helaman 5 (tree, light)
How Many Temples?	Deuteronomy 12:5 (one, in Jerusalem)	Arad Kuntillet 'Ajrud Temple of Onias at Leontopolis		2 Nephi 5:16
Altars	Deuteronomy 12 (only at Temple in Jerusalem)	Various	Genesis 8 (Noah), 22 (Abraham and Isaac), 28 (Jacob), Exodus 24 (Moses)	1 Nephi 2, 5 (Lehi)
Day of Atonement	Absent from calendar in Deuteronomy 16		Leviticus 16, Numbers 29, Exodus 29 (?), Hebrews	1 Nephi 11-15
Peace Offerings	One Reference, Probably a Later Interpolation		Exodus 24, Psalm 23, Genesis 14, Matthew 5-7	1 Nephi 8, 3 Nephi 12-14
Urim & Thummim	No Reference		Many	Mosiah 8:12-19; Alma 16:5-6, 43:23-24 (military oracle?)
Astral Bodies	Deuteronomy 4:19 (no stars in worship)		Genesis 1 (hosts), 15 (Abraham), 26 (Isaac)	1 Nephi 1
Secret Things	Deuteronomy 29:24-29 (stay away from secrets)			1 Nephi 1:1; "mysteries" in BoM
Dreams and Visions	Deuteronomy 13		Genesis 15 (Abraham), Joel 2, Acts 2, Matthew 2	1 Nephi 1, 1 Nephi 8, 1 Nephi 11-15

Gerizim and Ebal

Deuteronomy 27:12-13



Gerizim and Ebal

Deuteronomy 27:12-13

A NATURAL AMPHITHEATER

**This Valley formed a Natural Amphitheater.
A speaker's voice could be heard on both hillsides.
Likewise, the shouts of a crowd on Gerizim could be heard
on Ebal, and vice versa.**

Mt. Gerizim

Mt. Ebal

Shechem



The effects of centralization

The prohibition of sacrifice outside of Jerusalem changed Israelite religion – 2 Kings 23

1. To sacrifice required pilgrimage
2. Secular slaughter now allowed – Deut. 12:15
3. Passover changed – Deut. 16:2 (note subtle change here)

God's View of the Commandments

Deut. 5:29, 33; 6:2-3, 18, 24

The commandments are given for our protection and prosperity.



Joseph Smith

President

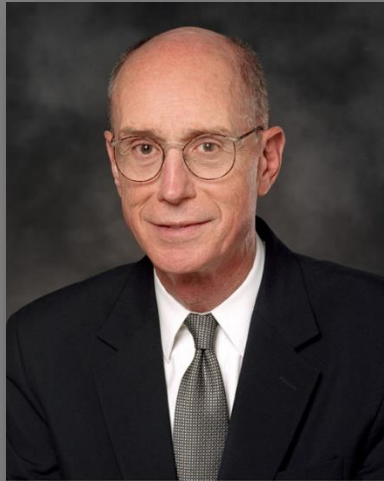
*(Discourses of the Prophet
Joseph Smith, p.71)*

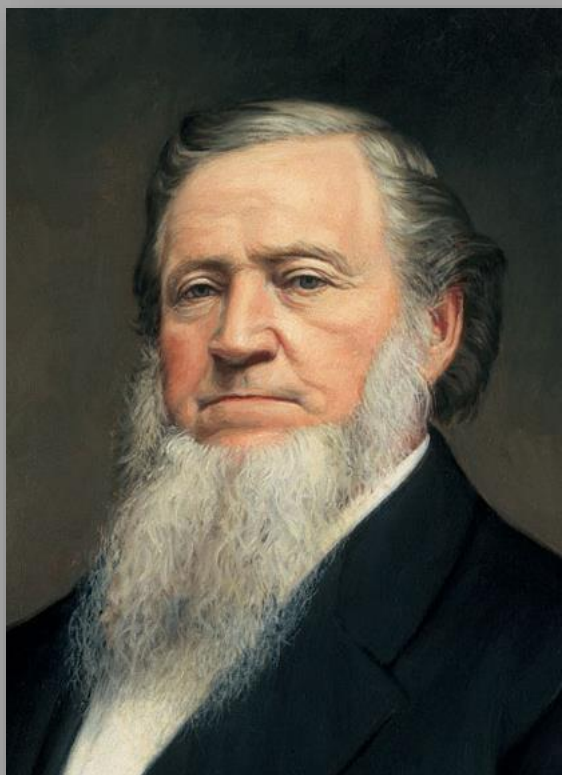
“[A]s God has designed our happiness—and the happiness of all his creatures, he never has—he never will ... give a commandment to his people that is not calculated in its nature to promote that happiness which he has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances.”

Obedience → Prosperity

What is the danger
inherent in prosperity?

Deut. 6:10-12; 8:11-18





Brigham Young

(Brigham Young: The Man and His Work, p.128-129)

“The worst fear that I have about this people is that they will get rich in this country, forget God and his people, wax fat, and kick themselves out of the Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution, and be true. But my greater fear for them is that they cannot stand wealth.”

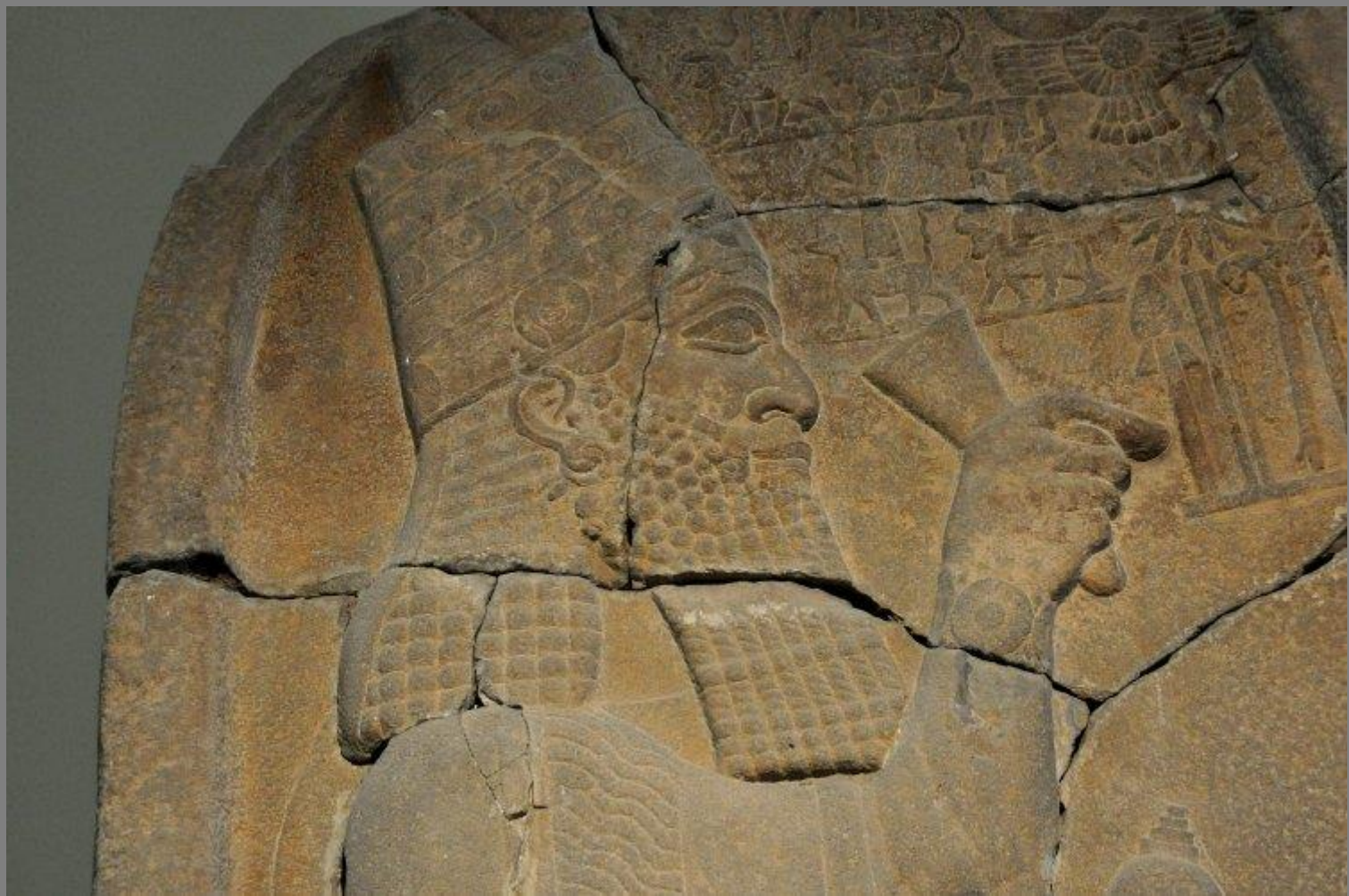
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Treaty-Covenant Pattern

in the Old Testament and Benjamin's Speech

Elements	Exodus 19:3b-8	Exodus 20-24	Deuteronomy	Joshua 24	Mosiah 1-6
Preamble	19:3b	20:1	1:1-5	24:1-2a	1:1-2:9a
Antecedent History	19:4	20:2	1:6-3:29	24:2b-13, 16b-18a	2:9b-21, 23-30
Terms of the Covenant	19:5-6	20:3-23:19	4-26	24:14, 18b, 23	2:22, 24b, 31-41; 4:6-30
Formal Witness	19:8	24:3	31:19	24:16a, 19a, 21-23	5:2-8
Blessings and Curses	19:5	23:20-33	27:9-28:68	24:19b-20	3:24-27; 5:9-15
Recital of the Covenant/ Deposit of the Text	19:7	24:4-8	27:1-8; 31:9, 24-26	24:25-27	2:8, 9a; 6:1-3, 6



Esarhaddon 681-668 BC was the third king of the Sargon Dynasty of the Neo-Assyrian Empire. He was the youngest son of King Sennacherib (reigned 705-681 BCE).



Monuments to Esarhaddon - Mark, J. J. (2014, July 08). Esarhaddon. *Ancient History Encyclopedia*. Retrieved from <https://www.ancient.eu/Esarhaddon/>



Source: Photo by Jenifer Jackson, courtesy Tell Tayinat Archaeological Project, University of Toronto (Harrison, T.P., 2009, 'Neo-Hittites in the "Land of Palistin". Renewed investigation at Tell Ta'yinat on the Plain of Antioch', *Near Eastern Archaeology* 72[4], 186)

FIGURE 1: Excavation of the tablet of Esarhaddon's Succession Treaty in temple XVI at Tell Tayinat.



<p>ni šum-ma^maš-šur-DU- A DUMU- MAN GAL-u ša Ê-UŠ-ti ša^maš-šur-PAB-AŠ MAN KUR-aš-šur.KIEN-ku-un [û]-kal-lim-ka-un-ni ḥa-an-un-um- ma la to-da-gal-a-ni</p>	
<p>A. You shall neither change nor alter the word of Esarhaddon, king of Assyria, B. but serve this very Assurbanipal, the great crown prince designate whom Esarhaddon, king of Assyria, your lord, has presented to you, and he shall exercise the kingship and dominion over you.</p>	<p>B’. Every word which I am commanding you, it you shall carefully keep A’. Do not add to it and do not take away from it</p> <p style="text-align: center;">Deut. 12:32</p>

Evidence exists that shows similarities between Deuteronomy and Ancient Near Eastern treaties, specifically Esarhaddon’s Succession Treaty, otherwise known as “EST.” See: Drew S. Holland, “On the Commonalities of Deuteronomy 13 with Ancient Near Eastern Treaties,” JESOT 5.2 (2016-2017): 141-66). See: <http://jesot.org/wp-content/uploads/2017/07/Holland-JESOT-5.2.pdf>

A way to interpret this method

This text witnesses to a unique Israelite treaty that exhibits its own particular conventions while still participating in a larger ancient Near Eastern genre of composing treaties that warn against sedition...

Israel wished here to express their devotion to YHWH using a genre typical of their contemporaries but in their own unique manner.

Drew S. Holland, "On the Commonalities of Deuteronomy 13 with Ancient Near Eastern Treaties," JESOT 5.2 (2016-2017): 166).

What counsel does Moses give to help Israel remember the Lord?

Deut. 6:4-9; 11:18-20

Phylacteries

Deut. 6:8



Mezuzah

Mezuzah (HEB-doorpost)—Jews touch or kiss each time they come or go—symbolize the portals through which man moves to interact with his fellow men.





Elder David A. Bednar
(*Ricks College Devotional*,
January 6, 1998)

“I don’t know of a better way to always remember him than to daily study the scriptures. That covenant is not an abstract notion. But it can be reflected in meaningful, personal prayer every morning and every night and in diligent study of the scriptures.



Elder David A. Bednar
(Ricks College Devotional,
January 6, 1998)

“When I served as a stake president and interviewed literally hundreds of members of the Church—especially in temple recommend interviews—one of the questions is, ‘Do you remember and keep the covenants that you have made?’ I don’t recall anyone ever saying ‘no’.



Elder David A. Bednar
(Ricks College Devotional,
January 6, 1998)

“I do recall some people who, when I would inquire further, ‘tell me a little bit about your scripture study,’ would say, ‘Well, I don’t really have time.’ Then I would ask, ‘Well, tell me a little bit about your personal prayer.’ ‘Well, I’m not as consistent as I should be.’ On some occasions I would then inquire, ‘Then do you, in fact, keep the covenant to always remember Him?’



“The covenant that we make in the waters of baptism is a commitment to always remember Him through meaningful prayer and diligent study of the scriptures.”

Elder David A. Bednar
(Ricks College Devotional,
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Outline and Structure of Deuteronomy

- I. The first discourse of Moses (1.1-4.43)
 - A. Editorial headnote (1.1-5)
 - B. Historical review (1.6-3.29)
 - C. Exhortation to obey the Torah (4.1-40)
 - D. Appendix: cities of refuge in Transjordan (4.41-43)
- II. The second discourse of Moses (4.44-28.68)
 - A. Introduction (4.44-49)
 - B. The revelation of the Decalogue at Sinai/Horeb (5.1-30)
 - C. Preamble to the laws: the requirement of loyalty to God (6.1-11.32)
 - 1. Validation of Mosaic instruction as revealed upon Horeb (6.1-3)
 - 2. A sermon on the first commandment of the Decalogue (6.4-25)
 - 3. The war of conquest (7.1-26)
 - 4. The temptation to pride and self-sufficiency in the land (8.1-20)
 - 5. The already broken and renewed covenant (9.1-10.11)
 - 6. Obedience as the condition for prosperity in the land (10.12-11.32)

D. The legal corpus (12.1–26.15)

1. Centralization and purification of sacrificial worship (12.1–13.1)
2. The requirement for unconditional loyalty (13.2–19)
3. The obligations of holiness (14.1–29)
4. Remission of debts and manumission of slaves (15.1–18)
5. Sacrifice of firstlings (15.19–23)
6. The festival calendar (16.1–17)
7. Laws of public officials (16.18–18.22)
 - a. The organization of justice (16.18–17.13)
 - b. The law of the king (17.14–20)
 - c. The Levitical priesthood (18.1–8)
 - d. The Mosaic prophet (18.9–22)
8. Cities of refuge (19.1–13)
9. Boundary markers (19.14)
10. The integrity of the judicial system (19.15–21)
11. Rules for waging holy war (20.1–20)
12. Atonement for an unsolved murder (21.1–9)
13. Miscellaneous criminal, civil, and family laws (21.10–25.19)
14. Concluding liturgies (26.1–15)

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 13. Miscellaneous criminal, civil, and family laws (21.10–25.19)
 14. Concluding liturgies (26.1–15)
 - E. Formal conclusion: the reciprocity of the covenant (26.16–19)
 - F. Ceremonies at Shechem upon entry to land (27.1–26; cf. 11.29–32)
 - G. The consequences of obedience or disobedience: blessing or curse (28.1–68)

- III. The third discourse of Moses: the ratification ceremony for the covenant on the plains of Moab (28.69–30.20)
 - A. Editorial heading: the relation between Moab and Horeb (28.69)
 - B. Didactic review of Israel's history (29.1–8)
 - C. Imprecation to ensure loyalty to the covenant (29.9–28)
 - D. Reassurance of restoration (30.1–10)
 - E. The accessibility of Torah (30.11–14)
 - F. The necessity of choice (30.15–20)
- IV. The death of Moses and the formation of the Torah (31.1–34.12)
 - A. Moses makes arrangements for his death (31.1–29)
 - B. The Song of Moses (31.30–32.44)
 - C. Double conclusion to the Song (32.45–47)
 - D. Moses commanded to die (32.48–52)
 - E. The Blessing of Moses (33.1–29)
 - F. The death of Moses (34.1–12)

Compassion in Deuteronomy

“The alien, the orphan, the widow” – Deut. 10:18

Remission of debts – Deut. 15

Slaves freed every 7 years – Deut. 15

Limits on Kings and their power – Deut. 17

Cities of refuge – Deut. 19

Witnesses required (protect accused) – Deut. 19

Limits of the power of fathers – Deut. 21

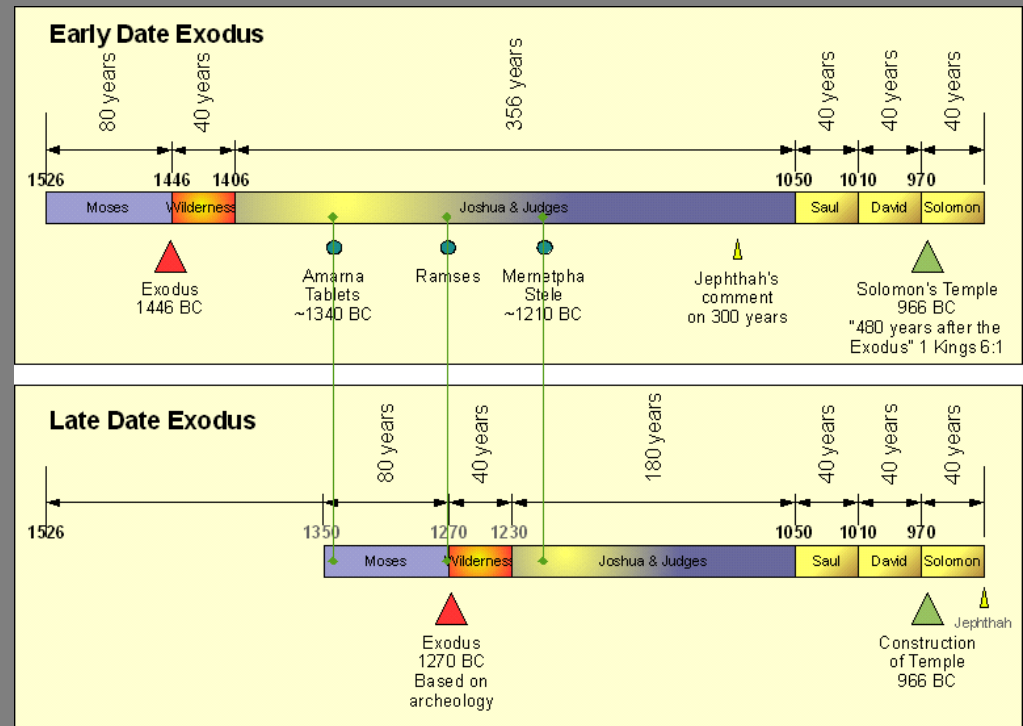
Let the poor eat! – Deut. 23 & 24

Protect the rights of workers – Deut. 24

Limitations set on kings

It is important to realize that we don't have kings in Israel for several hundred years after Moses. This is evidence for a later authorship of the text.

See Deut. 17.14-20.



The Prophecy of Moses

Deuteronomy 18:15-19

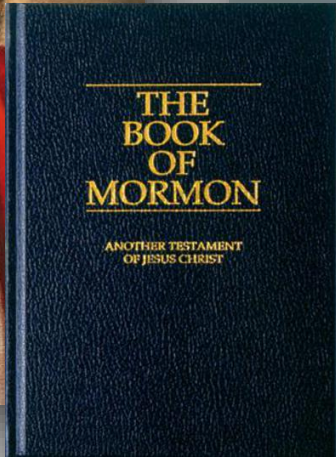
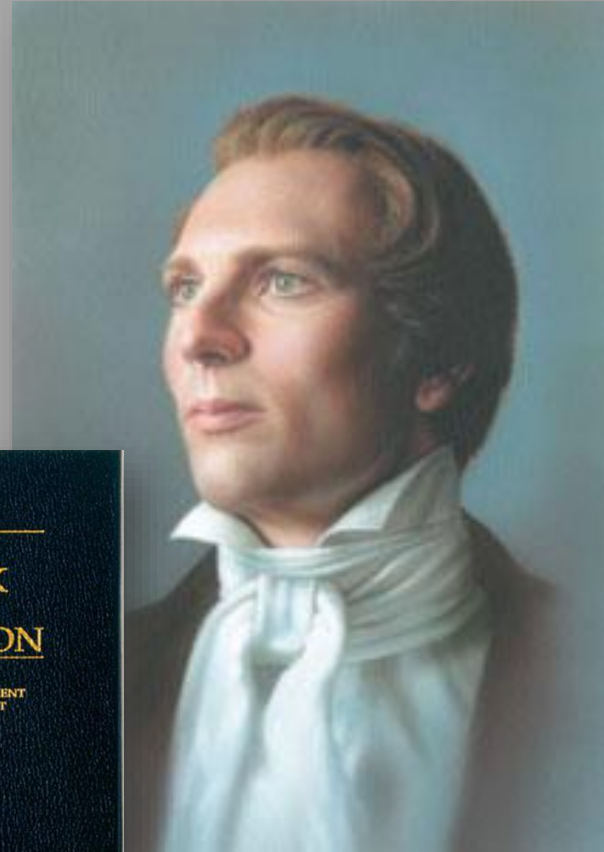
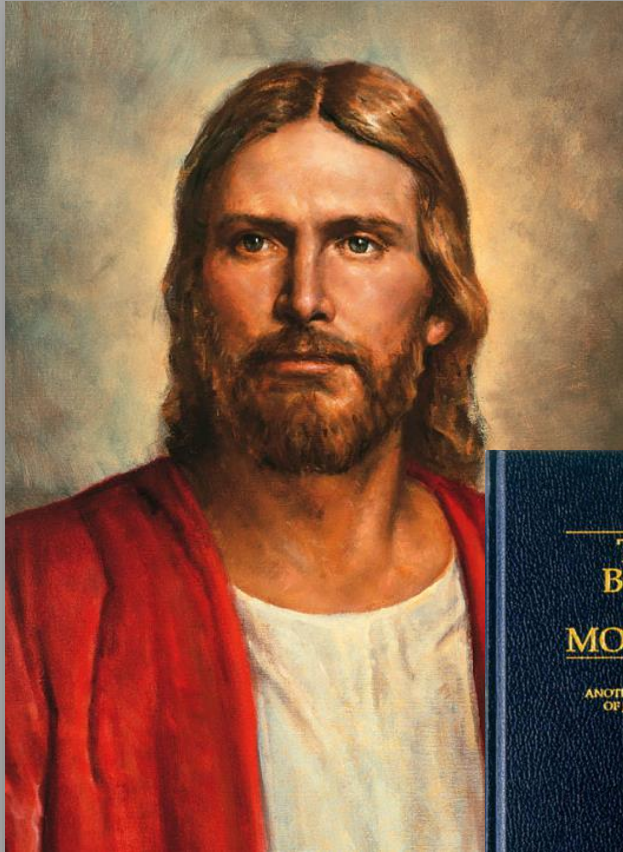
Quoted in:

- Acts 3:22-23
- Joseph Smith—History 1:40
- 1 Nephi 22:20-22
- 3 Nephi 20:23
- 3 Nephi 21:9-13, 20-25
- D&C 1:14
- D&C 133:63-74

The Prophecy of Moses

Deuteronomy 18:15-19

Quoted in	Additional Insight Gained
Acts 3:22-23	<u>Timing</u> : after the latter-day restoration.
JS—H 1:40	<u>Who</u> : Christ. <u>Timing</u> : soon.
1 Ne. 22:20-22	<u>Who</u> : the Holy One of Israel. <u>Timing</u> : after the restoration, prior to Millennial reign.
3 Ne. 20:23	<u>Who</u> : “I am He of whom Moses spake...”
3 Ne. 21:9-13, 20-25	Jesus expounds this prophecy and gives the most complete explanation in scripture.
D&C 1:14	Adds to His own words those of His “servants,” and “prophets,” and “apostles.”
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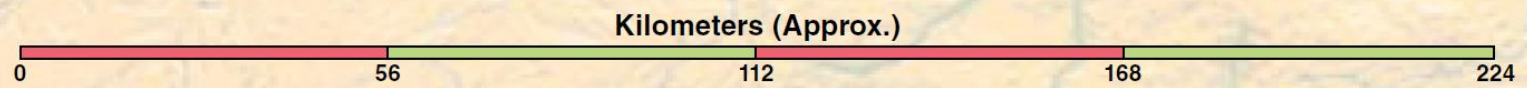
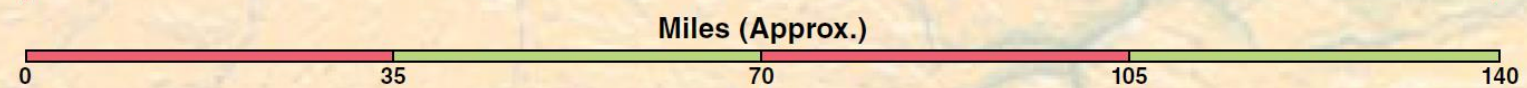
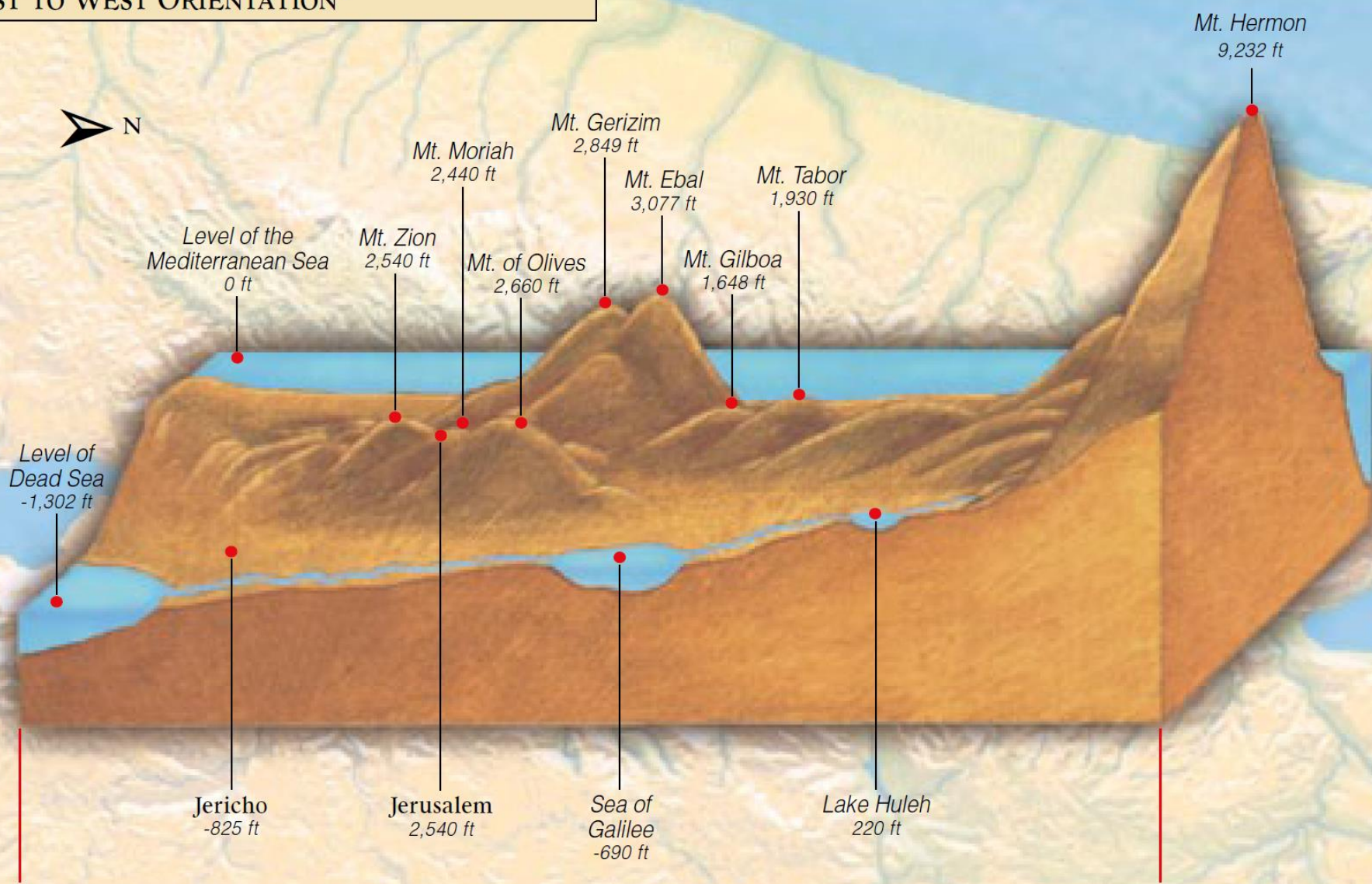
Deuteronomy 19-26

- Cities of refuge appointed for manslaughter. (19:1-10)
- Laws governing war and instruction given directing the utter destruction of the people then living in the promised land. (20)
- Laws governing the just execution of rebellious children. (21:18-21)
- Penalties for sexual immorality set forth. (22:22-30; 23:17)
- Laws about divorce, newlyweds and war, & kidnapping (24:1-7)
- The Old Testament welfare system set forth (24:19-21)
- Marriage law about providing for a brother's widow (25:5-10)
- Israel to give firstfruits of Canaan to God. (26:1-11)
- Tithing to be paid every 3 years (26:12-15)

THIRD SERMON

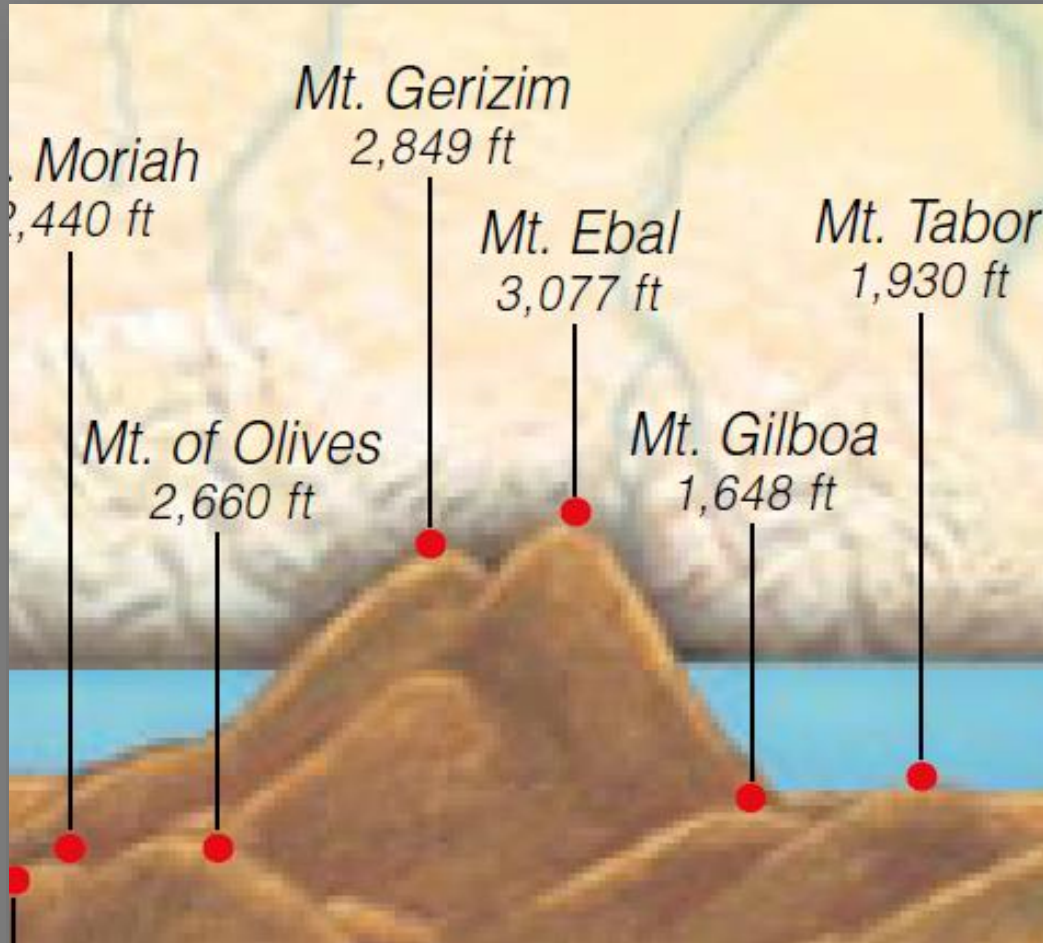
Deuteronomy 27-30

EAST TO WEST ORIENTATION*



*The topographical relief has been magnified to more clearly show differences in elevation.

Deuteronomy 27:11-26



A Covenant Ceremony Described

The Covenant Setting



Mt. Gerizim
(Blessings)

1 Mile

Nablus

Mt. Ebal
(Cursings)

The Covenant Setting



Mt. Gerizim
(Blessings)

Mt. Ebal
(Cursings)

Six Tribes

Simeon, Levi,
Judah, Issachar,
Joseph, Benjamin

Six Tribes

Reuben, Gad,
Asher, Zebulun,
Dan, Naphtali

A NATURAL AMPHITHEATER

This Valley formed a Natural Amphitheater.


A speaker's voice could be heard on both hillsides.

Likewise, the shouts of a crowd on Gerizim could be heard on Ebal, and vice versa.

Mt. Gerizim

Mt. Ebal

Shechem



The ultimate curse of
the broken covenant:

Deut. 28:63-64
(see also Deut. 4:27)



DEUTERONOMY 34:9