

LESSON 21

Deuteronomy

Overview:

From what we've learned before, how did we get the title of the book and what is the Hebrew version of the name of the book? Deuteronomy is a title formed from the two Greek words – deutero “second” and nomos – law. The Second Law or the Repetition of the Law. The Jewish version Eileh Hadvareem, the first two words of the book – these be the words.

Where are we in the history of Israel? The end of the 40 years. **Moses gives his last words to his people.**

If you knew you had one last thing to tell your family, what would it be?

What are Moses' talks like? General Conference talks.

The book is three sermons given by Moses.

1st sermon – 1:6 – 4:40 – Moses recounted the most important events in the wanderings in the wilderness and reminded Israel that they must not forget the laws given them at Sinai.

2nd sermon – 5-26 – Moses review of the Law including the 10 commandments. They contain a description, explanation, and enforcement of the most essential contents of the covenant revelation and covenant laws.

3rd sermon – 27-30 – A call for Israel to renew the covenant and a warning of the consequences of failing to do so.

Chapters 31-34 are a supplement, perhaps not written by Moses – about Joshua's ordination and Moses "death."

The thought of leaving Israel to go to his well-deserved rest while they went to their long promised land must have been extremely painful to him. The book shows us, however, that though it was painful for Moses to leave them, he was more concerned that through some negligence or thoughtlessness they might leave God and lose all the gains made in the wilderness. He was concerned that their old yearnings might prevail over their new commitments. Therefore the question that underlies much of what is said in the book is: Would the values recently acquired at Sinai and in the wilderness take root so the coming generations would continually feast on the manna of God's abundant life? Moses knew this could happen only if God remained central to Israel's life. The book records Moses' determined efforts to insure that this happened.

The book is not the story of Israel's unique experiences in the wilderness but Moses' interpretation of the meaning of those happenings.

The value of Deuteronomy is in the fact that of all the five books of Moses, Deuteronomy is quoted more often by the Old Testament prophets than any other book of the Law. The New Testament cites only the Psalms, Isaiah and Exodus more frequently. The New Testament contains more than 80 references to or quotations from Deuteronomy and all but four of its books cite it.

The book became very important to individual Israelites as well as the king. Moses required 1) that future kings would make a personal copy of this book to guide them in leading the nation (17:18-20); 2) that the Israelites would assemble themselves every seven years at the Feast of the Tabernacles to read this book (31:10-11; and 3) that the Israelites would make a copy on two plastered stone pillars at Mt.

Ebal, where, available for public scrutiny, it could be a factor in shaping the quality of their national life (27:2-4, 8).

You might say, it's the gospel of Moses. It is similar to a constitution. Why is it important to us today? It teaches the central importance of obedience through love. It teaches us the significance of making covenants. It looks forward to the coming of Christ. (Deut 18:15)

SCRIPTURES:

THE FIFTH BOOK OF MOSES CALLED DEUTERONOMY CHAPTER 1

Moses begins recitation of all that befell Israel during forty years in wilderness—They are commanded to go in and possess Canaan—Judges and rulers chosen to assist Moses—Israel's spies bring evil report—Adults of Israel shall perish—Amorites defeat armies of Israel.

1 THESE *be* the words which Moses spake unto all Israel ^aon this side Jordan (beyond the Jordan) in the wilderness, in the ^bplain (Heb Arabah) over against the ^cRed sea, (Heb Sea of Reeds, or Reed Sea) between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)

3 And it came to pass in the ^afortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; (Moses “speaks like a dying father to his children. The words are earnest, inspired, impressive. He looks back over the whole of the forty years of their wandering in the desert, reminds the people of all the blessings they have received, of the ingratitude with which they have so often repaid them, and of the judgments of God, and the love that continually broke forth behind them; he explains the laws again and again, and adds what is necessary to complete them, and is never weary of urging obedience to them in the warmest and most emphatic words, because the very life of the nation was bound up with this; he surveys all the storms and conflicts which they have passed through, and, beholding the future in the past, takes a survey also of the future history of the nation, and sees, with mingled sorrow and joy, how the three great features of the past—viz. apostasy, punishment, and pardon—continue to repeat themselves in the future also.” (Keil and Delitzsch, *Commentary*, 1:3:276).)

4 After he had slain ^aSihon the king of the Amorites, which dwelt in Heshbon, and ^bOg the king of Bashan, which dwelt at Astaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to ^adeclare (Heb explain, clarify, expound) ^bthis law, (Heb this teaching) saying,

6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this ^amount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and ^ain the vale, (Heb in the lowlands) and in the ^bsouth, (Heb Negev) and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set the land before you: go in and ^apossess the ^bland which the LORD swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶ And I spake unto you at that time, saying, I am not able to ^abear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the ^astars of heaven for ^bmultitude.

11 (The LORD God of your fathers make you a thousand times so many ^amore as ye *are*, and bless you, as he hath ^bpromised you!)

12 How can I myself alone bear your ^acumbrance, (Heb troubles) and your burden, and your ^bstrife?

13 Take you wise men, and understanding, and known among your tribes, and I will ^amake them ^brulers over you. (Heb appoint them as your heads)

14 And ye answered me, and said, The thing which thou hast spoken *is good for us* to do.

15 So I took the chief of your tribes, ^awise men, and known, and made them ^bheads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and ^ajudge righteously between *every* man and his brother, and the ^bstranger (Heb alien, proselyte) *that is* with him.

17 Ye shall not ^arespect persons in ^bjudgment; (Heb acknowledge faces. The idiom means to favor some unjustifiably) *but* ye shall hear the small as well as the great; ye shall not be ^cafraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and I took ^atwelve men of you, one of a tribe:

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding ye would not go up, but ^arebelled against the commandment of the LORD your God:

27 And ye ^amurmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and ^awalled (Heb fortified) up to heaven; and moreover we have seen the sons of the Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall ^afight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not ^abelieve the LORD your God,

33 Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a ^acloud by day.

34 And the LORD heard the voice of your words, and ^awas wroth, (Heb was angered, and made an oath) and sware, saying,

35 Surely there shall not one of these men of this ^aevil generation ^bsee that good land, which I sware to give unto your fathers,

36 Save ^aCaleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

37 Also the LORD was ^aangry with me for your ^bsakes, saying, Thou also shalt not go in thither.

38 *But* ^aJoshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no ^aknowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, We have ^asinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and ^awent presumptuously up into the hill. (Heb ye were presumptuous and went up)

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as ^abees do, and ^bdestroyed (Heb beat) you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

CHAPTER 2

Israel presses forward to their promised land—They pass through lands of Esau and of Ammon in peace, but destroy Amorites.

1 THEN we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount ^aSeir many days.

2 And the LORD spake unto me, saying,

3 Ye have ^acompassed (Heb gone around this mountain region, or hill country) this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their ^aland, no, not so much as a foot ^bbreadth; (Heb tread, step) because I have given mount ^cSeir unto Esau *for* a possession.

6 Ye ^ashall buy meat (Heb may buy food) of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he ^aknoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, Distress not the ^aMoabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given ^bAr unto the children of Lot *for* a possession.

10 The ^aEmims dwelt therein in times past, a people great, and many, and tall, as the ^bAnakims; (ie an ancient race of large people; sometimes translated as giants)

11 Which also were accounted ^agiants, as the ^bAnakims; but the Moabites call them Emims.

12 The ^aHorims also dwelt in Seir beforetime; but the children of Esau ^bsucceeded (Heb dispossessed) them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over the brook Zered. And we went over the brook Zered.

14 And the ^aspace (Heb time) in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the ^bmen of war ^cwere wasted out from among the host, (Heb had perished from the camp) as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the ^acoast (Heb territory) of Moab, this day:

19 And *when* thou comest nigh over against the children of ^aAmmon, distress them not, nor meddle with them: for I will not give thee of the ^bland of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of ^agiants: giants dwelt therein in old time; and the Ammonites call them ^bZamzummims;

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in ^aHazerim, (Heb villages) *even* unto Azzah, the Caphtorims, which came forth out of ^bCaphtor, (ie Crete, from which early Philistines (Caphtorim) migrated to Canaan) destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the ^afear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt ^asell me ^bmeat (Heb food) for money, that I may eat; and give me water for money, that I may drink: only ^cI will pass through on my feet; (Heb let me pass through on foot)

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for ~~the LORD thy God~~ (he) ^ahardened his spirit, and made his heart ^bobstinate, that ~~he~~ (the Lord thy God) might deliver him into thy hand, as ~~appeareth~~ (he hath done) this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then ^aSihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we ^asmote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly ^adestroyed the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From ^aAroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God ^bdelivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

CHAPTER 3

Israel destroys people of Bashan—Their lands, on east of Jordan, given to Reuben and Gad—Moses sees Canaan from Pisgah but is denied entrance thereto—He counsels and strengthens Joshua.

1 THEN we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we ^asmote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high ^awalls, gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* ^aon this side Jordan, (Heb beyond Jordan) from the river of Arnon unto mount Hermon;

9 (*Which* ^aHermon the Sidonians call Sirion; and the Amorites call it ^bShenir;)

10 All the cities of the ^aplain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only ^aOg king of Bashan remained of the remnant of ^bgiants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine ^ccubits *was* the length thereof, and four cubits the breadth of it, after the ^dcubit of a man. (or common cubit; about 45 cm)

12 And this land, *which* we possessed at that time, from ^aAroer, which *is* by the river Arnon, and half ^bmount (or the hill country of) Gilead, and the cities thereof, gave I unto the ^cReubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of ^aManasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the ^acoasts (Heb border) of ^bGeshuri and Maachathi; and called ^cthem (ie the villages) after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river ^aArnon ^bhalf the valley, (Heb with the middle of the valley as the border) and the border even unto the river ^cJabbok, *which is* the border of the children of Ammon;

17 The ^aplain (Heb Arabah) also, and ^bJordan, (Heb with the Jordan as the border) and the coast *thereof*, from Chinnereth even unto the ^csea of the plain, *even* the salt sea, under Ashdoth-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, ^aall *that are* meet for the war. (Heb all the men of valor)

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given ^arest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession, which I have given you.

21 ¶ And I commanded ^aJoshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall ^afight for you.

23 And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty ^ahand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and ^aLebanon.

26 But the LORD was ^awroth with me for your ^bsakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But ^acharge Joshua, and encourage him, and ^bstrengthen him: for he shall ^cgo over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

CHAPTER 4

Moses exhorts Israel to keep commandments, to teach them to their children and to be exemplary before all nations—They are forbidden to make graven images or worship other gods—To witness that they had heard the voice of God—Israel shall be scattered among all nations when they worship other gods—They shall be gathered again in latter days when they seek the Lord their God—Moses extols mercy and goodness of God to Israel.

1 NOW therefore hearken, O Israel, unto the ^astatutes and unto the ^bjudgments, (or ordinances) which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not ^aadd unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. (Is the canon complete or finished? The Book of Revelation also mentions not adding to it. Does this mean that there should not have been anything added to scripture following this verse? It is not uncommon for those who object to Latter-day Saint belief in modern scripture to cite Revelation 22:18–19 as proof that all revelation is contained in the Bible. Moses, however, uttered the same warning in Deuteronomy 12:32. This reference indicates that any warning not to add to the things written refers only to the writings of that particular prophet. On this subject President Brigham Young stated: “The saying which we have quoted, and which constitutes the sweeping argument of modern Christians against new revelation, only alludes to this particular book [Revelation], which was to be kept sacred, as the word of the Lord to John, and not to the whole Bible; nor does it prohibit the Saints in his day, or the Saints in any future time, from getting new revelation for themselves. That is not all; if we turn to the writings of Moses, we find the same sentiment, and almost the same language used. Moses says, ‘Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.’ So if such quotations are given with the intent to shut the heavens, and put an end to all new revelation, then the revelations given to Prophets who arose after Moses, and the revelations given to Jesus Christ and his Apostles, including John and his revelation on the Isle of Patmos, all amount to nothing, and are not worthy of our notice. This ‘sweeping argument,’ when it is examined, sweeps away rather too much; besides, John’s Gospel and his epistle to his

brethren were written after he wrote his revelation on the Isle of Patmos, consequently he would destroy his own system; but it sets forth the ignorance and shortsightedness of those who have not the testimony of Jesus, which is the spirit of prophecy.” (In *Journal of Discourses*, 1:242–43.) Institute Manual, 216–17)

3 Your eyes have seen what the LORD did ^abecause (Heb at) of ^bBaal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* your ^awisdom and your ^bunderstanding in the sight of the ^cnations, which shall hear all these ^dstatutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what ^anation *is there so* great, who *hath* God *so* ^bnigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*?

8 And what nation *is there so* great, that hath ^astatutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take ^aheed to thyself, and keep thy soul diligently, lest thou ^bforget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but ^cteach them thy ^dsons, and thy sons' sons;

10 *Specially* the day that thou stoodest before the LORD thy God in ^aHoreb, when the LORD said unto me, ^bGather me the people together, and I will make them ^chear my words, that they may learn to ^dfear (or revere, worship) me all the days that they shall live upon the earth, and *that* they may teach their ^echildren.

11 And ye came near and stood ^aunder (ie at the foot of) the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the ^avoice of the words, but saw no ^bsimilitude; (or form) only ye *heard* a voice.

13 And he declared unto you his ^acovenant, which he commanded you to perform, *even* ^bten ^ccommandments; and he ^dwrote them upon two ^etables of stone.

14 ¶ And the LORD commanded me at that time to ^ateach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye ^acorrupt *yourselves*, and make you a graven ^bimage, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the ^astars, *even* all the host of heaven, shouldest be driven to ^bworship them, and serve ^cthem, (or those things) which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of ^ainheritance, as ye *are* this day.

21 Furthermore the LORD was ^aangry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye ^aforget the ^bcovenant of the LORD your God, which he made with

you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a consuming ^afire, *even* a ^bjealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do ^aevil in the sight of the LORD thy God, to provoke him to ^banger:

26 I call ^aheaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over ^bJordan to possess it; ye shall not prolong *your* days upon it, but shall ^cutterly be destroyed (*ie as a nation*).

27 And the LORD shall ^ascatter you among the nations, and ye shall be left few in number ^bamong (*Heb among the Gentiles*) the heathen, whither the LORD shall lead you. (*The scattering of Israel.*)

28 And there ye shall serve ^agods, the work of men's hands, wood and stone, which neither ^bsee, nor hear, nor eat, nor smell.

29 But if from thence thou shalt ^aseek the LORD thy God, thou shalt ^bfind *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in ^atribulation, and all these things are come upon thee, *even in the ^blatter days*, if thou ^cturn (*Heb return, repent*) to the LORD thy God, and shalt be obedient unto his voice;

31 (*For the LORD thy God is a ^amerciful God;*) he will not forsake thee, neither destroy thee, nor forget the ^bcovenant of thy fathers which he sware unto them. (*Israel shall be gathered in the latter days.*)

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people ^ahear the ^bvoice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God ^aassayed (*or attempted*) to go *and* take him a ^bnation from the midst of *another* nation, by ^ctemptations, (*Heb trials, tests*) by signs, and by ^dwonders, and by war, and by a ^emighty hand, and by a ^fstretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* ^aGod; *there is* ^bnone else beside him.

36 Out of heaven he made thee to hear his voice, that he might ^ainstruct thee: and upon earth he ^bshewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he ^aloved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of ^bEgypt;

38 To ^adrive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an ^binheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* ^aGod in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt ^akeep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest ^bprolong *thy* ^cdays upon the ^dearth, (*Heb land*) which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses ^asevered (*or set apart*) three cities on this side Jordan ^btoward the sunrising (*or in the east*); (*The law of Moses provided cities of refuge for persons guilty of involuntary manslaughter until their cases could be judged or until the high priest died (see Numbers 35:6, 14; Joshua 20:1–6). The statement that Moses "severed three cities" means that before his death he set apart these cities as cities of refuge (Deuteronomy 4:41). The cities mentioned were on the eastern side of the Jordan across from where most of the Israelites would settle. Later, additional cities of refuge were set aside within the promised land. Institute Manual, 217*)

42 That the slayer might flee thither, which should kill his neighbour ^aunawares, (*Heb unintentionally*)

and hated him not in times past; and that fleeing unto one of these cities he might ^blive:
 43 *Namely*, Bezer in the wilderness, ^ain the ^bplain (Heb on the plateau) country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.
 44 ¶ And this *is* the law which Moses set before the children of Israel:
 45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,
 46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:
 47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising;
 48 From Aroer, which *is* by the bank of the river ^aArnon, even unto mount ^bSion, (some Heb. MSS. Sirion) which *is* ^cHermon,
 49 And all ^athe plain on this side Jordan (Heb the Arabah beyond Jordan) eastward, even unto ^bthe sea (ie the Dead Sea) of the plain, ^cunder (Heb at the foot of the slopes of Pisgah) the springs of Pisgah.

CHAPTER 5

Moses tells of covenant God made with Israel in Horeb—Ten Commandments reviewed—Sabbath observance commemorates also the deliverance from Egypt—God talks with man—Blessings flow from obedience.

1 AND Moses called all Israel, and said unto them, Hear, O Israel, the ^astatutes and ^bjudgments (Heb the ordinances) which I speak in your ears this day, that ye may learn them, and keep, and do them.
 2 The LORD our God made a ^acovenant with us in Horeb.
 3 The LORD made not this ^acovenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.
 4 The LORD talked with you ^aface to face in the mount out of the midst of the ^bfire,
 5 (I stood between the LORD and you at that time, to ^ashew (Heb declare to) you the word of the LORD: for ye were ^bafraid by reason of the fire, and went not up into the mount;) saying,
 6 ¶ *I am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.
 7 Thou shalt have none other gods before me. (The Ten Commandments are recalled.)
 8 Thou shalt not make thee *any* graven image, *or* any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:
 9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting ^athe iniquity (ie the effects of sin) of the fathers upon the children unto the third and fourth ^bgeneration of them that ^chate me,
 10 And shewing ^amercy unto thousands of them that ^blove me and keep my commandments.
 11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.
 12 Keep the ^asabbath day to sanctify it, as the LORD thy God hath commanded thee.
 13 Six days thou shalt labour, and do all thy work:
 14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.
 15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 ¶ ^aHonour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not ^akill.

18 Neither shalt thou commit ^aadultery.

19 Neither shalt thou ^asteal.

20 Neither shalt thou bear ^afalse witness against thy neighbour.

21 Neither shalt thou ^adesire thy neighbour's wife, neither shalt thou ^bcovet (desire) thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he ^awrote them in two ^btables of stone, and delivered them unto me.

23 And it came to pass, when ye ^aheard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath ^ashewed us his ^bglory and his greatness, and we have heard his ^cvoice out of the midst of the fire: we have seen this day that God doth talk with man, and he ^dliveth.

25 Now therefore why should we die? for this great fire will consume us: if we hear the ^avoice of the LORD our God any more, then we shall die.

26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and ^aspeak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and ^bdo *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an ^aheart in them, that they would ^bfear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the ^acommandments, and the ^bstatutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall ^aobserve to do therefore as the LORD your God hath commanded you: ye shall not ^bturn aside to the right hand or to the left.

33 Ye shall ^awalk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that ye may prolong your* days in the land which ye shall possess.

CHAPTER 6

Moses proclaims: The Lord our God is one Lord; and, Thou shalt love the Lord thy God—Israel commanded to teach their children—Moses exhorts Israel to keep commandments and testimonies and statutes of the Lord, that they may prosper.

1 NOW these *are* the commandments, the ^astatutes, and the ^bjudgments, (Heb ordinances) which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be ^aprolonged.

3 ¶ Hear therefore, O Israel, and ^aobserve to do *it*; that it may be well with thee, and that ye may increase

mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 ^aHear, O Israel: The LORD our God *is* ^bone LORD:

5 And thou shalt ^alove the LORD thy God with all thine ^bheart, and with all thy soul, and with all thy ^cmight.

6 And these ^awords, which I command thee this day, shall be in thine ^bheart: (Love the Lord: Mark 12:28-30. The Savior quotes from Deuteronomy: 28 ¶ And one of the ^ascribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments *is*, ^aHear, O Israel; The Lord our God is one Lord: 30 And thou shalt ^alove the Lord thy God with all thy ^bheart, and with all thy soul, and with all thy mind, and with all thy ^cstrength: this *is* the first commandment.)

7 And thou shalt ^ateach them diligently unto thy children, and shalt ^btalk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (Get the scriptures in your heart and teach them diligently to your children.)

8 And thou shalt ^abind them for a ^bsign (ie phylacteries; passages of the law written on scrolls of parchment enclosed in tiny boxes, bound on the left arm and on the forehead, as an ordinance of remembrance of the Mosaic law, and worn by Jews during the morning prayers) upon thine hand, and they shall be as ^cfrontlets between thine eyes. (What does it mean to bind them to your hand? – Have them in your heart. What about the frontlets between your eyes? Have them in your mind constantly.)

9 And thou shalt write them upon the ^aposts (ie *mezuzot*: passages of the law written on tiny scrolls, enclosed in a small container and nailed to the right door post or gate, as an ordinance of remembrance.)

of thy house, and on thy gates. (Write them upon the posts of your house and on your gates? The doorpost symbolizes the portals through which man moves to interact with his fellowman. As one sets forth from or returns to home, his conscious desire should be to do the will of God. These verses led to the Jewish customs known as the *tefillin* and the *mezuzah*. The Jews inscribed certain scriptural passages, including Deut 6:4-9, on tiny pieces of parchment, folded them up, and put them into tiny leather boxes about 1 ½ inches square. These boxes were then tied to the head to be over the forehead, or on the left biceps suggesting that the wearer would “fulfill the law with the head and heart.” The *mezuzah* was similar in that it was a parchment with a scripture passage on it inserted into a tiny, cylindrical box that was attached to the door frame and it became customary for Jews to touch or kiss it each time they left or entered the home. What do we do today to remind us of the Lord and of keeping His commandments? Family Prayer – **“I have interviewed numerous heads of families who have admitted that their family prayers were irregular and more frequently missed than held. Some say they try to have family prayer once a day, and others shrug it off by saying they cannot get their families together. This casual attitude toward the vital matter of prayer disturbs me greatly. The Church urges that there be family prayer every night and morning. It is a kneeling prayer. All members of the family, including the little ones, should have opportunity to say the prayer.”** (Elder Spencer W. Kimball, Instructor, Apr, 1966, p. 132) Family Scripture Study - Throughout his ministry, President Benson sought to convince the Saints that they should use the Book of Mormon to answer questions about the Church and that this book could bless their lives as no other book could. “There is a power in the book which will begin to flow into your lives the minute you begin a serious study of the book,” he promised. “You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path” (Ensign, November 1986, page 7). In a general conference address in April 1986, President Ezra Taft Benson quoted Elder Marion G. Romney, who gave this beautiful promise: “I feel certain that if, in our homes, parents will read from the Book of Mormon prayerfully and regularly, ... the spirit of that great book will come to permeate our homes and all who dwell therein. The spirit of reverence will increase; mutual respect and consideration for each other will grow. The spirit of contention will depart ... Righteousness will increase. Faith, hope, and charity—the pure love of Christ—will abound in our homes and lives, bringing in their wake peace,

joy, and happiness” (Ensign, May 1986, page 6).)

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

12 *Then* beware lest thou ^aforget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt ^afear the LORD thy God, and ^bserve him, and shalt ^cswear (ie make oaths) by his name.

14 Ye shall not go after ^aother ^bgods, of the gods of the people which *are* round about you;

15 (For the LORD thy God *is* a ^ajealous God among you) lest the ^banger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. (Don't forget the Lord during times of prosperity.)

16 ¶ Ye shall not ^atempt (Heb put to the test) the LORD your God, as ye tempted *him* in Massah. (When Jesus finished his 40 day fast and was confronted by Satan, which scriptures did He quote from? Tempted with bread – Matthew 4:4 – Deut 8:3 Throwing himself off the pinnacle – Matthew 4:7 – Deut 6:16 Offered kingdoms of the world – Matthew 4:10 – Deut 6:13)

17 Ye shall ^adiligently keep the ^bcommandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is* ^aright and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD ^bsware (or promised) unto thy fathers,

19 To ^acast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son ^aasketh thee in time to come, saying, What *mean* the ^btestimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy ^ason, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and ^asore, (or grievous) upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD ^acommanded us to do all these statutes, to ^bfear the LORD our God, for our ^cgood always, that he might ^dpreserve us alive, as *it is* at this day.

25 And it shall be our ^arighteousness, if we ^bobserve to do all these commandments before the LORD our God, as he hath commanded us.

CHAPTER 7

Israel to destroy seven nations of Canaan—Marriages with them are forbidden lest apostasy result—Israel has a mission as a holy and chosen people—The Lord shows mercy unto those who love him and keep his commandments—He promises to remove sickness from Israel if they hearken.

1 WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven ^anations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly ^adestroy them; thou shalt ^bmake no ^ccovenant with them, nor shew mercy unto them:

SCRIPTURE MASTERY: 3 Neither shalt thou make ^amarriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. (How difficult is it on a couple when

one is a member of the Church and the other is not?)

4 For they will ^aturn away thy son from following me, that they may ^bserve other gods: so will the ^canger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall ^adestroy their altars, and break down their ^bimages, (Heb pillars) and cut down their ^cgroves, (Heb asherim; ie fertility deities) and burn their graven images with fire. (The Hittites, Hivites, and Jebusites were direct descendants of Canaan, son of Ham, and were therefore Canaanites. The Girgashites, Amorites, and Perizites were inhabitants of Canaan. (*Canaanite* also refers to one who lived in the land of Canaan, irrespective of descent.) Undoubtedly these groups had intermarried. By the time Israel approached the promised land, these Canaanites had become an extremely wicked and idolatrous people. When Abraham was told that his seed would inherit the land of Canaan, the Lord also told him that Israel would first be taken into captivity in Egypt because “the iniquity of the Amorites is not yet full” (Genesis 15:16). Now, several hundred years later, that fullness of iniquity had come. Certain acts are so evil and so destructive to the order of the society that the only just reparation is the death of the guilty parties (see Exodus 21:12–17). Nephi was told that Laban’s death was justified because his wickedness threatened the spiritual existence of an entire future nation. The Lord began His explanation of that principle by saying, “Behold the Lord slayeth the wicked to bring forth his righteous purposes” (1 Nephi 4:13). Likewise, the kinds of evil of which the Canaanites were guilty were so infectious, so contaminating, that to have shown mercy and let them survive would have proven to be the spiritual downfall of Israel. Indeed, later history shows that this is exactly what happened when Israel failed to follow these instructions. Moses warned Israel: “Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee” (Deuteronomy 9:5; see also 1 Nephi 17:32–38). Israel was not commanded to treat all her enemies in this manner. One commentator explained why the Canaanites were different: “The second commandment prohibits graven images in worship; it *requires* the destruction of all such forms of worship: ‘Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images’ (Ex. 23:24). In Deuteronomy 12:1–14, the contrast is drawn clearly: obedience means on the one hand destroying all places of idolatrous worship, and, on the other hand, bringing offerings to God in the prescribed manner and to the prescribed place. The commandment to destroy idolatrous places and images is restated in Deuteronomy 7:5; 16:21, 22; Numbers 33:52; and Exodus 34:13, 14. But, in certain instances, the destruction of graven images required also the destruction of the people of the images (Deut. 7:1–5); not only are covenants with the Canaanites forbidden, but intermarriage also. The Canaanites were ‘devoted’ or set apart, ‘sanctified’ unto death by God’s order. This is an important point and needs careful attention. The law specifically forbade reprisals against Egyptians or any other foreigner; instead of vengeance, they should remember their oppression in Egypt as a means of greater dedication to justice for all under God’s law (Lev. 19:33–37). Having suffered injustice at foreign hands, they should themselves be careful to avoid being like the Egyptians, themselves the instruments of injustice. Egypt sought to exterminate all Hebrews (Ex. 1:15–22), but Israel was required to render justice to all Egyptians in terms of their individual obedience or disobedience to the law. But all Canaanites were devoted to death. The criterion was not enmity to Israel but the law of God. Egypt was an enemy of God as was Canaan, but the iniquity of the Canaanites was ‘full’ or total in God’s sight (Gen. 15:16; Lev. 18:24–28, etc.). Prostitution and homosexuality had become religious practices to the point where the people were entrenched in depravity and proud of it. Their iniquity was ‘full’ or total. Accordingly, God sentenced them to death and made Israel the executioner. . . . The Canaanites as a whole were deserving of death; God’s patience allowed them a few centuries from Abraham’s day to Joshua’s and then His judgment was ordered executed. The failure of Israel to execute it fully became finally their own judgment.” (Rushdoony, *Institutes of Biblical Law*, pp. 92–93.) Nephi said of the Canaanites, “He that is righteous is favored of God. But behold, this people had rejected every word of God, and they were ripe in iniquity” (1 Nephi 17:35). Institute Manual, 219)

6 For thou art ^aan ^bholy people (or a nation consecrated to) unto the LORD thy God: the LORD thy God hath ^cchosen thee to be a ^dspecial people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

8 But because the LORD ^aloved you, and because he would keep the ^boath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and ^credeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the faithful God, which ^akeepeth covenant and ^bmercy with them that love him and keep his commandments to a thousand generations;

10 And ^arepayeth them that hate him to their face, to ^bdestroy them: he will not be slack to him that ^chateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the ^ajudgments, (Heb ordinances) which I ^bcommand thee this day, to do them.

12 ¶ Wherefore it shall come to pass, if ye ^ahearken to these ^bjudgments, and keep, and do them, that the LORD thy God shall keep unto thee the ^ccovenant and the mercy which he sware unto thy fathers:

13 And he will ^alove thee, and bless thee, and ^bmultiply thee: he will also bless the fruit of thy womb, and the ^cfruit of thy land, thy ^dcorn, (Heb grain) and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female ^abarren among you, or among your cattle.

15 And the LORD will take away from thee all ^asickness, and will put none of the evil ^bdiseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their ^agods; for that *will be* a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great ^atemptations (Heb trials) which thine eyes saw, and the signs, and the ^bwonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and ^aterrible. (or awesome)

22 And the LORD thy God will ^aput out those nations before thee by little and little: thou mayest not consume them at once, lest the ^bbeasts of the field increase upon thee. (Heb wild animals become too numerous for you)

23 But the LORD thy God shall ^adeliver them unto thee, and shall ^bdestroy them with a mighty destruction, until they be destroyed. (Heb throw them into great tumults)

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take it unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

CHAPTER 8

The Lord tested Israel in wilderness for forty years—Eating manna taught them that man lives by word of God—Their raiment waxed not old—The Lord chastened them—If Israel shall serve other gods, they shall perish.

1 ALL the commandments which I ^acommand thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to ^ahumble thee, and to ^bprove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he ^ahumbled thee, and suffered thee to hunger, and fed thee with ^bmanna, which thou knewest not, neither did thy fathers know; that he might make thee know that ^cman doth not live by ^dbread only, but by every ^eword that proceedeth out of the mouth of the LORD doth man live.

4 ^aThy raiment waxed not old upon thee, (or your clothing did not wear out) neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man ^achasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to ^awalk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a ^agood ^bland, a land of brooks of water, of ^cfountains and depths that spring out of valleys and hills; (or springs and water recesses)

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of ^aoil olive, (ie olive trees) and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig ^abrass. (Heb bronze, copper, brass)

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. (Jews bless their food after they have eaten it.)

11 Beware that thou ^aforget not the LORD thy God, in not keeping his commandments, and his ^bjudgments, (Heb ordinances) and his statutes, which I command thee this day:

12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine ^aheart be ^blifted up, and thou ^cforget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, *wherein were* fiery ^aserpents, and scorpions, and ^bdrought, where *there was* no water; who brought thee forth ^cwater out of the rock of flint;

16 Who fed thee in the wilderness with ^amanna, which thy fathers knew not, that he might humble thee, and that he might ^bprove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get ^awealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and ^awalk after other ^bgods, and serve them, and worship them, I testify against you this day that ye shall surely ^cperish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be ^aobedient unto the voice of the LORD your God.

CHAPTER 9

Other nations driven out of Canaan because of their wickedness—Moses rehearses rebellions of Israel, and tells how he mediated between them and the Lord—On two occasions he has gone without food and water for forty days.

1 HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to ^apossess nations greater and mightier than thyself, cities great and ^bfenced up to heaven,

2 A people great and tall, the children of the ^aAnakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God *is* he which goeth over ^abefore thee; (Heb **subdue them before you**) *as* a consuming fire he shall destroy them, and he shall ^bbring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my ^arighteousness the LORD hath ^bbrought me in to possess this land: but for the ^cwickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy ^arighteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a ^astiffnecked people.

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been ^arebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you ^ato have (or and **would have**) ^bdestroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount ^aforty days and forty nights, I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone ^awritten with the finger of God; and on them *was written* according to all the words, which the LORD ^bspake with you in the mount out of the midst of the fire in the ^cday of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have ^acorrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a ^astiffnecked people:

14 Let me alone, that I may ^adestroy them, and ^bblot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I ^alooked, and, behold, ye had ^bsinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I ^afell down (Heb **lay prostrate**) before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing ^bwickedly in the sight of the LORD, to provoke him to ^canger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to^adestroy you. But the LORD^bhearkened unto me at that time also.

20 And the LORD was very^aangry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your^asin, the calf which ye had made, and burnt it with fire, and^bstamped (or crushed) it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye^aprovoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye^arebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been^arebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

26 I^aprayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine^binheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the^astubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the^aland whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy^apeople and thine^binheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

CHAPTER 10

Tables of stone containing Ten Commandments placed in ark—All that God requires is that Israel love and serve him—How great and mighty is the Lord!

1 AT that time the LORD said unto me, Hew thee two^atables of stone like unto the first, and come up unto me ~~into~~ (upon) the mount, and make thee an^bark of wood. (or cabinet, chest)

2 And I will^awrite on the tables (,) the words that were in the first tables^bwhich thou br(e)akest, (save the words of the everlasting covenant of the holy priesthood,) and thou shalt put them in the ark.

3 And I made an ark of^ashittim (or acacia) wood, and hewed two^btables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he^awrote 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.

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.

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

7 From thence they journeyed unto Gudgodah; and from Gudgodah to^aJotbath, a land of^brivers of waters. (Heb streams, brooks)

8 ¶ At that time the LORD^aseparated (or set apart) the tribe of^bLevi, to^cbear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to^dbless in his name, unto this day.

9 Wherefore^aLevi hath no^bpart (or portion) nor inheritance with his brethren; the LORD *is* his^cinheritance, according as the LORD thy God promised him.

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.

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

12 ¶ And now, Israel, what doth the LORD thy God ^arequire of thee, but to ^bfear the LORD thy God, to walk in all his ways, and to love him, and to ^cserve the LORD thy God with all thy ^dheart and with all thy soul,

13 To keep the ^acommandments of the LORD, and his statutes, which I command thee this day for thy ^bgood?

14 Behold, the heaven and the ^aheaven of heavens *is* the LORD's thy God, the ^bearth *also*, with ^call that therein *is*.

15 ^aOnly (Heb Yet (see context of previous verse)) the LORD had a delight in thy fathers to ^blove them, and he ^cchose their seed after them, *even* you above all people, as *it is* this day.

16 ^aCircumcise therefore the foreskin of your ^bheart, (ie purify your hearts) and be no more ^cstiffnecked. (or stubborn)

17 For the LORD your ^aGod *is* ^bGod of gods, and ^cLord of lords, a great God, a mighty, and a terrible, ^dwhich ^eregardeth not persons, (or is not partial) nor taketh ^freward: (bribes)

18 He ^adoth execute the judgment of (or deals justly with) the fatherless and widow, and ^bloveth the ^cstranger, (or alien, sojourner) in giving him ^dfood and raiment.

19 ^aLove ye therefore the ^bstranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou ^acleave, and ^bswear by his name. (or make an oath in)

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

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

CHAPTER 11

Thou shalt love and obey the Lord thy God—If Israel obeys they shall be blessed with rain and harvests and drive out mighty nations—Israel must learn God's laws and teach them—Blessings flow from obedience; cursings attend disobedience.

1 THEREFORE thou shalt ^alove the LORD thy God, and keep his ^bcharge, and his statutes, and his ^cjudgments, (Heb ordinances) and his commandments, always.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the ^achastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the ^aRed sea (Heb Reed Sea) to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto ^aDathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and ^ball the substance that *was* in their possession, (Heb every living thing that followed them) in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye **keep all the commandments** which I command you this day, that ye may be ^astrong, and go in and ^bpossess the land, whither ye go to possess it;

9 And that ye may ^aprolong *your* days in the land, which the LORD sware unto your ^bfathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of ^aherbs: (or vegetables)

11 But the ^aland, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to ^alove the LORD your God, and to ^bserve him with all your heart and with all your soul,

14 That I will give *you* the ^arain of your land in his due season, the ^bfirst rain (or early) and the ^clatter rain, that thou mayest gather in thy ^dcorn, (Heb grain) and thy wine, and thine oil. (“By the *first* or *former* rain we are to understand that which fell in Judea about November, when they sowed their seed, and this served to moisten and prepare the ground for the vegetation of the seed. The *latter* rain fell about April, when the corn was well grown up, and served to fill the ears, and render them plump and perfect. . . . If the *former* rain were withheld, or not sent in due season, there could be no vegetation: if the *latter* rain were withheld, or not sent in its due season, there could be no full corn in the ear, and consequently no harvest. Of what consequence then was it that they should have their rain in *due* season! God, by promising this provided they were obedient, and threatening to withhold it should they be disobedient, shows that it is not a *general providence* that directs these things, but that the very rain of heaven falls by *particular direction*, and the showers are often regulated by an *especial* providence.” (Clarke, *Bible Commentary*, 1:770.)

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not ^adeceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD’s wrath be kindled against you, and he ^ashut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye ^bperish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye ^alay up these my ^bwords in your ^cheart and in your soul, and bind them for a sign upon your ^dhand, (or arm) that they may be as ^efrontlets between your eyes.

19 And ye shall ^ateach them your ^bchildren, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the ^adoor posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your ^achildren, in the land which the LORD sware unto your fathers to give them, ^bas the days of heaven upon (or as long as there is a heaven above) the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to ^awalk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall ^apossess (or dispossess) greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river ^aEuphrates, even unto the uttermost sea shall ^byour coast be. (Heb be your territory)

25 There shall no man be able to ^astand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a ^ablessing and a ^bcurse; (Moses set before Israel both a curse and a blessing. To symbolize them, Moses selected two of the most prominent hills in central Canaan to use as object lessons. Mount Gerizim was appointed to be the mount of blessing, and Mount Ebal the mount of cursing. “The two mountains mentioned were selected for this act, no doubt because they were

opposite to one another, and stood, each about 2500 feet high, in the very centre of the land not only from west to east, but also from north to south. Ebal stands upon the north side, Gerizim upon the south; between the two is *Sichem*, the present *Nabulus*, in a tolerably elevated valley, fertile, attractive, and watered by many springs, which runs from the south-east to the north-west from the foot of Gerizim to that of Ebal, and is about 1600 feet in breadth. The blessing was to be uttered upon Gerizim, and the curse upon Ebal.” (Keil and Delitzsch, *Commentary*, 1:3:349–50.)

27 A ^ablessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a ^acurse, if ye will not ^bobey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the ^ablessing upon mount ^bGerizim, and the curse upon mount Ebal.

30 *Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the ^achampaign (Heb Arabah (desert descent)) over against Gilgal, beside the ^bplains (Heb oaks) of Moreh?*

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

CHAPTER 12

Israel to destroy Canaanitish gods and places of worship—The Lord will designate where his people shall worship—Eating of blood forbidden—Israel’s worship must conform to divine standard.

1 THESE *are* the statutes and ^ajudgments, (Heb ordinances) which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the ^aplaces, wherein the nations which ye shall ^bpossess (or dispossess) served their ^cgods, upon the high mountains, and upon the hills, and under every green tree:

3 And ye shall ^aoverthrow their altars, and break their pillars, and burn their ^bgroves (Heb asherim; ie idols, fertility goddesses) with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the ^aplace which the LORD your God shall ^bchoose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt ^ccome:

6 And thither ye shall bring your burnt ^aofferings, and your sacrifices, and your ^btithes, and ^cheave offerings (Heb given contributions) of your hand, and your ^dvows, (or vowed offerings) and your freewill offerings, and the ^efirstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall ^arejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* ^aright in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to ^ainherit, and *when* he giveth you ^brest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

14 But in the ^aplace which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat ^aflesh in all thy gates, ^bwhatsoever thy soul lusteth after, (Heb of whatever meat you desire) according to the blessing of the LORD thy God which he hath given thee: the ^cunclean and the clean may eat thereof, as of the ^droebuck, (or gazelle) and as of the ^ehart. (or male deer)

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy ^acorn, (Heb grain) or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 Take heed to thyself that thou forsake not the ^aLevite as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy ^aborder, (or territory) as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 Only be sure that thou eat not the blood: for the ^ablood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go ^awell with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy ^aburnt offerings, the ^bflesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go ^awell with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall ^acut off the nations from before thee, whither thou goest to possess them, and thou ^bsucceedest (Heb dispossessest) them, and dwellest in their land;

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every ^aabomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have ^bburnt in the ^cfire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not ^aadd thereto, nor ^bdiminish from it.

CHAPTER 13

The Lord tests his people to see if they will worship false gods—Prophets, dreamers, relatives, or friends who advocate worship of false gods shall be put to death—Idolatrous cities shall be destroyed.

- 1 IF there arise among you a ^aprophet, or a dreamer of ^bdreams, and giveth thee a ^csign or a wonder,
2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other ^agods, which thou hast not known, and let us serve them;
3 Thou shalt not hearken unto the words of that ^aprophet, or that dreamer of dreams: for the LORD your God ^bproveth you, to know whether ye love the LORD your God with all your heart and with all your soul.
4 Ye shall ^awalk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.
5 And that prophet, or that dreamer of dreams, shall be put to ^adeath; because he hath spoken to ^bturn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to ^cthrust thee out of the way (Heb seduce) which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.
6 ¶ If thy brother, the son of thy mother, or thy ^ason, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, ^bentice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;
7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;
8 Thou shalt not ^aconsent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:
9 But thou shalt surely kill him; thine hand shall be ^afirst upon him to put him to death, and afterwards the hand of all the people. (False prophets were to be killed so they could not lead the people astray. Today, if our prophet were to begin to lead the people astray, the Lord would take him.)
10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.
11 And all Israel shall hear, and ^afear, and shall do no more any such wickedness as this is among you.
12 ¶ If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,
13 *Certain* men, the children of ^aBelial, (the devil) are gone out from among you, and have ^bwithdrawn (Heb seduced) the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;
14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;
15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.
16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again. (When they destroyed the wicked people, they also were to destroy all their wealth.)
17 And ^athere shall cleave nought of the cursed thing to thine hand: (Heb you shall not retain any of the confiscated property) that the LORD may turn from the fierceness of his ^banger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;
18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAPTER 14

Israelites are children of the Lord Jehovah—Unclean beasts, fish, and fowl shall not be eaten—Israel shall tithe all the increase of their seed annually.

1 YE *are* the ^achildren of the LORD your God: ye shall ^bnot ^ccut yourselves, nor make any baldness ^dbetween your eyes (**ie on the forehead**) for the dead.

2 For thou *art* an ^aholy people unto the LORD thy God, and the LORD hath chosen thee to be a ^bpeculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shalt not ^aeat any abominable thing. (**Word of Wisdom**)

4 These *are* the beasts which ye shall ^aeat: the ox, the sheep, and the goat,

5 The hart, and the ^aroebuck, (**Heb gazelle**) and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and ^acleaveth the cleft into two claws, (**ie has a divided hoof, with two toes**) *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are* *they* of which ye shall not eat: the eagle, and the ^aossifrage, (**Heb vulture**) and the ospraying,

13 And the ^aglede, (**Heb buzzard**) and the kite, and the ^bvulture (**Heb falcon**) after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the ^acuckow, (**Heb seagull**) and the hawk after his kind,

16 The little owl, and the great owl, and the ^aswan, (**Heb barn owl**)

17 And the pelican, and the ^agier eagle, (**Heb vulture**) and the cormorant,

18 And the stork, and the heron after her kind, and the ^alapwing, (**Heb hoopoe bird**) and the bat.

19 And every ^acreeping thing that flieth (**winged insect**) *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* any thing that dieth of itself: thou shalt (**not**) ^agive it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest (**not**) ^bsell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou shalt not ^cseethe a kid in his mother's milk.

22 **Thou shalt truly ^atithe all the increase of thy seed, that the field bringeth forth year by year.**

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth (**desire**) after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee. (Since the Levites were not given a specific inheritance, they were to be supported by the tithes and offerings of the other tribes.)

28 ¶ At the end of three years thou shalt bring forth all the ^atithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the ^awidow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAPTER 15

Every seven years all debts shall be released—Care for poor enjoined—Hebrew servants to be released and given gifts during seventh year—Firstling males of herds and flocks are the Lord's.

1 AT the end of *every* ^aseven years thou shalt make a ^brelease. (ie pardoning or cancellation of debts)

2 And this *is* the manner of the ^arelease: Every creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 Of a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release;

4 ^aSave when there shall be no poor among you; (Heb to the end that there may be no needy) for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not ^aborrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy ^agates in thy land (ie cities, towns) which the LORD thy God giveth thee, thou shalt not ^bharden thine heart, nor shut thine hand from thy ^cpoor ^dbrother: (We should assist the poor and needy.)

8 But thou shalt open thine ^ahand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he ^bwanteth. (Heb needs) (We are not expected to give excess to the poor.)

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine ^aeye be evil against thy poor brother, and thou givest him nought; and he ^bcry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. (We are blessed when we willingly give to the poor.)

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine ^ahand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* if thy brother, an Hebrew man, or an Hebrew woman, be ^asold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy ^afloor, (or threshing floor) and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt ^aremember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an aul, and thrust *it* through his ^aear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been ^aworth a double hired servant (ie at half the cost of a hired worker) *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All the ^afirstling males that come of thy herd and of thy flock thou shalt ^bsanctify unto the LORD thy God: thou shalt do no work with the firstling of thy ^cbullock, (Heb cattle) nor shear the firstling of thy sheep.

20 Thou shalt eat *it* before the LORD thy God year by year in the ^aplace which the LORD shall choose, thou and thy household.

21 And if there be *any* ^ablemish therein, *as if it be* lame, or blind, *or have any* ^bill blemish, (or serious) thou shalt not ^csacrifice it unto the LORD thy God. (Lambs sacrificed had to be without blemish in similitude of the Jesus Christ, that He was a perfect sacrifice.)

22 Thou shalt eat it within thy gates: the ^aunclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAPTER 16

Israel shall keep the passover; also, the feast of unleavened bread, the feast of weeks, and the feast of tabernacles—All males shall appear annually before the Lord at these three feasts—Judges shall not wrest judgment nor take gifts.

1 OBSERVE the month of ^aAbib, and keep the ^bpassover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. (Christmas and Easter celebrations aid the followers of Jesus Christ to remember certain great events in Christian history. The festivals which the Lord commanded Israel to keep served a similar purpose. Moses once again reminded his people of the solemn need to observe these festivals in just the way and at just the time the Lord had commanded. “From very early times the Jewish year was punctuated by the great festivals—the ‘feasts of the Lord’. Some were timed to coincide with the changing seasons, reminding the people of God’s constant provision for them, and providing an opportunity to return to God some token of all that he had given. Others commemorated the great events of Israel’s history, the occasions when in an unmistakable way God had stepped in to deliver his people. All were occasions of whole-hearted delight and enjoyment of God’s good gifts, and at the same time sober gatherings to seek his forgiveness and cleansing. “They were never intended to be observed out of mere formality and empty ritual. The prophets had sharp words for those who reduced them to this level. The purpose of the festivals was spiritual: a great and glorious meeting of God and his people.” (Alexander and Alexander, *Eerdmans’ Handbook to the Bible*, p. 180.) Institute Manual, 222)

2 Thou shalt therefore sacrifice the ^apassover unto the LORD thy God, of the flock and the herd, in the ^bplace ~~which~~ (where) the LORD shall choose to place his name there.

3 Thou shalt eat no ^aleavened bread with it; seven days shalt thou eat ^bunleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in ^chaste: **that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.**

4 And there shall be no ^aleavened bread seen with thee in all thy ^bcoast (or territory) seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, ^cremain all night until ~~the~~ morning.

5 Thou mayest not sacrifice the passover within any of thy ^agates, (ie cities, towns) which the LORD thy God giveth thee: **(When Jesus was crucified, it took place outside the walls of the city.)**

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the ^apassover at even, at the going down of the sun, at the ^bseason (or time) that thou camest forth out of Egypt.

7 And thou shalt ^aroast (Heb boil or cook) and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat ^aunleavened bread: and on the seventh day *shall be* a ^bsolemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the ^acorn. (Heb standing grain)

10 And thou shalt keep the feast of ^aweeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath ^bblessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a ^abondman (or slave) in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of ^atabernacles seven days, ^bafter that thou hast gathered in thy corn (Heb when you gather your grain) and thy wine: (The Feast of Tabernacles is held in the fall during the harvest season around September or October. Passover is held around March or April. Today we celebrate feasts in April and October at our General Conferences.)

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ ^aThree times in a year shall all thy males ^bappear before the LORD thy God in the place which he shall choose; in the ^cfeast of unleavened bread (Passover), and in the feast of weeks, (Pentecost) and in the feast of tabernacles: (Feast of Tabernacles/ Day of Atonement) and they shall not appear before the LORD empty:

17 Every man *shall* ^agive as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ ^aJudges and ^bofficers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not ^awrest ^bjudgment; (or pervert justice, nor show partiality nor take a bribe) thou shalt not respect persons, neither take a ^cgift: for a gift doth ^dblind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, (Heb thou shalt not plant thee an asherah of any kind of tree beside the altar (an asherah was a fertility idol made of a tree trunk)) that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ ^aThou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee. (Groves were used for idol worship.)

22 Neither shalt thou set thee up *any* (graven) ^aiimage; (Heb pillar (for idol worship)) which the LORD thy God hateth.

CHAPTER 17

Those who worship false gods shall be put to death—Priests and judges shall determine the hard cases—Kings shall not multiply horses or wives or gold—The king must study the laws of God daily.

1 THOU shalt not sacrifice unto the LORD thy God *any* bullock, or sheep, wherein is ^ablemish, *or* any ^bevilfavouredness: (Heb defect) for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy ^agates (ie cities, towns) which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in ^btransgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be true, and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt ^astone them with stones, till they ^bdie.

6 ^aAt the mouth (on the evidence) of ^btwo witnesses, or three witnesses, shall he that is worthy of death be put to ^cdeath; *but* at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be ^afirst upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you. (Moses set the penalty for worshiping false gods: death. The worship of false gods was so destructive to the spiritual life of man and the order of Israel as a nation that those who sought to entice Israel to abandon Jehovah were to forfeit their lives. When idolatry is tolerated or even punished lightly, the whole order of God's law is jeopardized. In other words, in a system based on the acceptance of God, idolatry is high treason against that system, and high treason is punished by death. Institute Manual 225)

8 ¶ If there arise a matter too hard for thee in ^ajudgment, ^bbetween blood and blood, (ie regarding degrees of manslaughter, etc) between plea and plea, and between stroke and stroke, *being* matters of ^ccontroversy within thy gates: then shalt thou arise, and get thee up into the ^dplace which the LORD thy God shall choose;

9 And thou shalt come unto the ^apriests the Levites, and unto the judge that shall be in those days, and enquire; and they shall ^bshew thee (Heb pronounce to you) the sentence of judgment: (Modern bishops in the Church are judges in Israel (see D&C 58:14–17; 64:40). Upon their shoulders rests the heavy responsibility of hearing and judging cases involving Church membership or worthiness. Anciently, priests of the Aaronic Priesthood performed similar functions). Institute Manual, 225)

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee;

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and ^afear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

15 ^aThou shalt in any wise (or You may indeed) set *him* ^bking over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a ^cstranger (or alien) over thee, which *is* not thy brother.

16 But he shall not multiply ^ahorses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth ^breturn no more that way.

17 Neither shall he multiply ^awives to himself, that his heart turn not away: neither shall he greatly ^bmultiply to himself silver and gold. (Counsel to David and Solomon.)

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall ^aread therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: (The king was to read the book of Dueteronomy once a year to make sure Israel was still adhering to the commandments of God.)

20 That his heart be not lifted up above his ^abrethren, and that he ^bturn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his ^cchildren, in the midst of Israel.

CHAPTER 18

How priests are supported—Divination, spiritualism, and the like are abominations—A Prophet (Christ) shall arise like unto Moses.

1 THE priests the Levites, *and* all the tribe of Levi, shall have no ^apart nor ^binheritance with Israel: they shall ^ceat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their ^ainheritance, as he hath said unto them.

3 ¶ And this shall be the priest's ^adue from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the ^bmaw. (or stomach)

4 The ^afirst fruit *also* of thy ^bcorn, (Heb grain) of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to ^aminister in the ^bname of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy ^agates (ie of the cities, or towns) out of all Israel, where he ^bsojourned, and come with all the desire of his mind unto the ^cplace which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the ^aland which the LORD thy God giveth thee, thou shalt not learn to do after the ^babominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter ^ato pass through the ^bfire, (ie to be burnt as an idolatrous sacrifice) *or* that useth ^cdivination, *or* an observer of times, or an ^denchanter, or a witch,

11 Or a charmer, or a consulter with ^afamiliar spirits, or a wizard, or a necromancer.

12 For all that do these things *are* an ^aabomination unto the LORD: and because of these ^babominations the LORD thy God doth drive them out from before thee. (Seek the words of the living Prophet.)

13 Thou shalt be ^aperfect with the LORD thy God.

14 For these nations, which thou shalt ^apossess, (or dispossess) hearkened unto ^bobservers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ The LORD thy God will ^araise up unto thee a ^bProphet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not ^ahear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a ^aProphet from among their brethren, like unto thee, and will put my ^bwords in his mouth; and he shall ^cspeak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him. (At least four other scriptures refer to the prophet like unto Moses (see Acts 3:22–23; 1 Nephi 22:21; 3 Nephi 20:23; JS—H 1:40). In each instance these scriptures make it clear that the prophet like unto Moses was the Savior, Jesus Christ. When Jesus visited the Nephites, as recorded in the Book of Mormon, He identified Himself in this way: “Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.” (3 Nephi 20:23.) Institute Manual, 226)

20 But the ^aprophet, which shall ^bpresume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we ^aknow the word which the LORD hath not spoken?

22 When a ^aprophet ^bspeaketh in the name of the LORD, if the thing follow not, nor come to pass, *that is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

CHAPTER 19

Cities of refuge appointed for cases of manslaughter—Murderers shall be put to death—Two or three witnesses required in court cases—False witnesses punished.

1 WHEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and ^athou succeedest them, (Heb you dispossess) and dwellest in their cities, and in their houses;

2 Thou shalt ^aseparate (or set apart) three ^bcities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee ^aa way, (Heb roads) and divide the ^bcoasts (Heb area, territory) of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may ^cflee thither.

4 ¶ And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ^aignorantly, (Heb unintentionally) whom he hated not in time past; (Accidental death)

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the ^aavenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy ^acoast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to ^awalk ever in his ways; then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But if any man hate his ^aneighbour, and ^blie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:
 12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. (Murder)
 13 Thine eye shall not pity him, but thou shalt ^aput away (Heb purge) *the ^bguilt of innocent blood* from Israel, that it may go well with thee.
 14 ¶ Thou shalt not remove thy neighbour's ^alandmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.
 15 ¶ One ^awitness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two ^bwitnesses, or at the mouth of three witnesses, shall the matter be established.
 16 ¶ If a ^afalse witness rise up against any man to testify against him *that which is wrong*;
 17 Then both the men, between whom the ^acontroversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;
 18 And the ^ajudges shall make diligent inquisition: and, behold, *if the witness be a false witness, and hath testified falsely against his brother*;
 19 Then shall ye ^ado unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.
 20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.
 21 And thine eye shall not pity; *but life shall go for life, ^aeye for eye, (ie not literally; interpreted by the Rabbis to be symbolic of equal compensation) tooth for tooth, hand for hand, foot for foot.*

CHAPTER 20

Laws revealed for selection of soldiers and making of war—Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites shall be utterly destroyed.

1 WHEN thou goest out to ^abattle against thine enemies, and seest horses, and ^bchariots, *and a people more than thou, be not ^cafraid of them: for the ^dLORD thy God is with thee, which brought thee up out of the land of Egypt. (If we are righteous and keep our covenants, the Lord will assist in our battles.)*
 2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people. (How soldiers were to be selected for the battle.)
 3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;
 4 For the LORD your God *is* he that goeth with you, to ^afight for you against your enemies, to save you.
 5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. (Dedicate your homes.)
 6 And what man *is he* that hath planted a ^avineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.
 7 And what man *is there* that hath betrothed a ^awife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.
 8 And the officers shall speak further unto the people, and they shall say, What man *is there that is ^afearful and fainthearted?* let him go and return unto his house, lest his brethren's heart ^bfaint (Heb melt like his; ie lest they all lost their courage) as well as his heart.
 9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.
 10 ¶ When thou comest nigh unto a city to ^afight against it, then proclaim ^bpeace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be ^atributaries (or servants, in tribute) unto thee, and they shall serve thee.

12 And if it will make no peace with thee, (First try for peace.) but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: (If your enemy does not agree to peace, kill all the men.)

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt ^aeat (ie consume, enjoy) the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But of the ^acities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly ^adestroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (^afor the tree of the field *is* man's life) (Heb for are the trees in the field men, that you should besiege them?) to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for ^ameat, (Heb food) thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

CHAPTER 21

How murders by unknown persons are expiated—Equity required in dealing with wives and children under plural marriage—Stubborn and rebellious sons may be put to death.

1 If *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure ^aunto (or the distance to) the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been ^awrought (or worked) with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither ^aeaded (Heb plowed, worked) nor sown, and shall ^bstrike off (or break) the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every ^astroke be *tried*: (or case of assault)

6 And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer ^athat is beheaded in the valley: (or whose neck is broken)

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

8 ^aBe merciful, (Heb let atonement be made for) O LORD, unto thy people Israel, whom thou hast ^bredeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt of innocent blood* from among you, when thou shalt do *that which is right* in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

13 And she shall put the ^araiment of her captivity (or captive garb) from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not ^asell her at all for money, thou shalt not ^bmake merchandise of her, (Heb treat her harshly) because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and another ^ahated, (or despised, disliked) and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated:

16 Then it shall be, when he maketh his sons to inherit *that which he hath*, *that* he may not ^amake the son of the beloved firstborn before the son of the hated, (Heb prefer) *which is indeed* the firstborn:

17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a ^adouble portion of all that he hath: for he *is* ^bthe ^cbeginning of his strength; (or his first issue) the right of the ^dfirstborn *is* his.

18 ¶ If a man have a ^astubborn and rebellious son, which will not ^bobey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto ^athe gate of his place; (ie the gate of the city nearest his house)

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear. (Modern readers are shocked at this requirement, and some try to use it as proof of the primitive and savage nature of the law. The following points are important in considering this requirement: 1. This requirement, like all else in the Mosaic law, was given by the Lord, who was the premortal Jesus. It is consistent with all other aspects of His nature. 2. The law was not speaking of just disobedient children but of incorrigible children, those to whom no counsel or guidance was meaningful. 3. Almost certainly, these were children who had reached maturity. (The charge of drunkard is evidence for this view.) Small children would not qualify as incorrigible. 4. The parents have tried all other means of correction (see v. 18), and all have failed. 5. Although the parents had to bring charges against their own child, they were not required to execute him, as were the witnesses in other capital crimes. 6. Since the family is the basic unit of society and the most important means of transmitting righteousness from generation to generation, the child who utterly rejected parental authority threatened the very order of society. Thus, like the idolator, he must be put to death (see Reading 20-2). 7. A parent who upheld his child in crime became a contributor to crime in society. "To deny the death penalty is to insist on life for the evil; it means that evil men are given the right to kill, kidnap, rape, and violate law and order, and their life is guaranteed against death in the process. The murderer is given the right to kill without losing his life, and the victim and potential victims are denied their right to live. Men may speak of unconditional love, and unconditional mercy, but every act of love and mercy is conditional, because, in granting it to one man, I am affirming the conditions of his life and denying others in the process. If I am loving and merciful to a murderer, I am unloving and merciless to his present and future victims. Moreover, I am then in open contempt of God and His law, which requires no mercy to a man guilty of death." (Rushdoony, *Institutes of Biblical Law*, p. 78.) Rushdoony continues: "If the parents refused to complain against their son, they were then guilty of condonation and/or participation in his crimes. Their role was thus a formal but necessary one: would the family align

itself with justice or stand in terms of blood ties? In view of the strong nature of family loyalties, the parental participation was necessary in order to ensure freedom from feud and also to place the family firmly against its criminal members. A parent refusing to file a complaint in such a case would become a party to the offense and a defender of crime. The principle required was clear-cut: not blood but law must govern. . . . “Clearly then, the intent of this law is that all incorrigible and habitual criminals be executed. If a criminal son is to be executed, how much more so a neighbor or fellow Hebrew who has become an incorrigible criminal? If the family must align itself with the execution of an incorrigibly delinquent son, will it not demand the death of an habitual criminal in the community? “That such is the intent of the law appears from its stated purpose, ‘so shalt thou put evil away from among you; and *all* Israel shall hear, and fear.’ The purpose of the law is to eliminate entirely a criminal element from the nation, a professional criminal class. The family is not permitted the evil privilege of saying, ‘We will stand behind our boy, come what may’; the family itself must join the war on crime.” (*Institutes of Biblical Law*, pp. 187–88.) 8. Think for a moment of how strongly parents would strive to turn their children from sin, knowing that if they failed, they would have to go through the horror of taking them to the judges for execution. Surely they would chasten them in every possible way to see that such an event never happened (see v. 18). In a world of permissive child rearing and the ensuing destruction of righteousness, the lesson of this passage has great meaning. Institute Manual, 228)

22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His ^abody shall not ^bremain all night upon the ^ctree, (According to Rabbinical commentaries, to leave a body hanging was a degradation of the human body and therefore an affront to God, in whose image man’s body was made.) but thou shalt in any wise bury him that day; (for he that is hanged is ^daccursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an ^einheritance.

CHAPTER 22

Moses sets forth laws pertaining to: lost property, wearing of proper clothes, caring for interests of others, marrying virgins, and penalties for sexual immorality.

1 THOU shalt not see thy ^abrother’s ox or his sheep go ^bastray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. (Be helpful)

2 And if thy brother ^abe not nigh unto thee, (or does not live near) or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all ^alost thing of thy brother’s, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ Thou shalt not see thy brother’s ass or his ox fall down by the way, and hide thyself from them: thou shalt surely ^ahelp him to lift *them* up again.

5 ¶ The woman shall not ^awear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so *are* abomination unto the LORD thy God. (The way one clothes oneself is important to the Lord. A special prohibition in the law of Moses forbade men and women to wear each other’s clothing. When this practice is tolerated by society, it produces great confusion. The Lord expressly forbade a unisex society. Any attempt to erase the obvious distinctions between men and women is unnatural and an abomination to the Lord. Institute Manual, 228)

6 ¶ If a bird’s nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the ^adam (or mother) sitting upon the young, or upon the eggs, thou shalt not take the ^bdam with the young:

7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest ^aprolong thy days.

8 ¶ When thou buildest a new house, then thou shalt make a ^abattlement (or parapet, railing) for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with ^adivers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ Thou shalt not wear a garment of ^adivers sorts, as of woollen and linen together.

12 ¶ Thou shalt make thee ^afringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

13 ¶ If any man take a wife, and go in unto her, and ^ahate her, (or then despise)

14 And ^agive occasions of speech against her, (or charge her with misconduct) and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a ^bmaid: (Heb virgin)

15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall ^aamerce (or fine) him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil ^bname upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, and the tokens of virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she ^adie: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. (This was the law that was in force when Joseph was informed that Mary was pregnant prior to their marriage.)

22 ¶ If a man be found lying with a woman ^amarried to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel that is a virgin be betrothed unto ^aan husband, (Heb a man) and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she ^acried not, (ie for help) being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man force her, and ^alie with her: then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, ^aeven so is this matter: (ie in gravity)

27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.

28 ¶ If a man find a damsel that is a ^avirgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his ^awife; because he hath humbled her, he may not put her away all his days.

30 ¶ A man shall not take his ^afather's wife, nor ^bdiscover his father's skirt. (ie uncover her who is his father's) (Discovering one's skirt is a Hebrew euphemism similar to uncovering one's nakedness (see Leviticus 18:6–19) and means to have sexual relations. Thus, this prohibition probably referred to a

stepmother. In some cases an older man would marry a much younger woman after the death of his first wife. Then when he died an older son who was close to the age of this stepmother would be tempted to marry her. The law prohibited this eventuality, as it did other cases of incest (see Leviticus 18). InSTITUTE Manual, 229)

CHAPTER 23

Moses specifies those who may and may not enter the congregation—He sets forth laws concerning sanitation, servants, usury, and vows.

1 HE that is ^awounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD. (Congregation most likely meant the government of Israel.)

3 An ^aAmmonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 Because they met you not with ^abread (or food) and with water in the way, when ye came forth out of Egypt; and because they hired against thee ^bBalaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the ^acurse into a ^bblessing unto thee, because the LORD thy God ^cloved thee.

6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an ^aEdomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a ^bstranger (Heb sojourner) in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When ^athe host goeth forth against thine enemies, (Heb you are out and encamped) then keep thee from every wicked thing.

10 ¶ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover ^athat which cometh from thee:

14 For the LORD thy God ^awalketh in the ^bmidst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

15 ¶ Thou shalt not deliver unto his ^amaster the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy ^agates, (ie of the cities, or towns) where it liketh him best: thou shalt not oppress him.

17 ¶ There shall be no ^awhore of the daughters of Israel, nor ^ba sodomite of the sons of Israel. (Heb a professional male or female prostitute, or cultist)

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God. (The word *dog* is a contemptuous term for males who either were prostitutes themselves or profited from prostitution. Thus, no money gained from prostitution or homosexuality (“a sodomite” [v. 17]) could be used as offerings to God. InSTITUTE Manual, 230)

19 ¶ Thou shalt not lend upon ^ausury (or interest) to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 Unto a ^astranger (Heb foreigner) thou mayest lend upon usury; but unto thy brother thou shalt not ^blend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ When thou shalt ^avow a ^bvow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing ^acorn (Heb grain) of thy neighbour, then thou mayest pluck the ^bbears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn. (When Jesus' disciples walked through the field, they plucked the grain and ate it, as allowed in this verse.)

CHAPTER 24

Laws given concerning divorce, newly married persons, making merchandise of men, taking of pledges, leprosy, oppression of servants, and leaving gleanings of crops.

1 WHEN a man hath taken a ^awife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some ^buncleanness (ie from unchastity, indecency) in her: then let him write her a bill of ^cdivorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not ^acause the land to sin, (Heb bring guilt upon the land) which the LORD thy God giveth thee *for* an inheritance. (The purpose of a "bill of divorcement" (v. 3) was that a woman divorced by her husband could remarry if she desired. The restriction here is that one who has divorced his wife may not later change his mind and remarry her. Bible scholars explained this rule as follows: "If a man married a wife, and he put her away with a letter of divorce, because she did not please him any longer, and the divorced woman married another man, and he either put her away in the same manner or died, the first husband could not take her as his wife again. . . . The law that the first husband could not take his divorced wife back again, if she had married another husband in the meantime, even supposing that the second husband was dead, would necessarily put a check upon frivolous divorces." (Keil and Delitzsch, *Commentary*, 1:3:417–18).)

5 ¶ When a man hath taken a new ^awife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall ^bcheer up (Heb be happy with) his wife which he hath taken.

6 ¶ No man shall take the ^anether (Heb lower) or the upper millstone to pledge: for ^bhe taketh (or it is as if he took) *a man's* life to pledge.

7 ¶ If a man be found ^astealing any of his brethren of the children of Israel, and maketh ^bmerchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 ¶ Take heed in the plague of ^aleprosy, that thou observe diligently, and do according to all that the priests the Levites shall ^bteach you: as I commanded them, *so* ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand ^aabroad, (or outside) and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not ^asleep with his pledge:

13 In any case thou shalt deliver him the ^apledge again when the sun goeth down, (ie keep it overnight) that he may sleep in his own ^braiment, (or garment) and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not ^aoppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy ^bgates: (ie of the cities, towns)

15 ^aAt his day (Heb the same day) thou shalt give *him* his ^bhire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he ^ccry against thee unto the LORD, and it be sin unto thee.

16 The ^afathers shall not be put to ^bdeath for the children, neither shall the ^cchildren be put to death for the fathers: every man shall be put to death for his ^down ^esin.

17 ¶ Thou shalt not ^apervert the ^bjudgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge:

18 But thou shalt remember that thou wast a ^abondman (Heb slave) in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the ^awidow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow. (Don't go back and pick up the remaining harvest, let the poor and needy have it.)

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER 25

Judges prescribe punishment for wicked—Marriage law provides for brother's widow—Just weights and measures required—Israel commanded to blot out Amalekites from under heaven.

1 IF there be a ^acontroversy between men, and they come unto ^bjudgment, that *the judges* may judge them; then they shall ^cjustify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be ^abeaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain ^bnumber. (ie of stripes)

3 ^aForty stripes he may give him, *and not exceed*: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem ^bvile (or degraded) unto thee. (Forty stripes was the most that could be laid upon a man as punishment for sin. In order to prevent a miscount and therefore break a commandment of the Lord, thirty-nine lashes were usually administered. Thus, the Apostle Paul reported that "of the Jews five times received I forty stripes save one" (2 Corinthians 11:24). Institute Manual, 230)

4 ¶ Thou shalt not ^amuzzle the ox when he treadeth out *the* ^bcorn. (ie grain)

5 ¶ If brethren dwell together, and one of them die, and have no child, the ^awife of the dead shall not marry ^bwithout unto a stranger: (or outside the family) her ^chusband's ^dbrother shall go in unto her, and take her to him to wife, and perform the duty of an ^ehusband's brother unto her.

6 And it shall be, *that* the firstborn which she beareth shall succeed in the ^aname of his brother *which is* dead, that his ^bname be not ^cput (Heb blotted) out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he ^astand to it, (or persists) and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his ^ashoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed. (These verses define the levirate law of marriage, which provided that a dead man's brother should marry the widow and raise a family to the dead man. "The custom insured the security of a widow who might otherwise be left destitute and friendless. . . . If no brother existed, some more distant male relative was required to perform this duty. Whichever relative married the widow became her 'go'el' (redeemer or protector). The first son born to the widow by the new marriage was counted as a child of the dead husband and inherited his property." (*Great People of the Bible and How They Lived*, p. 132.) The word *levirate* has nothing to do with the tribe of Levi. Rather, it is taken from the Latin word *levir*, meaning "husband's brother." The Sadducees used this law in trying to trap Jesus when they asked whose wife such a woman would be in the Resurrection (see Matthew 22:23–33).

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag ^adivers (or two kinds of) ^bweights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 *But* thou shalt have a ^aperfect (Heb full, whole) and just weight, a perfect and just ^bmeasure shalt thou have: that thy days may be ^clengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and ^asmote the hindmost of thee, (Heb attacked your rear) *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt ^ablot out the remembrance of ^bAmalek from under heaven; thou shalt not forget *it*.

CHAPTER 26

Israel shall offer to the Lord a basket of firstfruits of Canaan—They are commanded to keep law of tithing—Israel covenants to keep commandments, and the Lord promises to make them a holy people and a great nation.

1 AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the ^afruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the ^bplace which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A ^aSyrian (Heb Aramaean. Abraham migrated to Aram and from there to the land of promise) ready to perish *was* my father, and he went down into ^bEgypt, and sojourned there with a few, and became there a ^cnation, great, mighty, and ^dpopulous:

6 And the ^aEgyptians ^bevil entreated us, (or treated us harshly) and afflicted us, and laid upon us hard bondage:

7 And when we ^acried unto the LORD God of our fathers, the LORD ^bheard our voice, and looked on our affliction, and our labour, and our ^coppression:

8 And the LORD ^abrought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with ^bsigns, and with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* a ^aland that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And thou shalt ^arejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the ^bstranger (Heb sojourner, proselyte) that *is* among you.

12 ¶ When thou hast made an end of tithing all the ^atithes of thine increase the third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy ^bgates, (ie of the cities, towns) and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the ^ahallowed (Heb consecrated) things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the ^bfatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*:

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 ^aLook down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and ^ajudgments: (Heb ordinances) thou shalt therefore keep and do them with all thine ^bheart, and with all thy soul.

17 Thou hast ^aavouched (or declared, testified) the ^bLORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his ^apeculiar (or treasured) people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee ^ahigh above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an ^bholy people unto the LORD thy God, as he hath spoken.

CHAPTER 27

Israel shall cross Jordan, build an altar, and worship the Lord—They are the Lord's people, but shall be cursed if they do not obey him.

1 AND Moses with the ^aelders of Israel commanded the people, saying, ^bKeep all the commandments which I command you this day.

2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great ^astones, and ^bplaster (or plaster) them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of ^astones: thou shalt not lift up *any* ^biron *tool* upon them.

6 Thou shalt build the ^aaltar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace ^aofferings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the ^aLORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to ^abless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites shall ^aspeak, and say unto all the men of Israel with a loud voice,

15 ^aCursed *be* the man that maketh *any* graven or molten ^bimage, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret *place*. And all the people shall answer and say, Amen.

16 Cursed *be* he that ^asetteth light by (Heb esteems lightly, disgraces) his ^bfather or his mother. And all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's ^alandmark. And all the people shall say, Amen.

18 Cursed *be* he that ^amaketh the ^bblind to wander out of the way. (or misleads) And all the people shall say, Amen.

19 Cursed *be* he that ^aperverteth the ^bjudgment of (or justice due to) the stranger, fatherless, and widow. And all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth ^ahis father's skirt. (or her who is his father's) And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of ^abeast. And all the people shall say, Amen.

22 ^aCursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

24 Cursed *be* he that ^asmiteth his ^bneighbour ^csecretly. And all the people shall say, Amen.

25 Cursed *be* he that taketh ^areward (Heb bribe) to slay an innocent person. And all the people shall say, Amen.

26 ^aCursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

CHAPTER 28

If Israel is obedient they shall be blessed temporally and spiritually—If disobedient: they shall be cursed, smitten, and destroyed; diseases, plagues, and oppression shall come upon them; they shall

serve false gods and become a byword among all nations; fierce nations shall enslave them; they shall eat their own children, and be scattered among all nations.

(This chapter of Deuteronomy is very similar to Leviticus 26, in which the Lord specifically outlined the blessings that would accrue to Israel if they were obedient (see vv. 1–14) and also the punishments they would suffer if they turned from the Lord (see vv. 15–68). One particularly gruesome prediction added in this chapter concerned a siege so terrible that cannibalism would result (see vv. 49–57). When Jerusalem fell to Babylonian forces under Nebuchadnezzar, conditions were so terrible that the people did turn to cannibalism to survive (see Lamentations 4:1–10). But in the siege of Jerusalem by the Romans in A.D. 70, the prophecy seems to have been fulfilled with particular preciseness. Note the parallels. “*A nation . . . from far*” (v. 49). Rome lies over a thousand miles from Israel. “*Swift as the eagle flieth*” (v. 49). The eagle was the symbol of Rome and was carried on the standards of the legions of Rome. “*Whose tongue thou shalt not understand*” (v. 49). While the Aramaic of Babylon was a sister tongue to Hebrew, Latin was completely different in alphabet, structure, and so on. “*A nation of fierce countenance which . . . shall not shew favor*” (vv. 50). Roman ferocity in battle and treatment of captives not profitable for slavery was well known. “*He shall besiege thee in all thy gates*” (v. 52). Titus built a siege wall completely around Jerusalem so that none could escape (see Josephus, *Wars of the Jews*, bk. 5, chap. 12). “*Thou shalt eat the fruit of thine own body*” (v. 53). Under siege, the people in Jerusalem soon became so desperate for food that all kinds of things were eaten, and finally the people turned to cannibalism (see Josephus, *Wars*, bk. 5, chap. 10, pars. 1–5; chap. 13, par. 7; bk. 6, chap. 3, par. 2). “*The tender and delicate woman . . . shall eat them . . . secretly in the siege*” (vv. 56–57). Josephus described a noblewoman from Perea who killed her son and used him for food during the siege (see Josephus, *Wars*, bk. 6, chap. 3, pars. 4–5). Institute Manual, 231)

1 AND it shall come to pass, if thou shalt ^ahearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on ^bhigh above all nations of the earth:

2 And all these ^ablessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the ^afruit of thy body, and the fruit of thy ground, and the fruit of thy ^bcattle, (Heb **beasts**) the increase of thy kine, and the ^cflocks of thy sheep. (Heb **increase of thy flocks**)

5 Blessed *shall be* thy basket and thy ^astore. (Heb **kneading trough**)

6 Blessed *shalt* thou *be* when thou ^acomest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall ^acommand the blessing upon thee in thy storehouses, and in ^ball that thou settest thine hand unto; and he shall bless thee in the ^cland which the LORD thy God giveth thee.

9 The LORD shall establish thee an ^aholy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the ^aname of the LORD; and they shall be ^bafraid of thee.

11 And the LORD shall make thee ^aplenteous in goods, in the ^bfruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good ^atreasure, the heaven to give the ^brain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not ^cborrow.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

14 And thou shalt not go ^aaside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other ^bgods to serve them.

15 ¶ But it shall come to pass, if thou wilt not ^ahearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these ^bcurse shall come upon thee, and overtake thee:

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the ^afruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall ^asmite thee with a ^bconsumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

26 And thy ^acarcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will ^asmite thee with the ^bbotch (or boils) of Egypt, and with ^cthe ^demerods, (Heb hemorrhoids, or tumors) and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noonday, as the ^ablind gropeth in darkness, and thou shalt not ^bprosper in thy ways: and thou shalt be only oppressed and ^cspoiled evermore, (Heb robbed continually) and no man shall save *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not ^adwell therein: thou shalt ^bplant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no ^amight in thine hand. (or power to prevent it)

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be ^amad for the sight of thine eyes which thou shalt see. (or driven mad by the sight your eyes shall see)

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other ^agods, wood and stone.

37 And thou shalt become an ^aastonishment, a ^bproverb, and a ^cbyword, among all nations whither the LORD shall lead thee.

38 Thou shalt carry much ^aseed out into the field, and shalt gather *but* little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not ^aanoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget ^asons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with ^ajoyfulness, and with ^bgladness of heart, for the abundance of all *things*;

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a ^ayoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from ^afar, from the ^bend of the earth, *as swift* as the ^ceagle flieth; a nation whose ^dtongue thou shalt not understand;

50 A nation of fierce countenance, which shall not ^aregard the person of the ^bold, nor shew favour to the young:

51 And he shall ^aeat the fruit of thy cattle, and the fruit of thy ^bland, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy ^ckine, (Heb *cattle*) or flocks of thy sheep, until he have destroyed thee.

52 And he shall ^abesiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And thou shalt ^aeat the fruit of thine own body, the ^bflesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the ^cstraitness, (or *distress*) wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall ^aeat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not ^aobserve to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful ^bname, ^cTHE LORD THY GOD; (Heb Jehovah)

59 Then the LORD will make thy ^aplagues ^bwonderful, (Heb extraordinary) and the plagues of thy seed, *even* great plagues, and of long continuance, and sore ^csicknesses, and of long continuance.

60 Moreover he will bring upon thee all the ^adiseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not ^aobey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall ^ascatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and ^asorrow of mind:

66 And thy life shall hang in ^adoubt (Heb anguish of soul) before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee ^ainto Egypt again (ie into captivity symbolized by 'Egypt') with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

CHAPTER 29

Israel makes a covenant with the Lord whereunder they shall be blessed if obedient, cursed if disobedient—If disobedient, their land shall be as brimstone and salt.

1 THESE *are* the words of the ^acovenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great ^atemptations (Heb trials, tests) which thine eyes have seen, the signs, and those great ^bmiracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not ^awaxen old (or become worn) upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, ^aSihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we ^bsmote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 Keep therefore the words of this covenant, and do them, that ye may ^aprosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the ^ahewer of thy wood unto the drawer of thy water:

12 That thou shouldest enter into ^acovenant with the LORD thy God, and into his ^boath, which the LORD thy God maketh with thee this day:

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a ^aGod, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart ^aturneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth ^bgall (Heb poisonous and bitter fruit) and wormwood;

19 And it come to pass, when he heareth the words of this ^acurse, (or oath; ie the covenant is a blessing to those who keep it, but a curse to those who don't) that he ^bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add ^cdrunkenness to thirst:

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the ^acurses that are written in this book shall lie upon him, and the LORD shall ^bblot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

23 *And that* the whole land thereof is ^abrimstone, and ^bsalt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, ^cAdmah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations shall say, ^aWherefore hath the LORD ^bdone thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have ^aforsaken the ^bcovenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD ^arooted them out of their ^bland in anger, and in wrath, and in great ^cindignation, and cast them into another land, as *it is* this day.

29 The ^asecret *things belong* unto the LORD our God: but those *things which are* ^brevealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

CHAPTER 30

Scattered Israel shall be gathered from all nations when they remember the covenant—Moses places life or death, blessing or cursing, before the people.

1 AND it shall come to pass, when all these things are come upon thee, the ^ablessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt ^areturn unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy ^acaptivity, and have ^bcompassion upon thee, and will return and ^cgather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out unto the outmost *parts* of ^aheaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: **(Are some of the tribes in outer space?)**

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will ^acircumcise thine heart, and the heart of thy seed, to ^blove the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these ^acurses upon thine ^benemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee ^aplenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou ^aturn unto the LORD thy God with all thine heart, and with all thy soul.

11 ¶ For this commandment which I command thee this day, it *is* not ^ahidden from thee, **(or too hard for you)** neither *is* it far off.

12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy ^aheart, that thou mayest do it.

15 ¶ See, I have set before thee this day ^alife and good, and death and ^bevil;

16 In that I command thee this day to love the LORD thy God, to ^awalk in his ways, and to keep his commandments and his statutes and his ^bjudgments, **(Heb ordinances)** that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I ^adenounce **(Heb declare)** unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and ^acursing: therefore ^bchoose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest ^aobey his voice, and that thou mayest cleave unto him: for he *is* thy ^blife, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER 31

Moses counsels Joshua and all Israel to be strong and of good courage—Law to be read to all Israel every seven years—Israel will follow false gods and corrupt themselves.

1 AND Moses went and spake these words unto all Israel.

2 And he said unto them, I *am* an ^ahundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not ^bgo over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt ^apossess (or dispossess) them: *and* Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he ^adestroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good ^acourage, fear not, nor be afraid of them: for the ^bLORD thy God, he *it is* that doth go with thee; he will not ^cfail thee, nor ^dforsake thee.

7 ¶ And Moses called unto ^aJoshua, and said unto him in the sight of all Israel, **Be strong and of a good courage:** for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee; he will be ^awith thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses ^awrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the ^belders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, ^ain the solemnity of the year of ^brelease, (Heb at the appointed time) in the feast of tabernacles,

11 When all Israel is ^acome to appear before the LORD thy God in the ^bplace which he shall choose, thou shalt ^cread this ^dlaw before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy ^astranger (or sojourners, proseyltes) that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear, and ^alearn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy ^adays approach that thou must die: call Joshua, and present yourselves in the ^btabernacle of the congregation, (Heb tent of meeting) that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a ^awhoring after the ^bgods of the strangers of the land, whither they go *to be* among them, and will forsake me, and ^cbreak my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will ^ahide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?

18 And I will surely hide my ^aface in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore ^awrite ye this ^bsong for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and ^aprovoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this ^asong shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know ^btheir

imagination which they go about, (Heb their inclinations which are already forming) even now, before I have brought them into the land which I swear.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a ^acharge, and said, **Be strong and of a good courage**: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this ^abook of the ^blaw, and put it in the side of the ^cark of the covenant of the LORD your God, that it may be there for a ^dwitness against thee.

27 For I know thy ^arebellion, and thy ^bstiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly ^acorrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the ^blatter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER 32

Israel shall sing the song of Moses, acclaiming: God speaks to heaven and earth; Israel was known in pre-existence; God chose them in this life; they forgot the Rock of their salvation; he sent terror and a sword and vengeance upon them; there is no God beside him—Moses gathered to his people.

1 ^aGIVE ear, O ye heavens, and I will speak; and ^bhear, O earth, the ^cwords of my mouth.

2 My doctrine shall drop as the ^arain, my ^bspeech shall distil as the ^cdew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will ^apublish (Heb proclaim) the name of the LORD: ascribe ye greatness unto our God.

4 *He is* the ^aRock, (Who is the Rock? Jesus Christ.) his work *is* ^bperfect: for all his ways *are* ^cjudgment: (Heb just, justice) a God of truth and without iniquity, ^djust and right *is* he.

5 They have corrupted themselves, ^atheir spot *is* not *the spot* of his ^bchildren: (Heb they are no longer his children because of their blemish) *they are* a ^cperverse and crooked ^dgeneration.

6 Do ye thus ^arequite the LORD, O foolish people and unwise? *is* not he thy ^bfather *that* hath ^cbought (Heb created) thee? hath he not ^dmade thee, and established thee?

7 ¶ ^aRemember the days of old, consider the years of many generations: ^bask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the most High divided to the ^anations their ^binheritance, when he separated the sons of Adam, he set the ^cbounds of the people according to the number of the children of Israel. (Foreordination of Israel and their inheritance. All the families of the earth were predetermined based on the size of the family of Israel. Bruce R. McConkie: Israel is an eternal people. Members of that chosen race first gained their inheritance with the faithful in the pre-mortal life. Israel was a distinct people in the pre-existence. Many of the valiant and noble spirits in that first estate were chosen, elected, and foreordained to be born into the family of Jacob, so as to be natural heirs of all of the blessings of the gospel. (Doctrinal New Testament Commentary, 2:284) DGSM:56 Abraham's mortal seed, because of long ages of preparation and devotion, while they yet dwelt as spirits in the presence of their Eternal Father earned the "right" to the gospel and the priesthood and an eventual inheritance of eternal life (Abr.2:10-12). That is, they were foreordained to be the children of the father of the faithful and to work the works of righteousness

as did faithful Abraham. Though the gospel is for all men, in due course . . . yet some are entitled to receive it before it is presented to others. The Lord sends forth his word on a priority basis. It goes to all men eventually, but some are entitled to hear the voice before others. (The Promised Messiah, p. 507) DGSM:57 Elder Joseph Fielding Smith: The numbers of the children of Israel were known and the bounds of their habitation fixed, in the days of old when the Lord divided to the nations their inheritance. We conclude, therefore, that there must have been a division of the spirits of men in the spiritual world, and those who were appointed to be the children of Israel were separated and prepared for a special inheritance. (Doctrines of Salvation, 1:59) TLDP:202-03 Elder Joseph Fielding Smith: Through this covenant people the Lord reserved the right to send into the world a chosen lineage of faithful spirits who were entitled to special favors based on pre-mortal obedience. (The Way to Perfection, pp. 129-30) DGSM:58 President Harold B. Lee: Those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings. All these rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit world. Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn't it just as reasonable to believe that what we have received here in this earth [life] was given to each of us according to the merits of our conduct before we came here? CR 1973 Oct:7-8)

9 For the LORD'S portion *is* his people; Jacob *is* the lot of his ^ainheritance.

10 He found him in a desert land, and in the waste howling wilderness; he ^aled him about (Heb encircled him, he cared for...), he instructed him, he kept him as the ^bapple of his eye.

11 As an ^aeagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the ^ahigh places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure ^ablood of the ^bgrape. (Bashan – means fruitful. It is the name of the district east of the Sea of Galilee that was taken by the Israelites during the conquest of Canaan. It went from the border of Gilead on the south to the base of Mount Hermon on the north and was given as an inheritance to Manasseh. Bashan included the area now known as the Golan Heights.)

15 ¶ But ^aJeshurun waxed fat, and kicked: thou art waxen ^bfat, thou art grown thick, thou art covered *with fatness*; then he ^cforsook God *which* made him, and lightly esteemed the ^dRock (Jesus Christ/Jehovah) of his salvation. (Jeshurun – means upright or right in the sight of God and refers to Israel itself.)

16 They ^aprovoked him to ^bjealousy with strange ^cgods, with abominations provoked they him to anger.

17 They ^asacrificed unto devils, ^bnot to God (Heb which were not gods); to ^cgods whom they knew not, to new ^dgods that came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that ^aformed thee (Heb gave you birth).

19 And when the LORD saw *it*, he ^aabhorred *them*, because of the ^bprovoking of his sons, and of his daughters.

20 And he said, I will ^ahide my face from them, I will see what their end *shall be*: for they *are* a ^bvery forward (Heb perverse) generation, children in whom *is* no ^cfaith. (or faithfulness)

21 They have moved me to ^ajealousy with *that which is* not God; they have ^bprovoked me to ^canger with their vanities: and I will move them to ^djealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a ^afire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth

with her increase, and set on fire the foundations of the mountains.

23 I will heap ^amischiefs (Heb evils) upon them; I will spend mine arrows upon them.

24 *They shall be* ^aburnt (Heb exhausted, spent) with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The ^asword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 I said, I would ^ascatter (Heb put an end to them) them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* ^ahigh, (or victorious) and the LORD hath not done all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were ^awise, *that* they understood this, *that* they would consider their latter ^bend!

30 How should one chase a thousand, and two put ten thousand to ^aflight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock *is* not as our ^aRock, even our enemies themselves *being* judges.

32 For their vine *is* of the vine of ^aSodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their ^awine *is* the poison of ^bdragons, (Heb serpents) and the cruel venom of asps.

34 Is not this laid up in store with me, *and* sealed up among my treasures?

35 To me *belongeth* ^avengeance, and ^brecompence; their foot shall slide in *due* time: for the day of their ^ccalamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall ^ajudge his people, and ^brepent himself for his servants, when he seeth that *their* power is gone, and *there is* none ^cshut up (Heb left, bond or free), or left.

37 And he shall say, Where *are* their ^agods, *their* rock in whom they ^btrusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection.

39 See now that I, *even* I, ^aam he, and *there is* no god ^bwith (or beside me) me: ^cI kill (Heb I bring about death, and I bring about life), and I make ^dalive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I ^alive for ever.

41 If I whet my glittering ^asword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people: for he will ^aavenge the blood of his servants, and will render vengeance to his adversaries, and will be ^bmerciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this ^asong in the ears of the people, he, and ^bHoshea (or Joshua) the son of Nun.

45 And Moses made an end of speaking all these words to ^aall Israel (ie of all generations):

46 And he said unto them, Set your ^ahearts unto all the words which I testify among you this day, which ye shall command your ^bchildren to observe to do, all the words of this law.

47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall ^aprolong *your* days in the land, whither ye go over Jordan to possess it.

48 And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, *unto* mount ^aNebo, which *is* in the land of Moab, that *is* ^bover against (or opposite) Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And ^adie in the mount whither thou goest up, and be gathered unto thy people; as ^bAaron thy brother

died in mount Hor, and was gathered unto his people:

51 Because ye ^atrespassed against me among the children of Israel at the waters of Meribah-^bKadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel. (Moses still not allowed to go into the promised land with Israel.)

CHAPTER 33

Moses blesses tribes of Israel—Levi blessed to teach the Lord's judgments and his law—Joseph blessed above all; he shall gather Israel in latter days—Israel shall triumph.

1 AND this *is* the blessing, wherewith ^aMoses the ^bman of God ^cblessed the children of ^dIsrael before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he ^ashined forth from mount ^bParan, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his ^asaints *are* in thy hand: and they sat down at thy ^bfeet; *every one* shall receive of thy words.

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

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let ^aReuben live, and not die; and let *not* his men be ^bfew.

7 ¶ And this *is the blessing* of ^aJudah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an ^bhelp *to him* from his enemies.

8 ¶ And of ^aLevi he said, *Let* thy Thummim and thy ^bUrim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst ^cstrive at the waters of ^dMeribah;

9 Who said ^aunto (Heb of) his father and to his mother, I ^bhave not seen him; (Heb regard them not) neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They shall ^ateach Jacob thy ^bjudgments, (Heb ordinances) and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.

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.

12 ¶ And of ^aBenjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of ^aJoseph he said, Blessed of the LORD *be* his ^bland, for the ^cprecious things of heaven, for the dew, and for the deep that coucheth beneath,

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

15 And for the chief things of the ancient mountains, and for the precious things of the lasting ^ahills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the ^abush: let *the* ^bblessing come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

17 His ^aglory *is like* the firstling of his bullock, and his horns *are like* the horns of ^bunicorns: (Heb the wild ox) with them he shall ^cpush the people together to the ends of the earth: and they *are* the ten thousands of ^dEphraim, and they *are* the thousands of Manasseh. (Joseph's posterity will assist in gathering the rest of the tribes of Israel. All will come to Ephraim for their temple blessings.)

18 ¶ And of ^aZebulun he said, Rejoice, Zebulun, in thy going out; and, ^bIssachar, 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.

20 ¶ And of ^aGad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm ^bwith (Heb as well as) the crown of the head.

21 And he provided the ^afirst part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came ^bwith (Heb to) the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

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

23 ¶ And of ^aNaphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the ^bwest (Heb sea; ie Galilee as an inheritance) and the south.

24 ¶ And of ^aAsher 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 ^ashoes (or bars (locks)) *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.

26 ¶ *There is* none like unto the God of ^aJeshurun, (Heb the upright, righteous) *who* rideth upon the heaven in thy help, and in his ^bexcellency on (or majesty through) the sky.

27 The ^aeternal God *is thy* ^brefuge, and underneath *are* the everlasting arms: and he shall thrust out the ^cenemy from before thee; and shall say, Destroy *them*.

28 ^aIsrael then shall dwell in ^bsafety alone: the ^cfountain of Jacob *shall be* upon a land of corn and wine; also his ^dheavens shall drop down dew.

29 ^aHappy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the ^bshield of thy help, and who *is* the sword of thy ^cexcellency! (or victory, triumph) and thine enemies shall ^dbe found liars (Heb diminish before) unto thee; and thou shalt tread upon their ^ehigh places. (Simeon is not mentioned)

CHAPTER 34

Moses sees promised land and is taken by the Lord—Joshua leads Israel—Moses was Israel's greatest prophet.

1 AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* ^aover against (or opposite) Jericho. And the LORD shewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto ^athe utmost sea (ie the Mediterranean),

3 And the ^asouth, (Heb Negev) and the plain of the valley of ^bJericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, This *is* the land which I ^aswore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither. (Moses saw the land in vision. Although Moses was not allowed to enter the promised land, he did so when he appeared on the Mount of Transfiguration with Elijah.)

5 ¶ So ^aMoses the servant of the LORD ^bdied there in the land of Moab, according to the word of the LORD. (Did Moses die? He was translated. Why? Moses, Elijah and the Savior gave priesthood keys to Peter, James and John on the Mount of Transfiguration. (TPJS, p. 158) Moses and Elijah were preserved from death because they had a mission to perform and it had to be performed before the crucifixion of Christ and it could not be done in the spirit. They had to have tangible bodies. The Lord preserved him so that he could come at the proper time and restore his keys on the heads of Peter James and John, who stood at the head of the dispensation of the meridian of time. (Doctrines of Salvation, p. 110-11))

6 ~~And he buried him~~ (For the Lord took him unto his fathers,) in a valley in the land of Moab, over against Beth-peor: ~~but~~ (therefore) no man knoweth ^bof his ^csepulchre (or the place of his burial) unto this day.

7 ¶ And Moses *was* an ^ahundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* ^amourning for Moses were ended.

9 ¶ And Joshua the son of ^aNun was full of the spirit of wisdom; for Moses had ^blaid his hands upon him: and the children of Israel ^chearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a ^aprophet since in Israel like unto Moses, whom the LORD knew ^bface to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty ^ahand, (ie power) and in all the great ^bterror (or awesome acts) which Moses shewed in the sight of all Israel. (Moses departs. How do you feel when the prophet dies?)

And as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died, which was done out of fear lest they should venture to say, that, because of his extraordinary virtue, he went to God. Josephus, Antiquities, Book 4, 8:48. Standing on the highest crest, the prospect would, indeed, seem almost unbounded. Eastwards, stretching into Arabia, rolls a boundless plain - one waving ocean of corn and grass. As the eye turns southwards, it ranges over the land of Moab, till it rests on the sharp outlines of Mounts Hor and Seir, and the rosy granite peaks of Arabia. To the west the land descends, terrace by terrace, to the Dead Sea, the western outline of which can be traced in its full extent. Deep below lies that sea, "like a long strip of molten metal, with the sun mirrored on its surface, waving and undulating in its further edge, unseen in its eastern limits, as though poured from some deep cavern beneath." Beyond it would appear the ridge of Hebron, and then as the eye traveled northwards, successively the sites of Bethlehem and of Jerusalem. The holy city itself would be within range of view - Mount Moriah, the Mount of Olives; on the one side of it the gap in the hills leading to Jericho, while on the other side, the rounded heights of Benjamin would be clearly visible. Turning northwards, the eye follows the winding course of Jordan from Jericho, the city of palm-trees, up the stream. Looking across it, it rests on the rounded top of Mount Gerizim, beyond which the plain of Esdraelon opens, and the shoulder of Carmel appears. That blue haze in the distance is the line of "the utmost sea." Still farther northwards rise the outlines of Tabor, Gilboa, the top of snow-clad Hermort, and the highest range of Lebanon. In front are the dark forests of Ajalon, Mount Gilead, then the land of Bashan and Bozrah. "And Jehovah shewed Moses all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the Negeb, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar" (Deuteronomy 34:1-3). Such was the prospect which, from that mountain-top, spread before Moses. And when he had satiated his eyes upon it, he descended into that valley apart to lay him down to rest. Into the mysterious silence of that death and burial at the hands of Jehovah we dare not penetrate. Jewish tradition, rendering the expression (Deuteronomy 34:5) literally, has it that "Moses the servant of Jehovah died there... at the mouth of Jehovah," or, as they put it, by the kiss of the Lord. **But from the brief saying of Scripture (Jude 9) may we not infer that although Moses also received in death the wages of sin, yet his body passed not through corruption, however much "the devil," contending as for his lawful prey, "disputed" for its possession, but was raised up to be with Elijah the first to welcome the Lord in His glory? For "men bury a body that it may pass into corruption. If Jehovah, therefore, would not suffer the body of Moses to be buried by men, it is but natural to seek for the reason in the fact that He did not intend to leave him to corruption."** Edersheim, Vol 3, Ch 4)

Did Moses take the Melchizedek Priesthood away from Israel when he left? (From Answers to Gospel Questions by Joseph Fielding Smith) Because they were not worthy of the Melchizedek Priesthood, the Lord withdrew the blessings of the Melchizedek Priesthood from male members of the tribes of Israel and left with them the Aaronic Priesthood but only to the Levites. The blessings of universal bestowal of the Melchizedek Priesthood were withdrawn. All through the history of Israel until the coming of our Redeemer, the blessings of the Holy Priesthood were restricted. It was not given universally to the tribes, but of necessity there had to be some faithful men upon whom the Melchizedek Priesthood was conferred. All of the prophets held the Melchizedek Priesthood, but the Prophet Joseph Smith has

informed us that in each case it was by special divine appointment. There was never a time in Israel when there was not a prophet with divine authority with power to confirm and perform other ordinances. We are informed that Elijah was the last of the ancient prophets upon whom the fullness was bestowed. So other prophets like Isaiah, Jeremiah, Ezekiel, and Daniel were blessed with the Melchizedek Priesthood. They could officiate among the people, but there was no universal bestowal of authority among the tribes, from the time of the entrance of Israel into the promised land, until the coming of our Savior. When he came, the fullness of the gospel and of divine authority was restored. (p, 217-220)

All the prophets held the Melchizedek Priesthood and were ordained by God himself. (TPJS, p. 181)

Though Aaron had held the keys of the lesser priesthood for nearly forty years, this priesthood did not govern in Israel during all that time. The Aaronic Priesthood cannot preside in the presence of the keys of the Melchizedek Priesthood. The introduction of the law of carnal commandments, the establishment of the lesser priesthood, the education of the people and the training of the priests in their new duties were all done under the personal supervision of Moses with the assistance of Aaron and his sons. While Moses lived, all priesthood activity, both Melchizedek Priesthood and Aaronic Priesthood was under his direction, since he alone held the keys of the high priesthood.

Not long after the death of Aaron, the Lord made ready to take away his “holy order and the ordinances thereof” as he said he would. To fulfill his own prophecy, meant that Moses would now be taken away from Israel which would at once remove the keys of the Melchizedek Priesthood and the higher laws of the gospel. (D&C 84:25-27)

The taking of the Melchizedek Priesthood from Israel as a body meant that until the coming of Christ, the higher priesthood would not be among them in an organized state with duly officered quorums. It did not mean that the Melchizedek Priesthood would not be among them in any form. Although the Aaronic Priesthood would direct and function as detailed in the law of Moses, the prophets of God would move among Israel clothed upon with the Melchizedek Priesthood but lacking the authority to organize it into a presiding high priesthood, receiving their appointments “by special dispensation” only.

Though the prophets held the Melchizedek Priesthood, they did not preside; they did not hold the keys of that priesthood which constitute the rights of presidency. Only the keys of the Aaronic Priesthood remained after Moses was taken away.

Who presided over Israel after Moses?

From the death of Moses dates the supremacy of the AARONIC PRIESTHOOD. So long as he remained the Melchizedek Priesthood was the controlling power in Israel, as it must be at all times whenever present and in active operation, but when Moses was taken the Melchizedek Priesthood went also, and the lesser priesthood was left to bear rule in the person of Eleazar. The mission of Joshua, upon whom the mantle of Moses may be said to have fallen, though he held but a portion of the honor and authority of that mighty man of God, was chiefly of a civic and military character. He led the Israelites in the capacity of general, and also sat as a judge to administer in temporal affairs. Unlike Moses, who was the favored recipient of the word of the Lord direct, he was required to acknowledge, in spiritual things, the superiority of Eleazar, the mouthpiece of God to him and the entire congregation. (Orson F. Whitney, The Aaronic Priesthood, The Contributor, Vol VI, January 1885, p. 121)

And what of John the Baptist? The Bible Dictionary says: BD John the Baptist

A vigorous preacher, John taught many principles and doctrines of the gospel, and filled his mission in every particular. Latter-day revelation confirms the biblical account and also makes known additional

events in the ministry of John. **We learn that he was “ordained by an angel,” when he was 8 days of age, to overthrow the kingdom of the Jews and to prepare a people for the Lord.** We learn also that he was baptized while yet in his childhood (D&C 84: 27-28). On May 15, 1829, this same John came to Joseph Smith and Oliver Cowdery on the banks of the Susquehanna River near Harmony, Pennsylvania, and ordained these men to the Priesthood of Aaron (D&C 13; D&C 27: 7-8; JS-H 1: 68-72). Thus his ministry has operated in three dispensations: he was the last of the prophets under the law of Moses, he was the first of the New Testament prophets, and he brought the Aaronic Priesthood to the dispensation of the fulness of times. Jesus said: “Among them that are born of women there hath not risen a greater than John the Baptist:” (Matthew 11:11)

Who ordained John the Baptist? Why couldn't John's father ordain him? It had to be someone with a body. It had to be someone with more authority than Zacharias.