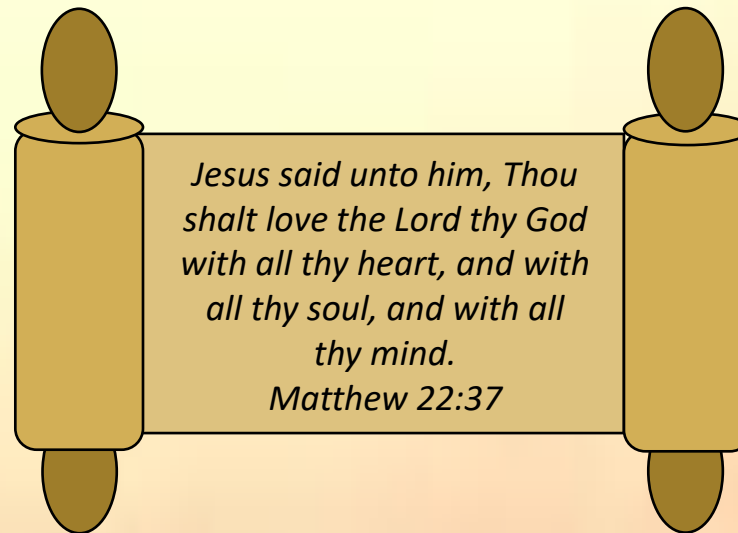


Preparing Israel to Enter Into the Promised Land

Deuteronomy 1-13



Moses is the author of Deuteronomy.
He is known as “the great law-giver”.

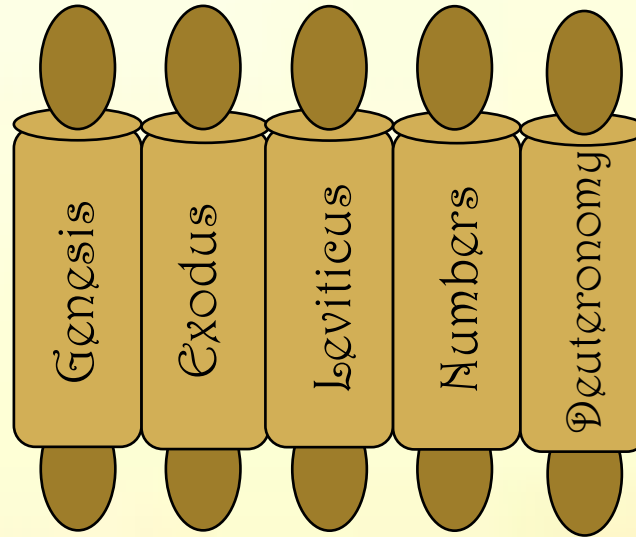


The book of Deuteronomy contains Moses’s final words to the children of Israel before they entered the land of Canaan with Joshua as their leader.

Moses repeated to the Israelites many of the laws and commandments, exhorted them to remember and keep covenants and the consequences of either obeying or disobeying the Lord’s laws and commandments.

Deuteronomy

5th book in Pentateuch



The book’s title means “second law” or “repetition of the law”

One of the most notable features of the book of Deuteronomy is the frequency with which it is quoted in other scripture. Of the five books of Moses, Deuteronomy is the one most often quoted by the Old Testament prophets

Moses was also a prototype of the Messiah, Jesus Christ

Moses' Final Words



1

Deuteronomy 1:6-4: 40

The wanderings in the wilderness and the laws given at Sinai

While Moses was camped on the east side of Jordan, in Moab, he summarized the Mosaic code in three final discourses he gave to Israel before leaving them

2

Deuteronomy 5-26

A review of the law including the Ten Commandments

Also explanation and enforcement of the laws

He did not give them new laws, but repeated what had already been given.

3

Deuteronomy 27-30

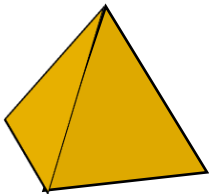
Renewal of Covenants and Warnings

Reviewed the Lord's mercy and all that He had done for them

Recollection

The Lord
miraculously
delivers the
Israelites from
Egypt

Deuteronomy
4:34;
6:21–23;
7:17–19



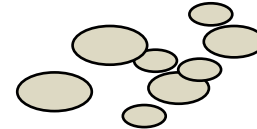
Israel hears the
Lord declare
the Ten
Commandments
from Mount
Horeb (Sinai)

Deuteronomy
4:10–13, 33
5:4–22



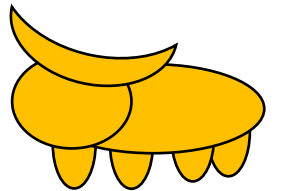
Israel is fed
manna in the
wilderness

Deuteronomy
8:3, 16



Israel rebels
against the
Lord by
making and
worshipping
a golden calf

Deuteronomy
9:11–12, 16, 21



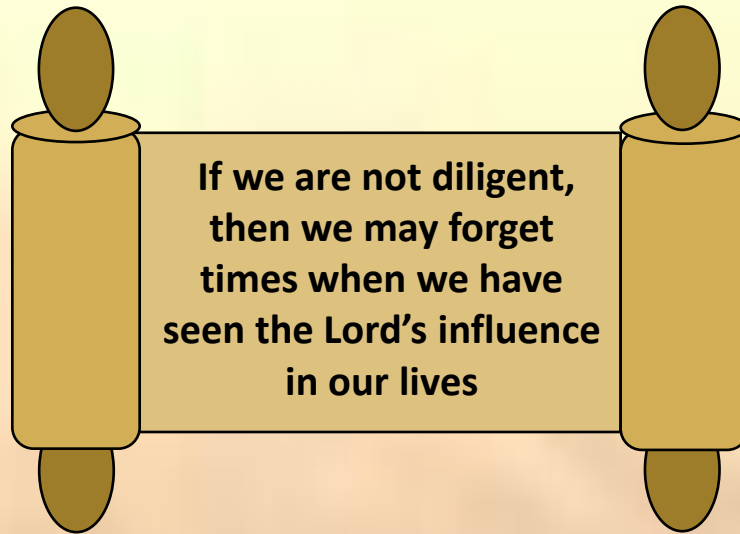
Events are recorded also in Exodus and Numbers

Deuteronomy means “Repetition of the law”

Do Not Forget



Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;



Remembering

When have you seen the Lord's influence in your life or in the life of someone you know?



How can always remembering this experience help you remain faithful to the Lord?

Limited Freedom?

Have you ever known someone who felt that the Lord's commandments and standards limited their freedom or their ability to have fun?

Freedom for some may mean largely doing what they want to do without restraint and interference.

Misunderstanding the principle of freedom, we lead lives of limited capacity and, thus, diminished choice.



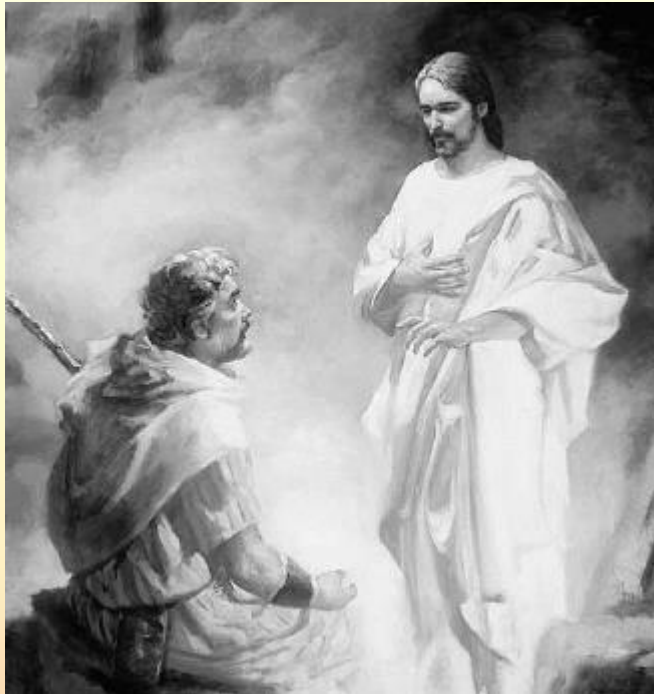
Freedom is not just freedom *from*—freedom from interference, restraint, responsibility—although there certainly are things we want to be free from. But the greatest freedom, the freedom of God, is the freedom to *do*.

*"Ye shall know the truth, and the truth shall make you free."
(John 8:32.)*

Christ in Deuteronomy

(First Great Commandment—Matthew 22:38)

Both Christ and Moses were in danger of death during childhood; both are saviors (Moses—deliverance of Israelites), both are rejected by their brethren.



I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. Deut. 18:18

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. Acts 7:37

Moses is the only biblical figure other than Christ to fill the three offices of Prophet, priest, and king (although Moses was not king, he functioned as ruler of Israel)

Deut. 34:10-12

Exodus 32:31-35/ D&C 84:6

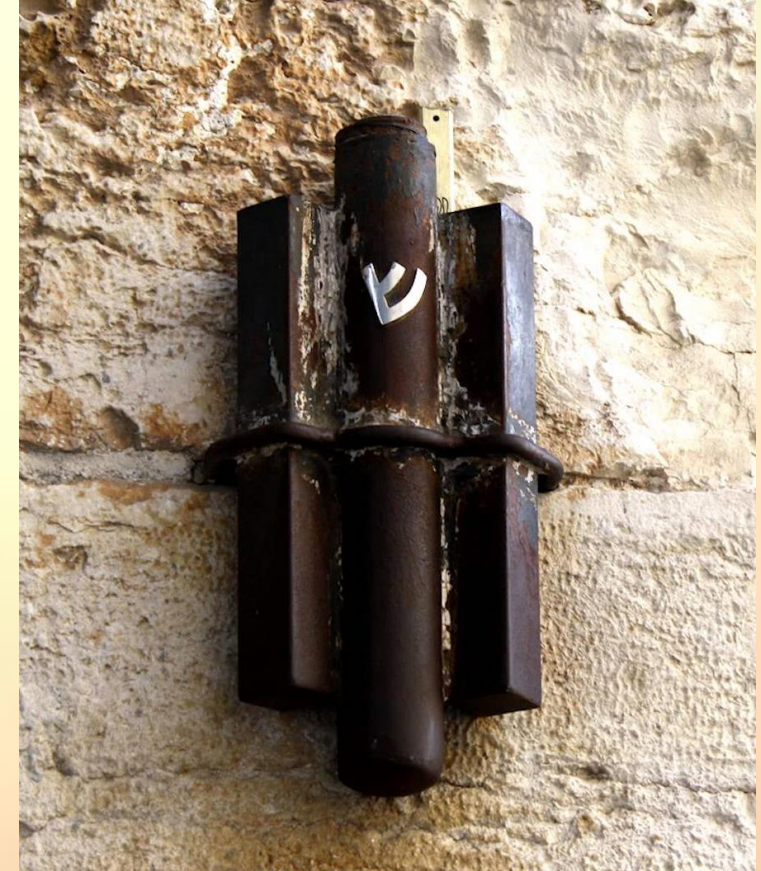
Deut. 33:4-5

Teach Your Children

*And thou shalt teach them diligently unto thy children,
and shalt talk 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.*



A man wearing the
traditional tefillin (or a
phylactery).



Hebrew scriptures from the Shema are written on parchment
that is rolled up and placed inside a mezuzah.

Shema, Mezuzah, and Tefillin

The *Shema* refers to several scripture passages, including Deuteronomy 6:4–9, that are recited daily by devout Jews.

Many Jews write these same passages on a small piece of parchment and place the parchment in a small container called a *mezuzah* (the Hebrew word for doorpost), which is then placed on the right side of the doorframe of their homes.

Tefillin are small, square leather boxes worn over the forehead and on the inside of the biceps of the non-dominant arm. These boxes contain pieces of parchment with scriptures from the Shema.

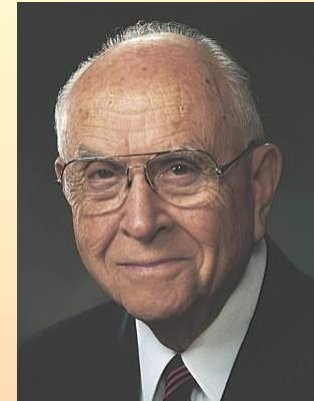


While we do not wear tefillin or place mezuzahs on the doorframes of our homes, what can we do to remind ourselves of the Lord's commandments and to have them in our hearts?

Commandments For Our Good



And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.



“Take advantage of this great opportunity in your life to live it well, to be good, to have good works, and to influence other people for good.” (5)

Those In Canaan

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).

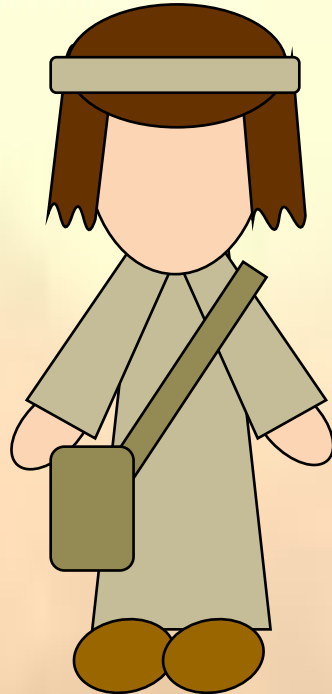
Now, several hundred years later, that fulness of iniquity had come.



To Utterly Destroy

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).

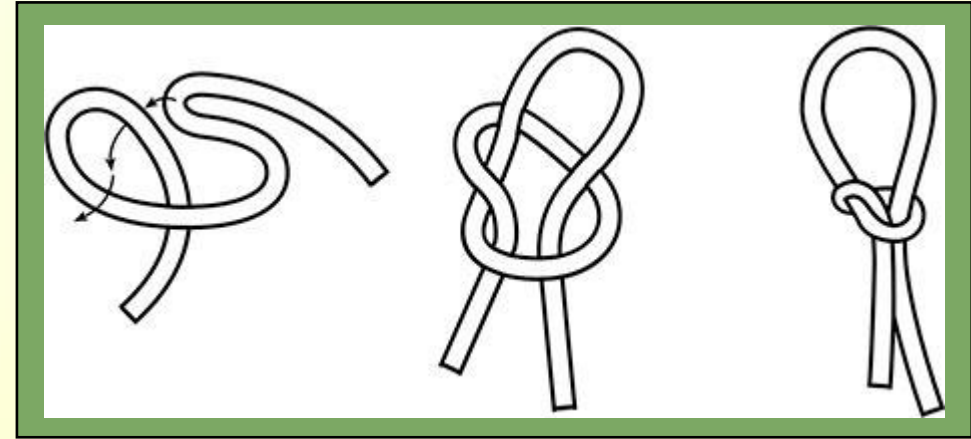
Likewise, the kinds of evil of which the Canaanites were guilty were so infectious, so contaminating, that to have shown mercy and let them survive would have proven to be the spiritual downfall of Israel.



*Nephi said of this people:
Behold, the Lord esteemeth all flesh in one; he that
is righteous is favored of God. But behold, this people had
rejected every word of God, and they were ripe in
iniquity; and the fulness of the wrath of God was upon
them; and the Lord did curse the land against them, and
bless it unto our fathers; yea, he did curse it against them
unto their destruction, and he did bless it unto our fathers
unto their obtaining power over it. (1 Nephi 17:35)*

The Snare

A snare is created by making a noose out of rope or other line and positioning it so animals will be caught as they step into it.



Moses taught the Israelites what they must do to overcome snares, or sources of temptation that could lead to being trapped in sin, that existed in the promised land.

Trapped by the Adversary

Beckoned by something that entices us or ignoring consequences

“To prevail over the devil’s strategies and temptations, we are counseled to pray sincerely, to remember what we have been taught, and to “lay hold upon the word of God”.

Doing this, we can “divide asunder all the cunning and the snares and the wiles of the devil” and stay above “that everlasting gulf of misery which is prepared to engulf the wicked” (Hel. 3:29).



“Through the grace of God, the devil’s strategies to defeat us will fail as we commit to the Savior and follow His gospel.”

Snares of Today



We may turn away from our covenants.

What happens when we get caught in these snares?

A Holy People

Holy is to be set aside for sacred purposes.

The term *holy people* refers to those who are set aside or chosen to serve God in accomplishing His purposes for the salvation of His children.



Although we may not be able to remove every source of temptation from our lives, the Lord will bless us as we seek to remove whatever evil we can from our immediate surroundings and develop self-discipline to avoid other influences that can lead us to sin.

Thy Raiment Waxed Not Old

Raiment--Clothes



The words used by Moses affirm the idea that the clothes of the Israelites did not wear out because God gave them a miraculous durability.

Some early rabbis and Christian theologians interpreted this passage to mean that the clothes of the younger generation grew upon their backs like the shells of snails.

Israel did, however, have limited means for producing some items of clothing.

The clothing of the people in Biblical times was made from wool, linen, animal skins, and perhaps silk. Wikiwand

Mount Ebal and Mount Gerizim

Symbolism of Blessing and A Cursing

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.

Today



Looking west into the pass at Shechem
Mount Gerizim (left) and Mount Ebal (right)

Warnings in Chapters 8–13

Moses taught the Israelites that Canaan was a land where they would “not lack any thing” (Deuteronomy 8:9) and where they would prosper.

However, he warned that if the Israelites forgot the Lord in their prosperity, they would perish. He also warned against the temptation to attribute their success to themselves rather than to God.



“The love of work is an attitude that members of the Church must develop. In some ways, we have gone through a period of great prosperity which may, when history is written, prove to be as devastating as the Great Depression in its effect upon the attitudes of the people.

President Harold B. Lee said, ‘Today we are being tested and tried by another kind of test that I might call the “test of gold”—the test of plenty, affluence, ease—more than perhaps the youth of any generation have passed through, at least in this Church.’” (7)



Sources:

Suggested Hymn: 161 *The Lord Be With Us*

1. Old Testament Institute Manual
2. Bible Dictionary
3. Excerpts from *Talk Through the Bible* by Bruce Eilkinson and Kenneth Boa p. 39
4. Robert M. Wilkes *Some Thoughts about Personal Freedom* July 1985 Ensign
5. Elder David B. Haight *Live the Commandments* April 1998 Ensign
6. Elder Joseph T. Hicken Book of Mormon Principles: Shunning Satan's Snares Sept. 2004 Ensign
7. Elder M. Russell Ballard (*Sweet are the Uses of Adversity ...* ,Brigham Young University Speeches of the Year, Provo, 7 Feb. 1962, p. 3.)" ("Providing for Our Needs," *Ensign*, May 1981, 86).

Deuteronomy

Deuteronomy 1-13	Deuteronomy 14-19	Deuteronomy 20-26	Deuteronomy 27-34
Preparing Israel to enter the Promised Land	The Lord's Laws and Feasts	War and Punishments	Obedience and Disobedience Moses' Final Sermon

Deuteronomy 1-2	Deuteronomy 3	Deuteronomy 4	Deuteronomy 5	Deuteronomy 6
<i>Recitation of 40 years Commanded to possess Canaan Judges and rulers chosen Report of spies Defeat of Amorites</i>	<i>Destruction of Bashan Two and a half tribes given land east of Jordan Moses denied entrance to Canaan Transition of leadership to Joshua</i>	<i>Keep commandments and summary of the covenants Mercy and Goodness of the Lord</i>	<i>The Lord's Covenant with Israel Sabbath Day observance Obedience</i>	<i>Teach your children the commandments</i>

Deuteronomy 7	Deuteronomy 8-9	Deuteronomy 10-11	Deuteronomy 12-13
<i>Conquer Canaan (7 Nations) Marriage Laws Removal of sickness if obedient</i>	<i>Remembrance of 40 years Rebellion of Israel</i>	<i>Ten Commandments placed in Ark of the Covenant The Lord's mercy, blessings and cursings Victory of the Obedient</i>	<i>Israel is to destroy Canaan and idols Additional Laws Law of Idolatry</i>

Moses’ Three Great Sermons:

The book of Deuteronomy contains Moses’s three great final sermons to the children of Israel. “The first discourse is found in Deut. 1–4 and is introductory. The second discourse (Deut. 5–26) consists of two parts: (1) 5–11, the Ten Commandments and a practical exposition of them, (2) 12–26, a code of laws, which forms the nucleus of the whole book. ... The third discourse (Deut. 27–30) contains a solemn renewal of the covenant [between God and Israel] and an announcement of the blessings of obedience and the curses upon disobedience”

These sermons contain Moses’s heartfelt pleas for the Israelites to remember the Lord and live His laws in the promised land. The instructions recorded in Deuteronomy were specifically directed to a new generation whose parents had died in the wilderness following their rebellion (see Numbers 14:26–33; 26:63–65).

Repetitive:

Jesus’ “thorough knowledge of the scriptures is evidenced by the fact that He repeatedly cited them. When the devil tempted Him to turn the stones into bread, He countered by quoting from Deuteronomy: ‘... It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.’ (Matthew 4:4; see Deuteronomy 8:3.) When the tempter challenged Him to cast Himself down from the pinnacle of the temple, He responded by quoting from the same book: ‘It is written again, Thou shalt not tempt the Lord thy God.’ (Matthew 4:7; see Deuteronomy 6:16.) For the third time He quoted from Deuteronomy (6:13) when Satan offered Him the kingdoms of the world, saying: ‘Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.’ (Matthew 4:10.)”

Elder Marion G. Romney (Jesus Christ, Man’s Great Exemplar, Brigham Young University Speeches of the Year, Provo, Utah, 9 May 1967, p. 9.)

Mount Ebal and Mount Gerizim:

“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.)

Utterly Destroying Canaanites:

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 inter-marriage 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.)