

This week's Audio, Video, and Teaching Notes are posted here.

The Pentateuch: A New Look – These are Moses's Words – Deuteronomy is Different – Class Thirty-Eight (Deuteronomy is Different; The Reason for the Wrong Name; The Valediction of Moses; What Exactly is This Book; Academic View; Centralized Worship; Traditional View; Indicators of Authorship; Burning Questions; Who Wrote the Pentateuch; First Person and Third Person Narration; Beyond the Jordan; YHVH Our God Said to Us; What Did Moses Write; Story of the Spies; The Burden of Leadership; Who Made the Ark; Cherubim and the Angel of God; The Ark of the Covenant; Phrases and Words Only Used in Deuteronomy)

July 30, 2022 – Ross Nichols

Torah Portion: Mattote: "Tribes" – Numbers 30:2 – 32:42

Haftarah Reading Jeremiah 2:4 – 28; 3:4

Torah Portion: Masei: "Journeys" – Numbers 33:1 – 36:13

Audio/Video Links:

<https://unitedisraelworldunion.com/the-pentateuch-a-new-look-deuteronomy-is-different-class-thirty-eight/> & <https://www.youtube.com/watch?v=ZTuscmkTfoE>

Teaching Notes Link:

<https://unitedisraelworldunion.com/wp-content/uploads/2022/07/2022.7.30-The-Pentateuch-A-New-Look-Deuteronomy-is-Different-Class-Thirty-Eight.pdf>

TODAY'S INTRODUCTION

-Welcome to United Israel World Union, this is our Sabbath morning scripture study coming to you live from the United Israel Center in Saint Francisville, Louisiana. Thank you so much for joining us today. Many of you are in your own place today, alone, Shabbat Shalom and thank you for joining us this morning. We need one another to help us go through what the world is going through today. I pray that all of you and the ones that you care for remain healthy today and throughout the coronavirus.

-United Israel is pleased to announce a new teaching series for the Jewish calendar year 5782 (October 2021 – October 2022). The entire year will be dedicated to a careful study of the words of the Bible's first five books (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) based upon an honest and objective new look at the Pentateuch. The materials for the weekly lessons will be arranged according to the annual cycle of readings that are followed in most Jewish Communities.

-We're going to talk about some of the theological motifs and some of the things that inspire and move us to connect with God and the spiritual aspects of these texts. We'll also talk about some of the historical, critical, scholarly, and academic approaches to the text to help understand how this book came together. These are the most remarkable stories in all of history. So, how did we get these books and what makes them up?

-We are currently talking about the Book of Deuteronomy and working through a sub-series called "These are Moses's Words". This is such a key and central point of the five books that we'll dedicate some time working through this. Be prepared to be challenged with the text itself because Deuteronomy is vastly different.

TEACHING NOTES

-Last week I combined the material that ends the Book of Numbers giving me a one-week space until the beginning of my cycle of teachings on the Book of Deuteronomy. The purpose of that was to give myself one week to give an introduction and prepare you for what's coming. The Book of Deuteronomy is my favorite book in all of the Hebrew Bible. Regarding my teachings over the next several weeks, I do want to say at the outset, I want you to be prepared to be challenged. What I mean by that is, not by me as a teacher, the challenge is with the text itself. We are beginning a new series on the Book of Deuteronomy, and this is my introductory class. Through examples of things, primarily I'm going to focus on that Deuteronomy is different, it's vastly different. The name Deuteronomy comes from the Greek via the Latin. The way English reads, it means second law. I want to begin with the reason for the wrong name.

-Deu 17: 18 "And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests.

-This is saying that a copy of this teaching, the Torah, this instruction shall be written by the king when he sits on his throne. In the Greek, "Deutero" means second or copy, and "Nomos" means law. This idea was picked up very early on and people began to associate the Book of Deuteronomy with being a copy or repetition of something else. Many consider Deuteronomy to be nothing revelatory in terms of new material but rather that the book itself is a repetition of a large part of laws and history that we already know.

-Remember that Moses is old, and this is the fortieth year, and this is the end of the end. The children of Israel are at a place called Shittim and they are prepared to crossover the Jordan. They are in the plains of Moab and prepared to enter the land. Moses has already been told he's going to die. Joshua has already been appointed when the book begins by telling us, these are the words that Moses spoke. It's presented as the valediction of Moses, his final goodbye. He's going to give the people some words and reminders and he's going to rehearse; this is the standard view. What they need to know and need to be focused on as they prepare to go across.

-People have recognized that Deuteronomy contains many differences, readings, vocabulary, phrases, language, and details compared to other books. The standard academic view is that Deuteronomy is the latest of all the sources. The idea of lateness stands out even within the text in some degrees. They believe that it was composed latest. We'll be talking about academic and fundamentalist views so that we get a full picture of what exactly is this book? What is this greatest of all books according to me?

-They believe that it demonstrates within itself evidences of a seventh century BCE composition. Evidencing the language and the stories with the times of Hezekiah and Josiah. Remember in 2 Kings 22 – 23 and 2 Chronicles 34 – 35 there's a book that's discovered and most people agree the book that was discovered was a form of Deuteronomy. The language in that story, seventh century BCE, makes me think that's when the book has its origin. There is a congruence of words and phrases and actions with the language and laws that are found in Deuteronomy and different than the language and laws in Exodus, Leviticus, and Numbers. Also, the reformative actions that follow the discovery of this book in the days of Josiah by Hilkiah. The actions that follow that discovery seem to find their source in Deuteronomy. Scholars began to say it's the

other way around, that the words of Deuteronomy are built because of the event that's described there.

-One of the many clues that makes the academic community move the Book of Deuteronomy into the seventh century BCE and totally out of the time of Moses is because of cult centralization of worship. Deuteronomy brings into the Pentateuch something that is not known prior to Deuteronomy, that is, centralized worship. Several phrases say, no longer can you do as the patriarchs did, who offered sacrifices as far back as Noah and there wasn't a centralized place. When you get to Deuteronomy, there is an emphasis on that it has to be done in a certain place. The temple cult that was ultimately established in Jerusalem, many believe this was the ideal all along. Academics believe that it happened and that the Book of Deuteronomy was written to validate the move to Jerusalem. Some allege that the Book of Deuteronomy is a fraud. Some believe that the book that was found in the days of Josiah was actually written in the days of Josiah.

-The traditional view of Deuteronomy, I propose is also inadequate. I also believe that the academic view of Deuteronomy is inadequate. I believe they are both wrong and I'm going to allow the text to back me up as we work through. The traditional view is that Moses wrote Deuteronomy and the whole of the Pentateuch as we possess them, Genesis 1:1 – Deuteronomy 34:12. I propose that no model, so far thus presented, accurately reflects the truth, the whole truth, and nothing but the truth. As often is the case, when sides express extreme views, that often times the truth is somewhere in the middle.

-The minimalist side would say: Moses probably never existed, but if he did exist, he was probably illiterate and therefore nothing that we now possess can be traced with any confidence back to Moses. They would ignore and not even consider any contrary evidence to their view. Conversely, the maximalist side would say: Moses existed, and he wrote Genesis 1:1 – Deuteronomy 34:12. They would ignore any evidence that is contrary to their view. How about contradictions, anachronisms – meaning things that a contemporary writer would not have written, things that clearly go in another period. We have examples of words and phrases in the text that are clearly dated to a later period. We have anachronistic names in the biblical texts. We have places that are mentioned in some texts that aren't known by that name until much later. What I'm exposing here are indicators of authorship. When it was written. Who wrote it? What compelled them to write it?

-The maximalists are going to ignore problems with geography and with other language related issues. The question I began with is, what is the fifth book of the Pentateuch? What does it claim to be? Do we know if it had a title? Is Deuteronomy 17:18 the name of the book? Even in the Hebrew, it claims that Deuteronomy is a copy of the Torah. In Hebrew, the Book of Deuteronomy begins, these are the words which Moses spoke. Is that the name of the book? Did it have a name or was it just a record written by an author for a different purpose? Who was the author of Deuteronomy? Who wrote it and for what purpose? Is it a single author? Was it Moses? Did Moses write Deuteronomy as the traditionalist claim? Is it written by someone much later to pull the wool over someone's eyes as some of the minimalist's claim? Is the author of the Book of Deuteronomy responsible for other works? Can we detect within this book evidence's which make us associate it with the writer of another book? Is there reason to believe that Genesis, Exodus, Leviticus, Numbers, and Deuteronomy reflect the same hand? Can you tell if that's true or not?

-What does the text itself claim? Can we find traces of this author's hand, the one who penned parts or all of Deuteronomy, can we find traces of the same hand in later books? There are a lot of views out there that suggest such. Do we have evidence within the book of when the Book of Deuteronomy was written? Was it written in the time of Moses, during the wilderness period, from the time they left Goshen until they get to the plains of Moab? Does the evidence support the claim of traditionalists that it's during this forty-year period that it was written? Was it written in the seventh century BCE perhaps to advance the reformation of Josiah? Where was it written? When was it written? Who wrote it? Was it written by someone in the Promised Land west of the Jordan? Do we have any evidence that suggests that at least parts of it? May it's both and that's why we have to go through it.

-It would be much easier for many people if I just said, you know what you already believe is exactly right. It would be easier if I didn't challenge the traditional views. Years ago, I came to this place of seeking to understand and implement and to really discover the true meaning of these texts. I made a commitment that I would follow the evidence and that's what I intend to do. I do so with respect. I'm not challenging traditional views, the bible is. In the following weeks is a challenge to many things that you've accepted, but I'm going to let the bible speak.

-Let's start with an idea that Moses did not write the Pentateuch as we have it. I'm going to briefly touch these points because during the course of the next several months we're going to go through this very closely and carefully and show this from the texts. The traditional view that Moses wrote Genesis 1:1 – Deuteronomy 34:12 is not supported by the text. A few things eliminate this as a possibility. Moses's name appears in the Pentateuch, I say in more than 592 verses, and some have his name more than once. What does that prove? It's unlikely that a person would write in the third person. It's written as if someone else is writing this story. The Book of Genesis is a separate question. The Book of Genesis doesn't mention Moses because it's written as occurring before his time. We first encounter Moses's name in Exodus 2. The name of Moses occurs in Exodus, 261 times; in Leviticus, 80 times; in Numbers, 216 times, and in Deuteronomy, 35 times. -592 verses mention Moses's name in the third person as if someone else other than Moses is writing these 592 verses. Quite naturally one could almost safely decide that Moses didn't write these. One could still argue that someone else wrote these and that they accurately reflect the history which is another discussion altogether. I'm talking about authorship, who wrote this? Who wrote the Pentateuch? When were these things written? Some might argue that this use of third person is just a stylistic character of the text of the bible. Some might say, that's just the way he wrote. Yet there are examples of Moses writing in the first person. We do have examples of first-person narration and only in Deuteronomy is where we find them. Let's look at some third-person narratives...

-Exo 34: 29 When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. 30 Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him. 31 But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them.

-Exo 35: 1 Moses assembled all the congregation of the people of Israel and said to them, "These are the things that YHVH has commanded you to do.

-Exo 36: 2 And Moses called Bezalel and Oholiab and every craftsman in whose mind YHVH had put skill, everyone whose heart stirred him up to come to do the work. 3 And they received from Moses all the contribution that the people of Israel had brought for doing the work on the sanctuary.

-Lev 7: 2 And Moses called Bezalel and Oholiab and every craftsman in whose mind YHVH had put skill, everyone whose heart stirred him up to come to do the work. 3 And they received from Moses all the contribution that the people of Israel had brought for doing the work on the sanctuary.

-Lev 8: 1 YHVH spoke to Moses, saying, 2 "Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread.

-Lev 16: 1 YHVH spoke to Moses after the death of the two sons of Aaron, when they drew near before YHVH and died, 2 and YHVH said to Moses,

-Deu 4: 41 Then Moses set apart three cities in the east beyond the Jordan, 42 that the manslayer might flee there,

-Deu 4: 44 This is the law that Moses set before the people of Israel. 45 These are the testimonies, the statutes, and the rules, which Moses spoke to the people of Israel when they came out of Egypt,

-Now, let's look at some first-person narratives that only happens in Deuteronomy...

-Deu 1: 9 "At that time I said to you, 'I am not able to bear you by myself. 10 YHVH your God has multiplied you, and behold, you are today as numerous as the stars of heaven. 11 May YHVH, the God of your fathers, make you a thousand times as many as you are and bless you, as he has promised you! 12 How can I bear by myself the weight and burden of you and your strife?

-Deu 1: 15 So I took the heads of your tribes, wise and experienced men, and set them as heads over you, commanders of thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officers, throughout your tribes. 16 And I charged your judges at that time, 'Hear the cases between your brothers, and judge righteously between a man and his brother or the alien who is with him.

-Deu 2: 2 Then YHVH said to me, 3 'You have been traveling around this mountain country long enough. Turn northward 4 and command the people,

-This is very clear, and it happens repeatedly only in Deuteronomy. Those who think that writing in third person is just a stylistic thing and not write in the first person, that is not the case. At times we see the words of Moses with introductory material that is clearly from another hand. Ask yourself, is it most logically that Moses or another person wrote this?

-Deu 1: 1 These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel, Laban, Hazereth, and Dizahab.

-Whoever is writing this is on the wrong side of the river. Whoever is writing this is on the west side of the Jordan. This is clearly written by another hand and in another place writing about the words that Moses spoke on the other side of the Jordan.

-Deu 1: 3 In the fortieth year, on the first day of the eleventh month, Moses spoke to the people of Israel according to all that YHVH had given him in commandment to them, 4 after he had defeated Sihon the king of the Amorites, who lived in Heshbon, and Og the

king of Bashan, who lived in Ashtaroth and in Edrei. 5 Beyond the Jordan, in the land of Moab, Moses undertook to explain this law, saying,

-I propose that Deuteronomy 1:1-5 is the hand of an editor, a redactor, someone other than Moses who's appending an introduction to the words of Moses. The original began like this...

-Deu 1: 6 "YHVH our God said to us in Horeb, 'You have stayed long enough at this mountain. 7 Turn and take your journey, and go to the hill country of the Amorites and to all their neighbors in the Arabah, in the hill country and in the lowland and in the Negeb and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. 8 See, I have set the land before you. Go in and take possession of the land that YHVH swore to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their offspring after them.' 9 "At that time I said to you, 'I am not able to bear you by myself.

-The book that Moses wrote begins, not with "These are the words that Moses spoke...", but with, "YHVH our God said to us in Horeb...". We are going to point these things out as we go. You can dig your heels in and say that you prefer the traditional view, I feel more comfortable with that. People think that they are doing the right thing by ascribing to Moses what he did not write, holding fast to a tradition, then to make sense of the text. That has thwarted many efforts to advance our understanding and kept us from finding the truth for far too long. Let's let the bible tell us what it wants to tell us. You will learn to recognize in this study what is definitely written by another hand. The first thing is to determine what did Moses and what did Moses not write. Deuteronomy contains many different details especially when we put it side by side with other similar narratives, Exodus, Numbers, and Deuteronomy, pointing out the differences and similarities between the different accounts. Here are a few examples... In the so-called story of the spies in Numbers 13 – 14, if you read that you get a lengthy narrative.

-Num 13: 1 YHVH spoke to Moses, saying, 2 "Send men to spy out the land of Canaan, which I am giving to the people of Israel. From each tribe of their fathers you shall send a man, every one a chief among them." 3 So Moses sent them from the wilderness of Paran, according to the command of YHVH, all of them men who were heads of the people of Israel.

-Third Person Narrative – It says that the LORD spoke to Moses. It was the LORDs idea to send men to spy out the land.

-Deu 1: 22 Then all of you came near me and said, 'Let us send men before us, that they may explore the land for us and bring us word again of the way by which we must go up and the cities into which we shall come.' 23 The thing seemed good to me, and I took twelve men from you, one man from each tribe. 24 And they turned and went up into the hill country, and came to the Valley of Eshcol and spied it out.

-First Person Narrative – It says that they came to Moses. It was the people's idea to send men to spy out the land and Moses approved of that. Why didn't Moses get to go in the land? Who's fault is it that he can't get into the land.

-Num 20: 10 Then Moses and Aaron gathered the assembly together before the rock, and he said to them, "Hear now, you rebels: shall we bring water for you out of this rock?" 11 And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock. 12 And YHVH said to Moses and Aaron, "Because you did not believe in me, to uphold me as holy in the eyes

of the people of Israel, therefore you shall not bring this assembly into the land that I have given them." 13 These are the waters of Meribah, where the people of Israel quarreled with YHVH, and through them he showed himself holy.

-Third Person Narrative – Tells us that its because they struck the rock.

-Num 27: 12 YHVH said to Moses, "Go up into this mountain of Abarim and see the land that I have given to the people of Israel. 13 When you have seen it, you also shall be gathered to your people, as your brother Aaron was, 14 because you rebelled against my word in the wilderness of Zin when the congregation quarreled, failing to uphold me as holy at the waters before their eyes." (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

-Third Person Narrative – Tells us that its because they disobeyed the command and didn't sanctify God.

-Deu 1: 37 Even with me YHVH was angry on your account and said, 'You also shall not go in there.

-First Person Narrative – Is this a different way of saying what Numbers 10 and 27 says? Numbers 20 and 27 don't suggest at all that Moses is not allowed in because of the people. Numbers 20 and 27 say that he can't go in because he disobeyed God. Deuteronomy 1 says that God was incensed at him because of them.

-Deu 3: 23 "And I pleaded with YHVH at that time, saying, 24 'O Lord GOD, you have only begun to show your servant your greatness and your mighty hand. For what god is there in heaven or on earth who can do such works and mighty acts as yours? 25 Please let me go over and see the good land beyond the Jordan, that good hill country and Lebanon.' 26 But YHVH was angry with me because of you and would not listen to me. And YHVH said to me, 'Enough from you; do not speak to me of this matter again. 27 Go up to the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and look at it with your eyes, for you shall not go over this Jordan. 28 But charge Joshua, and encourage and strengthen him, for he shall go over at the head of this people, and he shall put them in possession of the land that you shall see.' 29 So we remained in the valley opposite Beth-peor. (First Person Narrative)

-Deu 4: 21 Furthermore, YHVH was angry with me because of you, and he swore that I should not cross the Jordan, and that I should not enter the good land that YHVH your God is giving you for an inheritance. 22 For I must die in this land; I must not go over the Jordan. But you shall go over and take possession of that good land.

-First Person Narrative – Let's assume that the third person text is someone else writing and Deuteronomy reflecting first person, maybe that's Moses and he doesn't want to admit that he messed up? I don't know, but they are different. The reason Moses can't go in depends on what you read. Let's look at the example, the burden of leadership.

-Exo 18: 13 The next day Moses sat to judge the people, and the people stood around Moses from morning till evening. 14 When Moses' father-in-law saw all that he was doing for the people, he said, "What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?" 15 And Moses said to his father-in-law, "Because the people come to me to inquire of God; 16 when they have a dispute, they come to me and I decide between one person and another, and I make them know the statutes of God and his laws." 17 Moses' father-in-law said to him, "What you are doing is not good. 18 You and the people with you will certainly wear yourselves out, for the thing is too heavy for you. You are not able to do it alone. 19

Now obey my voice; I will give you advice, and God be with you! You shall represent the people before God and bring their cases to God, 20 and you shall warn them about the statutes and the laws, and make them know the way in which they must walk and what they must do. 21 Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. 22 And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be easier for you, and they will bear the burden with you. 23 If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace." 24 So Moses listened to the voice of his father-in-law and did all that he had said. 25 Moses chose able men out of all Israel and made them heads over the people, chiefs of thousands, of hundreds, of fifties, and of tens. 26 And they judged the people at all times. Any hard case they brought to Moses, but any small matter they decided themselves. 27 Then Moses let his father-in-law depart, and he went away to his own country. (Third Person Narrative)

-Deu 1: 9 "At that time I said to you, 'I am not able to bear you by myself. 10 YHVH your God has multiplied you, and behold, you are today as numerous as the stars of heaven. 11 May YHVH, the God of your fathers, make you a thousand times as many as you are and bless you, as he has promised you! 12 How can I bear by myself the weight and burden of you and your strife? 13 Choose for your tribes wise, understanding, and experienced men, and I will appoint them as your heads.' 14 And you answered me, 'The thing that you have spoken is good for us to do.' 15 So I took the heads of your tribes, wise and experienced men, and set them as heads over you, commanders of thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officers, throughout your tribes. 16 And I charged your judges at that time, 'Hear the cases between your brothers, and judge righteously between a man and his brother or the alien who is with him. 17 You shall not be partial in judgment. You shall hear the small and the great alike. You shall not be intimidated by anyone, for the judgment is God's. And the case that is too hard for you, you shall bring to me, and I will hear it.' 18 And I commanded you at that time all the things that you should do.

-First Person Narrative – Jethro isn't mentioned at all. Moses tells a similar story, same events but tells it differently and mentions nothing about Jethro. He says, this is what I did. Let's look next at the ark because it's an important part of the narrative.

-Exo 37: 1 Bezalel made the ark of acacia wood. Two cubits and a half was its length, a cubit and a half its breadth, and a cubit and a half its height. 2 And he overlaid it with pure gold inside and outside, and made a molding of gold around it. 3 And he cast for it four rings of gold for its four feet, two rings on its one side and two rings on its other side. 4 And he made poles of acacia wood and overlaid them with gold 5 and put the poles into the rings on the sides of the ark to carry the ark. 6 And he made a mercy seat of pure gold. Two cubits and a half was its length, and a cubit and a half its breadth. 7 And he made two cherubim of gold. He made them of hammered work on the two ends of the mercy seat, 8 one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat he made the cherubim on its two ends.

-Deu 10: 1 "At that time YHVH said to me, 'Cut for yourself two tablets of stone like the first, and come up to me on the mountain and make an ark of wood. 2 And I will write on the tablets the words that were on the first tablets that you broke, and you shall put them

in the ark.' 3 So I made an ark of acacia wood, and cut two tablets of stone like the first, and went up the mountain with the two tablets in my hand. 4 And he wrote on the tablets, in the same writing as before, the Ten Commandments that YHVH had spoken to you on the mountain out of the midst of the fire on the day of the assembly. And YHVH gave them to me. 5 Then I turned and came down from the mountain and put the tablets in the ark that I had made. And there they are, as YHVH commanded me."

-James Tabor also wrote an article on this topic called "The other ark of the covenant": <https://jamestabor.com/that-other-ark-of-the-covenant/>

-Cherubim are mentioned 38 times in 38 verses in the Tanakh, 13 verses in the Pentateuch mention cherubim and not a single one of them is in Deuteronomy. In fact, no angels at all, in any form are mentioned in Deuteronomy.

-Exo 14: 19 Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them,

-Exo 23: 20 "Behold, I send an angel before you to guard you on the way and to bring you to the place that I have prepared.

-Exo 23: 23 "When my angel goes before you and brings you to the Amorites and the Hittites and the Perizzites and the Canaanites, the Hivites and the Jebusites, and I blot them out, 24 you shall not bow down to their gods nor serve them, nor do as they do, but you shall utterly overthrow them and break their pillars in pieces.

-Exo 32: 34 But now go, lead the people to the place about which I have spoken to you; behold, my angel shall go before you. Nevertheless, in the day when I visit, I will visit their sin upon them."

-Exo 33: 2 I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites. 3 Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people."

-Let's look at the ark of the testimony. I want to show you differences in how Deuteronomy tells stories and the way it's told in Exodus, Leviticus, and Numbers primarily. The ark is such a central piece it's referred to as the testimony, the box, the chest of the testimony. The chest of the testimony occurs in 38 verses in the Tanakh. It's a very significant Hebrew word. 32 of those times are in the Pentateuch. Not once does the Hebrew word for testimony occur in Deuteronomy. Deuteronomy refers to it as the covenant chest or the chest of the covenant or the ark of the covenant. The stone tablets inside the box are called the covenant. In other books it's seldom called the covenant, but it's referred to as the testimony. According to the priestly writers, the testimony is the two tablets. The two tablets are called the covenant, they are not called the testimony in Deuteronomy.

-The tabernacle, the tent, we have words in the Pentateuch used for the central place of worship in the wilderness period. The miqdash, 72 verses in the Tanakh, it's typically translated as sanctuary or holy place. This is never mentioned in Deuteronomy. Mishkan is typically translated as the tabernacle, which is from the root word to dwell. You've heard of the word shekinah or shekinah glory. The mishkan is very important and is mentioned in more than 70 verses. This is not mentioned once in Deuteronomy. The ohel moed, the tent of meeting is mentioned in 140 verses in the Tanakh, 129 of these are in the Pentateuch and it's only mentioned 1 time in Deuteronomy.

-Priests and Levites, everyone knows that the function of the priest, you can't just be a Levite, you have to be a son of Aaron. There are difficult things in the bible that challenge that, but people push those away. They like the consistency that they find in the majority of the texts which suggests that only descendants of the sons of Aaron can be priests. The sons of Aaron are mentioned 62 times in the Tanakh, 38 times in the Pentateuch, and not 1 time in Deuteronomy. In Deuteronomy, instead of reading about the sons of Aaron we read about Levitical priests which it uses all the time.

-Deu 17: 9 And you shall come to the Levitical priests and to the judge who is in office in those days, and you shall consult them, and they shall declare to you the decision.

-Deu 17: 18 "And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests.

-Aaron is mentioned in 328 verses in the Tanakh, 286 times in the Pentateuch, 3 times in the book of Deuteronomy. All three times deal with either his crime with the calf or with his death. In one of the passages about his death, it puts the death and burial at a different place than you find in Exodus, Leviticus, and Numbers. There he dies and is buried at Mount Hor, in Deuteronomy 10:6 it says he died and was buried at Moserah.

-Deu 10: 6 (The people of Israel journeyed from Beeroth Bene-jaakan to Moserah. There Aaron died, and there he was buried. And his son Eleazar ministered as priest in his place.

-Interesting that Deuteronomy is different. It doesn't mean that we don't have answers, I'm presenting to you some of the difficult things that we have to unpack over the next several weeks. We have to answer these questions. Why do these differences exist? Why is it that circumcision of the flesh is mentioned in the Pentateuch in other places but in Deuteronomy, the only circumcision that is mentioned, it's mentioned twice, it's circumcision of heart.

-Deu 10: 16 Circumcise therefore the foreskin of your heart, and be no longer stubborn.

-Deu 30: 6 And YHVH your God will circumcise your heart and the heart of your offspring, so that you will love YHVH your God with all your heart and with all your soul, that you may live.

-It's interesting that there was no physical circumcision during the forty years in the wilderness. Is it required or is it not required and why wasn't it? Why in Exodus 4 did Moses not have his son circumcised? Why do we get this strange episode of an angel, third person, we assume is either going to kill Moses or the child? How about the glory of YHVH which is frequently used in the priestly material? It never occurs in the Book of Deuteronomy. Can you see God or can you not see God?

-Exo 24: 1 Then he said to Moses, "Come up to YHVH, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship from afar. 2 Moses alone shall come near to YHVH, but the others shall not come near, and the people shall not come up with him." 3 Moses came and told the people all the words of YHVH and all the rules. And all the people answered with one voice and said, "All the words that YHVH has spoken we will do." 4 And Moses wrote down all the words of YHVH. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to YHVH. 6 And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. 7 Then he took the Book of the Covenant and read it in the hearing of the people. And they said,

"All that YHVH has spoken we will do, and we will be obedient." 8 And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that YHVH has made with you in accordance with all these words." 9 Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, 10 and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. 11 And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.

-At this point people have tried to reconcile this by saying it's a vision and it's not real because they want to make the two fit. In this third person passage, Moses and the elders see God.

-Deu 4: 9 "Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children's children-- 10 how on the day that you stood before YHVH your God at Horeb, YHVH said to me, 'Gather the people to me, that I may let them hear my words, so that they may learn to fear me all the days that they live on the earth, and that they may teach their children so.' 11 And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud, and gloom. 12 Then YHVH spoke to you out of the midst of the fire. You heard the sound of words, but saw no form; there was only a voice. 13 And he declared to you his covenant, which he commanded you to perform, that is, the Ten Commandments, and he wrote them on two tablets of stone. 14 And YHVH commanded me at that time to teach you statutes and rules, that you might do them in the land that you are going over to possess. 15 "Therefore watch yourselves very carefully. Since you saw no form on the day that YHVH spoke to you at Horeb out of the midst of the fire, 16 beware lest you act corruptly by making a carved image for yourselves, in the form of any figure, the likeness of male or female, 17 the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the air, 18 the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth. 19 And beware lest you raise your eyes to heaven, and when you see the sun and the moon and the stars, all the host of heaven, you be drawn away and bow down to them and serve them, things that YHVH your God has allotted to all the peoples under the whole heaven. 20 But YHVH has taken you and brought you out of the iron furnace, out of Egypt, to be a people of his own inheritance, as you are this day.

-Deuteronomy never has an account of anyone seeing God. He stresses it over and over, you heard, you listened, you didn't see, so don't make, it's very clear and consistent. Other parts of the bible, particularly the Pentateuch have hard to explain passages about seeing God, not in Deuteronomy. It says here, the one that took them out of the "iron furnace", this is only used in Deuteronomy and in some of the prophets. Here are some other phrases and words that are only used in Deuteronomy: in the place that he will choose (11 times), lengthen days in the land (8 times), with all heart and with all soul (9 verses), walk after other gods (5 verses), turn and serve other gods (11 verses), listen to the voice of God (12 verses). There's more, we have two versions of the Ten Words, Exodus 20 and Deuteronomy 5, they read differently. Dietary rules, Leviticus 11 and Deuteronomy 14, these are different.

-They have a lot of similarities, but they read different. We'll examine the texts horizontally and make some observations and see. The blessings and the curses in

Leviticus 26, do they match Deuteronomy 27 and 28? No, they are different. Did you know that the love of and for God is only found in Deuteronomy? Leviticus doesn't mention grace, mercy, forgiveness, it's all ritual. A lot of people love that ritual stuff, but it has nothing to do with love. What's love got to do with it, it's just obedience.

-Indeed, Deuteronomy is different. We have to ask why? We have to ask who wrote it? When? Where? Why is it that Deuteronomy is the only book of the five that contains first person narration? Remember that not all of Deuteronomy is first person narration. We have to go through and make some calls, we have to say this is clearly the hand of a narrator. This could be written later. This could be written in another place. This on the other hand seems to be perhaps Moses, maybe written in the wilderness?

-We'll be able to tell the difference if we read it. What can we learn from a careful study of the words of Deuteronomy? Is it possible that we can find answers to questions that have perplexed scholars and sages, could we find the answers? Would you join me on a new look at Deuteronomy? Join me next Saturday, don't miss a single one of these classes if you really want to know what are the words of Moses? Don't miss it.

Shabbat Shalom – Shavua Tov, Have a beautiful week!

THIS WEEK IN TORAH

JULY 30, 2022

This week's Torah Portion Mattote: "Tribes" (Numbers 30:2 – 32:42) Vows and Oaths, Men and vows, Women and vows, Vengeance on Midian, Moses rebukes the officers, Laws of koshering utensils, Division of the spoils, The request of Reuben and Gad, Moses objection, The request is clarified, Moses condition, Reuben and Gad settle in Gilead.

JULY 30, 2022

This week's Torah Portion Masei: "Journeys" (Numbers 33:1 – 36:13) Recounting Israel's journey, Drive out the inhabitants, Occupying the land, The boundaries of Eretz Yisrael, List of the tribal chiefs, Cities for the Levites, Cities of refuge for unintentional killing, Tribal intermarriage, Marriage of female heirs.

"Shavua Tov" and Have a Great Week!

"This Week in Torah" FB Page: <https://www.facebook.com/groups/571648826269105/>

UPCOMING EVENTS

-Blossoming Rose Israel Tours (2022): <https://blossomingrose.org/>

-Walking the Ancient Paths – (2022): Tabor / Nichols Israel Tour (October 21 – November 1, 2022); <https://unitedisraelworldunion.com/israel-tours/>;

<https://blossomingrose.org/2022-walking-the-ancient-paths/>

-Tanakh Tour – (2022): Nichols / Vandor / Singer / Portnay (November 3 – 11, 2022)

<https://www.youtube.com/watch?v=FXZ5fu7f0cU> &

<https://www.tanakhtours.com/tanakh-tour-november-2021/>

-Biblical Jordan Tour – (2022): Nichols / Vandor (November 13 – 21, 2022)

<https://www.tanakhtours.com/biblical-jordan-tour/>

-James Tabor YouTube Channel: <https://www.youtube.com/user/jamestaborvideos>

-Ross K. Nichols YouTube Channel: <https://www.youtube.com/channel/UC9-ZXSjHKN6L0N4EbjhJ2fA> & <https://www.youtube.com/watch?v=qttiwAhxPWQ>

-UIWU YouTube Channel:

<https://www.youtube.com/channel/UCq31WAlio9zC1eXDzrEVzlg/featured>