Old Testament Introduction  
The Bible’s Buried Secrets  
Chapter 34, Josiah

<http://www.pbs.org/wgbh/nova/ancient/bibles-buried-secrets.html>

<https://www.youtube.com/watch?v=qalTJzk4kO0>

***About the Video***

What is for the most part an exact copy of the video script follows. There are a few places where individual speakers could neither be heard nor understood: for this we apologize. Every effort was made to be precise: there were just spots that defeated us. Since this is a quote in its entirety it seemed unnecessary to mark it with quotation marks. The notation for each speaker is tedious enough: Narrator, Reader, etc. If you discover bothersome errors, please reply to this website and point them out. You may verify the script more easily by starting to replay it where the “time” stamps indicate discussion begins. The second of the above links is free from advertising and thus easier to use.

***Overview***

We have previously contested the assertion that this was necessarily the book of Deuteronomy. We believe that it probably was the book of Deuteronomy; yet, the identification is unclear: the Jews call it, *Eleh ha-devarim*, אֵ֣לֶּה הַדְּבָרִ֗ים.[[1]](#endnote-1) We will also contest that the document was a scroll; it is never called a scroll in either Greek of Hebrew; it is called a book;[[2]](#endnote-2) nor are scrolls the exclusive means of document recording in Josiah’s day.

The picture BBS paints is that a fragment of Deuteronomy was found and the D writers filled in the blanks; else pieces of J and E were found and the D writers wrote Deuteronomy from these. A more common presentation of the Documentary Hypothesis is that D comprises virtually all of Deuteronomy, and was written around 600 BC. We’re sure that there are as many variations on these themes as there are Old Testament theologians.[[3]](#endnote-3)

This particular twist makes Josiah’s scribes the authors of Covenant Renewal; yet, there is no record of laying up in the Oracle,[[4]](#endnote-4) and no involvement with the Shəkinah: a preposterous idea. There is no evidence that the living Shəkinah offered Josiah any Covenant Renewal. The previous Covenant Renewal was offered to David without a major document, only prophetic blessing. The New Covenant is promised in Jeremiah 31:31 and elsewhere; yet, does not appear until 4 BC.

BBS has to hold such an absurd position to maintain its credibility, and to prey on our credulity: that, according to BBS, monotheism is suddenly invented around 600 BC, out of thin air. To sell these claims, Josiah’s enforcement of the Eternal Covenant, is changed from its true existence into some scribes’ false invention.

To deflect any criticism, BBS distracts with misdirection to the Decalogue, before anybody catches on to the ruse. The Decalogue is then treated as an ethical/moral instruction, rather than what it is, the Old Testament core Covenant worship document written by the Hand of God Himself, and kept inside the Ark of the Covenant.

This segment now ends by turning the temple Book of the Law discovery in the days of Josiah toward a discussion of the Decalogue written on the hearts of people.

***Script***

Josiah (time 1:26:20)

Quote:

Coogan: We are told in the book of Kings that King Josiah (641-609 BC) in the late seventh century BC was told that a scroll had been discovered[[5]](#endnote-5) in the Temple archives. The scroll was brought to him and as the scroll was being read,[[6]](#endnote-6) Josiah began to weep because he realized that it was a sacred text containing Divine commands which the people had been breaking.

N: Scholars believe that the lost book was part of the fifth book of the Torah, Deuteronomy, a detailed code of laws and observance. It inspires another group of scribes in the seventh century BC, whom scholars call the D writers.[[7]](#endnote-7) According to the Documentary Hypothesis, after J and E, D is the third group of scribes who write part of the Hebrew Bible [Torah or Pentateuch]. D retells the Exodus story and reaffirms the covenant Moses made between God and the Israelite people.[[8]](#endnote-8)

Coogan: You should love the Lord your God because He has loved you. He has loved you more than any other nation. So the Divine love for Israel requires a corresponding loyalty to God, an exclusive loyalty to God. And Deuteronomy more than other parts of the Bible is insistent that only the God of Israel is to be worshipped.

N: To enforce the covenant, Josiah orders that idols and altars to all other deities be destroyed. The book of Deuteronomy contains the clearest prohibition of the worship of other god’s, the Ten Commandments.

R: “I am YHWH your God. You shall have no other gods before Me. You shall not make for yourself an idol. You shall not bow down to them or worship them.” — Deuteronomy 5:6 and 9

The Ten Commandments appears in two books of the Bible:[[9]](#endnote-9) Deuteronomy and in Exodus. It is not only a contract[[10]](#endnote-10) with Yahweh, it is also a code of conduct[[11]](#endnote-11) between people.

Cahill: The revelation of the Ten Commandments is an ethical revelation. And that’s where the idea of justice comes in because that’s the most important thing about the way in which we treat one another. We will not kill him, we will not steal from him, and we will not lie about him. We will abide by the commandments. The commandments, as God Himself repeated says through the later Prophets are already written on the hearts of human beings.[[12]](#endnote-12)

Unquote.

***Book of the Law***

The Book of the Law may very well be an alternate name for the book we know as Deuteronomy.[[13]](#endnote-13) We understand that the Jews call the book *Eleh ha-devarim*, אֵ֣לֶּה הַדְּבָרִ֗ים. The Greeks seem to have coined the term Deuteronomy (Second Law), because of its repetitions of crucial elements of Genesis-Numbers.

For centuries, no one knew any better. Then in more recent times, archaeological discoveries, and studies of other Covenant styles, revealed that the Genesis-Numbers documents mimicked the pattern of other ancient Covenants; Deuteronomy mimicked the pattern of other ancient Covenant Renewal documents.[[14]](#endnote-14) It seems to us, from the ancient way of thinking, that Israel had broken the Covenant; thus, the King, God Himself, had two choices: one, destroy them, which He did;[[15]](#endnote-15) two, offer Covenant Renewal, to the “innocent” children who had inherited their parents disgrace, which He also did.

This Covenant Renewal embraced new Decalogue documents engraved in stone by the Hand of God, else the Israelites have marched around for forty years for nothing: they would have had no Covenant whatsoever. These new Decalogue documents resided under the Mercy Seat, which is aptly named: for, God allowed the older generation to live out the remainder of their lives under the yoke of repentance; while the younger generation, watched their parents die, endured suffering with them, thus learning that lesson which we all must learn: entrance into the Rest of God only comes after years of hardship, following Christ in the desert.

For the writing of this Covenant Renewal document to be delayed from 1364 to 600 BC, would mean, if true, that the Israelites had no legal authority to enter Cisjordan until 600 BC; it would mean that the wandering Canaanites had no legal authority to cross Jordan at Jericho and enter; it would mean that the whole idea of a mixed muddle in the central highlands would have been stopped in its tracks by border guards at Jericho. Surely, an insignificant band of wandering Canaanites had no power to bring Og to his knees, defeat the Ammonites and Moabites, take possession of and settle the Transjordan plateau, crush mighty Jericho, Bethel-Ai, then proclaim their legal right of entry at Ebal and Gerizim, a legal right of entry that they did not possess: for, they would have had no king, acting only unilaterally, as renegades and vagabonds.[[16]](#endnote-16) Nor does this folly explain why they would have had to spend two-hundred more years cowering in the central highlands until they summoned enough gumption to take on the Jebusites.

The book, not the scroll, was “discovered in the Temple archives.” To more specific, it should have been archived in the Oracle, beside the Ark of the Covenant, with both Decalogue tablets inside; just as Moses commanded that it be archived.[[17]](#endnote-17) Note that Exodus and Deuteronomy only have copies of the Decalogue: the actual Decalogue itself is inside the Ark, underneath the Mercy Seat, where Yahweh is enthroned in the form of the Shəkinah.

For those who wish to insist that this discovered document was a scroll…. Since we are now in the seventh century BC, it is only fair to draw attention to related era artifacts and their natures:[[18]](#endnote-18)

* Siloam Inscription (701 BC)[[19]](#endnote-19), paleo-Hebrew etched on stone, is thought to have marked Hezekiah’s tunnel, ANET, page 321
* Lachish Reliefs (700 BC)[[20]](#endnote-20) carved in stone, Assyrian Cuneiform
* LMLK Seals (700 BC)[[21]](#endnote-21), paleo-Hebrew on pottery
* Azekah Inscription (700 BC)[[22]](#endnote-22), Akkadian Cuneiform on clay tablet
* Sennacherib’s Annals (690 BC)[[23]](#endnote-23), Akkadian Cuneiform on clay prisms, ANET, pages 287-288
* Esarhaddon’s Treaty (675 BC)[[24]](#endnote-24), Akkadian Cuneiform on clay tablet, ANET 533
* Ekron Inscription (650 BC)[[25]](#endnote-25), paleo-Hebrew etched on limestone
* Cylinders of Nabonidus (550 BC)[[26]](#endnote-26), Cuneiform on fired clay cylinders
* Nebuchadnezzar Chronicle (550-400 BC)[[27]](#endnote-27), Akkadian Cuneiform on clay tablet, ANET 301-307
* Cylinder of Cyrus (530 BC)[[28]](#endnote-28), Akkadian Cuneiform on baked clay cylinder, ANET 315-316
* Nabonidus Chronicle (400-1 BC)[[29]](#endnote-29), Akkadian Cuneiform on clay tablet, ANET 301-307
* Herod’s Temple Warning Inscription (23 BC-70 AD)[[30]](#endnote-30), Greek on limestone
* Herod’s Temple Trumpeting Place Inscription (23 BC-70 AD)[[31]](#endnote-31), Hebrew (Aramaic) block on basalt

Clearly, the ancients were not bashful about making “hard copies” even this late in history. While this does not prove that papyrus, or parchment/vellum were not in use, because they were so perishable; it firmly establishes that important documents were often preserved on stone or in clay, possibly because other materials were so very perishable. There can be no present impediment to the idea that Moses may have written in Akkadian Cuneiform on clay tablets, given the limits of knowledge we have today. This would also explain why the documents are being read to Josiah, rather than by him: he could have most likely read them himself if they were written in paleo-Hebrew. On the other hand, reading documents might have been beneath Josiah’s kingly dignity.

There are good reasons for the book being Deuteronomy: for, Deuteronomy was the covenantal authority under which Josiah reigned. Deuteronomy was the Constitution of Israel, that Document under which Israel had been legally organized for eight-hundred years.[[32]](#endnote-32) Genesis-Numbers provided useful historic information, even instruction, without which Deuteronomy would not make much sense. It is strange then, that BBS would posit an opinion that pictures Israel, as an established nation, writing its Constitution around 600 BC, then begin weeping over the fact that they had not lived up to it. The “scribe” Moses, who, ostensibly, makes this Covenant Renewal document, is physically unknow to Josiah, even though they are, according to this blind myth, no more than fifty or so years apart: this Moses must have been very low on the scribal food chain, to have never once met his king.

This Covenant was built on love and mercy, two very innovative ideas in cultures where Covenants were more frequently built on swords and whips. Yet, Josiah did not hear the tablets of the Decalogue read: such a thing was forbidden, and certain death would have been the result. The Ark of the Covenant and the Mercy seat were re-sealed and re-sanctified every year, once a year, by blood, on the Day of Atonement, so it is extremely unlikely that anyone found or touched a Decalogue Tablet.

The reason that “Deuteronomy … is insistent that only the God of Israel is to be worshipped,” is not due to any blind rote obedience; rather this is the principle that sets humanity free from sin: a principle, which will not be actualized for roughly six-hundred more years.[[33]](#endnote-33) God created humanity to be free in life before its loving Father.

***The Decalogue***

Since BBS is insistent on intruding the Decalogue into this discussion about Josiah and his lost document, let us consider the Decalogue and its structure now.

Nowhere, does Moses explain the numbering of the Ten Commandments. There are two numbering systems in common use: Luther’s, and pretty much everybody else’s: we believe both are in error.

**First Glances**

Since the records found in Exodus 20 and Deuteronomy 5 are not the Decalogue Tablets, merely copies of them; we have no absolutely sure way of knowing how the tablets were arranged, or what parts of the copies are editorial additions. Therefore, all approaches to such arranging and editing are human speculations: educated guesses.

**Tablets**

We believe that the Decalogue was written on two identically worded tablets in a language, which is, as yet, unidentified in modern times: possibly Akkadian Cuneiform. Each tablet has the following hypothetical construction.

**Introduction**

Each tablet begins with an introductory unilateral declaration about God’s actions in setting the Israelites free from slavery in Egypt.[[34]](#endnote-34) From this we see that the ten, “you will not”, commandments, as well as the two table summaries are safeguards of human freedom against slavery.

**Tables**

We hypothesize that each tablet had two tables of five prohibitions, the ten, “you will not”, commandments; the first table specifies five prohibitions concerning the love of God; the second table specifies five prohibitions concerning love of man. This deviates from other schemes of dividing the tables: 3-7,[[35]](#endnote-35) and 4-6,[[36]](#endnote-36) where the affirmation commandment is counted as part of the second table.

**Affirmation**

These two tables were separated from each other by an affirmation commandment, “the first commandment with promise”.

**Narrative Explanations**

Associated with many of the commandments, especially in the first table, are fairly lengthy narrations. Those narrations, which begin with the word, for, are explanatory. Parts of these may have been added by Moses or other editors; yet, there is no clear distinction between what is commandment and what is editorial clarification or explanation: these are surmised from grammar and syntax.

***Structure***

**Unilateral Declaration**

“I am YHWH your God, Who brought you out of the land of Egypt, out of the house of slavery.”

**Table 1**

Table 1 is summarized with these words:

“Love YHWH your God with all your heart, with all your soul, and with all your might.”[[37]](#endnote-37)

Law 1. “You will not have other gods before Me.”[[38]](#endnote-38)

Law 2. “You will not make an idol[[39]](#endnote-39) for yourself….”

Law 3. “You will not bow down[[40]](#endnote-40) to them, or serve them[[41]](#endnote-41)….”

Law 4. “You will not take the name of YHWH your God in vain….”[[42]](#endnote-42)

Law 5. “You will not work on the seventh day, the Sabbath….”

**Affirmation**

Ο Λόγος. “Honor your father and your mother[[43]](#endnote-43): that your days may be long on the land which YHWH your God gives you.”

**Table 2**

Table 2 is summarized with these words:

“Love your neighbor as yourself.”[[44]](#endnote-44)

Law 6. “You will not murder.”[[45]](#endnote-45)

Law 7. “You will not commit adultery.”

Law 8. “You will not steal.”

Law 9. “You will not testify false testimony against your neighbor.”

Law 10. “You will not desire[[46]](#endnote-46) your neighbor’s house….”

**Notations**

Law 2. An idol of, “… any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.”[[47]](#endnote-47)

Law 3. Idolatry. “… for, I, YHWH your God, am a jealous God,[[48]](#endnote-48) examining the iniquity of the fathers on the children to the third and fourth generation[[49]](#endnote-49) of them that hate Me; and showing mercy to thousands of them that love Me, and keep My commandments.”[[50]](#endnote-50)

Law 4. Name, “… for, YHWH will not absolve him that takes His name in vain.”

Law 5. “Remember the Sabbath day, to keep it holy. Six days you will labor, and do all your work: but the seventh day is the Sabbath of YHWH your God….”

Rest, “… you, your son, your daughter, your manservant, your maidservant, your cattle, or the foreigner who lives among you: for, in six days YHWH made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore YHWH blessed the Sabbath day, and hallowed it.”[[51]](#endnote-51)

**Analysis**

Whether you agree or not that renumbering the commandments in this way is a helpful idea; surely, we all see that the commandment to honor father and mother sticks out like a third sore thumb. The affirmation is clearly intended to be emphatic; we may have failed to pinpoint the proper emphasis: yet, we have at least come closer to that emphasis. This is also the same emphasis we find in the New Testament.[[52]](#endnote-52)

We believe that Jesus is the only one Who has ever loved His Father and His mother in such a perfect way. We believe that the purpose of this affirmation commandment is to be prophetic of the Son; it affirms that He will fulfill both the first table of the law, love of God (Father); as well as the second table of the law, love of neighbor (mother). We believe that this is why both tablets are sealed inside the Ark; because Jesus is the keeper of all the Divine, and human stipulations of the law.

Thus, the Decalogue pivots on two hinges: the Father and His essence as revealed in the Introduction; the Son and His righteous character as revealed in the Affirmation. The King declares the Covenant; the Crown Prince fulfills the Covenant; humanity is free to receive the gift of God. The Spirit empowers it.

This gift is more than a substitutionary legal transaction; yes, it is a substitutionary legal transaction: but, it is far more than that. The law, which has now lain dormant in the hearts of humans for thousands of years,[[53]](#endnote-53) has now been brought to be the very vividity of life by the full and perfect obedience of Jesus Christ: Jesus is the living embodiment of the law. Still, Jesus and the Spirit are within us: the one speaking the word of authority; the other bringing power into our lives. On the other hand, we are in Jesus, the Spirit, and the Father.[[54]](#endnote-54) So then, in Christ, we also have a new and living relationship with the law.[[55]](#endnote-55) Thus it is myopic to call the law a curb, a mirror, and a guide; these things may be true of the words written in books: but, we have much, much more: for, we have a living relationship with the law engraved on our hearts. Seen in this living light, gospel and law have become one and the same thing; so, every time we hear the law read, our hearts begin to sing because of the song of the law written there:[[56]](#endnote-56) hence, we give praise and thanks to God more deeply, because of all that He has done within us, and for us.[[57]](#endnote-57)

***Josiah***

With all this jumping around Josiah’s wonderful accomplishments, albeit short-lived, go mostly unnoticed. Josiah did bring about a brief revival; its salient features were: he turned the hearts of some away from idolatry; he helped still others not to fall victim to idolatry; he invited Israelites from the northern kingdom to join in the great Pesach; he got some Israelites from the northern kingdom to attend the great Pesach, even though many laughed in scorn. After Josiah’s death, Judea rapidly returned to business as usual.

***Conclusion***

We contested the assertion that this was necessarily the book of Deuteronomy; or that that the document was necessarily a scroll. We rebutted the picture BBS painted that a fragment of Deuteronomy was found and the D writers filled in the blanks. We denied that Josiah’s scribes were the authors of Covenant Renewal. We refuted any idea that monotheism is suddenly invented around 600 BC, out of thin air.

We responded to the BBS deflection, distracting with misdirection to the Decalogue; or any treatment of the Decalogue as an ethical/moral instruction: by showing the positive details of the Decalogue in the Father and in the Son. We proclaimed that the Decalogue is the core Covenant worship document written by the Hand of God Himself, and kept inside the Ark of the Covenant: as such it becomes the heart of the Gospel. This segment ended by turning the temple Book of the Law discovery in the days of Josiah toward a discussion of the Decalogue written on the hearts of people: this, however, is the core of the New Testament, written in the blood of Christ.

[[58]](#endnote-58)

1. Literally, these the speeches. Davar, דָּבָֽר, indicates some form of orderly, or organized vocal utterance; words said out loud. “These [are] the speeches, which Moses spoke….” Both verb and noun are the same root word. In English, we would be more inclined to use a less complicated structure, “Moses spoke these speeches….” [↑](#endnote-ref-1)
2. Sēˊfer, סֵֽפֶר, means something written, a book: possible a monument, scroll, or tablet; in English, a book. [↑](#endnote-ref-2)
3. Eichrodt, or von Rad, for example

   https://en.wikipedia.org/wiki/Old\_Testament\_theology [↑](#endnote-ref-3)
4. The laying up has already taken place; else, the document would not have been found. Deuteronomy 31:26 [↑](#endnote-ref-4)
5. If discovered, when written? One cannot discover before 609 BC, what will not be written until 600 BC. Doubtless, this error was caused by changes in the dating scale: the intention was to suggest a date for D during the time of Josiah, or slightly before. By suggesting this tight a dating, there is a strong hint that scribes cooked the books just to get Josiah’s attention. However, how would Josiah fail to realize that this was not an ancient manuscript, even if it was forged as early as 650 or 700 BC. The whole plot smells fishy. If scribes had attempted to pull off this alleged fraud under the noses of Josiah’s predecessors, they would have had to work in secret: had they been caught, they would have paid with their lives. We have chased the logic of this idea before; it always results with a date prior to David, unless Josiah is complicit in the fraud.

   If the document is not D, then it would necessarily, according to the hypothesis, be J and E. This introduces further complications, so that we unavoidably push the original writing back into the fourteenth century, when were so close to Moses that the fabrication of J and E becomes impossible without detection.

   We are inevitably left with the conclusion that real-Moses wrote Torah between 1406-1366 BC [↑](#endnote-ref-5)
6. Scroll is an assumption. It is not called a scroll in either Greek or Hebrew; it is primarily called the Book of the Law (Deuteronomy 17:18; 28:58, 61; 29:21; 30:10; 31:24, 26; Joshua 1:8; 8:31, 34; 23:6; 24:26; 2 Kings 22:8, 11), or simply book. We do not know that it was not a clay tablet. Nor do we know the language or script in which it was written. Israelites are not generally thought of as illiterate; why was it being read to Josiah. Was the language or script so old that Josiah could not read it himself; or are we laboring under the common superstition that touching the book made the hands unclean. All of this argues for a much older document than a 600 BC original. [↑](#endnote-ref-6)
7. If written, why discovered? How did writers add to an extant document without an historic base? If written 700-601 BC, it’s an obvious forgery. Where these scribes, prophets? How was their fresh prophecy verified and laid up? How did they get past Yahweh’s watchful eye without being immolated? One did not simply stroll in and out of the Oracle. Had atonement been kept all these years out of fear, or to keep up pretenses? There are more problems here than solutions. [↑](#endnote-ref-7)
8. What covenant? This brings J and E into play; yet, J and E are hypothesized as having no prophetic component. How is there covenant without prophetic component? Prophetic component will be primarily added with P (500 BC), which comprises fully half of the written corpus. Everywhere we turn, the Documentary Hypothesis is filled with internal self-contradictions. [↑](#endnote-ref-8)
9. To be perfectly clear, the Decalogue Tablets do not appear anywhere. They are “secret” documents hidden in the “heart” of God, subject only to His grace, love, and mercy; written by His Own Hand. What does appear in Exodus 20 and Deuteronomy 5 are copies of the Decalogue Tablets, which Moses himself quoted in these two places. The Decalogue Tablets, most certainly do not appear anywhere in the Bible. [↑](#endnote-ref-9)
10. It is not a contract. A contract is one kind of covenant; but, this is no contract: contracts require agreement from both parties. This is a unilateral covenant, a declaration. The Israelites, may choose to die in the wilderness, return to Egypt, or submit: this idea of submitting to love and mercy is quite new. Nevertheless, the Covenant itself is fulfilled by God Himself, it will stand eternally, whatever the Israelites decide to do (Lamentations 3:18-26, especially, verses 22-23). In contracts, each party would receive one of the two tablets. In this Covenant, both tablets are sealed in the Ark of the Covenant, beneath the mercy Seat, because this Covenant depends only on the mercy of God; God will fulfill both the Divine and the human obligations Himself: it is in the interests of the Israelites that they learn to live righteous lives: yet, they cannot earn their salvation or please God by their works. Deuteronomy is a declaration of what God will do; which is why, when the Israelites reach Ebal and Gerizim, they are instructed to shout it out, so the Canaanites will also overhear the message. There is only One Eternal Covenant, which is renewed repeatedly until we reach its finality in the Blood of The Eternal Covenant (Hebrews 13:20).

    Ironically, Jeremiah stands on what appears to be the ashes of a completely broken covenant, after all hope is gone, to declare his confidence that the Eternal Covenant lives on, no matter what Israel or Babylon have done (Lamentations 3:22-23). [↑](#endnote-ref-10)
11. Neither is it a code of conduct, an ethos or mythos; rather, it is a road map for finding a truly heavenly life in Christ. [↑](#endnote-ref-11)
12. See: Psalms 119:11; Proverbs 7:3; Ecclesiastes 7:22; Jeremiah 31:33; Romans 2:15. See also, conscience: John 8:9; Acts 23:1; 24:16; Romans 2:15; 9:1; 13:5; 1 Corinthians 8:7, 10, 12; 10:25, 27, 28, 29; 2 Corinthians 1:12; 4:2; 5:11; 1 Timothy 1:5, 19; 3:9; 4:2; 2 Timothy 1:3; Titus 1:15; Hebrews 9:9, 14; 10:2, 22; 13:18; 1 Peter 2:19; 3:16, 21. [↑](#endnote-ref-12)
13. The obvious reason for associating this discovery with Deuteronomy is found in Deuteronomy 31:26. Moses may have intended that Deuteronomy be understood by his words. On the other hand, Moses may more probably have meant all five of his books: for, he specifically says, “Book of Torah”.

    Thereby, Moses establishes the pattern and requirement for biblical canonicity: a book becomes canonical when Yahweh officially receives that book in His Oracle, and not until. We understand, yet cannot prove, that such laying up requires considerable ceremony, was usually performed on one of the three high festivals (Pesach, Shavuot, Sukkot), was accompanied by animal sacrifice, and was witnessed by the general public… millions (all Israel) being in attendance for the event of laying up in the presence of the Shəkinah. [↑](#endnote-ref-13)
14. My source for this thinking is Meredith George Cline (1922-2007), who has written widely on this matter: *Treaty of the Great King: The Covenant Structure of Deuteronomy: Studies and Commentary* (1st ed.). Grand Rapids, MI: Eerdmans. [OCLC](https://en.wikipedia.org/wiki/OCLC) [23320371](https://www.worldcat.org/oclc/23320371); *The Structure of Biblical Authority*. Grand Rapids, MI: Eerdmans. [ISBN](https://en.wikipedia.org/wiki/International_Standard_Book_Number) [978-0-802-81475-3](https://en.wikipedia.org/wiki/Special:BookSources/978-0-802-81475-3). [OCLC](https://en.wikipedia.org/wiki/OCLC) [520918](https://www.worldcat.org/oclc/520918); and more.

    <https://en.wikipedia.org/wiki/Meredith_Kline> [↑](#endnote-ref-14)
15. He did not kill them outright. He gave them their desire. They did not wish to enter the promised land; so, they lived out the remainder of their lives in the desert in hardship. We must be careful of that for which we wish. [↑](#endnote-ref-15)
16. They are like a ronin, a rebellious people without a master or king. [↑](#endnote-ref-16)
17. Deuteronomy 31:26 [↑](#endnote-ref-17)
18. [http://en.wikipedia.org/wiki/List\_of\_artifacts\_in\_biblical\_archaeology](http://en.wikipedia.org/wiki/List_of_artifacts_in_biblical_archaeology#2000_BC) [↑](#endnote-ref-18)
19. <https://en.wikipedia.org/wiki/Siloam_inscription> [↑](#endnote-ref-19)
20. <https://en.wikipedia.org/wiki/Lachish_reliefs> [↑](#endnote-ref-20)
21. <https://en.wikipedia.org/wiki/LMLK_seal> [↑](#endnote-ref-21)
22. <https://en.wikipedia.org/wiki/Azekah_Inscription> [↑](#endnote-ref-22)
23. <https://en.wikipedia.org/wiki/Sennacherib%27s_Annals> [↑](#endnote-ref-23)
24. <https://en.wikipedia.org/wiki/Esarhaddon%27s_Treaty_with_Ba%27al_of_Tyre> [↑](#endnote-ref-24)
25. <https://en.wikipedia.org/wiki/Ekron_Royal_Dedicatory_Inscription> [↑](#endnote-ref-25)
26. <https://en.wikipedia.org/wiki/Cylinders_of_Nabonidus> [↑](#endnote-ref-26)
27. <https://en.wikipedia.org/wiki/Nebuchadnezzar_Chronicle> [↑](#endnote-ref-27)
28. <https://en.wikipedia.org/wiki/Cyrus_Cylinder> [↑](#endnote-ref-28)
29. <https://en.wikipedia.org/wiki/Nabonidus_Chronicle> [↑](#endnote-ref-29)
30. <https://en.wikipedia.org/wiki/Temple_Warning_inscription> [↑](#endnote-ref-30)
31. <https://en.wikipedia.org/wiki/Trumpeting_Place_inscription> [↑](#endnote-ref-31)
32. since 1364 BC [↑](#endnote-ref-32)
33. The covenant actualization will be around 4 BC. According to BBS, from 600 BC, about six-hundred years in the future. For the rest of us, from 1364 BC, nearly fourteen centuries. [↑](#endnote-ref-33)
34. Taken in this light, Egypt is the evil archetype of all slavery, which God hates; Egypt appears again with this same meaning in the New Testament. Slavery is and continues to this very day as one of the principle failures of the human race at large. [↑](#endnote-ref-34)
35. Luther [↑](#endnote-ref-35)
36. most others [↑](#endnote-ref-36)
37. Deuteronomy 6:5 [↑](#endnote-ref-37)
38. The rabbis of the Sanhedrin who authorized and made the LXX translation, appear to struggle with the meaning of the word, before. In Exodus, they translate, “beside”, indicating the absolute exclusion of all other gods. In Deuteronomy, they translate, “before My face”, indicating exclusion of all other gods from the Oracle, the Divine Presence, or wherever YHWH is worshipped. However, if Deuteronomy could ever possibly be the invention of biblical monotheism around 600 BC; instead of what it is, the Covenant Renewal document published by Moses in 1364 BC: then we would expect the reverse translation. This is another subtle clue that the Deuteronomist Hypothesis (600 BC) cannot be true: for, surely, Exodus would have read, “before My face”; while Deuteronomy would say, “beside”, thus indicating the invention of absolute monotheism with the absolute word, “beside”. [↑](#endnote-ref-38)
39. Whether idol or image, the intent seems the same. This is not a prohibition against art or decoration. This is a prohibition against becoming enslaved to material objects of worship. The phrase, “for yourself”, becomes the key operative idea. [↑](#endnote-ref-39)
40. Prostration, even bowing, and any other form of respect or reverence is forbidden. [↑](#endnote-ref-40)
41. This is absolute prohibition, expressed in Greek by a double negative, which prohibits both objective acts, or facts (physis), as well as subjective philosophical concepts, or form (ideal, morphe, nomos, or pattern). [↑](#endnote-ref-41)
42. This is not the superstitious prohibition of any use of YHWH’s name; this prohibits frivolity, or any other form of misuse. Failure to call on YHWH in time of dire need, or to thank Him for rescue from harm as just as abusive as absolute silence. We are free to speak with our Father openly and frankly; we are expected to speak with love and respect, to use His name as glorious and wonderful. [↑](#endnote-ref-42)
43. Deuteronomy adds, “as YHWH your God commanded you”. This firmly establishes that parts of these verses are Moses’ editorial notes, and not part of the tablet text; however, all of these editorial notes are not specified, nor are they always as clear as this divergence between Exodus and Deuteronomy. [↑](#endnote-ref-43)
44. Leviticus 19:18 [↑](#endnote-ref-44)
45. The order of commandments is different here in LXX as it also is in the New Testament: adultery, steal, murder. [↑](#endnote-ref-45)
46. Desire may be good or evil. Here the key operative idea is, “your neighbor’s”. Deuteronomy changes the objects and their order: indicating that it is not the objects that are important; rather that they are the covenant responsibility of someone else, which is absolutely important. [↑](#endnote-ref-46)
47. This is to say any material thing, from whatever realm. [↑](#endnote-ref-47)
48. This explanation draws the first three laws into a trilogy: for, it applies equally to all of the first three laws. This explanation also collects the first three laws into one, forming a second trilogy with laws four and five: hence, we have a trilogy within a trilogy in the first five laws. [↑](#endnote-ref-48)
49. This is not a curse on the “innocent” children; it simply observes that the living descendants will most certainly be harmed by the parental sin (Ezekiel 18). A “memory” of that sin may continue after the parent’s death; such a “memory” will fade away by the fourth generation. While sin impacts a few generations; God’s mercy reaches multitudes of people: therefore, it benefits us sinners to always beg God’s mercy, as we love Him Who first loves us. [↑](#endnote-ref-49)
50. God clearly hates sin, and punishes it by whatever means necessary. He hates what sin does to His people: for, He desires that they be healed of the lethal disease of sin. But He also hates the sin itself; as well as hating those that cause others to stumble in sin. Here, He especially hates those who practice idolatry and lead others into idolatry. For example, God hates Satan and other evil angels: for, what mankind may do out of blind stupidity, demons do deliberately. Humans, who willfully establish themselves to follow demonic behavior, will, most likely, suffer the same fate as demons. [↑](#endnote-ref-50)
51. All business is shut down. Only works of mercy (food and drink for man and beast), as well as acts of worship are allowed. Hence, priests may offer sacrifices on the Sabbath; it is also lawful for Jesus to heal on the Sabbath: for, one more person is released from bondage to enter the rest of God. [↑](#endnote-ref-51)
52. Exodus 20:12; Deuteronomy 6:16; Matthew 15:4, 6; 19:19; Mark 7:10; 10:19; Luke 18:20; Ephesians 6:2 [↑](#endnote-ref-52)
53. Romans 2:14 [↑](#endnote-ref-53)
54. All of these verses proclaim the intimacy of our indwelling relationship: we are in God (Father, Son, and Spirit); as well as He is in us. Jeremiah 31:33; Matthew 28:19; Luke 4:1; 11:13; John 14:23; 17:21; Acts 2:17; 26:18; Romans 3:24; 5:11; 8:1-2, 9-11, 13-17; 9:1; 12:5; 16:5, 7, 9-10; 1 Corinthians 1:2, 30; 3:1; 6:19; 8:6; 15:19; 2 Corinthians 3:3, 18; 5:17; 6:16; Galatians 2:20; 5:16; 6:15; Ephesians 1:3; 2:10; 4:6; 5:18; Philippians 2:13; 3:9; Colossians 1:2, 27; 2:10; 3:3; 1 Thessalonians 1:1; 2 Thessalonians 1:1; Hebrews 8:10; 12:10; 1 John 3:1-2, 24; 4:4; 2 Peter 1:4; Jude 1:1

    The intimacy of this indwelling relationship extends to each other in The Church. Romans 12:4-5; 1 Corinthians 10:17; 12:12-14, 22, 26; Hebrews 12:22-29; 1 Peter 4:10

    Moreover, the Scripture repeatedly refers to the intimacy of this relationship as: head and body; bridegroom and bride. 1 Corinthians 11:3; Ephesians 1:22; 4:15; 5:23; Colossians 1:18; 2:9-10

    Last but not least, in Holy Communion (common union) as body and blood. John 6:30-58; 1 Corinthians 10:16-17; Ephesians 1:23

    No wonder, then, that the Fathers were fond of saying, “God became man, so that man might become god.” Mankind is being made godlike, Christ-like in nature, to enjoy fellowship with God. [↑](#endnote-ref-54)
55. 2 Corinthians 3:1-3; Hebrews 8:10, 16 [↑](#endnote-ref-55)
56. Psalm 1:2; 19:7, 14; 25:4-5; 119:3, 10, 12, 26, 33, 64, 66, 68, 97, 99, 108, 113, 124, 163, 165; Ephesians 5:19 [↑](#endnote-ref-56)
57. Quickened means to be made alive, brought to life. Ephesians 2:1, 5 [↑](#endnote-ref-57)
58. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#endnote-ref-58)