



Handout for week of 3/4/19 Luke 4: 1-13 & Dt. 26: 4-10

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Dt. 26: And the priest shall take the basket out of thy hand, and set it down before the altar of HaShem thy G-d. 5 And thou shalt speak and say before HaShem thy G-d: 'A wandering Aramean was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous. 6 And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage. 7 And we cried unto HaShem, the G-d of our fathers, and HaShem heard our voice, and saw our affliction, and our toil, and our oppression. 8 And HaShem brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders. 9 And He hath brought us into this place, and hath given us this land, a land flowing with milk and honey. 10 And now, behold, I have brought the first

of the fruit of the land, which Thou, O HaShem, hast given me.' And thou shalt set it down before HaShem thy G-d, and worship before HaShem thy G-d.

<b>c. 1250</b>	<b>Moses, the Exodus wilderness</b>	<b>nomadic tribal migration</b>	<b>* China: Shang dynasty (c. 1480- 1050)</b>
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#### COMMENTARY:

The basic theme of Deuteronomy, meaning the "second law," is the renewal of the covenant. Here the legal tradition of the book of Exodus (for example, the Decalogue or the Covenant Code) is not just repeated; it is reinterpreted in contemporary terms, so that the promises and demands of the covenant were brought near to every worshipping Israelite.

At the end of the book of Numbers Israel is encamped *in* the plains of Moab, prepared for an attack upon Canaan from the east. Deuteronomy is essentially Moses' farewell address to the people in which he rehearses the mighty acts of the Lord, solemnly warns of the temptations of the new ways of Canaan, and pleads for loyalty to and love of God as the condition for life in the Promised Land.

Actually Deuteronomy contains not one address by Moses, but three. The first is found in 1.6 to 4.40; the second in chs. 5-28; and the third in chs. 29 and 30. The remaining chapters (31-34) pick up the story where it was left at the end of Numbers (see Introduction to Pentateuch).

A distinctive teaching of Deuteronomy is that the worship of the LORD is to be centralized in one place, so that the paganism of local shrines may be eliminated (ch.12). When Deuteronomy was published, the Jerusalem temple was regarded as the central sanctuary. Indeed, Deuteronomy was probably the "book of the law" which prompted Josiah's sweeping religious reform in 621 B.C. (2 Kg. chs. 22-23) and led to the revision of the history found in Joshua, Judges, Samuel, and Kings. Although Deuteronomy rests upon ancient tradition, fundamentally it is a rediscovery and reinterpretation of Mosaic teaching in the light of later historical understanding.