

DAVID SEELY – Presentation on Deuteronomy in the Book of Mormon, BYU Law School, November 18, 2015

[Transcribed by Carol H. Jones 12-10-15]

(Introduction – John W. Welch)

Well David and many of us are on our way to Atlanta for the annual meeting of the Society of Biblical Literature and David will be presenting a paper in Atlanta on this subject, but in those academic settings you only get about 15 or 20 minutes to present and then have maybe 10 minutes for discussion afterwards and rarely can you get all that you want to say said in that kind of time frame. So we're very pleased to have Dr. Seely with us this afternoon to go through a lot more than he'll be able to say there and I hope David this will be a good warm up for you as well.

00:00:38 David Seely is a Professor of Ancient Scripture here at B.Y.U. He earned his undergraduate and master's degree at B.Y.U. in Greek and then went on to get his PhD in ancient and biblical studies at the University of Michigan where he studied with the eminent David Noel Freedman, a name not known to many of the younger scholars but very well-known to all of us antique people in the room.

00:01:10 David has also taught several times at the B.Y.U. Jerusalem and London Centers and some of you have been able to study with him there, so grateful to have you here. David served his mission in Italy where he was a few months behind Fred Gedicks in the Milan district and in that part of the world. David has worked on the *Dead Sea Scrolls* and *Deuteronomy* with Moshe Weinfeld, a professor in the law school at the Hebrew University in Jerusalem and he's also co-authored several books. I'll pass a couple of these around – one called *Glimpses of Lehi's Jerusalem* - that one he did with his wife JoAnn and with me and a number of other authors who contributed to this book and then we have the book that he and Bill Hamblin did together on *Solomon's Temple – Myth and History*. And I'll also pass around a copy of a book that I did based on a lot of work that was done here in the law school together with law students: *The Legal Cases in the Book of Mormon*. I mention this because if you want to get a copy – and they're pretty cheap here in the law school (this is a tax-free, custom-free zone), but here in the law school at the circulation desk there are copies of this that you can pick up there. And

some of the topics that David will be going over today deal with the legal material in Deuteronomy and in the Book of Mormon coming up in a lot of these law cases as well.

So David, without further ado, we turn the time over to you and thanks for being here.

DAVID SEELY

00:03:13 Thank you. It's a pleasure to be here, well not really, but I know some of you and all of the ones I know here I sense a friendly smile, and the rest of you I'm a little worried about. I had two people come up to me already and say, *this is a law room; I object!* How many know Professor Gedicks? Professor Gedicks from the law school was my district leader in Brescia, Italy; I was a new missionary, I'd been out for one month; there was a sister in our mission who was over 60, she was a widow and she'd come on a mission and she had a vast gospel library and a vast knowledge of all kinds of things that we'd never heard of since we didn't have the internet in those days. And Sister Hansen never did learn Italian. She was in all of my districts in the first year of my mission; I found out later she told the mission president that she wanted to follow Elder Seely so every time she moved I took her three bags and we moved on the train and so it's our first Sunday in Italy and we're sitting in church and we're sitting next to her and Elder Gedicks who was the district leader, he was translating for her and they were talking about three degrees of glory and we got to the part about what hell was and Sister Hansen says out loud to Elder Gedicks, she said, *Elder Gedicks, I want you to tell these people that if they don't go to the Celestial Kingdom, their sex organs will shrivel up and drop off.*

00:04:32 Of course we didn't know any of the words in Italian for this but we knew the English and we looked at Elder Gedicks and we thought, *What is Elder Gedicks going to do here?* And Elder Gedicks translated for the whole branch and he said, *Sister Hansen wants you all to know that if you go to the Celestial Kingdom you'll be happy; you'll all be together forever.* And Sister Hansen went – Deuteronomy in the Book of Mormon. I hope that wasn't recorded.

00:05:02 Many years ago when Jack Welch and JoAnn and I sat down to conceptualize the glimpses of Lehi's Jerusalem; we thought it was important to find for our book an

evaluation of the Book of Deuteronomy in the Book of Mormon. Considering the fact that Lehi and his family experienced first-hand Josiah's reforms and the coming forth of the Book of the Law which we do believe was some form of Deuteronomy, the fact that the brass plates must have contained some form of the text of Deuteronomy, we deduced that it was important to try to quantify and analyze the occurrences of Deuteronomy in the Book of Mormon.

00:05:37 We actually had several people working on papers for this, none of which ever got done and none of which ever appeared. Now because I'm close to Professor Welch, I know that his students have been working on this problem for a very long time, I do not know very much that's been sort of publically put in print about this topic, but it turns out it's a very important one. And I want you to know that in the course of this study, we find out that the book - a study of occurrences of a book like Deuteronomy in the Book of Mormon brings up lots and lots of other important issues, issues that are sort of front-row issues in the current study of the Book of Mormon.

00:06:12 Biblical language in the Book of Mormon is an issue, the King James Version in the Book of Mormon - Deuteronomy in the Book of Mormon, the language of Deuteronomy in the Book of Mormon, Deuteronomic themes, Deuteronomic law, summaries, that's what we propose to do here. I want you to know that those are vast topics, every single one of them and I'm going to attempt my best to do some serious kind of summarizing. In the course of this study I want you to know that there's been some surprises to me about what I've found. We'll see if you think they're surprising or not.

00:06:42 Biblical language in the Book of Mormon: The Book of Mormon has been criticized almost since the very beginning for the many quotations of the Bible which are deemed as plagiarism. That was a word that was used from the very beginning about the Book of Mormon. Critics focused on the widespread use of the King James Version translation of biblical texts and the King James sounding language of the Book of Mormon in addition to that. In addition, many of these quotations, for example the appearance of the New Testament in the Book of Mormon, raise the issue of anachronisms. And of course the early criticisms of the Book of Mormon were all designed to question the authenticity and the historicity of this book and I don't want to

spend a lot of time doing this, knowing my audience you're probably familiar with lots of this, but I want to read you a few quotes – very early actually – that give us a flavor of this all of which probably continue to resonate in the various criticisms of the Book of Mormon.

00:07:31 This is Alexander Campbell, March 16, 1830 and it's actually – it's from a letter that's actually earlier than this, but this is virtually before the Book of Mormon came forth, right, I mean. *I have only time to remark that the work in question which will be before the public in a few days is a most foul plagiarism from the Old and New Testaments altered in many particulars to be sure and always for the worst, and to cover their foolish deception many chapters are copied backwards without reference to chapter, verse as the conjurers of old used to read the Lord's Prayer for the purpose of raising the devil.* That's pretty good.

00:08:03 Alexander Campbell again, we don't have time to read the whole thing, but let's look down to, *in the lowest imitation of the common versions is without exaggeration the meanest book in the English language, but it is a translation made through stone spectacles in a dark room and in a hat of the Prophet Smith from the reformed Egyptian. It has not one good sentence in it save the profanation of those sentences quoted from the oracles of the living God.* He's talking here about according to the Bible. *I would soon as compare a bat to the American eagle, a mouse to a mammoth, or the deformities of a specter to the beauties of him whom John saw in Patmos as to contrast it with a single chapter in all the writings of the Jewish or Christian prophets.* That's pretty good.

00:08:44 Okay, then we're going to move to one of my favorite critics of the Book of Mormon, but simply to show you that this criticism has been sort of wide-spread: *The Book of Mormon seems to be* (this is Mark Twain, *Roughing It*) *seems to be merely a prosy detail of an imaginary history with Old Testament for a model, followed by a tedious plagiarism* (this is mis-spelled) *of the New Testament.* That's interesting, actually, that he notes this first, that the New Testament; that's been one of the common criticisms of the Book of Mormon. *The author labored to give his words and phrases the quaint old-fashioned sound and structure of our King James translation of the scriptures. The result is a mongrel, half-modern glibness and half-ancient simplicity and gravity.* And finally this: *The Mormon Bible is rather stupid and tiresome to read but there is nothing vicious in its teachings; its code of morals is*

unobjectionable; it is smooched from the New Testament and no credit given. That's a nice quote. Okay.

00:09:35 We're halfway done. So the question is, how much of the Bible actually is in the Book of Mormon? This kind of surprised me, actually, and we're going to go fast now. I always promise that and then I never do it but I think we'll really go fast now.

00:09:52 First of all, as you're familiar, and this audience is familiar with this, there's lots of chapters, whole chapters from the Bible in the Book of Mormon. Second of all, and we're going to review a couple of quotes by Philip Barlow and his book *Mormons and the Bible. The Book of Mormon narrative bulges with biblical expressions. More than 50,000 phrases of 3 or more words, excluding definite, indefinite articles are common to the Bible and the Book of Mormon.* Now he's quoting from an unpublished study, *Common Phrases between the King James Version and the Book of Mormon* which allegedly, at one time, was in FARMS. It's interesting that somebody – I don't know anybody who's ever seen this, actually, but I think Nick tells me that Grant Hardy's seen it or alluded to it. I don't know how accurate this is but it gives you some kind of a sense of this. So he took a computer and he actually tried to do three consecutive words. Okay now of course lots of these will be just common kinds of phrases. In addition to that he lists 32 pages of phrases of eight or more words common to the Bible in the Book of Mormon. So when you read this kind of material, you instantly start thinking that this would be an easy job to take a computer to find Deuteronomy in the Book of Mormon. Turns out it's not that easy at all, actually, and once again, we're going to kind of go fast here.

00:11:04 This is my best shot at quantifying this problem and on the advice of Nick Frederick, who is here if you want to talk to him about this, he pointed me to this site. I don't know if you've ever seen this site. This is called the *Skeptic's Annotated Book of Mormon* and it sort of quantifies this. This is to give you a sense of the big picture here, they quote 775 examples of plagiarism and plagiarism for these guys is a quote that looks to them like enough words in order and thoughts that these clearly were quoted from the Bible, even though they're not always exactly from the Bible: 451 from the Old Testament, 324 from the New Testament, but 336 of those are Isaiah and Exodus; the Exodus quotes in Mosiah of the Ten Commandments.

00:11:53 So if you look at this chart, what's the amazing thing we see here just based on this kind of an analysis? Looking for the brass plates here, the Pentateuch, how many quotations do they find in the Old Testament from the Pentateuch? Two from Genesis, 17 from Exodus, but they're all in the Ten Commandments, none on Numbers, none on Leviticus, and none from Deuteronomy.

00:12:15 Now when you read that at first you think well, why not Deuteronomy? Because everybody knows there's a quote from Deuteronomy, *the Lord will raise up a prophet like unto Moses*. It's quoted twice, once in 2nd Nephi, I forgot to close out the references there, once in 3rd Nephi. And amazingly enough, when you actually check that, the Book of Mormon citation of that passage actually more closely matches the Acts passage, so it's counted as a New Testament one. So I guess the surprise to me here is that in terms of this particular study, and they're doing things a little bit differently than other people, but there is a huge amount of New Testament quoted in the Book of Mormon and Nick Frederick has identified 670 New Testament quotations. But that's his problem. We're going to go back to our problem in terms of Old Testament, right? But it might actually be interesting to track the number of times that the Old Testament is actually quoted in the Book of Mormon via New Testament language. Right? And at least – well, we'll talk about that a little bit later.

00:13:13 Okay, B. H. Roberts took this on. B. H. Roberts' relationship to the Book of Mormon is quite complicated, actually, this was early on, but he sort of says something important that continues to be a part of an issue we're going to bring up and then we're not going to worry about. *It should be understood in this connection that while Joseph Smith obtained the facts and ideas from the Nephite characters from the inspiration of God, he was left to express these facts and ideas in the main in such language as he could command. And when he found that parts to the Nephite record closely parallel passages in the Bible and being conscious that the language of our English Bible was superior to his own, he adopted it.* Now the reason I'm using B. H. Roberts here is simply to show you that early on, faithful Latter-day Saints had a response to these kinds of things and his response is actually to the issue about the King James language in the Book of Mormon. It's a very important issue. It's a relevant issue for what I'm doing with Deuteronomy, but let's just read through this quickly and then I'll tell you a couple of things.

00:14:16 Biblical quotes and allusions to the Book of Mormon seem to be uniformly in the language of the King James Version. So my study today is completely based on the King James Version. I think there's room to start exploring the Book of Mormon now with the original languages and some people have done that. But basically, this is the way people do this. Consequently, almost all the word on the subject has been based on the KJV. Most scholars believe, most scholars that believe in the divine origin of the Book of Mormon believe that the King James Version is the result of the translation process – not everybody, but generally. And thus an issue with Joseph Smith rather than with the original authors. In other words, this is an issue that's relevant to it if you talk about Joseph Smith, not necessarily about Nephi. Okay? Not everybody agrees with that but that's somehow how some people think.

00:14:57 There is some amount of disagreement about the nature of the translation process and there's a diverse discussion of this going on; many of you in this room know lots more about this than I do and are actually involved in this discussion. Some argue this was a literal word-for-word process, Royal Skousen, with a fair amount of data, actually, or more open rendering of thoughts in the language that Joseph Smith chose. So this is actually Brant Gardner and others, and there's all sorts of variations of these too, but just to clarify, we're going to work completely with the King James Version, it has generated way more material than we can actually deal with today anyway, but there's room for lots more things than that.

00:15:35 The Bible in the Book of Mormon. Now I was sort of waiting to see what my audience was here and I don't want to – once again, I don't want to spend a lot of time on this – but a review of this is kind of useful. Mostly, this has happened within my lifetime, my sort of conscious lifetime, so I'm sort of familiar with lots of this material sort of first-hand, but in the old days, when we didn't have the internet, where do we have to go for material like this? We had to go to Gerald and Sandra Tanner's right? Lighthouse Publishing, and I in my foolish undergraduate days actually made a visit to Gerald and Sandra Tanner and I went to their place because I had a list of things I was going to buy, just remember there's no internet, right? I walked up there and this little dog came running out – he came up to me and he was running out – and I reached down to pet him right? And Sandra Tanner says to me, *Wow, that's really strange; that dog has been trained to bite good Mormons.* She had me. But they're part of this process of

collecting this data clearly with the intent of discrediting the Book of Mormon. We have John Tvedtnes who actually responded to this; it's a late 2010 actually response, but he took on this issue of plagiarism; I don't have all the references here if you want them I can give them to you afterwards, but I don't have room on the screen here.

00:16:54 Blake Ostler actually very early in 1987, he proposed that parts of the Book of Mormon were a modern expansion, right? That was kind of a new idea from a faithful Latter-day Saint to lots of us, but that was put out. Jack Welch, *The Sermon on the Mount or The Sermon at the Temple and The Sermon on the Mount*. Now just looking at this chart, this turns out to be a little bit of a pre-emptive strike on the work of Stan Larsen. Now Stan Larsen was already working on this up in Salt Lake and we knew about this, but it's interesting to me that two of the big issues that were raised about the study of the Book of Mormon in terms of this, we actually had a scholarly work in place, actually, before these happened, so here we have John W. Welch, he was proposing that we have lots of ancient material in the Sermon on the Mount that could argue for an early date of this material.

00:17:44 Then, of course, we have Stan Larsen's historicity of the Matthean Sermon on the Mount in 3rd Nephi. This is part of the *New Approaches to the Book of Mormon* book, a part of a book that was really calling into question the authenticity of the Book of Mormon. We have David Wright, two important pieces that he wrote. One was about Hebrews, the text of Hebrews in Alma 12 through 13 and you can see from his title what he's arguing in plain terms that we may understand Joseph Smith's transformation of Hebrews in Alma 12 through 13. And then Anthony Hutchinson, one of my classmates at B.Y.U. He wrote a paper that argued that the Book of Mormon is best seen as sort of a modern-day midrash or pseudepigrapha, and once again, that's found in *New Approaches* – John Welch and Don Perry put out *Isaiah in the Book of Mormon* and shortly thereafter but once again, this was material that was already in the works, *Isaiah in the Book of Mormon, and Joseph Smith in Isaiah*, right? David Wright's case, and then we have Jack's book, *The Legal Cases of the Book of Mormon*, a groundbreaking case that's based on the assumption that we can find authentic, ancient material in the Book of Mormon from the biblical world. Alright?

00:18:56 Grant Hardy did a really interesting thing. He took upon himself to bracket the question of historicity and in bracketing that question was able to actually inject lots of discussion about these kinds of matters into an environment both of faithful readers and also curious people who didn't believe in the historicity of the Book of Mormon. And finally, David Bokovoy, most recently *Authoring the Old Testament, Genesis through Deuteronomy*, and in fact he's going to deal with Deuteronomy more in his second volume than his first volume - a faithful Latter-day Saint, seminary teacher and also a well-trained Bible scholar who brings his skills to this problem. We have Nick Frederick, he's in the room today, did his dissertation on the occurrences of John in the Book of Mormon which is actually a really interesting problem. But he has recently made an - written an article that I think probably is a good place to start some of this discussion, proposing a methodology of how to deal with this stuff. And once again the New Testament passages actually have a slightly different set of problems than Old Testament problems.

00:20:00 These are the three views that have emerged and once again, I think you all sort of know this. The traditional view is that the Book of Mormon is an ancient text with various explanations of the charge of plagiarisms and anachronisms. Number two, there's the view that the Book of Mormon is either fiction or divine fiction, right? which actually is a huge difference, but it's actually also hugely the same. Number three, there is a position emerging that the Book of Mormon is a mixture of ancient text and modern, inspired expansions and I'm just using as an example, the David Bokovoy quote and I'm not going to say he believes this because I'm not really sure what he believes, but this does define a kind of a way people are approaching this problem. For those who accept the Book of Mormon's claims, one of the ways believers make sense of the presence of historical anachronisms in the text is through the theory of modern expansion through the imprint of Joseph Smith, okay? So that's sort of where we're at in a big picture view of this problem of Deuteronomy in the Book of Mormon.

00:21:00 Deuteronomy in the Book of Mormon; it's something I've been thinking about for a very long time, maybe even a longer time than is healthy to think about a thing. I wanted to share with you a couple of observations of a big picture view of these two books without doing the details. So I think we're actually going to do the most important things first and then we're going to do the details later. I don't know if that's

a good idea or not but my students always know I never get to the end so if we do the end first maybe it's better.

00:21:28 Okay, the Book of Mormon and the Book of Deuteronomy, and I'm definitely calling it the Book of Deuteronomy for this reason: the Book of Deuteronomy and the Book of Mormon share in common the fact that they both are books. They are books that are self-conscious about their meanings and their missions. They both have a story of ancient authorship combined with the sense of their coming forth in the future with a self-understood purpose of changing the world to which they would be revealed, and I'll explain that as we go along for just a second. So as a background to this discussion, I want to go through with you the story of the discovery of the Book of the Law at the time of Josiah. (Boy there's a picture missing there and that will throw all my numbers off - that will be okay.)

00:22:15 According to the account in 2nd Kings 22-23 during the reign of Josiah, and I remind you, this is during the lifetime of Lehi at least, right? Nephi maybe not but they certainly did live through the time in Jerusalem that experienced the repercussions of this event. According to the account in 2nd Kings 22 through 23, during the reign of Josiah, in the course of renovating the temple in 622, the high priest Hilkiyah declared, *I have found the Book of the Law*. Now this is (*seper ha torah?*). You recall the book, it's probably a scroll, right, but the most important word there is this word *torah* alright? In the House of the Lord. He immediately delivered this long-lost Book of Law to King Josiah, and I'm quoting now from the King James Version in the spirit of our presentation today, *and it came to pass when the King (Josiah) had heard the words of the Book of the Law he rent his clothes for great is the wrath of the Lord that is kindled against us because our fathers have not hearkened unto the words of this book to do according unto all that is written concerning us*.

00:23:19 The Book of the Law that Josiah read, and we're assuming here is a form of Deuteronomy which we're going to discuss in just a second actually, was like Moses speaking to Israel as a voice from the dust, and I'm using that vocabulary on purpose because I want you to see that for them, this was a book speaking to them from the dust, okay? He, of course, is really upset. He realized upon reading the laws that the religion he was practicing was deemed apostate by this Book of the Law. Consequently,

he led his people in a ceremony of covenant renewal; he then cleansed the temple and the land and he centralized the worship at the temple in Jerusalem. The evidence of Josiah's reforms is actually confirmed by archeology and I think it's safe to say most scholars appreciate this story as basically an historic thing that happened.

00:24:10 Okay, now if we want to look at, (oh these are the slides I needed – oh, there they go). This scroll was discovered in 622, it is called the Book of the Law. This is the same phrase in Hebrew that's used throughout Deuteronomy to describe itself – itself as the Book of the Law that's going to be written down, in one case in chapter 17 it's going to become part of the regulation of the king, in fact, this Book of the Law. Okay? Most scholars believe it's Deuteronomy for the following reasons: because it identifies itself as this book with that phrase. The reforms that Josiah went about doing actually follow almost exactly the kinds of language as well as content as those things we find in Deuteronomy, the abolition of high places of Baal and Asherah worship.

00:24:57 The curses mentioned by Hulda and she does enunciate a few of them – not a lot of them – but also Josiah seem to be by language exactly those curses that we find in Deuteronomy 28 and finally, the greatest innovation in the Book of Deuteronomy from a legal standpoint is centralization of cult which means actually that sacrifice can only be done at the temple at the place where the Lord chooses to put his name and we'll talk about that a little bit later too.

00:25:27 Alright, so really, this is the environment that Lehi and Nephi are in and another essential part of our discussion today, the Book of Mormon opens in 600; certainly Lehi and his family are familiar with the discovery of the Book of the Law. We are exploring the distinct possibility that the Book of Deuteronomy or some form of it left an imprint on the Book of Mormon because these people are familiar with this book and in particular, there's a fair amount of evidence to argue that this was part of the five Books of Moses. Now *the five Books of Moses* is a problematic phrase because to most scholars this would be considered an anachronism, okay, an anachronism meaning that most scholars don't believe that there was any form of canon until actually much later, maybe the exile, maybe even later for some people. Latter-day Saints from this passage understand there is a form of canon; it happens to be a family record kept by Laban and it consists of five Books of Moses.

00:26:23 It's an interesting problem; we're not going to discuss it at length; David Bokovoy does actually at length here, but the description of the brass plates suggests to us that they have five distinct books they consider with Moses and considering the fact that Deuteronomy was one of the books – was the book that Josiah found – it's not unreasonable to think that some form of this book is on the Book of Mormon, and that's what we're sort of testing today. This is a really basic view of the current scholarly theory of the documentary hypothesis but I want you to see that according to most versions of the documentary hypothesis it's technically possible to have some form of the Book of Deuteronomy around at the time of Lehi, okay? in some form which is what we're actually – we're actually secretly arguing this today. I don't say *secretly* but I mean the argument that Deuteronomy is in the Book of Mormon is to say that they have some form of this book close by for them.

00:27:19 We don't know what it contained; we don't know what the five books were and we're not actually certain that the five books of Moses was an original term or was Joseph Smith's way of expressing that, though I think most scholars that believe in the authenticity of the Book of Mormon do think there's five books of Moses of some sort. Mt. Nebo, the Book of Deuteronomy is primarily a book. It is a book that claims to be authored by Moses that was designed to speak to the people of his time as well as the future. In light of the story of its discovery in the temple and its adoption as the law or the torah for the people by King Josiah, it is a book that was written for its own time but it was also written for the future. The Book of Deuteronomy presents itself as the record of three sermons delivered by Moses in the days before the end of his life on the plains of Moab; some people actually think it's one day, right, that you could deliver these three sermons. That would be probably as long as the three hour block, right? Maybe more interesting, actually, right? If you love Deuteronomy.

00:28:23 On this occasion Moses links his record with the past by rehearsing his last 40 years of his life guiding the children of Israel from the deliverance from Egypt, receiving the covenant and the law at Sinai and then the journey through the wilderness, the murmuring through the trials and afflictions and experiencing the intervention of the Lord on their behalf and I'm deliberately presenting that to you

because well, I'll tell you why in just a second, but he starts off his sermons with reviewing the past, the past 40 years since leaving Egypt.

00:28:53 Moses then delivers – and who's the hero of that story? Well you're supposed to say God, right? But you understand Moses, right? Moses was the one doing all of this, okay? So Moses then delivered the law that was going to replace the law given at Sinai. This law was to provide the measuring stick of the righteousness of his people. Moses links the book with the future by pronouncing upon the Children of Israel a long series of blessings and curses connected with obedience or disobedience to the law.

00:29:23 In the process of the curses, chapters 27 and 28 of Deuteronomy, Moses prophesies future wickedness, future destruction, future exile and future return in language that most scholars argue is language that was written after the Babylonian Exile, okay? He then gathered the people together to lead them in a covenant ceremony. Moses seemingly offered this covenant to those of the present as well as the future. He said something really strange, actually, that people continue to wonder what he meant by this. And you remember distinctive about Deuteronomy is when they have this council, everybody's there. Do you remember he says the men were there, the women were there, the children were there; everybody's there.

00:30:06 *Neither with you only do I make this covenant and this oath but with him that standeth here with us this day before the Lord, and also with him that is not here with us this day.* And this statement turns this covenant ceremony into kind of a timeless event right? reaching out to people to the future, and this is actually the origin of the doctrine of Judaism that all the Jews stood there at Sinai, right? to receive the covenant; it's this thing. This is at Mt. Nebo, however.

00:30:38 He further said, *see, I have set before thee this day life and good, death and evil.* This is Book of Mormon language, actually, right? *Therefore choose life that both you and thy seed may live.* Moses placed the Book of the Law into the Ark of the Covenant then he commanded Israel to read the book every seven years at the Feast of Tabernacles. At the end of the book Moses died but the Book of Deuteronomy beginning with its discovery with Josiah, we're going to just presume that this book was lost and then rediscovered, it became the beginning of a history of Israel that we call *the Deuteronomistic History*. It is

a history that measures Israel retrospectively in a way actually, by this covenant and would eventually recount the ensuing apostasy and rediscovery of this book as a way to escape the prophesied curses of the covenant of destruction and exile.

00:31:32 Now I'm going to show you a picture you have to wonder what this picture's doing. When I read the Book of Deuteronomy in light of its discovery by Josiah, I sense that when reading Deuteronomy, that this is a book about itself. In this sense, Deuteronomy and its place in the Deuteronomistic history is a self-referential work of art or literature, we could say. So to understand what I mean by this, let's take a look at one of the stunning artifacts from the past. Long ago two splendid vases – they're not really vases because if they're splendid they're called what? *vases*. What's the difference between a vase and a *vase*? My classics teacher used to say, about \$10,000 dollars.

00:32:17 These aren't vases, they're *vases* at Uruk or Warka. Now one of these vases we only have the bottom of it but people remember, having seen it. The other one – this is three feet high and it actually weighs 600 pounds. Only this vase was actually stolen from the museum in Baghdad, do you remember the Iraq invasion and they got it back on the underground and they'd broken it up in pieces to get it out because it was so heavy but they've reconstructed it.

00:32:45 Only one of these vases survives. The carving on this Uruk vase depicts a solemn religious ceremony in which a solemn procession makes its way up the vase to give the offerings to the Deity above, so we have the – we sort of have a cosmic scene here of the animals and the river there and the wildlife and then we have the men who are bringing offerings to the goddess actually at the top, but what do you see in the upper right-hand side? You see the two vases, right? This is a piece of art that's actually depicting itself. And I'm arguing for you that Deuteronomy has that feel to us, okay?

00:33:28 In the upper right-hand corner of this depiction we can see the two vases placed with the other offerings. These vases are representations of the two vases that were discovered in the ruins that record themselves and their function in the very drawing on the vase. That's a wonderful picture. What's the problem with this picture? That vase weights 600 pounds. But we'll – you know about super heroes.

00:33:54 Okay but this is a wonderful depiction, right? of what we believe that a procession looked like. So the scene depicted on the vase depicts the vase itself taking part in the religious procession that it is describing. It is a work of art that is self-referential in that it understands its role and its function in the ritual that it depicts.

0:34:15 The Book of Deuteronomy is like this piece of art. If we assume that the earliest form of Deuteronomy purporting to be from the time of Moses, was found at the time of Josiah, we can better appreciate how this is a book about itself. The Book of Deuteronomy is described by the desired function of the Book of the Law in the future, about the consequences of disobeying the book in the future, in Deuteronomy chapter 28 - these curses – and the promise to be the Book of the Law in the future to be discovered by Josiah.

00:34:50 Like the Book of Mormon, Deuteronomy has been accused of plagiarism and anachronisms from the structure of the book imitating a Hittite suzerainty treaty to the plagiarizing of Assyrian blessings and curses from the Treaty of Esarhaddon that we've shown here, and a host of quotations and allusions in this book that people argue come from various legal and wisdom texts, depending on who you think wrote the Book of Deuteronomy, you argue they're copying from some other known tradition.

00:35:23 The blessings and curses of the covenant contain language that describes the future Babylonian destruction and a passage describes the Book of the Law that is to be given to the king to govern lest he be tempted to multiply horses, women and gold as future kings will do. The Deuteronomistic history contains prophecies about the rise of this future King Josiah – it does not in Deuteronomy but later through this history we have these prophecies - who would eventually discover the Book of Deuteronomy, fix the apostasy in the land and also it would be too late that Josiah will come too late and he will put off the destruction for a while but the destruction would very well occur.

00:36:03 The Book of Mormon is very much like Deuteronomy in that it in many ways is a self-referential book. It is a book about itself as a book. In the spirit of the discovery of the Book of the Law by Josiah, Lehi and his family obtain for themselves another book, the brass plates, presumably containing some form of Deuteronomy that would serve

them as the Book of the Law. But in addition to having this Book of the Law, they will begin their own book.

00:36:31 In many ways, the Book of Mormon models itself after this kind of an understanding of Deuteronomy. Careful readers will notice the opening of the Book of Mormon as it stands today, is actually an account written thirty years later by Nephi who then purposely recounts for us the past as he and his father lead the children of their families out of Jerusalem. And who do they model themselves after? There are a couple of really brilliant studies by Professor Noel Reynolds on Nephi as Moses, and Lehi as Moses. Just like in Deuteronomy 1 through 5, Nephi links himself to the past by rehearsing the story how Lehi and Nephi like Moses led their family from destruction in Jerusalem. They suffered through the murmurings and the afflictions in the wilderness to the Promised Land. Nephi, the author, portrays himself and his father Lehi throughout as Moses, and what's the quote we have? *I will raise up unto you another prophet like unto Moses*, right? And these two – well Nephi's our author, right? We presume actually Lehi may have done some of this, but we have to go through the eyes and mouth of Nephi. Their story is narrated following the model of Moses and the Children of Israel. The law that they take with them is the brass plates containing some form of Deuteronomy by which their people will be measured.

00:37:52 The story narrated throughout the Book of Mormon is like the Deuteronomistic history with prophecies of the future of Book of Mormon peoples, the future coming of the Messiah and the solemn prophecy of ultimate destruction. Like the Book of Deuteronomy, the Book of Mormon throughout sees its role in the history of the people; it sees its role in the history of the people to eventually being lost by being buried and then to be rediscovered like the Book of the Law at the time of Josiah, to come forth like a voice from the dust to lead to a reformation of the religion at its time.

00:38:31 What I'm just suggesting to you is that we have a model for a big picture, sort of self-understanding of the Book of Mormon and that model is best illustrated by reading Deuteronomy after its discovery by Josiah, you see that way you can see how the ancient and the well – and the modern and then of course the future. Whether this is the result of a conscious effort of the ancient authors – when I read the Book of Mormon, I sense the imprint of the Book of Deuteronomy as a book more to the past, as

a prophetic future, as well as a book that is conscious of itself as a book with a mission. This is what I think is perhaps the greatest observation of the relationship of these two books, sort of a macro-relationship.

00:39:18 Now for the rest of the time we're going to do all the cheesy micro kinds of relationships that we have with that and that's just too bad, I suppose. We're now going to look at the language of Deuteronomy and the Book of Mormon. In my whole life I've wanted to actually quantify this; I keep asking myself, why don't people quantify this? Why don't they just give me a number? Why don't they just tell me how many times this is quoted in the Book of Mormon? And I've found out this is not as easy as it looks and I see Nick smiling back there. Okay?

00:39:48 I have access to two lists, and because these lists came sort of in various ways; I'm not going to identify them, maybe someday we will, but there's two lists and these lists are people that have been worked from various ways; the second list actually works through the computer, actually, really highly sophisticated thing, and this is what they've come up with. List number 1: 125 entries where we can find specific Deuteronomy language in the Book of Mormon, okay? Now of course there's a lot of language that's in everything, right? So a lot of these aren't really important. But we're looking actually for distinctive Deuteronomistic language and we're also looking for unique language, okay? This includes words and phrases. List B is a sophisticated computer list that is looking for common language of two or more consecutive words, right? that would be significant. Okay? So that's kind of what we're looking at here.

00:40:42 These lists are very, very different, okay? Not very, very different; they're moderately different which tells you that depending on what kind of technology you apply you're going to get slightly different results. So let's run through a couple of these. We've already done this one. One of the sort of surprising things that we learn is that when the Book of Mormon quotes Deuteronomy in – well, no, no, stop. This is a slide to show you that Deuteronomy 18 is quoted by Acts chapter 3, Peter in Acts chapter 3, okay? It's different. It's significantly different and without doing any of the details here, you will see that when the Book of Mormon quotes it, it quotes it almost exactly from Acts – slightly differently between the two, but almost exactly, and then at

the very end of 3rd Nephi 20 through 23, you will see that it appears to be quoting from 1st Nephi 20 through 22 with a *cutoff* language instead of the *destroy* language. Okay?

00:41:42 And once again we're not trying to get bogged down here, we're just trying to give you an idea of this. The idea is simply if you're looking for a quote from Deuteronomy in the Book of Mormon like a lengthy quote, right? This is it. Right? this is it. Okay? A lot of scholars have pointed to the idea that in Alma chapter 45 verse 19 talking about the death of Moses, it says that he was buried by the hand of the Lord, and then it says there in Alma, it says, *but behold the scriptures saith the Lord took Moses unto himself*, right? Well, that's interesting because what does the scripture we have actually say? *He buried him in a valley in the Land of Moab*. Okay? Maybe a little bit of a euphemism, maybe it's missing here, but this is the only account we have of Moses dying and some scholars have been able to see this might be an allusion to a Book of Mormon passage. I mean if God buries you in the valley, maybe there's something more than just he buried you in the valley.

00:42:39 Okay, now we're going to go – I keep promising you we're going to go fast right? I'm going to show you the problems we have with some of the phraseology that appears. So I tried sitting down with these lists and I tried to pick what I thought were some of the most promising examples of repetition of language and here's one I love okay? The *poor and the needy*, okay? So the *poor and the needy* appears in Alma; it appears in Deuteronomy, but it also appears 73 times in the rest of the Old Testament, right? Which tells us that we can't tell much from this, right? It's interesting and we like to take care of the poor and the needy but we can't tell much from this.

00:43:12 *Cleave to the Lord*, it's a little bit of a distinctive phrase; it turns out that it's almost exclusively Deuteronomy in scripture, okay? Except for there's one appearance of this in Joshua chapter 22, okay? We have two appearances of this in the Book of Mormon and they're slightly different than the Bible kinds of things; contexts are not always the same but these are pretty close, actually. But Joshua is part of the Deuteronomistic history right? If we had time we could do another study on this because that's a wider frame; we're not going to do that, okay? But where's it also quoted? Acts, right? So then we say, well, where is this phrase coming from? And I don't know.

00:43:52 This is another really interesting one. This is distinctive to Deuteronomy – I actually think this might be unique to Deuteronomy actually - I have to re-check that – this image of *calling the heavens and the earth to witness against you*, right? We have it in a slightly modified form in Helaman here. But he says *both things in heaven and things on earth*. That’s probably different than the Earth and the heaven, okay? But in the Book of Mormon we have this kind of a phrase; we have Nehor, right? And you can see this is a really – this collocation of these two words, this is distinctively Deuteronomy actually, okay? But look here in Alma chapter 1:15, what does he do before he dies? It says he acknowledges between the heavens and the earth; now that looks to us like a witness with heavens and the earth, right? Have you worked on this? Yah, anything you do you look it up and then you regret looking it up because Jack’s already done it, I’m sorry.

00:44:46 Okay, this was another one that’s really important, actually. *Statutes and judgments*, its language that occurs all the time in the Book of Mormon, it occurs all the time in Deuteronomy but guess what? It occurs everywhere else too, okay? But I want to make a slight argument its 57 times also in the Old Testament. But look at this one: *statutes, judgments and commandments* quoted exactly in the Book of Mormon, statutes slightly out of order here. We have *commandments, statutes and judgments* okay?

00:45:15 Now this language in and of itself probably isn’t that significant except this does represent a theme, this cluster of vocabulary represents a theme in the Book of Deuteronomy that’s actually an important theme in the Book of Mormon, right? Obey the commandments. Remember reading the Book of Mormon – like every third verse, remember, obey the commandments. Okay. And so a cluster of vocabulary like that can tip us off to something bigger, this idea of themes which we’ll get to soon enough.

00:45:38 Okay, *forget the Lord*. Lots of times *forget the curse, forget the Lord*, ah there’s a lot of them in Deuteronomy; there’s a fair amount of these in the Book of Mormon. This is of interest to us because what’s one of the central themes of Deuteronomy? If we were to take a list that if somebody were to say to us, what is the distinctive theme of Deuteronomy? They would say it is, *remember* right? And we’ll do that a little bit later; we’ll do that as a theme instead of language, but of course *forget* is the opposite of that. And once again, I’m just trying to give you a sense of how this works if you want to start quantifying the appearance of language.

00:46:14 Finally, I was looking all over for a list of themes of Deuteronomy, like any kind of introductory book will give you a list of themes of Deuteronomy and maybe I'll find one for the next presentation to use that instead, but this little list that's generated by Noel Reynolds, *Lehi as Moses*, but he actually generated this list from the Book of Mormon, and if you were to look at that list, you would think you were in an introductory textbook to Deuteronomy. These are distinctive themes. When I say *distinctive*, they're not unique. Understand? Exodus has some of these too, Leviticus has some of these. But these are distinctive. These are the distinctive themes in Deuteronomy that we find in the Book of Mormon and Brother Reynolds has given this wonderful paper, I don't know if you've seen it or not; it was actually in *The Journal of Book of Mormon Studies*, right? Very readable.

00:47:01 He identifies 14 things so what I want to do is I want to just pick two or three of these and work through them in a way that you can see how themes might be working here. So the first one, that's one that we find everywhere, right? One of the themes of the Book of Mormon also a really important theme in Deuteronomy is *keep the commandments and prosper in the land*. Now this is a connecting kind of an idea, right? We both have to obey the commandments but it's connecting with prospering in the land. It's not unique to Deuteronomy, but they pound on it a lot, okay? And you'll see that this is, I don't know how to say everywhere, but this is throughout the Book of Mormon. If you read the Book of Mormon you have a feeling you're reading Deuteronomic ideas or themes, I'm going to call them here, okay?

00:47:45 *The way of life and the way of death*. Now I haven't pursued this like extensively, but this is maybe a unique idea to Deuteronomy. It's not just distinctive, this is where it's phrased sort of in its sharpest form throughout – ah we can't say it's unique, but it's distinctive to this. This, of course, is the heart and soul of the Book of Mormon, this idea of choosing, right? between these two ways.

00:48:12 *To remember great things*, and you could probably write a great paper on this somewhere, but this is, once again, a distinctive theme in Deuteronomy. It's quite distinctive in the Book of Mormon; in fact, it's starting with the title page, it has to do with important themes in the Book of Mormon. I want you to notice that the actual phrase of *great things he hath done for you* is actually found in 1st Samuel, right? There's the title page, then *fathers, teach your children*, okay?

00:48:44 Another distinctive Book of Mormon theme; I didn't have time – or distinctive theme in Deuteronomy – do you remember, *to remember and then teach your children*. This is all over the Book of Mormon of this theme. It's present, you know, elsewhere, but the language of this and the thematic clustering of this vocabulary would strongly tell us that this is a theme shared in common and those are the rest of the Book of Mormon quotes, right? There's lots and lots and lots of these.

00:49:10 Alright. Now, I want to do some summaries here. One of the things that's sort of characteristic of Deuteronomy is to summarize the theology of Deuteronomy in sort of a statement, okay? And we have some of these in the Book of Mormon that look to us exactly like you would expect if you were reading Deuteronomy – not exactly – pretty much. So here's Alma: *they do observe to keep the statutes, his judgments his commandment; continuing their faith is strong in the prophecies concerning that which is to come*. We have in Helaman here *he did that which is right in the sight of the Lord – of God, continually he did walk after the ways of his father insomuch that he did prosper in the land*, okay? Helaman chapter 15, *the more part of them in the path of duty, to walk circumspectly before God, they observe to keep his commandments and his statutes according to the Law of Moses*. So we sort of want to have you see that these aren't necessarily passages that will come up to us as clusters of vocabulary, but they're thematic passages, and this is one of the things we have to, well attune ourselves to.

00:50:13 *Prophet like Moses*. (How much time do you want to spend on this? I'll just do this quickly here.) One of the things that is criticized in the Book of Mormon is the idea that when the Book of Mormon quotes this passage, it quotes it from Acts, but in addition to that, it identifies the prophet like Moses as who? Jesus in both times, it's Jesus. So in a certain perspective you're going to say, this is an anachronistic reading of the passage. If you study this carefully, you'll find out that there is now evidence two or three hundred years before Christ that people were starting to argue there is an individualistic fulfillment of this prophecy, right? A specific person, but in general, scholars read this as the idea that the institution of prophecy is going to continue, not a single person. What am I trying to show you? What do we have in the Book of Mormon all the way through? We have really detailed presentations of Lehi as Moses. Do you remember *a prophet like unto Moses*. I think Jack's worked on this too. Fortunately, right? Of Nephi as Moses and Abinadi; if you read the Abinadi passage you'll see lots of connections with Moses there.

00:51:25 Law in Deuteronomy and law in the Book of Mormon. I'm not as good at this as Jack is; I want to give you a couple of suggestions to this and then we can I think probably tie this up. I learned something really sad about myself and that is as I read through the literature looking for this kind of material, I realized that I know the Book of Deuteronomy as a legal document better than the Book of Mormon as a legal document, right? I'm embarrassed to say that but it tells you something about how you bring – how you read a book, right? What you bring to the book looking for it.

00:51:56 Now there are several problems with this. The Book of Mormon – or the Book of Deuteronomy, the heart of this book is a legal document. The Book of Mormon is not a legal document, right? There's legal things in it and Jack has actually pointed out that we actually have evidence of legal things in the Book of Mormon from legal cases, right? Cases of legal things that are played out in the Book of Mormon which we have very, very few of in the Bible. So in that sense, the Book of Mormon's a rich resource that way, to just see how law actually works. We have Bible law in most but a lot of Bible scholars simply say Bible law is theoretical, right? Nobody ever practiced this, or something. In the Book of Mormon, we see law being practiced; that's an advantage of that text.

00:52:34 I just wanted to show you that scholars tried to organize these laws; there's probably over 100 laws in Deuteronomy, okay? And lots of them are the kinds of laws that we wouldn't have in the Book of Mormon simply because there are things like *Levites*, right? We're not doing *Levites* in the Book of Mormon. Things like that, okay?

00:52:53 This is a big one. One of the big laws of Deuteronomy chapter 12 is that the cult should be centralized. When I first started teaching at B.Y.U. one of the administrators of religion he came to me and he sat me down and he said, *we don't want you to ever say the word cult again*. Right? And I understand that, actually, because *cult* sounds like something that it isn't, actually, but since then I've tried to say it as much as I can. But you know what this means, right? Like any sacred sacrifice has to be done at the place where the Lord chooses. Now the place where the Lord chooses has been interpreted by almost all scholars to refer to Jerusalem, and what's the obvious problem? Lehi doesn't seem to pay attention to this. Like he builds altars, he offers sacrifices, we have several events of this, when they get to the new world and they build temples, okay? There's lots of ways of looking at this. One of the ways of looking at this is simply to say, Lehi probably doesn't completely follow all of the reforms of Josiah. And that actually can be

a complicated discussion that we're not going to get into today, but that's a possibility, right? that laws are on the brass plates, but he chooses not to accept them, okay?

00:54:00 Another possibility, and Jack has made this a possibility is if you actually read through the history of Nephite temples, they appear to be serial temples, meaning this is one, then they move to another and another. And some prominent scholars have made the argument that when this passage says *there shall be a place which the Lord your God shall choose to cause his name to dwell there*, this didn't mean one place, it meant a series of places that God could choose to have his name to dwell there and we could have a holy place there, like the tabernacle, say, for example. Something like that.

00:54:29 Another suggestion that's been made about this is that in the temple scroll, I had a slide on this and I chose not to put it in, but in the temple scroll it actually says that this law of centralization is good within a three-day distance of Jerusalem, alright? Now come on, what were they – what would scholars like about that idea? because we have temples in Egypt, right? We have temples in Egypt that aren't seemingly up against this kind of a rule, so some people argue that there was something like that going on.

00:55:01 The number 2 example I want to use, and this is one that Jack's worked on a lot actually, maybe this is a really dramatic one, actually. The Book of Deuteronomy has a set of rules that govern kingship and I don't know how in touch you are with the ancient world, but you don't govern kingships - do you know what I'm talking about? - in the ancient world. This is a very unique kind of a law that we have, a law that governs kings and according to Deuteronomy, God must choose the king, the king must be from the – his brethren – must be an Israelite. There's a warning about the multiplication of horses, wives and gold – represents, of course military, wives, whew, do we need to say what that represents? But these are diplomatic kinds of wives too, right? and gold. But finally, the king's reign is to be regulated by a copy of the (*seper ha torah?*) the copy of the law - the law which is exactly the term that's used to describe the book found by Josiah, you understand this? This is also actually the passage where you get the word *Deuteronomy* right? It sounds like a second law; it doesn't mean second law at all, it means *copy of the law*, a copy of the law. But that the king is going to be regulated by law and what's he supposed to do with that law? He's supposed to continually study and read it, okay? And once again, we have this sense of Deuteronomy as a self-identifying book about itself here.

00:56:29 King Benjamin, and Jack has a really nice piece on this, he was chosen by the people, he was chosen from his brethren, he strictly avoided a multiplication of wives, multiplication of gold and he reads the law, right? There's an example of the Deuteronomic law that seems to be reflected in Deuteronomy, okay?

00:56:47 Here we have the reading of the law. We know this very well from King Benjamin, there's been a whole book written on this, right? But you remember this was an important detail of King Benjamin, right? Humanitarian laws: if you were to pick up any kind of a handbook on Deuteronomy they would tell you the law in Deuteronomy seeks to be humanitarian, okay? in lots of specific ways: the treatment of female slaves, what do they have in the Book of Deuteronomy? Every seven years you remit all debt, right? You lend to the poor and you release all the slaves and you're supposed to say in your mind well this sounds to me like Book of Mormon-ish stuff, right? In particular, the fact that King Benjamin has no slaves, right? which was an institution, at least in the Old Testament.

00:57:33 Finally the *prophet like Moses*, I think we've already done our duty with that passage, so let me just conclude. The Book of Mormon contains many passages that resemble the King James Version of the Bible. There are virtually no lengthy quotes from the Book of Deuteronomy in the Book of Mormon, but there are plenty of common phrases and especially, there are distinctive themes from Deuteronomy that would lead us to a conclusion that Deuteronomy could have had an influence on the Book of Mormon. There are, of course, many differences as well. In terms of laws there is adequate evidence to suggest that the Book of Mormon knows Deuteronomic law and we'll have to work on that some more in the future.

00:58:11 In my estimation, perhaps the most significant imprint of Deuteronomy on the Book of Mormon is that the Book of Mormon presents itself very much like Deuteronomy as a book moored between the past and the present, a self-referential book that understands itself as pronouncing a prophetic future, a prophetic future that includes the fact that this record will be lost and it will be rediscovered as a voice from the dust that will lead to covenant renewal. Thank you.

END – 00:58:42

So I suppose we have time for questions.

Due to poor audio quality, what follows are notes taken by Kirk Magleby mixed with a transcription of Seely's responses.

Paul Hoskisson asked about the practice of law in the Book of Mormon versus the legal theory recorded in Deuteronomy. Is there evidence the Deuteronomic law was actually practiced? Jack Welch responded that the slave law seems to be practiced in the book of Jeremiah. David Seely mentioned a deed in Jeremiah. Generally law seems to be in such a state that some scholars can argue and get away with it that these were ideals and the practice might have been something different.

Kirk Magleby asked if Deuteronomy contains anything like the explicit fulfillment of the Mosaic law recorded in 3 Nephi 15:5. If you read that passage in Deuteronomy 18:15 as being just about Jesus, you could argue that. But I'm not sure we as Mormons are arguing that, actually. The other thing you could say is that in the book of Deuteronomy there's this really tricky situation with them at Mt. Nebo on the plains of Moab, and they're receiving a new law. This is not exactly the question, but I'm trying to show you that this is a tricky situation. So, is this replacing the law at Sinai? I mean, who would ever say anything like that? At the same time, there is a sense that it is fulfilling the law that was given at Sinai. Moses says that was the old law, now I am going to give you the new law.

Dana Pike asked why Jesus in the New Testament quotes primarily from Deuteronomy while the Book of Mormon quotes primarily from Isaiah. David Seely admitted he was mystified by this. The Savior's principal Messianic citation is from Deuteronomy. In a sense, Deuteronomy is the soul of a fair amount of New Testament language. I can't answer that question. And I think that what needs to happen now is we need to have people go out and do Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and then we need to make a report on evidence of the five books of Moses on the brass plates. I think that would give us more of a sense of this. Lots of us can think of Genesis kinds of things in the Book of Mormon, but obviously they don't show up in a quote.

Stephen Smoot asked about the documentary hypothesis source criticism that divides the book of Deuteronomy into two sections, one pre-exilic and the other much later. If I start reading the actual arguments for the specific dating of passages, they get tedious fast, actually. I'm not sure I really believe Bible source critical ideas. There was some form of Deuteronomy on the brass plates and it became some sort of an influence on

Nephite law. I would sure love to know what Leviticus we can find in the Book of Mormon. Scholars are always operating on the assumption that Deuteronomy and Leviticus are coming out of two different schools and at least at this time period they are not in bed together, that we should not be able to find P and D together. I simply don't know, It's a mystery what's on the brass plates. Jack Welch responded that one passage from Leviticus is in Mosiah 23:15 where Alma the Elder tells the people that they must love their neighbor as themselves. This is a direct quote from Leviticus 19:18. People don't realize that the first and second commandment (Matthew 22:36-40) come right out of the Old Testament.

I think the future of this is more in themes than language based on what I've seen.

Zander Sturgill asked a question about where Zenos might fit in the Old Testament. The brass plates contained the five books of Moses, the history of the Jews up to the reign of Zedekiah, and prophecies up to and including Jeremiah. That is where we are most likely to find Zenos – among the prophets. The Book of Mormon description of the content of the brass plates describes quite closely our King James Bible canon.

Great, thank you very much.