

Under the Federal Newspaper Preservation Act, the two newspapers combined their printing, circulation, and advertising departments but remained independent in editorial and news areas. The *Tribune* was the morning newspaper, and the *News* the evening one. Since the partial merger, both papers have shown an annual profit, and circulation at the *News* was increasing as it entered the 1990s.

BIBLIOGRAPHY

Alter, J. Cecil. *Early Utah Journalism*. Salt Lake City, 1938.
Ashton, Wendell J. *Voice in the West: Biography of a Pioneer Newspaper*. New York, 1950.

WENDELL J. ASHTON

DEUTERONOMY

Deuteronomy (Greek for “duplication of the law”) is the fifth book of the Old Testament. Latter-day Saints have specific interests in this work. It distinctively teaches that those who inherit a PROMISED LAND do so on condition that they remain faithful to the Lord, pure in heart, generous to the poor, and devoted to God’s Law. In a formula that appears several times, the people are promised that they will receive blessings for obedience to God and punishment for disobedience (Deut. 27–30). Book of Mormon prophets taught similar doctrines, and they also indicated that such principles were divinely given long before Moses. Latter-day scriptures are replete with deuteronomistic teachings. Significantly, Jesus Christ quoted Deuteronomy regularly.

JESUS’ USE OF DEUTERONOMY. When Satan tempted Jesus, saying that if he were the Son of God he would turn stones to bread, leap from the temple’s pinnacle to test God’s care, and gain worldly kingdoms and glory by worshiping Satan, the Savior responded with quotations from Deuteronomy (Matt. 4:1–10; cf. Deut. 8:3; 6:16, 13). He cited Deuteronomy regarding the law of witnesses and levirate marriage (John 8:17; Luke 20:28; cf. Deut. 19:15; 25:5). Twice he quoted the law on loving God (Deut. 6:4–5), calling it “the first and great commandment” (Matt. 22:35–38; cf. Luke 10:25–27). Many of Jesus’ teachings admonishing good and warning against evil reiterate the deuteronomistic principle of human action and divine response. Indeed, the Book of Mormon

teaches that the premortal Jesus gave the law of Moses (3 Ne. 11:14; 12:17–18; 15:4–6).

DEUTERONOMIC TEACHINGS IN THE BOOK OF MORMON. The Jerusalem emigrants who became a BOOK OF MORMON PEOPLE retained a copy of the five books of Moses on plates of brass (1 Ne. 4:38; 5:11–16). They were taught the law of Moses and were promised security and happiness if they obeyed it (e.g., 2 Ne. 1:16–20). Retention of their promised land depended upon continued obedience (e.g., 1 Ne. 2:20–23; 4:14; 7:13; 14:1–2; cf. Deut. 18:9–13). Just as deuteronomistic teachings were a stimulus for righteous commitment in King Josiah’s Jerusalem (2 Kgs. 23:2–8), so were they in the Book of Mormon (e.g., 1 Ne. 17:33–38; 2 Ne. 5:10; Omni 1:2; Mosiah 1:1–7; Alma 8:17). Certain summary statements in the Book of Mormon may also reflect deuteronomistic law (e.g., Alma 58:40; Hel. 3:20; 6:34; 15:5; 3 Ne. 25:4). Further, the prophecy of God’s raising up a prophet in Deuteronomy 18:15–19 is declared by the Book of Mormon to be fulfilled in Jesus Christ (1 Ne. 22:20; 3 Ne. 20:23; cf. John 6:14; Acts 3:22; 7:37).

Book of Mormon writers observed that the prophet ALMA₂ may have been taken up by God as Moses was, reflecting a possible variant in their copy of Deuteronomy 34:5–6: “The scriptures saith the Lord took Moses unto himself” (Alma 45:19).

The book of Ether describes a people from the time of “the great tower” of Babel (Ether 1:3), with whom God covenanted that they could escape the fate of the wicked and be blessed in their land of promise if they would serve him in righteousness. This account from an epoch long before Moses is nevertheless in harmony with deuteronomistic principles (Ether 2:6–10; 7:23; 9:20; 10:28; 11:6). When their descendants became wicked, they destroyed each other in successive wars (Ether 11:13, 20–21; 15:19).

DEUTERONOMIC IDEAS IN OTHER LDS SCRIPTURES. As recorded in the PEARL OF GREAT PRICE, Adam and Eve were taught about choices and consequences in the beginning (Moses 3:15–17; 4:8–9, 22–25, 28). Generations of their descendants taught others righteousness and warned them about wickedness (Moses 6:22–23; 7:10, 15, 17–18). Noah taught the same doctrines; and the deluge followed rejection of his divine counsel (Moses 8:16–20).

The Doctrine and Covenants contains scores

of passages about keeping the commandments of God (e.g., D&C 5:22; 6:6, 9, 37; 8:5; 11:6, 9, 18, 20). Those who keep them are promised blessings (e.g., D&C 14:7; 63:23; 76:52–55; 89:18–21; 93:19–20). Violators, of course, will suffer negative consequences (e.g., D&C 10:56; 18:46; 56:2–3). Thus, so-called deuteronomic precepts persist as divinely ordained principles.

[See also Covenants in Biblical Times; Law of Moses; Obedience; Old Testament.]

BIBLIOGRAPHY

Nibley, Hugh. "How to Get Rich." *CWHN*, Vol. 9, pp. 178–201.

Rasmussen, Ellis T. "The Unchanging Gospel of Two Testaments." *Ensign* 3 (Oct. 1973):34–35.

Sperry, Sidney B. *The Spirit of the Old Testament*. 2nd ed., chaps. 5, 12, 13. Salt Lake City, 1970.

ELLIS T. RASMUSSEN

DEVILS

In LDS discourse, the term "devil" denotes anyone who promotes the cause of EVIL, but it is especially applied to those unembodied spirits who rebelled against God in the PREMORTAL LIFE and were cast down from HEAVEN to this earth. The devil, who leads them, is also known by the personal names of Lucifer in the premortal existence and Satan since being cast down.

The name Lucifer means "light bearer" in Latin and is a translation of the Hebrew *Heylel ben Shakhar*, which means "herald son of dawn" or "morning star." In the PREMORTAL LIFE, Lucifer was an ANGEL having authority in the presence of God. He played a prominent role in the COUNCIL IN HEAVEN. After the Father in Heaven offered the plan of righteousness to help his children become as he is, Lucifer countered with an alternative plan.

The Father's plan was to save and exalt all of his obedient children. To be obedient, they must keep his commandments and do good. In the Father's plan, it was foreknown that many would reject exaltation and therefore would receive lesser glories.

Lucifer's plan proposed to "save" all of the Father's children by forcing each to obey the Father's law in all things. Lucifer desired that he be rewarded for this great feat of saving everyone by

having the Father's honor and glory given to him personally. Because mortals can be saved only in their own freely chosen repentance, Lucifer's proposal was rejected. In the ensuing WAR IN HEAVEN, he gained the allegiance of a third of the Father's spirit children. Lucifer and his followers were then cast out of heaven to earth, where he became Satan and they all became devils (Moses 4:1–3; D&C 29:36–37; 76:25–38).

The name Satan comes from a Hebrew root meaning "to oppose, be adverse," hence "to attack or to accuse" (see Rev. 12:10). On this earth the role of Satan and his fellow devils is to attack the working of righteousness and to destroy it wherever possible (Moses 4:4; D&C 10:20–23; 93:39).

Righteousness is the condition or action of accomplishing the greatest possible happiness for all beings affected. The attainment of full righteousness is possible only with the help of an omniscient and omnipotent being. This full righteousness is the special order of the celestial kingdom where the Father dwells. When the Father's will is done and his order is in place, every person and every thing attains, or is attaining, the potential he, she, or it has for development and happiness. This righteousness is the good of "good and evil." It is to be contrasted with those human desires that are contrary to the Father's order and will.

A good (righteous) person is an agentive being who chooses and accomplishes only righteousness. No mortal is intrinsically and perfectly good, nor can a mortal alone rise to that standard (Matt. 19:17). But mortals can do righteous acts and become righteous through the salvation provided by Jesus Christ. Christ is the fountain of all righteousness (Ether 12:28). The children of God can achieve the Father's order of righteousness through Christ if they choose that order in explicit rejection of evil.

Evil is any order of existence that is not righteous. A state of affairs, an act, or a person not in the order of righteousness is thus evil. Letting one's neighbor languish in abject poverty while one has plenty, or stealing, or desiring harm for another person are all evils. Satan promotes evil everywhere he can, to thwart the righteousness of God (see D&C 10:27). Thus, Satan tempts people to do evil instead of the Father's will. Satan himself is not necessary to evil, but he hastens and abets evil wherever he can.

Satan's first targets on earth were Adam and Eve in the GARDEN OF EDEN. Knowing that the Father had commanded Adam and Eve not to par-