
Deuteronomy: The Retelling of the Law

Introduction to Deuteronomy

- **Devarim** or “words” (Hebrew); **Deuteronomion** or “Second Law” (Greek)
 - 17:8 - Greek Septuagint mistranslated “copy of the law” to “second law”
- An anthology of Moses’ final speeches
 - A genuine testimony of Mosaic faith, the book as it exists now seems to have been shaped 600 years after Moses’s death.
- **Authorship**
 - **Moses:** Core traditions go back to the time of Moses and the Exodus
 - Intermediate Source(s)
 - Similarities to the Elohistic author (E) suggest that a transmitter of the material may have been a northern Levite who fled the destruction of the northern kingdom of Israel in 721 B.C.
 - **The Deuteronomist (D)**
 - The major editor, using both J and E material, seems to have put the book in final form either during the reign of Hezekiah (715–687 B.C.) or Josiah (640–609 B.C.)
 - Both were righteous kings who worshiped YHWH and initiated reforms to centralize worship where “the Lord put his name” – ie. Jerusalem and the temple
 - **Final Editors (DH and others)**
 - Later writers, using D as a guide, wrote the history of Israel and Judah reflecting the results of not following Deuteronomy; they may have revised or written portions of the fifth book of Moses during or after the exile

Purpose of Deuteronomy:
Deuteronomy is intended to formalize the covenant that Israel entered into with the Lord at Sinai. It also provides a broader understanding of the covenant and calls for the people to live in obedience to God’s laws. It is the charter document of the Sinai covenant, offering the second generation of the Exodus an opportunity to renew the covenant in preparation for entering the land. It emphasizes that there is one God, one people of God, one sanctuary, and one law.

Josiah and Deuteronomy: 2 Kings 22

- In the time of **Josiah** (640-609 BC) an old copy of the Law was found in the temple
 - *Josiah read this and instituted reforms to bring the people back under the Law*
 - Destroyed idols and altars that his father built for YHWH **to centralize and control worship at the temple in Jerusalem**
 - **Perhaps this old law was an old copy of Deuteronomy brought by an Elohist from the Northern Kingdom?**
- Book of Mormon contact
 - *It may be a similar case to the brass plates, a record from Lehi's fathers in the Northern Kingdom which was brought to the South when the Northern kingdom was destroyed*
- Later someone from this Deuteronomistic school looked at the history of Israel and saw when they were blessed or cursed for keeping or breaking the law
 - The "Deuteronomic History" (DH), which covers the Former Prophets (effectively Joshua–2 Kings) interprets Israelite and Judahite history from the perspective of Deuteronomy comes in.
 - *Same as Mormon using the Lehite covenant as a lens to understand Nephite history*



Deuteronomy as a Covenant Treaty

- Scholars have noted similarities with ancient treaties
 - *Or did agreements between ancient states have similarities to covenants with God?*
- Introduction (4:44–49)
- Historical Background (5:1–11:31)
- Conditions (12:1–26:19)
- Publication (27:1–10)
- Divine Witnesses (30:19)
- Blessings and Cursings (27:1–29:1)

The unity of the book is evidenced by the fact that it takes the structure of an ancient Near Eastern Vassal treaty. More than ninety separate treaties have been discovered and dated to between 2500 and 600 BC. Most are either connected with the Hittites and date from the fourteenth and thirteenth centuries BC or the Neo-Assyrian period and date between the ninth and seventh centuries BC.

Why does this matter?

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The single most important connection of Deuteronomy to the ancient Near Eastern contexts is its close relationship to the structure of Hittite vassal treaties, a structure that changed after the twelfth century BC. Many people thus use this connection to date Deuteronomy as having been constructed during the twelfth century. Others will connect it to the Neo-Assyrian period between the ninth and seventh centuries BC.

An example of God speaking according to their own understandings. He uses the vassal treaty form because it would mean something to them.

This comparison helps us to understand Deuteronomy as an official document ratifying a formal relationship between the Lord and Israel.

Structure

- **Introduction (1:1–5)**
- **Prologue: Recapitulation of the Forty Years of Wandering (1:6–4:43, “Mosaic Memoirs”): A Historical Review**
- **Rehearsal of Israel’s Law (4:44–26:19)**
 - Transition to the Second Address (4:44–49)
 - **Restatement of the Ten Commandments (5:1–13:18): A Legal Review—*Who to Worship, Where to Worship, When and How to Worship***
 - **Rules for Family and Community Life (14:1–26:19): Further Legal Review—*A Holy People* (cf. Holiness Code of Leviticus 17–26)**
- **The Covenant and Its Renewal (27:1–30:20): *Not just with the people then but with us today***
- **Conclusion (31:1–34:12): *The End of Moses’ Ministry and the Beginning of Joshua’s***

“The purpose [of the historical prologue] is not merely to provide a history lesson. Rather, the overlord uses this part of the treaty to recall how often he has been loyal to the vassal and how the loyalty of the vassal (and his predecessor) have paid off for the vassal. The effect is to provide motivation for the vassal to accept the present treaty . . . In a similar manner, God reminds Israel of their time of faithfulness and unfaithfulness in the previous generation. Faithfulness has led to success and blessing. Unfaithfulness has resulted in the opposite. So now God challenges Israel to remain faithful so that the present generation, about to enter the promised land, may occupy it and enjoy it in security and prosperity. The commands, both the general stipulations and the specific ones, provide the means for the vassal to demonstrate loyalty in a variety of circumstances” (Hess 130–131).

Restatement of the Ten Commandments (5:1–13:18): Who to Worship, Where to Worship, When and How to Worship

“The importance of Deuteronomy is that it makes clear that the law was never intended to be a mechanical list of inflexible rules. Rather it provides entry into the whole matter of true piety and true morality. It promulgates a worldview encompassing what is entailed in an appropriate approach to God and what is entailed in an appropriate treatment of and relationship to one’s neighbor” (Hill & Walton 175).

5:8-10 (NRSV) You shall not make for yourself an idol . . . for I the Lord your God am a jealous God, punishing children for the iniquity of parents, **to the third and fourth generation** of those who reject me, but showing steadfast love **to the thousandth generation** of those who love me and keep my commandments.

5:32-33 (NRSV) You must therefore be careful to do as the Lord your God has commanded you; **you shall not turn to the right or to the left.** **You must follow exactly the path that the Lord your God has commanded you, so that you may live,** and that it may go well with you, and that you may live long in the land that you are to possess.

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 our God, **and also with him that is not here with us this day.** (29:15)

The 11th Commandment: Thou Shalt Remember

The Lord commanded Israel to remember what he had done for them in times past. Their journey from Egypt began with, “Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place” (Exod 13:3). This command is repeated in the book of Deuteronomy: “Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm” (Deut 5:15).

The Hebrew verb *zakar*, “to remember,” is used no fewer than 169 times in the Old Testament in one form or another. In Deuteronomy the divine call to remember is repeated on numerous occasions (see Deut 4:9–10; 5:15; 7:18; 8:2, 18; 9:7; 15:15; 16:3, 12; 24:18, 22; 32:7). **Often called the Deuteronomic imperative, the call to remember could be appropriately identified as the “Eleventh Commandment.”** In many cases it is the Lord who holds in remembrance the covenants he made with the patriarchs (see Exod 32:13). The reason seems obvious when seen in the context of another biblical theme—the covenant. **The command “to remember” the terms of the covenant rests upon both humans and the Lord. Hence, a basic element of the covenant relationship is that the children of Israel are required to remember the mighty acts of the Lord [see also the Title Page of the Book of Mormon, second paragraph]. To forget the mighty acts of God, to forget the commandments, is to fall into captivity and bondage.**

However, Israel was not commanded to remember the entire past, but specifically the mighty acts of God. **Recollection or remembrance thus becomes the vehicle through which the faith of the ancestors is maintained and passed to the next generation:** “And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh’s bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive” (Deut 6:20–24). Thus the book of Deuteronomy is not concerned so much that what happened in the past will be forgotten, but that how it happened will not be remembered.

11th Commandment: Remember the Lord & what He has done for his people—what He has done for you.

I wrote down a few lines every day for years. I never missed a day no matter how tired I was or how early I would have to start the next day. Before I would write, I would ponder this question: “Have I seen the hand of God reaching out to touch us or our children or our family today?” As I kept at it, something began to happen. As I would cast my mind over the day, I would see evidence of what God had done for one of us that I had not recognized in the busy moments of the day. As that happened, and it happened often, I realized that trying to remember had allowed God to show me what He had done. More than gratitude began to grow in my heart. Testimony grew. I became ever more certain that our Heavenly Father hears and answers prayers. I felt more gratitude for the softening and refining that come because of the Atonement of the Savior Jesus Christ. And I grew more confident that the Holy Ghost can bring all things to our remembrance—even things we did not notice or pay attention to when they happened.

My point is to urge you to find ways to recognize and remember God’s kindness. It will build our testimonies.

“The challenge to remember has always been the hardest for those who are blessed abundantly.

Those who are faithful to God are protected and prospered.

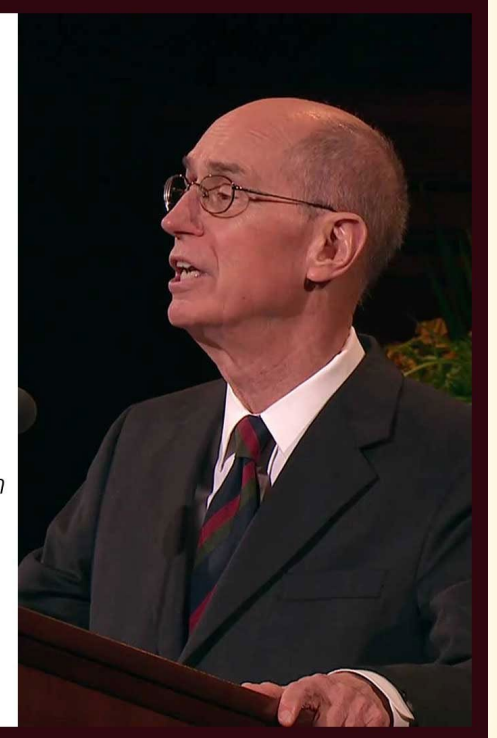
That comes as the result of serving God and keeping His commandments.

But with those blessings comes the temptation to forget their source.

It is easy to begin to feel the blessings were granted not by a loving God on whom we depend but by our own powers.”

- Henry B. Eyring, “O Remember, Remember,”
General Conference, October 2007

See <http://dailymormonthoughts.com>



Further insight into God's nature & love for his people

The reality of his promise in 5:10 showing steadfast love to the thousandth generation of those who love me and keep my commandments.

6:10-12 When the Lord your God has brought you into the land that he swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give you—a land with fine, large cities that you did not build, houses filled with all sorts of goods that you did not fill, hewn cisterns that you did not hew, vineyards and olive groves that you did not plant—and when you have eaten your fill, take care that you do not forget the Lord, who brought you out of the land of Egypt, out of the house of slavery.



How much of your life does this describe?

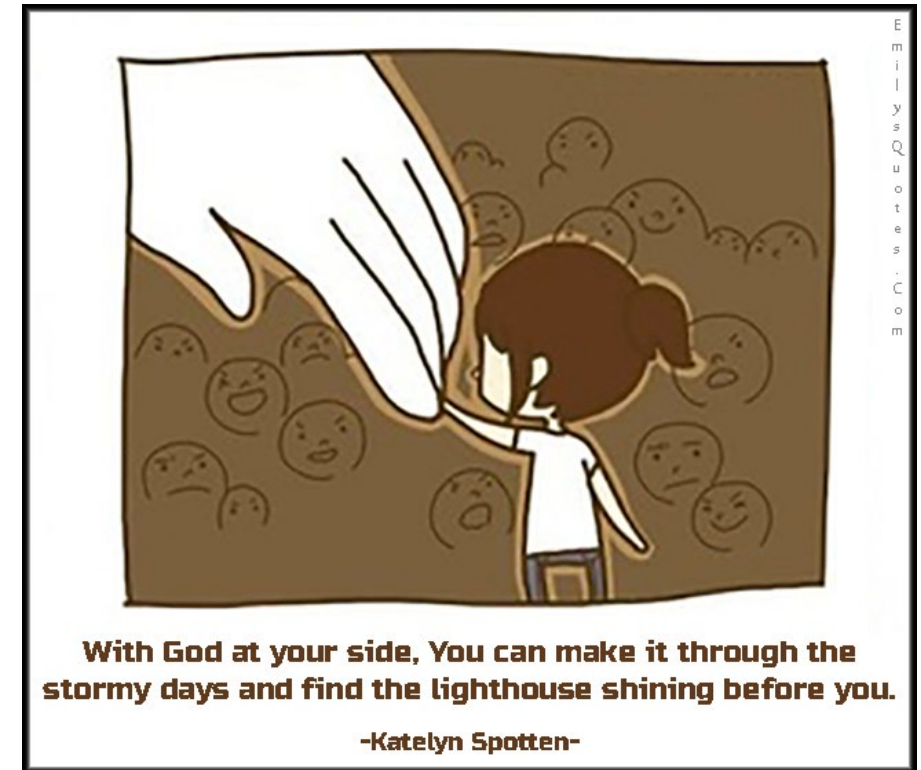
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7:17-19 If you say to yourself, "These nations are more numerous than I; how can I dispossess them?" do not be afraid of them. Just remember what the Lord your God did to Pharaoh and to all Egypt, the great trials that your eyes saw, the signs and wonders, the mighty hand and the outstretched arm by which the Lord your God brought you out. The Lord your God will do the same to all the peoples of whom you are afraid.

...

21-22 Have no dread of them, for the Lord your God, who is present with you, is a great and awesome God. The Lord your God will clear away these nations before you little by little; you will not be able to make a quick end of them, otherwise the wild animals would become too numerous for you.



What application do you see for your life in these verses?

Further insight into God's nature & love for his people

The reality of his promise in 5:10 showing steadfast love to the thousandth generation of those who love me and keep my commandments.

5:12-15 Observe the sabbath day and keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

“The Sabbath, as the setting aside of one day out of every seven to worship God, **was considered to be unique to ancient Israel. . . . Here in Deuteronomy, an additional phrase (v. 14) mandates rest for Israel's slaves. Beyond this, Sabbath sanctification includes remembering that Israel itself was once in servitude and that Yahweh delivered Israel from Egypt. Thus after the command prohibiting improper worship of Israel's God, this one allows for a particular type of worship, one that remains God's deliverance and seeks to provide for those who are still in slavery. Sabbath is connected with the sanctification of time, just as sacrifice is related to the sanctification of the world. In each case part of the whole is given back to the creator in recognition of his prior ownership**” (Hess 146).

How does the Sabbath show
God's love?

The Law as an Act of Grace

“We are used to drawing a sharp contrast between law and grace. This would have puzzled the ancient Israelite for whom there was hardly any greater display of God’s grace than that demonstrated in his giving of the law. In the ancient Near East, gods were not known for their consistency. Worshipers were left to guess what might please their god or displease him, and this could change from day to day. That doubt and uncertainty led to constant confusion, and one could only guess whether he or she was in favor or out of favor by evaluating one’s daily fortune. The law changed all that for the Israelites. **Their God had chosen to reveal himself and to tell them plainly what he expected of them. . . . One result of this perspective is that in the Old Testament the Israelites are not heard complaining about the burdensomeness of the law. It was a great example of God’s love for them that he would communicate to them in that way. They considered themselves fortunate to be able to know what God required of them. The law was viewed as a delight rather than drudgery, as freedom of revelation rather than fetters of restriction.** There is no place where this positive perspective on the spirit of the law is as evident as in the book of Deuteronomy” (Hill & Walton 175).

“All the nations had their chief gods, and in some cases there was talk of some sort of relationship between the god and the community or nation. But only in Israel was this expressed in the detail and public proclamation of a treaty form. What Israel’s God demanded and promised was not limited or unknown but rather the explicit promise of an ongoing relationship with his people that they could understand and that God would make possible for them to share in if only they would remain faithful to him. . . . Israel was given its responsibilities in a context that it could understand and appropriate” (Hess 141).

The Great Commandment (6:1–9)

- The *Shema*
 - “*Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.* And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as **frontlets** between thine eyes. And thou shalt **write them upon the posts of thy house**, and on thy gates.” (6:4–9)
 - The Shema prayers consist of 3 passages: Deuteronomy 6:4-9; 11:13-21; and Numbers 15:37-41.
 - Observant Jews consider it an obligation to recite the Shema prayer twice a day, once in the morning and once in the evening. How and when the recitation of these verse became part of the regular Jewish prayer ritual is unclear, but some scholars believe the Shema may have originally been recited in the Temple as part of the morning and afternoon services during the burning of the incense.
- Symbolic reminders
 - **Tefillin** (phylacteries)
 - Boxes of this text on straps tied to keep them near the heart & mind
 - *Mezuzah*
 - Parchment attached to the doorframe of the home



Further insight into God's nature & love for his people

The reality of his promise in 5:10 showing steadfast love to the thousandth generation of those who love me and keep my commandments.

8:2-7 Remember the long way that the Lord your God has led you these forty years in the wilderness, in order to humble you, testing you to know what was in your heart, whether or not you would keep his commandments. **He humbled you by letting you hunger, then by feeding you with manna, with which neither you nor your ancestors were acquainted, in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the Lord. The clothes on your back did not wear out and your feet did not swell these forty years.** Know then in your heart that as a parent disciplines a child so the Lord your God disciplines you. Therefore keep the commandments of the Lord your God, by walking in his ways and by fearing him. For the Lord your God is bringing you into a good land . . .



Wilderness as an Archetypal Journey: Lessons for you?

Further insight into God's nature & love for his people

The reality of his promise in 5:10 showing steadfast love to the thousandth generation of those who love me and keep my commandments.

11:11-15 But the land that you are crossing over to occupy is a land of hills and valleys, watered by rain from the sky, **a land that the Lord your God looks after. The eyes of the Lord your God are always on it, from the beginning of the year to the end of the year.** If you will only heed his every commandment that I am commanding you today—loving the Lord your God, and serving him with all your heart and with all your soul—then he will give the rain for your land in its season, the early rain and the later rain, and you will gather in your grain, your wine, and your oil; and he will give grass in your fields for your livestock, and you will eat your fill.

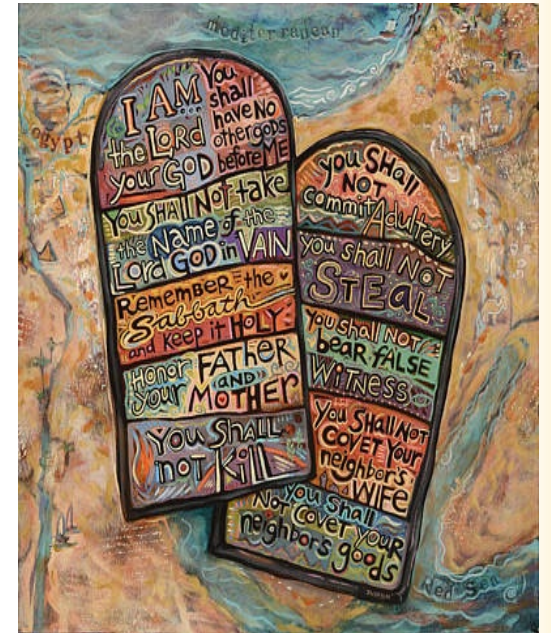


What do we learn about the land in these particular verses?

Further insight into God's nature & love for his people

The reality of his promise in 5:10 showing steadfast love to the thousandth generation of those who love me and keep my commandments.

8:11-20 Take care that you do not forget the Lord your God, by failing to keep his commandments, his ordinances, and his statutes, which I am commanding you today. When you have eaten your fill and have built fine houses and live in them, and when your herds and flocks have multiplied, and your silver and gold is multiplied, and all that you have is multiplied, **then do not exalt yourself, forgetting the Lord your God, who brought you out of the land of Egypt, out of the house of slavery, who led you through the great and terrible wilderness, an arid wasteland with poisonous snakes and scorpions. He made water flow for you from flint rock, and fed you in the wilderness with manna that your ancestors did not know, to humble you and to test you, and in the end to do you good. Do not say to yourself, "My power and the might of my own hand have gotten me this wealth."** But remember the Lord your God, for it is he who gives you power to get wealth, so that he may confirm his covenant that he swore to your ancestors, as he is doing today. If you do forget the Lord your God and follow other gods to serve and worship them, I solemnly warn you today that you shall surely perish. Like the nations that the Lord is destroying before you, so shall you perish, because you would not obey the voice of the Lord your God.



A warning not to forget God in prosperity



Brigham Young
(*Brigham Young: The Man
and His Work*, p.128-129)

“The worst fear that I have about this people is that they will get rich in this country, forget God and his people, wax fat, and kick themselves out of the Church and go to hell. This people will stand mobbing, robbing, poverty, and all manner of persecution, and be true. But my greater fear for them is that they cannot stand wealth.”

How do we make sure we do not fall into the trap of forgetting God in our prosperity?

God's concern for the poor & marginalized as shown through His law & early welfare ideas

Deut 10:17-19 For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves the strangers, providing them food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt.

Deut 14:28-29 Every third year you shall bring out the full tithe of your produce for that year, and store it within your towns; 29 the Levites, because they have no allotment or inheritance with you, as well as the resident aliens, the orphans, and the widows in your towns, may come and eat their fill so that the Lord your God may bless you in all the work that you undertake.

Deut 24:12-18 If the person is poor, you shall not sleep in the garment given you as the pledge. You shall give the pledge back by sunset, so that your neighbor may sleep in the cloak and bless you; and it will be to your credit before the Lord your God. You shall not withhold the wages of poor and needy laborers, whether other Israelites or aliens who reside in your land in one of your towns. You shall pay them their wages daily before sunset, because they are poor and their livelihood depends on them; otherwise they might cry to the Lord against you, and you would incur guilt. . . . You shall not deprive a resident alien or an orphan of justice; you shall not take a widow's garment in pledge. Remember that you were a slave in Egypt and the LORD your God redeemed you from there; therefore I command you to do this.

God's concern for the poor & marginalized as shown through early welfare ideas



24:19-22 When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it; it shall be left for the alien, the orphan, and the widow, so that the Lord your God may bless you in all your undertakings. When you beat your olive trees, do not strip what is left; it shall be for the alien, the orphan, and the widow. When you gather the grapes of your vineyard, do not glean what is left; it shall be for the alien, the orphan, and the widow. Remember that you were a slave in the land of Egypt; therefore I am commanding you to do this.

Poverty is Real

50% of the world's population (3 billion people) lives on less than \$2.50 a day (80% live on less than \$10 a day)

CHILD WORLD POVERTY STATISTICS

2.2 BILLION CHILDREN
IN THE WORLD

1 bil

CHILDREN LIVE
IN POVERTY



1 IN 3
640 MILLION

CHILDREN LIVE **WITHOUT**
ADEQUATE SHELTER



1 IN 5
400 MILLION

CHILDREN LIVE **WITHOUT**
ACCESS TO SAFE WATER



1 IN 7
270 MILLION

CHILDREN LIVE WITH **NO**
ACCESS TO HEALTH SERVICES



“The importance of Deuteronomy is that it makes clear that the law was never intended to be a mechanical list of inflexible rules. Rather it provides entry into the whole matter or true piety and true morality. It promulgates a worldview encompassing what is entailed in an appropriate approach to God and what is entailed in an appropriate treatment of and relationship to one’s neighbor” (Hill & Walton 175).

. . . we must love one another and serve one another. This is, in fact, the essence of discipleship in the true Church of Jesus Christ. . . .

The pure love of Christ is expressed as we give selfless service. Helping one another is a sanctifying experience . . . It helps us become true disciples of Christ. The welfare plan has always been the application of eternal principles of the gospel. It truly is providing in the Lord’s way. Let us each renew our desire to be part of the Lord’s storehouse in blessing others. I pray that the Lord will bless each of us with a greater sense of mercy, charity, and compassion. I plead for an increase in our desire and ability to reach out and assist the less fortunate, the distressed, and those who suffer.

Silvia H. Allred, RS Presidency, Essence of Discipleship, 2011

Our Responsibility to Help



Curses and Blessings

- **Twelve Curses from Mt. Ebal** (27:11–26)
- **Blessings from Mt. Gerizim** (28:1–14)
 - “And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe *and* to do all his commandments which I command thee this day, that **the Lord thy God will set thee on high above all nations of the earth**: . . . The Lord shall **establish thee an holy people unto himself**, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.” (28:1, 9)
- **Warnings against Future Disobedience (28:15–68) —prophecy, Deuteronomic hindsight, or both?**
 - “The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: So that thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. **The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known**; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee . . . **The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand.**” (28:33–37, 49)



The Covenant Renewed in Moab (29:1-29)

- “These *are* the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. “ (29:1)
- “That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: **That he may establish thee to day for a people unto himself,** and ***that he may be unto thee a God***, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. **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 our God, and also with *him* that is not here with us this day”** (29:12-15)

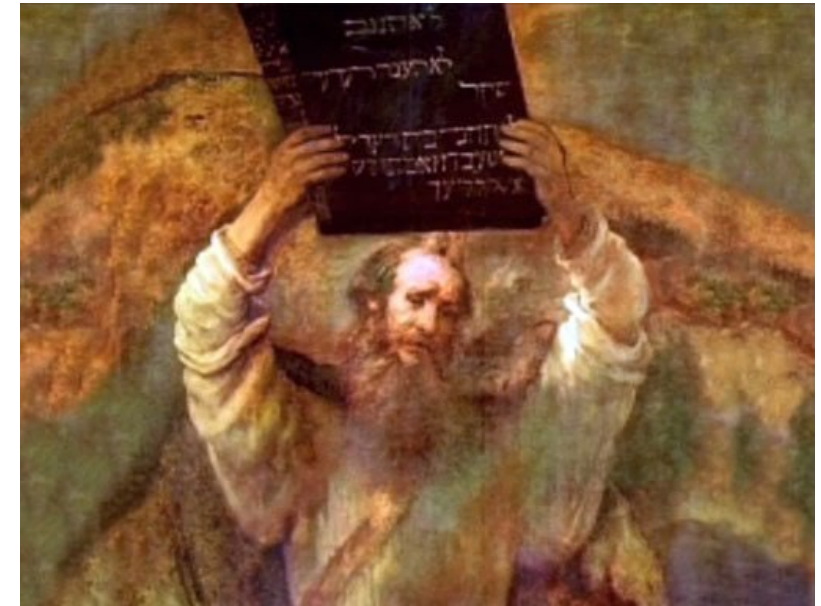


Moses' Final Words

- Exhortation to Choose Life (30:11–20; cf. 2 Nephi 2:27–28)

30:19-20 I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. **Choose life** so that you and your descendants may live, **loving the Lord your God, obeying him, and holding fast to him; for that means life to you** and length of days, so that you may live in the land that the Lord swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.

- Joshua Becomes Moses' Successor (31:1-8)
- The Law to be Read every Seventh Year (31:9-13)
- The Song of Moses (31:30–32:47)
- Moses' Final Blessing on Israel (33:1–29)



What do we learn about God from the Song of Moses?

**4 The Rock, his work is perfect,
and all his ways are just.**

**A faithful God, without deceit,
just and upright is he;**

*5 yet his degenerate children have dealt falsely with him,
a perverse and crooked generation.*

**6 Do you thus repay the LORD,
O foolish and senseless people?**

**Is not he your father, who created you,
who made you and established you?**

**7 Remember the days of old,
consider the years long past;
ask your father, and he will inform you;
your elders, and they will tell you.**

**8 When the Most High apportioned the nations,
when he divided humankind,
he fixed the boundaries of the peoples
according to the number of the children of Israel;**

**9 the LORD's own portion was his people,
Jacob his allotted share.**

**10 He sustained him in a desert land,
in a howling wilderness waste;
he shielded him, cared for him,
guarded him as the apple of his eye.**

**11 As an eagle stirs up its nest,
and hovers over its young;
as it spreads its wings, takes them up,
and bears them aloft on its pinions,**

**12 the LORD alone guided him;
no foreign god was with him.**

**13 He set him atop the heights of the land,
and fed him with produce of the field;
he nursed him with honey from the crags,
with oil from flinty rock; . . .**

**15 Jacob ate his fill
Jeshurun grew fat, and kicked.
You grew fat, bloated, and gorged!**

*He abandoned God who made him,
and scoffed at the Rock of his salvation. . . .*

**18 You were unmindful of the Rock that bore you;
you forgot the God who gave you birth.**

11th Commandment: Remember the Lord & what He has done for his people—what He has done for you.

I wrote down a few lines every day for years. I never missed a day no matter how tired I was or how early I would have to start the next day. Before I would write, I would ponder this question: “Have I seen the hand of God reaching out to touch us or our children or our family today?” As I kept at it, something began to happen. As I would cast my mind over the day, I would see evidence of what God had done for one of us that I had not recognized in the busy moments of the day. As that happened, and it happened often, I realized that trying to remember had allowed God to show me what He had done. More than gratitude began to grow in my heart. Testimony grew. I became ever more certain that our Heavenly Father hears and answers prayers. I felt more gratitude for the softening and refining that come because of the Atonement of the Savior Jesus Christ. And I grew more confident that the Holy Ghost can bring all things to our remembrance—even things we did not notice or pay attention to when they happened.

My point is to urge you to find ways to recognize and remember God’s kindness. It will build our testimonies.

“The challenge to remember has always been the hardest for those who are blessed abundantly.

Those who are faithful to God are protected and prospered.

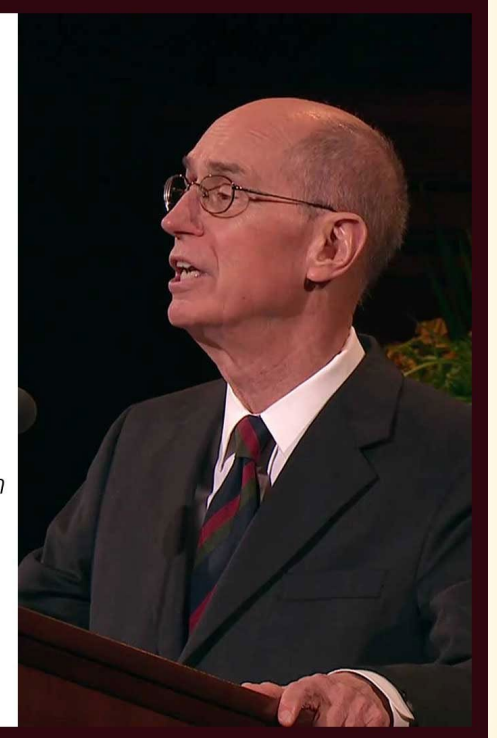
That comes as the result of serving God and keeping His commandments.

But with those blessings comes the temptation to forget their source.

It is easy to begin to feel the blessings were granted not by a loving God on whom we depend but by our own powers.”

- Henry B. Eyring, “O Remember, Remember,”
General Conference, October 2007

See <http://dailymormonthoughts.com>



A New Prophet Like Moses (18:15–19)

- “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken ... I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”(18:15, 18)
 - Template for **all future prophets** or **a particular Prophet**?
 - In Jewish tradition this was **a standard for all prophets**
 - **Early Christian fulfillment of this in Jesus**

John 6:13-14: Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

John 7:40-41: Many of the people therefore...said, Of a truth this is the Prophet. Others said, This is the Christ.

3 Nephi 20:23: Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet shall be cut off from among the people.



Honoring Moses

“And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.” (34:10–12)

“For the Lord took him unto his fathers.” (JST Deut. 34:6.)

“[Alma] departed out of the land of Zarahemla, as if to go into the land of Melek. And it came to pass that he was never heard of more; as to his death or burial we know not of... The saying went abroad in the church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself.” (Alma 45:18 - 19)

Moses was likely translated in part because he would later need his body in order to restore keys to Peter, James, and John on the Mount of Transfiguration (Matt 17). In our dispensation, Moses appeared with Elias, Elijah, and Christ in the Kirtland Temple as a resurrected being in order to restore the keys of the gathering of Israel (D&C 110).

