

LESSON 17
"Beware Lest Thou Forget"
Deuteronomy 6; 8; 11; 32

Overview:

From what we've learned before, how did we get the title of the book and what is the Hebrew version of the name of the book? Deuteronomy is a title formed from the two Greek words – deutero “second” and nomos – law. The Second Law or the Repetition of the Law. The Jewish version Eileh Hadvareem, the first two words of the book – these be the words.

Where are we in the history of Israel? The end of the 40 years. Moses gives his last words to his people.

If you knew you had one last thing to tell your family, what would it be?

What are Moses' talks like? General Conference talks.

The book is three sermons given by Moses.

1st sermon – 1:6 – 4:40 – Moses recounted the most important events in the wanderings in the wilderness and reminded Israel that they must not forget the laws given them at Sinai.

2nd sermon – 5-26 – Moses review of the Law including the 10 commandments. They contain a description, explanation, and enforcement of the most essential contents of the covenant revelation and covenant laws.

3rd sermon – 27-30 – A call for Israel to renew the covenant and a warning of the consequences of failing to do so.

Chapters 31-34 are a supplement, perhaps not written by Moses – about Joshua's ordination and Moses "death."

The thought of leaving Israel to go to his well-deserved rest while they went to their long promised land must have been extremely painful to him. The book shows us, however, that though it was painful for Moses to leave them, he was more concerned that through some negligence or thoughtlessness they might leave God and lose all the gains made in the wilderness. He was concerned that their old yearnings might prevail over their new commitments. Therefore the question that underlies much of what is said in the book is: Would the values recently acquired at Sinai and in the wilderness take root so the coming generations would continually feast on the manna of God's abundant life? Moses knew this could happen only if God remained central to Israel's life. The book records Moses' determined efforts to insure that this happened.

The book is not the story of Israel's unique experiences in the wilderness but Moses' interpretation of the meaning of those happenings.

The value of Deuteronomy is in the fact that of all the five books of Moses, Deuteronomy is quoted more often by the Old Testament prophets than any other book of the Law. The New Testament cites only the Psalms, Isaiah and Exodus more frequently. The New Testament contains more than 80 references to or quotations from Deuteronomy and all but four of its books cite it.

The book became very important to individual Israelites as well as the king. Moses required 1) that future kings would make a personal copy of this book to guide them in leading the nation (17:18-20); 2) that the Israelites would assemble themselves every seven years at the Feast of the Tabernacles to read this book (31:10-11; and 3) that the Israelites would make a copy on two plastered stone pillars at Mt. Ebal, where, available for public scrutiny, it could be a factor in shaping the quality of their national life (27:2-4, 8).

You might say, it's the gospel of Moses. It is similar to a constitution. Why is it important to us today? It teaches the central importance of obedience through love. It teaches us the significance of making covenants. It looks forward to the coming of Christ. (Deut 18:15)

SCRIPTURES:

THE FIFTH BOOK OF MOSES CALLED DEUTERONOMY CHAPTER 6

Moses proclaims: The Lord our God is one Lord; and, Thou shalt love the Lord thy God—Israel commanded to teach their children—Moses exhorts Israel to keep commandments and testimonies and statutes of the Lord, that they may prosper.

1 NOW these *are* the commandments, the ^astatutes, and the ^bjudgments, (Heb ordinances) which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:
2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be ^aprolonged.
3 ¶ Hear therefore, O Israel, and ^aobserve to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.
4 ^aHear, O Israel: The LORD our God *is* ^bone LORD:
5 And thou shalt ^alove the LORD thy God with all thine ^bheart, and with all thy soul, and with all thy ^cmight.
6 And these ^awords, which I command thee this day, shall be in thine ^bheart: (Love the Lord: Mark 12:28-30. The Savior quotes from Deuteronomy: 28 ¶ And one of the ^ascribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments *is*, ^aHear, O Israel; The Lord our God is one Lord: 30 And thou shalt ^alove the Lord thy God with all thy ^bheart, and with all thy soul, and with all thy mind, and with all thy ^cstrength: *this is* the first commandment.)
7 And thou shalt ^ateach them diligently unto thy children, and shalt ^btalk 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. (Get the scriptures in your heart and teach them diligently to your children.)
8 And thou shalt ^abind them for a ^bsign (ie phylacteries; passages of the law written on scrolls of parchment enclosed in tiny boxes, bound on the left arm and on the forehead, as an ordinance of remembrance of the Mosaic law, and worn by Jews during the morning prayers) upon thine hand, and they shall be as ^cfrontlets between thine eyes. (What does it mean to bind them to your hand? – Have them in your heart. What about the frontlets between your eyes? Have them in your mind constantly.)
9 And thou shalt write them upon the ^aposts (ie *mezuzot*: passages of the law written on tiny scrolls, enclosed in a small container and nailed to the right door past or gate, as an ordinance of remembrance.) of thy house, and on thy gates. (Write them upon the posts of your house and on your gates? The doorpost symbolizes the portals through which man moves to interact with his fellowman. As one sets forth from or returns to home, his conscious desire should be to do the will of God. These verses led to the Jewish customs known as the *tefillin* and the *mezuzah*. The Jews inscribed certain scriptural passages, including Deut 6:4-9, on tiny pieces of parchment, folded them up, and put them into tiny leather boxes about 1 ½ inches square. These boxes were then tied to the head to be over the forehead, or on the left biceps suggesting that the wearer would “fulfill the law with the head and heart.”

The *mezuzah* was similar in that it was a parchment with a scripture passage on it inserted into a tiny, cylindrical box that was attached to the door frame and it became customary for Jews to touch or kiss it each time they left or entered the home. What do we do today to remind us of the Lord and of keeping His commandments? Family Prayer – “I have interviewed numerous heads of families who have admitted that their family prayers were irregular and more frequently missed than held. Some say they try to have family prayer once a day, and others shrug it off by saying they cannot get their families together. This casual attitude toward the vital matter of prayer disturbs me greatly. The Church urges that there be family prayer every night and morning. It is a kneeling prayer. All members of the family, including the little ones, should have opportunity to say the prayer.” (Elder Spencer W. Kimball, Instructor, Apr, 1966, p. 132) Family Scripture Study - Throughout his ministry, President Benson sought to convince the Saints that they should use the Book of Mormon to answer questions about the Church and that this book could bless their lives as no other book could. “There is a power in the book which will begin to flow into your lives the minute you begin a serious study of the book,” he promised. “You will find greater power to resist temptation. You will find the power to avoid deception. You will find the power to stay on the strait and narrow path” (Ensign, November 1986, page 7). In a general conference address in April 1986, President Ezra Taft Benson quoted Elder Marion G. Romney, who gave this beautiful promise: “I feel certain that if, in our homes, parents will read from the Book of Mormon prayerfully and regularly, ... the spirit of that great book will come to permeate our homes and all who dwell therein. The spirit of reverence will increase; mutual respect and consideration for each other will grow. The spirit of contention will depart ... Righteousness will increase. Faith, hope, and charity—the pure love of Christ—will abound in our homes and lives, bringing in their wake peace, joy, and happiness” (Ensign, May 1986, page 6).

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

12 *Then* beware lest thou ^aforget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt ^afear the LORD thy God, and ^bserve him, and shalt ^cswear (ie make oaths) by his name.

14 Ye shall not go after ^aother ^bgods, of the gods of the people which *are* round about you;

15 (For the LORD thy God *is* a ^ajealous God among you) lest the ^banger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. (Don't forget the Lord during times of prosperity.)

16 ¶ Ye shall not ^atempt (Heb put to the test) the LORD your God, as ye tempted *him* in Massah. (When Jesus finished his 40 day fast and was confronted by Satan, which scriptures did He quote from? Tempted with bread – Matthew 4:4 – Deut 8:3 Throwing himself off the pinnacle – Matthew 4:7 – Deut 6:16 Offered kingdoms of the world – Matthew 4:10 – Deut 6:13)

17 Ye shall ^adiligently keep the ^bcommandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is* ^aright and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD ^bsware (or promised) unto thy fathers,

19 To ^acast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son ^aasketh thee in time to come, saying, What *mean* the ^btestimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy ^ason, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and ^asore, (or grievous) upon Egypt, upon Pharaoh,

and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD ^acommanded us to do all these statutes, to ^bfear the LORD our God, for our ^cgood always, that he might ^dpreserve us alive, as *it is* at this day.

25 And it shall be our ^arighteousness, if we ^bobserve to do all these commandments before the LORD our God, as he hath commanded us.

CHAPTER 8

The Lord tested Israel in wilderness for forty years—Eating manna taught them that man lives by word of God—Their raiment waxed not old—The Lord chastened them—If Israel shall serve other gods, they shall perish.

1 ALL the commandments which I ^acommand thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to ^ahumble thee, *and* to ^bprove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he ^ahumbled thee, and suffered thee to hunger, and fed thee with ^bmanna, which thou knewest not, neither did thy fathers know; that he might make thee know that ^cman doth not live by ^dbread only, but by every ^eword that proceedeth out of the mouth of the LORD doth man live.

4 ^aThy raiment waxed not old (or your clothing did not wear out) upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man ^achasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to ^awalk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a ^agood ^bland, a land of brooks of water, of ^cfountains (or springs and water recesses) and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of ^aoil olive (ie olive trees), and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig ^abrass. (Heb bronze, copper, brass)

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. (Pray after eating. This is a practice of the Jews.)

11 Beware that thou ^aforget not the LORD thy God, in not keeping his commandments, and his ^bjudgments, (Heb ordinances) and his statutes, which I command thee this day:

12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine ^aheart be ^blifted up, and thou ^cforget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, *wherein were* fiery ^aserpents, and scorpions, and ^bdrought, where *there was* no water; who brought thee forth ^cwater out of the rock of flint;

16 Who fed thee in the wilderness with ^amanna, which thy fathers knew not, that he might humble thee, and that he might ^bprove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get ^awealth, that he

may establish his covenant which he swore unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and ^awalk after other ^bgods, and serve them, and worship them, I testify against you this day that ye shall surely ^cperish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be ^aobedient unto the voice of the LORD your God. (Don't forget the Lord. Harold B. Lee said, quoting Brigham Young: "The worst fear 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 greatest fear is that they cannot stand wealth. (Brigham Young) Many years of experience have proved that statement to be a prophecy that has been fulfilled. (Decisions for Successful Living, p. 212))

CHAPTER 11

Thou shalt love and obey the Lord thy God—If Israel obeys they shall be blessed with rain and harvests and drive out mighty nations—Israel must learn God's laws and teach them—Blessings flow from obedience; cursings attend disobedience.

1 THEREFORE thou shalt ^alove the LORD thy God, and keep his ^bcharge, and his statutes, and his ^cjudgments, (Heb ordinances) and his commandments, *always*.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the ^achastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the ^aRed sea (Heb Reed Sea) to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto ^aDathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and ^ball* the substance that *was* in their possession (Heb every living thing that followed them), in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be ^astrong, and go in and ^bpossess the land, whither ye go to possess it;

9 And that ye may ^aprolong *your* days in the land, which the LORD swore unto your ^bfathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of ^aherbs: (or vegetables)

11 But the ^aland, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to ^alove the LORD your God, and to ^bserve him with all your heart and with all your soul,

14 That I will give *you* the ^arain of your land in his due season, the ^bfirst (or early) rain and the ^clatter rain, (First and Latter Rains? By the first or former rain we are to understand that which fell in Judea about November, when they sowed their seed, and this served to moisten and prepare the ground for the vegetation of the seed. The latter rain fell about April, when the corn was well grown up, and served to fill the ears, and render them plump and perfect.) that thou mayest gather in thy ^dcorn, (Heb grain) and thy wine, and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. (If you keep the commandments, the Lord will send rain when needed and provide for you. Not just about rain. D&C 121:45. Let thy ^abowels also be full of charity towards all men, and to the household of faith, and let ^bvirtue garnish thy thoughts unceasingly; then shall thy ^cconfidence wax strong in the ^dpresence of God; and the doctrine of the priesthood shall distil upon thy soul as the ^edews from heaven. Doctrine of the priesthood shall distil upon thy soul as the dews from heaven. (drop by drop) D&C 121:33 Blessings upon the saints. How long can rolling waters remain impure? What ^apower shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to ^bhinder the ^cAlmighty from pouring down ^dknowledge from heaven upon the heads of the Latter-day Saints.)

16 Take heed to yourselves, that your heart be not ^adeceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD's wrath be kindled against you, and he ^ashut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye ^bperish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye ^alay up these my ^bwords in your ^cheart and in your soul, and bind them for a sign upon your ^dhand, (or arm) that they may be as ^efrontlets between your eyes.

19 And ye shall ^ateach them your ^bchildren, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the ^adoor posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your ^achildren, in the land which the LORD swore unto your fathers to give them, ^bas the days of heaven upon the earth. (or as long as there is a heaven above)

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to ^awalk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall ^apossess (or dispossess) greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river ^aEuphrates, even unto the uttermost sea shall ^byour coast be. (Heb be your territory)

25 There shall no man be able to ^astand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a ^ablessing and a ^bcurse;

27 A ^ablessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a ^acurse, if ye will not ^bobey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the ^ablessing upon mount ^bGerizim, and the curse upon mount Ebal. (What about a blessing upon Gerizim and a curse upon Ebal? The two mountains were selected for this act, no doubt because they were opposite to one another, and each stood about 2500 feet high in the very center of the land not only from west to east, but also from north to south. Ebal stands upon the north side, Gerizim upon the south; between the two is Sichem or Nabulus, in a tolerably elevated valley, fertile, attractive, and watered by many springs, which runs from the south-east to the north-west from the foot of Gerizim to that of Ebal, and is about 1600 feet in breadth.)

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the ^achampaign (Heb Arabah (desert descent)) over against Gilgal, beside the ^bplains (Heb oaks) of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and

ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

CHAPTER 32

Israel shall sing the song of Moses, acclaiming: God speaks to heaven and earth; Israel was known in pre-existence; God chose them in this life; they forgot the Rock of their salvation; he sent terror and a sword and vengeance upon them; there is no God beside him—Moses gathered to his people.

1 ^aGIVE ear, O ye heavens, and I will speak; and ^bhear, O earth, the ^cwords of my mouth.

2 My doctrine shall drop as the ^arain, my ^bspeech shall distil as the ^cdew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will ^apublish (Heb proclaim) the name of the LORD: ascribe ye greatness unto our God.

4 *He is* the ^aRock, (Who is the Rock? Jesus Christ.) his work *is* ^bperfect: for all his ways *are* ^cjudgment: (Heb just, justice) a God of truth and without iniquity, ^djust and right *is* he.

5 They have corrupted themselves, ^atheir spot *is* not *the spot* of his ^bchildren: (Heb they are no longer his children because of their blemish) *they are* a ^cperverse and crooked ^dgeneration.

6 Do ye thus ^arequite the LORD, O foolish people and unwise? *is* not he thy ^bfather *that* hath ^cbought (Heb created) thee? hath he not ^dmade thee, and established thee?

7 ¶ ^aRemember the days of old, consider the years of many generations: ^bask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the most High divided to the ^anations their ^binheritance, when he separated the sons of Adam, he set the ^cbounds of the people according to the number of the children of Israel. (Foreordination of Israel and their inheritance. All the families of the earth were predetermined based on the size of the family of Israel. Bruce R. McConkie: Israel is an eternal people. Members of that chosen race first gained their inheritance with the faithful in the pre-mortal life. Israel was a distinct people in the pre-existence. Many of the valiant and noble spirits in that first estate were chosen, elected, and foreordained to be born into the family of Jacob, so as to be natural heirs of all of the blessings of the gospel. (Doctrinal New Testament Commentary, 2:284) DGSM:56 Abraham's mortal seed, because of long ages of preparation and devotion, while they yet dwelt as spirits in the presence of their Eternal Father earned the "right" to the gospel and the priesthood and an eventual inheritance of eternal life (Abr.2:10-12). That is, they were foreordained to be the children of the father of the faithful and to work the works of righteousness as did faithful Abraham. Though the gospel is for all men, in due course . . . yet some are entitled to receive it before it is presented to others. The Lord sends forth his word on a priority basis. It goes to all men eventually, but some are entitled to hear the voice before others. (The Promised Messiah, p. 507) DGSM:57 Elder Joseph Fielding Smith: The numbers of the children of Israel were known and the bounds of their habitation fixed, in the days of old when the Lord divided to the nations their inheritance. We conclude, therefore, that there must have been a division of the spirits of men in the spiritual world, and those who were appointed to be the children of Israel were separated and prepared for a special inheritance. (Doctrines of Salvation, 1:59) TLDP:202-03 Elder Joseph Fielding Smith: Through this covenant people the Lord reserved the right to send into the world a chosen lineage of faithful spirits who were entitled to special favors based on pre-mortal obedience. (The Way to Perfection, pp. 129-30) DGSM:58 President Harold B. Lee: Those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings. All these rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit world. Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality.

Isn't it just as reasonable to believe that what we have received here in this earth [life] was given to each of us according to the merits of our conduct before we came here? CR 1973 Oct:7-8)

9 For the LORD'S portion *is* his people; Jacob *is* the lot of his ^ainheritance.

10 He found him in a desert land, and in the waste howling wilderness; he ^aled him about (Heb encircled him, he cared for...), he instructed him, he kept him as the ^bapple of his eye.

11 As an ^aeagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the ^ahigh places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure ^ablood of the ^bgrape. (Bashan – means fruitful. It is the name of the district east of the Sea of Galilee that was taken by the Israelites during the conquest of Canaan. It went from the border of Gilead on the south to the base of Mount Hermon on the north and was given as an inheritance to Manasseh. Bashan included the area now known as the Golan Heights.)

15 ¶ But ^aJeshurun waxed fat, and kicked: thou art waxen ^bfat, thou art grown thick, thou art covered *with fatness*; then he ^cforsook God *which* made him, and lightly esteemed the ^dRock of his salvation. (Jeshurun – means upright or right in the sight of God and refers to Israel itself.)

16 They ^aprovoked him to ^bjealousy with strange ^cgods, with abominations provoked they him to anger.

17 They ^asacrificed unto devils, ^bnot to God (Heb which were not gods); to ^cgods whom they knew not, to new ^dgods *that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that ^aformed thee (Heb gave you birth).

19 And when the LORD saw *it*, he ^aabhorred *them*, because of the ^bprovoking of his sons, and of his daughters.

20 And he said, I will ^ahide my face from them, I will see what their end *shall be*: for they *are* a ^bvery forward (Heb perverse) generation, children in whom *is* no ^cfaith. (or faithfulness)

21 They have moved me to ^ajealousy with *that which is* not God; they have ^bprovoked me to ^canger with their vanities: and I will move them to ^djealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a ^afire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap ^amischiefs (Heb evils) upon them; I will spend mine arrows upon them.

24 *They shall be* ^aburnt (Heb exhausted, spent) with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The ^asword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 I said, I would ^ascatter (Heb put an end to them) them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* ^ahigh, (or victorious) and the LORD hath not done all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were ^awise, *that* they understood this, *that* they would consider their latter ^bend*!

30 How should one chase a thousand, and two put ten thousand to ^aflight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock *is* not as our ^aRock, even our enemies themselves *being* judges.

32 For their vine *is* of the vine of ^aSodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their ^awine *is* the poison of ^bdragons, (Heb serpents) and the cruel venom of asps.
 34 Is not this laid up in store with me, *and* sealed up among my treasures?
 35 To me *belongeth* ^avengeance, and ^brecompence; their foot shall slide in *due* time: for the day of their ^ccalamity *is* at hand, and the things that shall come upon them make haste.
 36 For the LORD shall ^ajudge his people, and ^brepent himself for his servants, when he seeth that *their* power is gone, and *there is* none ^cshut up (Heb left, bond or free), or left.
 37 And he shall say, Where *are* their ^agods, *their* rock in whom they ^btrusted,
 38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection.
 39 See now that I, *even* I, ^a*am* he, and *there is* no god ^bwith (or beside me) me: ^cI kill (Heb I bring about death, and I bring about life), and I make ^dalive; I wound, and I heal: neither *is there any* that can deliver out of my hand.
 40 For I lift up my hand to heaven, and say, I ^alive for ever.
 41 If I whet my glittering ^asword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.
 42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.
 43 Rejoice, O ye nations, *with* his people: for he will ^aavenge the blood of his servants, and will render vengeance to his adversaries, and will be ^bmerciful unto his land, *and* to his people.
 44 ¶ And Moses came and spake all the words of this ^asong in the ears of the people, he, and ^bHoshea (or Joshua) the son of Nun.
 45 And Moses made an end of speaking all these words to ^aall Israel (ie of all generations):
 46 And he said unto them, Set your ^ahearts unto all the words which I testify among you this day, which ye shall command your ^bchildren to observe to do, all the words of this law.
 47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall ^aprolong *your* days in the land, whither ye go over Jordan to possess it.
 48 And the LORD spake unto Moses that selfsame day, saying,
 49 Get thee up into this mountain Abarim, *unto* mount ^aNebo, which *is* in the land of Moab, that *is* ^bover against (or opposite) Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:
 50 And ^adie in the mount whither thou goest up, and be gathered unto thy people; as ^bAaron thy brother died in mount Hor, and was gathered unto his people:
 51 Because ye ^atrespassed against me among the children of Israel at the waters of Meribah-^bKadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.
 52 Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel. (Moses still not allowed to go into the promised land with Israel.)

And as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died, which was done out of fear lest they should venture to say, that, because of his extraordinary virtue, he went to God. Josephus, Antiquities, Book 4, 8:48)

Did Moses take the Melchizedek Priesthood away from Israel when he left? (From Answers to Gospel Questions by Joseph Fielding Smith) Because they were not worthy of the Melchizedek Priesthood, the Lord withdrew the blessings of the Melchizedek Priesthood from male members of the tribes of Israel and left with them the Aaronic Priesthood but only to the Levites. The blessings of universal bestowal of the Melchizedek Priesthood were withdrawn. All through the history of Israel until the coming of our Redeemer, the blessings of the Holy Priesthood were restricted. It was not given universally to the tribes, but of necessity there had to be some faithful men upon whom the Melchizedek Priesthood was

conferred. All of the prophets held the Melchizedek Priesthood, but the Prophet Joseph Smith has informed us that in each case it was by special divine appointment. There was never a time in Israel when there was not a prophet with divine authority with power to confirm and perform other ordinances. We are informed that Elijah was the last of the ancient prophets upon whom the fullness was bestowed. So other prophets like Isaiah, Jeremiah, Ezekiel, and Daniel were blessed with the Melchizedek Priesthood. They could officiate among the people, but there was no universal bestowal of authority among the tribes, from the time of the entrance of Israel into the promised land, until the coming of our Savior. When he came, the fullness of the gospel and of divine authority was restored. (p, 217-220)

All the prophets held the Melchizedek Priesthood and were ordained by God himself. (TPJS, p. 181)

Though Aaron had held the keys of the lesser priesthood for nearly forty years, this priesthood did not govern in Israel during all that time. The Aaronic Priesthood cannot preside in the presence of the keys of the Melchizedek Priesthood. The introduction of the law of carnal commandments, the establishment of the lesser priesthood, the education of the people and the training of the priests in their new duties were all done under the personal supervision of Moses with the assistance of Aaron and his sons. While Moses lived, all priesthood activity, both Melchizedek Priesthood and Aaronic Priesthood was under his direction, since he alone held the keys of the high priesthood.

Not long after the death of Aaron, the Lord made ready to take away his “holy order and the ordinances thereof” as he said he would. To fulfill his own prophecy, meant that Moses would now be taken away from Israel which would at once remove the keys of the Melchizedek Priesthood and the higher laws of the gospel. (D&C 84:25-27)

The taking of the Melchizedek Priesthood from Israel as a body meant that until the coming of Christ, the higher priesthood would not be among them in an organized state with duly officered quorums. It did not mean that the Melchizedek Priesthood would not be among them in any form. Although the Aaronic Priesthood would direct and function as detailed in the law of Moses, the prophets of God would move among Israel clothed upon with the Melchizedek Priesthood but lacking the authority to organize it into a presiding high priesthood, receiving their appointments “by special dispensation” only.

Though the prophets held the Melchizedek Priesthood, they did not preside; they did not hold the keys of that priesthood which constitute the rights of presidency. Only the keys of the Aaronic Priesthood remained after Moses was taken away.

Who presided over Israel after Moses?

From the death of Moses dates the supremacy of the AARONIC PRIESTHOOD. So long as he remained the Melchizedek Priesthood was the controlling power in Israel, as it must be at all times whenever present and in active operation, but when Moses was taken the Melchizedek Priesthood went also, and the lesser priesthood was left to bear rule in the person of Eleazar. The mission of Joshua, upon whom the mantle of Moses may be said to have fallen, though he held but a portion of the honor and authority of that mighty man of God, was chiefly of a civic and military character. He led the Israelites in the capacity of general, and also sat as a judge to administer in temporal affairs. Unlike Moses, who was the favored recipient of the word of the Lord direct, he was required to acknowledge, in spiritual things, the superiority of Eleazar, the mouthpiece of God to him and the entire congregation. (Orson F. Whitney, The Aaronic Priesthood, The Contributor, Vol VI, January 1885, p. 121)

And what of John the Baptist? The Bible Dictionary says: BD John the Baptist

A vigorous preacher, John taught many principles and doctrines of the gospel, and filled his mission in every particular. Latter-day revelation confirms the biblical account and also makes known additional events in the ministry of John. **We learn that he was “ordained by an angel,” when he was 8 days of age, to overthrow the kingdom of the Jews and to prepare a people for the Lord.** We learn also that he was baptized while yet in his childhood (D&C 84: 27-28). On May 15, 1829, this same John came to Joseph Smith and Oliver Cowdery on the banks of the Susquehanna River near Harmony, Pennsylvania, and ordained these men to the Priesthood of Aaron (D&C 13; D&C 27: 7-8; JS-H 1: 68-72). Thus his ministry has operated in three dispensations: he was the last of the prophets under the law of Moses, he was the first of the New Testament prophets, and he brought the Aaronic Priesthood to the dispensation of the fulness of times. Jesus said: “Among them that are born of women there hath not risen a greater than John the Baptist.” (Matthew 11:11)

Who ordained John the Baptist? Why couldn't John's father ordain him? It had to be someone with a body. It had to be someone with more authority than Zacharias.

Additional Reading:

THE FIFTH BOOK OF MOSES CALLED
DEUTERONOMY
CHAPTER 4

Moses exhorts Israel to keep commandments, to teach them to their children and to be exemplary before all nations—They are forbidden to make graven images or worship other gods—To witness that they had heard the voice of God—Israel shall be scattered among all nations when they worship other gods—They shall be gathered again in latter days when they seek the Lord their God—Moses extols mercy and goodness of God to Israel.

1 NOW therefore hearken, O Israel, unto the ^astatutes and unto the ^bjudgments, (or ordinances) which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not ^aadd unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did ^abecause (Heb at) of ^bBaal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* your ^awisdom and your ^bunderstanding in the sight of the ^cnations, which shall hear all these ^dstatutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what ^anation *is there so great*, who *hath* God *so* ^bnigh unto them, as the LORD our God *is* in all *things that we call upon him for*?

8 And what nation *is there so great*, that hath ^astatutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take ^aheed to thyself, and keep thy soul diligently, lest thou ^bforget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but ^cteach them thy ^dsons, and thy sons' sons;

10 *Specially* the day that thou stoodest before the LORD thy God in ^aHoreb, when the LORD said unto me, ^bGather me the people together, and I will make them ^chear my words, that they may learn to ^dfear

(or revere, worship) me all the days that they shall live upon the earth, and *that* they may teach their ^cchildren.

11 And ye came near and stood ^aunder (ie at the foot of) the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the ^avoice of the words, but saw no ^bsimilitude; (or form) only ye *heard* a voice.

13 And he declared unto you his ^acovenant, which he commanded you to perform, *even* ^bten ^ccommandments; and he ^dwrote them upon two ^etables of stone.

14 ¶ And the LORD commanded me at that time to ^ateach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye ^acorrupt *yourselves*, and make you a graven ^bimage, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the ^astars, *even* all the host of heaven, shouldest be driven to ^bworship them, and serve ^cthem, (or those things) which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of ^ainheritance, as ye *are* this day.

21 Furthermore the LORD was ^aangry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye ^aforget the ^bcovenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a consuming ^afire, *even* a ^bjealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do ^aevil in the sight of the LORD thy God, to provoke him to ^banger:

26 I call ^aheaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over ^bJordan to possess it; ye shall not prolong *your* days upon it, but shall ^cutterly be destroyed (ie as a nation).

27 And the LORD shall ^ascatter you among the nations, and ye shall be left few in number ^bamong (Heb among the Gentiles) the heathen, whither the LORD shall lead you.

28 And there ye shall serve ^agods, the work of men's hands, wood and stone, which neither ^bsee, nor hear, nor eat, nor smell.

29 But if from thence thou shalt ^aseek the LORD thy God, thou shalt ^bfind *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in ^atribulation, and all these things are come upon thee, *even* in the ^blatter days, if thou ^cturn* (Heb return, repent) to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* a ^amerciful God;) he will not forsake thee, neither destroy thee, nor forget the ^bcovenant* of thy fathers which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such*

thing as this great thing *is*, or hath been heard like it?

33 Did *ever* people ^ahear the ^bvoice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God ^aassayed (or attempted) to go *and* take him a ^bnation from the midst of *another* nation, by ^ctemptations, (Heb trials, tests) by signs, and by ^dwonders, and by war, and by a ^emighty hand, and by a ^fstretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* ^aGod; *there is* ^bnone else beside him.

36 Out of heaven he made thee to hear his voice, that he might ^ainstruct thee: and upon earth he ^bshewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he ^aloved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of ^bEgypt;

38 To ^adrive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an ^binheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* ^aGod in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt ^akeep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest ^bprolong *thy* ^cdays upon the ^dearth, (Heb land) which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses ^asevered (or set apart) three cities on this side Jordan ^btoward the sunrising (or in the east);

42 That the slayer might flee thither, which should kill his neighbour ^aunawares, (Heb unintentionally) and hated him not in times past; and that fleeing unto one of these cities he might ^blive:

43 *Namely*, Bezer in the wilderness, ^ain the ^bplain (Heb on the plateau) country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising;

48 From Aroer, which *is* by the bank of the river ^aArnon, even unto mount ^bSion, (some Heb. MSS. Sirion) which *is* ^cHermon,

49 And all ^athe plain on this side Jordan (Heb the Arabah beyond Jordan) eastward, even unto ^bthe sea (ie the Dead Sea) of the plain, ^cunder (Heb at the foot of the slopes of Pisgah) the springs of Pisgah.

CHAPTER 7

Israel to destroy seven nations of Canaan—Marriages with them are forbidden lest apostasy result—Israel has a mission as a holy and chosen people—The Lord shows mercy unto those who love him and keep his commandments—He promises to remove sickness from Israel if they hearken.

1 WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven ^anations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly^a destroy them; thou shalt^b make no^c covenant with them, nor shew mercy unto them:
3 Neither shalt thou make^a marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.
4 For they will^a turn away thy son from following me, that they may^b serve other gods: so will the^c anger of the LORD be kindled against you, and destroy thee suddenly.

CHAPTER 13

The Lord tests his people to see if they will worship false gods—Prophets, dreamers, relatives, or friends who advocate worship of false gods shall be put to death—Idolatrous cities shall be destroyed.

1 IF there arise among you a^a prophet, or a dreamer of^b dreams, and giveth thee a^c sign or a wonder,
2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other^a gods, which thou hast not known, and let us serve them;
3 Thou shalt not hearken unto the words of that^a prophet, or that dreamer of dreams: for the LORD your God^b proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.
4 Ye shall^a walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.
5 And that prophet, or that dreamer of dreams, shall be put to^a death; because he hath spoken to^b turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to^c thrust thee out of the way (Heb seduce) which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.
6 ¶ If thy brother, the son of thy mother, or thy^a son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, ^bentice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;
7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;
8 Thou shalt not^a consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

CHAPTER 34

Moses sees promised land and is taken by the Lord—Joshua leads Israel—Moses was Israel's greatest prophet.

1 AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is*^a over against (or opposite) Jericho. And the LORD shewed him all the land of Gilead, unto Dan,
2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto^a the utmost sea (ie the Mediterranean),
3 And the^a south, (Heb Negev) and the plain of the valley of^b Jericho, the city of palm trees, unto Zoar.
4 And the LORD said unto him, This *is* the land which I^a swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither. (Moses saw the land in vision.)
5 ¶ So^a Moses the servant of the LORD^b died there in the land of Moab, according to the word of the LORD. (Did Moses die? He was translated. Why? Moses, Elijah and the Savior gave priesthood keys to Peter, James and John on the Mount of Transfiguration. (TPJS, p. 158) Moses and Elijah were preserved from death because they had a mission to perform and it had to be performed before the crucifixion of

Christ and it could not be done in the spirit. They had to have tangible bodies. The Lord preserved him so that he could come at the proper time and restore his keys on the heads of Peter James and John, who stood at the head of the dispensation of the meridian of time. (Doctrines of Salvation, p. 110-11))

6 ~~And he buried him~~ (For the Lord took him unto his fathers,) in a valley in the land of Moab, over against Beth-peor: ~~but~~ (therefore) no man knoweth ^bof his ^csepulchre (or the place of his burial) unto this day.

7 ¶ And Moses *was* an ^ahundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* ^amourning for Moses were ended.

9 ¶ And Joshua the son of ^aNun was full of the spirit of wisdom; for Moses had ^blaid his hands upon him: and the children of Israel ^chearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a ^aprophet since in Israel like unto Moses, whom the LORD knew ^bface to face,
11 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,

12 And in all that mighty ^ahand, (ie power) and in all the great ^bterror (or awesome acts) which Moses shewed in the sight of all Israel. (Moses departs. How do you feel when the prophet dies?)

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