



Faculty Publications

2001-01-01

Believing in the Atoning Power of Christ

Kerry M. Muhlestein
kerry_muhlestein@byu.edu

Follow this and additional works at: <https://scholarsarchive.byu.edu/facpub>



Part of the [Biblical Studies Commons](#), and the [Other Religion Commons](#)

Original Publication Citation

Sperry Symposium (3th : 21 : Brigham Young University). Believing in the Atoning Power of Christ, in *Covenants, Prophecies, and Hymns of the Old Testament*, Victor Ludlow, ed. (Provo, UT: Brigham Young University Press, 21), 89-1.

BYU ScholarsArchive Citation

Muhlestein, Kerry M., "Believing in the Atoning Power of Christ" (2001). *Faculty Publications*. 1097.
<https://scholarsarchive.byu.edu/facpub/1097>

This Peer-Reviewed Article is brought to you for free and open access by BYU ScholarsArchive. It has been accepted for inclusion in Faculty Publications by an authorized administrator of BYU ScholarsArchive. For more information, please contact ellen_amatangelo@byu.edu.



Sidney B. Sperry

Other volumes in the Sperry Symposium Series
from Deseret Book Company

Out of Obscurity: The LDS Church in the Twentieth Century

The Book of Mormon: The Foundation of Our Faith

The Testimony of John the Beloved

Voices of Old Testament Prophets

The Doctrine and Covenants, a Book of Answers

Nurturing Faith through the Book of Mormon

The Apostle Paul: His Life and His Testimony

Thy People Shall Be My People

The Heavens Are Open

Doctrines of the Book of Mormon

The Lord of the Gospels

A Witness of Jesus Christ

Doctrines for Exaltation

COVENANTS PROPHECIES AND HYMNS OF THE OLD TESTAMENT

THE 30TH ANNUAL
SIDNEY B. SPERRY SYMPOSIUM



SALT LAKE CITY, UTAH

CONTENTS

© 2001 Deseret Book Company

All rights reserved. No part of this book may be reproduced in any form or by any means without permission in writing from the publisher, Deseret Book Company, P. O. Box 30178, Salt Lake City, Utah 84130. This work is not an official publication of The Church of Jesus Christ of Latter-day Saints. The views expressed herein are the responsibility of the authors and do not necessarily represent the position of the Church or of Deseret Book Company.

Deseret Book is a registered trademark of Deseret Book Company.

Visit us at www.deseretbook.com

Library of Congress Cataloging-in-Publication Data

Covenants, prophecies, and hymns of the Old Testament.

p. cm.

Includes bibliographical references and index.

ISBN 1-57008-733-4 (hardcover : alk. paper)

1. Bible. O. T.—Criticism, interpretation, etc. 2. Church of Jesus Christ of Latter-day Saints—Doctrines. 3. Mormon Church—Doctrines. I. Deseret Book Company.

BS1171.2 .C68 2001

221.6'088'283—dc21

2001003979

Printed in the United States of America
Quebecor World Book Services, Fairfield, PA

72876-6864

10 9 8 7 6 5 4 3 2 1

PREFACE	vii
1. A PRECIOUS AND POWERFUL WITNESS OF JESUS CHRIST 1 <i>John M. Madsen</i>	
2. BEING A COVENANT PEOPLE	19
<i>Amy Blake Hardison</i>	
3. PROFILES OF A COVENANT PEOPLE	35
<i>Blair G. Van Dyke</i>	
4. MOSES' CHARGE TO REMEMBER	55
<i>Philip A. Allred</i>	
5. DEUTERONOMY AS A CONSTITUTIONAL COVENANT	74
<i>Timothy W. Durkin</i>	
6. BELIEVING IN THE ATONING POWER OF CHRIST	89
<i>Kerry Muhlestein</i>	
7. THE KING'S LAW: A FRAMEWORK OF LEADERSHIP	101
<i>Matthew O. Richardson</i>	
8. JESUS' USE OF DEUTERONOMY IN THE TEMPTATIONS	114
<i>Gaye Strathearn</i>	

18. Spencer W. Kimball, *Circles of Exaltation*, Brigham Young University Devotional Address, Provo, Utah, 28 June 1968.

19. Neal A. Maxwell, "Those Seedling Saints Who Sit Before You," in *Supplement to the Seventh Annual Church Educational System Symposium on the Old Testament* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1984), 2.

20. See Deuteronomy 5:15; 7:18; 8:2, 18; 9:7, 27; 15:15; 16:3, 12; 24:9, 18, 22; 25:17; 32:7.

21. Joseph Gerth, "Judge Orders Commandments Off Walls in Kentucky," *Louisville, Kentucky, Courier-Journal*, 7 May 2000, 3B, as cited in James C. Dobson, *Focus on the Family*, September 2000, 1.

22. Caren Benjamin, "College Seniors Flunk History Test," *Chicago Sun Times*, 28 June 2000, A3, as cited in Dobson, *Focus on the Family*, September 2000, 4.

23. See Deuteronomy 22:8, which required the homebuilder to take personal responsibility for the safety of his guests.

24. A. Hulst, as cited in Hans K. LaRondelle, *The Israel of God in Prophecy: Principles of Prophetic Interpretation* (Berrien Springs, Mich.: Andrews University Press, 1983), 84.

25. Nelson R. Burry, James Ward Smith, and A. Leland Jamison as cited in Lynn D. Wardle, "The Constitution as Covenant," *BYU Studies* 27, no. 3 (1987): 14.

26. *Ibid.*

27. A published study found the top six sources of the Founders' learning to be as follows: Bible, 34 percent; Montesquieu, 8.3 percent; Blackstone, 8 percent; Locke, 3 percent; Hume, 2.9 percent; classical thinkers combined, 9 percent. Donald Lutz, as cited in Byron Merrill, "Government by the Voice of the People: A Witness and a Warning" in *The Book of Mormon: Mosiah, Salvation Only through Christ*, ed. Monte S. Nyman and Charles D. Tate, Jr. (Provo, Utah: Brigham Young University, Religious Studies Center, 1991), 127.

28. *Ibid.*

29. 2 Kings 22:11; see also 22:10–20.

6

BELIEVING IN THE ATONING POWER OF CHRIST

Kerry Muhlestein

THE BOOK OF DEUTERONOMY BEGINS with a striking verse: "(There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea)" (Deuteronomy 1:2). Because this verse is set within parentheses and seems to relay minutia, it is easily passed over. But a close examination shows it to be one of the most thought-provoking verses in the Old Testament. Identifying two of the sites referred to in the verse makes this clear. "Horeb" is another name for Mount Sinai. "Kadesh-barnea" is the place where Moses and the children of Israel camped as they sent men into the promised land as spies. Kadesh-barnea was on the border of the promised land; from there the children of Israel were supposed to enter and inherit the land.

In other words, it eventually took the children of Israel forty years to accomplish what they could have done in eleven days. It is striking to contemplate how much easier and shorter their sojourn in the wilderness would have been had they done things according

Kerry Muhlestein is a Ph.D. candidate in Egyptology at UCLA.

to the Lord's program. As this verse relates to the personal lives of Latter-day Saints, it becomes even more profound. The full import of Israel's meandering journey comes when we realize that it serves as a typological microcosm of our mortal existence. "Israel's experiences in the wilderness are both literal and allegorical of our own experiences."¹

In Egypt the children of Israel were in bondage, symbolic of our bondage to sin. They left Israel via a baptismlike experience in the Red Sea. It was then that they undertook their wanderings in the wilderness. The scriptures often liken the wilderness to our mortal probation (1 Nephi 8:4).² Not long after entering the wilderness, the Israelites were able to have a temple-tabernacle and covenant-making experience at Sinai. They then continued on with their wilderness wanderings for some time. Eventually they were brought to the River Jordan (symbolic of the veil) and crossed it, entering the promised land (symbolic of the true promised land, or the celestial kingdom). Seeing ourselves in the journey of the children of Israel should cause us to ask, "In what things am I taking forty years to accomplish an eleven-day task?"

Since the symbolic microcosm of the scriptures causes us to ask the question, we should likewise expect to discover the answer in the scriptures. Most of us find ourselves somewhere between Sinai (having made temple covenants) and the River Jordan (entering the true promised land). Thus, we should turn to this part of our scriptural story to better understand what delayed the Israelites in their journey. In turn, this will help us identify the delays of our own mortal journey.

While the Israelites had a host of problems during their wilderness wanderings, such as difficulty in following the prophet, two incidents seem to have been the deciding factors in the Lord's determining that Israel would wait forty years before entering the promised land. The common and crucial element behind both these incidents was Israel's lack of faith in the delivering power of Jehovah.

The first incident happened at Mount Sinai. The children of Israel had been promised a marvelous opportunity. They were

commanded to prepare themselves, "for the third day the Lord will come down in the sight of all the people upon mount Sinai" (Exodus 19:11). As preparation for this event, Israel undertook three days of sanctification. On the third day, the mount was filled with thunders, lightnings, a thick cloud, and the sound of trumpets. Then Moses "brought forth the people out of the camp to meet with God" (Exodus 19:17). At this point the mount was filled with more smoke and light. It quaked, and the people heard the voice of the Lord (Exodus 19:18-19).

It was then that Moses ascended the Mount and received the Ten Commandments. We learn from Deuteronomy that "these words [the Ten Commandments] the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice" (Deuteronomy 5:22). In other words, every member of the house of Israel heard the Lord pronounce the Ten Commandments.

Apparently the experience was too overwhelming. Though Jehovah had more in store for them, the Israelites sent their leaders to Moses. "And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

"Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?"

"Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it" (Deuteronomy 5:23-27). Even though Moses told them to "fear not" (Exodus 20:20), "the people stood afar off, and Moses drew near unto the thick darkness where God was" (Exodus 20:21).

This is truly astonishing. The children of Israel had heard the voice of the Lord and were afraid they would die if they heard more. By then they had seen evidence of his delivering power time and again. They had witnessed the plagues in Egypt, especially the slaying of the firstborn, from which they had been saved. They had seen Jehovah's deliverance when the armies of Pharaoh were ready to crush them. They had nearly starved, and the Lord had sent quail and then manna. They had been thirsty, and the Lord delivered with water gushing from a rock. They had been saved from destruction by the Amalekites.

Despite all this they refused the presence of the Lord. In short, they did not believe he had power to bring them safely into his own consuming presence. Even after hearing his voice, they were afraid that if they heard it more the Lord would not be able to keep them from being consumed and dying. Moses' words "fear not" should have served as a forceful reminder of God's delivering power, for those were the same words he had spoken at the Red Sea (Exodus 14:13). Yet even this did not bolster the people's faith, and they went "afar off."

Joseph Smith taught that this was the great downfall of Israel. "When God offers a blessing or knowledge to a man and he refuses to receive it, he will be damned. [Such is] the case of the Israelites praying that God would speak to Moses and not to them, in consequence of which he cursed them with a carnal law."³ And so, the Israelites were left with the lower law because they did not believe the Lord had power to bring them to "meet with God" and live.

The problem became compounded and clarified sometime later, when the children of Israel were at Kadesh-barnea. They had finally arrived at the borders of the promised land. The Lord had promised that he would bring them into this land and cause them to inherit it. Moses poignantly reminded them of this upon their arrival at the oasis: "Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged" (Deuteronomy 1:20–21). Again Moses used the same words

pronounced in the dramatic deliverance at the Red Sea: "Fear not." But again the faith of the children of Israel faltered.

At this time they and the Lord agreed to send twelve spies, one from each of the tribes, to perform a reconnaissance mission (Deuteronomy 1:22; Numbers 13:1–2). The result of this action is well known. All of the spies reported that the land was full of wonderful produce and was extremely fertile. But only Joshua and Caleb felt that the Israelites should go forth and take the land. The other spies were full of dread because of the military strength of the people they saw.

Years later Moses reported that the people "would not go up, but rebelled against the commandment of the Lord your God: and ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims [giants] there" (Deuteronomy 1:26–28).

Simply put, the people did not believe that Jehovah could deliver them from their enemies and bring them safely into the promised land. Though they had seen the Lord defeat and destroy one of the mightiest armies on earth—the Egyptians must have made the Amorites look weak by comparison—they were afraid he could not bring them into his rest in the promised land. Again Moses tried to reassure them by using language similar to what he had used at the Red Sea. There he had proclaimed, "Fear ye not" and "the Lord shall fight for you" (Exodus 14:13–14). Here he exhorted Israel to "dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes" (Deuteronomy 1:29–30).

Furthermore, he reminded them of the things the Lord had done for them in the wilderness: "And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place"

(Deuteronomy 1:31). Even with all of this, Israel refused to go, and in the end Moses was forced to lament that “yet in this thing ye did not believe the Lord your God” (Deuteronomy 1:32). The Lord asked Moses, “How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?” (Numbers 14:11).

It is clear that in the eyes of Moses and God the core problem in Kadesh-barnea was that the children of Israel did not believe the Lord when he said he would bring them into the promised land. As a result, the Lord swore that no one from that generation would enter the promised land (Deuteronomy 1:35). Hence, because of their refusal and inability to believe that the Lord could deliver them, the Israelites waited forty years before receiving their inheritance.

In our introspection, we must ask ourselves how this symbol parallels our lives. If this is the greatest problem that beset Israel, then the typological journey indicates that it is likely to be the greatest problem facing each of us on our own journeys toward the true promised land, the celestial kingdom.

Let us examine a few symbolic elements of the story to better understand the scriptural significance on an individual level. The objectives at Sinai and at Kadesh-barnea symbolize the same thing: our ultimate objective, which is entering the presence of the Lord and receiving exaltation in the celestial kingdom.

If latter-day Israel is indeed like ancient Israel, then it stands to reason that many Latter-day Saints are struggling with accepting the true redeeming powers of the Atonement. They may very well understand that Christ suffered for us all and made it possible for us to repent. But at the same time, they do not feel that they can be exalted. They simply lack faith in the atoning power of Christ. Stephen Robinson summed up this lack of faith while speaking of Christ’s ability to make us clean:

“Unfortunately, there are many members of the Church who simply do not believe this. Though they claim to have testimonies of Christ and of his gospel, they reject the witness of the scriptures and of the prophets about the good news of Christ’s atonement.

Often these people naively hold on to mutually contradictory propositions without even realizing the nature of the contradiction. For example, they may believe that the Church is true, that Jesus is the Christ, and that Joseph Smith was a prophet of God, while at the same time refusing to accept the possibility of their own complete forgiveness and eventual exaltation in the kingdom of God. They believe *in* Christ, but they do not *believe* Christ.²⁴

It seems that many of us believe strongly in many things about the gospel while struggling with its very core: Christ can deliver us and bring us into his promised land. Some may believe that he can and will save others but not themselves. They may believe that somehow whatever they have done has put them beyond reach of the delivering powers of the Atonement.

This proposition was strengthened recently by a survey in my own stake in southern California. The survey was filled out in Priesthood and Relief Society meetings, which means that only fairly faithful and active members of the Church participated in it. One question asked those filling out the survey if they felt they could be exalted. Surprisingly, some answered no. Obviously, these people did not believe Christ could deliver them and bring them into the promised land.

In the scriptural story, the Israelites had seen the delivering power of Jehovah many times before they refused to enter the promised land. Undoubtedly, we too have many times felt the redeeming and delivering power of Christ’s atonement. All of us who have been truly baptized, or born again, have felt the deliverance of Christ. All of us who have repented and felt forgiveness have experienced the delivering power of Christ. Truly, deliverance from one sin is an ample demonstration of the Lord’s delivering power. The cleansing we have felt in our lives is much like the Israelites’ being delivered from the Egyptians. Since we have been forgiven in the past, why could not the Lord deliver us again from all our sins and bring us into the celestial kingdom? Why, after having defeated the Egyptian army, could not the Lord defeat the Amorites and Anakim in the promised land? The answer, of course, is that he could.

To be sure, we must proceed according to the plan of the Lord. After rebuking the children of Israel, he forbade them from entering the promised land. They decided to enter anyway and were soundly defeated. When the next generation, with the Lord's blessing, entered the promised land, they were only delivered insofar as they followed his instructions. The point is that they *were* delivered; deliverance was well within the Lord's power.

We must also ask, what are the symbols behind the Israelites' fears? At Sinai they feared that coming before the Lord in an unworthy state would prove their destruction. This is a reasonable fear, since no unclean thing can survive the presence of the Lord (1 Nephi 15:34). Being unclean leads mankind to the twin monsters of death and hell (2 Nephi 9:10, 19; Alma 5:7–10). The Amorites and the Anakim of the promised land are perfect symbols for death and hell. The children of Israel, on their own, could not have overcome them, which would have prevented them from inheriting the promised land. Death and hell are to us what the Amorites and Anakim were to ancient Israel. No matter what we do or how hard we try, we will never overcome these obstacles on our own. We must rely upon the Lord to deliver us from them.

While it was true that the Israelites could not have withstood the presence of the Lord without his help, it was perfectly clear that the Lord could safely bring them before him, as he had done with Moses. And while the Israelites could not conquer the Amorites and Anakim without the Lord, it was abundantly clear that they could conquer them with his help. They had ample evidence of this. But they still refused to believe. For latter-day Israel, the important thing is that the atoning powers of Christ can overcome our uncleanness and conquer death and hell. Our choice, like ancient Israel's, is whether we will believe in the Lord's delivering power. Will we "fear not," or will we give in to our doubts about our future? Will we see only the Amorites (our own weaknesses)? Or will we remember how our shortcomings pale in comparison to Christ's atoning power?

Fortunately, the biblical story does not end at Kadesh-barnea. The Lord eventually brought Israel into the promised land. If

latter-day Israel wants to overcome its lack of belief, the blueprint for doing so is found in the biblical story.

For ancient Israel, Kadesh-barnea could not be the end. The people had entered into a covenant with the Lord, and as a part of that covenant they would inherit the promised land. They would first have to be stripped of all unbelievers, however, for the Lord had promised that none of the unbelieving generation would be allowed to enter the promised land, with the exception of undoubting Caleb and Joshua. Furthermore, the upcoming generation would have to be filled with faith. Thus, the children of Israel were forced to remain in the wilderness, a place where they would have no chance of survival except through dependence on the Lord. This experience would create a generation that was raised in complete reliance on the Lord. S. Kent Brown writes of this:

"Part of the Lord's program for the Israelites was to force them to come to trust and rely upon him for all of their needs. . . . The point of the growing lesson was that the Lord could be trusted and, indeed, had to be trusted. In effect, he left the Israelites without any resource upon which to call except himself. It is my own view that the Israelites had to be brought to this state of mind and heart to become fully free. Without being able to trust in the Egyptians and now having only the Lord to rely upon, whether in Egypt or in the desert, the Israelites had to bring themselves to trust God more than man."⁵

This process—creating a generation of believers that relied so much on the Lord that they had sufficient faith to enter the promised land—took Israel forty years. But because of the covenantal love⁶ of the Lord, which is one of the main themes of Deuteronomy, the Lord did not give up on Israel. Though the people did not have enough faith to enter the promised land after eleven days, the Lord worked with them and purged them in the wilderness until they were faithful enough to receive their inheritance and fulfill their part of the covenant.

Our covenantal relationship with the Lord is similar to that of ancient Israel. Indeed, has not the Lord's prophet told us that "God will have a humble people. Either we can choose to be humble or

we can be compelled to be humble.”⁷ As members of the covenant, each of us will face the wilderness and probationary experiences we need in mortality to develop true faith in the atoning power of Christ. Just as ancient Israel had to be stripped of all her unbelievers, we have to strip ourselves of all unbelief. If we choose to do this, the Lord will be able to deliver us. Part of the Lord’s covenant with the ancient Israelites was that they would inherit the promised land. Likewise, part of his covenant with us as members of modern Israel is that we will receive the inheritance of eternal life.⁸

It is difficult to believe that we will inherit all that the Father has. But continued reliance on his Son will help us see with an eye of faith that he has the ability to bring us to this inheritance. Just as he delivered Israel from bondage, Egyptian armies, starvation and Amorites, he can deliver us from sin, the forces of Satan, and even our own fallen natures. He has the power to justify and sanctify us. His atonement can change our natures and make us Christlike creatures. It is difficult to imagine ourselves thus, so it is hard to believe in this power. But to paraphrase one of Christ’s questions, is it easier to deliver a nation or save a soul? Just as Israel entered the promised land, we can inherit the celestial kingdom and exaltation.

Additionally, asking the Lord for an increase in faith is helpful. This is amply demonstrated by the powerful supplication put to Christ: “Lord, I believe; help thou mine unbelief” (Mark 9:24). The Lord himself will help us lose our unbelief.

After the Israelites had purged themselves of unbelievers and had developed sufficient faith, the Lord showed unto them yet again his delivering power. Under the leadership of Joshua, a faithful generation, one which fully believed that the Lord could deliver them, came again to the borders of the promised land. This time the people arrived not at Kadesh-barnea but at the River Jordan.

As they prepared to cross over this division separating them from the promised land—highly symbolic of the veil—the Lord gave them explicit instructions. It was only by demonstrating both faith and obedience that they entered into the land of their inheritance.

As their fathers had done at Sinai, the children of Israel spent the day sanctifying themselves. They gathered their tents and

belongings and arranged themselves behind the priests who bore the ark of the covenant. Again we are presented with an important symbol. The lid of the ark of the covenant was also called the “mercy seat,” or “seat of atonement.” There was no more poignant symbol of Christ and his delivering power than the ark of the covenant. Only by following this symbol could Israel enter the promised land.

Upon Joshua’s command, the priests who carried the ark picked it up and marched toward the River Jordan. The people followed. They had been promised that they would reach the other side, but they first had to demonstrate their faith. They marched up to and then into the river. It was not until the feet of the priests bearing the ark were in the waters of the river that the Lord exerted his delivering powers and parted the water.

“And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan” (Joshua 3:17). After this demonstration of faith, following squarely behind the seat of atonement and trusting fully in the delivering power of him whom it symbolized, Israel entered into its land of inheritance. So it is with us. As we demonstrate faith in Christ’s delivering power, even to the point of getting our feet wet, the Lord will part the waters—and the veil—and bring about our redemption.

We see in Israel’s typological journey the pattern we must follow to inherit our promised land. Whether eleven days or forty years lie ahead of us, we must follow the Lord’s instructions. The lesson we learn so well from the Israelites is that we must exercise faith in the delivering power of our Lord and Savior. If we do so, there is no doubt that he will bring us into the celestial kingdom, where we will enter into his rest and dwell with him. Thus, he has covenanted, and God cannot lie.

NOTES

1. M. Catherine Thomas, “The Provocation in the Wilderness and the Rejection of Grace,” in *Thy People Shall Be My People, and Thy God My God*, ed. Paul Y. Hoskisson (Salt Lake City: Deseret Book, 1994), 168.

2. See also *ibid.*, 169.

3. *Joseph Smith's Commentary on the Bible*, comp. and ed. Kent P. Jackson (Salt Lake City: Deseret Book, 1994), 29.

4. Stephen E. Robinson, *Believing Christ* (Salt Lake City: Deseret Book, 1992), 8–9.

5. S. Kent Brown, "Trust in the Lord: Exodus and Faith," in *The Old Testament and the Latter-day Saints* (Salt Lake City: Randall Book, 1986), 93.

6. This is probably the best translation for the Hebrew term *hesed*, which is usually translated as "loving kindness." The term denotes more than love; it denotes a love that is part of a covenant. Though the Lord loved all his children, it was this kind of love on which only Israel could lay claim.

7. Ezra Taft Benson, "Beware of Pride," *Ensign*, May 1989, 6.

8. See D&C 132:30–32; Bruce R. McConkie, "The Promises Made to the Fathers," in *Genesis to 2 Samuel*, ed. Kent P. Jackson and Robert L. Millet, vol. 3 in the *Studies in Scripture* series (Salt Lake City: Deseret Book, 1989), 54–55, 60.

7

THE KING'S LAW: A FRAMEWORK OF LEADERSHIP

Matthew O. Richardson

BEFORE THE CHILDREN OF ISRAEL crossed the borders of the Jordan to reclaim the land of their forefathers, Moses gave a series of sermons "according unto all that the Lord had given him in commandment" (Deuteronomy 1:3). These sermons are often viewed as Moses' farewell address, since he would not enter the land of Canaan. In this light we see Moses not just as the great lawgiver but also as a father bidding farewell to parting children and offering practical wisdom, prophetic counsel, and heartfelt encouragement.

Moses' sermons in Deuteronomy were "intended as a permanent foundation for the life and well-being of the people in the land of Canaan."¹ Thus, these sermons contain principles with broad application that would benefit the people not only at the time they were given but also for many years to come. With this in mind, it is easy to see why Old Testament prophets quote Deuteronomy more than any other book in the Law (Pentateuch).

Matthew O. Richardson is an assistant professor of Church history and doctrine at Brigham Young University.