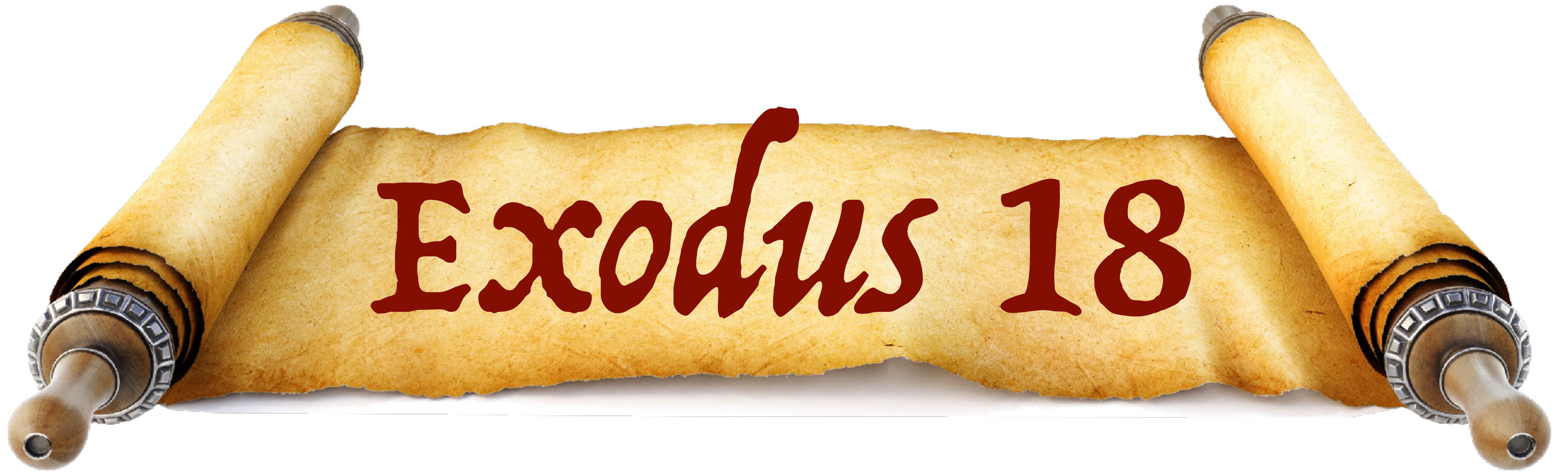




Come Follow Me 2022
Exodus 18-20



COME FOLLOW ME: OLD TESTAMENT



16 For he said, "Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

CHAPTER 18

Jethro comes to Moses bringing Moses' wife and sons and offers sacrifices to the Lord—Moses sits in the judgment seat and hears all cases—Jethro counsels Moses to teach the law, to appoint lesser judges, and to delegate power to them.

WHEN ^aJethro, the ^bpriest of ^cMidian, Moses' father in law, heard of all that ^aGod had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took ^aZipporah, Moses' wife, after he had sent her back,

3 And her two ^asons; of which the name of the one *was* ^bGershom; for he said, ^cI have been an alien in a strange land:

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5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the ^amount of God:

6 And he ^asaid unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.

8 And Moses told his father in law

all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt ^aproudly *he was* above them.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat ^abread with Moses' father in law before God.

13 ¶ And it came to pass on the morrow, that Moses sat to ^ajudge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to ^ainquire of God:

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18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* ^atoo heavy for thee; thou art not able to perform it thyself alone.

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26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father in law depart; and he went his way into his own land.

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The Lord covenants to make Israel a peculiar treasure, a kingdom of priests, and a holy nation—The people sanctify themselves—The Lord appears on Sinai amid fire, smoke, and earthquakes.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the ^awilderness of Sinai.

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Jethro's Advice

Israel at Mount Sinai

18a Num. 11:14 (14–17);
Deut. 1:9; D&C 10:4.

19a OR You represent the

2 Chr. 19:9 (7–9);
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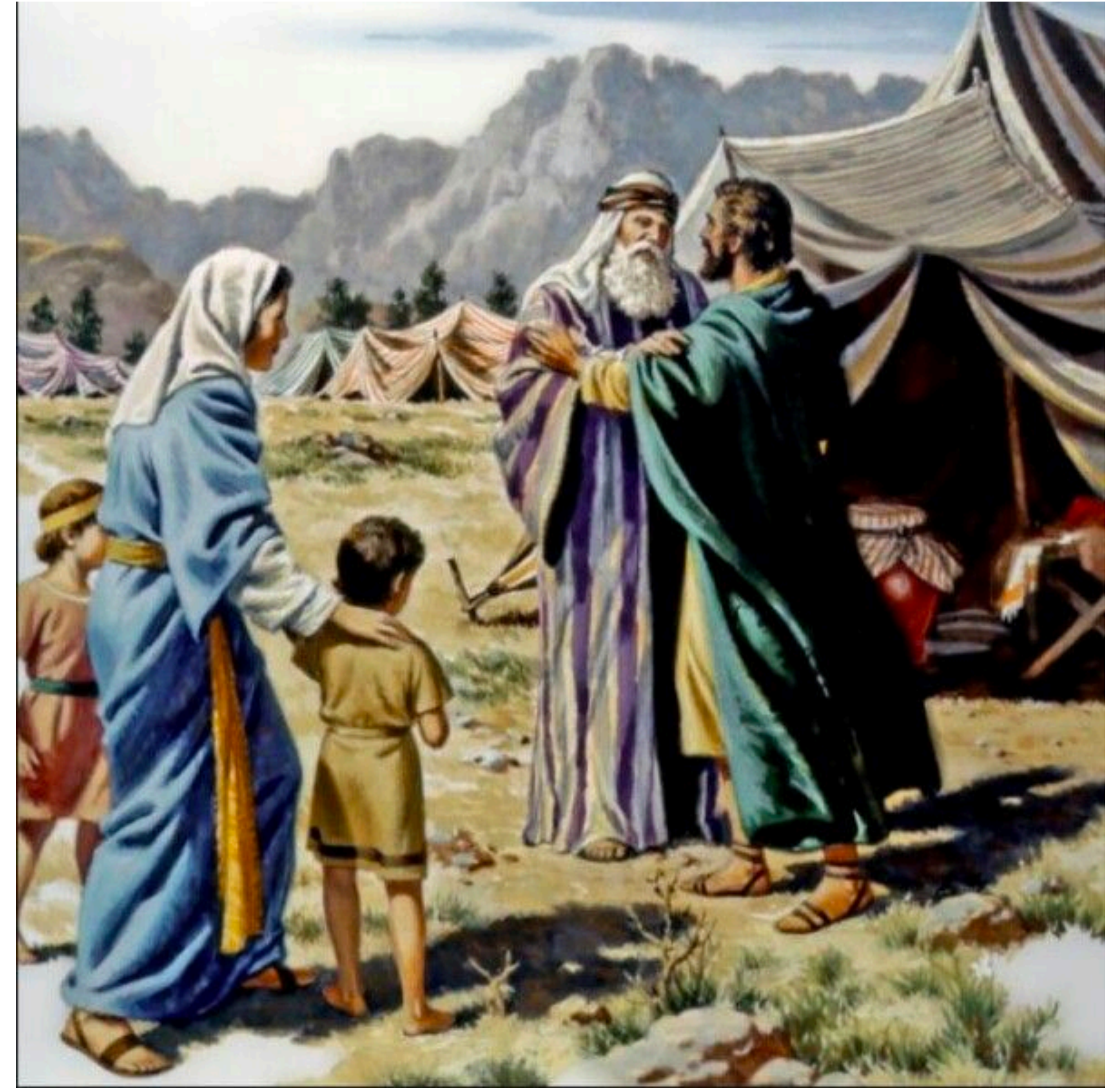
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Jethro's Advice



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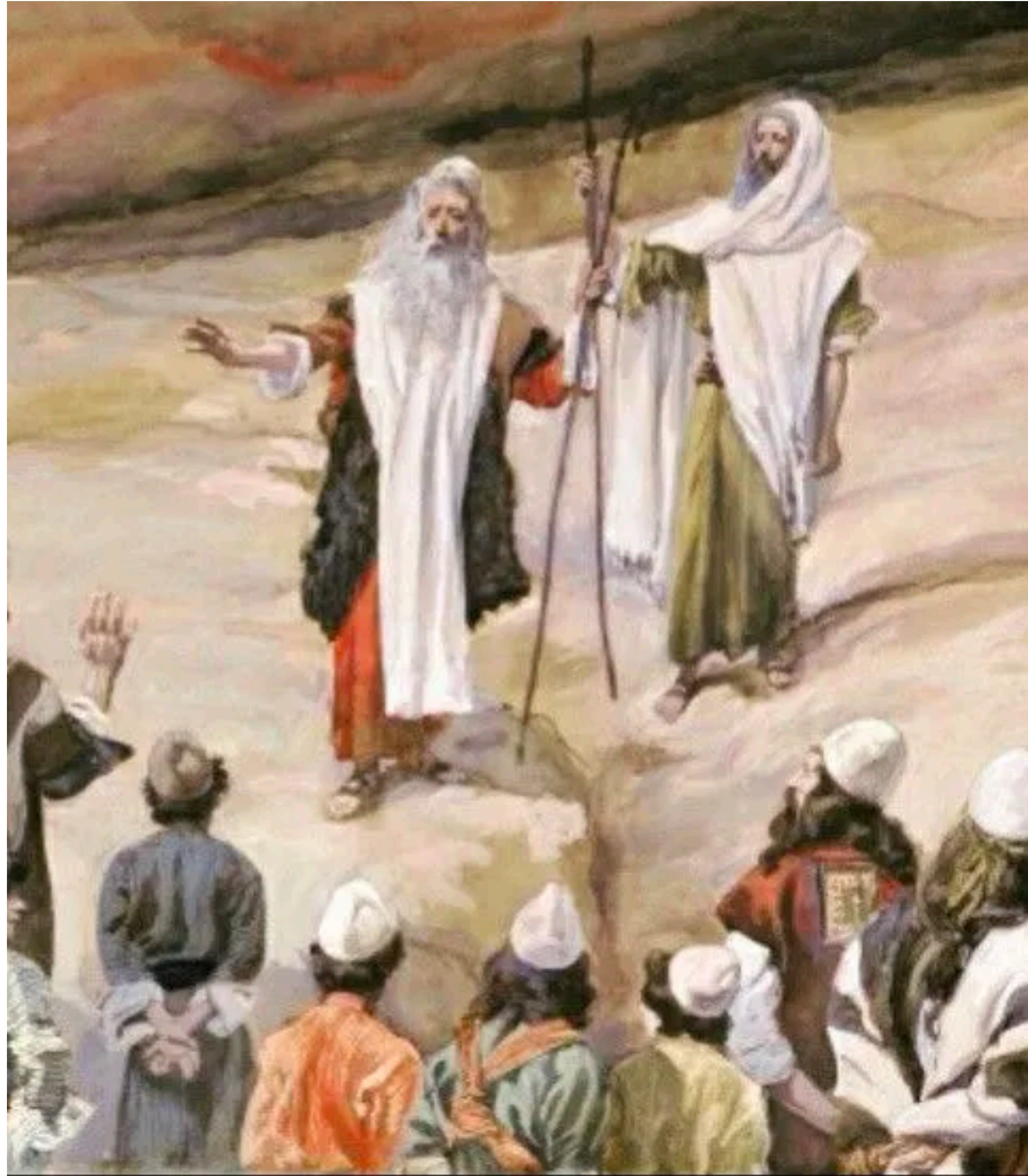
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Elder Dallin H. Oaks

“The people were waiting upon their priesthood leader from morning till night to “enquire of God” and also to “judge between one and another”. We often note how Jethro counseled Moses to delegate by appointing judges to handle the personal conflicts. But Jethro also gave Moses counsel that illustrates the importance of the personal line: “Thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do”; emphasis added).

In other words, Israelites who followed Moses should be taught not to bring every question to that priesthood leader. They should understand the commandments and seek inspiration to work out most problems for themselves.” (*“Two Lines of Communication,” GC Oct 2010*)



they shall judge: so shall it be easier for thyself, and they shall bear *the^b burden* with thee.

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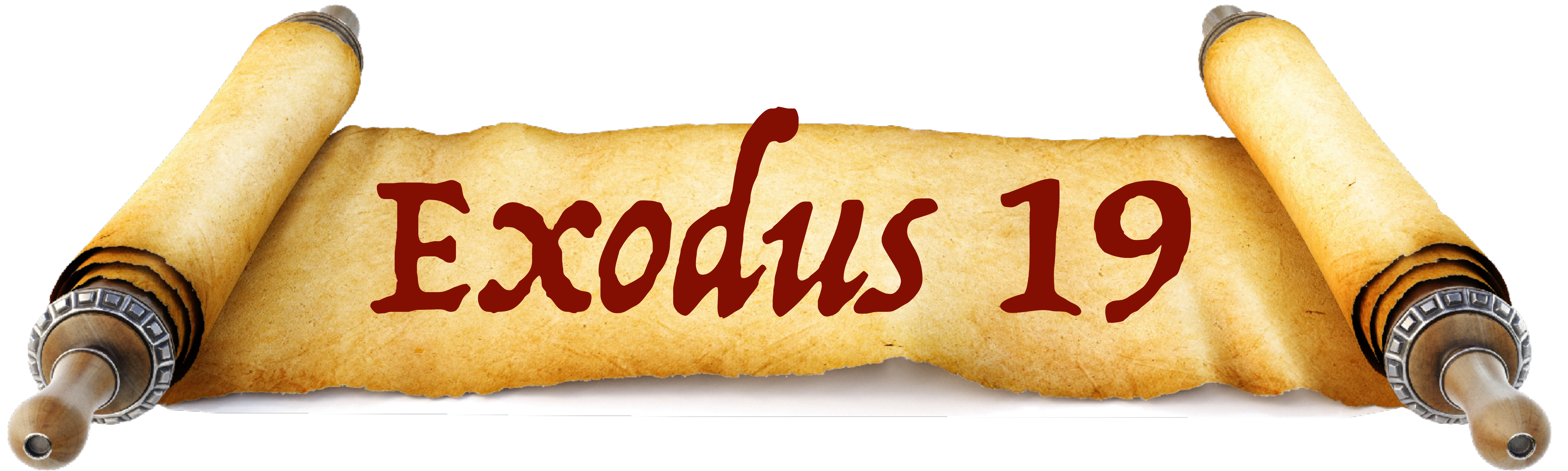
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COME FOLLOW ME: OLD TESTAMENT



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Israel at Mount Sinai

6 And ye shall be unto me a ^aking- | 14 ¶ And Moses went down from themselves, lest the LORD break



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“In the Old Testament, the Hebrew term from which *peculiar* was translated is *segullah*, which means ‘valued property,’ or ‘treasure.’ ... For us to be identified by servants of the Lord as his *peculiar* people is a compliment of the highest order”

(President Russell M. Nelson, “Children of the Covenant,” Apr 1995 GC, Ensign, May 1995, 34).

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7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD ^acommanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will ^ado. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick ^acloud, that the people may ^bhear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and ^asanctify

Sister Elaine Dalton

“Your personal virtue will not only enable you to have the constant companionship of the Holy Ghost, but it will also enable you to make the decisions that will help you be worthy to enter the temple and there make and keep sacred covenants and receive the blessings of exaltation. Prepare yourselves spiritually, and qualify to enter into our Heavenly Father’s presence. Prepare now for the temple, the mountain of the Lord. Never allow the goal of the temple to be out of your sight. Walk into His presence in purity and virtue, and receive His blessings—even ‘all that he hath’ (Luke 12:44)” (*Sister Elaine Dalton, “Come Let Us Go Up to the Mountain of the Lord,” Apr 2009 GC, Ensign or Liahona, May 2009, 122; italics added*).

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11 And be ready against the third day: for the third day the LORD will come down in the ^asight of all the people upon mount Sinai.

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Old Testament Institute Manual

Just as the Lord set bounds around Mount Sinai, He has also set bounds around His temples. Only those who live worthy of a temple recommend are qualified to pass those bounds and enjoy the blessings that can be received only in temples.



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13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

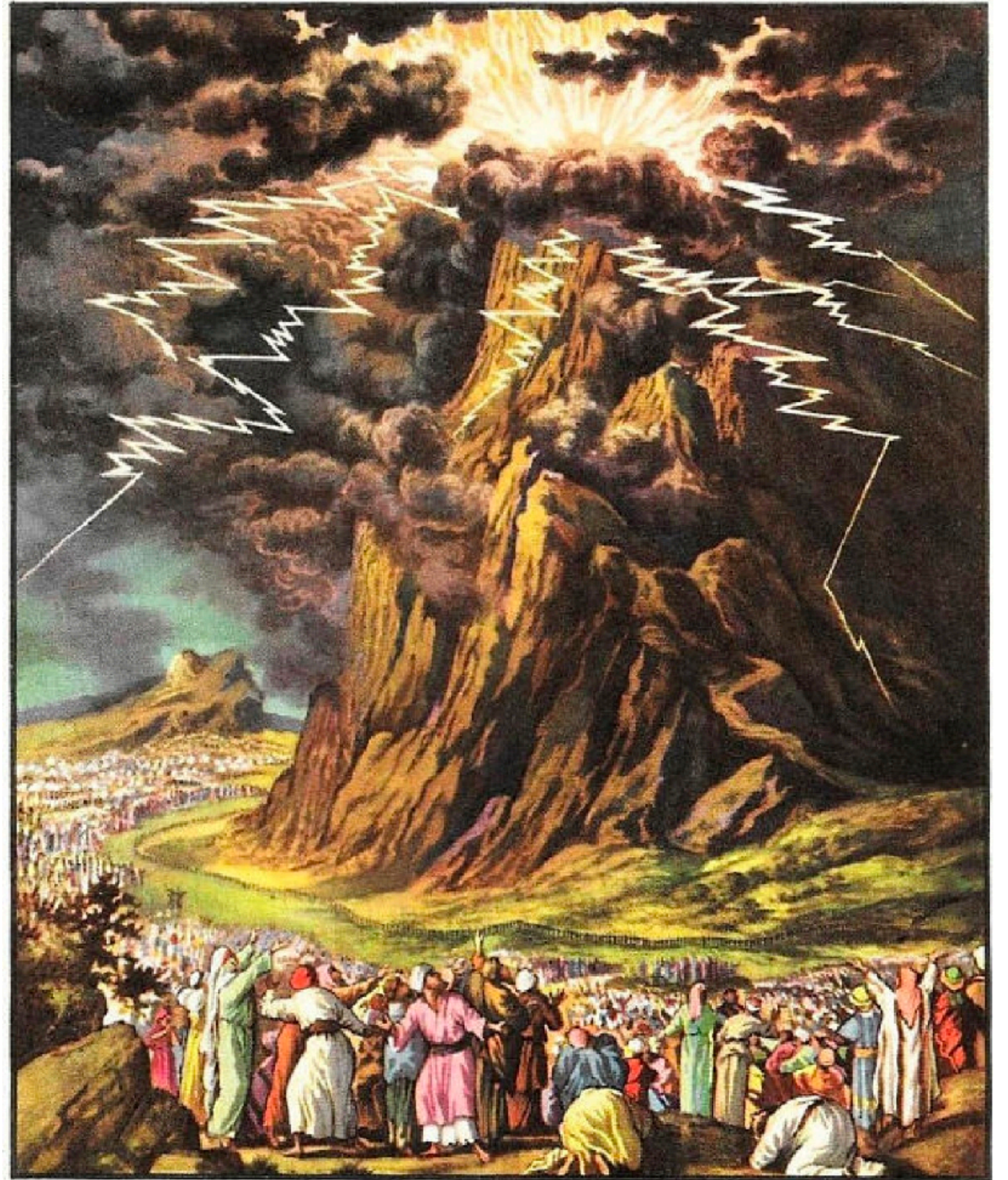
14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: ^acome not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to ^ameet with God; and they stood at the ^bnether part of the mount.

18 And mount ^aSinai was ^baltogether on a ^csmoke, because the LORD ^ddescended upon it in ^efire:



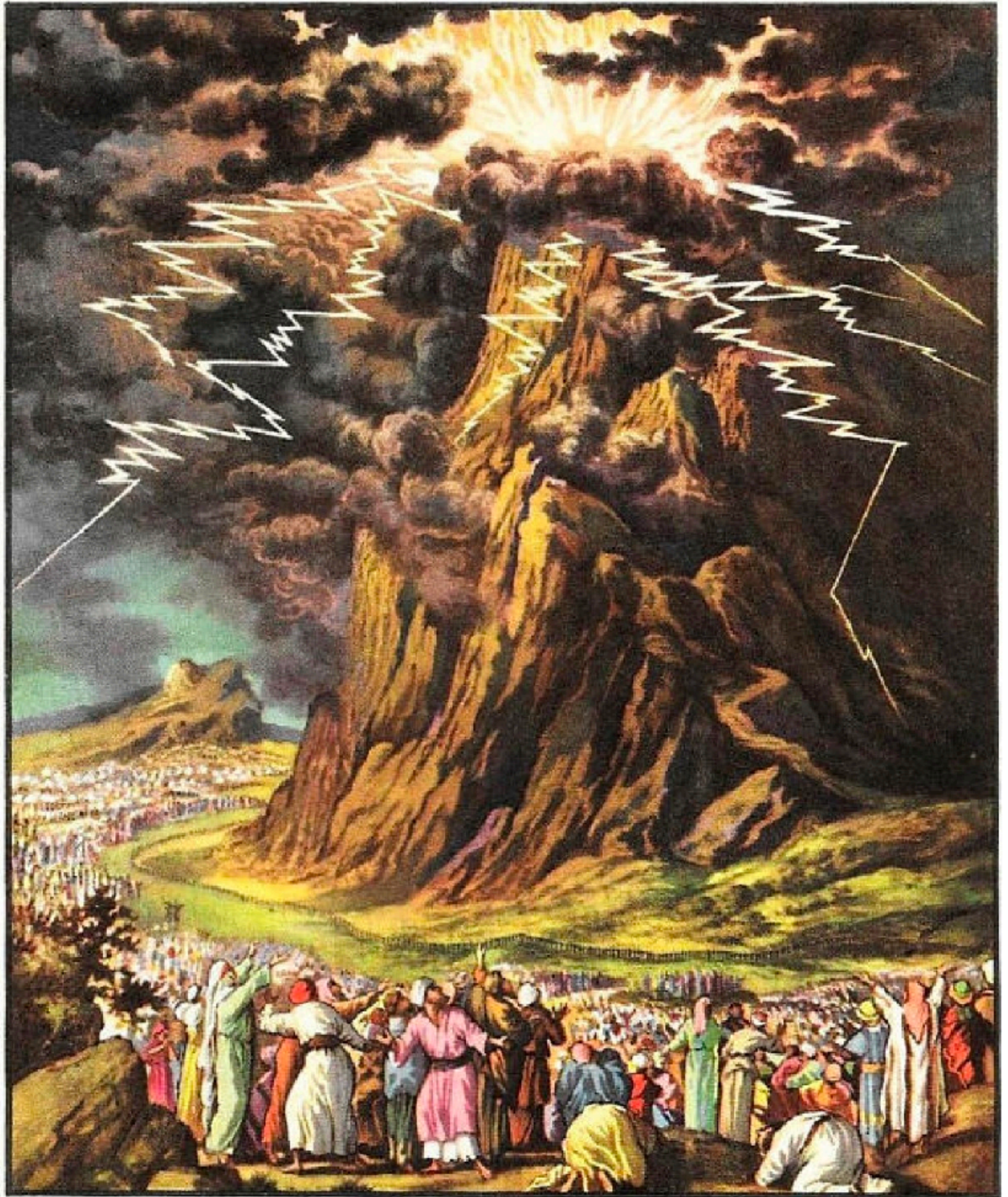
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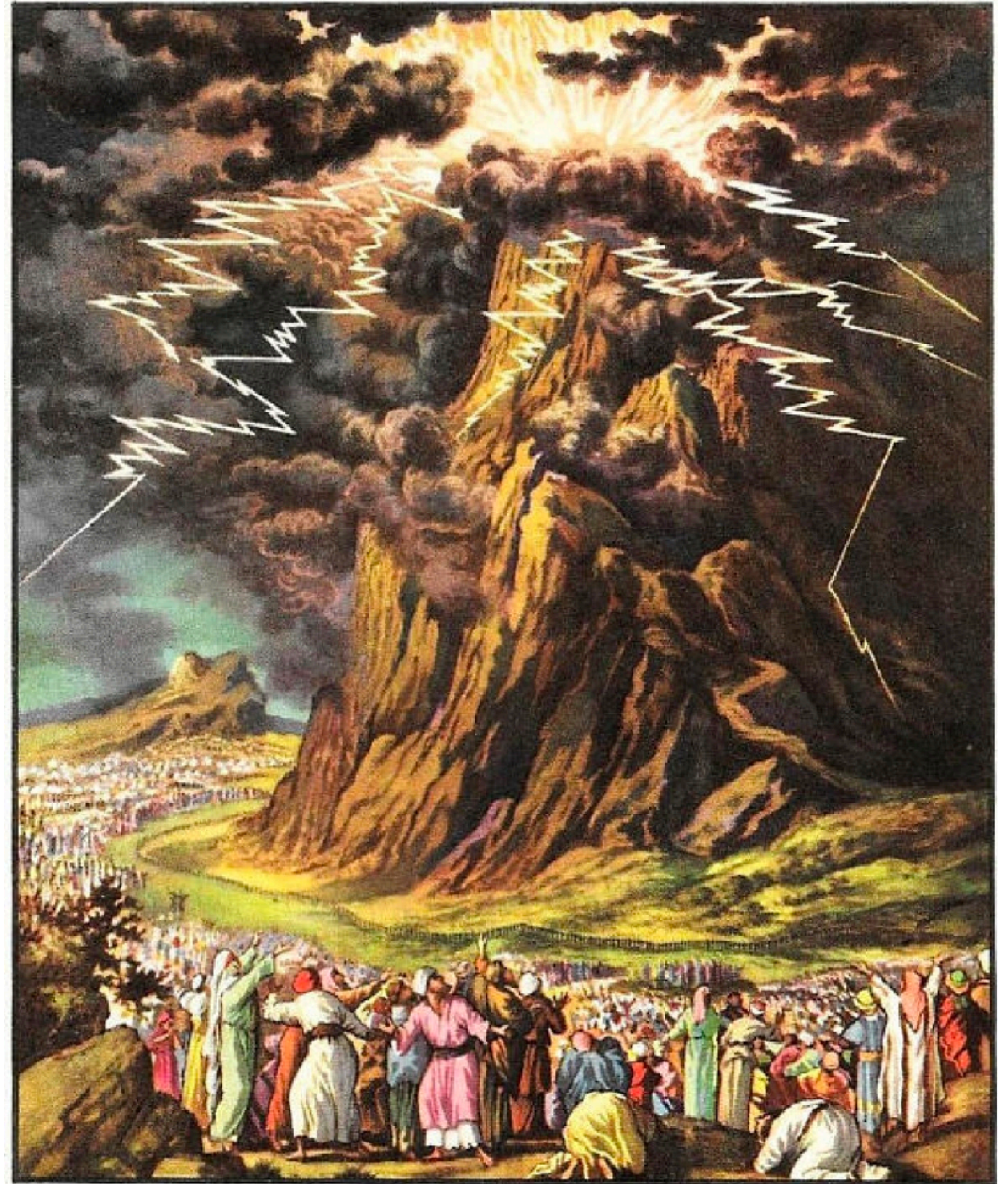
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20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the ^atop of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to ^agaze, and many of them ^bperish.

22 And let the priests also, which come near to the LORD, sanctify



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23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

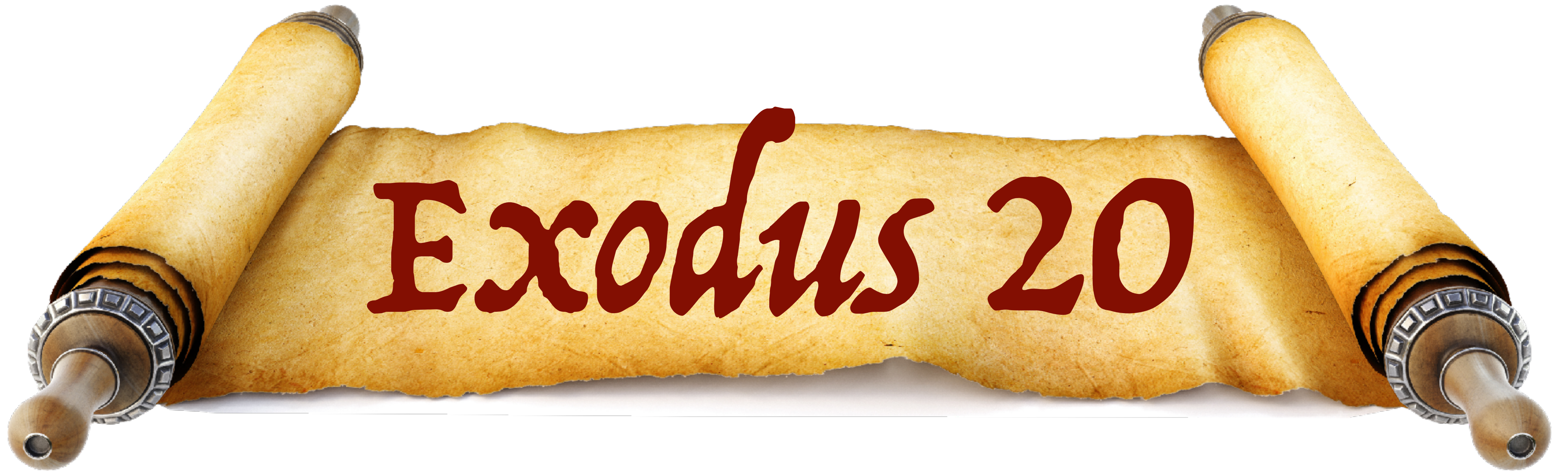
24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAPTER 20

The Lord reveals the Ten Commandments—Israel is to bear witness that the Lord has spoken from heaven—The children of Israel are forbidden to

COME FOLLOW ME: OLD TESTAMENT



themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

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The Lord reveals the Ten Commandments—Israel is to bear witness that the Lord has spoken from heaven—The children of Israel are forbidden to make gods of silver or gold—They are to make altars of unhewn stones and sacrifice to the Lord thereon.

AND God ^aspake all these ^bwords, saying,

2 ^aI *am* the ^bLORD thy ^cGod, which have brought thee out of the land of ^dEgypt, out of the house of ^ebondage.

3 Thou shalt have ^ano other ^bgods before me.

4 Thou shalt ^anot make unto thee

any ^bgraven ^cimage, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not ^abow down thyself to them, nor serve them: for I the LORD thy God *am* a ^bjealous God, ^cvisiting the ^diniquity of the ^efathers upon the ^fchildren unto the third and fourth *generation* of them that ^ghate me;

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9 ^aSix days shalt thou ^blabour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy ^astranger that is within thy gates:

11 For *in* ^asix days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD

^bblessed the sabbath day, and ^challowed it.

12 ¶ ^aHonour thy ^bfather and thy ^cmother: that thy ^ddays may be ^elong upon the ^fland which the LORD thy God giveth thee.

13 Thou shalt not ^akill.

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17 Thou shalt not ^acovet thy neighbour's house, thou shalt not covet thy neighbour's ^bwife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18 ¶ And all the people ^asaw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people ^bsaw it, they ^cremoved, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God ^aspeak with us, lest we die.

20 And Moses said unto the people, ^aFear not: for ^bGod is ^ccome to ^dprove you, and ^ethat his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have ^atalked with you from heaven.

23 Ye shall not make ^awith me ^bgods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt ^asacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn ^astone: for if thou lift up thy ^btool upon it, thou hast polluted it.

26 Neither shalt thou go up by ^asteps unto mine altar, that thy nakedness be not ^bdiscovered thereon.

CHAPTER 21

The Lord reveals His laws pertaining to servants, marriage, the death penalty for various offenses, the giving of an eye for an eye and a tooth for a tooth, and the damage done by oxen.

Now these *are* the ^ajudgments which thou shalt set before them.

2 If thou buy an Hebrew ^aservant, six years he shall serve: and in the

The Ten Commandments

20 1a TG Commandments of God; Law of Moses.

b Deut. 5:2 (2–22); Mosiah 13:11 (11–14).

2a Deut. 5:6 (6–21); Mosiah 13:12 (12–24).

b Ezek. 20:5.

c Ps. 50:7.

d Ps. 80:8;

1 Ne. 17:23 (23–25);

5a Ex. 23:24; Mosiah 13:13; Alma 31:1.

b HEB *qannah*, “possessing sensitive and deep feelings.”

Ex. 34:14; Num. 25:11;

Deut. 4:24; 6:15;

Josh. 24:19;

Mosiah 11:22.

c TG Justice.

b TG Commandments of God.

7a Lev. 18:21.

TG Name.

b TG Profanity; Sacrilege; Swearing.

c Josh. 2:17 (17–20);

Mosiah 13:15;

Morm. 7:7; D&C 58:30.

d IE utters an oath or

11b Gen. 2:3 (1–3);

Mosiah 13:19;

D&C 77:12;

Moses 3:3.

c OR sanctified or consecrated.

12a OR Respect or Value.

TG Family, Children,

Duties of: Family

TG Blood, Shedding of; Life, Sanctity of; Murder.

14a TG Adulterer; Chastity; Fornication; Sensuality; Sexual Immorality.

15a TG Stealing.

16a TG Gossip; Honesty;

Living; Slander

20a TG Courage; Fearful.

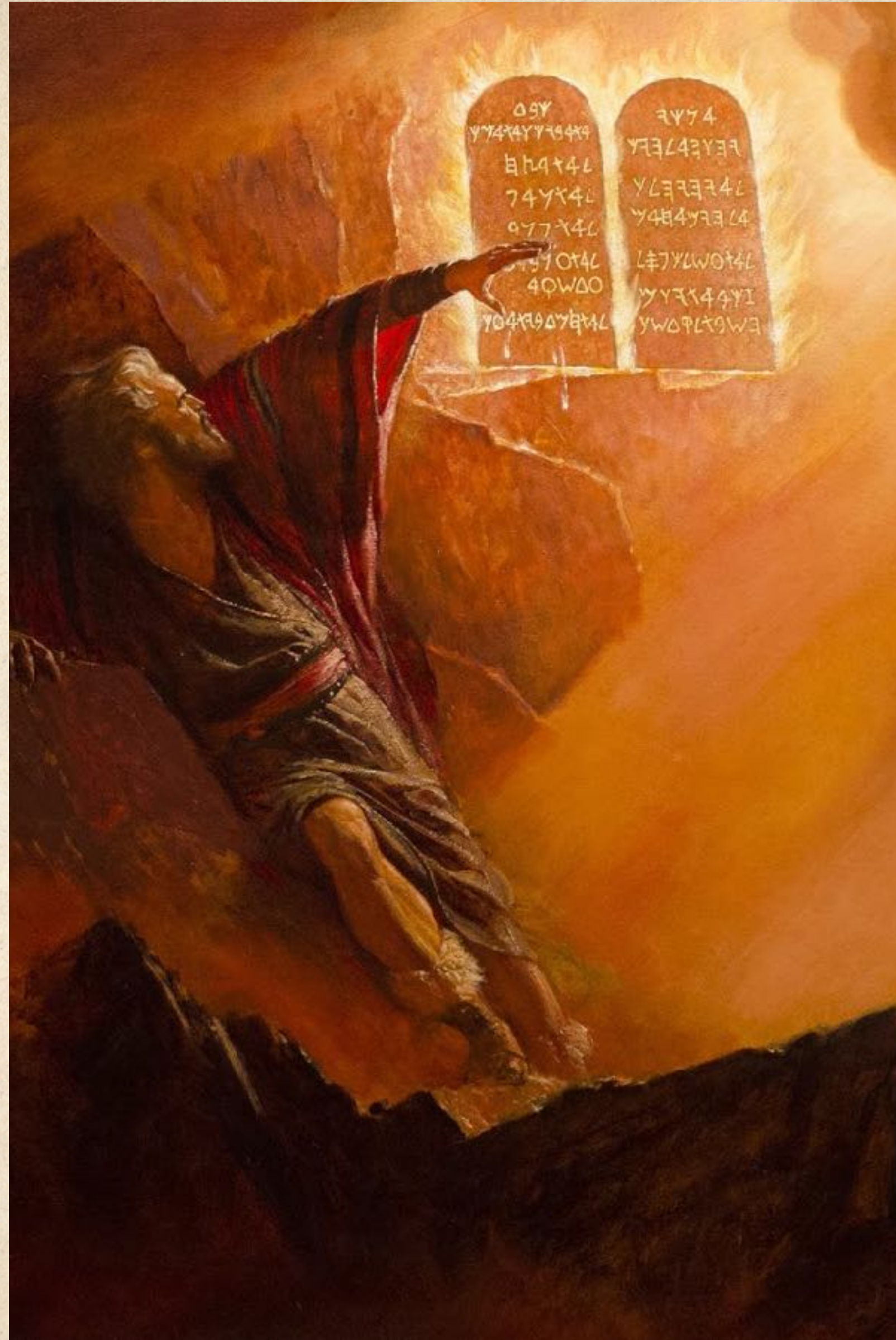
b Jer. 11:3 (1–23).

c TG God, Presence of.

d TG Test.

e OR because respect for Him will always be present with you, you will not sin.

22a TG God, Manifesta-



Deuteronomy 4:11–13

11 And ye came near and stood under 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 voice of the words, but saw no similitude; only ye heard a voice.

13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

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11 For *in* ^asix days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD

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5 Thou shalt not ^abow down thyself to them, nor serve them: for I the LORD thy God *am* a ^bjealous God, ^cvisiting the ^diniquity of the ^efathers upon the ^fchildren unto the third and fourth *generation* of them that ^ghate me;

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8 Remember the ^asabbath day, to keep it ^bholy.

ONE GOD

WE ARE ALL BROTHERS AND SISTERS

THERE IS ONLY ONE MORAL STANDARD FOR ALL



“A virtue when pressed to the extreme may turn into a vice. Unreasonable devotion to an ideal, without considering the practical application of it, ruins the ideal itself.”

(Boyd K. Packer, “Covenants,” GC, October 1990)

“Any identity that seeks to define our personhood and demand our loyalty will compete with our identity as a child of God and as Christ’s own.”

(Rosaria Butterfield, “Intersectionality,”)

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Elder Dallin H. Oaks

“The meaning of jealous is revealing. Its Hebrew origin means ‘possessing sensitive and deep feelings’ (Exodus 20:5, footnote b). Thus we offend God when we ‘serve’ other gods—when we have other first priorities”

(Dallin H. Oaks, “No Other Gods,” GC Oct 2013, Ensign or Liahona, Nov. 2013, 72).

(23–25);

ondage of,
iberty.

; Worship.

2.

ev. 26:1;

2;

15–16).

5:4 (3–8);

JOSH. 24:19;
Mosiah 11:22.

c TG Justice.

d Ps. 109:14; Mosiah 13:13.
TG Sin.

e TG Marriage,
Fatherhood.

f IE insofar as the
children learn and do
the sinful things the
parents do; but see v. 6
concerning those who
repent and serve the
Lord.

D&C 98:47 (46–47).

g TG Accountability; Hate.

6a TG God, Mercy of.

Mosiah 15:15;
Morm. 7:7; D&C 58:30.

d IE utters an oath or
makes a promise using
the Lord's name without
valid purpose.

8a HEB stopping, cessation,
rest (from labor). See
Ex. 31:17.

TG Sabbath.

b TG Holiness.

9a Ex. 35:2.

b TG Industry; Labor.

10a OR sojourner.

TG Stranger.

11a Ex. 31:17;
Moses 2:31 (24–31).

I the LORD thy God *am* a ^cjealous God, ^cvisiting the ^diniquity of the ^efathers upon the ^fchildren unto the third and fourth *generation* of them that ^ghate me;

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NIV

“You shall not **misuse** the name of the LORD

HEB

“You shall not **carry** the name of the Lord your God in vain”.

The Lord will not let that person go unpunished

1 Samuel 2:26

[You] honourest thy sons above me.

sands of them that love me, and keep my ^bcommandments.

7 Thou shalt not take the ^aname of the LORD thy God in ^bvain; for the LORD will not hold him ^cguiltless that ^dtaketh his name in vain.

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Seminary Manual

To honor means to “bring honor to or to have an attitude of honoring.” Obedience means “to follow direction or example.” Paul said, “Children, obey your parents in the Lord: for this is right” (Ephesians 6:1; emphasis added), and then immediately thereafter adds, “Honour thy father and mother” (v. 2). This time, however, he added no qualifying statement, describing it only as the “first commandment with promise” (Ephesians 6:2). To obey one’s parents in the Lord means to obey them in righteousness (see McConkie, *Doctrinal New Testament Commentary*, 2:521).

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How We Should Treat Others

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13 Thou shalt not ^akill. **Murder**

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Nor do "anything like unto it"
(Doctrine and Covenants 59:6)

How We Should Treat Others

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Mark E. Petersen

“Man must reproduce himself. Man was not of the vegetable kingdom to follow the rules of that form of life. Neither was he an animal to be led by mere instincts. As a child of God, man was given powers not granted to any other form of life. He was of the divine race, and therefore could have many of the privileges and powers related to divinity.

“The power of reproduction must be given to man as it had been given to lower forms of life to perpetuate his species. But whereas the Lord had set up safeguards for this power among the lower forms, barriers which the animals had no tendency to break down because of the manner in which they were made, man was in a different situation. With his right of choice, with his impulses, some for good and some for evil (even Satan had rebelled in the pre-existence), he could now use these divinely-given powers for either good or bad purposes. It was not a matter of instinct with him. It was a matter of choice. He possessed the right of choice before he came into the world. It was not taken from him when he became mortal. The animals would not corrupt their

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“Laws were the answer. How else could God deal with an intelligent person who

would debase.

“Laws were the answer. How else could God deal with an intelligent person who had the right of choice and who was to be tested to see which he would choose?”

“So God called before him the first man and the first woman. As male and female, they were to reproduce their species. But they were to do so under divinely prescribed conditions. ...”

“The covenant of marriage, this sacred thing which was to go on eternally, was the heavenly institution which God provided under which his mortal children on earth were to reproduce themselves. There should be no human sex relationship outside of marriage. Children born to man and woman under divinely appointed marriage were to remain as their children forever. Families would continue as a unit even into eternity. The ties of home established in earth life would last forever. It was part of the system of heaven transferred to earth. It must be kept sacred.” *(Mark E. Petersen, in “The Seventh Commandment,” Part 1, The Ten Commandments Today, pp. 104–5.)*

Elder D. Todd Christofferson

“[God] joined [Adam and Eve] as husband and wife. ... Neither we nor any other mortal can alter this divine order of matrimony. It is not a human invention”

(Elder D. Todd Christofferson, “Why Marriage, Why Family,” Ensign or Liahona, GC Apr. 2015, May 2015, 52).

blessed the sabbath day, and hallowed it.

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President Spencer W. Kimball

“In public office and private lives, the word of the Lord thunders: ‘Thou shalt not steal: ... nor do anything like unto it.’ (D&C 59:6.)

“We find ourselves rationalizing in all forms of dishonesty, including shoplifting, which is a mean, low act indulged in by millions who claim to be honorable, decent people.

“Dishonesty comes in many other forms: in hijacking, in playing upon private love and emotions for filthy lucre; in robbing money tills or stealing commodities of employers; in falsifying accounts; in taking advantage of other taxpaying people by misuse of food stamps and false claims; in taking unreal exemptions; in government or private loans without intent to repay; in unjust, improper bankruptcies to avoid repayment of loans; in robbing on the street or in the home money and

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“To all thieveries and dishonest acts, the Lord says, ‘Thou shalt not steal.’ Four short common words He used. Perhaps He wearied of the long list He could have made of ways to steal, misrepresent, and take advantage, and He covered all methods of taking that which does not properly belong to one by saying, ‘Thou shalt not steal.’” (*“A Report and a Challenge,” Oct 1976 GC, Ensign, Nov. 1976, p. 6.*)

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Old Testament Institute Manual

“Murder, adultery, and stealing, dealing respectively with life, virtue, and property, are generally considered more serious offenses before the law than the bearing of false witness. And yet, what the latter may lack in severity, it more than makes up for in prevalence. As a matter of fact, most of the readers of these lessons will likely shun—as they would a plague—the first three of these major social offenses; but consciously or unconsciously, we may all at times be tempted into the carelessness of rumor and other forms of bearing false witness.

...

“To bear false witness is to testify to or to pass along reports, insinuations, speculations, or rumors as if they were true, to the hurt of a fellow human being. Sometimes the practice stems from a lack of correct information—sometimes from lack of understanding—sometimes from misunderstandings—sometimes from a vicious disposition to distort and misrepresent.

“Whereas murder involves the taking of human life, bearing false witness centers in the destruction of character or its defamation. It reaches to the ruin of reputation.” (*Adam S. Bennion, in “The Ninth Commandment,” Part 1, The Ten Commandments Today, pp. 134–36.*)

HEB "to want to the point of seeking to take away and own something that belongs to another person".

God giveth thee.

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19 And they said unto Moses, Speak thou with us, and we will hear: but let not God ^aspeak with

Old Testament Institute Manual

“This is the last of the Ten Commandments, and if it were not so involved with all the others, some might suppose it to be one of the least. But all the commandments are so intertwined that none can be broken without weakening all the others. To illustrate (and to remind ourselves of the other nine):

“He who covets the mere material ‘things’ of life may have ‘other gods before him,’ and may ‘bow down before them,’ in thought and in spirit, if not in physical fact.

“He who covets may become coarse and careless in other things also, such as taking ‘the name of the Lord God in vain.’

“He who covets may desecrate the Sabbath day to get gain.

“He who covets may fail to sustain his father and his mother in their need.

“Some who have coveted have killed to get gain.

“Many who have coveted a ‘neighbour’s wife’ have committed the grievous sin of adultery.

He who covets may become coarse and careless in other things also, such as taking the name of the Lord God in vain.'

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"He who covets may fail to sustain his father and his mother in their need.

"Some who have coveted have killed to get gain.

"Many who have coveted a 'neighbour's wife' have committed the grievous sin of adultery.

"He who covets is more likely to steal (or to swindle or embezzle or engage in sharp practices).

"He who covets may bear false witness to get gain.

"And so again: The tenth commandment is inseparably integrated with all the others, and coveting could lead to infraction of all the others—for there is a wholeness in life in which each part complements the other. And there is a wholeness and harmony in the word of God, and it all comes from the same source. And whenever we ignore any divine counsel or commandment, we can be sure that we weaken ourselves and increase our susceptibility to other sins. ...

practices).

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“The commandment against covetousness does not mean that we should not have a wholesome discontent or a wholesome desire to improve ourselves or our situation. It does not mean that we should not have an honest ambition to have more of the better things of life. It does not mean that we may not admire what our neighbor has, and seek by our own industry to earn things of like worth. The earth holds plenty for all—and the urge to acquire for ourselves such good things as other men have is a productive quality of character—provided that we acquire them by honest effort, by lawful means, and by keeping life well-balanced. The danger comes when mere ‘things’ begin to matter too much.” (Richard L. Evans, in “The Tenth Commandment,” Part 1, *The Ten Commandments Today*, p. 142–44.)

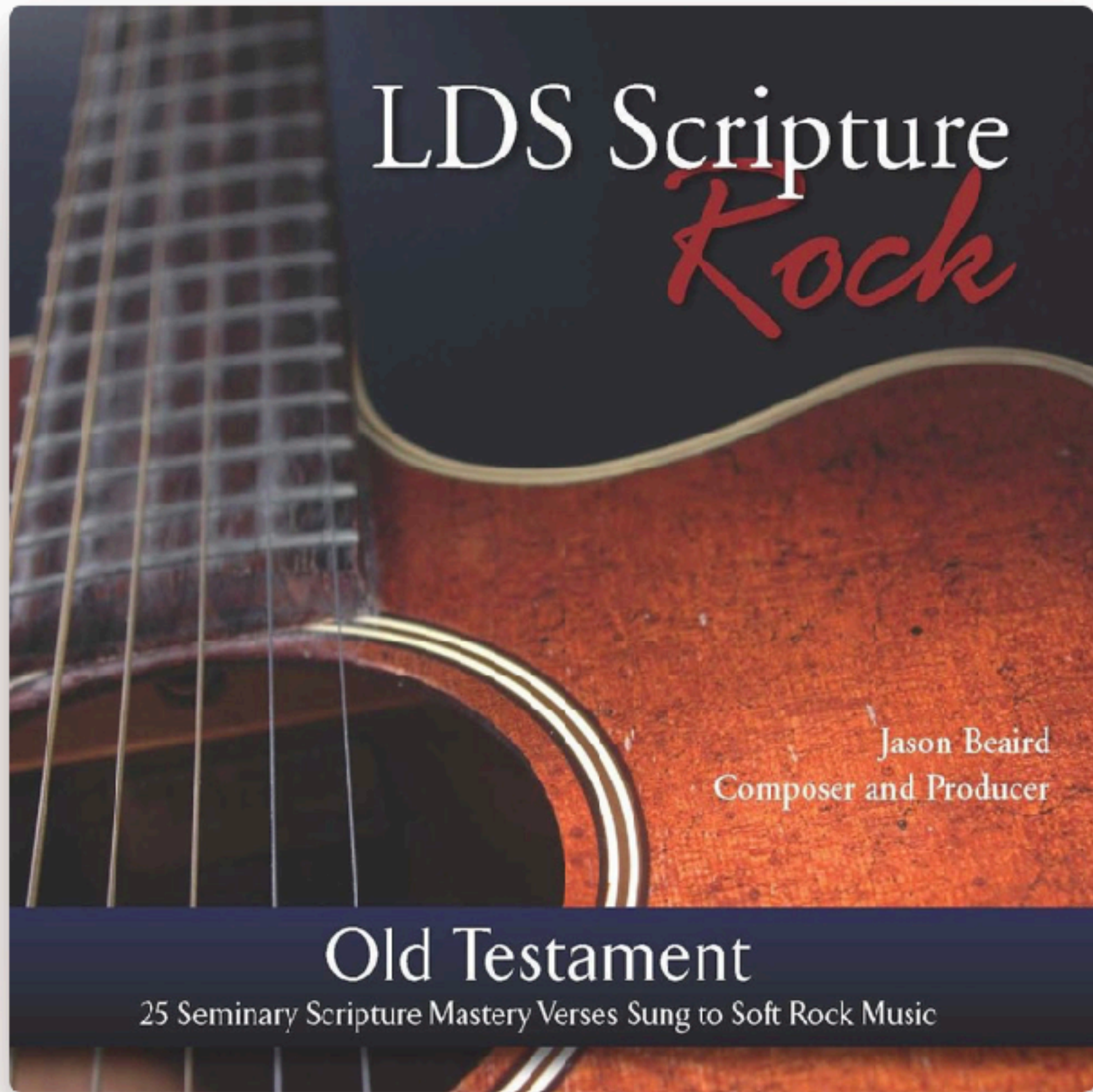
Gospel Topics: Ten Commandments

Although most of the Ten Commandments list things we should not do, they also represent things we should do. The Savior summarized the Ten Commandments in two principles—love for the Lord and love for our fellow men:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbour as thyself” (Matthew 22:37–39).



LDS Scripture Rock - Old Testament

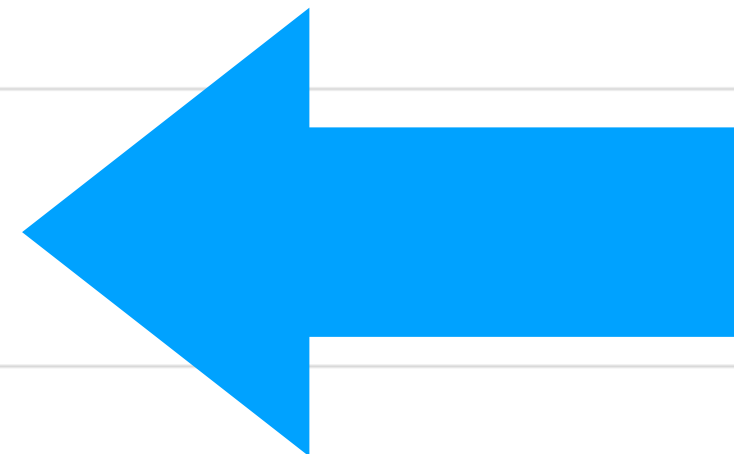
The LDS Scripture Rock Band

CHRISTIAN · 2011

▶ Play

↻ Shuffle

- ★ 1 Moses 1:39
- ★ 2 Moses 7:18
- ★ 3 Abraham 3:22-23
- ★ 4 Genesis 1:26-27
- ★ 5 Genesis 39:9
- ★ 6 Exodus 20:3-17
- 7 Exodus 33:11





thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And all the people ^asaw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people ^bsaw *it*, they ^cremoved, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God ^aspeak with us, lest we die.

20 And Moses said unto the people, ^aFear not: for ^bGod is ^ccome to ^dprove you, and ^ethat his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

children of israel, ye have seen
that I have ^atalked with you from
heaven

23 Ye shall not make ^awith me
^bgods of silver, neither shall ye make
unto you gods of gold.

24 ¶ An altar of earth thou shalt
make unto me, and shalt ^asacrifice
thereon thy burnt offerings, and
thy peace offerings, thy sheep, and
thine oxen: in all places where I
record my name I will come unto
thee, and I will bless thee.

25 And if thou wilt make me an
altar of stone, thou shalt not build
it of hewn ^astone: for if thou lift
up thy ^btool upon it, thou hast pol-
luted it.

26 Neither shalt thou go up by
^asteps unto mine altar, that thy na-
kedness be not ^bdiscovered there.

