

## SOME THINGS GOD WANTS US TO REMEMBER

Text: Selected passages in Deuteronomy

Intro: Cartoon in Saturday Evening Post: Two patriarchs sitting with scrolls, one reading, the other writing. The comment: "It reads quite well, but couldn't you have chosen a punchier title than 'Deuteronomy'?"

Moses did not give it this title, but whether we like it or not there are some wonderful things to be found in these 34 chapters.

The book is composed of three messages: 1-4, 5-26, 27-30. The last four chapters give us Moses' resignation, his song, his blessing, and his death.

Much of the book is devoted to an enlarging upon things which Moses had told the people of Israel previously. That is the reason the Greeks have chosen to call it Deuteronomy.

But as you read it you become aware of the fact that quite often Moses speaks specifically of some particular thing which he never wants the people of God to forget.

Either "remember" or "forget not" is found 21 times in the book, dealing with 11 different subjects.

Obviously we do not have the time to deal with all of these tonight, but I do want to talk to you about the three of these which are mentioned more than once.

The ability to remember things is an amazing gift, and yet we often remember what we should forget, and forget what we should remember. WHAT DOES GOD WANT US TO REMEMBER? Every one of them is something which guard us from having unpleasant memories in the days to come.

- I. Five times, dealing with four different things, Moses tells his people to REMEMBER THAT THEY WERE BONDMEN IN THE LAND OF EGYPT, AND THAT THE LORD REDEEMED THEM.

This is quite obviously an appeal to them never to forget where they were and what they were before they were redeemed.

~~(Review Bereham's message on John Newton in A Bunch Of Everlastings.)~~

These thoughts bring back different memories for all of us. Why does the Lord want us to keep these things in mind?

- A. It will serve to influence us in the way we live. Cf. Deut. 5:15. We are not under the Law, but the principle that was emphasized by the Sabbath is still important for us. It is that the people of God are to be characterized by REST, and not to be victims of a restless age.

Cf. Matt. 11:28-30; Heb. 4:9.

- B. It will affect the way you treat people who have not been blessed like you have. This applies both to your relationships with other Christians as well as to those who are not Christians.

- 1. Slaves (Deut. 15:15).
- 2. Strangers, orphans, and widows (Deut. 24:18, 22).

- C. It will influence you in the use of your possessions. Cf. Deut. 16:12.

This has to do with The Feast of Weeks. They were to give "unto the Lord thy God, according as the Lord thy God hath blessed thee" (Deut. 16:10).

Does this not sound like 1 Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him . . ."?

The Israelites would not have been where they were with the possessions they had if God had not redeemed them--and neither would we!

This is a recognition that all they have is the Lord's.

## II. Five times in two chapters the people are told to REMEMBER THE LORD.

This is a rather strange thing, is it not? Could it be possible? Jeremiah said it had happened in his day. ". . . My people have forgotten Me days without number" (Jer. 2:32).

When are the people of God in danger of forgetting the Lord? All five of these verses point to one thing: PROSPERITY (Deut. 6:12; 8:11, 14, 18, 19)

What are the evidences that a person has forgotten the Lord? There are three of them:

- (1) We begin to worship other gods (Deut. 6:14).  
Today we worship things and pleasures.
- (2) Disobedience to the Word of God (Deut. 8:11).  
To what extent do you go to the Word for instructions for your life?
- (3) Personal pride (Deut. 8:17). Cf. 1 Cor. 1:26-31.

III. Twice the people are told to REMEMBER WHAT AMALEK DID TO THEM (Deut. 25:17, 19), the idea being that he would do the same thing again if he were given the chance.

God wanted His people to know that the Amalekites were a people they would never be able to trust.

Amalek comes to us on the pages of the Old Testament as a type, a picture, a representation of our old nature, the flesh, what we all are apart from Christ.

- (1) He was a grandson of Esau (Gen. 36:12). As such, he was connected with Abraham, but he had no part in the inheritance which was to be given to Jacob.
- (2) He was the first to attack the people of God after they had been delivered from the Egyptians (Ex. 17:8-16).
- (3) He attacked them in their weakest point and at a weak moment (Deut. 25:18).
- (4) He had no concern for or fear of God (Deut. 25:18; Rom. 8:7, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.").
- (5) Eventually the remembrance of Amalek will be blotted out (Deut. 25:19).
- (6) Until he is blotted out, the Lord (not the Israelites, nor the people of God today) will have war with him from generation to generation (Ex. 17:16).

Thus, Israel was always to think of Amalek as an enemy, and so not be deceived into trusting him under any circumstances. We are to remember what the flesh is and what it will do to us.

Paul said, "For I know that in me (that is, in my flesh) dwelleth no good thing . . ." (Rom. 7:18). The old nature of a Christian is unchanged and unchangeable.

Concl: These are the things that God wants us to remember: what we used to be, what we still are, and what the Lord is and will be to us every day we live.

(Close with the story of John Newton and his text, Deut. 15:15, as told by Boreham.)