



WELCOME TO BIBLE HOUSE OF GRACE

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Deuteronomy 6

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Deuteronomy 6.

(A brief overview of the main topics).

INTRODUCTION: this is a continuation of the previous chapter; Israel is soon to cross over the River Jordan and enter into the Promised Land. The primary focus of all the following chapters is upon Moses re-telling to the new generation about to cross the River Jordan all the covenant laws the LORD originally gave to Israel at Mount Sinai so that the new generation would renew the covenant with the LORD before they enter the Promised Land.

The final chapter finishes with the LORD burying Moses and Joshua being ready to lead Israel over the River Jordan and into the Promised Land (see also the introduction to chapter one).

NOTE: for information of people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

DEUTERONOMY 6 (ENGLISH STANDARD VERSION)

- **Deuteronomy 6:1-25** “Now this is the commandment—the statutes and the rules—that the LORD your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, ² that you may fear the LORD your God, you and your son and your son’s son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long. ³ Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey. ⁴ “Hear, O Israel: The LORD our God, the LORD is one. ⁵ You shall love the LORD your God with all your heart and with all your soul and with all your might. ⁶ And these words that I command you today shall be on your heart. ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. ⁸ You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹ You shall write them on the doorposts of your house and on your gates. ¹⁰ “And when the LORD your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you—with great and good cities that you did not build, ¹¹ and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant—and when you eat and are full, ¹² then take care lest you forget the LORD, who brought you out of the land of Egypt, out of the house of slavery. ¹³ It is the LORD your God you shall fear. Him you shall serve and by his name you shall swear. ¹⁴ You shall not go after other gods, the gods of the peoples who are around you— ¹⁵ for the LORD your God in your midst is a jealous God—lest the anger of the LORD your God be kindled against you, and he destroy you from off the face of the earth. ¹⁶ “You shall not put the LORD your God to the test, as you tested him at Massah. ¹⁷ You shall diligently keep the commandments of the LORD your God, and his testimonies and his statutes, which he has commanded you. ¹⁸ And you shall do what is right and good in the sight of the LORD, that it may go well with you, and that you may go in and take possession of the good land that the LORD swore to give to your fathers ¹⁹ by thrusting out all your enemies from before you, as the LORD has promised. ²⁰ “When your son asks you in time to come, ‘What is the meaning of the testimonies and the statutes and the rules that the LORD our God has commanded you?’ ²¹ then you shall say to your son, ‘We were Pharaoh’s slaves in Egypt. And the LORD brought us out of Egypt with a mighty hand. ²² And the LORD showed signs and wonders, great and grievous, against Egypt and against Pharaoh and all his household, before our eyes. ²³ And he brought us out from there, that he might bring us in and give us the land that he swore to give to our fathers. ²⁴ And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as we are this day. ²⁵ And it will be righteousness for us, if we are careful to do all this commandment before the LORD our God, as he has commanded us.’

Moses tells Israel the greatest commandment for them is that the LORD their God is one and they are to love the LORD their God with all their heart and with all their soul and with all their might and then says:

- All the words he commands them are to be on their heart.
- They are to fear the LORD their God and by His name they are to swear (i.e., their word should be full of honesty and integrity and never broken once a promise is made).
- They are to teach their sons the LORD'S laws so their sons will fear the LORD.
- By keeping the laws of the LORD, they show that they fear Him.
- If they keep the LORD'S commandments, they will live a long life.
- If they go after the gods of the surrounding nations the LORD will destroy them from the face of the earth, because the LORD their God is in their midst and is a jealous God.
- They are to diligently keep and be careful to do all the LORD'S commandments, testimonies and statutes.
- If they do what is right and good in the sight of the LORD, He will thrust out all their enemies, it will go well with them and they will possess the land and multiply greatly in it.
- They are not put the LORD to the test, as they tested him at Massah.

The story of Massah and Meribah (Exod. 17:1-7)

2

Moses is told to smite the rock at Rephidim, not long after they'd crossed the Red Sea before they'd reached Mount Sinai (Num. 33:15). Massah: comes from the Hebrew word (*Maccah*). From Strong's Concordance it carries the idea of testing, temptation or trial of men or of God (i.e., complaining against God) and the word Meribah comes from the Hebrew word (*Meriybah*). From Strong's Concordance it means quarrel, provocation and strife and the word. Not long after Israel had crossed the Red Sea and before they'd reached Mount Sinai (Num. 33:15) they are camped at Rephidim in the wilderness. There was no water for the people to drink, so they quarrelled with Moses and said, "Why did you bring us up out of Egypt, to kill us with thirst? Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" Then Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me." The LORD said He would stand on the rock at Horeb (Mount Sinai), and told Moses to take the staff that he struck the Nile with and strike the rock and water will flow out. Moses struck the rock in the sight of the elders of Israel and water flowed out, he named the place Massah meaning tempting and Meribah because of the striving of the children of Israel and because they tempted Jehovah. Israel had tested God by saying, "Is the LORD among us or not?" They had seen the mighty and awesome miracles and extraordinary wonders of the LORD and should have had faith that He would provide. (Exodus 17:1-7).

Forty years later we read of a similar story

Moses is told to speak to the rock at Kadesh just before Aaron dies (Num. 20:22) Aaron death is recorded in (Num. 20:22-29) (Num. 33:36-39). The people committed the same sin once again, when they thirsted. They grumbled against Moses saying, "Why, have you brought us into this wilderness, that we should die here?" This time the LORD commanded Moses to speak to the rock to show His glory to the people, but Moses

struck the rock instead of speaking to it, nevertheless water flowed out but Moses and Aaron were forbidden to enter the Promised Land (Num. 20:1-13). Since the smiting of the rock happened before the covenant was established at Sinai some say that it symbolized Christ being smitten to establish the new covenant. While the speaking to the rock at the end of the forty years wanderings was to represent Christ's return to redeem the world, but Moses ruined the intended symbolism by smiting the rock. After having said this it should be highlighted that Moses was not punished for ruining a symbolism, but for striking the rock instead of speaking to it.

Family life and the word of the LORD

Israel's parents were to diligently teach and talk to their children of the LORD, His laws and testimonies when sitting in their house, when walking, when lying down and when they rise. They were to bind the laws of the LORD as a sign on their hand and as frontlets between their eyes and write them on the doorposts of their house and on their gates. (Meaning God was to be involved in their entire lives (i.e., government, work, families, behaviour and thoughts). When Israel's sons and children ask in time to come, "What is the meaning of the testimonies, the statutes and the rules that the LORD has commanded?" Their parents were to say to their sons and their children: "They were Pharaoh's slaves in Egypt, but the LORD brought them out of Egypt with a mighty hand, He showed signs and wonders, great and grievous, against Egypt and against Pharaoh and his entire household, before their eyes so that He might give them the land that He swore to give to their fathers. The LORD commanded them to do all God's statutes and to fear the LORD that He would preserve them alive. Israel would be counted righteous if they were careful to do all the LORD'S commandments. Moses tells the people of Israel the LORD is about to bring them into the land that he swore to Israel's fathers, Abraham, Isaac and Jacob and that they are about to inherit houses, fruit trees and wells of water that they did not labour for, they are about to enter a land full of great and good cities that they did not build, houses full of all good things that they did not labour for and cisterns that they did not dig, vineyards and olive trees that they did not plant and an abundance of food so that when they eat they will be full. He then warns Israel to take care not to forget the LORD who brought them out of the land of Egypt, out of the house of slavery.

The LORD is a jealous God

Jealous carries two ideas, one good and one bad. Good jealousy is to be protective, watchful and trusting of someone. Bad jealousy is to be envious, covetous, resentful and bitter. When God is spoken of as being jealous it carries the idea that God's only desire for His people is for their well-being so His wrath and judgment falls upon any nation that brings harm upon His people and should His own people act corruptly or turn to other gods (i.e., commit spiritual adultery against God) they bring God's judgment upon themselves. It is very much like a man who is deeply in love with his wife and she betrays him by constantly sleeping with another man. The husband of course is not only going to stop buying her gifts and showering her with presents, but is also going to withdraw any favours he has been giving his wife. Likewise, it is with God when his people act corruptly and betray Him by turning to other gods, He withdraws his protective, watchfulness, His trust and His blessings.

The fear of the LORD

The fear of the LORD is about having a hatred toward everything that harms another human physically, financially, sexually, verbally, emotionally, or spiritually because these things bring pain, hurt and harm to humans who God loves and gave His Son to die for. The fear of God is about knowing we are all going to stand before God one day and give an

account of our actions. The fear of this judgment should motivate a person to do the right thing and treat others with respect. The reason a person is told to fear the LORD is because all humans have sinned and will one-day be judged by God. This fear should motivate all of us to seek after God and his eternal plan of salvation and forgiveness. That is why the Bible says the fear of the LORD is the beginning of wisdom it motivates a person to seek God and His forgiveness. Those desiring eternal life (if they are wise) should be motivated by this fear of judgment to seek after God.

Fear of God and love

Jesus said, "God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life (John 3:16). Those in Christ understand this great love of God and no longer act from fear, but from love in the same way that a man in love with a woman does not do things to please her from fear, but from the love dwelling in his heart. Likewise, it is with those who belong to the Lords global family.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

Bible House of Grace