

**Chapter 1 : Deuteronomy 18 - The Israel Bible**

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For the most part, the book of Deuteronomy is a recounting by Moses of the events that led Israel to the banks of the Jordan River—ready to cross the Jordan and take the Promised Land. Chapter 5, verses are the Ten Commandments, first found in Exodus. See the exegesis of Exodus 20 for commentary on all of the Ten Commandments. Our text includes only the commandment on keeping the sabbath. The corresponding passage from Exodus 20 involves verses. To keep something qadash means to set it apart as holy—to distinguish it as separate from that which is ordinary or profane. Take your sandals off of your feet, for the place you are standing on is holy ground. The anointing oil was to be regarded as holy Exodus. As time passed, sabbath-keeping became one of three practices that would distinguish Israelites. The other two were circumcision and a kosher diet. While Israelites are expected to observe the sabbath by abstaining from work, this is not an anti-work commandment. God decreed that man shall fight thorns and thistles to grow plants for food Genesis 3: The Hebrew word shabathas more to do with stopping or ceasing than it does with resting. It has come to mean resting because the cessation of work implies resting. This verse defines what is involved in remembering the sabbath day and keeping it holy. That requires refraining from working on the sabbath. This made it unnecessary for the Israelites to collect manna on the sabbath. When some of the people tried to gather manna on the sabbath, they found none Exodus. Everyone stay in his place. Let no one go out of his place on the seventh day. This commandment not only applies to adult Israelites, but also to their children, their slaves, their livestock, and any alien residents who happen to be living among them. These provisions are intended to eliminate loopholes. Without them, an Israelite might feel free to make other people do what he is constrained from doing personally. The Mishnah oral law specified thirty-nine types of work that were prohibited on the sabbath, and rabbis rendered judgments with regard to particular cases. Certain exceptions were allowed, such as acting to preserve life or to save a life. Jesus was involved with six sabbath controversies in which he was accused of working on the sabbath. Five of these involved healings, and one involved his disciples picking grain on the sabbath. How he entered into the house of God when Abiathar was high priest, and ate the show bread, which is not lawful to eat except for the priests, and gave also to those who were with him? And then he added this principle: The early church quickly adopted the first day of the week rather than the seventh day as its day of worship, because Jesus was resurrected from the dead on the first day of the week. The apostle Paul, responding to a controversy regarding sabbath observance, made it clear that Christians are permitted to observe or not to observe the sabbath. However, if they decide to observe it, they are to do so in honor of the Lord Jesus Romans. The Exodus account gives a different rationale for sabbath-keeping. Instead, it justifies the expansion of the law to include slaves by reminding the Israelites that they had once been slaves. When Israel was in Egypt, nobody insisted that they take a day off. In fact, the opposite would have been true. When the Egyptians wanted to rest, they were glad to have Hebrew slaves to do their work. The Egyptians even forced the Israelite to gather their own straw for brick-making as a way of making their burden heavier Exodus 5: If the Lord had not specified that they were to treat their own slaves with more compassion, the Israelites would have been tempted to do unto their slaves as the Egyptians had done unto them. However, this commandment will not allow that. The ASV, which is also in the public domain due to expired copyrights, was a very good translation, but included many archaic words hast, shineth, etc. Baker, David, Brueggemann, Dale A. Leviticus, Numbers, Deuteronomy Nashville: Tyndale House, Biddle, Mark E. Abingdon Press, Christensen, Duane L. Word Books, Clements, Ronald E. Abingdon Press, Craigie, Peter C. The Book of Deuteronomy Grand Rapids: John Knox Press, Thompson, J.

**Chapter 2 : Concordia Publishing House**

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Composition history[ edit ] Since the evidence was first put forward by W. Israel rebelled, and was destroyed c. Refugees fleeing to Judah brought with them a number of new traditions new to Judah, at least. One of these was that the god Yahweh, already known and worshiped in Judah, was not merely the most important of the gods, but the only god who should be served. This outlook influenced the Judahite landowning elite , who became extremely powerful in court circles after they placed the eight-year-old Josiah on the throne following the murder of his father, Amon of Judah. This movement expressed itself in a state theology of loyalty to Yahweh as the sole god of Israel. This covenant was formulated as an address by Moses to the Israelites Deut. The next stage took place during the Babylonian captivity. At the end of the Exile, when the Persians agreed that the Jews could return and rebuild the Temple in Jerusalem , chapters 1â€™4 and 29â€™30 were added and Deuteronomy was made the introductory book to this history, so that a story about a people about to enter the Promised Land became a story about a people about to return to the land. The legal sections of chapters 19â€™25 were expanded to meet new situations that had arisen, and chapters 31â€™34 were added as a new conclusion. Scholars have given various answers to the problem. The Deuteronomistic history theory is currently the most popular Deuteronomy was originally just the law code and covenant, written to cement the religious reforms of Josiah, and later expanded to stand as the introduction to the full history ; but there is an older theory which sees Deuteronomy as belonging to Numbers, and Joshua as a sort of supplement to it. This idea still has supporters, but the mainstream understanding is that Deuteronomy, after becoming the introduction to the history, was later detached from it and included with Genesis-Exodus-Leviticus-Numbers because it already had Moses as its central character. According to this hypothesis, the death of Moses was originally the ending of Numbers, and was simply moved from there to the end of Deuteronomy. The earliest 7th century layer is monolatrous , not denying the reality of other gods but enforcing the worship of Yahweh in Jerusalem alone. In the later, Exilic layers from the mid-6th century, especially chapter 4, this becomes monotheism , the idea that only one god exists. The people of Israel are addressed by Moses as a unity, and their allegiance to the covenant is not one of obeisance, but comes out of a pre-existing relationship between God and Israel, established with Abraham and attested to by the Exodus event, so that the laws of Deuteronomy set the nation of Israel apart, signaling the unique status of the Jewish nation. Dillard and Longman note that "In of the times the verb "give" occurs in the book, the subject of the action is Yahweh. Cities of refuge, Ten Commandments, Shema, exhortation, conquest instructions Eikev , on Deuteronomy 7â€™ Centralized worship, diet, tithes, sabbatical year, pilgrim festivals Shofetim , on Deuteronomy 16â€™ Basic societal structure for the Israelites Ki Teitzei , on Deuteronomy 21â€™ Miscellaneous laws on civil and domestic life Ki Tavo , on Deuteronomy 26â€™ First fruits, tithes, blessings and curses, exhortation Nitzavim , on Deuteronomy 29â€™ Encouragement, reading and writing the law Haazinu , on Deuteronomy Hebrew with translation in Judo-Arabic, transcribed in Hebrew letters. From Livorno, CE. Moroccan Jewish Museum, Casablanca Deuteronomy 6: It continues, "Thou shalt love the LORD thy God with all thy heart and all thy soul and all thy might"; it has therefore also become identified with the central Jewish concept of the love of God, and the rewards that come as a consequence. While the exact position of Paul the Apostle and Judaism is still debated, a common view is that in place of the elaborate code of laws mitzvah set out in Deuteronomy, Paul the Apostle , drawing on Deuteronomy

**Chapter 3 : Deuteronomy 6 Bible Commentary - Matthew Henry (concise)**

*A Bible Version and commentary on the book of Deuteronomy in EasyEnglish. The \*covenant was a relationship and a special promise between God and his people.*

He wanted to bless Israel to gain the attention of the nations and thereby to attract the nations unto Himself. The curses for disobedience are more numerous than the promised blessings. This same structure is paralleled in the treaties of the ancient Near East see Meredith G. Kline, *Treaty of the Great Kings: The Covenant Structure of Deuteronomy* and D. Brent Sandy and Ronald L. This cursing and blessing section is parallel to Leviticus This is the second sermon of Moses i. This conditional aspect is also seen in the NT cf. The "if you will. The tragedy is that fallen humanity cannot and will not conform or perform, therefore, the OT demands the need for a NT cf. This is followed by two Qal infinitive constructs: He always sets the limits and content of the covenant and initiates the encounter with humans. God wants to draw the world to Himself through Israel cf. YHWH offers Israel the choice cf. Here it is a Qal imperfect cf. The man with large families, large herds, was one who was blessed by God cf. This speaks of prosperity in agriculture. This was a way of saying, "there will always be food on the table. It refers to the active hostility of a person or group against a person or group. Here it is used in the metaphorical sense of "establish," as in Israel was meant to be a kingdom of priests to bring all the nations to YHWH. He wanted to bless Israel to gain the attention of the nations and thereby to attract the nations unto Himself cf. See Special Topic at 4: Not only will YHWH open the windows of heaven and send rain, but He will do it at the appropriate time i. The results of disobedience are sharply contrasted in v. The same idiom was used in v. The reversal caused by disobedience is seen in v. Notice here, idolatry is specifically referenced cf. The reason for the question is exactly to what does "the book" of vv. Rather, they were to build up an impression of disaster. These kinds of blights will follow if disobedience occurs. Similar forms of the same terms are found in Obedience is not the foundation of the covenant, but its natural outflow! The covenant is established in the love and sovereignty of YHWH, but its continuance and fruitfulness is maintained by obedience. If you love Me, keep My commandments! Verses are the blessings; vv. It is opposite of vv. Notice the symbolic number of afflictions i. See Special Topic at Egypt as an iron furnace of affliction, cf. Seven is a numerical symbol for "perfection. The promises of "holy war" have been reversed! This is a reversal of His purposes! Because of the mentioning of "birds," many see this as an eschatological reference cf. To whom much is given, much is required e.

**Chapter 4 : Deuteronomy: The People's Book - Logos Bible Software**

*Deuteronomy: A Bible Commentary for Every Day (The People's Bible Commentary) [Philip Johnston] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. In some Jewish traditions, Deuteronomy is the first book of scripture taught to children.*

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**Chapter 5 : Peoples Bible Commentary Deuteronomy - Concordia publishing house**

*Deuteronomy 6 Commentary, One of over Bible commentaries freely available, this classic commentary, by Joseph Parker, covers the whole Bible. The People's.*

Subscribe to New Posts for Email Enter your email address to subscribe to this blog and receive notifications of new posts by email. Email Address Bible Study: Deuteronomy

Summary of the Book Summary of the Book of Deuteronomy Deuteronomy is a book containing four sermons that Moses gave to the people before entering the Promised Land. The events of the book took place over very few days prior to his death and the entering in to the land of Canaan. The teachings of Moses in Deuteronomy are important enough to be quoted 90 times in 14 of the 27 books of the New Testament. The people living during the sermons in Deuteronomy were a new generation of Israelites who were not present when the Law was initially given to Moses 40 years before. Author Besides the fact that the book consists of the sermons of Moses, there are Old and New Testament references to Moses as the author. Jesus quoted the book of Deuteronomy and attributed the writings to Moses Matthew Paul attributed the writing of the book to Moses in Romans While there are obvious proofs that Moses wrote the book, someone else had to have written the final chapter which contains the death of Moses. Most Bible scholars hold to Joshua and Ezra as the probable authors of that chapter. There are, however, biblical critics who claim like Numbers that the entire book was written several hundred years after Moses. Date Written This book covers a time period somewhere between one and two months Deuteronomy 1: It was written very close to the death of Moses in B. Purpose of Deuteronomy The people who were about to enter into the Promised Land with Joshua were not the same people who left Egypt. Moses spoke to the people as a reminder of all that God had done for them in the past. These were not the people who had received the Law of God directly. Moses, the only leader these people had known, was about to die. Moses transferred the leadership of the people over to Joshua and Caleb. These two men were the only other adults, besides Moses, who came out of Egypt and experienced all that God had brought them through. Moses gave a final charge to the people before they entered the battleground that was soon to come. Key Verses Deuteronomy 4: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk 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. For it is not a vain thing for you; because it is your life: Do, keep, observe Used times. Love Used 21 times. Outline of Deuteronomy The outline of the book of Deuteronomy is fairly straightforward. Moses preaches four sermons which comprise all but a few parts of the book. The first sermon recorded in chapters 1 to 4 reminded the people of where they came from. Moses gave a history of Israel and how God led them out of Egypt. This was a reminder of what their parents had experienced. It was also a summary of the book of Numbers—the experiences the people had because of refusing to trust the Lord. The second sermon of Moses was focused on the Law. As they were about to enter a land filled with idolatry, they were reminded of the laws against idolatry and the need to destroy any worship outside of true worship to God. Moses re-told much of the law with an emphasis on obedience. The fourth sermon is the Palestinian Covenant. If they were disobedient to the covenant, they would be driven from the land. But restoration was promised if they would repent and return to God. The final section chapters can be summarized like this:

**Chapter 6 : Deuteronomy 6 Commentary - The People's Bible by Joseph Parker**

*Deuteronomy Thou shalt save alive nothing* "No human creature; for the beasts, some few excepted, were given for a prey. This slaughter of all the people is to be understood only in case they did not surrender when summoned, but rejected the conditions of peace when offered them.

Educated Towards Spirituality Deuteronomy How to introduce the spiritual element into all this instruction of an external and formal kind was the difficulty even of inspiration. We have felt all along that the speeches and instructions delivered to Israel meant, as to their purpose and issue, something that was not expressed. We now come to find an indication of that which is intensely spiritual. The method of its introduction is "so it may be said, with reverence" infinitely skilled. Great prizes of land were offered, wonderful donations of milk and honey and harvest, and as for springs and fountains of water, they were to rise in perennial fulness and beauty. What wonder if considerable eagerness should mark the spirit of the men to whom such promises were delivered? Who would not be eager for land flowing with milk and honey, green all the year round because of the abounding waters, smiling with fruitfulness because of the blessing of God? But this could never be enough: To bring that meaning under the attention so as to secure the confidence of the people God will set aside a tribe that is to have no land. That was a subtle revelation of ulterior design. Out of that arrangement was to come the inspiration that foretold the passing away of the heavens and the dissolution of the earth and the destruction of all things material as no longer worth holding. All things have beginnings. The greatest literature traces itself back to its alphabet. Levi is set forth as a spiritual symbol. Read the answer in chapter Deuteronomy Is not that an anticipation of the words which make all other instruction mean "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"? It was well to have some men who had no land, no golden harvest, no storehouses rich with grain. They were the schoolmasters of the time "the great spiritual philosophers and teachers, not knowing themselves what they typified, still being there, the mystery of life, a symbol of the sublime doctrine that men shall not live by bread alone. Out of these incidental lines of history gathers a great apocalypse of progress. The one tribe will presently absorb the other tribe, and at the last we shall all be kings and priests unto God; and if globes were offered to us, constellations and whole firmaments of glory, instead of nearness to the divine presence, we should scorn the mean donation. To that height we have to grow; to that issue all things will come that yield themselves to the movement of the divine purpose. We have read all the arrangements made for the ceremonial worship of Israel: Here we come again upon the same thought of ultimate spirituality. Moses now, in the latter time, begins to reveal secrets. He gave Israel long space in which to kill animals and offer them by fire: What does it all mean? Thou hast slain thousands of bullocks and rams and sheep and goats, "what doth the Lord thy God require of thee" "what has he been meaning all this time, "but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? That was the divine intention from the very beginning. God does not disclose his purpose all at once, but out of consideration for our capacities and our opportunities and our necessities he leads us one step at a time, as the wise teacher leads the young scholar. What wise teacher thrusts a whole library upon the dawning mind of childhood? A picture, a toy, a tempting prize, a handful to be going on with, and all the rest covered by a genial smile: Such words spoken to Israel at first would have been lost. There is a time for revelation; as certainly as for Prayer of Manasseh, so certainly for God, there is a time to speak, there is a time to be silent. It is a sublime addition to our knowledge to realise the divine purpose, that all letters, words, buildings, books, mean life, union with God, absorption into God. Preachers and books and pulpits and altars and buildings are of use at the time, for the time most useful, in many cases indispensable; but the issue of it all is perfect union with the Father of our spirits, knowing him from within, a perfect correspondence of our nature with his nature and his purpose; not a word spoken, a look exchanged, nor an attitude but becomes a sacrifice. This thought supplies a standard by which to measure progress. To what have we attained? What is our stature today? Are we still among the beggarly elements? Do we still cry out for a kind of teaching that is infantile and that ought

to be from our age altogether profitless? Or do we sigh to see the finer lines and hear the lower tones and enter into the mystery of silent worship—so highly strung in all holy sensibilities that even a word jars upon us and is out of place under circumstances so charged with the divine presence? Still keeping by this same line of thought, notice how the promises were adapted to the mental condition of Israel. What promises could Israel understand? Only promises of the most substantial kind. Moses addresses himself to this necessity with infinite skill: Israel cared nothing for thoughts: Israel cared for children: Israel knew not the poetry and the divinity of things: Israel understood acres, land upon land far-stretching, and harvests larger than any garner ever built. This being the mental condition of Israel, give Israel troops of children, thousands upon thousands outnumbering the stars,—a tumultuous throng, too vast for the space of the wilderness; as for harvests, let them grow upon the rocks, let the very stones burst into golden grain, for Israel is a great child and can understand only things that can be handled: The same thought is expressed in many ways. It is given in chapter Deuteronomy This also supplies a standard of progress. Do we care for the sanctuary because of its God or because of its conventional respectability? To what end besiege we the altar of Heaven, to pray or to profit? Still preserving the marvellous consistency of the whole economy, we cannot fail to notice how beautifully the sacrifices were adapted to the religious condition of the people. This explains the sacrifices indeed. What was the religious condition of the people? Hardly religious at all. It was an infantile condition; it was a condition in which appeal could only lie with effect along the line of vision. So God will institute a worship accordingly: Israel must be kept busy; leisure will be destruction. There must be seven Sabbaths in the week, and seven of those seven must be specialised by fast or festival or sacred observance. Give Israel no time to rest. When he has brought one bullock, send him for another; when he has killed a ram, call for a thousand more; this will be instructive to him. We must weary him to a higher aspiration; to begin this aspiration would be to beat the air, or to speak an unknown language, or to propound a series of spiritual impossibilities. Men must be trained according to their capacity and their quality. The whole ceremonial system of Moses constitutes in itself—in its wisdom so rich, its marvellous adaptation to the character and temper of the times,—an unanswerable argument for the inspiration of the Bible. It was the economy for the times. It could not be replaced, even imaginatively, to advantage, by the keenest wit of the brightest reader. It might be a profitable engagement now and then to try to amend the masonry of the Bible. Take out whole blocks of institutions, observances, and ceremonies, and put into the vacancies something better; let it be confessedly better in quality, but taken out of a further time and brought back to the early age. At once there is a sense of incoherence, unfitness, dissonance; the right thing is not in the right place; history is outraged; the genius of progress is misinterpreted. So with the Christian Scriptures. Take out, for example, the sermon upon the mount, and put into its place instructions regarding the building of the tabernacle. Men could not tolerate the alteration. The soul cannot thus go back. We have seen how wonderful a thing it was to write a New Testament: The distributions of matter in the Bible are made by a divine hand; the very placing of the materials is itself an argument—not, indeed, to the man who comes upon the Bible with effrontery and self-idolatry, beginning where he pleases, and moving up and down the sacred record with erratic will and taste, but to the man who makes the law his study, night and day, seeing how it looks in star-light, then how it bears the blaze of noonday, how it takes upon itself the fevers of the summer, and how amid the chills of winter it still thrills with forecasts of mercy. Only they ought to pronounce upon the Bible who have read it, and only they have read the Bible who have read it all, until it has swallowed up all manner of books and has become transformed into the very life of the soul. So far the line has been consistent from its beginning, what wonder, then, if it culminate in one splendid word? That word is introduced here and there. For example, in chapter Deuteronomy What is that culminating word? How long it has been kept back! Now that it is set down we see it and acknowledge it; it comes at the right time, and is put in the right place: Jesus uses no higher word than "love. It ought to be easy to love God: We wrong our own souls in turning away from God: We have once more a standard of progress. We are in relation to this word love! Love means passion, fire, sacrifice, self-oblivion, daily, eternal worship. Who then can be saved? The word love does not destroy other elements which enter into the mystery of true worship. Moses says,—"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways Recite the names that you may the more clearly

understand the society of love. Love is not a mere sentiment, a quality that evaporates in sighing or that fades into invisibleness by mystic contemplation; love calls fear, walking, serving, keeping, to its side, and they all together, in happy harmonic co-operation, constitute the divine life and the divine sonship of the soul. We, too, have mystery; we have miracles; we have ceremonies; we have tabernacles and temples;—what is the meaning of them all? They cannot end in themselves; read the riddle; tell us in some short word which may be kept in a child's memory—the meaning of all the cumbrous machinery—the gorgeous ritual of the olden time, and even the simpler worship of the passing day.

**Chapter 7 : Deuteronomy 11 Commentary - The People's Bible by Joseph Parker**

*Read Deuteronomy commentary using Matthew Henry Commentary on the Whole Bible (Complete). Study the bible online using commentary on Deuteronomy and more!*

Principles and Duties Deuteronomy 6: We can tell by his very voice that he is much older than when we first knew him, and much tenderer. When we first heard his voice, we noted how singularly wanting it was in mellowness, sympathy, kindness, such as sore and wounded hearts may recognise and bless. Throughout the Book of Exodus the tone of Moses was very high, penetrating, and commanding. Then a change took place in the whole manner of the man: In Deuteronomy all these qualities of the voice, being also qualities of the spirit, culminate; Moses exhorts, entreats, wrestles with men, that they may be wise and good; there is nothing wanting that is suggestive of ripeness of experience, depth and genuineness of sympathy. Moses becomes shepherd again, only now men and women and children, more wayward than any beasts of the earth, constitute his multitudinous and most trying flock. Read Deuteronomy immediately after Exodus, and Mark, though the fire of his eye is not dimmed, the growth of the man in the softening of his voice, in the multitude of his tears, in his pastoral solicitude for the salvation of Israel. The sixth chapter of Deuteronomy is full of exhortation and expostulation. In the third verse we read, "Hear therefore, O Israel, and observe 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. Moses must not be conceived of as holding up a prize, saying, "This donation is for the best-behaved amongst you. No man can be made good by such temptations. The very desire to have the prize may itself indicate a viciousness inveterate and ineradicable. Moses is not pointing out a reason, but indicating a consequence or issue: The man makes the land. When men everywhere praise the Lord, the earth shall yield her increase: No man can do right in order that it may be well with him, but no man can do right without its being consequentially well with every faculty of his mind, every emotion of his spirit, every outgoing of his life. Moses is already preaching the Sermon upon the Mount according to the measure of the light which made up his ancient day. What is he now doing but saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"? But Moses soon comes back to central principles. Moses is never less than a philosopher, a philosopher with a broad streak of shepherdliness running all through his mental and moral constitution, but still a philosopher, a reasoner, a theologian. What could be more pregnant with meaning, more inexhaustible in suggestion and poetry, than the fourth verse, "Hear, O Israel: The Lord our God is one Lord"? The sentence seems to be easy. There is no simplicity in the Bible that does not hold within its lines the very eternity of Jehovah. We must have a right view of God. The meaning of the exclamation of Moses is not that the Lord our God is one Lord as against some possible distribution of number in His own constitution, but He is one Lord in distinction from all the gods and idols, and all the claimants to human worship known in all the lands and peoples through which Israel has passed; the Lord stands apart from them; he is singular in relation to them; he has no relations with them, unless they be relations of contempt and mockery and disdain. Moses was not arguing a theological proposition: Yet, though so lofty in his conception, Moses soon becomes tender in his tone. Hence we find in the fifth verse words which even Jesus Christ did not alter: God must be kept quite near to the heart. Once let the heart lose touch of God, and God himself becomes but a distant and infinite idol. Keep the heart right, keep the soul sweet, keep love unmixed and unembarrassed—a free, generous, undivided affection, and all the rest will flow out of that central conviction and attitude as a living stream out of a living fountain. The question which the soul should often put to itself should relate to love. There is a place for reverence—for the worship so awestruck as to be speechless; but we must always find room for simple, childlike, clinging love. Jesus Christ delighted to paint God as a Being full of love—so loving the world as to spare nothing for its redemption and salvation. The love of God culminates in the Cross of Christ. The Cross of Christ is not only the symbol of the Atonement, it is the eternal pledge of a beneficent Providence: God being the object of love, we ourselves must have the spirit of love in regard to God; we must love God. Love does not reason: Love will have liberty. Love could never live in prison. Love was made to fly in the open firmament of heaven, to

beat its gracious wings against the very gates of the morning, to rise into the holy place of the light, and to come back to do earth's work with heaven's purity and tenderness. Children can love where they cannot understand. Love is before reason and after reason: Live in reason, and life will be cold; do nothing that cannot be defined and affirmed and indicated by consecutive reasons, and life may become mechanical. Rise into the very passion of love—the very sacrificial temper of consecrated affection—and the wilderness shall be a garden, and death but a messenger sent to bring the soul into some inner place in God's infinite sanctuary. Is it enough to have a right conception of the unity of God in relation to the multitudinous idolatries of the world, and to have a right view of the moral qualities of God as opposed to an insensate and unresponsive deity? Moses teaches that there is no religious sufficiency in either or both of these things. Moses will have more. What more he will have he tells us in plain terms: We begin with words; we begin with things and with pictures, with substances and with commandments, visible and utterable; and from all these we may grow away not by an act of separation but by an act of the fulfilment which comes out of development. Christian words are to be in our heart. The heart has a memory of its own. Give into the custody of the heart some lesson, and it will be retained. Men remember what they want to remember, in all the highest relations of life. Intellectual memory is hardly called into operation in this matter of religious communion. The heart is kept alive; the fire upon the altar of the heart never goes out; the heart hears every knock upon the door; the heart sees every sign that is marked upon the spaces of the firmament; the heart overhears all that is passing which has relation to its own development and completion. We are what we are in the heart. Is the heart the only organ that is interested in this great matter of religious information and culture? Moses gives the reply: He who teaches out of his heart will be able to speak to children, even in the simplest sense of that term. Children like teachers who talk out of their hearts. The heart knows all the little words because itself is a little word of one syllable. The heart waits for the very slowest walker in this great quest of the temple of wisdom: When the intellect would say, "Let us urge forward," and the imagination would step from mountain-top to mountain-top, miles at a time, the heart says, "Wait! There is a way of teaching the words of God: God's word must be spoken in God's way. Having delivered the words to the children, does the task end there? Moses says it does not end at any such point; he adds, "and shalt talk of them" not lecture upon them, not deliver superb and magnificent orations upon them, but "talk" of them. The very word is suggestive. The words of God are to be so thoroughly in our hearts as to become part of our life, and to mingle with our very breathing; then we may talk about them with the ease of conscious mastery, with the familiarity—not only of intellectual intimacy, but of the heart's truest friendship. Religion is not to be introduced upon state occasions, or upon great days, or even upon the Sabbath day as an exclusive period of time. The word of God is to be talked about, is to come into conversation as if it had a right to be there, to elevate the speech of social Prayer of Manasseh, to give grace and dignity and solemnity to all the transactions and covenants which make up the business of the day. To teaching we must add talking; to the formal exposition we must add the informal and most friendly suggestion and the unexpected prayer, coming into conversation with the ease which belongs to perfect acquaintance with the Spirit of God. Is the teaching to be conducted in the sanctuary, and the talking to be limited to holy places of public resort? Moses gives an answer to these inquiries, and there is no escape from the comprehensive terms in which his response is couched: Here is a religion which covers the whole day, which belongs to every attitude of Prayer of Manasseh, which condescends to flow into the mould of daily position and continual progress. The word of God can accommodate itself to every season and to every position and to all the circumstances of life. It is never there by force, or unaccountably there; it belongs of right to our whole life. It can be spoken in walking; it can simplify itself so as to suit the position of one who is sitting in his house, quietly and lovingly, in the very centre of the family; when the man lies down, religion will consent to be spoken about in terms and promises of restfulness and recruiting and the sleep which brings youth back with it; and religion is so energetic that when the man rises up a whole Prayer of Manasseh, complete in strength, reinvigorated in every faculty, it can leap forth into every expression of energy and outrun every effort of the mind. So the answer of Moses is very complete. The word of God is to be in the heart, it is to be taught to children, it is to form the subject of talk, it is to be talked about everywhere. Does the matter end there? Moses has still further field for religious activity. He is delighted to find the words of God in

the heart, and to hear them talked in the public assembly, and to hear them spoken about with all the familiar ease of conversation: Moses adds, "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes" Deuteronomy 6: There shall be no secret religiousness, no stealthy piety, no profound consecration that wraps around itself garments which are so used by itself as not to involve particularity of devotedness. If the word is in the heart, it must also be written on the hand; if the word is part of the speech, which only a few can hear, it must be as frontlets before the eyes, that observers may note, so that men passing by may be able to say, "This man publicly acknowledges, and, perhaps, publicly worships, God. Does Moses put a full stop here? Moses still finds further space" "And thou shalt write them upon the posts of thy house, and on thy gates" Deuteronomy 6: Moses would have a broad religion, and would have a broad religion broadly acknowledged. The heart, the tongue, the hands, the eyes, the house, "this is most comprehensive. It Isaiah , in fact, absolutely inclusive. There is no spot left on which the devil may play his pranks. The heart all Bible, the speech all savour, the hand all consecration, the eyes set in one direction, the posts of the house and the very gates bearing inscriptions of heaven, this was the religious idea and this the religious programme of Moses. Then comes a great caution: Moses is growing old, but he is intellectually as astute as ever. It is not his soul that is growing old; it is not the perennial mind that is drying up or withering away.

**Chapter 8 : Deuteronomy (People's Bible Commentary): Mark E. Braun: calendrierdelascience.com: Books**

*Verses Practical Alternatives. Deuteronomy This is the closing portion of a very long discourse delivered by Moses. The discourse begins in the twenty-second verse of the fifth chapter and extends to the end of the eleventh chapter.*

It was a literary way of asserting that Moses had fulfilled his responsibility and now the people must respond appropriately. This wisdom is knowledge of God and His will. It is what humans seek because they are made in the image and likeness of God cf. Its goal is an informed, godly, happy life e. God loves all men equally John 3: God simply needed a place to begin. He chose Abraham and his seed to be a kingdom of priests to the world cf. Theirs was an election for purpose rather than election because of special love. See Special Topic below. He is both powerful and personal e. A God who acts, just opposite from the Canaanite idols! The law is based on the character of God. See Special Topic at 1: Obedience is a life-and-death issue cf. The heart is the center of the intellect especially memory and personality. God is saying, "Do not forget the law! If believers do not teach their children about God, they are failures as parents biblically speaking! Faith runs through families cf. This specifically refers to Exodus Horeb so that they would hold Him in reverential awe cf. It may symbolize purity. They thought that if humans looked upon God they would die cf. He allowed Moses to see His "afterglow" in Exod. Much of the books of Exodus and Deuteronomy are explanations of the implications of the Decalog. Exodus 20; Deuteronomy 5. Reflecting on the literalness of this statement does not affect the divine source of the commands! I think that the "two tablets" refers to two, exact copies of the Ten Commandments required by these treaty patterns also a documenting of the past act of the major power making the treaty, i. This establishes the historicity of Deuteronomy. See introduction to the book, VII. They were to strenuously avoid idolatry cf. If we put God in a human form, we have put Him into a form which we can manage. The worship of astral bodies seems to have started in Babylon Genesis 1 may represent a reaction to this type of idolatry, as Exodus 20 represents a reaction to Egyptian idolatry. Israel is to vigorously reject this kind of idolatry! This is an analogy of what God did to Israel in Egypt cf. If they disobey, they will be punished also! There are covenant benefits, but also covenant consequences cf. This is a major recurrent theme! He is the God of judgment if the covenant is violated 2. The covenant broken results in rejection e. The word has a wide semantic field: You shall not live long on it, but will be utterly destroyed. Stable families form stable societies e. See Special Topic at 2: These are the two most permanent things in physical creation. They are often called on by God to act as witnesses. The phrase is used often in connection with the ratification of the covenant with YHWH cf. Unaided, fallen mankind has no hope of covenant obedience! It is opposite to the covenant blessing promised to Abraham in Gen. David - I Sam. Messiah - Isaiah 53; Zech. The repentance demands total commitment i. True repentance is not lip service, but complete faith. Repentance is a lifestyle change, not an emotion. We see examples of shallow, short-lived repentance in Hosea 6: If they seek Him, they will find Him cf. YHWH is not hard to find. He just expects His people to reflect His character! See Special Topic at Romans ; Galatians 3. Notice that although v. Israel must be covenantally related to YHWH. All believers pray for an end-time revival among Jewish people possibly Zech. The adjective "compassionate" BDB means "merciful" or "compassionate. See Special Topic following. Covenant Promises to the Patriarchs at 9: God never changes, but neither does Israel! We need a new heart and a new spirit! Is the focus on Israel or the world? Is the issue faith or race? Has anything been done like this great thing, or has anything been heard like it? And He personally brought you from Egypt by His great power, 38driving out from before you nations greater and mightier than you, to bring you in and to give you their land for an inheritance, as it is today. In some texts the phrase is shortened to "mighty hand" cf. See full note at 6: This is also the root behind "face to face" cf. YHWH truly is the God who is with us i.

**Chapter 9 : Deuteronomy 1 Bible Commentary - Matthew Henry (concise)**

*Peoples Bible Commentary Deuteronomy found in: Deuteronomy - People's Bible Commentary, Bible truths unfold as you read this complete series of commentaries designed for spiritual growth and reading enjoyment.*