

D2: The Home, Deuteronomy 6:1-9.

INTRODUCTION: (Read Deuteronomy 6:1-9).

Summarizing the book of Deuteronomy:

"God appears in a strong covenantal setting. He is the great King, the Lord of the covenant. The Mosaic Covenant portrays God as the great King who entered into a treaty (covenant) with Israel so that He became their God and they His people." Thompson 68-69

An outline of the book with this covenant theme in mind:

1:1-5. The covenant mediator (Moses).

1:6-4:49. The covenant history. (How they got to where they are in the wilderness. . .)

5:1-26:19. The covenant life. (The 10 reiterated)

27:1-30:20. The covenant sanctions (covenant ratification, blessings and curses, covenant oath).

31:1-34:12. The covenant continuity.

"The Center of Israel's Life," Deuteronomy 6:4.

"To hear,' in Hebrew lexicography, is tantamount to 'to obey,' especially in covenant contexts such as this. That is, to hear God without putting into effect the command is not to hear him at all." Merrill, E. H. (2001, c1994). Vol. 4: Deuteronomy (electronic ed.). Logos Library System; The New American Commentary (162). Nashville: Broadman & Holman Publishers.

"All the grammatical possibilities point in the same direction – to the uniqueness and supremacy of Yahweh, God of Israel. The unity of God is stressed, God's distance from the invented deities of the nations is stressed, Israel's strength lying not only in the worship of Yahweh but in the exclusive worship of him is stressed." Macintosh 85

I. The discipline of the heart for the OT believer, Deuteronomy 6:5-6.

"Did ever any prince make a law that his subjects should love him? Yet such is the condescension of the divine grace that this is made the first and great commandment of God's law, that we love him, and that we perform all other parts of our duty to him from a principle of love." Henry, M. (1996, c1991). Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume (Dt 6:4). Peabody: Hendrickson.

"'Strength' = not so much a person's physical power as his intensity. God wants earnestness in a person's [love]; he desires not merely that we possess a faith [love] but that our faith [love] should possess us." Macintosh 86

- Question: When you think of the Old Covenant and Mosaic Law, do you think first about love for God?

- **Illustration:**

"Jesus would later insist. . . (Jn 14:21). His disciples could hardly have missed the point of this statement, in which Jesus insisted on the same devotion that Israel had been commanded to give Yahweh." MacIntosh 85

"God's words must be laid up on our heart, that our thoughts may be daily conversant with them and employed about them, and thereby the whole soul may be brought to abide and act under the influence and impression of them. This immediately follows upon the law of loving God with all your heart; for those that do so will lay up his word in their hearts both as an evidence and effect of that love and as a means to preserve and increase it. He that loves God loves his Bible." Henry, M. (1996, c1991). Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume (Dt 6:4). Peabody: Hendrickson.

II. The discipline of the home, Deuteronomy 6:7-9.

"Frequently repeat these things to them, try all ways of instilling them into their minds, and making them pierce into their hearts; as in sharpening a knife, it is turned first on this side, then on that." Henry, M. (1996, c1991). *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Dt 6:4). Peabody: Hendrickson. Repeatedly, diligently - the knife on a sharpening stone.

"The image is that of the engraver of a monument who takes hammer and chisel in hand and with painstaking care etches a text into the face of a solid slab of granite. The sheer labor of such a task is daunting indeed, but once done the message is there to stay." Merrill, E. H. (2001, c1994). *Vol. 4: Deuteronomy* (electronic ed.). Logos Library System; The New American Commentary (162). Nashville: Broadman & Holman Publishers.

"The commandments were to be sovereign over individual Israelites, and they were to serve as constraints [guides] on their hands and as mental checks upon their thinking. The purpose of using such symbolism was to connect God's law with the everyday, routine matters of life. Nothing was to be considered outside the scope of his authority." Macintosh 87

"Thou shalt see by them, thou shalt see with them, thou shalt see through them." Spurgeon, C. H. (1998). *Vol. 43: Spurgeon's Sermons: Volume 43* (electronic ed.). Logos Library System; Spurgeon's Sermons. Albany, OR: Ages Software.

"The form of the commandment is in any case most significant. After ordering that the covenant commandments be worn on the person of the faithful Israelite, Moses expanded the sphere of covenant claim to the house and then to the village. In this manner the person and his entire family and community become identified as the people of the Lord [whose word was EVERYWHERE! What a nation this was to be!]" Merrill, E. H. (2001, c1994). *Vol. 4: Deuteronomy* (electronic ed.). Logos Library System; The New American Commentary (168). Nashville: Broadman & Holman Publishers.