

Deuteronomy 4:44-6

Bible Study

The **beginning** of Moses' second sermon/discourse

Review

Chapter 2-3 (Continuation of Moses' 1st sermon—historical review)

Summarizes events of Israel's journey covered in Numbers 20-21

- Emphasizes God's sovereignty in the events that occurred
- Explains why some nations were passed by Israel on the journey [Relatives—Edom, Moab, Ammon]

Chapter 4: 1-43 (Climax of Moses' 1st sermon)

- This section details Moses' call for obedience to God's law

The historical review continues but it paves the way for the ten commandments and other parts of the covenant that begins in chapter 5

- v. 43 Ends Moses' 1st sermon
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Chapters 5-26
Moses 2nd sermon

The 2nd sermon can be divided into two parts:

Chapters 5-11—Exhortation to covenant loyalty and obedience

Chapters 12-26—Renewing, expanding and some modifying of covenant terms already given

Ch.4: 44-49—*Introduction* to Moses' second address/sermon [Chapters 5-26]—the core of the book

is section [v.44-49] introduces Moses' second address and refers to all that will be presented in chapters 5-26



Chapter 4:44-49 [Introduction to 2nd sermon]

⁴⁴ Now this *is* the law which Moses set before the children of Israel.

were the testimonies, the statutes, and the judgments which Moses spoke to the children of Israel after they came out of Egypt,

on the east side of the Jordan, in the valley opposite Beth Peor, in the land of Sihon king of the Amorites, who dwelt at the mouth of the Jordan, whom Moses and the children of Israel defeated after they came out of Egypt.

They took possession of his land and the land of Og king of Bashan, two kings of the Amorites, who *were* on the east side of the Jordan, toward the rising of the sun,

⁴⁸ from Aroer, which *is* on the bank of the River Arnon, even to Mount Sion (that is, Hermon),

⁴⁹ and all the plain on the east side of the Jordan as far as the Sea of the Arabah, below the slopes of Pisgah.

v. 44 “Now this is **the law**” —(Introduces the material in chapter 5)

The phrase links the terms “testimonies, statutes and judgments [v.45] with what is to follow in chapter 5-26

(Bible Com.) “The different words do not refer to different kinds of law. Rather, they build up a picture of the nature of the laws, bringing together ideas of witness to God’s character, permanent statute and basis for right judgment.”

‘**testimonies**’ (New Amer. Com.) “refers to particulars of covenant requirements...conditions agreed to by contracting parties”

‘**statutes**’ and ‘**judgments**’ “by usage the two are virtually synonymous and interchangeable, serving separately or together as terms for the covenant stipulations.”

“What is proclaimed here is the same law Moses gave the people earlier, but in a new setting—one in which the law is expounded”

Chapter 5

Moses repeats the 10 commandments to the younger generation
[v.6]

And Moses called all Israel, and said to them: "Hear, O Israel, the statutes and judgments which I speak in your ears, that you may learn them and be careful to observe them.

“Hear”

(Und. Bible Com. Series) “in your hearing--[lit. ‘in your ears’]

“note the constant emphasis on the ear as the organ of response and obedience”

“Hear”= obey

(Amer. Com.) “The meaning of obedience is expanded by the second set of commands: ‘Learn them and be careful to observe them’ [last part v.1]

‘statutes and judgments’ “the very elements of covenant requirement he was about to deliver”

Before reciting the ten commandments, Moses makes three important points:

1. The continuity of the covenant [v.2-3]

² The LORD our God made a covenant with us in Horeb.

LORD did not make this covenant with our fathers, but with us, those who *are* here today, all of us who *are* a

v. 3 “The Lord did not make this covenant with our fathers, but with us...”

and Delitzch) “The covenant was not made with the particular individuals who were then alive, but rather with
the nation as an organic whole”

v Amer. Com.) “Thus what was about to be revealed was not something radically new and different but simply
reaffirmation or renewal of what had already been given.

with secular covenant agreements, each new generation of covenant partners must subscribe to the terms s
to by their respective ancestors”

2. The personal nature of the covenant with Israel [v.4-5]

The LORD talked with you face to face on the mountain from the midst of the fire.

stood between the LORD and you at that time, to declare to you the word of the LORD; for you were afraid because of the LORD and you did not go up the mountain. *He* said:

“face to face” does not mean literally that they saw the face of God—this expression implies close proximity and being confronted with God’s very presence and speaking to them on a level they could understand

(Und. Bible Com. Series) “Israel had experienced a powerfully direct and personal encounter with God”

3. God's redemption of Israel is the foundation of the law [v.6]

⁶ 'I *am* the LORD your God who brought you out of the land of Egypt, out of the house of bondage.

(Und. Bible Com. Series) "his historical act of saving grace.
ommandments were given to Israel, not so they could perhaps gain salvation by keeping them, but because
had already redeemed them and this is how they were to live in the light of that fact."

*The uniqueness of the ten commandments: (Und. Bible Com. Series)

“They were given a special name: the ten words [Ex. 34: 28; Deut. 4: 13]”

“They alone were inscribed on two tablets of stone, written by the finger of God [Ex. 31:18]”

They alone were deposited in the ark of the Covenant [Ex. 40:20; Deut. 10: 1-5]. They were thus the essential, constitutional core of the covenant”

And Deuteronomy also conveys the uniqueness of the Decalogue by the ‘signature’ of 5:22 ‘These are the commandments the Lord proclaimed...and he added nothing more’”

1st Commandment—identical in wording to Exodus 20: 2-3

⁶ 'I *am* the LORD your God who brought you out of the land of Egypt, out of the house of bondage.

⁷ **'You shall have no other gods before Me.**

Exodus 20: 2-3

² 'I *am* the LORD your God who brought you out of the land of Egypt, out of the house of bondage.

³ **'You shall have no other gods before Me.**

Tyndale)“The first commandment is a clear statement of a broad general principle, which undergirds all of the teaching of Deuteronomy.”

phrase ‘before me’ has been given several possible translations, but the suggestions ‘in my presence’; ‘beside me’ or ‘in preference to me’ best suit the sense and context.”

(UCG booklet, the Ten Commandments)

Establishing, developing and maintaining that personal relationship with the true living God is the most important commitment we can ever make.

That is the primary focus of the first commandment”

2nd Commandment—virtually the same as wording in Exodus 20: 4-6

shall not make for yourself a carved image--any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth;
shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of fathers upon the children to the third and fourth *generations* of those who hate Me,
¹⁰ but showing mercy to thousands, to those who love Me and keep My commandments.

(UCG booklet, the Ten Commandments)

second commandment differs from the first in that it explains that, in our worship, we must not reduce God to the likeness of a physical object”

v. 9 “am a **jealous** God”

Expositors) “When used of God it denotes 1) that attribute that demands exclusive devotion 2) that attitude of anger directed against all who oppose him”

v. 10 “but showing mercy to thousands, to those who love Me and keep My commandments.”

Expositors) “The effects of disobedience lasts for some time, but the effects of loving God are far more extensive than a thousand [generations]”

3rd Commandment—identical to Exodus 20: 7

shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain.

(UCG booklet, the Ten Commandments)

The third commandment focuses on showing proper respect. It addresses the way we communicate our feelings about God to others and to Him.

It covers misusing God's name in any way"

(NIV Application Com.) "Literally the Hebrew translates, 'You shall not bear/carry the name of Yahweh your God emptily.'

The idiom derives from the ancient practice of branding slaves with the name of the owner.

bear the name of Yahweh means to claim him as one's owner and to accept the role of representing him...they may not claim Yahweh as their covenant lord and then live as if they belonged to Baal."

4th Commandment—keeping the Sabbath day

[different from Exodus]

ve the Sabbath day, to keep it holy, as the LORD
your God commanded you.

x days you shall labor and do all your work,
ne seventh day *is* the Sabbath of the LORD your
you shall do no work: you, nor your son, nor your
nor your male servant, nor your female servant,
ox, nor your donkey, nor any of your cattle, nor
anger who *is* within your gates, **that your male
and your female servant may rest as well as you.**

remember that you were a slave in the land of
d the LORD your God brought you out from there
hty hand and by an outstretched arm; therefore
your God commanded you to keep the Sabbath
day.

Exodus 20: 8-11

⁸ “Remember the Sabbath day, to keep it ho

⁹Six days you shall labor and do all your wor
¹⁰but the seventh day *is* the Sabbath of the Lord yo
it you shall do no work: you, nor your son, nor your
nor your male servant, nor your female servant, n
cattle, nor your stranger who *is* within your ga

¹¹For *in* six days the Lord made the heavens and th
the sea, and all that *is* in them, and rested the seve
Therefore the Lord blessed the Sabbath day and ha

v. 15 “And remember that you were a slave in the land of Egypt”

inspired Moses to give an additional reason for keeping the Sabbath day that was not given in Exodus 20—it
to God as redeemer— “he brought you out of there by a mighty hand”

v. 16 5th Commandment—Slightly different wording than Exodus 20: 12

or your father and your mother, as the LORD your God has commanded you, that your days may be long, and
well with you in the land which the LORD your God is giving you.

5th commandment here repeats the blessing promised in Exodus 20 “that your days may be long” ...and adds:
it may be well with you”

(UCG booklet, the Ten Commandments)

The primary focus of the fifth commandment: the importance of learning to respect others while we are still
children”

6th commandment—identical to Exodus 20: 13

¹⁷ 'You shall not murder.

(Expositors) “The Hebrew word *rasah*...carries the idea of murder with intentional violence”

(UCG booklet, the Ten Commandments)

The emphasis in the sixth commandment is on the word *you*—you shall not murder...Taking another person’s life is not our right to decide. That judgment is reserved for God alone”

The sixth commandment reminds us that God is the giver of life, and He alone has the authority to take it or to grant humans permission to take it”

7th Commandment—identical to Exodus 20: 14

¹⁸ 'You shall not commit adultery.

and. Bible Com. Series) “Adultery was clearly a very serious offense in ancient Israel. The legislation that supports the seventh commandment makes it a capital offense for both parties involved. [Deut. 22:22; Lev. 18:20; 20:10] The prophets attack it as a social evil and use it as a metaphor for Israel’s spiritual adultery.”

(UCG booklet, the Ten Commandments)

Adultery is the violation of the marriage covenant by willful participation in sexual activity with someone other than one’s spouse.

Since God’s law sanctions sexual relationships only within a legitimate marriage, the command not to commit adultery covers, in principle, all varieties of sexual immorality.

No sexual relationship of any sort should occur outside of marriage. That is the message of this commandment

8th Commandment—identical to Exodus 20: 15

¹⁹ 'You shall not steal.

(UCG booklet, the Ten Commandments)

The eighth commandment safeguards everyone's right to legitimately acquire and own property. God wants this right honored and protected"

(UCG booklet, the ten commandments)

This commandment was given to encourage the respect of others' property. This too is an important element in a stable society. It is closely related to the 10th commandment"

9th Commandment—identical to Exodus 20: 16

²⁰ “You shall not bear false witness against your neighbor.”

(BKC) “Keeping this law help maintain stability in a society by protecting individuals reputations”

(UCG booklet) “God wants us, as His children, to commit ourselves to truth and reflect it in everything we do
God expects truth to permeate every facet of our lives”

10th Commandment—slightly different from Exodus 20: 17

all not **covet** your neighbor's wife; and you shall not desire your neighbor's house, his field, his male servant, his female servant, his ox, his donkey, or anything that *is* your neighbor's.'

v. 21 The 10th commandment here adds: '**his field**' [not given in Exodus 20]
▪ Israel is about to gain the fields of the promised land

(UCG booklet, the Ten Commandments)

It means to crave or desire, especially in excessive or improper ways...an immoral longing for something that is not rightfully ours.

Coveting—is aimed directly at the heart and mind of every human being. In prohibiting coveting, it defines not so much what we must do but how we should think.

The focus of the tenth commandment is that we are not to illicitly desire anything that already belongs to other people.

James 1: 5 tells us that coveting is idolatry—this commandment links with the first commandment [a complete circuit]

The concluding [summary verse] of the ten commandments

words the LORD spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me.

“He added nothing more”

and. Bible Com. Series) “which obviously does not mean that God gave no more laws, but that God gave nothing else comparable to the ten commandments”

COT) “This verse acts as a conclusion to the ten commandments (“these words”) and leads into the next section concerning Moses’ role as mediator of the covenant.

The verse emphasizes in conclusion the divine origin of the commandments (“the Lord spoke”) and their comprehensive and complete nature (“he did not add to them”)

v. 23-27—Looking back at the Sinai revelation

Describes events related in Exodus 20: 18-19...this account in Deuteronomy is more expansive

was, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, the LORD
came near to me, all the heads of your tribes and your elders.

you said: 'Surely the LORD our God has shown us His glory and His greatness, and we have heard His voice from
midst of the fire. We have seen this day that God speaks with man; yet he *still* lives.

Therefore, why should we die? For this great fire will consume us; if we hear the voice of the LORD our God and
then we shall die.

Who *is there* of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we have
lived?

near and hear all that the LORD our God may say, and tell us all that the LORD our God says to you, and we
and do *it*.'

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The Israelites at Sinai expressed amazement that they had survived the experience with God's glory and greatness
[v.24];

They expressed their fear with two questions: v. 25-26—fearing that their lives will be lost in his presence...and
Moses to be their mediator, and treat what Moses says as being from God

v. 28-31 God's reply to the words of the people (not given in Exodus 20)—More expansive

ere

the LORD heard the voice of your words when you spoke to me, and the LORD said to me: 'I have heard the voice of your words of this people which they have spoken to you. They are right *in* all that they have spoken because they had such a heart in them that they would fear Me and always keep all My commandments, that it might be good with them and with their children forever!

³⁰ Go and say to them, "Return to your tents."

for you, stand here by Me, and I will speak to you all the commandments, the statutes, and the judgments which I have commanded you, that they may observe *them* in the land which I am giving them to possess.'

v. 29 Key Verse

Warning is that they would want to respect and obey Him always—keep all of the commandments and no

v. 32-33 Moses admonition in summary to Israel

...before you shall be careful to do as the LORD your God has commanded you; you shall not turn aside to the right
to the left.

...all walk in all the ways which the LORD your God has commanded you, that you may live and *that it may be well*
you, and *that* you may prolong *your* days in the land which you shall possess.

...Moses summed up the events by exhorting the people to **carefully observe** all the commandments...not to depart
any way from the walk of life pointed out in the commandments

Chapter 6

v. 1-3 Introduction

...this *is* the commandment, *and these are* the statutes and judgments which the LORD your God has commanded you, that you may observe *them* in the land which you are crossing over to possess, that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son, your grandson, all the days of your life, and that your days may be prolonged.

...before hear, O Israel, and be careful to observe *it*, that it may be well with you, and that you may multiply greatly, as the LORD your God has promised you--'a land flowing with milk and honey.'

v. 1 “the commandment” [KJV] “these are the commandments”
(Companion) “Heb. plural ‘all the commandment’, i.e. this whole law”

v. 2 “the LORD” (Heb.)= Jehovah; “God” (Heb.)= Elohim

v. 3 “hear...be careful to observe”—fig. for emphasis (Companion) English: hear and heed
“Hear” (Tyndale) “implying listen carefully and obey”

Int. Com. OT) “The object of Moses’ teaching of the law was life-long fear [or reverence] of the Lord your God. The evidence of this reverence would be seen in the obedience of the Israelites life, and its fruit would be long life

v. 4-9 Known to Jewish tradition as: The Shema—famous Jewish prayer recited twice daily
Shema—after the 1st word of verse 4, the verb *sama*= to hear

⁴ "Hear, O Israel: The LORD our God, the LORD *is* one!

shall love the LORD your God with all your heart, with all your soul, and with all your strength.

⁶ "And these words which I command you today shall be in your heart.

shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk
way, when you lie down, and when you rise up.

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.

(Tanakh) "These verses form the first paragraph of the important Jewish prayer called the Shema, after its first
v for 'hear'. During the late Second Temple period, the prayer rose to prominence both in the synagogue liturgy
in individual piety, a position that it still attains.

gely, Deuteronomy itself gives no indication that this passage is theologically central or liturgically important.
the biblical passages that incorporate liturgical prayer refer to it; its formal recitation is not attested until late
Second Temple period."

Christ quoted verse five—the 1st and great commandment [Mat. 22: 37-38; Mark 12:29-30]; Luke 10:27—in answer
how to inherit eternal life

(New Amer. Com.) "It is worth noting that only **Mark** cites Deuteronomy 6: 4 ("Hear, Israel, the Lord our God is one
Lord") [Mark 12: 29-30]

to Israel: The LORD our God, the LORD is one!

How can be rendered in a number of ways-----

Or: (RSV footnotes)

- The Lord our God, the Lord is one;
- The Lord is our God, the Lord is one;
- **The Lord is our God, the Lord alone**

v. 4 “one” (Heb. *echad*)—the exact meaning is determined by **the context**

- Can include the number one; one and the same; **as one [unified]; first [in sequence]**

comes from the root word *achad* which means: “**to unify**” (Strongs)—*echad* can mean in unity or a group united

- Like one man and one woman becoming one flesh

- God the father and Jesus Christ the son are of one mind and purpose:
John 10: 30 “I and My Father are one”

to be **first**= highest priority—supported by the next verse [5]– “You shall love the Lord your God with all your heart, with all your soul, and all your strength”

The option ‘The Lord is our God, the Lord alone’ has in its favor both the broad context of the book and the immediate context. Deuteronomy 6: 4 serves as an introduction to motivate Israel to keep the command ‘to love the Lord’ [5]

“The Lord is our God, the Lord God **alone**”—fits the context of verse 4 and 5...that the true God was to be Israel’s God alone—Israel was to have no other God....put God first

v. 5 First and great commandment

⁵ You shall love the LORD your God with all your heart, with all your soul, and with all your strength

Matthew 22:36-38

³⁶ "Teacher, which *is* the great commandment in the law?"

Jesus said to him, "*You shall love the LORD your God with all your heart, with all your soul, and with all your m*

³⁸ This is *the* first and great commandment.

Mark 12:28-30

Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered t
well, asked Him, "Which is the first commandment of all?"

Jesus answered him, "The first of all the commandments *is: 'Hear, O Israel, the LORD our God, the LORD is o*
And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all y
strength.' This is the first commandment.

v. 6-9 Emphasize the need to teach children God's truth—with the parents having the responsibility

⁶ "And these words which I command you today shall be **in your heart**.

teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way,
when you lie down, and when you rise up.

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.

v. 6 "these words"—reflects back to verse one, the opening words of the book
▪ "shall be in your heart"

Jeremiah 31:31,33

Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the
house of Judah—

but this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law
in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

) "The injunctions...in verse 8-9 led to specific practices that, at times, caused people to lose sight of the reminder
of an internalized covenant suggested in verses 5-7: namely phylacteries and mezuzot, small containers for
parchments containing certain biblical verses..."

The rest of Ch. 6 and Ch. 7-8 :
What is Israel's commitment?
▪ Including tests to their commitment

v. 10-25—Their response to prosperity in the land [future commitment]

shall be, when the LORD your God brings you into the land of which He swore to your fathers, to Abraham, Isaac, and Jacob, to give you large and beautiful cities which you did not build, wells which you did not dig, vineyards and olive trees which you did not plant--when you have eaten and are full--

then beware, lest you forget the LORD who brought you out of the land of Egypt, from the house of bondage

v. 12 The danger as they would settle into the land—forgetting their God

v. 13 The warning—prosperity would lead to forgetting where their prosperity had come from

v. 13-19—How Israel should respond to prosperity in the land

¹³ You shall fear the LORD your God and serve Him, and shall take oaths in His name. You shall not go after other gods, the gods of the peoples who *are* all around you (for the LORD your God *is* a jealous God among you), lest the anger of the LORD your God be aroused against you and destroy you from the face of the earth.

¹⁶ "You shall not tempt the LORD your God as you tempted *Him* in Massah. You shall diligently keep the commandments of the LORD your God, His testimonies, and His statutes which He has commanded you. And you shall do *what is* right and good in the sight of the LORD, that it may be well with you, and that you may possess the good land of which the LORD swore to your fathers, and that you may cast out all your enemies from before you, as the LORD has spoken.

v. 13 “You shall fear the Lord your God and serve Him”

Fearing God had been emphasized repeatedly and it continues to be a theme in the following chapters

But Israel ‘served’ Pharaoh and God brought them out of that physical and spiritual slavery—they are to **serve** the LORD their God in the promised land

v. 16 “Massah” [Ex. 17:17]– ‘place of testing’: where Israel challenged God to fulfill their desires for meat

v. 20-25—the importance of Israel’s commitment

When your son asks you in time to come, saying, 'What *is the meaning of* the testimonies, the statutes, and the judgments which the LORD our God has commanded you?'

you shall say to your son: 'We were slaves of Pharaoh in Egypt, and the LORD brought us out of Egypt with a mighty hand;

when the LORD showed signs and wonders before our eyes, great and severe, against Egypt, Pharaoh, and all his household when He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers. The LORD commanded us to observe all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as *it is* this day.

It will be righteousness for us, if we are careful to observe all these commandments before the LORD our God, which He commanded us.'

verses 24-25 Moses finally addresses the question raised in verse 20....God had revealed the stipulations, decrees, and laws for four reasons: [v. 24]

- 1) To govern Israel’s conduct “to observe all these statutes”
- 2) To instill reverent awe for God “to fear the Lord our God”
- 3) To ensure Israel’s well being “for our good always”
- 4) To maintain their life “that He might preserve us alive”

v. 25 The results for their commitment to God— “it will be righteousness for us”

Lessons

The ten commandments are unique in all written literature—because they were written by the finger of God

The 1st and great commandment:

You shall love the LORD your God with all your heart, with all your soul, and with all your strength

➤ Put God first
