

# DEUTERONOMY

## MEMORY CHALLENGE

**THEME:** Second Giving of the Law – “The Book of Challenge”

**OUTLINE:**

- I. Moses’ First Sermon: Past “What God Has Done For Us” (Deut. 1-4a)
- II. Moses’ Second Sermon: Present “What God Expects of Us” (Deut. 4b-26)
- III. Moses’ Third Sermon: Future “What God Will Do For Us”(Deut. 27-30)
- IV. Moses’ Final Days: Historical Appendix (Deut. 31-34)

**KEY CHAPTERS:**

- The Reiterating of the Ten Commandments (Deut. 5)
- The Shema: “Hear O Israel!” (Deut. 6)
- Ratification of the Mosaic Covenant (Deut. 27)
- The Song of Moses (Deut. 32)

**KEY PASSAGES:**

**Deut. 4:2** "You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you." – *this is repeated again in Deut. 12:32; see also Rev. 22:18-19*

**Deut. 7:9** “Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments.”

**Deut. 10:12-13** “Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, *and* to keep the LORD’S commandments and His statutes which I am commanding you today for your good?” – *4 spiritual laws of Israel (fear, walk, serve, and keep)*

**Deut. 29:4** “Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear.” – *Moses was a Calvinist*

**Deut. 29:29** “The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.”

**Deut. 32:29** “See now that I, I am He, And there is no god besides Me; It is I who put to death and give life. I have wounded and it is I who heal, And there is no one who can deliver from My hand.” – *God is absolutely sovereign*

**KEY PEOPLE:**

Yahweh / Jehovah (*tetragrammaton*, יהוה- YHWH) – the LORD – speaks to God’s sovereignty and self-existency; the NT equivalent of *Kyrios*, LORD.

Moses – Prophet, lawgiver, deliverer of Israel, author of the Pentateuch

Joshua – Moses' servant and successor. A great military leader who led the people into the Promised Land.

## I. INTRODUCTION:

- I. OVERVIEW: Deuteronomy consists of a series of three farewell addresses by Moses, Israel's 120 year-old leader, to the new generation who is now camped at Moab, just East of the Promised Land, poised to enter into and possess Canaan. Here, Moses preached an exposition of the Ten Commandments to the nation of Israel in which he expounded and passionately exhorted them to renew and observe their covenant relationship with the Lord continually.
- II. TITLE: From the Hebrew, "These are the words," the name Deuteronomy means "second Law" (*deutero* = 2<sup>nd</sup>, *nomos* = law), referring to the second giving of the Law by Moses (Deut. 5). It is taken from the Latin Vulgate (*Deuteronomii*), which was virtually transliterated from the LXX (*Deuteronomion*). Interestingly, the LXX title resulted from a mistranslation of a clause found in 17:18 "and he shall write for himself a *repetition* of the law." The original Hebrew actually reads "*copy* of the law". Thus, Deuteronomy is a partial restatement and explanation of the laws of Israel given previously in Exodus and Leviticus to the old generation that died in the wilderness.
- III. AUTHOR: Moses authorship is attested by 38 references of Moses to himself, albeit in the third person. What is obvious is that the death of Moses could not have been written by Moses but most likely by Joshua. It was customary to append an obituary such as this to the final work of such a great man. Moreover, there is continual OT affirmation of Deuteronomy as the Law of Moses and most significantly, NT evidence by Christ and the apostles: (Mt. 19:18; Mk. 20:3; Jn. 1:17; 5:46; Ac. 3:22; Rom. 10:5; 1 Cor. 9:9).
- IV. DATE: Deuteronomy 1:3 provides a time referent of year, day, and month. This allows dating of the book to ca. 1405 B.C. Some scholars have even suggested that Feb. 1, 1405 BC as the date upon which Moses gathered the nation to hear his Message from the Lord. (ref. Deut. 1:3, 34:8; Josh. 1:1; 5:10). The Book of Deuteronomy covers the last month of Moses' life. His death was because of disobedience.
- V. THEME: This is distinctly a book of obedience. Obeying God's commandments was the emphasis of Moses' sermons to the people. Everything depended on their obedience-life itself, possession of the Promised Land, victory over foes, prosperity and happiness. Blessing is the reward of obedience; cursing, the result of disobedience.
- VI. LESSON: What God desires of His people is a total commitment, an undivided allegiance, a whole-hearted devotion. This involves obeying God's Word in every sphere of life. Deuteronomy culminates and centralizes the theological threads of the first four books of the Law. In fact, it contains 259 references to Moses' previous four books (Genesis, Exodus, Leviticus, and Numbers) and presents a beautiful blend of God's love, holiness, and justice. Thus, as the culmination of what has been stated prior, Deuteronomy serves as the centralized, seminal fount of theology from which

the rest of the OT will now flow. In short, the message of Deuteronomy focuses on the divine requirement of obedience!

- VII. PURPOSE: Moses exhorted Israel to be faithful to YHWH and to the Sinaitic Covenant so that she might go in and take possession of the Promised Land. As such, this book repeats many of the promises, instructions and law given to the former generation that died off in the wilderness wanderings. Here, on the verge of Jericho, the new generation is being reoriented to God and to His Law.

In the Book of Amos, the prophet warns the northern tribe with the repeated cry, "Prepare to meet thy God." Amos was speaking of the impending disaster which awaited them because of their constant disobedience to the Lord. It was principally from the Book of Deuteronomy that Amos and the other OT prophets drew their theological basis for their condemnation of Israel's unfaithfulness. So, one should understand that Moses addresses the assembly of the nation of Israel in order to prepare them for fulfilling their covenant obligations. The Deuteronomic history, then, is nothing more than the track record or measuring rod by which Israel's relationship is accounted for.

- VIII. NT USAGE: Deuteronomy is the most quoted book of the Bible. Other OT books cite it 356 times. NT writers cite it over 190 times. Perhaps it was Jesus' favorite book since He quoted/alluded to it more than any other OT book. Of the 27 books of the NT, 17 quote from Deuteronomy.

## II. OUTLINE OF DEUTERONOMY:

- I. MOSES' FIRST SERMON: PAST "What God Has Done For Us" (DEUT. 1-4A)
- Moses reaches into the past to remind the people of two undeniable facts in their wilderness history: 1) the moral judgment of God upon Israel's unbelief, and 2) the deliverance and provision of God during these times of disobedience.
  - The simple lesson being taught here again is that obedience leads to blessing, but disobedience bring about punishment and cursing.
- a. FROM MT. SINAI TO KADESH: (Deut. 1a)
- i. The command was given to go into the land and take possession of it. Judges were appointed among the people and they journeyed from Sinai to Kadesh.
- b. AT KADESH: (Deut. 1b)
- i. The people failed to go in and possess the land because of their unbelief and disobedience. Consequently, God visited them with divine judgment.
- c. FROM KADESH TO MOAB: (Deut. 2a)

- i. For 38 years the people wandered in the wilderness. Moses stresses that the people were more often concerned with not offending the Edomites or the Moabites more than not offending God. Israel marched on to the land of the Amorites.
    - d. CONQUEST OF EAST JORDAN: (Deut. 2b-3a)
      - i. As they approached the Promised Land in the 40<sup>th</sup> year, the command was given again to take possession of the land, resulting in the conquest of Sihon, Og and the possession of the TransJordan.
    - e. TRANSITION OF LEADERSHIP: (Deut. 3b)
      - i. Joshua then took his place as Moses' successor.
    - f. SUMMARY OF THE COVENANT: (Deut. 4a)
      - i. This speech hits the keynote of the book: a call to obedience. Six cities of refuge were set apart (cf. Num. 35).
- II. MOSES' SECOND SERMON: PRESENT "What God Expects of Us" (DEUT. 4B-26)
- This sermon is the moral and legal section, the longest in the book.
  - Israel's future as a nation in Canaan will depend upon a right relationship with God.
  - This sermon reviews three categories of the law: (1) The Testimonies (Deut. 5-11), or the moral duties, a restatement and explanation of the Ten Commandments, (2) The Statutes (Deut. 12-16a), or the ceremonial duties, the sacrifices, tithes and feasts, and (3) The Ordinances (Deut. 16b-26), or the civil and social duties – the system of justice, criminal laws, laws of warfare, rules of property, personal and family morality and social justice.
- a. THE INTRODUCTION: (Deut. 4b)
  - b. THE TESTIMONIES: MORAL DUTIES (Deut. 5-11) - This part is a reiteration and exposition of the Decalogue or Ten Commandments.
    - i. **Reiteration of the Ten Commandments** (5) - Moses repeats the Decalogue, which is basic to the Mosaic covenant and expresses man's duties to God and his fellow man. He recalled the fire, cloud and darkness and notably God's voice, deeply moving the people again.
    - ii. **Command to Teach the Law** (6) - "Hear, O Israel! The Lord our God, the Lord is One", the Shema, speaks of the Eternally Existing One, unique, self-existent, singular. Israel is to love Him, fear Him, obey Him, serve Him, and teach their children to do likewise—out of gratitude for their redemption out of Egypt and their safe passage into the Promised Land.

- iii. **Command to Conquer Canaan** (7) – The Canaanites were to be exterminated because their immorality was infectious. God, thus says to the nation of Israel, destroy them or be destroyed yourself. Therefore, both idolaters and idolatry were to be wiped out from the land, and victory and general prosperity would attend godly separation.
- iv. **Command to Love the Lord** (8-10) – God commanded the people to remember His gracious care over the last forty years and not to forget Him. Likewise, remember their disobedience and His discipline. Therefore, fear and serve the Lord.
- v. **Command to Love the Lord w/ All Your Heart** (11) – Israel’s supreme duty was to love the Lord with all of their heart, mind, soul, and to show that love by keeping the commandments.

c. THE STATUTES: CEREMONIAL DUTIES (Deut. 12-16a)

- i. **Regarding Worship** (12) – False idolatrous worship had to be overthrown in the land they would now take possession of and true worship had to be maintained in a central sanctuary which the Lord would choose.
- ii. **Regarding Teaching** (13) – The punishment for the apostasy of false prophets was death. Even blood relatives were to be put to death and entire cities destroyed if apostasy ensnared a city.
- iii. **Regarding Food and Tithes** (14) – Negatively, certain foods were considered unclean and to be avoided. Positively, the tithe was to be given to the Lord; once annually of all produce for the Levites; another every third year for the Levites and the less fortunate (aliens, orphans, widows).
- iv. **Regarding Debt** (15a) – Every seventh year (the year of Jubilee) brought with it rest to the land and release from debts and obligations.
- v. **Regarding Slaves** (15b) – God’s love was to be shown in the proper treatment of slaves.
- vi. **Regarding Firstborn** (15c) – God was to receive the firstborn of their herds and flocks-signifying God’s place of preeminence.
- vii. **Regarding Feasts** (16a) – Israel was to continue to celebrate their seven feasts as a continual reminder of God’s goodness.

d. THE ORDINANCES: CIVIL AND SOCIAL DUTIES (Deut. 16b-26)

- i. **Regarding Judges** (16b-17a) – Judges were to administer civil justice and priests and Levites were also appealed to in difficult cases.
- ii. **Regarding Kings** (17b) – The Spirit of God in Moses foresaw the eventual rejection of the theocracy and the choice of a king in the time of Samuel.
- iii. **Regarding Priests and Prophets** (18) – The people were to minister and provide for the priests. Idolatry, divination and the occult (all demon-inspired) were to be avoided. They were to listen to God’s prophets and put to death false prophets. The role of the prophet is introduced here as the Spirit of God provides Moses with foresight to see the time of the

- prophet of God among the nation. The role of prophet would find its ultimate fulfillment through Jesus Christ (18:13-19; Acts 3:22).
- iv. **Regarding Cities of Refuge** (19a) – Mercy was prescribed for the accidental manslayer but none for the willful killer.
  - v. **Regarding Witnesses** (19b) – A man could be convicted of a crime only by the testimony of two or three witnesses.
  - vi. **Regarding Warfare** (20) – Since the Israelites were the Lord’s people, they were to be fearless in battle. The fearful and faint-hearted were to be considered unfit for battle and service.
  - vii. **Regarding Unsolved Murder** (21a) – Blood guiltiness of an unknown murder had to be atoned by killing a red heifer in a deserted valley and by the elders and Levites washing their hands over the dead animal (cf. Israel’s bloodguiltiness in putting the Messiah to death).
  - viii. **Regarding Family** (21b-22) – A woman taken in war to be a wife may be taken but must be cleansed. The firstborn, not parental favoritism, were to receive preference in an inheritance. Rebellious sons are to be stoned publically. One sex is not to wear the clothes of the other sex so as to preserve the distinction of the sexes (cross-dressing). Love for one’s neighbor is shown by guarding and preserving his property. Adultery, incest and fornication were strictly forbidden to protect the integrity of the family.
  - ix. **Regarding Congregational Membership** (23) – Only those truly clean actually belonged to the congregation and only those experientially clean enjoy the fellowship and privileges of it. The poor escaped slave found a refuge in the assembly of the Lord and was not to be oppressed. But harlots and homosexuals were excluded from this assembly. Usury was not to be practiced by the members of the Lord’s congregation. Vows were to be kept.
  - x. **Regarding Divorce** (24a) – Divorce was a Mosaic concession, allowed because of the hardness of men’s hearts, only in cases of adultery. Remaining to an original wife was not allowed if she had previously been remarried.
  - xi. **Regarding Honeymoon** (24b) – A newly wed man was free from war or business for one year to bring happiness to his wife.
  - xii. **Regarding Various Laws** (24c-25) – Kidnapping was punishable by death. Leprosy was to be avoided. Laws were not to be unfair. Hired men were to be paid properly. Foreigners were to be cared for. Gleanings from the fields were to be left for the poor. Corporal punishment was to be given out, but not in excess of forty lashes. Continuity of family control of a piece of land was promoted. Foul play (dishonest weights) were warned against.
  - xiii. **Regarding Firstfruits and Tithes** (26) – Give God the firstfruits of your land when you possess it (a one time offering) and give a tenth of your produce (annually).

### III. MOSES' THIRD SERMON: FUTURE "What God Will Do For Us" (DEUT. 27-30)

- In these chapters, Moses writes history in advance of its occurrence. He predicts, providentially, what will befall Israel in the near future (blessings and cursings), as well as in the distant future (dispersion among the nations, eventual return: 27-28).
  - He lists the terms of the covenant soon to be ratified (29-30).
  - He appoints Joshua as his successor and delivers a farewell address to the nation.
- a. RATIFICATION OF THE MOSAIC COVENANT: (Deut. 27-28)
- i. **Erection of the Altars (27)** – In a dramatization of Israel's covenant responsibilities, an altar was to be built on Mt. Ebal and Mt. Gerizim and the law was to be written on the stones (on Mt. Ebal, the curses of the law were written; on Mt. Gerizim, the blessings).
  - ii. **Warnings of the Covenant (28)** – Blessings were promised for obedience to the Lord in the Promised Land. Cursing were prophesied for Israel's tragic career of unbelief and sin in the land. Moses foresaw their sufferings, tribulations and worldwide dispersion.
- b. INSTITUTION OF THE PALESTINIAN COVENANT (Deut. 29-30)
- i. **The Covenant Introduced (29)** – This covenant would govern Israel's tenure of the Promised Land (distinct from the Mosaic Covenant). Because of God's redemption, He had a claim on their loyalty and love. Further warnings regarding apostasy were given here as well.
  - ii. **The Covenant Defined (30)** – Israel will be dispersed for disobedience and apostasy. Israel's future conversion will be while in the dispersion, the nations will be judged and national prosperity will eventually return to Israel. The people must choose between obedience and disobedience and the resultant blessings and cursings that will follow.

### IV. MOSES' LAST DAYS: HISTORICAL APPENDIX (DEUT. 31-34)

- Because Moses will not be allowed to enter the land, he appoints Joshua as his successor. He then delivers a farewell address to the people, dies and is buried by God in an unknown place (perhaps to prevent idolatry).
- a. THE EXHORTATION OF MOSES: JOSHUA APPOINTED: (Deut. 31)
- i. Joshua was solemnly ordained to leadership by Moses and Moses was given a prophetic song as a warning and witness against the sinning people.
- b. THE SONG OF MOSES: (Deut. 32)
- i. **Introduction (1-3)** – This magnificent prophetic ode spans the entire history of Israel – past, present, and future.

- ii. **God's Integrity vs. Israel's Perversity** (4-6) – The Lord is the Rock, speaking of stability and dependability and His Word is perfect, true, just, and right. But God's people are perverse, crooked, foolish, senseless.
  - iii. **God's Love vs. Israel's Apostasy** (7-33) – Israel is the center of God's interest and He encircled, cared for, prospered and blessed her. Like a well-fed animal, Israel rebelled against her master, resulting on self-imposed suffering and divinely-imposed captivity.
  - iv. **Conclusion** (34-43) – When Israel is reduced to direct extremity, the Lord arises to deliver her from complete destruction by her enemies. The nations will rejoice and praise Israel because the Lord avenged her enemies.
- c. THE BLESSING OF MOSES (Deut. 33)
- i. Moses speaks a closing benediction upon the nation, a prophetic blessing that envisions the benefit Israel will enjoy when the Lord will be manifested in His glory. God is her dwelling place, Deliverer, and Savior who has conquered all her enemies.
- d. THE DEATH OF MOSES (Deut. 34)
- i. Moses dies and is buried at Mt. Pisgah by the Lord. It was from Pisgah and Nebo that Moses saw the Promised Land but was not permitted to enter it. Moses' body apparently became the subject of dispute between Satan and Michael, the archangel (Jude 9; Dan. 12:1). Israel weeps and mourns for thirty days.

### III. THE CENTRAL THEMES:

- I. COVENANT: The major theme of Deuteronomy is the covenant relationship between God and his people. God's unmerited love (7:6–9) is the basis not only of the covenant, but also of our trust in him. His faithfulness in the past (his provision and protection) encourages faith in him for the future. Covenants, a central focus in Scripture, take on a historical progression: the Noahic covenant (Gen. 9:8–17), the Abrahamic covenant (Gen. 15:9–21), the Sinaitic covenant (Ex. 19:5–6); the Levitical covenant (Num. 25:10–13), the Mosaic covenant (Deut. 27), the Davidic covenant (2 Sam.7:5–16), and the new covenant (Jer. 31:31–34). The covenant exhorts God's people to teach, remember, and obey (6:6–25). God promised that obedience would bring blessing (28:1–14) but warned that disobedience would result in harm (28:15–68). Christians today are called to love God (Matt. 22:36–37) and obey him (John 14:23). As was true of the Israelites, our choices affect our future (Ps. 62:12; Matt. 16:27; Rom. 2:6).
- II. THE ELECTION OF ISRAEL:
- a. Yahweh the one true God" (Deut. 1-31)
  - b. The Choice of Yahweh (Deut. 4, 7, 10, 12, 14, 15, 16, 17, 18, 21, 23, 26, 31)



III. THE ATTRIBUTES OF YAHWEH:

- a. Unique & Jealous (Deut. 4, 5, 6, 13, 29, 33)
- b. Faithful (Deut. 1, 2, 3, 7, 31, 32)
- c. Loving (Deut. 1, 4, 7, 13, 23, 30, 33) – on five occasions in the Book of Deuteronomy, the love of God is stated for His chosen people. On twelve occasions, man's need to love God is stated, and on one occasion, Israel's responsibility of loving the alien (Gentile) is stated.
- d. Gracious (Deut. 1, 2, 3, 4, 6, 7, 9, 10, 11, 12, 14, 28, 29)
- e. Judging (Deut. 1, 3, 4, 6, 7, 9, 11, 13, 29, 31, 32)

IV. THE REQUIREMENTS OF ISRAEL:

- a. Fear Yahweh (Deut. 4, 5, 6, 8, 10, 13, 14, 17, 28, 31)
- b. Love Yahweh (Deut. 5, 6, 7, 10, 11, 13, 19, 30)
- c. Keep Yahweh's Commands (Deut. 4, 5, 6, 7, 8, 10, 11, 13, 26, 27, 28, 29, 30)
- d. Walk in Yahweh's Ways (Deut. 5, 8, 10, 11, 13, 19, 26, 28, 30)
- e. Serve Yahweh (Deut. 10, 11, 13, 28)
- f. Hear/Obey Yahweh (Deut. 4, 5, 6, 9, 11, 27, 28, 30, 31)

V. THE POSSESSION OF THE PROMISED LAND: Deut. 1-12, 15-19, 21, 23, 25-26, 28, 30, 31-32

VI. DEUTERONOMY IN FOCUS:

A. KEY CHAPTERS: LESSONS FROM THE PAST (DEUT. 1-6)

a. **Moses Reminds Israel of God's Guidance** (Deut. 1-3)

i. From Sinai to Kadesh-Barnea (1)

- Those who cannot remember the past are condemned to repeat it.
- The Book of Numbers is summarized in chapters 1-4 of Deut.

ii. The Nations They Avoided (2a)

- Edom (the descendants of Esau, Jacob's brother)
- Moab (son of Lot)
- Ammon (the descendants of Lot, Abraham's nephew)

- a. God did not permit Israel to war with these nations because of the blood relationship, but God protected them through the borders of these great nations.

iii. The Nations They Defeated (2b-3)

- Sihon & Og (Transjordan region)
- God permitted these lands to be conquered as a means to make the land available for the 2 ½ tribes that would settle east of the Jordan (Deut. 3:12-17) and to warn the nations of Canaan.

b. **Moses Reminds Israel of God's Glory and Greatness** (Deut. 4-5) – Moses revisits the nations time spent at Mt. Sinai where God's glory and greatness were revealed, and where the nation trembled at God's Law. Here Moses points out

three dangers to the nation as they were forgetting His glory and greatness (ref. 4:9, 23, 31).

i. Three Warnings to Guard Against:

- Forgetting the Word (4:1-13)
- Turning to Idols (4:14-49)
- Neglecting God's Law (5) – restatement of Ten Commandments. The remainder of the Book of Deuteronomy is thus actually an amplification and application of God's moral law, these commandments.

c. **Moses Reminds Israel of God's Goodness** (Deut. 6)

- *Shema* – “Hear O Israel!” - Orthodox Jews use this to summarize what they believe and repeat it twice daily.
- The Word is to be an integral part of the home, the center of conversation, and the means of instructing one's children to love the Lord and obey Him. We are to hide God's word in our hearts and not just wear them as phylacteries (Matt. 23:5).
- “What commandment is the foremost of all? Jesus answered, "The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD’” Mark 12:28-29

B. KEY CHAPTERS: PERILS OF GOD'S PEOPLE (DEUT. 7-11)

a. **Compromise with the Enemy** (Deut. 7a)

- i. Israel is to be a set apart nation, distinguished from the pagan nations. Therefore Moses issues this first of five warnings to instruct the people and nation not to succumb to the peril of false idols. When the nation would conquer a nation, God instructed them that they were to utterly destroy these nations. There was no room for compromise, otherwise, compromise would inevitably lead to corrupting the people and idol worship.

b. **Fear of the Enemy** (Deut. 7b)

- i. Moses warns the people not to be afraid of the enemy because God will be with them to give them victory.

c. **Prosperity and Self-Satisfaction** (Deut. 8)

- i. Moses warns the people regarding the peril of prosperity. In the land flowing with milk and honey they would become self-satisfied and think their own strength had accomplished all these things.

d. **Pride** (Deut. 9-10a)

- i. Moses reminds the people that their victories would all be b the grace of god.

e. **Deliberate Disobedience** (Deut. 10b-11)

- i. Moses issues a closing appeal to the people before he starts to review and apply the various laws that would govern their lives in the Promised Land. The crux of Moses' teaching was concerning spiritual circumcision, of the heart, rather than the external sign of the covenant. God is more concerned with the intent of man's heart to walk, fear, and serve Him than outward manifestations, rites, rituals and ceremonies.

C. KEY CHAPTER: THE SONG OF MOSES (DEUT. 32)

- a. Israel had sung the song of Moses at the Red Sea (Ex. 15) celebrating their victory and God's power over the Egyptians. But this new song laments Israel's apostasy and God's chastening of His own people. The song was to be a witness to remind them of their sin (Deut. 31:19-30).
- b. The key name of God in this song is "The Rock" (Deut. 32:4, 15, 18, 30-31). Moses is thus reminding them of the water of life that flowed from the rock (Ex. 17; Num. 20) and the goodness of God to the nation.

**REFLECTION / DISCUSSION QUESTIONS**

1. Deuteronomy 6:4-5, called the Shema, meaning 'hear', is a creed and a commandment repeated daily by devout Jews. How should NT believers regard this commandment?
  
  
  
  
  
  
  
  
  
  
2. If you are a Christian parent, read Deut. 6:7-9 and 11:18-21. According to these verses, what should you, as a Christian parent, teach your children? How often should you do this? What steps are you presently taking to do this? What steps can you take?
  
  
  
  
  
  
  
  
  
  
3. John Calvin said that our hearts are idol factories. Are you able to name some of the idols your heart has produced? What are they? How do we rid ourselves of these false idols?

