

Deuteronomy Chapter 6

Verses 1-9: The content of (chapters 6-11), relates to the first two commandments. This portion deals with the principal commandment; to love God. “Hear, O Israel”: This small section (verses 4-9), has been known to the Jews for many centuries as the *Shema* (“Hear”), and has been recited along with (11:13-21 and Numbers 15:37-41), as a daily prayer. “One Lord”: Usually translated “Yahweh our God, Yahweh is one”. Yahweh was to be the sole object of Israel’s worship, allegiance, and affection. The word *one* (*alone, or unique*), implies monotheism. The word expresses the “uniqueness” and the “unity” of God. There was no one like Him (Exodus 15:11), and there was no other to contradict Him when He spoke. “Love” is reminiscent both of treaty language in the Near East and of the analogy of the father-son relationship.

This love was based on the precedent of God’s love (4:37), in the Exodus and in the calling of Abraham. “Heart” (see 4:29; 10:12; 11:13; 13:3; 26:16; and 30:2, 6 and 10), for the same expression. The heart was the seat of the mind and will, as well as of a wide range of emotions. “Soul” seems to refer to the source of life and vitality, or even of one’s being. (In Genesis 2:7 and 19), man and animals are described as living beings. It can also refer to “appetite” or “desire” in the sense of one’s spiritual/volitional desire (2 Sam. 3:21; 1 Kings 11:37; Job 23:13; Prov. 21:10; Isa. 26:8-9; compare Psalm 119:20). “Might” literally means “strength”, which is well illustrated by Josiah when he implemented his reforms very forcibly and quoted this verse (2 Kings 23:25). “In thine heart”: God wanted His law in their minds and not just on tablets of stone.

“Teach them diligently”: The phrase means, “You shall *repeat* them to your children”. The words “sittest, walkest, liest” and “risest” indicate that in every waking moment we are to teach God’s principles in our homes and to our children, by our words and actions. “Bind them”: Years later the Jews literally enclosed written portions of the law in small cases, called phylacteries, and bound them on their hands and foreheads (Matt. 23:5). “Thou shalt write”: The Jews have taken this literally, too, for the word translated “posts”, *mezuzot*, has become a noun, *mezuzah*. The mezuzah is a small box containing a parchment. (A mezuzah discovered in one of the Qumran caves contained the text of Deut. 10:12 – 11:21).

Whether taken literally or metaphorically, the signs described in (verses 8 and 9), indicate that the individual (verse 8), his home, and his community (verse 9), were to be distinguished in their character by obedience to the commandments as a response of love for God.

Verses 1-3: In this and the like passages, the commandments seem to denote the moral law, the statutes the ceremonial law, and the judgments the law by which the judges decided. Moses taught the people all that, and that only, which God commanded him to teach. Thus, Christ’s ministers are to teach his churches all he has commanded, neither more nor less (Matt. 28:20). The fear of God in the heart will be the most powerful principle of obedience. It is highly desirable that not we only, but our children, and our children’s children, may fear the Lord. Religion and righteousness advance and secure the prosperity of any people.

“Days ... prolonged”: Moses’ concern is that successive generations maintain the obedience to God’s laws that insures life and prosperity.

Deuteronomy 6:1 "Now these [are] the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do [them] in the land whither ye go to possess it:"

Not the ten commandments repeated in the preceding chapter, but all others, whether moral, ceremonial, or judicial, afterwards declared. For what Moses now did was only to give a repetition and fresh declaration of such laws as he had before received, and delivered to the people. And so the Targum of Jonathan thus paraphrases this clause, "this is a declaration of the commandments, statutes, and judgments."

"Which the Lord your God commanded to teach you": That is, which he commanded him, Moses, to teach them, though not fully expressed, as may be learned from (Deut. 4:1).

"That ye might do them in the land whither ye go to possess it": This is often observed, to imprint upon their minds a sense of their duty. Even of obedience to the laws of God, which they were carefully and diligently to perform in the land of Canaan they were going into, and by which they were to hold their possession of it.

God had founded a new nation in the Israelites. God Himself, had released them from bondage in Egypt. This nation was to be different from their neighbors around them. They would have no earthly king. Their King was the LORD. Their laws were not man made, they were laws, judgements, and statutes established by God. They were to live on this earth under the direct leadership of God. Moses was to teach these people these things that God had set down for them to live by. They were to establish their new land on these principles of God. Notice Moses says, "your God".

Deuteronomy 6:2 "That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged."

Being taught to know the greatness of his being, and the nature of his mind and will, and the manner of his worship. And not with a slavish fear, but with a filial one, a reverential affection for God. Being instructed in their duty, as of children, to their God and Father (see Deut. 5:29).

"To keep all his statutes, and his commandments, which I command thee": Not in his own name, but in the name, and by the authority of God, whose minister and messenger he was. And all, having the stamp of divine authority on them, were to be observed and kept, and not one to be neglected or departed from.

"Thou, and thy son, and thy son's son, all the days of thy life": A man and his children, and grandchildren. He was to take care that they kept all the commandments of the Lord as long as he lived, and had any concern with them.

"And that thy days may be prolonged": Long life being reckoned a very great outward mercy. A long enjoyment of, and continuance in the land of Canaan, is chiefly designed, which is usually expressed when this is observed (see Deut. 4:26).

The agreement or covenant, that God had made with them was conditional on their obedience to God. Fear in the verse above, is speaking of their respecting God and being reverent toward Him. God had not left out any aspect of their lives. He had taught them how to please God, and stay at peace with those around them.

Deuteronomy 6:3 "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."

"The land that floweth with milk and honey": A description that included the richness of the Land which the Israelites were soon to possess (see 11:9; 26:9, 15; 27:3, 31:20).

They had truly grown from a family of Jacob of just over seventy people, to a nation of Israel close to three million strong. They had increased mightily in Egypt, because God had blessed them in this manner. They would continue to increase, as long as they were obedient to God and His Word. God had promised Abraham, Isaac, and Jacob the land of promise, which was the land of milk and honey. They are now, on the threshold of entering into this land. God will bless them in their growth and in their prosperity, as long as they obey Him.

Verses 4-9: This passage is at the heart of the Hebrew faith and is called the Shema, from the Hebrew word meaning "to hear". The Shema is the "creed of Israel" (Psalm 119:11).

Verses 4-5: Compare Mark 12:29-30, 32-33.

Deuteronomy 6:4 "Hear, O Israel: The LORD our God [is] one LORD:"

"Hear, O Israel": See (5:1. Deuteronomy 6:4-9), known as the Shema, has become the Jewish confession of faith, recited twice daily by the devout, along with (11:13-21 and Numbers 15:37-41).

"The LORD ... is one LORD": The intent of these words was to give a clear statement of the truth of monotheism, that there is only one God. Thus, it has also been translated "the Lord is our God, the Lord alone". The word used for "one" in this passage does not mean "singleness", but "unity". The same word is used in (Gen. 2:24), where the husband and wife were said to be "one flesh". Thus, while this verse was intended as a clear and concise statement of monotheism, it does not exclude the concept of the Trinity.

The fundamental concept of the Shema (the name of this passage, which is the first word in Hebrew: *Hear!*) is that God is one and not many gods. By definition, there can be only one all-powerful, infinite, limitless God. To speak of more than one supreme, absolute, perfect and almighty Being is to say something contradictory. There cannot be two absolutes, for then there

would be no absolute. By revelation, we know that only Yahweh is that one God. Therefore, nothing in your life should come between you and God.

Israel is warned from the beginning, to remember there is One God. The heathens around them worship many false gods. We see from the following Scripture that the Father, Word, and the Holy Ghost are one in the Spirit.

1 John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

Moses is telling them to remember this fact, when he says "hear".

Verses 5-9: "Thou shalt love the LORD thy God": First in the list of all that was essential for the Jew was unreserved, wholehearted commitment expressed in love to God. Since this relationship of love for God could not be represented in any material way as with idols, it had to be demonstrated in obedience to God's law in daily life. Compare (11:16-21; Matt. 22:37; Luke 10:27).

Deuteronomy 6:5 "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might."

When Jesus was asked, "Which is the great commandment in the law?" (Matt. 22:36), He did not quote the first of the Ten Commandments; He quoted this verse.

I have said many times; we are what our hearts are. If our hearts are pure and stayed upon the things of God, good things will come out of our mouth.

Luke 6:45 "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

For us to love the LORD with our heart, soul, mind, with all our strength, we must be submitted to the will of God. Notice what Jesus says about this very thing.

Mark 12:30 "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment."

Verses 6-16: Here are means for maintaining and keeping up religion in our hearts and houses.

(1). Meditation: God's words must be laid up in our hearts, that our thoughts may be daily employed about them.

(2). The religious education of children: Often repeat these things to them. Be careful and exact in teaching thy children. Teach these truths to all who are any way under thy care.

(3). Pious discourse: Thou shalt talk of these things with due reverence and seriousness, for the benefit not only of thy children, but of thy servants, thy friends and companions. Take all occasions to discourse with those about thee, not of matters of doubtful disputation, but of the plain truths and laws of God, and the things that belong to our peace.

(4). Frequent reading of the word: God appointed them to write sentences of the law upon their walls, and in scrolls of parchment to be worn about their wrists. This seems to have been binding in the letter of it to the Jews, as it is to us in the intent of it. Which is, that we should by all means make the word of God familiar to us; that we may have it ready to use upon all occasions, to restrain us from sin, and direct us in duty. We must never be ashamed to own our religion, nor to own ourselves under its check and government. Here is a caution not to forget God in a day of prosperity and plenty. When they came easily by the gift, they would be apt to grow secure, and unmindful of the Giver. Therefore, be careful when thou liest safe and soft, lest thou forget the Lord. When the world smiles, we are apt to make court to it, and expect our happiness in it, and so we forget Him who is our only portion and rest. There is need of great care and caution at such a time. Then beware; being warned of your danger, stand upon your guard. Thou shalt not tempt the Lord thy God; neither by despairing of his power and goodness, while we keep in the way of our duty; nor by presuming upon it, when we turn aside out of that way.

Deuteronomy 6:6 "And these words, which I command thee this day, shall be in thine heart:"

“These words ... in thine heart”: The people were to think about these commandments and meditate on them so that obedience would not be a matter of formal legalism, but a response based on understanding. The law written upon the heart would be an essential characteristic of the later New Covenant (see Jer. 31:33).

Those things stored in the heart cannot be taken away from you. God's Words must be stamped into the fleshy parts of our heart, for us to truly love Him.

John 15:10 "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Someday God's laws will be written on the hearts of His people.

2 Corinthians 3:3 "[Forasmuch as ye are] manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

Deuteronomy 6:7 "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."

Care and diligence are to be used, and pains taken, to instruct children, as soon as they are capable, in the knowledge of God and of his commandments. That they are to love him, fear him, serve and worship him. This is to bring them up in the nurture and admonition of the Lord (Eph. 6:4). It may be rendered "thou shalt whet or sharpen them", the words or commandments. It is expressive of diligence and industry in teaching. By frequent repetition of things, by inculcating them continually into their minds, endeavoring to imprint them there, that they may be sharp, ready, and expert in them.

"And shalt talk of them when thou sittest in thine house": At the time of meals, or at leisure hours, or even when employed in any business in the house which will admit of it. Every opportunity should be taken to instill the knowledge of divine things into their tender minds.

"And when thou walkest by the way": In a journey, and any of his children with him. Or for diversion, in the garden, field, or vineyard. Occasion may be taken on sight of any of the works of creation to lead into a discourse concerning God. His nature, perfections, and works, and the obligations his creatures lie under to love, fear, and serve him.

"And when thou liest down, and when thou risest up": At the time of going to bed, and rising from it. Which, as they are seasons of prayer to God, may be improved in instruction of children.

When God's laws are talked about constantly, those listening are receiving them into that computer we call our brain. Teach the children of God and His Ways, and when they are old they will come back to that teaching. All of this talking of these godly things gives no time for worldliness to creep in.

Deuteronomy 6:8 "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

"Hand ... frontlets between thine eyes": The Israelite was to continually meditate upon and be directed by the commandments that God had given to him. Later in Jewish history, this phrase was taken literally and the people tied phylacteries (boxes containing these verses) to their hands and foreheads with thongs of leather.

This is not actually speaking of wearing a box with God's laws on the front of your head. It is speaking of it being in your mind at all times. The binding on the hand is speaking of taking God's Words with you, wherever you go. It is like our Bible, which should be our constant companion.

Deuteronomy 6:9 "And thou shalt write them upon the posts of thy house, and on thy gates."

To put them in mind of them when they went out and came in, that they might be careful to observe them. This the Jews take literally also, and write them in a scroll of parchment this section with some passages. And as the Targum of Jonathan here, fix them in three places, over against the bed chamber, upon the posts of the house, and on the gate at the right hand of it. And this is what they call the Mezuzah; and the account given of it is this. In a parchment prepared

for the purpose, they write the words in (Deut. 6:4). And then roll up the parchment, and write on it "Shaddai"; and put it either into a cane (or reed). Or else into a like hollow piece of wood, and so fasten it to the wall on the posts of the door at the right hand of entrance. And thus, as often as they go in and out, they make it a part of their devotion to touch this parchment, and kiss it.

The writing on the gates and the posts was speaking of them being constantly before them, wherever they went.

Verses 10-15: The great concern of God was that when His chosen ones entered the land, they would absorb the culture of the Canaanites. Therefore, He communicated to them the importance of preparing their hearts. On the other hand, the "cities, houses, wells, vineyards, trees" that were in the land were for the people to enjoy, even though they had not built, planted, or tended any of them. (Joshua 24:13).

Deuteronomy 6:10 "And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,"

"The LORD thy God have brought thee into the land": God reiterated that He was going to give Israel the land in fulfillment of the promises that He had made to Abraham, Isaac, and Jacob both with title and prosperity.

Notice the word "when". It is not if, but when. God promised to bring them into this land, and God keeps His Word. Moses reminds them that this is a fulfillment of those promises.

Deuteronomy 6:11 "And houses full of all good [things], which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;"

Not only full of good, convenient, and rich household furniture, but of the fruits of the earth. Of corn, wine, and oil, and also perhaps, of gold and silver.

"And wells digged which thou diggedst not": Which in those hot and dry countries were in much esteem, and of great worth (see Gen. 26:18).

"Vineyards and olive trees which thou plantedst not": Which Canaan abounded with much more than Egypt, where there were but few vines and olive trees. Though of both these there were more where the Israelites lived than elsewhere (See notes on Genesis 47:11). And these therefore might be such as they had seen in Egypt, in that part of it in which they dwelt. Goshen, which was in the Heracleotic nome, and that Strabo says only produced perfect olives, and fruit bearing trees. But the rest of Egypt wanted oil; and this home is the same which the Arabs now call the province of Fium, of which Leo Africanus says it produces a large quantity of olives. So that this might be observed for the encouragement of the Israelites.

"When thou shalt have eaten and be full": Having such plenty of good things the land would furnish them with.

This is saying, everything there for them is a gift from God. They did not work to dig the wells, nor did they work for any of these things. All of it is a free gift from God. It is almost like paradise. The vineyards and the olive trees are already there. They just move in with everything provided for them. This reminds me of the fact that God created the earth and everything in it, for the use of mankind. He did not create man, until He had made provision for him.

Deuteronomy 6:12 "[Then] beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage."

To love, fear, and worship him, and keep his commands. Creature enjoyments being apt to get possession of the heart, and the affections of it (Prov. 30:9).

"Which brought thee forth out of the land of Egypt, out of the house of bondage": Into a land abounding with all the above good things, and therefore under the highest obligations to remember the Lord and his kindnesses, and to serve and glorify him (Exodus 20:2).

Having too much too fast, sometimes causes a person to begin to take things for granted. They must remember where their blessings came from, and be thankful. They must not forget their former condition in Egypt. They must remember God in this.

Verses 13-19: They were to "fear ... serve ... and ... swear by His name": The swearing would be taking an oath of allegiance to God, and not to "go after other gods", which is repeated in (7:4, 13:6, 13; 17:3; 28:36, 64; 29:26; 30:17; and 31:20). Actually, the "other gods" were the work of men's hands (4:28). "Massah" means "Testing" or "Proving" (Exodus 17:7; Deut. 9:22). Man is forbidden to test God by questioning His power or protection (Matt. 4:7; Luke 4:12).

Deuteronomy 6:13 "Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name."

"Swear by his name": An oath was a solemn pledge to affirm something said as absolutely true. The invoking of the Lord's name in the oath meant that one was bound under obligation before God to fulfill that word (compare Matt. 4:10; Luke 4:8).

This fear is reverence. It is speaking of having tremendous respect for the person of the LORD. This sort of reverence would cause one to serve Him. There is no greater name. God Himself, swore by His own name because there was none greater. This swear means to take great confidence in His name.

Deuteronomy 6:14 "Ye shall not go after other gods, of the gods of the people which [are] round about you;"

To serve and worship them, and swear by them. And which indeed are no gods, only nominal and fictitious ones. Idols which are nothing in the world, and ought to have no veneration and adoration given them. To go after them is to worship them, and this is to depart from the true God, and go a whoring after false deities.

"Of the gods of the people which are round about you": The gods of the Edomites, Ammonites, Moabites, Philistines, and Egyptians; all of which had their peculiar deities.

One of the main reasons that God did not want His people marrying the heathen around them, was because of their false gods. A husband or a wife, can cause a person to sometimes wander away from God. We know the downfall of Solomon was when he built places of worship of false gods for his wives. The gods of this world are not to be worshipped. Worship the Creator, not anything, or anyone, of His creation.

Deuteronomy 6:15 "(For the LORD thy God [is] a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth."

He was near to them, in the midst of them, his tabernacle being placed between their camps. And was a God jealous of his honor and glory in matters of worship, and would resent any affront given him in that way. "A jealous God" (see note on 4:24).

"Lest the anger of the Lord thy God be kindled against thee": There being nothing more apt to stir up his wrath than idolatry.

"And destroy thee from off the face of the earth": Suffer them to be carried captive out of their own land, and to be scattered among the nations of the world, and be utterly destroyed.

There have been several demonstrations of the Lord's anger against those who bow down to false gods. They had a recent example, when the men married strange wives who worshipped false gods. God destroyed everyone involved. This is one sin God will destroy them for. They must guard against being unfaithful to God, if they want to live. God will destroy those who dishonor Him with false gods.

Deuteronomy 6:16 "Ye shall not tempt the LORD your God, as ye tempted [him] in Massah."

Jesus quoted the first portion of this verse ("Ye shall not tempt the LORD your God") when Satan tempted Him (Matt. 4:7; Luke 4:12). Humans are the servants of God; for them to presume upon or test God is sin (1 Cor. 10:9).

"Massah" means trial or temptation. In this particular place, it is speaking of the place where they murmured about the lack of water. Another name for this place is Meribah. (compare Exodus 17:1-7; Matt. 4:7; Luke 4:12).

Exodus 17:7 "And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?"

Verses 17-25: Moses gives charge to keep God's commandments. Negligence will ruin us; but we cannot be saved without diligence. It is our interest, as well as our duty, to be religious. It will be our life. Godliness has the promise of the continuance and comfort of the life that now is, as far as it is for God's glory. It will be our righteousness. It is only through the Mediator we can be righteous before God. The knowledge of the spirituality and excellency of the holy law of God, is suited to show sinful man his need of a Savior, and to prepare his heart to welcome a free salvation. The gospel honors the law, not only in the perfect obedience of the Son of God, the Lord Jesus Christ; but in that it is a plan for bringing back apostate rebels and enemies. By repentance, faith, forgiveness, and renewing grace, to love God above all things, even in this world. And in the world above, to love him perfectly, even as angels love him.

Deuteronomy 6:17 "Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee."

Not only the ten commands, but all others.

"And his testimonies, and his statutes, which he hath commanded thee": Those of a judicial and ceremonial kind.

The word "diligently" shows us they will work at keeping the testimonies, statutes, and commandments. It must stay uppermost in their minds. Their welfare depends upon them keeping them.

Deuteronomy 6:18 "And thou shalt do [that which is] right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,"

And what is such that appears from the declaration of his mind and will in the commandments he has given, and obeying which is therefore doing what is right and good. For his commandment is holy, just, and good, being agreeable both to his nature and will (Rom. 7:12). That it may be well with thee; as it is with those that fear God, and keep his commandments.

"And that thou mayest go in and possess the good land which the Lord sware unto thy fathers": To give to them and to their posterity, even the land of Canaan. But if they did not what was right and good in the sight of God, they might expect to be kept out of it. As their immediate parents were, whose carcasses fell in the wilderness.

This means they must desire in their hearts to do the will of God. God will bless them far above what they could ask, or even think, if they are obedient to His will.

Ephesians 5:8 "For ye were sometimes darkness, but now [are ye] light in the Lord: walk as children of light."

Deuteronomy 6:19 "To cast out all thine enemies from before thee, as the LORD hath spoken."

This the Lord promised, and as it seems with an oath, that he would do for them. Drive out their enemies, and make way for the settlement of them in their country.

"As the Lord hath spoken" (see Gen. 15:18).

They must go into the land of promise, to receive these blessings God had promised their forefathers. They must go into the land, and receive these blessings with the faith that God will take care of them. The Lord is with them, when they have faith in Him.

Deuteronomy 6:20 "[And] when thy son asketh thee in time to come, saying, What [mean] the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?"

“When thy son asketh thee in time to come”: When a young son asked the meaning of the law, his father was to use the following pattern in explaining it to him. First, the Israelites were in bondage in Egypt (verse 21a). Second, God miraculously delivered the Israelites and judged the Egyptians (verse 21b). Third, this work was in accord with His promise to the patriarchs (verse 23). Fourth, God gave His law to Israel that His people might obey it (verses 24-25).

Generations to come may not understand the special relationship that God has with Israel. The fathers must tell the sons of the meanings. God commanded these things for the well being of His people. They are different from the countries around them, because their worship of the One True God.

Deuteronomy 6:21 "Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:"

In order to lead him into the spring and original of them, and to acquaint him with the goodness of God, which laid them under obligation to observe them.

"We were Pharaoh's bondmen in Egypt": Were brought into bondage and slavery to Pharaoh king of Egypt, into whose country their ancestors came. And where they resided many years, and at length were reduced to the utmost servitude and misery.

"And the Lord brought us out of Egypt with a mighty hand": By the exertion of his mighty power, which the Egyptians and their king could not withstand. As a token of his care and kindness to us; by the ties of which we are bound in gratitude to observe his commands. The Targum of Jonathan is, "the Word of the Lord brought us, etc." and it was Christ the Son of God that was from first to last concerned in that affair. Even from the appearance to Moses in the bush to Israel's coming out of Egypt.

The miracle release of the Israelites from the servitude of Pharaoh is a phenomenon. The Lord brought ten plagues on Egypt and the Egyptian false gods. At the end of the tenth plague, Pharaoh let them go. God Himself, delivered the people of Israel. The death of the firstborn of all Egypt was the tenth plague that caused their release.

Deuteronomy 6:22 "And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:"

Meaning the ten plagues, which were signs of the power of God. Marvelous works, great, above the power of nature. And very sore or "evil" and very distressing to the Egyptians. For they came and lay heavy;

"Upon Egypt, upon Pharaoh, and upon all his household, before our eyes": Upon the king, his courtiers, and the whole land. And which were done publicly in the sight of the people of Israel, as well as the Egyptians. And there were some then living, though at that time when wrought under twenty years. Who saw with their own eyes what were done to them, and could never forget them. Here also the Targum of Jonathan has it, "and the Word of the Lord sent signs, etc."

Some of the signs and wonders were the water turning to blood, the plague of frogs, and the darkness that covered the land. Half of the plagues did not touch the Hebrews at all. They saw them, but were not affected by them.

Deuteronomy 6:23 "And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers."

By means of those miraculous plagues, even out of a state of bondage and misery. And in order;

"That he might bring us in, to give us the land which he swore unto our fathers": To bring them into the land of Canaan, give it to them, and put them in the possession of it. And so fulfil his promise and his oath made to Abraham, Isaac, and Jacob.

Egypt was a type of the world. God brought them out of Egypt. It took God quite a long time to get Egypt out of them. The 40 years wandering in the wilderness was for that purpose. God has brought them to the edge of their Promise. Now they must go in.

Deuteronomy 6:24 "And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as [it is] at this day."

Some of which were designed on purpose to commemorate the wonderful deliverance out of Egypt, as particularly the Passover. And all of them they were obliged in gratitude to obey, in consideration of such great favors bestowed upon them.

"To fear the Lord our God, for our good always": As it is always for the good of men, temporal, spiritual, and eternal, to fear the Lord. For there is no want to them that fear him, nor will the Lord withhold good things from them (see Psalm 34:9).

"That he might preserve us alive, as it is at this day": In bodily health and strength, and in the enjoyment of the good land, and all the blessings and benefits of it.

One thing that set these people aside from the rest of the world around them, was the fact God had entrusted them with His law and commandments. They were to be an example of holy living to the rest of the world.

Deuteronomy 6:25 "And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us."

"Be our righteousness": A true and personal relationship with God that would be manifest in the lives of the people of God. There was no place for legalism or concern about the external since the compelling motive for this righteousness was to be love for God (verse 5).

Abraham's faith was counted unto him for righteousness. To be righteous means you are in right standing with God. Jesus gave all believers His righteousness. We gave Him our sin, and He clothed us in His righteousness. This above is saying they will be in right standing with God, if they keep His commandments. One of the greatest things in life we can have, is to be in right standing with our God.

Deuteronomy Chapter 6 Questions

1. God had founded a new nation in the _____.
2. _____ had released them from their bondage in Egypt.
3. Their King was the _____.
4. The nations around them had what kind of laws?
5. Where had they gotten their law?
6. What does Moses call God in verse 1?
7. What was another name for the agreement they had made with God?
8. What is fear in verse 2 speaking of?
9. They had grown from a small family of Jacob, to close to _____ people.
10. How long would they continue to increase?
11. What three patriarchs had God promised the land of milk and honey to?
12. How were they to love the LORD their God?

13. What is meant by the "frontlets between thine eyes"?
14. What does the author say to notice in verse 10?
15. What is verse 11 saying to them?
16. What, sometimes, causes a person to take something for granted?
17. Why did God swear by His own name?
18. What does God do to those who get involved with false gods?
19. What does "Massah" mean?
20. What is another name for Massah?
21. What does "diligently", in verse 17, show us?
22. When generations to come ask of these things, what shall they tell them?
23. The LORD showed _____ and _____, great and sore, upon Egypt.
24. Egypt was a type of the _____.
25. What was the 40 years of wandering for?
26. Abraham's _____ was counted unto him for righteousness.
27. To be righteous means you are in _____ with God.
28. What is one of the greatest things we can have in life?