

Covenant In Chorev, Shema & We'Ahavta, No Abominations In Our House, & What Is In Our Heart

Deuteronomy 4:41-10:7

Reading Questions

1. Where was the covenant made with them?
2. Was the covenant made with their fathers?
3. Who does יהוה show kindness to?
4. What kind of a heart does יהוה want us to have?
5. If we guard יהוה's commands, will it be well with us?
6. Where will the words יהוה commanded us through Mosheh be at?
7. True or False: It is okay to swear by יהוה's name.
8. If you had a son or a daughter, and they asked you what the meaning of the witness or the laws or the judgments which יהוה our Elohiym has commanded us is, how should you answer them?
9. What is the command regarding mixing with the people who are being driven out of the land before them?
10. What are we to not bring into our house?
11. True or False: We should only guard some of the commands.
12. Why were they led 40 years through the wilderness?
13. What are we to know in our heart about the discipline of יהוה?
14. What is the blessing we are to do related to eating?
15. What is one way to forget יהוה?
16. Why were the children of Yisra'el permitted to encounter scorpions and serpents and thirst, all the struggles and trials and hardships in the wilderness?
17. Who gives us power to get wealth?
18. Why were the nations driven out from the land given to Yisra'el?
19. What kind of people were the children of Yisra'el?
20. How were the tablets of stone, which includes the Sabbath commandment, written?
21. What is the inheritance of יהוה?

Reading Answers

1. Chorev (Deuteronomy 5:2)
2. No (Deuteronomy 5:3)

3. Those who love Him and guard His commands (Deuteronomy 5:10)
4. A heart to fear Him and to always guard His commands (Deuteronomy 5:29)
5. Yes (Deuteronomy 5:33)
6. In our heart (Deuteronomy 6:6)
7. I worded this originally as a “True or False” question. The answer is more complicated and hard to summarize. Deuteronomy 6:13 is one example of a verse from which someone could conclude it is permissible to swear by **יהוה**'s name. However, it is a very serious thing to do, and later in Matthew 5:34, **יהושע** taught us to not swear at all. He is teaching us this to protect us from sinning by failing to do what we swore to do and having negative consequences as a result. We see a similar warning in Ecclesiastes 5:5 related to vows. I wouldn't go so far as to say someone had sinned if they had sworn already, but I also would caution against swearing at all anymore because of the words of **יהושע**. Before **יהושע** came we didn't have it this clear-cut, but we must place emphasis first and foremost and the words of **יהושע**, which are from **יהוה**, to guide and direct us in our conduct today.
8. We were slaves of Pharaoh in Mitsrayim, and **יהוה** brought us out of Mitsrayim with a strong hand, and **יהוה** sent signs and wonders, great and grievous, upon Mitsrayim, upon Pharaoh, and upon all his household, before our eyes. And He brought us out from there, to bring us in, to give us the land of which He swore to our fathers. And **יהוה** commanded us to do all these laws, to fear **יהוה** our Elohiym, for our good always, to keep us alive, as it is today. And it is righteousness for us when we guard to do all this command before **יהוה** our Elohiym, as He has commanded us. (Deuteronomy 6:21-25)
9. They are commanded to not give their daughters in marriage or take the daughters of the people who are being driven out of the land in marriage (Deuteronomy 7:1-4).
10. An abomination (Deuteronomy 7:26)
11. False. Deuteronomy 8:1 shows us we should guard all the commands.
12. To humble them, to prove them, to know what is in their heart – whether they would guard His commands or not (Deuteronomy 8:2).
13. That it is as a man disciplines his son (Deuteronomy 8:5).
14. When we have eaten and are satisfied, we are to bless **יהוה** for the good land (Deuteronomy 8:10).

15. By not guarding His commands (Deuteronomy 8:11).
16. To be humbled, tried, and have good done to them in the end (Deuteronomy 8:16).
17. **יהוה** (Deuteronomy 8:18)
18. Because of the wrong the nations had done and to establish the words to Avraham, Yitschaq, and Ya'aqov (Deuteronomy 9:4-5).
19. A stiff-necked people (Deuteronomy 9:6).
20. With the finger of Elohiym (Deuteronomy 9:10).
21. His people (Deuteronomy 9:29).

Reading Notes

- We can see that guarding **יהוה's** commands starts with the heart. While many people try to talk about the heart or the commands as if they are unrelated to each other, we can see that part of having the right heart is not only fearing **יהוה**, but also guarding His commands (Deuteronomy 5:29). This is later confirmed also in Deuteronomy 8:2 which shows that what is in our heart is related to whether or not we will guard His commands or not.
- Deuteronomy 6:4-5 is known as the "Shema" and "We'Ahavta" because the first word in the Hebrew for Deuteronomy 6:4 is "Shema" and the first word in Deuteronomy 6:5 is "We'Ahavta". The Hebrew letters at the end of the first and last word in Deuteronomy 6:4 are bigger in the Hebrew scrolls. This shows that this verse is very significant. This is later confirmed again by **יהושע** the Anointed, the Son of **יהוה** in Mark 12:29-30.
- We can see from Deuteronomy 6:20-25 that we should not be teaching our children to break or disobey **יהוה's** laws. The doctrines out there teaching to disobey **יהוה's** laws are all deceptions. It is obvious and clear **יהוה** wants us to guard and do His laws and also teach our children to guard and do His laws. It is obvious and clear that it is righteous for us to guard and do His laws. This lines up perfectly with 1 John 3:7.
- The command to not intermarry at the beginning of Deuteronomy 7 is like Sha'ul's (Paulus') admonitions to not be unevenly yoked with unbelievers in 2 Corinthians 6:14.

- When **יהוה** says he did not choose them because they were more numerous and points out in Deuteronomy 7:7 that they were the least of all the people's, this reminds me of 1 Corinthians 1:28.
- It is clear believers are to loathe and hate abominations because they are accursed (Deuteronomy 7:26). This matches up with Revelation 21:8 which shows abominable as having a part in the lake of fire.
- Based on Deuteronomy 8:10, some say to bless after we have eaten and are satisfied rather than before the meal. I see **יהושע** blessing before, so I think it is acceptable to do both. However, I would encourage definitely doing the blessing after because when our stomach is full we want to remember from where we received the blessing to eat. That is why I think it says "you shall eat and be satisfied" first – because after eating and being satisfied we want to remember who gave the food to us in the first place.

Related Verses

He Who Does Righteousness Is Righteous: 1 John 3:7

Do Not Be Unequally Yoked With Unbelievers: Exodus 34:12-16, 2 Corinthians 6:14

Chosen The Low Born (The Least): 1 Corinthians 1:28

Abominable In Lake of Fire: Revelation 21:8

Man Does Not Live By Bread Alone: Matthew 4:4, Luke 4:4