

DAILY PORTIONS. *Monday.* The new home in Canaan. Deut. 6: 3-15. *Tuesday.* "For our good." Deut. 6: 16-25. *Wednesday.* Remembering the way. Deut. 8: 1-10. *Thursday.* Beware of forgetfulness. Deut. 8: 11-20. *Friday.* The good resolve. Josh. 24: 13-25. *Saturday.* Blessings in the new home. Ps. 107: 31-43. *Sabbath.* The new heaven and earth. Rev. 21: 1-7. (*The I. B. R. A. Selections.*)

NOTES AND EXPLANATIONS.

INTRODUCTORY. Continuing their march around the south of Edom, the Israelites passed northward to the territories of Moab and Ammon. Being forbidden to attack these nations (Deut. 2: 9; Judg. 11: 17, 18), as in the case of the Edomites, envoys were sent requesting the privilege of peaceful passage on their way. Again they were refused and compelled to "compass" these kingdoms also. The book of Deuteronomy represents them as encamped in the plain on the east side of Jordan in the land of Moab, after their victories over Sihon, king of the Amorites and Og, king of Bashan. The word *Deuteronomy* means the "second, or repeated law," and the book consists chiefly of three discourses of Moses, with appendices. Some modern critics have held that it was not written by Moses, but by an unknown author in the reign of Josiah. Space will not permit us to enter into this question but we would simply remark that the book throughout professes to be the work of Moses and we find it hard to believe that such a forgery, if it be not his, could have been foisted upon the people at a later date. The old view is the most satisfactory one still. Moses was about to resign his leadership and close his grand career (Deut. 34: 8; Josh. 4: 19). He had been forbidden to accompany the people any further (Num. 20: 12; Deut. 1: 37; 4: 21) and he leaves this book as his solemn valedictory.

LESSON PLAN. I. Love God. vs. 3-5. II. Learn his Word. vs. 6-9. III. Remember his Mercies. vs. 10-12. IV. Reverence his Name. vs. 13-15.

I. LOVE GOD. 3. Hear O Israel—1. *The word heard.* Attend to God's word. 2. *The word considered.* Think about it, make it a matter of deep concern. 3. *The word obeyed.* Reduce its teachings to experience and practice. (Judge Hale.) That it may be well with thee—No one will lose in the end by always trying to do what is right (Matt. 6: 33; 1 Tim. 4: 8; 6: 6; Prov. 15: 19; Ps. 84: 11). The results of obedience. 1. *Personal happiness* (Isa. 3: 10; Ecc. 8: 13). 2. *Length of life* (Prov. 2: 22; Ps. 55: 23). 3. *National welfare* (Ps. 33: 12). (Hom. Com.) **Hath promised—**See Gen. 15: 5; 18: 18; 32: 17; 28: 14; Ex. 3: 8. Some read "For the Lord God of thy fathers promised thee a land flowing with milk and honey." It was rich in pasture and abounded in flowers.

4. Hear O Israel—A solemn emphasis is laid upon the truths about to be declared. Compare our Lord's "verily, verily." **The Lord our God is one Lord—**(Zech. 14: 9). Other nations had "gods many and lords many"—to Israel there was but one living and true God. With the words of this verse the Jews began their daily liturgy, morning and evening. It expresses the essence of their religious belief, and so familiar is it to their thought and speech that it is said they were often, during the persecution in Spain, betrayed to their enemies by the involuntary utterance of it. (W. L. Alexander.) It declares not only the unity of the Godhead but that there is, and can be, but one absolute and eternal God. It is the most fundamental truth of religion (Isa. 42: 8; Mark 12: 29, 32; John 17: 3). Jesus Christ was "God manifest in the flesh" (1 Tim. 3: 16). See Isa. 9: 6; John 1: 1; 10: 30; 1 Cor. 8: 4-6; Phil. 2: 5, 6.

5. Thou shalt love—The last letter of the

first word of this verse and the last letter of the last word are, in Hebrew, larger than the ordinary size, and as these two letters form the Hebrew word for "witness," the Jews say that they are thus written that everyone may know when he professes the unity of God that his heart ought to be intent and devoid of every other thought, for GOD IS WITNESS. (Michaelis). "Compared with the religious creed of all their contemporaries, how sound in principle, how elevated in character, how unlimited in the extent of its moral influence on the heart and habits of the people! Indeed, it is precisely the same basis on which rests the purer and more spiritual form of it which Christianity exhibits; but it is observable that a belief in the unity of God was a fundamental principle, not of their faith only, but of their political constitution. Their national history became a history of the church; and the moment they abandoned the service of God, they ceased to exist as a nation." (J. F. and B.) But "we cannot worship what we cannot love." Love is the only power which can produce loyal obedience. "Without love God himself becomes but a distant and infinite idol. Love does not reason; love speaks its own language, finds its own prayers, creates its own songs and sets them to its own music. Love passes straight through the zone of reason and ascends to the heaven where it was created in the heart of God." (Parker). If we love God we cannot help reverencing and obeying him (Matt. 22: 37-40; Luke 10: 27). The whole significance of the Scriptures as a rule of life is embodied in these requirements. (Lindsay). **Heart—**"The heart is mentioned first as the seat of the emotions generally and of love in particular." (K. and D.) **Soul—**The centre of personality in man, the entire self.