



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V28 N25 June 21, 2026

THIS WEEK'S CORE COMPETENCY

Disciple-Making

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

"And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others."

2 Timothy 2:2



How does love influence discipleship?

FATHER'S DAY

"Word-Centered Families"

Deuteronomy 6:4-9

I love the outdoors. I learned this love from my father. He never lectured me about mountain streams. He never bored me with a PowerPoint presentation about wildlife conservation. He never made me memorize techniques on how to start a campfire. Yet I learned all this and more from a man who loved the outdoors. I have learned to backpack, fish, water ski, snowmobile, irrigate, plant, weed and harvest all without a formal lesson or curriculum from this man. What he loved I saw firsthand and also learned to love. I genuinely caught more from him about the outdoors than I was taught.

How did I become an "outdoor disciple"? One way I learned the ways of the outdoors was through watching my father's attention to the gear and tackle that he assembled for his outdoor pursuits. Whether it was tying flies for rainbow trout, making arrows for autumn hunts, maintaining pontoon boats for Lake Powell or folding tents summer campouts, I learned that the outdoors was best enjoyed with careful attention given to preparation of tools and tackle for life beyond the city. Watching my dad assemble, maintain and use effectively all the things needed for enjoying the outdoors gave me confidence to be in places all over the world that might be unfamiliar or uncomfortable. Gear and tackle along with its care for proper use can be great training for young minds and hearts.

I also learned the value of outdoor adventure by watching my dad save up for trips and vacations. I learned the value of Gaps: times in anticipation and preparation for mission. Not every weekend was spent at a campground or a lake cabin. There were many weekends working extra jobs. There were many nights planning itineraries. Watching my father work hard so that he could play hard taught me that enjoyment is not a right, but a privilege. I remember a 10-day trip to Yellowstone one year meant that most of the summer was spent working part-

time jobs to help pay for gear, travel costs and park fees. Working for the goal of a vacation made the work more bearable and the time vacating more pleasurable. Hard work for delayed gratification is something I value now because I learned this tangibly from my dad. Fundraising is part of mission. Anticipation makes for great discipleship.

I also learned the value of Go-Alongs, also called Ride-Alongs. This may have been just a Colorado thing, but if my dad was not able to go camping, hiking or fishing, he often would pack up the car and take the family out for a drive through the mountains. There was no concrete destination or final goal for such trips. The whole purpose of the trip was seeing the sights, enjoying a picnic somewhere and making the trip home before it got too dark. During these road trips I learned to keep out a sharp eye for elk, eagles, bears and porcupines. I learned about rain patterns, aspen groves, towing limits and snow drifts. Again, all of this I learned from observation of what my dad did more than what he said. No lectures, no lessons, but lots of learning. Bringing someone along while doing what you love is another method of discipleship.

Of course discipleship needs content. Disciples need to learn Bible stories, theology, apologetics and ministry skills. Formal education is helpful for many aspects of our faith. Jesus' method of discipleship involved much more time with his disciples on the way to events than training events themselves. His disciples spent more time following Jesus than in formal classroom settings.

We would do well to share the things we love with the ones we love. What are you excited about that is spilling over on the ones who share your home? What is it that you love about your faith? Share that! Often!

Work hard to teach well. Love deeply to teach even more deeply. Love is where things are caught. Invite others into the things about God that you love.

1

EXAMINE GOD'S WORD

Read Deuteronomy 6:4-9

4 Hear, O Israel: The LORD our God, the LORD is one.
5 You shall love the LORD your God with all your heart
and with all your soul and with all your might. 6 And
these words that I command you today shall be on your
heart. 7 You shall teach them diligently to your children,
and shall talk of them when you sit in your house, and
when you walk by the way, and when you lie down, and
when you rise. 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. (ESV)

Read in another translation

4 Hear, Israel! The LORD is our God, the LORD is one!
5 And you shall love the LORD your God with all your
heart and with all your soul and with all your strength. 6
These words, which I am commanding you today, shall be
on your heart. 7 And you shall repeat them diligently to
your sons and speak of them when you sit in your house,
when you walk on the road, when you lie down, and when
you get up. 8 You shall also tie them as a sign to your
hand, and they shall be as frontlets on your forehead.
9 You shall also write them on the doorposts of your house
and on your gates. (NASB)

After reading the text, practice your Observation skills
by noting the following:

- Circle the word "our" in v. 4.
- Double underline the word "one" in v. 4.
- Underline the words "you" and "your" in vv. 4-9.
- Draw lines connecting the words "love" and "heart" in vv. 5 and 6.
- Double circle each occurrence of "all" in v. 5.
- Draw a line from the word "them" in v. 7 to its referent in v. 6.
- Draw a box around the phrase "teach them diligently" in v. 7.
- Place brackets around the words "sign" and "frontlets" in v. 8.
- Place brackets around the words "doorposts" and "gates" in v. 9.

What one word would you use to describe the **TONE** of
this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one
word. If you were going to describe these verses, you
might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Describe some of the context of the commands of Deut 6:4-9, especially as it relates to future generations (see Deut 6:1-3; 20-25).
2. How does the “oneness” of God (v. 4) relate to the command of loving him (v. 5)?
3. What is included in the phrase “these words I command you today” (v. 6)?
4. Why are “love” and “heart” crucial to keeping commandments (vv. 5-6)?
5. What is meant by the command “teach them diligently” (v. 7)? How do you do this effectively?
6. Why is v. 8 important?
7. What is the purpose of v. 9?
8. What are the desired results of the injunctions of Deuteronomy 6:4-9 (consider Deut 6:3, 12, 14-19, 24-25)?
9. How could you practically apply Deut. 6:4-7 in your life? What goal would this aid?
10. Beyond apparel choices or home decorations, how would you practically implement Deut 6:8-9 for yourself, your home and your family?

3

EXPLORE RESOURCES

Commentary On The Text

In the life of Israel, the quintessential expression of faith in God was called *The Shema*. This statement about the uniqueness of the Hebrew God was orally repeated in prayer a minimum of twice daily by priests and observant Jews. This statement stood as “the ‘watchword of Israel’s faith,’ a declaration of the oneness and uniqueness of God as found in the opening words of Dt. 6:4. ... The practice of reciting the Shema daily is firmly established in the Mishnah (A.D. 200), ... But there is also evidence of the Shema’s use during and even before the era. The custom is alluded to in the Letter of Aristeas (150–100 b.c.). ... In accordance with Dt. 6:7 *the Shema* was recited twice a day, in the morning and evening: ‘... This was considered the minimum religious requirement for a Jewish male. ... Boys were taught the first verse of the Shema (Dt. 6:4) as soon as they could speak (TB Sukkah 42a). The Shema was recited as the last utterance of martyrs being led to their death, and to this day it is recited at the conclusion to death-bed confessions. Thus Jews are taught to have the name of God on their lips from early childhood to the moment of death” (M. R. Wilson, “Shema,” in *ISBE*, 469).

The singular command of Deuteronomy 6:4 is “to hear.” This is the Hebrew word “shema,” which means to “pay attention” or even more emphatically “hear and obey.” This command is repeated six times in Deuteronomy (5:1; 6:3, 4; 9:1; 20:3; 27:9). What is to be heard and obeyed in 6:4 is a statement with no verbs, specifically “The LORD our God, the LORD one.” This cryptic statement provides the name of God (“YHWH”), his relational essence (“our God”), and his unique character (“one”). This credal statement distinguishes the God of the Bible from all other gods. His name is unique, his connection to a people is historically personal and his oneness sets him apart from all other gods. *The Shema* lays the foundation for monotheism and serves as a deterrent to the temptation to follow other false gods (Deut 4:15-19; 5:7-8; 6:14; 7:4; 8:19; 11:16, 28; 13:2, 6, 13; 17:3; 18:20; 28:14, 36, 64; 29:26; 30:17; 31:18, 20).

God’s unique oneness involves more than just a quantitative singularity. God’s oneness is a complex quality that is found in no other being. “Many Christian interpreters, while agreeing that the main focus of *The Shema* in its original context is set against the world of polytheistic nature worship, insist that \aleph [ehad/one] need not be limited to a single unit, such as a person.

\aleph [ehad/one] may also be employed to specify a compound oneness, in which ‘one’ can be both one and many at the same time (Gen 2:24; Ezek 37:17). By recognizing this ‘diversity within unity,’ some Christian scholars have argued that trinitarian monotheism may be accommodated in the \aleph of *The Shema*” (Willem VanGemeren, “Shema,” in *New International Dictionary of Old Testament Theology & Exegesis*, 1218).

The most appropriate response to the profound theological statement of Deut 6:4 is a relational and emotional devotion to this God who is like no other. After hearing and obeying (6:4), followers of God are to

“love” God with “all your heart and with all your soul and with all your might” (Deut 6:5). The LORD has showered this kind of love upon his people (Deu 4:37; 5:10; 7:9, 13; 10:15, 18; 23:5). The only fitting response is passionate devotion lifting obedience above legalism into loving affection and complete dedication. The keeping of the greatest commandment (Deut 6:5) as repeated by Jesus (Mk 12:28-30) requires the complete passion and commitment of our hearts.

This all-consuming expression of “heart passion” for the “one and only God” when fully expressed is not a private matter. To “love God” (6:5) or to have all God’s commands “on your heart” (6:6), you must share these heart passions with those close to you. If your cup is full of the one true God, you cannot help but spill your passion for him on others. To “teach diligently” (6:7) means “to ‘incise,’ ‘inculcate,’ or ‘impress’ these words into the next generation, ... [this] connotes constant repetition or recitation in a specifically educational process. ... [this] reflects the ancient Near Eastern instructional method, whereby the teacher pronounces the words and the students repeat them until they have the words fixed in the memory” (Bill T. Arnold, *The Book of Deuteronomy, Chapters 1–11*, The New International Commentary on the Old Testament, 395). This intense repetition is to be involved in the natural rhythms of life: rising, sitting, walking, reclining. A parent teaches more to his children through his repetitive chatter about his passions than any formal education.

Passion alone is not enough when it comes to living one’s devotion to the one true God. The faithful can easily falter and forget. Hence the command “to bind” signs on your body (6:8) and “write” messages on your doorposts and gates (6:9). Whatever your hands might touch and whatever your eyes might ponder should be governed by the greatness and oneness of the one true God. “The terms ‘sign/symbols’ and ‘frontlets/emblems’ (NIV = foreheads; v. 8) are first used in Exodus 13:9, 16 of the dedication of the firstborn, and are most likely to be understood in a metaphorical sense here as well (i.e. keep these teachings at hand and right before one’s eyes; cf. 11:18; Prov. 3:3; 6:21; 7:3). ... Traditionally, the Jews took both verses 8 and 9 literally with their phylacteries (Matt. 23:5) and *Mezuzot* (boxes attached to the doorposts), each containing the *Shema*” (Edward J. Woods, *Deuteronomy*, vol. 5, Tyndale Old Testament Commentaries, 137).

We may not literally bind things to our hands, foreheads or homes to keep us from forgetting God. But we would do well to place in our daily paths frequent reminders of the God we love and serve. Reminders to ourselves and signs for ourselves and others can aid us in remaining faithful to God. These public signs can also be teaching tools for younger minds (Deut 6:20).

Marvel intensely at how great our God is (6:4). Love him completely with all your heart (6:5-6). Fill your days with chatter about him (6:7). Surround yourself with tangible reminders of him (6:8-9). He will shower you and yours with his love and blessing (6:1-3). You will impact the hearts of your children for him (6:20-25).

Word Studies/Notes

v. 4 **Hear** “‘To hear,’ in Hebrew lexicography, is tantamount to ‘to obey,’ especially in covenant contexts such as this. That is, to hear God without putting into effect the command is not to hear him at all. The singular form of the verb emphasizes the corporate or collective nature of the addressee, that is, Israel. The covenant was made with the nation as a whole and so the nation must as a unified community give heed to the command of the Lord” (Eugene H. Merrill, *Deuteronomy*, vol. 4, The New American Commentary, 162).

v. 4 **one** “These words, which have been called the fundamental monotheistic dogma of the OT, have both practical and theological implications. ... The word expresses not only the uniqueness but also the unity of God. As one God (or the ‘Unique’), when he spoke there was no other to contradict; when he promised, there was no other to revoke that promise; when he warned, there was no other to provide refuge from that warning. He was not merely first among the gods, as Baal in the Canaanite pantheon, Amon-Re in Egypt, or Marduk in Babylon; he was the one and only God and as such he was omnipotent. It was this all-powerful Unique God who imposed on Israel the charge to love him, thereby revealing another aspect of his character” (Peter C. Craigie, *The Book of Deuteronomy*, The New International Commentary on the Old Testament, 169).

v. 5 **love** “The call to love God is the appropriate response to all that verse 4 implies about the uniqueness of Yahweh himself, as this relates to Israel, both past, present and future. The call here for Israel to love (‘āhab) God is the first of its kind in the Pentateuch, but for that very reason, as part of Moses’ farewell speech, it makes a fitting conclusion and response to all that the Lord had done for Israel from the call of Abraham to the present, in setting his love and affection (ḥāšaq) upon them (4:37; 7:7–8, 12–13; 10:15; 23:5). Now in the form of a command, Israel is exhorted to love the Lord in return, not in any formal or legalistic manner, even though certain attitudes and actions were expected as evidence of this love (well summed up at 13:3–4), but with all your heart (the seat of mind and will, including a range of emotions and affections) and all your soul (the principle of life itself; cf. Gen. 2:7b; inner self and being) and with all your strength (resolve and strong commitment) (cf. 2 Kgs 23:25)” (Edward J. Woods, *Deuteronomy*, vol. 5, Tyndale OT Commentaries, 136).

v. 5 **heart** “‘The heart (lēb) is, in Old Testament anthropology, the seat of the intellect, equivalent to the mind or rational part of humankind. The ‘soul’ (better, ‘being’ or ‘essential person’ in line with commonly accepted understanding of Heb. *nepeš*) refers to the invisible part of the individual, the person qua person including the will and sensibilities. The strength (*mē’ōd*)

is, of course, the physical side with all its functions and capacities. The word occurs only here and in 2 Kgs 23:25 as a noun with nonadverbial nuance, and even here the notion is basically that of ‘muchness.’ That is, Israel must love God with all its essence” (Merrill, 164).

v. 7 **talk** “God requires that his people diligently teach these truths to their children. Moses demands that God’s people teach God’s expectations to their children and grandchildren repeatedly, in all life’s settings. After commanding them to do so (v. 7a), Moses delineates the means for doing so (vv. 7b–9). They should take opportunities to speak of these marvelous truths in every part of life. These pairs of expressions – ‘sit ... walk,’ ‘lie down ... get up’ – are called merisms. These opposite terms refer not just to the actions they specify but also to everything between them (cf. our expression ‘A to Z’; cf. Pr 6:21–22). They signify totality. By using these two phrases, Moses highlights the fact that God’s people are to teach their children about God and his expectations of them in all contexts of life. They are to permeate every realm of a believer’s life. God’s truth was and is to be the topic for ordinary conversation in ordinary homes in ordinary life from breakfast to bedtime, whether we are busy or not” (Michael A. Grisanti, “Deuteronomy,” in *Expositor’s Bible Commentary*, vol. 2, 557).

v. 8 **sign** “Visible reminders were required for the implementation of the command of verse 6. A similar method was introduced in Exodus 13:1–16 where the observance of the feast of unleavened bread was a sign and reminder of the exodus event (v. 9). The dedication of the firstborn was to serve the same purpose (v. 16). In Exodus the language is clearly metaphorical. ... However, since it was ‘words’ (v. 6) that were to be bound on the forehead and arm, the literal interpretation has prevailed in Judaism. The custom developed of writing certain verses on scraps of parchment (especially Exod 13:1–16; Deut 6:4–9 and 11:13–21), placing them in little boxes and strapping them to the forehead and arm. ... However, the debate over literal or metaphorical meaning is less important than the significance of this command. The words of the law were to be continually before the people and also embedded deep in their hearts so that the whole community would be constantly reminded of its love commitment to God” (Gary Hall, *Deuteronomy*, College Press NIV Commentary, 140).

v. 9 **doorpost** “The very essence of YHWH’s singularity and the primacy of staying in love with God is hereby inscribed on every Israelite village and house. Whether one is leaving on a journey or returning home, these priorities would be ever present, constantly facilitating the ability to recite them to one’s family, and thereby aiding to fulfill their covenant mandate” (Arnold, 401)

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Be captivated by the greatness of the one true God and so change those under your influence.

CENTRAL MESSAGE FOR YOUR LIFE



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



PARENT CONNECTION

My oldest son was at his four-year-old well-check appointment when our pediatrician quizzed him on opposites. He would say a word, such as “hot,” and my son was to answer the opposite, “cold.” Our doctor said, “If mommy is a woman, daddy is a...,” to which my sweet son proudly exclaimed, “Hero!!!” Dads, you’re your child’s biggest hero, and there’s something so special about the relationship you have with your kids. To your child, you’re the grill king, the daddio of the patio, and you’re strong enough take down any Avenger. You’ve got all the secret ninja skills, answers to random questions and best air guitar moves around. It’s your week to celebrate! Watch all the football games you want, smoke the biggest brisket you can find and fix the internet in that super manly way you do. Proverbs 20:7 (NKJV) says, “The righteous man walks in his integrity; his children are blessed after him.” As you lead your family, take every opportunity to disciple your kids. Don’t be afraid to step out of your comfort zone, because your kids think you’re amazing at everything you do. Open the Bible and read to your kids or act out the stories. Help your kids memorize Scripture by using that silly voice you do so well. Take hold of your kids in a giant bear hug, pray over them and tell them you love them. Show your leadership by affirming and loving your wife well. Dads, God picked you and He never makes mistakes. Be proud of your status as dad and lead well. We are praying for you!

What Does The Bible Say?

Read Deuteronomy 6:4-9

1. How should the Israelites love the Lord?
2. What should they teach their children?
3. When should they talk about the Lord?

What Do You Think?

What does it mean that the Lord is one?

What Do You Do?

How can we talk about God when we sit at home, walk around the neighborhood, lie down and wake up? Each day this week, practice one of these ways to talk about God.

CORE COMPETENCY: Disciple-Making

I multiply godly beliefs, qualities and behaviors in others to encourage them to grow in Christ.

MEMORY VERSE: Proverbs 16:9

“The heart of man plans his way, but the Lord establishes his steps.”

KidPIXCOUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- I completed my Bible Study
- I memorized this week’s verse
- I brought my Bible to church
- I brought a friend



CHILD’S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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BIBLE CHURCH**

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OUR MISSION
Making God known by making disciples who are changed by God to change their world.