DEUTERONOMY 6:7

An Exegetical Development

by

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CONTEXT STUDY

General Context

The English title "Deuteronomy" (from the Greek Septuagint) means "second law-giving" and apparently comes from a mistranslation of Deuteronomy 17:18, which actually says "a copy of this law." Deuteronomy, however, is not a distinct "second law" as might be implied in the name but is a "copy (repetition) of the law" as was given to Israel some forty years earlier. Many previous laws contained in Exodus, Leviticus, and Numbers are repeated, commented upon, explained, and enlarged upon with some particular precepts added to them accompanied by abundant reasons for the enforcing of them.

Although God is the author of this book (as all Scripture--II Tim. 3:15), He chose the man Moses with his well-trained mind and eloquent pen to express this vital revelation to the nation of Israel. It is important to note, however, that the last chapter which records the death of Moses was obviously appended by someone else--most likely by Joshua, the successor of Moses.

Deuteronomy contains a series of public discourses delivered by Moses to Israel shortly before his death. These discourses were delivered over a short period of at least two weeks while Israel moved out of the wilderness and inched

toward the Jordan River (which they should have crossed 38 years before). The scene of this recapitulation of the law (which was among the last public services which Moses rendered to Israel) was on the plains of Moab (1:1) about the year 1405 B.C., forty years after the exodus from Egypt (1445 B.C.). The year 1405 B.C., therefore, is an estimated date believed by conservative scholars for the written completion of Deuteronomy.

The book of Deuteronomy is viewed against the historical background of a people who were to face war, temptations, and a new, settled way of life. With the rebellious exodus generation having perished in the wilderness and Moses' own death imminent, it was necessary to renew God's covenant to a new, second generation of Israelites who would need such a reminder. Israel needed to renew her committment--or covenantal allegiance--to God before entering a conquest which seemed impossible and before settling in a land apart from the mediatorial leadership of Moses. God desired that the law be repeated by Moses so that it might make a <u>lasting impression</u> on the generation that would finally enter and settle in their promised land.

Deuteronomy was to be a summary of those of God's commands which would be particularly pertinent to the common individual citizen of Israel. Moses needed to stress God's laws in a practical sense, leaving behind specific directions and instruction regarding the everyday practice of this nation. Israel was about to enter new horizons and new paths never crossed before. Although about to enter a conquest

of the land of Canaan, the discourses of Moses do not primarily deal with military affairs, but rather with Israel's duty to her God.

Israel needed to know the terms and conditions whereby she might hold and enjoy the promised land. This nation also needed a reminder of God's love for her and of the expected response to that love, which was to be a distinct lifestyle--a walk totally devoted to the one and only God of Heaven. Based upon God's faithfulness to Israel in past salvation (such as the recent defeat of Sion and Og--Deut. 1:4) and blessing (such as the continued provision of manna--Deut. 8:3, 16) were to flow promises of future salvation and blessing if the law was obeyed as God intended. On the other hand, Israel needed to be warned of certain judgment should she depart from her God. The disobedience of Moses and the former Israelite generation with its consequences of prohibition to enter the promised land and of death, would serve as a provokingly clear object lesson to this pioneering generation. Briefly stated, Moses needed to lay out before Israel the way of life (for obedience) and the way of death (for disobedience).

I. Introduction (1:1-5)

II. Recapitulation of Israel's Wanderings (Historical) (1:6-4:43)
   A. Israel at Sinai (1:6-18)
   B. Israel at Kadesh-Barnea (1:19-46)
   C. Israel from Kadesh to Moab (2:1-3:29)
   D. Israel on the Plains of Moab (4:1-43)

III. Rehearsal of Israel's Law (Legal) (4:44-26:19)
  A. Commands Concerning Spiritual Commitment (4:44-11:32)
    1. The Ten Commandments (Reiteration) (4:44-5:31)
    2. The Supreme Commandments (Application) (5:32-6:25)
      a. exhortation to obey the Lord (5:32-6:3)
      b. exhortation to love the Lord (6:4-6:9)
        1) a love that is exclusive in its object (v. 4)
        2) a love that is personal in its application (v. 5-6)
        3) a love that is transmitted by its testimony (v. 7-9)
          a) transmitted personally (taught to progeny) (v. 7)
          b) transmitted publically (exemplified in life) (v. 8)
          c) transmitted domestically (characterized by home) (v. 9)
      c. exhortation to reverence the Lord (6:10-25)
    3. The Command to Exterminate (Separation) (7:1-26)
    4. The Command to Remember (Recollection) (8:1-10:11)
    5. The Command to Consecrate (Devotion) (10:12-11:32)
  B. Commands Concerning Ceremonial Distinctiveness (12:1-16:17)
  C. Commands Concerning Civil Leadership (16:18-18:22)
  D. Commands Concerning Moral Relationships (19:1-26:19)

IV. Ratification of Israel's Covenant (Prophetical) (27:1-30:20)
  A. Renewal of the Covenant Commanded (27:1-26)
  B. Blessings and Curses Pronounced (28:1-69)
  C. Provisions of the Covenant Explained (29:1-30:20)

V. Continuation of Covenant from Moses to Joshua (31:1-34:12)
  A. Charges Related to Moses (31:1-29)
  B. Song of Moses (31:30-32:47)
  C. Testament of Moses (32:48-33:29)
  D. Death of Moses (34:1-12)

Deuteronomy 6:7 is situated in the initial stages of Moses' main discourse which entails a rehearsal of Israel's law (4:44-26:19). Because God knew that Israel would shortly be face-to-face with heathen Canaanite idolatry, He inspired commands concerning Israel's needed spiritual

commitment to Himself (4:44-11:32). The most supreme commandment is delivered by Moses in an exhortation to love the Lord exclusively and then to transmit (6:7-9) that love by testifying of it to Israel's progeny (v. 7).

Immediate Preceding Context

The immediate preceding context to Deuteronomy 6:7 begins with 6:4.

1. The first reason is because verse four begins with the first imperative (שְׁמַע) in the immediate context preceding Deuteronomy 6:7.
2. The second reason is because this imperative begins a distinct chain of waw consecutives attached to verbs converted to the nuance of the imperative with logical sequential action.
3. The third reason is because contextually the subject matter of the preceding verses (5:32-6:3) deals with the intended results of obedience to God's law, while verses four through nine of chapter six deal with the content of how to obey.
4. The fourth reason is indicated in that the word "Hear" emphatically begins an independent clause with no conjunction attached to it as the previous verbs had (a vocative address).
5. A fifth reason is indicated by the historical fact that the word "Hear" began the celebrated "Shema" which encompassed verses 4-9 and set them apart as a distinct unit of though which became Judaism's basic confession of faith.

6. A sixth reason is because the introductory formula, "Hear, O Israel," appears in Deuteronomy 5:1, 9:1, and 20:3 as beginning independent segments of thought.
7. A seventh reason is indicated by the fact that the Masoretic text began the context with verse four. (Note: the ס before paragraph and the enlarged letter in שָׁמַע)

Moses in verse four attempts to seize the attention of Israel to drive home a pivotal, fundamental truth dealing with the nature of God. He proclaims the exclusiveness and uniqueness of God (and thus arms Israel against idolatry) by saying, "Yahweh our God is the one (the only) Yahweh." Sequentially, in verse five Moses summarizes true religion (which excludes all half-hearted devotion) by commanding Israel to <u>love</u> the Lord their God with their total being--heart, soul, and strength. This all-encompassing love for God would express itself in a willing and joyful obedience and form the proper basis (incentive or motive) for obedience. Not only was love to stem from Israel's inner self, but Moses in verse six goes a step further in calling for a meditation on God's words, which would result in internal conviction. God desired not merely an intellectual conviction but one arising from the center of each individual's personality--his heart or the seat of his will and emotions.

<u>Immediate Following Context</u>

Moses in verse eight continues his chain of imperatives by commanding undeviating observance of commands that were to permeate and be exemplified in every sphere

of life. By speaking figuratively (metaphorically) Moses conveys the idea of keeping God's law constantly before one's perspective (eye) and performance or activity (hand). In verse nine Moses, again using the metaphor of writing upon the doorposts of house and gates, intends to communicate the necessity of having a home that was distinguished and characterized by loving obedience to God's law.

The immediate following context to Deuteronomy 6:7 ends with verse nine.

1. The first reason is because the future tense form of הָיָה appears in verse ten with the time indicator כִּי following (both point to a future shift in time--"then it will be when . . .").
2. The second reason is because verses ten through eleven shift grammatically from imperatives to narration.
3. The third reason is indicated by the fact that both the Hebrew Masoretic text and the Septuagint (LXX) divided the unit of thought with verse nine.
4. The fourth reason is indicated by the change in subject from second person to third person.
5. The fifth reason is indicated by the change in subject from Israel to Yahweh.
6. The sixth reason is indicated in that the <u>subject matter</u> changes from positive commands to negative warnings.

<u>Internal Context</u>

According to a general observation of Deuteronomy 6:7, there are six verbs. Two appear to be Piel perfect 2.m.s. introduced by waw conversives, and four appear to be

Qal infinitive constructs with 2.m.s. suffixes. There are a total of five waws, two of which seem to be waw conversives and the other four of which appear to be simple waws possibly joining a series of parallel infinitive constructs. Apparently there are two independent clauses and four dependent clauses supported by infinitive constructs.

A brief survey of the potential problems or difficulties reveals that one problem would seem to be in supporting a clear meaning of the verb שָׁנַן (to repeat or teach), which seems to be an isolated use of this Piel form. A second difficulty may be in clearly defining the contextual meaning of בָּנִי (sons). Thirdly, it may be difficult to discern whether the infinitive constructs function literally or figuratively.

WORD POSSIBILITIES

I. וְשִׁנַּנְתָּם - waw conjunction; Piel stem, perfect state, second person, masculine, singular; third person, masculine, plural suffix

A. וְ - waw conjunction

1. "and" "also" (compound - coordinative) - Gen. 1:5
2. "but" (compound - adversative) - Gen. 6:8
3. "or" (compound - alternative) - Ex. 20:10
4. "even" (compound - explicative) - Gen. 4:4
5. "then" (conversive - converts perfect to nuance of preceding non-perfect verb in independent clause with chronological or logical sequence) - Gen. 2:24
6. "now" (disjunctive - interruptive) - Deut. 6:1
7. "so that" (directive - purpose) - Ex. 9:1
8. "that" (directive - result) - Num. 23:19

B. שִׁנַּנְתָּ - Piel stem, perfect state, second person, masculine, singular

1. "sharpen" (metaphorically - Qal) (ex. tongue) ("stern words and/or pointed results") - Ps. 64:4

2. "to speak" (say something again and again - Piel) - Deut. 6:7

3. "to teach repeatedly" (to inculcate, teach over and over) - Deut. 6:7

4. "to teach pointedly" (to incisively teach anything to anyone) - Deut. 6:7

C. ם - third person, masculine, plural pronominal suffix

1. "them" - Deut. 6:8

II. לְבָנֶיךָ - prepositional prefix; plural noun; second person, masculine, singular suffix

A. לְ - prepositional prefix

1. "to" (indirect object - dative of advantage) - Gen. 24:35

2. "towards" (directional, in a direction) - Is. 53:6

3. "for" (benefit) - Deut. 6:24

4. "to" (direct object) - Ex. 20:6

5. "namely" (logical apposition) - Ex. 27:19

6. "because of" ("on account of" - causal) - Gen. 4:23

7. "about" (concerning, in regards to) - Gen. 20:13

B. בָּנֶי - masculine plural noun

1. "children" (generic - sons, daughters, grandchildren, adopted, etc.) - Deut. 5:29

2. "sons" (male offspring, progeny) - Gen. 5:4; Ex. 34:16

3. "sons" (male members of a small group) - I Ki. 20:35

4. "children" (immediate specific progeny - sons and daughters) - Gen. 3:16

5. "children" (members of a tribe) - Lev. 10:11; Deut. 4:46, 9:2

C. ךָ - second person, masculine, singular pronominal suffix

1. "your" (possessive) - Deut. 6:2

III. וְדִבַּרְתָּ - waw conjunction; Piel stem, perfect state, second person, masculine, singular

A. וְ - waw conjunction
(See possibilities under I.A.)

B. דִבַּרְתָּ - Piel stem, perfect state, second person, masculine, singular

1. "speak" (to talk - general) - Gen. 18:19; Ex. 4:15

2. "command" (to order) - Ex. 1:17

3. "speak" (to comfort) - Gen. 34:3

4. "declare" (to proclaim, preach) - Lev. 23:44; Josh. 20:4

IV. בָּם - בְּ preposition; third person, masculine, plural pronominal suffix

A. בְּ - preposition

1. "with" (means or instrument) - Ex. 5:3, 16:3

2. "with" (accompaniment) - Gen. 9:4; Ex. 10:9

3. "for" (because of) (causal; on account of) - Gen. 18:28; Deut. 9:4-5, 24:16

4. "about" ("of") (objective - concerning) - Deut. 11:19; Job 26:14; Ps. 87:3; Jer. 38:24

B. ם֫ - third person, masculine, plural, pronominal suffix

1. "them" - Deut. 6:8

V. בְּשִׁבְתְּךָ - prepositional prefix; Qal infinitive construct; second person, masculine, singular suffix

A. בְּ - preposition

1. "while" (when) (contemporary, simultaneous time) - Num. 35:19; Deut. 11:9

2. "after" (when) (completed time) - Gen. 33:18; Ex. 3:12

3. "if" (conditional) - Gen. 34:22; I Sam. 11:2

B. שְׁבֶתְּ - Qal infinitive construct, feminine plural (from יָשַׁב)

1. "sit" (to sit down literally) - Gen. 27:19; Deut. 17:18

2. "abide" (to remain, stay with longevity) - Gen. 24:55, 29:19; Ex. 24:14

3. "dwell" ("live") (to inhabit - figurative) - Gen. 13:6; Deut. 17:14

C. ךָ - second person, masculine, singular pronominal suffix

1. "you" (subjective) - Ex. 15:17; I Ki. 8:13

VI. בְּבֵיתֶךָ - prepositional prefix; noun; second person, masculine, singular, pronominal suffix

A. בְּ - preposition

1. "in" ("within") (of place, location) - Deut. 6:1

2. "at" "by" "near" (nearness, vicinity) - I Sam. 29:1

3. "before" (in the presence of) - Gen. 23:18

B. בֵּיתֶ - noun

1. "house" (literal place of dwelling, habitation) - Gen. 27:15, 33:17

2. "household" (figurative - family) - Gen. 7:1, 12:17, 36:6, 42:19

3. "dwelling" (general sense - land of habitation) - Ex. 20:2, Neb. 2:3

C. ךָ - second person, masculine, singular, pronominal suffix

1. "your" (possessive, objective) - Deut. 6:9

VII. וּבְלֶכְתְּךָ - waw conjunction; prepositional prefix; Qal infinitive construct, feminine plural; second person, masculine, singular pronominal suffix

A. וְ - waw conjunction
(See possibilities under IA.)

B. בְּ - preposition
(See possibilities under VI.A.)

C. לֶכְתְּ - Qal infinitive construct, feminine plural (from הָלַךְ)

1. "go" (to journey in a general sense) - Num. 22:13

2. "walk" (to walk with literal steps) - Ex. 14:29

3. "walk" (figurative - to live, follow a manner of life) - Deut. 19:9, 28:9

D. ךָ - second person, masculine, singular pronominal suffix

1. "you" (subjective) - Ex. 15:17; I Ki. 8:13

VIII. בַּדֶּרֶךְ - prepositional prefix, definite article, noun

A. בַ (בְּ) - preposition
(See possibilities under VI.A.)

B. ־ (הַ) - article

1. "the" (definite article, pointing to specific) - Gen. 11:5; Deut. 1:19

C. דֶּרֶךְ - noun

1. "journey" (expressing the action of going, walking) - Ex. 5:3

2. "path" (way) (figurative - manner, custom, conduct of living) - Gen. 19:31; Deut. 11:28

3. "road" (way) (literal road which leads to a place) - Num. 20:17; Deut. 2:27

IX. וּבְשָׁכְבְּךָ - waw conjunction; prepositional prefix; Qal infinitive construct; second person, masculine, singular pronominal suffix

A. וְ - waw conjunction
(See possibilities under I.A.)

B. בְּ - preposition
(See possibilities under V.A.)

C. שָׁכְבְּ - Qal infinitive construct

1. "lie down" (to sleep) - Gen. 19:4, 28:11

2. "lie down" (in sickness) - II Sam. 13:6; II Ki. 9:16

3. "lodge" (for a period of time) - Josh. 2:1; II Ki. 4:11

D. ךָ - second person, masculine, singular pronominal suffix

1. "you" (subjective) - Ex. 15:17; I Ki. 8:13

X. וּבְקוּמְךָ - waw conjunction; prepositional prefix; Qal infinitive construct; second person, masculine, singular pronominal suffix

A. וּ - waw conjunction
(See possibilities under I.A.)

B. בְּ - preposition
(See possibilities under V.A.)

C. קוּמְ (קום) - Qal infinitive construct

1. "rise up" ("arise") (stand up from lying or sitting position) - Gen. 19:1, 33, 35; II Sam. 12:20

2. "rise up" ("arise") (wake up out of sleep) - Num. 22:13; I Sam. 3:6, 8

3. "rise" (recover from illness) - Ex. 21:19

D. ךָ - second person, masculine, singular pronominal suffix

1. "you" (subjective) - Ex. 15:17; I Ki. 8:13

WORD CHOICE

I. וְשָׁנַנְתָּם

A. וְ - "then" (conversive) because:

1. This conjunction is connected to a perfect verb which is preceded by a chain of perfects (וְאָהַבְתָּ - v. 5; וְהָיוּ - v. 6) converted to the imperative nuance of שְׁמַע which began the chain in v. 4.

2. The perfect verb converted to the imperative would correspond to the preceding context (v. 4-6) and the following (v. 8-9), which function as a unit developing the content of the "commandment," "statutes," and "judgments" of verse one.

3. The content of the imperative to "teach" commandments to others would necessitate both a logical and chronological sequence following personal appropriation to self as described in verses five and six.

Parallel passage ?

4. The waw is joined to a perfect in an independent clause, which is the normal setting for a conversive (Lambdin, p. 119).

5. Contextually, the activity of "teaching" was not an accomplished, real, punctiliar fact (as would be suggested by the perfect verb) but was an unreal, prospective command to be observed "in the land" (v. 1-2; cp. v. 10).

6. "And" "but""or""even" (compound-coordinative) are not the word choices because:

   a. The verb וְהָיוּ ("then they must be," 3.c.pl. from הָיָה, v. 6) and וְשִׁנַּנְתָּם ("then you must teach them," 2.m.s. from שנן) are different in person, gender, number and root, breaking parallel and equality of ideas.

7. "Now" (disjunctive-interruptive) is not the word choice because:

   a. The verb וְשִׁנַּנְתָּם is perfect and not contrary in form to the preceding verb (which is also perfect) - הָיוּ .

   b. Context indicates a continuation and sequence of thought (by a chain of perfects with waws, both preceding and following v. 7) and not a transition or interruption with new, parenthetical or concluding thought.

8. "So that" "that" (directive - purpose, result) are not the word choices because:

   a. Verse seven begins with an independent clause (the action in v. 7 is not necessarily depen-

dent upon nor directed by v. 6, as evidenced by different subjects - "commandments in v. 6 and "you" in v. 7).

b. Context indicates that the giving of the commandments as stated in verse six was first and foremost for personal appropriation and <u>not</u> merely for the <u>purpose</u> or <u>result</u> of giving them to others.

B. שִׁנַּנְתָּם (from שָׁנַן) - to "teach repeatedly" (to inculcate - teach over and over)

1. "teach" because:

a. The preceding context emphasizes the <u>activity</u> of teaching (לָמַד).

1) God gave the law (commandments) to Moses for the <u>purpose</u> that Moses would <u>teach</u> Israel (Deut. 4:5, 14; 5:31; 6:1 - לָמַד - Piel).

2) God established a <u>pattern</u> whereby Israel was to "<u>learn</u>" (לָמַד - Qal; Deut. 4:10, 5:1) the commandments and then "<u>teach</u>" (לָמַד - Piel) them to their children (see Deut. 4:9-10, 6:1).

b. The following context describes an <u>example</u> of a father teaching his son the meaning of the commandments (Deut. 6:20-25).

c. The parallel passage (Deut. 11:19) substitutes שָׁנַן with לִמֵּד (Piel stem), which means "to teach or instruct" (Holladay, p. 177). — BDB, KB, TWOT = more weight

d. The Septuagint translates שָׁנַן - προβιβασεις, which appears two times in the O.T. (Deut. 6:7; Ex. 35:34) and conveys ~~the general idea of impressing, extending, developing, improving, egging on, advancing,~~ and the specific idea of instructing (Liddell & Scott, p. 1471). NOT Needed

e. The Septuagint translates לָמַד (in Deut. 11:19) - διδαξετε , which exclusively means to "teach or instruct" (Liddell & Scott, p. 421).

f. The activity of reading the law (Josh. 8:32-35) and teaching it (Ps. 78:4-7; Neh. 8:2-8) was accomplished in the promised land.

g. Moses follows the <u>same</u> <u>pattern</u> of commanding first of all personal appropriation of God's law (Deut. 6:6 - "on your heart") followed by instruction (teaching) to children in three other passages in Deuteronomy (4:9, 11:18-19, 32:46).

2. "Repeatedly" because:

   a. Repetitious action is supported by the Piel (intensive) stem.

   b. The four-fold repetition of בְּ plus the infinitive construct appear to indicate repeated times and locations.

   c. שָׁנָה - a closely related derivitive (cognitive) of שָׁנַן - means to "repeat" (Holladay, p. 378).

   d. Verses eight and nine indicate that the words were to be placed around one's arm and house where they could be seen repeatedly.

   e. The basic idea of שָׁנַן in the Qal stem indicates a sharpening by means of repetitious action (cp. Deut. 32:41).

   f. The fact that God through Moses gave a repetition of the law in the book of Deuteronomy indicates a precedent for repetitious instruction.

   g. The Septuagint's translation of προβιβασεις (future, active, indicative) indicates repetitive activity.

   h. Isaiah 28:9-10 illustrates a customary Jewish practice of a child being taught repeatedly ("precept upon precept; line upon line")

3. "To speak" (say something again and again) is not the word choice because:

   a. The idea of speaking (דבר) is already in the verse.

   b. In the context (v. 8-9) teaching was not accomplished merely by speaking but also by "binding" (on hand) and "writing" (on doorposts).

   c. The activity of teaching would of necessity involve more than speaking (i.e. answering questions - Deut. 6:20; illustration; personal example - Deut. 6:6; etc.)

   d. The parallel passage (Deut. 11:19) specifically indicates "teaching." (לָמַד).

4. "To sharpen" (metaphorically - with "stern words and/or pointed results") is not the word choice because:

a. The uttering of sharp, stern words does not fit the object in context ("children").

b. In context, the content of the commands to be given to the children was to love God thoroughly (such subject matter would require a tone or attitude of love from the instructor's "heart" - v. 6).

c. In context the repeated (continual) nature of the instruction (indicated by four infinitive constructs) would require a patient, gentle, sympathetic manner of instruction, as opposed to continual sternness.

d. The uttering of sharp words does not correspond to the example in context (6:20-25) of a father teaching his son.

e. The N.T. specifically forbids instruction that would "provoke children to wrath" (Eph. 6:4). ?

f. שנן with the idea of sharp speech is in a different stem (Qal), while Deuteronomy 6:7 employs the Piel stem.

5. To "teach pointedly" (to incisively teach) is not the word choice because:

a. The commands themselves are already pointed (v. 4-6) and therefore do not require additional pointedness in the delivery of them.

b. The basic sense of the Piel verb שנן indicates the activity of sharpening, whereas the pointed or piercing aspect would indicate the result.

c. Pointed teaching implies brevity and abruptness whereas internal context indicates extensiveness and continuity.

d. The example of teaching in context (6:20-25) does not indicate pointed teaching, but rather expanded illustration, explanation and application.

C. ם֫ - "them" (third person, masculine, plural pronominal suffix - objective).

1. This is the normal form when joined to an active verb indicating the person or thing acted upon (i.e. direct object) (Yates, p. 67).

II. לְבָנֶיךָ

A. ל - "to" (indirect object - dative of advantage) because:

1. The preposition ל follows the direct object אֹתָם indicating the persons to whom the action is performed (cp. Lev. 25:46).

2. The preposition ל indicating the indirect object is the normal pattern when joined to nouns following verbs of "speaking" (cp. Deut. 4:9, 6:21; Josh. 22:24, 27; Joel 1:3).

3. The emphasis in context is <u>directly</u> on commands (6:6) and the activity of imparting them, <u>not</u> on children who are indirectly the recipients of such impartation.

   a. The repetition of verbs of communication ("teaching" and "speaking") with repeated direct objects אֹתָם + verb and אֹתָם בְּ reveal this emphasis.

4. In the following context the Lamedh in the phrase לְבִנְךָ (to your son) also functions as the indirect object marker (v. 21).

5. "Towards" (directional) is not the word choice because:

   a. Context indicates a more intimate (close), direct manner of teaching than mere teaching in a general direction.

      1) This is evidenced by the close relationship -"children."

      2) This is evidenced by actions which appear to require close proximity: "walking" (next to), "sitting," "sleeping," and "rising up" (in the same house).

   b. Internal context places the emphasis on the "<u>how</u>" (instruction) and "<u>when</u>" (continuation) of teaching rather than the "where" (direction) of it.

      1) Two imperatives reveal "how."

      2) Four infinitive constructs reveal "when." Not where?

6. "For" (benefit) is not the word choice because:

a. This translation would not necessitate the children as being the recipients of the teaching (as the context--Deut. 6:20-25--and parallel passage--Deut. 11:19--necessitates).

b. "Benefit" would indicate the results of teaching whereas the immediate context (6:4-9) indicates the manner or activity of teaching.

7. "To" (direct object) is not the word choice because:

a. The suffix ם֫ attached to the previous verb functions as the direct object.

b. Grammatically, two direct objects cannot coexist next to each other unless one is in apposition to the other. However, if this was the case:

1) "Children" would be the content of what was to be taught. This would contradict context ("commands" in view) and the theology of the Bible as a whole.

2) The indirect object would be unspecified, resulting in ambiguity.

8. "Namely" (logical apposition) is not the word choice because: (See II.A.7.b.1)&2) above).

9. "because of" (on account of - causal) is not the word choice because:

a. This translation would not necessitate the children as being the recipients of the teaching (which context and parallel passage necessitates--6:20-25, 11:19).

b. Context indicates the reason for teaching commandments as being the fact that the Lord God who is "one Lord" (v. 4) was to be loved and obeyed (v. 5-6) and not because of something related to children.

10. "About" (in regard to - concerning) is not the word choice because:

a. "Children" are not indicated in context or in entire Bible as being the content of what was to be taught.

b. The suffix ם֫ (them) attached to the previous verb would either:

1) Have no antecedent.

2) Limit the commands being taught to those only related to children (i.e. "You shall teach the commandments about your children . . ."), which would indicate no indirect object and also violate context which has no commandments about children.

B. בָּנִים - "children" (generic - sons, daughters, grandchildren, adopted, etc.) because:

1. The nature of the commandments (specifically, to "love the Lord" - v. 5) demands that all children be taught them.

2. The preceding context has sons and grandsons in view (Deut. 6:2; see also 5:29 - indicative of perpetual descendents).

3. In the general preceding context (Deut. 4:9-10) Moses follows a similar pattern as in Deut. 6:5-7 in reminding Israel to first personally appropriate the commands of God, then secondly to teach both sons and grandsons (v. 9), which he ties together as "children" in verse ten.

4. Joshua (who heard this command) was obedient to it in the promised land as he declared that his whole "house" (בַּיִת - not merely his sons) would obey the law. (Josh. 24:15)

5. O.T. Israel was made up of a society that was patriarchal and clan-oriented, which would indicate that instruction was given to more than immediate progeny (cp. Gen. 48 - Isaac blesses his sons' sons). (cp. Abraham's household-Gen. 18:19)

6. The plural form of בֵּן is indicative of children in general (cp. Deut. 5:29) unless context specifically indicates otherwise (ex. - Ex. 34:16).

7. An adopted child was considered a literal son (בֵּן) in the O.T. (Ex. 2:10) and was trained as such (cp. Acts 7:20, 21).

8. The Septuagint (LXX) translates בָּנִים - υἱους which generally means "child" (unless qualified: ex. - υἱους αρρην - "male sons" - Liddell & Scott, p. 1847).

9. The Septuagint translates בָּנִים from the parallel passage (Deut. 11:19) as τεκνα which exclusively means "children" in general (Liddell & Scott, p. 1768).

10. "Sons" (male offspring - progeny) is not the word choice because:

    a. This would limit the instruction.

        1) Moses in context addresses the <u>entire nation</u> of Israel to listen to commandments.

        2) This limitation would be contrary to the <u>nature</u> of the commands (which are needed by all - 6:5-6).

        3) If everyone is responsible to obey the commands, then everyone must be taught them (cp. Deut. 5:29).

11. "Sons" (male members of a small group) is not the word choice because context indicates <u>relationships</u> of one's household ("sons, grandsons" - 6:2; "son" - 6:20).

12. "Children" (immediate, specific progeny - sons and daughters) is not the word choice because:

    a. Context indicates "grandchildren" as also being recipients of instruction (6:2; cp. 4:9-10).

    b. Israel's society was patriarchal (see II.B.5.).

13. "Children" (all members of a tribe) is not the word choice because:

    a. Internal and following context indicates a training in a domestic setting ("house," "lying down" - v. 7, "gate" - v. 9).

    b. This usage is always qualified or specified (ex. - children <u>of Israel</u> - Lev. 10:11; Deut. 4:46, 9:2).

C. ךָ

1. "Your" (possessive) because this is the normal translation of a second person, masculine, singular pronominal suffix when attached to a noun (Lambdin, p. 86).

III. וְדִבַּרְתָּ

A. וְ (see proofs under I.A.).

B. דִבַּר - "speak" (to talk - general) because:

1. This imperative is in a logical sequential relationship (indicated by the waw conversive) to the previous verb שָׁנַן which means to "teach repeatedly."

   a. Therefore, דָּבַר would most likely describe a customary method of such "teaching."

   b. The parallel passage (Deut. 11:19) has (Piel[inf] construct) which is subordinate to the main verb "teach" and therefore indicates a manner of speaking that coincides with teaching.

2. To "speak" is the most often-used meaning of the imperative verb form (cp. Ex. 4:15; Deut. 18:18, 20:5; Englishman's, p. 319-25; T.W.O.T., p. 179).

3. The Septuagint (LXX) translates דָּבַר as λαλησεις which exclusively means to talk or speak (Liddell & Scott, p. 1025).

4. The activity of a general speaking would naturally correspond to the continual, daily activities of "sitting," "walking," "lying down," and "rising up."

5. A general speaking of God's specific laws would comply with the example given in context of a father telling (אָמַר) his son about God's dealings and decrees (6:21).

6. "Command" (to order) is not the word choice because:

   a. All commands in context related to teaching are commands to teach, not commands to command (5:31; 6:1, 21).

   b. דָּבַר with the meaning of command would not normally be followed by בְּ or לְ but by the person(s) who were to be commanded.

   c. דָּבַר with the meaning of command occurs almost exclusively in the Qal stem and active participle state (T.W.O.T., p. 399).

7. "Speak" (to comfort) is not the word choice because:

   a. Context is describing methods of instructing or imparting information ("teaching" - v. 7, "binding" - v. 8, "writing" - v. 9) (cognitively) rather than comforting (emotionally).

   b. The content of the information to be spoken of is given in the form of commandments rather than consoling promises, etc. (see v. 4-6).

8. To "declare" (proclaim - preach) is not the word choice because:

   a. In context, the recipients (being limited to one's household - "children") would not be extensive enough to require a public declaration.

   b. The activity of declaring would not coincide with the continual, daily routines of "sitting" in one's house, "walking," or "lying down" and "rising up."

IV. בָּם

A. בְּ - "about" (of) (objective - concerning) because:

1. This is the normal meaning when following verbs of thinking, knowing, mentioning or speaking (B.D.B., p. 90).

2. Verbs of speaking always require a direct object and an indirect object (either stated or implied).

   a. "Children" functions as the indirect object (see II.A.).

   b. בָּם corresponds to the suffix ־ָם on שִׁבְךָ (see II.C.) and refers grammatically to the antecedent - "these words" (commands, v. 6).

3. The parallel passage has אֹתָם (see Yates, p. 31) as the direct object of the main verb ("teach") and complements or explains the activity of teaching with בָּם as the direct object of the infinitive construct ("speak") (See Syntax notes, p. 19).

4. "With" (means or instrument) is not the word choice because the antecedent of בָּם is הָאֵלֶּה הַדְּבָרִים ("these words" - v. 6) as revealed by agreement in gender and number.

   a. The antecedent "these words" limits the speaking in context to explicit, specific, definite words rather than a general speaking by means of them (i.e., using them as an instrument or springboard).

5. "With" (accompaniment) is not the word choice because the antecedent of בָּם - "these words" (v. 6) - also describes the exclusiveness or restrictiveness of the commands taught rather than teaching God's commands along with other commands.

6. "For" (because of (causal - on account of) is not the word choice because:

   a. The antecedent of בָּם ("these" words" - v. 6) describes the content of what was to be taught rather than setting up a reason or incentive for speaking in general.

B. ם־ "them" (third person, masculine, plural pronominal suffix)
(See proof under I.C.)

V. בְּשִׁבְתְּךָ

A. בְּ - "while" (contemporary, simultaneous time) because:

1. Internal context indicates (by the paraphrastic usage of an imperative followed by four parallel infinitive constructs) a speaking about God's commandments that is concurrent with the activities of "sitting," "walking," "lying down," and "rising up."

2. The LXX translates the Hebrew infinitive with its prepositional prefix as a present tense, middle participle (lit. "while sitting") which indicates an activity that is simultaneous in time with the action of the main verb.

3. The continuous nature of the "speaking" (which is emphasized by four distinct activities and consequently four distinct time periods) best supports the choice of "while," which depicts continuity.

4. בְּ - "after" (completed time) is not the word choice because:

   a. There is no mention of time (or occasion) in context for the activity of speaking that would follow the activity of "sitting," "walking," "lying down," or "rising up." Hence, the readers of this verse would not have known when they were to speak the commandment to their children.

   b. The LXX would have translated the infinitive with an aorist participle if the translators thought the prefix בְּ indicated time that followed the activity of the main verb.

   c. The translation of "after" would detract from God's desire for continuous training, which is being emphasized in context (cp. שָׁנַן, which implies repetitiousness).

Does Hebrew have a better way to show sequence?

5. בְּ - "if" (conditional) is not the word choice because:

   a. בְּ when attached to an infinitive construct primarily indicates a <u>temporal</u> clause (Lambdin, p. 129).

   b. A condition would imply that the activity of sitting would be a prerequisite for teaching, when context indicates an expected <u>continual</u> teaching by coordinating a string of four infinitive constructs.

   c. A condition would also indicate that sitting, walking and lying down and rising up were not normal every-day practices and would put undue emphasis on these activities rather than on the imperatives of teaching and speaking.

B. שִׁבְתְּךָ (from יָשַׁב) (to sit down - literally) because:

1. The internal context indicates specific, <u>literal</u>, physical, daily <u>activities</u> by linking "sitting" with "walking," "lying down," and "rising up."

2. Literal sitting would provide adequate posture and occasion for verbal instruction.

3. The word יָשַׁב accompanied by the prepositional prefix בְּ and the second person, masculine, singular suffix ךָ (בְּשִׁבְתְּךָ) only appears two other times in Scripture (Deut. 11:19, 23:13) and both times refers to a <u>literal sitting position</u>.

4. The word יָשַׁב when followed by an accusative that is a literal object (such as a throne or <u>house</u>) with the preposition בְּ attached to the object always refers to literal sitting <u>on</u> or <u>in</u> the object (cp. Deut. 17:18; II Sam. 7:1).

5. שִׁבְתְּךָ - "abide" (to remain, stay with longevity) is not the word choice because:

   a. Context does <u>not</u> support the idea of temporal <u>longevity</u> in the daily functions of sitting, walking, lying down, and rising up; rather, the stress is on the <u>diversity</u> of function as supported by the mention of several distinct activities.

   b. Whenever יָשַׁב is used in the sense of "abiding," it is always in a context emphasizing the <u>temporal duration</u> of a subject (cp. Gen. 24:55, 29:19; Ex. 24:14) rather than one's functional activity as is stressed in this verse.

6. שָׁבַת - "dwell" "live" (figurative - to inhabit) is not the word choice because:

   a. The word "dwell" is always followed by an accusative of place primarily in contexts dealing with <u>large</u> areas of <u>land</u> or <u>cities</u> (rarely of specific habitations as, for example, a house) - cp. Gen. 13:6, Deut. 17:14, etc.

   b. The word יָשַׁב when translated "dwell" stresses the durative activity of <u>inhabiting</u> or <u>living somewhere</u> and emphasizes the <u>place</u> that is inhabited or lived in (ex. Deut. 1:6), whereas Deuteronomy 6:7 stresses the <u>activity</u> (teaching) that occurs <u>in</u> the place and <u>not</u> the place itself.

   c. The figurative idea of "dwelling" does not correspond to the <u>literal</u> walking, lying down, and rising up that this infinitive appears to be coordinated with.

C. ךָ - "you" (subjective) because:

1. This is the normal translation of a second person, masculine, singular, pronominal suffix (Yates, p. 67).

2. This is the <u>distinct</u> form of <u>vowel pointing</u> on the verb when used subjectively (Yates, p. 222; Gesenius Grammar, p. 162-163; Syntax notes, p. 19).

VI. בְּבֵיתֶךָ

A. בְּ - "in" ("within") (of place, location) because:

1. The noun בַּיִת used objectively with a main verb of speaking normally lends itself to activity which was occuring <u>in</u> the object (rather than, for example, <u>to</u> the object) (cp. Deut. 11:19).

2. The preposition בְּ when joined to בַּיִת primarily refers to activity <u>within</u> the בַּיִת, throughout the O.T. (cp. Gen. 31:41; Num. 18:11, 13; Deut. 21:13, 25:14, etc.).

3. The LXX translates בְּ - ἐν which primarily indicates activity "in" or "into" the object it is used with.

4. The New Testament gives an example of instruction that was to occur as a normal pattern <u>in</u> one's home (ἐν οἴκῳ - I Cor. 14:35).

5. "at" "by" or "near" (nearness or vicinity) are not the word choices because:

   a. Context does not describe a location in the vicinity of the house where the instruction was to take place. This choice would, therefore, leave unnecessary vagueness as to where one was to sit.

   b. The idea of being "by" or "near" a place is normally used in reference to an object that cannot be entered into (ex. "by a fountain" - I Sam. 29:1).

6. "Before" (in the presence of) is not the word choice because the noun it is used with appears to be a literal "house" or building of habitation and <u>not</u> a "household" (which could provide the potentiality for the idea of "in the presence of" - ex. Gen. 23:18).

B. בַּיִת - "house" (literal place of dwelling or habitation) because:

1. The word בית is used in the immediate following context in reference to a literal house (6:9) (cp. Deut. 11:19 with v. 20).

2. The preposition בְּ when prefixed to בית primarily refers to a literal house throughout the O.T. (Gen. 31:41; Num. 18:11, 13; Deut. 21:13, 22:8, 25:14).

3. A literal house would provide the natural <u>setting</u> for the type of instruction that was to encompass the common person's <u>continual</u>, <u>daily</u> activity as this verse commands.

4. Whenever בית is used in conjunction with יָשַׁב (with a meaning of literal sitting), it always refers to a literal house in the O.T. (See Deut. 11:19; I Sam. 19:9; II Sam. 7:1; I Chron. 17:1; Ez. 8:1; Prov. 9:14).

5. "household" (figurative - family) is not the word choice because:

   a. The mention of "household" would be redundant (unnecessarily repetitious) since the writer already mentioned "children" as those to whom the instruction was to be aimed. household = family + slaves (+ extended family)

   b. The figurative usage would require the preposition בְּ to be translated "with" and consequently would break the parallel with the next clause ("walk <u>in</u> or <u>on</u> the way" - בַּדֶּרֶךְ)

6. "Dwelling" (general sense - land of habitation) is not the word choice because:

   a. "Dwelling" in a general sense does not correspond contextually to the literal, specific, daily routines of "sitting" (in a house), "walking" (on the road), and sleeping (implied - on a bed) as stressed in 6:7.

   b. This use of בַּיִת is very rare in Scripture and is distinctly emphasized in contexts where the general idea of dwelling is meant (cp. Ex. 20:2; Neg. 2:3).

C. בְּ - "your" (possessive) because:

1. This is the normal form of a second person, masculine, singular pronominal suffix (Yates, p. 38).

2. Whenever a pronominal suffix is attached to a noun (object), the suffix demonstrates possession of that object (See Yates, p. 37).

VII. וּבְלֶכְתְּךָ

A. וְ - "and" (compound - coordinative) because:

1. The waw is coordinating parallel ideas as evidenced by the string of four Qal infinitive constructs all joined together by waws of the same form.

2. Each infinitive construct has the same time-indicating prefix (בְּ - "while") and the same subject (כָּ - "you" - second person, masculine, singular), which supports coordination of a singular subject to four distinct activities.

3. Each waw joins together the four infinitive constructs in four parallel dependent clauses which form a single unit designed to modify the imperative "speak" in the independent clause.

4. "But" (compound - adversative) is not the word choice because:

   a. A contrast is not possible between an independent and a dependent clause.

   b. The contrasting word "not" is not found in any clause.

5. "Or" (compound - alternative) is not the word choice because:

a. Contextually the verse indicates habitual instruction rather than something occasional or optional.

6. "That" or "so that" (directive) are not the word choices because no purpose, intent, result or conclusion is mentioned after the infinitives.

B. בְּ - "while" (contemporary, simultaneous time). (See V.A.)

C. לְכָתְךָ (from הָלַךְ) - "walk" (with literal steps - in a specific sense) because:

1. "Sitting," "lying down," and "rising up" appear to all be literal, specified activities in context.

2. The word "walk" is followed by a definite literal object ("the road" - בַּדֶּרֶךְ) on which one was literally to walk.

3. In the O.T. whenever the word "walk" is followed by an object prefixed with בְּ , it primarily has reference to a literal walking on the object (cp. Ex. 14:29 with Deut. 11:19).

4. Context is dealing with literal, daily, routine activities (note infinitives); hence reference is most likely to the literal walking which takes place in one's daily pattern of duties.

5. "Walk" (figurative - to live, to follow a manner of life) is not the word choice because:

a. The figurative idea of a general manner of living does not correspond to (parallel) the literal, specific, daily routines of sitting and sleeping.

b. The figurative idea of "walk" is normally placed in contexts that emphasize and describe "how" or "how not to live" (cp. Deut. 5:33, 8:19, 13:4). Deuteronomy 6:7 does not emphasize or describe the "walk" (lifestyle) but the speaking (instruction) that is to occur while walking.

6. "Go" (to journey in a general sense) is not the word choice because:

a. Context is describing specific daily activities whereas the word "go" would imply a lengthy, non-specific journey.

b. Normally the word "go" is used in imperatives (Jer. 3:12) or when going "to" (אֶל) a place or location (Deut. 26:2; II Sam. 12:23) rather than going "on" (בְּ) an object such as a road (Ex. 14:29; Deut. 11:19).

D. ךָ - "you" (subjective). (See V.C.)

VIII. בַּדֶּרֶךְ

A. בְּ - "on" (object of place or location). (See VI.A.)

B. ַ (הַ·) - "the" (definite article) (Lambdin, p. 5).

C. דֶּרֶךְ - "road" (way) (literal road which leads to a place) because:

1. This object is in a construct relationship paralleled with and preceded by the literal object of one's literal "house."

2. The preposition (בְּ) with the definite article (הַ·) both indicate a specific, literal road (cp. Ex. 14:29 for same construction).

3. Context is dealing with daily routine activities; hence reference is most likely to the normal, literal road traveled upon on a daily basis.

4. The word דֶּרֶךְ (road) when preceded by the preposition בְּ always refers to a literal "way" or "road" on which one walked, in the Pentateuch (Gen. 24:27, 35:3; Ex. 4:24, 18:8; Num. 21:4, 22:22-23; Deut. 1:33, 2:27, 11:19, 17:16, 22:4 & 6, 23:5, etc.).

5. "Path" (way) (figurative - manner, custom, conduct of living) is not the word choice because:

a. There is no indication in immediate context of what this "path" (conduct of living) would involve (lack of an antecedent would cause ambiguity).

b. A figurative "path" (manner of living) would draw attention (emphasis) to itself, whereas internal context reveals the imperative to "speak" (instruct) as being the emphasis and not the modifying infinitive constructs, which merely function to answer the question of "when" (time element - בְּ) one was to speak.

c. The figurative use of "path" never occurs in the Penteteuch when the infinitive construct form is prefixed by בְּ (see verses in VIII.C.4.).

6. "Journey" (expressing the prolonged activity of going, walking) is not the word choice because:

   a. The context is describing common, every-day routine activities that are to be coupled with instruction (after Israel was already <u>settled</u> in the land - Deut. 5:31, 33; 6:1, 3, 10) rather than during lengthy journies.

   b. Whenever דֶּרֶךְ necessitates the activity of "journeying" in the O.T., it is either specified by a modifying time indicator (ex. "<u>three days</u> journey" - cp. Gen. 30:36, 31:23; Ex. 3:18, 5:3, 8:27; Num. 10:33, 11:31) or by a prolongation of time clearly revealed in the context. (cp. Gen. 24:21 with 24:4; Gen. 29:1; Num. 9:10).

   c. The word most often employed by God in contexts specifically dealing with lengthy "journeying" is <u>not</u> דֶּרֶךְ but rather נָסַע (cp. Deut. 1:7, 40; 2:1, 24; 10:6).

IX. וְבָשְׁכְּבְךָ

A. וְ - "and" (See VII.A.)

B. בְּ - "while" (See V.A.)

C. שָׁכַב - "lie down" (to sleep) because:

   1. The activity of literally "lying down" to sleep naturally coordinates with (parallels) the previous mention of literal "sitting" and "walking."

   2. Whenever the infinitive construct form of שָׁכַב ("to lie down") is coordinated with the infinitive construct form of קוּם ("to rise up") in the O.T., it always has reference to literal lying down on a bed (see Gen. 19:33, 35; Deut. 11:19; cp. Prov. 6:22).

   3. The Septuagint translates שָׁכַב - κοιταζομενος (present, middle participle) from κοιτος which literally means resting place or <u>bed</u>.

   4. "Lie down" (in sickness) is not the word choice because:

      a. Internal context is describing common, routine, daily activity ("sitting," walking"), whereas sickness would not be the norm for the average Israelite's daily activity.

b. Physical sickness would naturally put one in a state where instructing would be very difficult, if not impossible.

c. This is a very rare usage of שָׁכַב , while חלה ("to be sick, ill") is the most often-used specific term when describing physical sickness (cp. I Sam. 30:13; I Ki. 14:1; II Ki. 13:14, 20:1 & 12; Is. 38:1).

5. "Lodge" (for a period of time) is not the word choice because:

a. Internal context is describing <u>continual</u>, common, routine, daily activity ("sitting," "walking"), whereas lodging normally necessitates lengthy journeying away from one's house and usually from <u>family</u> (cp. Josh 2:1; II Ki. 4:11).

b. This usage of שָׁכַב is very rare in the O.T. (appears only in Josh. 2:1 and possibly II Ki. 4:11).

c. קום never follows this usage of שָׁכַב (with meaning to lodge).

d. When lodging is specifically intended, the normal Hebrew word used is לִין (cp. Gen. 24:23, 25; 32:13, 21).

D. ך - "you" (subjective).
(See V.C.)

X. וּבְקוּמֶךָ

A. וְ - "and"
(See VII.A.)

B. בְּ - "while"
(See V.A.)

C. קום - "rise up" (arise) (wake up out of sleep) because:

1. This activity is coordinated (by compound waw) with the activity of "lying down" (to sleep).

2. Internal context describes a setting that is customary and continual (24 hours) to emphasize the fact that instruction is to occur at every waking hour; therefore, if "sitting" and "walking" describe the <u>daily</u> activity, naturally "lying

down" (to sleep) and "rising up" (from sleep) encompass the nightly activity until morning (cp. Ex. 9:13).

3. The LXX translates קוּם - διανιστάμενος (present, middle participle), which primarily means to awaken, arise, or rise up (from sleep).

4. Whenever שָׁכַב ("to lie down") is coordinated (by simple waws) with קוּם ("to rise up") in the O.T., it always has reference to literal rising up from a bed and most often from sleep (cp. Gen. 19:33, 35; Deut. 11:19; Job 7:4; Prov. 6:9, 22).

5. "Rise up" (arise - stand up from lying or sitting position) is not the word choice because:

   a. When קוּם is coordinated with שָׁכַב ("to lie down"), it has exclusive reference in O.T. to rising up from a bed and most often from sleep (see references above in X.C.4.).

6. "Rise" (recover from illness) is not the word choice because:

   a. The idea of recovery would not correspond to the internal context, which is describing common, customary, routine, daily activities - "sitting," "walking," "lying down" (sleeping).

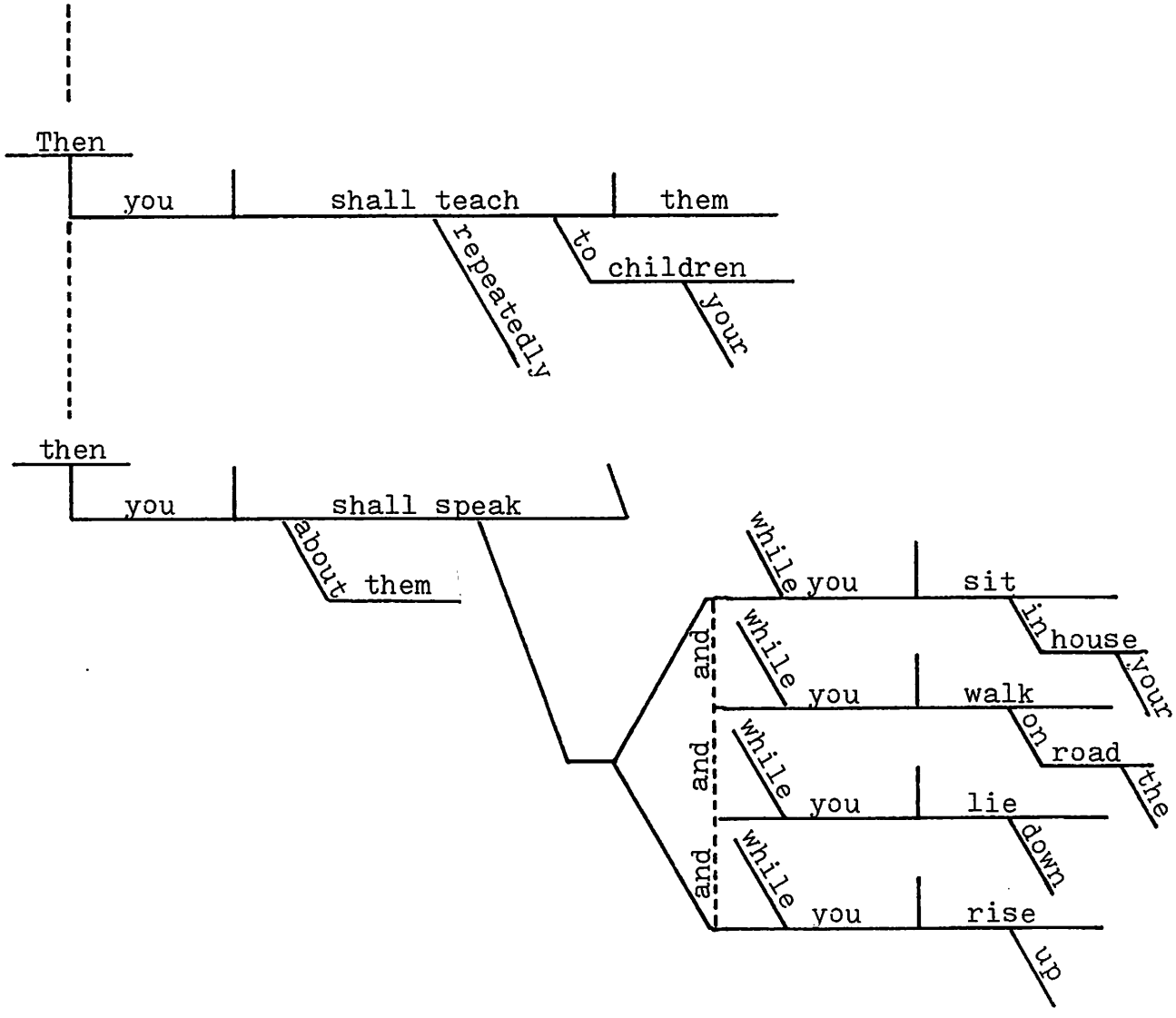
   b. This would be a very rare usage for קוּם in the O.T. The normal word for "recover" or "rise from illness" would be חָיָה (II Ki. 5:7; 8:8, 9, 10, 14; Is. 38:9).

TRANSLATION AND DIAGRAM

Translation

"Then you shall teach them repeatedly to your children; then you shall speak about them while you sit in your house, and while you walk on the road, and while you lie down, and while you rise up."

Diagram



SIGNIFICANCE

I. "Then you shall teach them repeatedly to your children"

A. This signifies that this clause is preceded by other requirements.

1. The waw conjunction (translated "then") is connected to a perfect verb that is preceded by a chain of perfects converted to the imperative nuance of שָׁמַע, which began the chain in verse four (See Choice I.A. 1.2.4.).

2. Context indicates a progressive logical sequence of prerequisite requirements.

a. Israel was expected first to "hear" (שָׁמַע - v. 4), secondly to "love" (וְאָהַבְתָּ - v. 5), and thirdly to personally appropriate commands ("They shall be וְהָיוּ . . . on your heart"), before teaching others (v. 7) (cp. similar pattern in Deut. 4:9).

b cf. Parallel passage's order

3. The preceding context (v. 4-6) functions as a unit developing the content of the "commandment," "statutes," and "judgments" (v. 1) expected by God to be obeyed (Choice I.A.2.).

B. This signifies that this clause is a command (imperative).

1. The waw is a conversive, converting the perfect into the nuance of preceding imperative שְׁמַע (Significance I.A.1.).

2. The verb ("you shall teach") is situated contextually in the midst of a series of imperatives (v. 4-6, 8-9) (describing unrealized, prospective activity) which were to be observed "in the land" (v. 1-2; cp. v. 10).

3. The parallel passage (Deut. 11:19) is an imperative (וְלִמַּדְתֶּם - "Then you shall teach").

C. This signifies that this clause is a command to teach.

1. The preceding context emphasizes the activity of teaching (Choice I.B.1.a.).

2. The verb שָׁנַן in this context means "to teach."

a. שנן is followed by an imperative "to speak" (וְדִבַּרְתָּ), which (in this verse) describes the manner of instruction (Choice III.B.).

b. The parallel passage (Deut. 11:19) substitutes שָׁנַן with לָמַד ("to teach, or instruct") (Holladay, p. 177).

c. The LXX translates שָׁנַן - προβιβασεις ("to instruct") (Choice I.B.1.d.).

3. The following context describes an example of a father teaching (6:20-25) (Choice I.B.1.b.).

4. The same pattern of 1) personal appropriation (application) to self (v. 6) followed by 2) teaching is employed by Moses in three other passages in Deuteronomy (see 4:9; 11:18-19; 32:46).

D. This clause signifies that parents are responsible to teach (the second person, masculine, singular pronominal suffix ךָ indicates that someone is to teach).

1. "parents" - primarily paternal (father) because:

a. It is probable that Moses in addressing "Israel" as a nation (v. 4) is speaking to male representatives (cp. 5:28--"this people"--with Ex. 19:7--"elders of the people" - see also Ex. 4:29-30).

b. In context (6:20) an example is given of a father teaching his son.

c. Old Testament references to teaching children reveal this to be primarily the father's responsibility.

1) ". . . our fathers have told us . . ." (Ps. 78:3).

2) "For He (God) . . . appointed a law in Israel, which he commanded our fathers, that they should make them known to their children . . ." (Ps. 78:5).

3) "The father to the children shall make known thy truth" (Is. 38:19).

d. Old Testament Israel was a patriarchal society in which the father was responsible for instruction.

1) Abraham was responsible to instruct his "children and his household" (Gen. 18:19).

2) Joshua claimed responsibility for his household's training and actions (Josh. 24:15).

e. God held the father accountable for instruction (I Sam. 3:13).

f. In the New Testament fathers are commanded to "bring them up in the nurture and admonition of the Lord" (Eph. 6:4; cp. I Th. 2:11).

2. "Parents" - maternal (mother) responsibility also because:

a. The merism (in verse seven) depicting a continual teaching would necessitate the mother's involvment.

b. In previous context children are commanded to "honor your father and your mother" (Deut. 5:16).

c. In parallel passage Moses addresses a plural subject ("ye shall teach . . . your /pl./ children") (Deut. 11:19).

d. In Proverbs the son is commanded not to forsake "the Law of thy mother" (Prov. 1:8; 6:20). In Proverbs 31 King Lemuel reveals "the prophecy (oracles) that his mother taught him" (v. 1).

e. The New Testament reveals an example of a Jewish mother teaching her son (II Tim. 1:5; cp. 3:15 with Acts 16:1).

f. The Law demanded that a son "obey the voice of his father, (and) the voice of his mother" (Deut. 21:18).

E. This clause signifies that parents are responsible to teach their children (generic sense).

1. The 2.m.s. pronominal suffix (ךָ) on בָּנֶיךָ indicates a personal relationship (see Choice II.C.1.).

2. The plural form of בָּנֶיךָ is indicative of children in general (Deut. 5:29) unless context specifically demands otherwise (ex. Ex. 34:16).

3. The nature of the commandments (specifically, to "love the Lord" - v. 5) demands that all children be taught.

4. The LXX translates בָּנֶיךָ - υἱους which generally means "children" (Choice II.B.8.) and as τεκνα, which exclusively means "children," in the parallel passage (Deut. 11:19) (Liddell & Scott, p. 1768).

5. "Children" would correspond to the close, continual proximity to the parents which is seen in the merism in verse seven.

6. The preceding context has sons and grandsons in view (cp. Deut. 6:2, 5:29).

7. The following context describes a father instructing his <u>own son</u> (בֵּן) (Deut. 6:20-25).

8. The example of Abraham teaching his "<u>children</u> and his household" (Gen. 18:19) and Joshua his "whole house" (Josh. 24:15) reveal instruction to their children.

9. The New Testament contains an <u>example</u> ("From a child" - II Tim. 1:5, 3:15) and an <u>imperative</u> ("Provoke not your children . . . but bring them up . . ." - Eph. 6:4) to teach <u>children</u>.

10. The prophetess <u>Deborah</u> was <u>trained</u> in the commands of God as evidenced by: 1) her ability to judge (Jud. 4:5); 2) her sensitivity to the commands of God (4:6); 3) her sensitivity to the will (direction) of God (4:14); and 4) her knowledge of God's dealings with Israel during the time of Moses (5:5).

F. This clause signifies that parents are responsible to teach their children <u>repeatedly</u>.

1. The verb שָׁנַן (in Piel intensive stem) supports repetitious action.

2. The four-fold repetition of לְ + the infinitive construct indicates repeated times and locations.

3. The basic idea of שנן (Qal stem) and its related derivitive (שָׁנָה) indicates repetitiousness (Choice I.B.2.c.,e.).

4. The warning stressed in Deuteronomy <u>against forgetting</u> the commandments of God necessitates repeated teaching (Deut. 4:9, 23, 31; *6:12; 8:11, 14, 19; 9:7; 25:19).

5. Verses eight and nine indicate that the words were to be placed around one's arm, forehead, house and gates where they could be seen repeatedly.

6. Isaiah 28:9-10 illustrates a customary Jewish practice of repetitious training (Choice I.B.2.h.).

G. This clause signifies that parents are to repeatedly teach their children <u>the commandments of God</u>.

1. The pronominal suffix (ם֫ - 3.m.pl.) refers to the commandments of God.

a. It acts as the direct object (Choice I.C.) of the teaching.

b. Its antecedent is "these words" (commands) in verse six (הַדְּבָרִים הָאֵלֶּה).

1) There is agreement in number (plural) and gender (masculine).

c. Verses one to five describe the content of the antecedent ("These words") as being commandments given by God to Moses for the people of Israel.

2. The commandments of God are specifically the object of instruction throughout Deuteronomy (Deut. 4:1, 9, 10, 14; 5:31; 6:1; 11:19; 17:11; 31:19; 33:10) and the Bible as a whole (cp. Ps. 119:26, 108; Mt. 28: 19-20).

3. In the following context (6:20) Moses describes a father instructing his son as to the meaning of "the testimonies, statutes, and judgments," which the Lord God had commanded him.

II. "Then you shall speak about them while you sit in your house, and while you walk on the road, and while you lie down, and while you rise up."

A. This signifies that this clause is preceded by other requirements.

1. The waw conjunction is converted to an imperative and is preceded by a chain of imperatives which began in verse four (Significance I.A.1.).

2. Context indicates a progressive logical sequence of prerequisite requirements (Significance I.A.2.).

3. The preceding context (v. 4-6) functions as a unit developing the content of the "commandment," "statutes," and "judgments" (v. 1) expected by God to be obeyed (Choice I.A.2.).

B. This signifies that this clause is a command (imperative).

1. The waw is a conversive, converting the perfect verb into the nuance of preceding imperative שִׁנַּנְתָּם (Significance I.A.1.).

2. The verb ("You shall speak") is situated contextually in the midst of a series of imperatives (v. 4-6; 8-9) (Significance I.B.2.).

3. The parallel passage (Deut. 11:19) has the verb to "speak" as a Piel infinitive construct which complements (completes) the imperative ("teach") and therefore is vitally connected to the imperative, coinciding in time and conveying an equal force (Choice III.B.1.b.).

C. This signifies that this clause is a command to speak.

1. דַּבֵּר is in a logical sequential relationship to the previous verb שָׁנַן which means to "teach repeatedly." Therefore, this imperative would most likely describe a customary method of "teaching," which would be speaking (see Choice III.B.1.).

2. To "speak" is the most often-used meaning of the imperative verb form of דָּבַר (cp. Ex. 4:15; Deut. 18:18, 20:5; Englishman's p. 319-25; T.W.O.T. p. 179).

3. The LXX translates דָּבַר as λαλησεις, which exclusively means to "talk or speak" (Liddell & Scott, p. 1025).

4. "Speaking" corresponds to the example in the following context (6:21 - cp. Choice III.B.5.).

D. This signifies that speaking is a manner (or method) of teaching (instructing).

1. The word "to speak" is in a logical sequential relationship to the command to "teach" (Choice III. B.1.a.) and both imperatives have the same object ("them"), which refers back to the same antecedent ("these words" - v. 6) (Choice IV.A.2.b.).

2. The parallel passage (Deut. 11:19) has לְדַבֵּר (Piel infinitive construct) which is subordinate (acting complementary) to the main verb "teach," and therefore indicates a manner of speaking that coincides with teaching (The first verb reveals what was to be done - "teach"; the second verb reveals the how - "speaking").

3. The following context describes an example of a father teaching (v. 22-25) by the manner of speaking (אָמַר - v. 20).

4. In the immediate following context the activity of "speaking" (which appeals to the ear - hearing) is followed by two other manners or methods of communicating a message or instructing: "binding" (v. 8) and "writing" (v. 9) (which appeal to the eye - seeing).

E. This signifies that parents are responsible to speak as a manner of teaching (the 2.m.s. pronominal suffix ךָ indicates that someone is to speak).

1. "Parents" - primarily paternal (father) because:

a. In context (6:20) an example is given of a father teaching his son by speaking (אָמַר).

b. Old Testament references to teaching reveal the father as orally speaking to do so.

1) Abraham was responsible to instruct his household (Gen. 18:19) and did so by verbal instruction (ex. Gen. 24:6-8).

2) ". . . sayings of old which we have heard and known, and our fathers have told us" (Ps. 78:2-3).

3) The Law demanded that a son "obey the voice of his father" (Deut. 21:18).

c. In the New Testament fathers are commanded to "bring them up in the nurture and admonition (verbal instruction) of the Lord" (Eph. 6:4 - cp. I Th. 2:11).

2. "Parents" - maternal (mother) because:

a. The merism in verse seven depicting a continual teaching would necessitate both: 1) the mother's involvment, and 2) speaking as a mode.

b. In the parallel passage Moses addresses a plural subject ("ye shall teach. . . . . speaking" - Deut. 11:19).

c. The Law demanded that a son "obey the voice of his father, (and) the voice of his mother" (Deut. 21:18).

F. This signifies that parents are to speak (teach) the commandments of God.

1. The preposition with its pronominal suffix (בָּם) refers to the commandments of God.

a. בָּם ("about them") acts as the direct object (Choice IV.A.-B.).

b. The direct object בָּם coordinates with the pronominal suffix (בָּם) on the imperative "to teach" and both refer to the antecedent "these words" (commands) of verse six.

1) There is agreement in number (plural) and gender (masculine).

c. Verses one to five describe the content of the antecedent ("these words") as being commandments given by God to Moses for the people of Israel.

2. The commandments of God are specifically the object of instruction throughout Deuteronomy (Deut. 4:1, 9, 10, 14; 5:31; 6:1; 11:19; 17:11; 31:19; 33:10) and the Bible as a whole (cp. Ps. 119:26, 108; Mt. 28: 19-20).

3. In the following context (6:20) Moses describes a father instructing his son as to the meaning of "the testimonies, statutes, and judgments," which the Lord God had commanded him.

G. This signifies that the speaking (teaching) of the commands of God is to be simultaneous with other activity.

1. "Simultaneous" because:

a. The prepositional prefix (בְּ) on the four infinitive constructs indicates a time that is contemporary or simultaneous with the verb action ("to speak") and is best translated "while."

1) Whenever בְּ is attached to an infinitive construct, it normally indicates a temporal relationship (Williams, p. 40; Lambdin, p. 129).

2) Internal context (paraphrastic construction) indicates a time relationship that is concurrent with the main verb "to speak" (Choice V.A.1.)

3) The LXX translated the בְּ + infinitive constructs as present middle participles (lit. "while sitting . . ." - cp. Choice V.A.2.).

2. "Other activity" because:

a. The paraphrastic construction involving a main verb "to speak" plus four modifying parallel infinitive constructs ("while sitting, walking, lying down, and rising up") indicates speaking that would occur during other literal activity (Choice V.B., VII.C., IX.C., X.C.).

H. This signifies that the speaking (teaching) of the commands of God is to be accomplished during different activities.

1. The compound (simple) waw ("and") is coordinative (Choice VII.A.1.-3.).

a. Each infinitive construct has the same time-indicating prefix (בְּ - "while") and the same subject (תָּ - "you" - 2.m.s.), which supports coordination of a singular subject to four distinct activities.

2. The parallel of four infinitive constructs (sitting, walking, lying down, and rising up) indicates four distinct literal activites.

   a. יָשַׁב means to sit down literally as indicated by internal context (Choice V.B.1.), form of verb (V.B.3.), and usage with accusative that follows (V.B.4.).

   b. הָלַךְ means to walk with literal steps as indicated by internal context (VII.C.1.), following accusative (VII.C.2. & 3.).

   c. שָׁכַב means to lie down to sleep as indicated by internal context (IX.C.1.), usage with word ( ) it is coordinated with (IX.C.2.), and the LXX translation (IX.C.3.).

   d. קוּם means to rise up from sleeping as indicated by usage with the word ( ) it is coordinated with (X.C.1., 4.), internal context (X.C.2.), and the LXX translation (X.C.3.).

I. This signifies that the speaking (teaching) of the commands of God is to be accomplished at different locations.

   1. A distinction in location is made evident by the different appended suffix and prefix.

      a. "in your (2.m.s. pronominal suffix) house" (Choice VI.C.).

      b. "on the (הַ - definite article) road" (Choice VII.B.)

   2. Two distinct objects of the infinitive constructs:

      a. "house" (literal domestic building) - as indicated by the immediate following context (Choice VI.B.1.), the form with prefix (VI.B.2.), and usage with the word יָשַׁב (VI.B.4.).

      b. "Road" (literal outdoor thoroughfare) - as indicated by internal context (Choice VII.C.1., 3.), prepositional prefix and definite article (VIILC.2.), usage with prepositional prefix in Penteteuch (VIII.C.4.).

J. This signifies that the speaking (teaching) of the commands of God is to be accomplished at different times.

   1. The preposition בְּ attached to an infinitive construct is indicative of a temporal relationship (Williams, p. 40; Lambdin, p. 129).

2. The single main verb "to speak" is modified by a four-fold repetition of the preposition ב plus the infinitive construct and consequently denotes distinct activities in <u>distinct time periods</u> (cp. Choice V.A.3.).

3. The first two infinitive constructs ("sit,""walk") describe <u>daily</u> activities, whereas the last two ("lie down," "rise up") describe activity spanning the <u>night</u>.

   a. This two-fold grouping (distinction) into day and night periods is evident by the <u>nature</u> of the actions.

      1) "Sitting" and "walking" normally occur in the <u>daytime</u> in Scripture.

         a) "Sitting" - Gen. 18:1, Ruth 2:14, 4:1; I Sam. 4:13; Jud. 13:9, 19:6.

         b) "Walking" - Gen. 3:8, Esther 2:11; Jn. 12:13.

      2) "Lying down" and "rising up" normally span the <u>nighttime</u> in Scripture.

         a) "Lying down" - Gen. 19:4; Ruth 3:7-8, 13; I Sam. 3:15).

         b) "Rising up" - Gen. 19:2; Ex. 8:20, 9:13; Jud. 9:33; I Sam. 29:10.

   b. This two-fold grouping (distinction) is intimated by the fact that the direct <u>objects</u> ("house," "road") for the first two infinitives are <u>stated</u>, whereas the object for the last two is <u>unstated</u>.

      1) To demonstrate that the last two infinitives should be grouped together, only one object (bed) is <u>implied</u> for <u>both</u> infinitives and therefore was unstated rather than repeated twice.

   c. The words "lying down" and "rising up" when appearing conjointly (grouped together) in the O.T. point to a single activity (Gen. 19:33, 35; Deut. 11:19; Prov. 6:22; Job 7:4; Prov. 6:9).

   d. This two-fold grouping (distinction) was a common Hebrew manner of thinking whereby he would section, pair off, compare, or form a dualism between extremes (ex. book of Proverbs).

e. The commandments of God are mentioned in the O.T. in connection with both "day" and "night" times (Josh. 1:8; Ps. 1:2, 25:5, 119:97).

K. This signifies that the speaking (teaching) of the commands of God is to be accomplished <u>continually</u>.

1. The verb "to teach" (שָׁנַן - v. 7a), of which "speaking" was a logical method (Significance II.D.), conveys <u>repetitiousness</u> (Choice I.B.2.).

2. The repeated time-indicating preposition בְּ (Significance J.1.) attached to four distinct infinitive constructs, joined together by coordinating waws and modifying a single verb ("speak"), reveals a <u>continual speaking</u> (Choice V.A.).

3. The two-fold grouping of day and night activities (Significance J.3.) associated with "speaking" depicts a merism (two extremes) to reveal an expected continual speaking of God's commands (inside the perimeters of those extremes).

a. This would incorporate the time from when one wakes up (קוּם) until one lies down to sleep (שָׁכַב).

b. The method of conveying a merism (two extremes) in order to reveal an expected <u>continuation</u> (specifically in connection with the commands of God) is seen repeatedly in the O.T.

1) Josh. 1:8 - "Thou shalt meditate therein <u>day and night</u>."

2) Psalm 1:2 - ". . . in His law doth he meditate <u>day and night</u>."

4. The immediate following context indicates that the words were to be placed around one's arm, forehead, house, and gates where they could be seen <u>continually</u> (v. 8-9).

5. The warning stressed in Deuteronomy <u>against forgetting</u> the commandments of God necessitates <u>continual</u> teaching (Deut. 4:9, 23, 31; *6:12; 8:11, 14, 19; 9:7; 25:19).

6. The Old Testament repeatedly conveys the aspect of continuation in relation to the Word (commands) of God.

a. Psalm 25:5 - "Lead me in thy <u>truth</u>, and <u>teach</u> me . . . on thee do I wait <u>all the day</u>."

b. Psalm 119:97 - "O how I love thy law! It is my meditation <u>all the day</u>."

SYNTHESIS

Teaching the commands of God is an unavoidable responsibility. However, before one rightly impresses a truth upon another he of necessity must first apply it to himself. This prerequisite is what God required of Israel. Moses commanded Israel to first "hear" God's revelation concerning Himself (Deut. 6:4)--to specifically love Him with their entire being (v. 5) and to embrace the commandments of God in their hearts (v. 6)--before teaching these truths to their children. It was "then," after personal appropriation (application) that parents were commanded to teach their children. This instruction, which was a parental responsibility, was primarily directed to the father though it also included the involvment of the mother in the Jewish patriarchal society. Because Israel was clan-oriented, the commands of God were to be taught not merely to the immediate progeny (of sons and daughters) but to all children under the household jurisdiction of the parents. The activity of teaching one's children the commands of Scripture was a God-given imperative, and therefore was not optional, but was a vital obligation to be fulfilled. God, giving a recapitulation of His Laws in a book specifically warning against forgetting His commands, requires instruction which was to be both repetitious in frequency and exclusive in content--namely: "the commandments of God." The repetitious nature of such teaching would insure that the truths of God's Law deeply penetrated and made a lasting impression upon the hearts and minds of Israel's children.

One method of teaching children the commands of God is that of speaking. In Deuteronomy 6:7 the command to "speak" (a general term) is preceded by the specific injunction to "teach repeatedly." Parents (both father and mother) are commanded by God to instruct their children by means of oral communication. This speaking or talking is a verbal means whereby the commands of God (which were the distinctive, specific content of what was to be communicated) would be taught to their children. Because personal speaking is demanded or ordered by God as a mode of teaching children His commands, the obligation resides with the parents--leaving no alternative. The activity of teaching children the commands of God is to be woven into the normal, everyday routine of the parents. Deuteronomy 6:7 stresses the fact that teaching children God's commands is a full-time occupation. It is a necessary obligation to be accomplished continually during waking hours. The constant, tenacious, persistent character of such training requires this duty to be simultaneous or concurrent with other necessary and distinct literal daily functions. Parents are to instill God's commands into their children while sitting in their house, while walking on the road, while lying down, and while rising up from sleep. Consequently the location of this training is not limited to specific areas but would include location ranging from inside the doors of one's home to outside while walking on the public road. The continuous nature of God's prescribed means of instruction also does not limit this activity to specific time periods, but necessitates the employment of diverse time frames spanning the early morning daylight hours to the last waking minutes at night.

Long! (like your messages) you didn't omit the elements you were directed to omit.

Context A-/A

w/s A/A

Signif A/A

Syn. A/A

(A)

GOOD job!