

**Sunday School Lesson**  
**Deuteronomy 6:1-25**  
 by Lorin L. Cranford  
 All rights reserved ©

**If we obey...**



A copy of this lesson is posted in Adobe pdf format at <http://cranfordville.com> under Bible Studies in the Bible Study Aids section  
 A note about the blue, underlined material: These are hyperlinks that allow you to click them on and bring up the specified scripture passage automatically while working inside the pdf file connected to the internet. Just use your web browser's back arrow or the taskbar to return to the lesson material.

\*\*\*\*\*

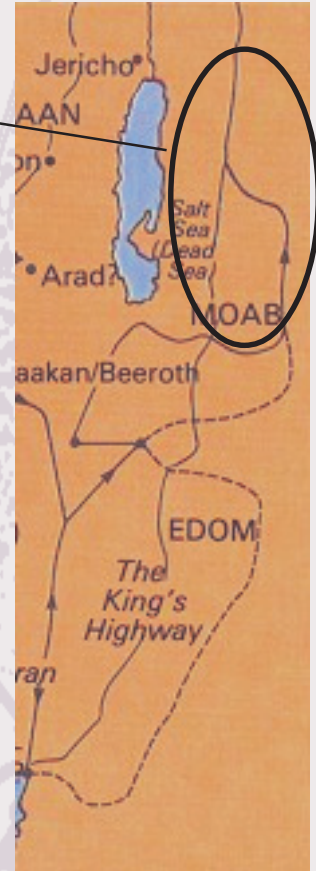
**Quick Links to the Study**

- |  |  |
|--|--|
| <p>I. <u>Context</u></p> <p>a. <u>Historical</u></p> <p>b. <u>Literary</u></p> | <p>II. <u>Message</u></p> <p>a. <u>Introduction, vv. 1-3</u></p> <p>b. <u>Shema, vv. 4-9</u></p> <p>c. <u>Admonitions, vv. 10-25</u></p> |
|--|--|

\*\*\*\*\*

This final character study on the life of Moses focuses on one of his farewell speeches to the children of Israel before Joshua led them across the Jordan River into the conquest of the land of Canaan. These speeches were given somewhere in the region of Moab on the east side of the Jordan River. Exactly where it is uncertain since the description given in Deut. 1:1-5 (see below text), as D.L. Christiansen (*Word Biblical Commentary*) explains:

In this introductory speech Moses is located "in the vicinity of the Jordan" (cf. also v 5); thus we are in a position to speak more directly of the meaning of the various place names mentioned. Though some of these terms appear as stopping points on the exodus trek, from Horeb (Mount Sinai) to Kadesh-barnea (cf. Num 10:12; 11:35; 12:16; 13:3, 26; 33:17, 20), it is also possible to locate some of them in the vicinity of Mount Nebo in the Plains of Moab—Suph (Khirbet Sufe), Laban (Khirbet el-Libben), Hazeroth ("encampments"), and Dizahab (ed-Dhebe)—as N. Lohfink has noted (see his "Lectures in Deuteronomy" [1968] 11–12; cf. M. Noth, *Deuteronomistic History*, 108–9 n. 6). It seems best to see double entendre here, particularly as we turn our attention to the C elements in the outline of 1:1–6a, elements that focus on the matter of time. The setting of Moses expounding the Torah is clearly at the end of the wilderness era in the land of Moab, after the defeat of the two Amorite kings in the Jordan Valley (v 4). But this verse appears in the context of a march of eleven days from Horeb to Kadesh-barnea, which may refer to some cultic pilgrimage in early Israel (see Y. Aharoni and M. Avi-Yonah, *The Macmillan Bible Atlas* [New York: Macmillan, 1977] 17, map 10). The events at the end of the journey through the wilderness are connected with those at the beginning of that era.



The circle that I've drawn on the map is about as close as one can claim. But as farewell speeches we see what ancient Israelites considered to be the last words of one of their greatest leaders. Thus what Moses said to them takes on additional importance both to later generations of Israelites, and then to Christians who lay spiritual claim to Moses.

The name "Deuteronomy" is taken from the Septuagint, rather than from the Hebrew text, as Barry Bandstra (*Reading the Old Testament*) describes:

Deuteronomy gets its name from Deuteronomy 17:18, which states that the king was to receive a "copy of the Torah" to guide him. This was mistakenly translated "a second law" in the Septuagint (deuteronomion in Greek). Deuteronomy is not a "second law" but a retelling and reapplication of the law given at Mount Sinai. The Hebrew name for the book is devarim, or "words," taken from the first phrase of the book, "These are the words that Moses spoke to all Israel beyond the Jordan."

---

---

## I Context

As we have noted repeatedly over these Bible studies, awareness of the background issues is very helpful and important. Sometimes aspects of that are very difficult to determine. This does not in any way diminish the importance of probing these topics. To the contrary, it makes them more important, since through such work we become aware of some of the uncertainties and difficulties. Such awareness helps avoid dogmatic claims that have little or no foundation. And it alerts us the readers to “read with a grain of salt” those commentators who make such dogmatic claims. All too often, as the old cliché goes, “Where angels fear to tread, men rush in.” This is certainly the case with the origins of the book of Deuteronomy.

---

### a. Historical

**External History.** The compositional history of Deuteronomy is widely debated among modern scholars. Few scholars today will assume that the final shaping of the contents of the book go all the way back to Moses. Such a view becomes very unlikely with the description -- from a third person narrative perspective -- of Moses' death in chapter thirty four. The central issue of the discussion becomes when this material began to be put together in the form that we now have. The reforms of King Josiah in 622 BCE ([2 Kings 22-23](#)) become a division point for much of this discussion. The “scroll of the Torah” ([2 Kings 22:8](#)) is often understood to be an early form of Deuteronomy. Most likely revisions took place afterwards. It is important to note that this “scroll of the Law” was most likely circulated as an independent document for a long time before being attached to the other four “books of Moses” to form the Pentateuch, the five books of Moses. Probably this took place during the exile or post-exile period by the priestly editors of the Torah, some 200 years after Josiah.

Barry Bandstra ([Reading the Old Testament](#)) has a helpful summation of this history:

The book of Deuteronomy follows the Yahwist, Elohist, and JE sources in composition order. It differs significantly in that it was not combined with those sources into a larger work. While the Yahwist, Elohist, and Priestly sources were combined together to create Genesis, Exodus, Leviticus, and Numbers, the book of Deuteronomy stands apart from these four books. It does, however, continue the story line of the preced-

ing books and provides the conclusion to the life of Moses. Deuteronomy also differs from the preceding four books of the Pentateuch in that it is not so much an account of events as it is a collection of Moses' sermons to the Israelites just before they entered the Promised Land. It has a style quite different from that of the preceding books. Most of it is addressed directly to the Israelites.

Deuteronomy contains traditions that can be traced all the way back to Israel's tribal origins. Levites living in the north are the ones who shaped the material and preserved it. It has certain affinities with the Elohist source. Details of the style and theology of Deuteronomy are dealt with in chapter 5. It is not crucial at this point to go into detail because, unlike the other sources, we do not have to know about Deuteronomy in order to identify the sources of Genesis through Numbers.

### Internal History.

The historical setting of our passage is set at the beginning of Deuteronomy in [1:1-5](#):

1 These are the words that Moses spoke to all Israel beyond the Jordan—in the wilderness, on the plain opposite Suph, between Paran and Tophel, Laban, Hazereth, and Di-zahab. 2 (By the way of Mount Seir it takes eleven days to reach Kadesh-barnea from Horeb.) 3 In the fortieth year, on the first day of the eleventh month, Moses spoke to the Israelites just as the Lord had commanded him to speak to them. 4 This was after he had defeated King Sihon of the Amorites, who reigned in Heshbon, and King Og of Bashan, who reigned in Ashtaroth and in Edrei. 5 Beyond the Jordan in the land of Moab, Moses undertook to expound this law as follows:...

---

### b. Literary Genre.

The contents of Deuteronomy are well summarized by Gerhardt von Rad (*Interpreters Dictionary of the Bible*, iPreach):

Deuteronomy is a farewell address by Moses. After an introduction (1:1-5), which endeavors to fix the time and the place of this great address, the first part begins in 1:6. Moses recapitulates the events between

the departure from Sinai and the arrival in the land E of the Jordan (spies, defeat at Hormah, the conquering of Sihon of Heshbon and of Og of Bashan, the occupation of the whole territory E of the Jordan). Beginning with 4:1, the subject of the address changes: Moses admonishes obedience to the “statutes and the ordinances.” Titles are brought in once more in 4:44-49; and after a new beginning in 5:1, Moses relates the events on Sinai, especially how Israel was unable to

listen to the voice of Yahweh and how Moses received the revelation of Yahweh's will instead. Now, however, he passes on the message he received at that time (5:29-6:3). The great exhortation follows. It is an urgent appeal for loyalty, for gratitude, and for obedience in view of the imminent settlement in Canaan and its dangers (6:4-11:32). Beginning with ch. 12, the form and the content of the address change: Moses turns to the communication of individual legal regulations. The long series of these transmittals begins with rules for worship (altar law, apostasy, unclean animals; chs. 12-14). It continues with other legal prescriptions (the Year of Release, the bondage of debtors, feasts; 15:1 - 16:17) and the regulation of the offices (judges, king, priests, prophets; 16:18-18:22). From ch. 19 on, no plan can be distinguished in the arrangement. Regulations concerning cities of refuge, laws of war, statements of family rights and of a general humanitarian nature, follow one another in indiscriminate succession (chs. 19-25). The series ends with a formula of commitment to the covenant (26:16-19). Ch. 27 breaks with the scheme somewhat, for it gives directions for the building of an altar on Mount Ebal and for a ceremonial of blessing and cursing between Mount Ebal and Mount Gerizim. The thread of ch. 26 is continued in the great proclamation of blessings and curses in chs. 28-30. Ch. 31 reports the appointment of Joshua and the writing down of "this law." Then follows the Song of Moses (ch. 32) and Moses' blessing of the people of Israel (ch. 33); in conclusion, ch. 34 gives an account of his death on Mount Nebo.

Thus our passage is comprised to two types of speech material. Deut. 6:1-3 is a type of speech material that introduces larger sections of material. As such it is parallel to 4:44-49, which serves the same role. But 6:4-25 will continue as speech material but with exhortation and admonition dominating. It is a part of the unit 6:4-11:32.

### Literary Setting.

Norman Gottwald (*Interpreter's One Volume Commentary on the Bible*, iPreach) calls attention to an important literary contextual issue:

6:1-3. *Another Intro. to the Laws.* This is an intro. to the body of laws of chs. 12-26 similar to the one in 4:44-49. The fact that the reader may move directly from these vss. to ch. 12 suggests that 5:1-6:3 existed at one time as an independent preface to chs. 12-26, and consequently that 6:4-11:32 was later inserted in its present position because it begins with the imperative "Hear, O Israel!" while further developing certain topics not mentioned or only briefly referred to in earlier chs., esp. the ground and import of Yahweh's choice of Israel.

Then, 6:4-11:32 should be understood as a unit:

6:4-7:5. *Love for and Obedience to Yahweh.* The

so-called Shema ("hear"), Hear, O Israel: The LORD our God is one LORD, is set in the context of an injunction to teach one's children love and obedience by inculcating the words of Yahweh regularly through working them into the routine of daily life. This section contains 2 statements (vss. 13, 16) quoted by Jesus in replying to Satan's temptations (Matt. 4:7, 10; Luke 4:8, 12). The precise meaning of the Shema is debatable—in fact it may intentionally combine 2 meanings: (a) Yahweh is one, in contrast to the many Baals; (b) Yahweh is the only one for Israel, in contrast to other peoples who are permitted, even by Yahweh (see Intro.), to worship other real or imagined beings.

The following enlargement of the Shema is structured by 3 "whens": (a) what Israel must do when the LORD your God brings you into the land (6:10), viz. renounce all connections with pagan worship; (b) what is to be said when your son asks the meaning of God's law (6:20; cf. the father son exchange in the passover service, Exod. 12:26-27); (c) the complete destruction of the Canaanites when ... the LORD your God gives them over to you (7:1-2; see below on 20:1-20), for only in this way can the future generations be kept faithful to Yahweh.

A somewhat different view is given by D.L. Christensen (*Word Biblical Commentary*):

These three verses function as a bridge, to conclude the larger section on the "Ten Words" (4:44-6:3) and to introduce the next major section (6:4-7:11), which contains what Jesus called the "first and greatest commandment," to love God (Matt 22:37-38).

In either understanding, 6:1-3 forms a transition either into 6:4-7:11 or into chapters 12-26 with 6:4-11:32 as inserted material to address questions about topics not covered previously.

From another perspective, a possible outline of the contents of Deuteronomy provides a helpful overview (*New Bible Commentary*) from one commentator's assessment:

### Outline of contents

#### 1:1-4:43 Moses' first address

- 1:1-5 Introduction to the book
- 1:6-3:29 A retrospect and prologue
- 4:1-40 Preaching God's laws
- 4:41-43 Cities of refuge

#### 4:44-28:68 Moses' second address

- 4:44-49 Introduction to the laws
- 5:1-21 The Ten Commandments
- 5:22-11:32 Basic exhortations
- 12:1-26:15 Specific laws
- 26:16-19 The covenant agreement
- 27:1-26 Writing down the laws
- 28:1-68 Blessings and curses

#### 29:1-30:20 Moses' third address

- 29:1-29 The covenant broken

30:1–20 The covenant renewed

**31:1–34:12 From Moses to Joshua**

31:1–8 Moses' charge to Joshua

31:9–13 Reading the law

31:14–29 Israel's unfaithfulness predicted

31:30–32:43 Moses' song and final exhortation

32:44–52 Moses is prepared for his death

33:1–29 Moses blesses the people

34:1–12 The death of Moses

**NOTE:** outlines of a biblical document are going

to vary from one commentator to another. One should never depend on a single commentator's outline. Instead, the Bible student can usually get closer to the thought structure of the biblical text by comparing several outlines and noticing common text divisions across the outlines. Where patterns of common units of material surface in this comparison, more likely you are getting closer to natural units of material in the original language biblical text.

## II. Message

**Literary structure.** Internally, the thought flow of 6:1-25 is broken into at least three segments: 1) Introduction (vv. 1-3); 2) Shema (vv. 4-9); 3) Admonitions (vv. 10-25). This last segment may be further divided, but we will treat these together for the sake of clarity of outline.

### a. Introduction, vv. 1-3

#### LXX

<sup>1</sup> καὶ αὐταὶ αἱ ἐντολαὶ καὶ τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν διδάξαι ὑμᾶς ποιεῖν οὕτως ἐν τῇ γῆ εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομήσαι αὐτήν <sup>2</sup> ἵνα φοβῆσθε κύριον τὸν θεὸν ὑμῶν φυλάσσεσθαι πάντα τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολὰς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαι σοὶ σήμερον σὺ καὶ οἱ υἱοὶ σου καὶ οἱ υἱοὶ τῶν υἱῶν σου πάσας τὰς ἡμέρας τῆς ζωῆς σου ἵνα μακροημερεύσητε <sup>3</sup> καὶ ἄκουσον Ἰσραὴλ καὶ φύλαξαι ποιεῖν ὅπως εἶπεν σοὶ ἡ καὶ ἵνα πληθυνθῆτε σφόδρα καθάπερ ἐλάλησεν κύριος ὁ θεὸς τῶν πατέρων σου δοῦναί σοι γῆν ῥέουσαν γάλα καὶ μέλι

#### NASB

1 "Now this is the commandment, the statutes and the judgments which the LORD your God has commanded *me* to teach you, that you might do *them* in the land where you are going over to possess it, <sup>2</sup> so that you and your son and your grandson might fear the LORD your God, to keep all His statutes and His commandments which I command you, all the days of your life, and that your days may be prolonged. <sup>3</sup> O Israel, you should listen and be careful to do *it*, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, *in* a land flowing with milk and honey.

#### NRSV

1 Now this is the commandment—the statutes and the ordinances—that the Lord your God charged me to teach you to observe in the land that you are about to cross into and occupy, <sup>2</sup> so that you and your children and your children's children may fear the Lord your God all the days of your life, and keep all his decrees and his commandments that I am commanding you, so that your days may be long. <sup>3</sup> Hear therefore, O Israel, and observe them diligently, so that it may go well with you, and so that you may multiply greatly in a land flowing with milk and honey, as the Lord, the God of your ancestors, has promised you.

#### NLT

1 "These are all the commands, laws, and regulations that the LORD your God told me to teach you so you may obey them in the land you are about to enter and occupy, <sup>2</sup> and so you and your children and grandchildren might fear the LORD your God as long as you live. If you obey all his laws and commands, you will enjoy a long life. <sup>3</sup> Listen closely, Israel, to everything I say. Be careful to obey. Then all will go well with you, and you will have many children in the land flowing with milk and honey, just as the LORD, the God of your ancestors, promised you.

#### Notes:

As was noted in the [Literary Setting](#), 6:1-3 stands both as the climax of the preceding section, 4:44-6:3 (or less likely, 5:1-6:3). And also as an introduction (read "transition") into 6:4-7:11 (or perhaps chaps 12-26). Probably originally chaps. 12-26, but in sub-

sequent revision, to 6:4-7:11.

The role of this introduction by way of its contents is the bottom line issue. This must be compared to the earlier passage, [4:44-49](#), for more accurate understanding. Deut. 4:44-49 states:

44 This is the law that Moses set before the Israelites. 45 These are the decrees and the statutes and ordinances that Moses spoke to the Israelites when they had come out of Egypt, 46 beyond the Jordan in the valley opposite Beth-peor, in the land of King Sihon of the Amorites, who reigned at Heshbon, whom Moses and the Israelites defeated when they came out of Egypt. 47 They occupied his land and the land of King Og of Bashan, the two kings of the Amorites on the eastern side of the Jordan: 48 from Aroer, which is on the edge of the Wadi Arnon, as far as Mount Sirion (that is, Hermon), 49 together with all the Arabah on the east side of the Jordan as far as the Sea of the Arabah, under the slopes of Pisgah.

Both intros declare that what follows is either “the commandment -- the statutes and the ordinances --” (6:1) or “the law...the decrees and the statutes and ordinances” (4:44). Both identify Moses as the channel of communicating these laws to the Israelites. The introduction in 4:44-49 doesn’t contain [the formula](#) “Hear, O Israel...” as is found in 6:3, but soon after this intro in 4:44-49 comes this formula in 5:1 where the discourse begins, “Hear, O Israel...” The first intro sets up a backward glance as the basis for the laws in 5:2-5,

2 The Lord our God made a covenant with us at Horeb. 3 Not with our ancestors did the Lord make this covenant, but with us, who are all of us here alive today. 4 The Lord spoke with you face to face at the mountain, out of the fire. 5 (At that time I was standing between the Lord and you to declare to you the words F11 of the Lord; for you were afraid because of the fire and did not go up the mountain.) And he said:...

This second intro in [6:1-3](#) looks forward to the future:

2 so that you and your children and your children's children may fear the Lord your God all the days of your life, and keep all his decrees and his commandments that I am commanding you, so that your days may be long.

Moses’ words to the Israelites in 6:1-3 remind the people that God had made Moses responsible for teaching the people how to live pleasingly before God as they occupied the promised land. Even though Moses would not be allowed to lead them into that land, he was responsible to prepare them to make that entry.

Two objectives (“so that...”) for that instruction are set forth:

(1) **“so that** you and your children and your children's children may fear the Lord your God all the days of your life, and keep all his decrees and his commandments that I am commanding you” (v. 2a). Here Moses sees far down the road to future generations. God’s people



CrossMap

“MOSES SPAKE UNTO ALL ISRAEL.”—Deut. 1: 1.

are to “fear” Him and out of that fear they are to obey Him. What did Moses mean by these words? A later text is the best commentary on the statement here ([10:12-15](#)):

12 So now, O Israel, what does the Lord your God require of you? Only to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, 13 and to keep the commandments of the Lord your God and his decrees that I am commanding you today, for your own well-being. 14 Although heaven and the heaven of heavens belong to the Lord your God, the earth with all that is in it, 15 yet the Lord set his heart in love on your ancestors alone and chose you, their descendants after them, out of all the peoples, as it is today.

To fear God is to love and serve Him with “all your heart and with all your soul.” God has set His love on His covenant people, and they are to respond in kind with their unqualified devotion.

(2) **“so that** your days may be long.” The second objective grows out of the first. The impact of such devotion will be a longer days. A [comparison of this phrase](#) elsewhere points toward a long duration of the Israelites in the land of promise. If the Israelites

wanted to be able to remain in the promised land, they must do what God told them to do.

Deut. 6:3 repeats the admonition to obedience with the formula “Hear, O Israel.” Two more “so that” appear. 3) “**so that it may go well with you.**” Obedience was the key to an easy and productive time for the people as they entered the land. 4) “**and so that you may multiply greatly in a land flowing with milk and honey, as the Lord, the God of your ancestors, has promised you.**” Their ability to expand as a people was also predicated on their obedience. If the Israelites wanted a homeland, and one that provided a good life for them, then faithfulness to the conditions as set forth in the code was essential. God had promised, but His promise wasn’t a blank check. The people had real obligations as well.

With 6:1-3, two things are accomplished. First, the initial stating of God’s Law is completed. The section in 4:44-6:3 sets forth the essence of God’s Law, the Decalogue or Ten Commandments, which are set forth in 5:1-33. This is the core of the Torah. 6:1-3 becomes the closing bracket on that section. Second, it also introduces the next section. The laws set forth subsequently, primarily in chapters 12-26, expand the foundation of the Decalogue into detailed applications regarding social, civil, criminal, and religious life. Note especially the beginning statement in [12:1](#): “These are the statutes and ordinances that you must diligently observe in the land that the Lord, the God of your ancestors, has given you to occupy all the days that you live on the earth.” Thus we see the intended connection between the Ten Commandments and the other laws in the Deuteronomic Code.

What can we learn from these verses? Some possible things come to mind. First, we see the core

obligation of fear and obedience in the Judeo-Christian religious tradition. The fear advocated here is a healthy fear, as 10:12-15, explain. Fear is respectful love and devotion. Obedience grows out of devotion to God. We’re not trying to achieve “brownie points” with God in obeying. We’re not seeking sufficient merits to guarantee Heaven after death. We just love God deeply and thus want to do His bidding with every ounce of commitment we can muster.



Second, our religious heritage must be taught to our children. Passing down that heritage to our children should be a major endeavor. In the next passage more details will be given on how to do that. But here the importance of that is stressed strongly. Several outcomes are set forth in the four “so that” clause promises. The general emphasis of these is spiritual health and welfare. In our day, young people in America “loose their faith” in large numbers after their teen years, according to a recent [George Barna survey poll](#).

A new study by The Barna Group (Ventura, California) shows that despite strong levels of spiritual activity during the teen years, most twentysomethings disengage from active participation in the Christian faith during their young adult years – and often beyond that. In total, six out of ten twentysomethings were involved in a church during their teen years, but have failed to translate that into active spirituality during their early adulthood.

We must work hard to pass down a healthy spiritual tradition to our children. To be sure, they won’t always accept it, but the emphasis of Moses remains valid for us today. It is imperative that we as families and as churches seek to give the very best heritage possible to our children.

## b. Shema, vv. 4-9

### LXX

<sup>4</sup>καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος τοῖς υἱοῖς Ἰσραὴλ ἐν τῇ ἐρήμῳ ἐξεληθόντων αὐτῶν ἐκ γῆς Αἰγύπτου ἄκουε Ἰσραὴλ κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν <sup>5</sup> καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου <sup>6</sup> καὶ ἔσται τὰ ῥήματα ταῦ

### NASB

4 "Hear, O Israel! The LORD is 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 These words, which I am commanding you today, shall be on your heart. 7 You shall teach them diligently to your sons and shall talk of them when

### NRSV

4 Hear, O Israel: The Lord is our God, the Lord alone. 5 You shall love the Lord your God with all your heart, and with all your soul, and with all your might. 6 Keep these words that I am commanding you today in your heart. 7 Recite them to your children and talk about them when you are at home and when you

### NLT

4 "Hear, O Israel! The LORD is our God, the LORD alone. 5 And you must love the LORD your God with all your heart, all your soul, and all your strength. 6 And you must commit yourselves wholeheartedly to these commands I am giving you today. 7 Repeat them again and again to your children. Talk about them

τα ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον ἐν τῇ καρδίᾳ σου καὶ ἐν τῇ ψυχῇ σου <sup>7</sup> καὶ προβιάσεις αὐτὰ τοὺς υἱούς σου καὶ λαλήσεις ἐν αὐτοῖς καθήμενος ἐν οἴκῳ καὶ πορευόμενος ἐν ὁδῷ καὶ κοιταζόμενος καὶ διανιστάμενος <sup>8</sup> καὶ ἀφάψεις αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρός σου καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν σου <sup>9</sup> καὶ γράψετε αὐτὰ ἐπὶ τὰς φλιὰς τῶν οἰκιῶν ὑμῶν καὶ τῶν πυλῶν ὑμῶν

you sit in your house and when you walk by the way and when you lie down and when you rise up. 8 You shall bind them as a sign on your hand and they shall be as frontals on your forehead. 9 You shall write them on the doorposts of your house and on your gates.

are away, when you lie down and when you rise. 8 Bind them as a sign on your hand, fix them as an emblem on your forehead, 9 and write them on the doorposts of your house and on your gates.

when you are at home and when you are away on a journey, when you are lying down and when you are getting up again. 8 Tie them to your hands as a reminder, and wear them on your forehead. 9 Write them on the doorposts of your house and on your gates.



**Notes:**

These verses form the best known and most often quoted passage of the entire book of Deuteronomy. It is the [Shema](#), the [prayer of confession and commitment](#) that faithful Jews recite every sabbatic service all over the world today. It begins the worship experience as a confession of faith in the acknowledgment of the existence of the one God. This practice of Jews extends back centuries into the Old Testament era.

Two aspects are present here. First is the call to acknowledgment in verses four: “4 Hear, O Israel: The Lord is our God, the Lord alone.” The Israelites were called upon to do something rather strange in that world: to affirm than only one god exists. [Monotheism](#) was not widespread. Rather, the belief in many gods and goddesses dominated that world, even for centuries after the beginning of Christianity. Just how strongly monotheism is set forth here is debated, as Christensen (*WBC*) notes:

The six [Hebrew] words of v 4 have been translated in numerous ways, each of which may have a measure of truth in the poetic form of the present text: “Yahweh is our God, Yahweh is ‘One’” (C. H. Gordon, *JNES* 29 [1970] 198); “Our God is Yahweh, Yahweh alone!” (S. D. McBride, *Int* 27 [1973] 274); and (translating the whole verse) “Obey, Israel, Yahweh. Yahweh our God is the Unique” (M. Dahood, *RSP* 1:361).

At minimal the idea of God’s exclusive existence is present by implication, but probably the implication is more di-

rectly intended. Gradually this text has become so understood, and stands as a foundation for such belief among Christians and Jews today.

Second is the admonition to obey and remember: “5 You shall love the Lord your God with all your heart, and with all your soul, and with all your might. 6 Keep these words that I am commanding you today in your heart. 7 Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. 8 Bind them as a sign on your hand, fix them as an emblem on your forehead, 9 and write them on the doorposts of your house and on your gates.” The second obligation is to obey this God whom we confess. This begins with loving Him unconditionally (v. 5). The importance of this is seen for Christians in Jesus’ comment in [Mk. 12:28-30](#):

28 One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, “Which commandment is the first of all?” 29 Jesus answered, “The first is, “Hear, O Israel: the Lord our God, the Lord is one; 30 you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’”

Jesus viewed this as the number one obligation for those who claimed God as their God.

Love is to be expressed in obedience to God’s laws. Where should we keep awareness of those laws? “In your heart” comes the first answer (v. 6). How do we know how to obey? For the Israelites it was to commit to memory the law of God and to create visual re-



“Thou shalt write them upon the posts of thy house.”—Deut. vi. 9.

minders of those laws. In a world where a full copy of the Law would only belong to the community, individual families had to adopt other ways of remembering the details of their law. Verses seven through nine spell out a variety of methods to use for not only remembering them, but also for teaching children their contents. The people were to learn them by heart as the best way of remembering. They were also to use the visual aids on their bodies and homes as well. S.R. Driver (ICC) notes:

The later Jews carried out the injunction in v. 8 by inscribing Ex. 13:1–10, 11–16 and Dt. 6:4–9, 11:13–21 on small scrolls of parchment, which were then enclosed in cases, with leathern thongs attached, and bound on the forehead and left arm, at the time when the *Shema* was recited.

The ritual of the Mezuzah, of placing scripture quotes in small cases, is still widely practiced among religious Jewish people today.

The danger of the visual aids aspect was and still is that the scripture quotes take on a certain magical power of their own. In treating them this way, one loses sight completely of the purpose for the visual aid usage in the passage here. This was to be a visual reminder of God's will for the people. The spiritual value lay in doing what the verses said, not in just having them close by visually. I couldn't tell



you the number of homes that I have visited over the past half century as a preacher where the family would have an old family Bible dusted off and placed prominently on the living room coffee table so that the visiting preacher would be sure to notice it. Somehow that was to signal the family's religious commitment.

What do verses 6-9 have to do with us today? Several connections exist. First, it is important to confess God's unique existence. God is the only true God and we need to acknowledge that. But, that acknowledgment can't stop with our lips. James 2:19 condemns such verbal acknowledgment when one would appeal to reciting the Shema alone as the basis of salvation: "You believe that God is one; you do well. Even the demons believe—and shudder." Second, confession must lead to loving devotion to God's will. And third, we must know what God tells us to do, if we are going to obey Him in loving devotion. For we as Christians, the words of God become the Bible equally as the Law was for the Israelites. Obedience follows a clearly defined path, one that God has defined, not one that we define for ourselves. We must find time and the proper ways to study the Bible and grasp what it is saying to us about living and serving God.

### c. Admonitions, vv. 10-25

#### LXX

<sup>10</sup> καὶ ἔσται ὅταν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν ἣν ᾤμοσεν τοῖς πατράσιν σου τῷ Ἀβραάμ καὶ Ἰσαακ καὶ Ἰακωβ δοῦναί σοι πόλεις μεγάλας καὶ καλὰς ἃς οὐκ ᾤκοδόμησας <sup>11</sup> οἰκίας πλήρεις πάντων ἀγαθῶν ἃς οὐκ ἐνέπλησας λάκκους λελατομημένους οὓς οὐκ ἐξελατόμησας ἀμπελῶνας καὶ ἐλαιῶνας οὓς οὐ κατεφύτευσας καὶ φαγῶν καὶ ἐμπλησθεῖς <sup>12</sup> πρόσχε σεαυτῷ μὴ ἐπιλάβῃ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς

#### NASB

10 "Then it shall come about when the LORD your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build, 11 and houses filled with all good things which you did not fill, and hewn cisterns which you did not dig, vineyards and olive trees which you did not plant, and you eat and are satisfied, 12 then watch yourself, that you do not

#### NRSV

10 When the Lord your God has brought you into the land that he swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give you—a land with fine, large cities that you did not build, 11 houses filled with all sorts of goods that you did not fill, hewn cisterns that you did not hew, vineyards and olive groves that you did not plant—and when you have eaten your fill, 12 take care that you do not forget the Lord, who

#### NLT

10 "The LORD your God will soon bring you into the land he swore to give your ancestors Abraham, Isaac, and Jacob. It is a land filled with large, prosperous cities that you did not build. 11 The houses will be richly stocked with goods you did not produce. You will draw water from cisterns you did not dig, and you will eat from vineyards and olive trees you did not plant. When you have eaten your fill in this land, 12 be careful not to for-



Αἰγύπτου ἐξ οἴκου δουλείας <sup>13</sup> κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὁμῆ <sup>14</sup> οὐ πορεύσεσθε ὀπίσω θεῶν ἐτέρων ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλω υἱῶν υ <sup>15</sup> ὅτι θεὸς ζηλωτὴς κύριος ὁ θεὸς σου ἐν σοὶ μὴ ὀργισθεῖς θυμωθῆ κύριος ὁ θεὸς σου ἐν σοὶ καὶ ἐξολεθρεύσῃ σε ἀπὸ προσώπου τῆς γῆς <sup>16</sup> οὐκ ἐκπειράσεις κύριον τὸν θεόν σου ὃν τρόπον ἐξεπειράσασθε ἐν τῷ Πειρασμῷ

<sup>17</sup> φυλάσσω φυλάξῃ τὰς ἐντολάς κυρίου τοῦ θεοῦ σου τὰ μαρτύρια καὶ τὰ δικαιώματα ὅσα ἐνετείλατό σοι <sup>18</sup> καὶ ποιήσεις τὸ ἀρεστὸν καὶ τὸ καλὸν ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν ἵνα εὖ σοι γένηται καὶ εἰσέλθῃς καὶ κληρονομήσῃς τὴν γῆν τὴν ἀγαθὴν ἣν ὤμοσεν κύριος τοῖς πατράσιν υἱῶν <sup>19</sup> ἐκδιώξαι πάντας τοὺς ἐχθρούς σου πρὸ προσώπου σου καθὰ ἐλάλησεν

<sup>20</sup> καὶ ἔσται ὅταν ἐρωτήσῃ σε ὁ υἱός σου αὔριον λέγων τί ἐστὶν τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν ἡμῖν <sup>21</sup> καὶ ἐρεῖς τῷ υἱῷ σου οἰκέται ἡμεῖς τῷ Φαραῶ ἐν γῇ Αἰγύπτῳ καὶ ἐξήγαγεν ἡμᾶς κύριος ἐκεῖθεν ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ <sup>22</sup> καὶ ἔδωκεν κύριος σημεῖα καὶ τέρατα μεγάλα καὶ ποιηρὰ ἐν Αἰγύπτῳ ἐν Φαραῶ καὶ ἐν τῷ οἴκῳ αὐτοῦ ἐνώπιον

forget the LORD who brought you from the land of Egypt, out of the house of slavery. 13 You shall fear *only* the LORD your God; and you shall worship Him and swear by His name. 14 You shall not follow other gods, any of the gods of the peoples who surround you, 15 for the LORD your God in the midst of you is a jealous God; otherwise the anger of the LORD your God will be kindled against you, and He will wipe you off the face of the earth. 16 You shall not put the LORD your God to the test, as you tested *Him* at Massah.

17 "You should diligently keep the commandments of the LORD your God, and His testimonies and His statutes which He has commanded you. 18 You shall do what is right and good in the sight of the LORD, that it may be well with you and that you may go in and possess the good land which the LORD swore to *give* your fathers, 19 by driving out all your enemies from before you, as the LORD has spoken.

20 When your son asks you in time to come, saying, 'What *do* the testimonies and the statutes and the judgments *mean* which the LORD our God commanded you?' 21 then you shall say to your son, 'We were slaves to Pharaoh in Egypt, and the LORD brought us

brought you out of the land of Egypt, out of the house of slavery. 13 The Lord your God you shall fear; him you shall serve, and by his name alone you shall swear. 14 Do not follow other gods, any of the gods of the peoples who are all around you, 15 because the Lord your God, who is present with you, is a jealous God. The anger of the Lord your God would be kindled against you and he would destroy you from the face of the earth. 16 Do not put the Lord your God to the test, as you tested him at Massah.

17 You must diligently keep the commandments of the Lord your God, and his decrees, and his statutes that he has commanded you. 18 Do what is right and good in the sight of the Lord, so that it may go well with you, and so that you may go in and occupy the good land that the Lord swore to give your ancestors to give you, 19 thrusting out all your enemies from before you, as the Lord has promised.

20 When your children ask you in time to come, "What is the meaning of the decrees and the statutes and the ordinances that the Lord our God has commanded you?" 21 then you shall say to your children, "We were Pharaoh's slaves in Egypt, but the Lord

get the LORD, who rescued you from slavery in the land of Egypt. 13 You must fear the LORD your God and serve him. When you take an oath, you must use only his name. 14 "You must not worship any of the gods of neighboring nations, 15 for the LORD your God, who lives among you, is a jealous God. His anger will flare up against you and wipe you from the face of the earth. 16 Do not test the LORD your God as you did when you complained at Massah.

17 You must diligently obey the commands of the LORD your God – all the stipulations and laws he has given you. 18 Do what is right and good in the LORD's sight, so all will go well with you. Then you will enter and occupy the good land that the LORD solemnly promised to give your ancestors. 19 You will drive out all the enemies living in your and, just as the LORD said you would.

20 "In the future your children will ask you, 'What is the meaning of these stipulations, laws, and regulations that the LORD our God has given us?' 21 Then you must tell them, 'We were Pharaoh's slaves in Egypt, but the LORD brought us out of Egypt with amazing power. 22 Before our eyes the LORD did miraculous signs and wonders, deal-

ἡμῶν <sup>23</sup> καὶ ἡμᾶς ἐξήγαγεν ἐκεῖθεν ἵνα εἰσαγάγῃ ἡμᾶς δοῦναι ἡμῖν τὴν γῆν ταύτην ἣν ὤμοσεν δοῦναι τοῖς πατράσιν ἡμῶν <sup>24</sup> καὶ ἐνετείλατο ἡμῖν κύριος ποιεῖν πάντα τὰ δικαιώματα ταῦτα φοβεῖσθαι κύριον τὸν θεὸν ἡμῶν ἵνα εὖ ᾗ ἡμῖν πάσας τὰς ἡμέρας ἵνα ζῶμεν ὡσπερ καὶ σήμερον <sup>25</sup> καὶ ἐλεημοσύνη ἔσται ἡμῖν ἐὰν φυλασσώμεθα ποιεῖν πάσας τὰς ἐντολὰς ταύτας ἐναντίον κυρίου τοῦ θεοῦ ἡμῶν καθὰ ἐνετείλατο ἡμῖν κύριος



#### Notes:

These verses that follow the Shema essentially become a historically based reminder from Moses to the people to carefully do God's will. The first, very long sentence, vv. 10-12, admonishes "take care that you do not forget the Lord." This becomes relevant once the Israelites have entered the promised land (vv. 10-11, "when..."). God doesn't tolerate divided loyalty (vv. 13-15), and for the Israelites to split devotion to Him with other gods will bring swift and severe punishment. He insists on their undivided commitment, and Moses warns (vv. 16-17) them against "testing God" at this point, like they did earlier at Massah (cf. [Exod. 17:2-7](#)). This was the incident where they angrily criticized Moses and God about lack of water. Putting God to this kind of test is serious offense, just as Jesus quoted Deut 6:16 in [Matt. 4:7](#) to rebuff the temptation of the Devil. Obedience to God's Law was to be the key to successful conquest of the land of Canaan (vv. 18-19).

The teachable moment to children was to be when the kids would ask about the meaning of the various laws in the code (vv. 20-25). This would provide the opportunity for parents to recite a quick history of the Exodus to their children (vv. 21-25). This didactic teaching approach with children has been incorporated into the Jewish celebration of the Passover each year for hundreds and hundreds of years.

from Egypt with a mighty hand. 22 'Moreover, the LORD showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household; 23 He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.' 24 So the LORD commanded us to observe all these statutes, to fear the LORD our God for our good always and for our survival, as *it is* today. 25 It will be righteousness for us if we are careful to observe all this commandment before the LORD our God, just as He commanded us.

brought us out of Egypt with a mighty hand. 22 The Lord displayed before our eyes great and awesome signs and wonders against Egypt, against Pharaoh and all his household. 23 He brought us out from there in order to bring us in, to give us the land that he promised on oath to our ancestors. 24 Then the Lord commanded us to observe all these statutes, to fear the Lord our God, for our lasting good, so as to keep us alive, as is now the case. 25 If we diligently observe this entire commandment before the Lord our God, as he has commanded us, we will be in the right."

ing terrifying blows against Egypt and Pharaoh and all his people. 23 He brought us out of Egypt so he could give us this land he had solemnly promised to give our ancestors. 24 And the LORD our God commanded us to obey all these laws and to fear him for our own prosperity and well-being, as is now the case. 25 For we are righteous when we obey all the commands the LORD our God has given us.'



The remainder of the section of 6:4-11:32 continues in a style and manner very similar to 6:10-25. A combination of reminder of the past, especially of the exodus, combines with generalized admonitions to love God and to keep His commandments. At 12:1 the thrust changes over to a delineation of specific statutes and ordinances that expand off the foundation of the Decalogue.

The connection of 6:10-25 to us? Mostly by way of example. Moses used how God worked in the exodus to admonish the Israelites to faithfulness in the present and in the future. The same principle should be at work in our lives. As we look back over how wonderfully God has blessed us, we should be motivated to faithfulness to Him now and tomorrow.

Moses also warned the Israelites against "messing around" with God. Don't treat Him like a vending machine. The Israelites successively tried this and faced severe punishment each time. It isn't any different today. His punishments may not be as obvious now as then, but they are just as real and as certain.

Finally, use every opportune moment to teach your children the precious religious heritage that God has given you. This is central to producing spiritually healthy children.

**LXX**

<sup>1</sup> καὶ αὐταὶ αἱ ἐντολαὶ καὶ τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν διδάξαι ὑμᾶς ποιεῖν οὕτως ἐν τῇ γῆ εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομήσαι αὐτήν <sup>2</sup> ἵνα φοβῆσθε κύριον τὸν θεὸν ὑμῶν φυλάσσεσθαι πάντα τὰ δικαιώματα αὐτοῦ καὶ τὰς ἐντολάς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαι σοὶ σήμερον σὺ καὶ οἱ υἱοὶ σου καὶ οἱ υἱοὶ τῶν υἰῶν σου πάσας τὰς ἡμέρας τῆς ζωῆς σου ἵνα μακροημερεύσητε <sup>3</sup> καὶ ἄκουσον Ἰσραὴλ καὶ φύλαξαι ποιεῖν ὅπως εἶπες σοὶ ἢ καὶ ἵνα πληθυνθῆτε σφόδρα καθάπερ ἐλάλησεν κύριος ὁ θεὸς τῶν πατέρων σου δοῦναί σοι γῆν ῥέουσαν γάλα καὶ μέλι

<sup>4</sup> καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος τοῖς υἱοῖς Ἰσραὴλ ἐν τῇ ἐρήμῳ ἐξελεθόντων αὐτῶν ἐκ γῆς Αἰγύπτου ἄκουε Ἰσραὴλ κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν <sup>5</sup> καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου <sup>6</sup> καὶ ἔσται τὰ ῥήματα ταῦτα ὅσα ἐγὼ ἐντέλλομαι σοὶ σήμερον ἐν τῇ καρδίᾳ σου καὶ ἐν τῇ ψυχῇ σου <sup>7</sup> καὶ προβιβάσεις αὐτὰ τοῖς υἱοῖς σου καὶ λαλήσεις ἐν αὐτοῖς καθήμενος ἐν οἴκῳ καὶ πορευόμενος ἐν ὁδῷ καὶ κοιταζόμενος καὶ διανιστάμενος <sup>8</sup> καὶ ἀφάψεις αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρός σου καὶ ἔσται ἀσάλευτον πρὸ

**NASB**

1 "Now this is the commandment, the statutes and the judgments which the LORD your God has commanded *me* to teach you, that you might do *them* in the land where you are going over to possess it, <sup>2</sup> so that you and your son and your grandson might fear the LORD your God, to keep all His statutes and His commandments which I command you, all the days of your life, and that your days may be prolonged. <sup>3</sup> O Israel, you should listen and be careful to do *it*, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, *in* a land flowing with milk and honey.

4 "Hear, O Israel! The LORD is our God, the LORD is one! <sup>5</sup> You shall love the LORD your God with all your heart and with all your soul and with all your might. <sup>6</sup> These words, which I am commanding you today, shall be on your heart. <sup>7</sup> You shall teach them diligently to your sons 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 up. <sup>8</sup> You shall bind them as a sign on your hand and they shall be as frontals on your forehead. <sup>9</sup> You shall write them on the doorposts of your house

**NRSV**

1 Now this is the commandment—the statutes and the ordinances—that the Lord your God charged me to teach you to observe in the land that you are about to cross into and occupy, <sup>2</sup> so that you and your children and your children's children may fear the Lord your God all the days of your life, and keep all his decrees and his commandments that I am commanding you, so that your days may be long. <sup>3</sup> Hear therefore, O Israel, and observe them diligently, so that it may go well with you, and so that you may multiply greatly in a land flowing with milk and honey, as the Lord, the God of your ancestors, has promised you.

4 Hear, O Israel: The Lord is our God, the Lord alone. <sup>5</sup> You shall love the Lord your God with all your heart, and with all your soul, and with all your might. <sup>6</sup> Keep these words that I am commanding you today in your heart. <sup>7</sup> Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. <sup>8</sup> Bind them as a sign on your hand, fix them as an emblem on your forehead, <sup>9</sup> and write them on the doorposts of your house and on your gates.

**NLT**

1 "These are all the commands, laws, and regulations that the LORD your God told me to teach you so you may obey them in the land you are about to enter and occupy, <sup>2</sup> and so you and your children and grandchildren might fear the LORD your God as long as you live. If you obey all his laws and commands, you will enjoy a long life. <sup>3</sup> Listen closely, Israel, to everything I say. Be careful to obey. Then all will go well with you, and you will have many children in the land flowing with milk and honey, just as the LORD, the God of your ancestors, promised you.

4 "Hear, O Israel! The LORD is our God, the LORD alone. <sup>5</sup> And you must love the LORD your God with all your heart, all your soul, and all your strength. <sup>6</sup> And you must commit yourselves wholeheartedly to these commands I am giving you today. <sup>7</sup> Repeat them again and again to your children. Talk about them when you are at home and when you are away on a journey, when you are lying down and when you are getting up again. <sup>8</sup> Tie them to your hands as a reminder, and wear them on your forehead. <sup>9</sup> Write them on the doorposts of your house and on your gates.

10 "The LORD your God will soon bring you

ὀφθαλμῶν σου <sup>9</sup> καὶ γράψετε αὐτὰ ἐπὶ τὰς φιλίας τῶν οἰκιῶν ὑμῶν καὶ τῶν πυλῶν ὑμῶν

<sup>10</sup> καὶ ἔσται ὅταν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν ἣν ὤμοσεν τοῖς πατράσιν σου τῷ Ἀβρααμ καὶ Ἰσαακ καὶ Ἰακωβ δοῦναί σοι πόλεις μεγάλας καὶ καλὰς ἃς οὐκ ᾤκοδόμησας <sup>11</sup> οἰκίας πλήρεις πάντων ἀγαθῶν ἃς οὐκ ἐνέπλησας λάκκους λελατομημένους οὓς οὐκ ἐξελατόμησας ἀμπελώνας καὶ ἐλαιῶνας οὓς οὐ κατεφύτευσας καὶ φαγῶν καὶ ἐμπλησθεῖς <sup>12</sup> πρόσχε σεαυτῷ μὴ ἐπιλάβῃ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας <sup>13</sup> κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κοληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὁμῆ <sup>14</sup> οὐ πορεύεσθε ὀπίσω θεῶν ἐτέρων ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλω ὑμῶν <sup>15</sup> ὅτι θεὸς ζηλωτὴς κύριος ὁ θεός σου ἐν σοὶ μὴ ὀργισθεῖς θυμωθῆναι κύριος ὁ θεός σου ἐν σοὶ καὶ ἐξολεθρεύσῃ σε ἀπὸ προσώπου τῆς γῆς <sup>16</sup> οὐκ ἐκπειράσεις κύριον τὸν θεόν σου ὃν τρόπον ἐξεπειράσασθε ἐν τῷ Πειρασμῷ

<sup>17</sup> φυλάσσω φυλάξῃ τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου τὰ μαρτύρια καὶ τὰ δικαιώματα ὅσα ἐνετείλατό σοι <sup>18</sup> καὶ ποιήσεις τὸ ἀρεστὸν καὶ τὸ καλὸν ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν ἵνα εὖ σοι γένηται καὶ εἰσέλθῃς καὶ κληρονομήσῃς τὴν γῆν τὴν

and on your gates.

<sup>10</sup> "Then it shall come about when the LORD your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build, <sup>11</sup> and houses full of all good things which you did not fill, and hewn cisterns which you did not dig, vineyards and olive trees which you did not plant, and you eat and are satisfied, <sup>12</sup> then watch yourself, that you do not forget the LORD who brought you from the land of Egypt, out of the house of slavery. <sup>13</sup> You shall fear *only* the LORD your God; and you shall worship Him and swear by His name. <sup>14</sup> You shall not follow other gods, any of the gods of the peoples who surround you, <sup>15</sup> for the LORD your God in the midst of you is a jealous God; otherwise the anger of the LORD your God will be kindled against you, and He will wipe you off the face of the earth. <sup>16</sup> You shall not put the LORD your God to the test, as you tested *Him* at Massah.

<sup>17</sup> "You should diligently keep the commandments of the LORD your God, and His testimonies and His statutes which He has commanded you. <sup>18</sup> You shall do what is right and good in the sight of the LORD,

<sup>10</sup> When the Lord your God has brought you into the land that he swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give you—a land with fine, large cities that you did not build, <sup>11</sup> houses filled with all sorts of goods that you did not fill, hewn cisterns that you did not hew, vineyards and olive groves that you did not plant—and when you have eaten your fill, <sup>12</sup> take care that you do not forget the Lord, who brought you out of the land of Egypt, out of the house of slavery. <sup>13</sup> The Lord your God you shall fear; him you shall serve, and by his name alone you shall swear. <sup>14</sup> Do not follow other gods, any of the gods of the peoples who are all around you, <sup>15</sup> because the Lord your God, who is present with you, is a jealous God. The anger of the Lord your God would be kindled against you and he would destroy you from the face of the earth. <sup>16</sup> Do not put the Lord your God to the test, as you tested him at Massah.

<sup>17</sup> You must diligently keep the commandments of the Lord your God, and his decrees, and his statutes that he has commanded you. <sup>18</sup> Do what is right and good in the sight of the Lord, so that it may go well with you, and so that you may go in and

into the land he swore to give your ancestors Abraham, Isaac, and Jacob. It is a land filled with large, prosperous cities that you did not build. <sup>11</sup> The houses will be richly stocked with goods you did not produce. You will draw water from cisterns you did not dig, and you will eat from vineyards and olive trees you did not plant. When you have eaten your fill in this land, <sup>12</sup> be careful not to forget the LORD, who rescued you from slavery in the land of Egypt. <sup>13</sup> You must fear the LORD your God and serve him. When you take an oath, you must use only his name. <sup>14</sup> "You must not worship any of the gods of neighboring nations, <sup>15</sup> for the LORD your God, who lives among you, is a jealous God. His anger will flare up against you and wipe you from the face of the earth. <sup>16</sup> Do not test the LORD your God as you did when you complained at Massah.

<sup>17</sup> You must diligently obey the commands of the LORD your God – all the stipulations and laws he has given you. <sup>18</sup> Do what is right and good in the LORD's sight, so all will go well with you. Then you will enter and occupy the good land that the LORD solemnly promised to give your ancestors. <sup>19</sup> You will drive out all the enemies living in your

ἀγαθὴν ἦν ὥμοσεν κύριος τοῖς πατράσιν υἱῶν <sup>19</sup> ἐκδιώξαι πάντας τοὺς ἐχθρούς σου πρὸ προσώπου σου καθὰ ἐλάλησεν

<sup>20</sup> καὶ ἔσται ὅταν ἐρωτήσῃ σε ὁ υἱός σου αὔριον λέγων τί ἐστὶν τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο κύριος ὁ θεὸς ἡμῶν ἡμῖν <sup>21</sup> καὶ ἐρεῖς τῷ υἱῷ σου οἰκέται ἦμεν τῷ Φαραῶ ἐν γῆ Αἰγύπτῳ καὶ ἐξήγαγεν ἡμᾶς κύριος ἐκεῖθεν ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ <sup>22</sup> καὶ ἔδωκεν κύριος σημεῖα καὶ τέρατα μεγάλα καὶ ποιηρὰ ἐν Αἰγύπτῳ ἐν Φαραῶ καὶ ἐν τῷ οἴκῳ αὐτοῦ ἐνώπιον ἡμῶν <sup>23</sup> καὶ ἡμᾶς ἐξήγαγεν ἐκεῖθεν ἵνα εἰσαγάγῃ ἡμᾶς δοῦναι ἡμῖν τὴν γῆν ταύτην ἣν ὥμοσεν δοῦναι τοῖς πατράσιν ἡμῶν <sup>24</sup> καὶ ἐνετείλατο ἡμῖν κύριος ποιεῖν πάντα τὰ δικαιώματα ταῦτα φοβεῖσθαι κύριον τὸν θεὸν ἡμῶν ἵνα εὖ ᾦ ἡμῖν πάσας τὰς ἡμέρας ἵνα ζῶμεν ὡσπερ καὶ σήμερον <sup>25</sup> καὶ ἐλεημοσύνη ἔσται ἡμῖν ἐὰν φυλασσώμεθα ποιεῖν πάσας τὰς ἐντολὰς ταύτας ἐναντίον κυρίου τοῦ θεοῦ ἡμῶν καθὰ ἐνετείλατο ἡμῖν κύριος

that it may be well with you and that you may go in and possess the good land which the LORD swore to *give* your fathers, 19 by driving out all your enemies from before you, as the LORD has spoken.

20 When your son asks you in time to come, saying, 'What *do* the testimonies and the statutes and the judgments *mean* which the LORD our God commanded you?' 21 then you shall say to your son, 'We were slaves to Pharaoh in Egypt, and the LORD brought us from Egypt with a mighty hand. 22 'Moreover, the LORD showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household; 23 He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.' 24 So the LORD commanded us to observe all these statutes, to fear the LORD our God for our good always and for our survival, as *it is* today. 25 It will be righteousness for us if we are careful to observe all this commandment before the LORD our God, just as He commanded us.

occupy the good land that the Lord swore to give you, 19 thrusting out all your enemies from before you, as the Lord has promised.

20 When your children ask you in time to come, "What is the meaning of the decrees and the statutes and the ordinances that the Lord our God has commanded you?" 21 then you shall say to your children, "We were Pharaoh's slaves in Egypt, but the Lord brought us out of Egypt with a mighty hand. 22 The Lord displayed before our eyes great and awesome signs and wonders against Egypt, against Pharaoh and all his household. 23 He brought us out from there in order to bring us in, to give us the land that he promised on oath to our ancestors. 24 Then the Lord commanded us to observe all these statutes, to fear the Lord our God, for our lasting good, so as to keep us alive, as is now the case. 25 If we diligently observe this entire commandment before the Lord our God, as he has commanded us, we will be in the right."

land, just as the LORD said you would.

20 "In the future your children will ask you, 'What is the meaning of these stipulations, laws, and regulations that the LORD our God has given us?' 21 Then you must tell them, 'We were Pharaoh's slaves in Egypt, but the LORD brought us out of Egypt with amazing power. 22 Before our eyes the LORD did miraculous signs and wonders, dealing terrifying blows against Egypt and Pharaoh and all his people. 23 He brought us out of Egypt so he could give us this land he had solemnly promised to give our ancestors. 24 And the LORD our God commanded us to obey all these laws and to fear him for our own prosperity and well-being, as is now the case. 25 For we are righteous when we obey all the commands the LORD our God has given us.'

וְזֹאת הַמִּצְוָה הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר

צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר  
אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ

<sup>2</sup> לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת־פְּלִי־חֻקֹּתָיו  
וּמִצְוֹתָיו אֲשֶׁר אֲנֹכִי מִצְוֶה אֹתָהּ וּבְנֶה וּבְנֵי־בֶנֶךָ כָּל יְמֵי  
חַיֶּיךָ וּלְמַעַן יֵאָרְכוּ יְמֵיךָ

<sup>3</sup> וְשִׁמְעֵת יִשְׂרָאֵל וְשִׁמְרֵת לַעֲשׂוֹת אֲשֶׁר יִיטָב לְךָ וְאֲשֶׁר  
תִּרְבֹּן מְאֹד כִּי־אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לְךָ אֶרֶץ זֵבֶת  
חֶלֶב וְדִבְשׁ פ

<sup>4</sup> שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

<sup>5</sup> וְאַהֲבֵת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ  
וּבְכָל־מְאֹדֶךָ

<sup>6</sup> וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם עַל־לִבְּךָ

<sup>7</sup> וְשִׁנַּנְתָּם לְבִנְיָד וְדִבַּרְתָּ בָם בְּשַׁבָּתְךָ בְּבֵיתְךָ וּבִלְכֻתְךָ  
בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ

<sup>8</sup> וְקִשְׁרָתָם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ

<sup>9</sup> וְכִתְבָתָם עַל־מְזוּזֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ ס

<sup>10</sup> וְהָיָה כִּי יִבְאֶדָּה יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע  
לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר לְךָ עָרִים גְּדֹלוֹת  
וְטִבַּת אֲשֶׁר לֹא־בְנִית

<sup>11</sup> וּבְתִים מְלֵאִים כֶּל־טוֹב אֲשֶׁר לֹא־מְלֵאת וּבִרְת חֲצוּבִים  
אֲשֶׁר לֹא־חֲצַבְתָּ כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא־נִטְעַת וְאִכְלַת  
וְשִׁבְעַת

<sup>12</sup> הַשְּׁמֹר לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֲשֶׁר הוֹצִיאָךָ מֵאֶרֶץ  
מִצְרַיִם מִבֵּית עֲבָדִים

<sup>13</sup> אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֹתוֹ תַעֲבֹד וּבְשִׁמּוֹ תִשְׁבַּע

<sup>14</sup> לֹא תִלְכוּן אַחֲרֵי אֱלֹהִים אֲחֵרִים מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר  
סָבִיבוֹתֵיכֶם

<sup>15</sup> כִּי אֵל קִנָּא יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ פֶּן־יִחַרֶה אַף־יְהוָה  
אֱלֹהֶיךָ בְּךָ וְהִשְׁמִידְךָ מֵעַל פְּנֵי הָאָרֶץ ס

<sup>16</sup> לֹא תִנְסֹו אֶת־יְהוָה אֱלֹהֵיכֶם כִּי־אֲשֶׁר נִסִּיתֶם בַּמֶּסָּה

17 נִשְׁמָר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעֲדוּתוֹ וְחֻקּוֹ  
אֲשֶׁר צִוְּךָ

18 וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יְהוָה לְמַעַן יֵיטֵב לָךְ וּבֵאתָ  
וַיִּרְשֶׁתָּ אֶת־הָאָרֶץ הַטֹּבָה אֲשֶׁר־נִשְׁבַּע יְהוָה לְאַבְרָהָם

19 לְהַדְרִיךְ אֶת־כָּל־אֲבוֹיָךְ מִפְּנֵיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה ס

20 כִּי־יִשְׁאַלְךָ בְנֶךָ מָחָר לֵאמֹר מָה הָעֲדוּת וְהַחֻקִּים  
וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֲתֶכֶם

21 וְאָמַרְתָּ לְבְנֶךָ עִבְרִים הָיִינוּ לְפָרְעָה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ  
יְהוָה מִמִּצְרָיִם בְּיַד חֲזָקָה

22 וַיִּתֶּן יְהוָה אוֹתוֹת וּמִפְתִּים גְּדֹלִים וְרַעִים בְּמִצְרָיִם  
בְּפָרְעָה וּבְכָל־בֵּיתוֹ לְעֵינֵינוּ

23 וְאֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הַבִּיא אֹתָנוּ לָתֵת לָנוּ  
אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם

24 וַיַּצִּינֵנוּ יְהוָה לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה

אֶת־יְהוָה אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחֵיתָנוּ כְּתוּב הַזֶּה  
25 וְצִדְקָה תְּהִי־לָנוּ כִּי־נִשְׁמָר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוֹת הַזֹּאת

לִפְנֵי יְהוָה אֱלֹהֵינוּ כַּאֲשֶׁר צִוָּנוּ