

THE MEANING OF GOD IN DEUTRONOMY 6:6-9 AND ITS IMPLICATION TODAY

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Abstract

The book of Deuteronomy is a book that contains the confirmation of God's promise to the Israelites by the elders of the nation of Israel. This book contains the remembrance made by Moses to the new generation of the Israelites, who at that time did not exist and were not present when God first conveyed His promise of a land flowing with milk and honey, and God's inclusion in the nation of Israel. So that in this book the words and promises of God are repeated and uttered, in addition to reminding and strengthening the faith of the new generation of Israel, but also to warn this new generation of God's commands and prohibitions, what is worthy and despised for those in the world. his eyes. The author explains the meaning of the words in Deuteronomy 6:6-9, describes the message and mandate contained in these verses and passages and interprets God's message in Deuteronomy 6:6-9. The methods used in this exegesis include historical studies, lexical studies, and grammatical studies. And then compared to the results of the interpretation of the experts. The results of this writing are obtained: Why did God convey this message to the Israelites at that time? What did God want to mean by sending Moses to repeat the preaching of God's promises and His commandments to the new generation of the Israelites? And what is the current implementation?

Keywords: concept of god; deutronomy 6:6-9; implication

Introduction

The Book of Deuteronomy (Greek: Deuteronomium) means the second law (second law). It is not clear why it is referred to as the second law. Experts provide various arguments. Some argue that this book contains the first law reform given by God to Moses on Mount Sinai (Deut. 29:1); there are also those who call it a substitute law that replaces a book or book of covenants (Woods, 2016). While the Septuagint calls it repeated law or completed law. This section has a close relationship with the book of the covenant (Exodus 20:22-23), even experts think that this section is an extension of the book of the Covenant. This book contains Moses' farewell message in which he reviews and renews God's covenant with Israel for the sake of the new generation of Israel. (Cairns, 2015) They had reached the end of their wilderness wanderings and were ready to enter Canaan. Most of this generation do not remember the first Passover, the crossing of the Red Sea, or the giving of the Law at Mount Sinai. They needed an enthusiastic retelling of the covenant, law, and God's faithfulness, and a

new revelation of the blessings that accompany obedience and the curses that accompany disobedience. In contrast to the book of Numbers, which records the 39-year wandering of the rebellious "exodus" of Israel, Deuteronomy covers a short period of about one month at one location in the plains of Moab east of Jericho and the Jordan River. Regarding the author, the book of Deuteronomy is part of the Pentateuch which, according to the traditional view, is derived from Moses. But today's critical study, most of the experts who think also think about the book of Deuteronomy. R. Coote citing the views of several experts (N. Gottwald; M. Noth; G. Von Rad; Cross) said that the book of Deuteronomy is a collection of writings from Deuteronomistic History (History D, or Deuteronomistic History, abbreviated DH). The article discusses the reforms carried out by Josiah who ruled Judah (640-609 BC) as seen from the Book of Deuteronomy, Joshua, Judges, 1-2 Samuel, 1-2 Kings. Regarding the time and origin of the document, scholars understand differently. Most scholars agree before the exile or after the exile (586-550 BC). (Robert B. Coote, 2015) Gottwald argues that the Book of Deuteronomy was written by two different sources. Chapters 12-26 contain a law that scholars say originated in Northern Israel when the devastation was carried away to the South and hidden in the Jerusalem Temple. The document is the Book of the Law which was found in the Temple by Josiah and served as the basis for his reforms (2 Kings 22:10-11). By Josiah, chapters 1-11 and chapters 27-34, Josiah, Judges, 1-2 Samuel and 1-2 Kings were added to the Torah. Noth argues that the writing of the book occurred during the exile as a way that Judah's leaders explained that the exile was inevitable. According to him, the book of Deuteronomy came from a group of people/schools who joined in a group called the Deuteronomicschool. The Book of Deuteronomy is one of the books in the Old Testament which according to Jewish tradition was written by Moses. This book was written as a record of the speech Moses gave to the Israelites when they camped in the plains of Moab, east of the Jordan river, opposite the city of Jericho. On the first day of the eleventh month of the fortieth year after they left Egypt, Moses began to tell the people everything that God had commanded him to tell them. Moses was 120 years old at that time (Bratcher & Hatton, 2000).

Research Methods

The methods used in this exegesis include historical studies, lexical studies, and grammatical studies. And then compared to the results of the interpretation of the experts. The results of this writing are obtained: Why did God convey this message to the Israelites at that time? What did God want to mean by sending Moses to repeat the preaching of God's promises and His commandments to the new generation of the Israelites? And what is the current implementation?.

Results and Discussion

1. Grammatical Studies

a) Genre-Book of Deuteronomy

In a general sense, genre is a category or type of literature. Genres are generally distinguished by their literary form and function, such as narrative style, and use of figurative language. The literary form (genre) of Deuteronomy is the books of law because this book contains a mixture of religious law and civil law, as well as several stories that are more accurately called historical narrative literature. Deuteronomy is the main base in the life of ancient Israel. ancient times at the time of its appearance. Some of the legal traditions handed down by Deuteronomy have pre-Israeli origins from the ancient Middle East. It should be noted that although scholars have understood the genres of the Pentateuch differently and in particular Deuteronomy, some of these views have only been stated or assumed without supporting evidence from the text. Of the many views relating to the Deuteronomy genre, two seem to be particularly important: poetry and prose/narrative. However, upon critical examination of the biblical text one will come to the realization and conclusion that the genre of the book of Deuteronomy is biblical narrative. Daniel Kwame Bediako states that Pentateuch is generally a straightforward narrative sequence (Bediako, 2009). Leland Rylen asserts that the “literary genre of Deuteronomy is “both poetry and (Bible) narrative, but . . . mostly biblical narrative.” (Ryken, 1984) Redditt correctly states that Deuteronomy is a narrative section. It can be proved that Deuteronomy is a narrative section and the section has all the narrative features which include narrator, scene, plot, major and minor (Mueller, 2014).

b) Grammatical Studies

Deuteronomy6 :6-9 versi WTT (Hebrew Old Testament)

ʾ^hb<|b|' .-l[; ~AYàh; ^±W>c;m. ykiónOa ' rv,'a] hL,ae^ah'~yrlâb'D>h; Wyùh'w>.

We hayuhadevarim ha elleasheranokhimetsauwekha ha yo al levavkha

^âT.k.l,bW. ‘^t’,ybeB. ^ÛT.b.viB. ~B'_ TPr' >B;dIw> ^yn<ëbl' . ~Tn'ä>N:viw

ʾ^hm<)Wqb.W ^BB.kv. 'b.W* %r<D<ëb;

Washinantamlevanekha we dibarta bam besivtekhauvelektekha

Baderekhuveshakhbekhauvequmkha

ʾ^hyn<)y[e !yBî e tpoßj'jol. Wyðh'w>^d<+y"- l[; tAaßl. ~Tîr' >v;q.W

Uqeshartamleot al yadekha we hayuletotafotbeineinekha

;s ʾ^hyr<([v.biW ^tßy<Be tzOðWzm.-l[;~T²bt. ;kW.

uketavtam al mezuzotbeitekhauvishareikha

Deuteronomy6 :6-9 versi TB (TerjemahanBaru-New Version)

Some of the words that are the focus and will be described include; a) I command; b) Teaching repeatedly; c) binding; d) write

c) I command (^±W>c;m.)

The word I command 'in verse 6 comes from the Hebrew language ^±W>c;m,from the basic root hWc”tsavah{tsaw-vaw}” which means 'command'

or 'order' which in English translation is *command*. It has the nature as a piel participle verb which means it has an active tense, expresses a process, and the second person is passive, so that according to the context in verse 6 God who does the 'command' listener/receiver which is the Israelites does not do an activity or it is said passive. The word 'command' also has masculine gender and is a word with a masculine second-person singular suffix that is marked by the suffix [^]. In order in the big Indonesian dictionary from the root of the word command is a word that means to order something or an order. According to BDB (Full) Lexicon, The word *hw* who give the meaning *to give charge to command, to order*, which means giving orders, envoys, provisions, and enforced rules.

1) According to TWOT Lexicon, it means Command is used for the instruction of a father to a son. Giving orders like a father to children, giving instructions and directions, provisions, and rules.

The word *צוה* *tsavah* has a masculine form, which indicates the male gender, where the target here is the second person, namely Moses stressing the Israelites for important preparations before the Israelites conquered and inhabited the land of Canaan (Deuteronomy 6:1-3). Moses taught how the Israelites would one day become a noble and prosperous nation. The singular participle is an action taken by the ruled, namely the Israelites in preparation for teaching God's word to children at home. The words in the passage, refer to the commandments or statutes of God, which Moses had delivered to the Israelites repeatedly. Nelson reveals, the words speak of the commandment, which refers broadly to verses 4-5 and broadly concerns the whole of Moses' words in the Book-Test. With regard to the above, it can be understood that the words of Moses are God's commands, and must be in the hearts of the Israelites, meaning that every commandment is not only heard but must be the basis of life and be in the heart which is a picture of permanent attention. God's commands must be the focus of attention, become a pattern in life or must be carried out continuously. In this direction it is understood that commands are the same as obedience, obedience to carry out orders accompanied by deep and correct understanding. In verse six shows that the Word of God becomes a bridge of love and obedience, when the Israelites love the One God, then it is followed by a command to obey all His statutes (King & Stager, 2010).

According to the grammatical study, the discussion tells about the commandments, namely the statutes and regulations of God. That is, love the Lord your God with all your heart, which must be carried out by the intended object, namely the Israelites how to teach every commandment that was conveyed by Moses to them to teach every command of God to their children. his son.

So the word ordered is an act of obedience or obedience to every command of God carried out by the intended subject, namely the Israelites to convey

every word or commandment that has been ordered to him to teach every command of God.

d) Teach diligently (~T'än>N:viw>)

Teaching repeatedly in the big Indonesian dictionary is giving lessons to him continuously more than once, over and over again, even though he has told him about it, he is not satisfied. 11 The word teaching repeatedly is taken from the verse 7. The word teach repeatedly comes from Hebrew *are~Tän'>N:viwwe shinantam* from the basic word *Shanan* which is the Conjunctive Perfect verb, which is a conjunction from the second person plural verb, which is masculine from the root word *shanam*, sharpen or sharpen or teach diligently. home, lawyer, teacher and others. Verse seven occurs a movement from the previous verse if in verse six the commandments must be kept in private, then verse seven commands must be out of the public domain. Commands that have been accepted and believed, must then be taught. Teaching repeatedly using words *we^eshinnantam* from the basic word *~nvshanam* who give meaning *whet* which interpret to *sharpen*, *teach incisively that is to teach sharply*. The word *shinnantam* uses the conjugation *piel* in the consecutive perfect form, and is used in the context of teaching words sharply, further explaining that the conjugation of the word *piel* basically serves to emphasize the basic meaning of a verb *Qal* the conjugation of *Piel* describes an action that is carried out more firmly or explicitly over and over again. (Boeker, 1992) Teaching repeatedly means teaching God's words diligently, diligently, sharply, even by force. This shows that the teaching of God's statutes is not done haphazardly, but must be taught with great emphasis. In the context of the verse teaching repeatedly is a command shown to the parents of the Israelites, where parents are obliged to teach children about God's statutes that have been received through Moses. The rabbis used this verse to emphasize that the Shema should be "repeated" morning and evening. We must talk about God's will for our lives during the entire scope of our daily activities.

It is the responsibility of parents to carry on the faith of the lifestyle. The continuity and intensity of parents in teaching their children, is clearly seen in Deuteronomy 6:7b, stating that God's word must be a constant topic of conversation among believers, starting from family in everyday life in every activity, from morning to night. The four activities stated in this case show that every routine activity carried out by parents, both at home, on the way, when going to bed, and when you wake up. All of these are opportunities for parents to speak God's word to their children, as Fernando said, speaking God's word to children at every opportunity, is an effective way to provide spiritual input for children's lives. When you are on a journey, in the Hebrew sense that is *%r<D<êb;baderekh* from the basic word *%r<D<êderekh* namely behavior or behavior, based on the Big Indonesian Dictionary, the word behavior can be interpreted as a way of doing or doing, the authors are interested in the root of the word how to learn in the classroom, students participate in the learning process,

the teacher plays an active role in tracing every student there in the classroom how each student learns. In the word *derekh*, it is a masculine noun where the target here is men, if we look at the history or culture of the Israelites in educating children, the most emphasis is on men in educating their children because men are the most dominant in the family, so here parents play an active role in educating children and helping children in terms of learning when the teacher conveys the child's weaknesses in teaching, parents also help the teacher in educating children about what are the child's weaknesses in how to learn.

- e) Bind ($\sim T\hat{r}' >v; q.W$) to write ($\sim T^2b' .t;k.W$) the word bind is $\sim T\hat{r}' >v; q.W$ *Wuqsharttam* from the basic word *rvqqashar* who interpreting *bind, league, together, conspire* which can be interpreted to *bind, unite, together*. The verb word $\sim T\hat{r}' >v; q.W$ *Wuqsharttam* written in qal conjugation in the consecutive perfect form with ending $\sim T'tamit$ means they, who point to *Shema*. So the word $\sim T\hat{r}' >v; q.W$ *Wuqsharttam* can be understood as a command to bind God's words or what is known as *Shema*. The next for the word *AaBlleot* from proposition *lle* and the basic word *Aaow* which means for a sign upon thin hand. So in verse eight it can be translated is "and you must bind them" namely *Shema* as a sign on your hand. Then the next thing is to be a symbol on your forehead, to be understood as a sign on your hand. The KJV says and they shall be as frontlets between thin eyes. *diartikan* for a sign upon thine hand. So in verse eight it can be translated is "and you must bind them" namely *Shema* as a sign on your hand. Then the next thing is to be a symbol on your forehead, to be understood as a sign on your hand. The KJV says and they shall be as frontlets between thin eyes. The word $\sim T^2b' .t;k.W$ *Wuktabattam* from the basic word *btkkatav* who interpret to *write* who give meaning to write. The word is written in the consecutive perfect form which means will or must, and ending $\sim T'tam$ means those who refer to Allah. Then verse nine can be translated and you must write Allah on the threshold of your house and on your gate. Based on the description of the two verses, it can be said that verses 8-9 must be understood in a figurative form.

Initially this sentence seems to be used as a metaphor (cf. LXX). The context is a lifestyle teaching opportunity for God's word. However, the rabbis took this verse very literally and they began to wrap the leather cord around their left hand with a small box (*tefillin*) attached which contained selected Scriptures from the Torah. The same type of box was also tied to their foreheads. This "phylactery" or "line of prayer" (BDB 377) is also mentioned in Deut. 11:18 and Mt 23:5. This again is a symbolic gesture that God has a part, not only in our domestic life, but in our social life (ie, gates, cf. 21:19; 22:15,24). As the threshold (BDB 265) of the home was often seen as the devil's place in the Greek and Roman world, in the Jewish world it represented God's presence (ie, the place where the Passover blood was placed, cf. Exod. 12:7,22,23). "Your gate" (BDB 1044) can refer to a meeting place for social and justice (ie, like a city gate). Usually, these small boxes and

door signs (mezuzah) contain several passages from Scripture: Deut. 6:4-9; 11:13-21 and Exodus 13:1-10,11-16.

Both verses present the creative use of visual aids symbolic to communicate the word, and to help people to continue to obey it. Every sentence written in verses 8-9 is figurative, because basically these words want to express the unending obedience of the Israelites to divine commands. Mayes explains this command is used figuratively of the command to the student to keep the teacher's teaching continuously. Binding and writing orders is interpreted as the attitude of the Israelites who continuously remember God's commands and no longer leave God like the first generation. Moses advised these people to remain faithful and obedient to follow God. Binding it and writing it down (verses 8-9), later-century Jews interpreted it literally to mean that they put the parts of the written law into small boxes tied to their hands and foreheads (cf. Matt. 23:5). Writing is one of the oldest human arts.

In the time of Moses there were various languages used for communication purposes. Writing must have been part of Moses' general education in Egypt (Acts 7:22). Love for God, which is communicated in creative forms. Verses 8-9 indicate that the person, home and community of the Israelites, were distinguished in their character by obedience to the commandments in response to love for God. So the word of God presented through all creative, both an open book that can be read by all, and through it one can know who the Israelites are.

Conclusion

The exegetical approach to Deuteronomy 6:6-9 has revealed that the Old Testament concept of education centers on the covenant relationship that Israel had with God. Teaching is for the purpose of disseminating the knowledge of Israel and loving service to the creator. Thus, teaching is not optional but essential for the life and practice of the Israelites. That what is on the side of the command must inevitably be done, where the application is for children to know and obey the command through conversation, whether at home, namely when sitting, sleeping or waking up while on a trip, the teaching is done repeatedly, over time and in all activities. Where the teaching whose content is about the commandment to love God must be carried out on children or the next generation.

Expert Opinion

1) The Wycliffe Bible Commentary

What I command you ... thou shalt heed. The past favors of God mentioned in the historical introduction will give rise to such love, and that love will be manifest in reverent obedience to all of God's commands (cf. 11:1, 22; 19:9; 30:16; John 14:15). So these verses are the contents of all the verses that follow. 7a. You must teach it ... to your children. The familial element of the administration of the treaty requires that the children are also led to obedience to the existing rules (cf. 20ff.). The righteous must meditate on the law of God day and night (vv. 7b-9; cf. Ps. 1:2). Moses here

does not carry out ceremonial requirements, but outlines the demand to always focus on the approval of the Lord of Israel through concrete images.

2) Matthew Henry's Commentary

These are the means to keep religion in our hearts and homes: 1) Meditation. The Word of God must be placed in our hearts, so that our thoughts can be used daily about Him; 2) Children's religious education. Often repeat these things to them. Be careful and precise in teaching your children. Teach these truths to all those under your care: 3) Godly discourse. You must speak of these things with respect and seriousness, not only for the benefit of your children, but also for your servants, your friends, and your companions. Take every opportunity to talk to people about you, not about doubtful things, but about God's clear truths and laws, and things that belong to our peace; 4) Often read the word. God appointed them to write the sentences of the law on their walls, and on scrolls of parchment to wear on their wrists. This seems to be binding in his letter to the Jews, as it is to us in his purpose; namely, that we should by all means make the word of God familiar to us; that we may have it ready to be used on all occasions, to keep us from sin, and direct us in duty. We should not be ashamed to have our religion, or to have ourselves under its control and government. Here is a warning not to forget God in a day of prosperity and abundance. When they come easy with the gift, they will tend to grow up secure, and not care about the Giver. Therefore be careful, when you lie down safely and gently, lest you forget God. When the world smiles, we tend to judge it, and expect our happiness in it, so that we forget Him who is our only part and rest. Attention and caution is needed at such times. Then be careful; warned of your danger, be on guard. Do not tempt the Lord your God; nor do we despair of its power and goodness, while we remain in the course of our duty; nor by considering it so, when we deviate from that road.

Current Implementation That understanding the concept of God's word contained in Deuteronomy 6:6-9 is very impactful for parents who can set a good example that can be imitated by children, and for teachers to have good performance in teaching for students. Besides being a spiritual guide in the church, Servant of God, Sunday school teacher, and even Shepherd, this teaching must be the basis and guide in proclaiming the truth of God's word.

As Moses emphasized to the Israelites to prepare a new Israel before inhabiting the land that God had promised to the Israelites to teach every statute, God's commandment to his children was to continue to fear God. Moses emphasized to the Israelites that this commandment of God is required to be taught to children, with sincerity, and by repeating it to them and as a symbol or mark on your forehead, so that you become a child who fears God.

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