

**A** **MT** Heb “commandment.” The MT actually has the singular (הַמִּצְוָה, *hammitsvah*), suggesting perhaps that the following terms (הִקְיִים [khu-qim] and מִשְׁפָּטִים [mishpatim]) are in exegetical apposition to “commandment.” That is, the phrase could be translated as “the entire command, namely, the statutes and ordinances.” This would essentially make מִצְוָה (*mitsvah*) synonymous with תּוֹרָה (*torah*), the usual term for the whole collection of law.

**B** **MT** Heb “to possess it” (so KJV, ASV); NLT “as their inheritance.”

**C** **MT** Heb “the LORD your God.” The pronoun has been used in the translation for stylistic reasons to avoid redundancy.

**D** **MT** Heb “may prolong your days”; NAB “may have long life”; TEV “will continue to live.”

**E** **MT** Heb “commandment.” The word מִצְוָה (*mitsvah*) again is in the singular, serving as a comprehensive term for the whole stipulation section of the book. See note on the word “commandments” in 5:31.

**F** **MT** Heb “where you are going over to possess it” (so NASB); NRSV “that you are about to cross into and occupy.”

**G** **MT** Here the terms are not the usual הִקְיִים (*khuqqim*) and מִשְׁפָּטִים (*mishpatim*; as in v. 1) but חֻקֹּת (*khuqqot*, “statutes”) and מִצְוֹת (*mitsvot*, “commandments”). It is clear that these terms are used interchangeably and that their technical precision ought not be overly stressed.

**H** **MT** Heb “commanding.” For stylistic reasons, to avoid redundancy, “giving” has been used in the translation.

**I** **MT** Heb “may multiply greatly” (so NASB, NRSV); the words “in number” have been supplied in the translation for clarity.

**J** **MT** Heb “fathers” (also in vv. 10, 18, 23).

**K** **MT** Heb “the LORD, our God, the LORD, one.” (1) One option is to translate: “The LORD is our God, the LORD alone” (cf. NAB, NRSV, NLT). This would be an affirmation that the Lord was the sole object of their devotion. This interpretation finds support from the appeals to loyalty that follow (vv. 5, 14). (2) Another option is to translate: “The LORD is our

all the commandments,<sup>A</sup> statutes, and ordinances that you are to teach them, so that they can carry them out in the land I am about to give them.”<sup>B</sup> <sup>32</sup> Be careful, therefore, to do exactly what the LORD your God has commanded you; do not turn right or left!<sup>33</sup> Walk just as he<sup>C</sup> has commanded you so that you may live, that it may go well with you, and that you may live long<sup>D</sup> in the land you are going to possess.

### Exhortation to Keep the Covenant Principles

**6** Now these are the commandments,<sup>E</sup> statutes, and ordinances that the LORD your God instructed me to teach you so that you may carry them out in the land where you are headed<sup>F</sup> and that you may so rever the LORD your God that you will keep all his statutes and commandments<sup>G</sup> that I am giving<sup>H</sup> you—you, your children, and your grandchildren—all your lives, to prolong your days. <sup>3</sup> Pay attention, Israel, and be careful to do this so that it may go well with you and that you may increase greatly in number<sup>I</sup>—as the LORD, the God of your ancestors,<sup>J</sup> said to you, you will have a land flowing with milk and honey.

### The Essence of the Covenant Principles

**4** Hear, O Israel: The LORD is our God, the LORD is one!<sup>K</sup> <sup>5</sup> You must love<sup>L</sup> the LORD your God with your whole mind,<sup>M</sup> your whole being,<sup>N</sup> and all your strength.<sup>O</sup>

### Exhortation to Teach the Covenant Principles

**6** These words I am commanding you today must be kept in mind,<sup>7</sup> and you must teach<sup>P</sup> them to your children and speak of them as you sit in your house, as you walk along the road,<sup>Q</sup> as you lie down, and as you get up. <sup>8</sup> You should tie them as a reminder on your forearm<sup>R</sup> and fasten them as symbols<sup>S</sup> on your forehead. <sup>9</sup> Inscribe them on the doorframes of your houses and gates.<sup>T</sup>

### Exhortation to Worship the Lord Exclusively

**10** Then when the LORD your God brings you to the land he promised your ancestors Abraham, Isaac, and Jacob to give you—a land with large, fine cities you did not build, <sup>11</sup> houses filled with choice things you did not accumulate, hewn-out cisterns you did not dig, and vineyards and olive groves you did not plant—and you eat your fill, <sup>12</sup> be careful not to forget the LORD who brought you out of Egypt, that place of

God, the LORD is unique.” In this case the text would be affirming the people’s allegiance to the Lord, as well as the Lord’s superiority to all other gods. It would also imply that he is the only one worthy of their worship. Support for this view comes from parallel texts such as Deut 7:9 and 10:17, as well as the use of “one” in Song 6:8–9, where the starstruck lover declares that his beloved is unique (literally, “one,” that is, “one of a kind”) when compared to all other women.

**SN** Verses 4–5 constitute the so-called *Shema* (after the first word שְׁמַע, *shema*, “hear”), widely regarded as the very heart of Jewish confession and faith. When Jesus was asked what was the greatest commandment of all, he quoted this text (Matt 22:37–38).

**LT** **MT** The verb אָהַב (*’ahav*, “to love”) in this setting communicates not so much an emotional idea as one of covenant commitment. To love the LORD is to be absolutely loyal and obedient to him in every respect, a truth Jesus himself taught (cf.

John 14:15). See also the note on the word “loved” in Deut 4:37.

**M** **MT** Heb “heart.” In OT physiology the heart (לֵב, *lev*; *levav*, *lev*) was considered the seat of the mind or intellect, so that one could think with one’s heart. See A. Luc, *NIDOTTE* 2:749–54.

**N** **MT** Heb “soul”; “being.” Contrary to Hellenistic ideas of a soul that is discrete and separate from the body and spirit, OT anthropology equated the “soul” (נֶפֶשׁ, *nefesh*) with the person himself. It is therefore best in most cases to translate נֶפֶשׁ (*nefesh*) as “being” or the like. See H. W. Wolff, *Anthropology of the Old Testament*, 10–25; D. Fredericks, *NIDOTTE* 3:133–34.

**OS** For NT variations on the *Shema* see Matt 22:37–39; Mark 12:29–30; Luke 10:27.

**P** **MT** Heb “repeat” (so NLT). If from the root שָׁנַן (*shanan*), the verb means essentially to “engrave,” that is, “to teach incisively” (Piel); note NAB “Drill them into your children.” Cf. *DBD* 1041–42 s.v.

**Q** **MT** Or “as you are away on a journey” (cf. NRSV, TEV, NLT); NAB “at home and abroad.”

**RS** **MT** Tie them as a sign on your forearm. Later Jewish tradition re-

ferred to the little leather containers tied to the forearms and foreheads as *tefillin*. They were to contain the following passages from the Torah: Exod 13:1–10, 11–16; Deut 6:5–9; 11:13–21. The purpose was to serve as a “sign” of covenant relationship and obedience.

**SS** **MT** Fasten them as symbols on your forehead. These are also known later as *tefillin* (see previous note) or phylacteries (from the Greek term). These box-like containers, like those on the forearms, held the same scraps of the Torah. It was the hypocritical practice of wearing these without heartfelt sincerity that caused Jesus to speak scathingly about them (cf. Matt 23:5).

**TS** **MT** The Hebrew term מַזְרוֹת (*m<sup>z</sup>uzot*) refers both to the door frames and to small cases attached on them containing scripture texts (always Deut 6:4–9 and 11:13–21; and sometimes the decalogue; Exod 13:1–10, 11–16; and Num 10:35–36). See J. H. Tigay, *Deuteronomy* (JPSTC), 443–44.