Deuteronomy 6:1-25

Warning – you are going to notice the difficulty level becomes noticeably higher with this passage. A surprising number of text critical notes some of which seem minor, some are interesting.

(6:1)

רָשָׁל = “take possession of, inherit” under BDB 439a. Notice the infinitive construct of a 1st verb.

חֹק = “something prescribed, a statute or due” under BDB 349a. Under the root so notice how the 2nd reappears before a suffix. 1

לָמַד = “exercise in, learn”, Piel “teach” under BDB 540b. Arm לָמַד (rare) “learn”. Akk lamādu “learn”.

עבר = “pass over, though, by, pass on” under BDB 716b.

(6:2)

מַעַן = “purpose, intent” always with ל as in לְמַעַן = “in order that” under BDB 775b. 2

שָׁמֶר = “keep, watch, preserve”, Niphal “guard oneself, take care” under BDB 1037a.

1 “VKen⁹, a few manuscripts, Septuagint, Syriac read חיקם, Qumran חיקם”. That does not strike me as too significant.
2 “Qumran omits”.
3 “SamPent reads חקיה” which might be significant.
4 “One manuscript, Qumran, SamPent, Septuagint add חיות”.
5 “Septuagint, Vulgate have plural”.

Footnotes:
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Kittel calls the final ק a “paragogic ק” common in Deuteronomic texts.
Sometimes the plural ending can be ק not just ק. Scholars debate if the “paragogic ק” has any special meaning. ה = “be long (usually time)”, Hiphil “prolong; (intrans.) grow long, continue long” under BDB 73b.

(6:3)

אָשֶׁר

תִּרְבּוּן = “be or become much, many, great” under BDB 915a.

טֵב = Hiphil “make glad, rejoice; do good, deal well” under BDB 405b. Arm יְטַב. Zinj יְטַב.

ליָד = “flow, gush” under BDB 264b. Arm רֵבָּה. Arb dāba (medial w) = “melt, dissolve, flow”.

חָלָב = “milk” under BDB 316a.


(6:4)

שְׁמֵעַ

(6:5)

(6:6)

לֵבָב = “inner man, mind, will, heart” under BDB 523a. Root לֵבָב = “(meaning dubious)”.

6 “Qumran וְנַשְׁר”. Is there a difference between “do what I command” and “act according to what I command”?
7 “SamPent, Syriac, Vulgate have singular”. That might be significant.
8 “Septuagint pr δοῦνα, Syriac adds ｄ núi ｌｋ = dare tibi; prb nonn vb exc, compare 26:15, 27:3”.
9 “Septuagint pr nonn vb”.

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"soul, living being, life, self, person, desire, appetite, emotion, passion” under BDB 659a.

מְאֹד = “muchness, force, abundance, exceedingly” under BDB 547a. Akk mu\text{\textit{du}} = “abundance”. Root茂茂茂茂 = be many, increase, in abundance, add, begin to grow”.\textsuperscript{10}

(6:7)

שׁנן = Piel “teach incisively”(?) under BDB 1041b-1042a.

ךָבְשִׁבְתָֽה = preposition + verb + suffix. Form? Either שֵׁב or a verb form ending in י which leaves שֵׁב. See 6:1. Starting to get the hang of it?

ךָוּבְשָׁכְבָֽה = ו + preposition + verb + suffix. Peel away the ו and preposition and suffix and you have שָׁכְב. This is something you sometimes see. The infinitive construct is שְׁכֹב but with a suffix שָׁכְבָֽה. You just need to be able to recognize this. Advanced – Scholars suggest the infinitive construct comes from something like puqu\text{\textit{d}}. Without a suffix the first vowel reduces p(\text{\textit{u})qu}d. With a suffix the second vowel reduces puq(\text{\textit{u})d}.

בְּבֵיתָךְ (6:8)

קשׁר = “bind, league together, conspire” under BDB 905a.

אוֹת = “sign” under BDB 16b.

טוֹטָפוֹת = “bands” under BDB 377b.

(6:9)

\textsuperscript{10} “Qumran מְאֹד” which might simply be a different form of the word in the Hebrew of the Qumran community.

\textsuperscript{11} “Sam\text{\textit{Pent}}, Septuagint (Septuagint reads plural) compare 11:19\textsuperscript{a}”.

\textsuperscript{12} “Several manuscripts, Cairo, Sam\text{\textit{Pent}} ידך”.
מְזוּזָה = “door-post, gate-post” under BDB 265a.

וכתבתם

בייתך

ובשׁערי

(6:10)

(6:11)

Challenging verse with lots of extra vocabulary.

וֹא = “good things, goods, goodness” under BDB 375b.

מלא = “be full, fill”, Piel “fill” under BDB 569b, 570b.

בור – See Genesis 37:20.16

חצב = “hew, hew out, cleave” under BDB 345a.

זַיִת = “olive-tree, olive” under BDB 268a.

נטע = “plant” under BDB 642a.

שׂעָב = “be sated, satisfied, surfeited” under BDB 959a.

(6:12)

שֶׁמֶר = “keep, watch, preserve”, Niphal “guard oneself, take care” under BDB 1037a.17

13 “Septuagint reads plural”.
14 “SamPent, Septuagint, Syriac read plural compare 11:20”.
15 “Ken9 יז compare Septuagint (2nd plural), Vulgate”. There are many text critical notes along these lines – other early witnesses have a יז or equivalent thereof when the MT does not (or vice verse). I do not normally list these sorts of text critical issues.
16 “SamPent, Septuagint, Vulgate ברות”. See above 15.
17 “Targum Jonathan has 2nd plural”.
פֶן = “lest” under BDB 814b.
שׁכח = “forget” under BDB 1013a.

(6:13)

שֵׁבָע = Niphal “swear, take an oath” under BDB 989a.

(6:14)

סָבִיב = “circuit, round about” under BDB 686b.

(6:15)

אסֶפֶּה = “jealous (only of God)” under BDB 888b.

חרה = “burn, be kindled, of anger” under BDB 354a.  

(6:16)

שׁמד = Niphal “be exterminated, destroyed”, Hiphil “annihilate, exterminate” under BDB 1029a.

(6:17)

עֵדוּת = “testimony” under BDB 730a.

(6:18)

הדף = “thrust, push, drive” under BDB 213b.  

(6:19)

18 “SamPent יחלוד”. Would this be the jussive? or is this just an orthographic difference?
19 “SamPent, Septuagint (Septuagint בַּיְמִין, Latin του θεου υμον), Syriac add אלהינו or equivalent thereof”.
20 “SamPent יהוה (Hiphil וֹדֵה, Septuagint מָיִן, Latin have 2nd plural”. Interesting.
(6:20)

כִּי־ָיִשׁ = “tomorrow, in time to come” (adv) under BDB 563b.

בָּאָר = “wonder, sign, portent” under BDB 68b. This word is hard to find in the lexicon. Fortunately our edition of BDB helpfully tells us to look under the root אָפָת.

(6:22)

(6:23)

שְׁבַע = Hiphil “cause to take an oath” under BDB 989b.24

(6:24)

לְיִרְאָה – The form/meaning is clear enough but not what we expect. What form should we expect?

(6:25)

21 “One manuscript, SamPent, Septuagint pr Ḥaḥî”.  
22 “Cairo has 2nd singular, Septuagint ??? (can’t read) ὁ θεός, Septuagintmin, Latin have 2nd plural”. This is interesting. Alternates between “our” and “your (singular)” and “your (plural)”.  
23 Sure enough “Septuagintmin, Vulgate have 1st plural”. Hunh.  
24 “One manuscript, SamPent add יהוה, SeptuaginitAFMomin adds κυριος ὁ θεος ἡ μων = יהוה אלהינו”. 