

Teach Thy Sons and Thy Sons' Sons

Deuteronomy 4:9 *Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;*

Line Upon Line: Shamar (*shama, shamar*). Heb. word translated as "keep," "watch" and "observe," meaning to hedge about and guard. While shama is to hear and obey what God is saying to a person, to shamar is to apply what God has spoken, and to dwell within the framework of the chosen road of obedience and duplication. This is what ensures there being a hedge around the child of God. (Gen. 2:15, 17:9; Ex. 31:16; Num. 6:22-26; 1 Kings 2:3; Ps. 17:8)

DOUBLE ISSUANCE

The double issuance is, at its heart, the sound of the Father speaking into the very center of a son. The lexicon further states that when we see the doubling of words or terms, it signifies crucial points of promotion or a key point of transitional meaning, and usually entails sacrificing all we have. The authority of the saint is exercised at these transitional points, where mountains become plains before him. Yet notice that this authority is never detached from relationship.

Line Upon Line: Dabar (*dabar, midbar*). Heb. root word translated as "word" in the OT, meaning what God has said or is saying, as well as detailing the pathway to its fulfillment. The *dabar* word will speak the identity of something. It appears the Word of God has a divine existence in itself. His word exists on its own and is an extension and representation of Him. The wilderness (*midbar*) is synonymous with His Word. The wilderness is either the representation of an interruption of what God spoke, a corruption of His intended purpose, or an indication that His Word has not yet found its moment in time for fulfillment. See wilderness. (1 Kings 6:12, 13:26; 2 Kings 3:12; 1 Chron. 17:3; Ps. 33:4, 119:89, 105, 160, Is. 55:11)

Eyes (Hebrew עַיִן H5869, *'ayin*): an eye (literally or figuratively); by analogy, a fountain (as the eye of the landscape)

Line Upon Line: Yada (*yad, Yada*). Heb. word that stems from the root *yad*, meaning hand, and translated as "thanks," "praise," and "confess" in the OT, meaning to hold out the hand or to throw at or away. *Yada* is especially used in worship as a point of emphatic adoration and submission before God, but can also be utilized in demonstrations of heartfelt contrition. *Yada* is a revelatory thing. We use the expression "yada yada" to depict ongoing communication, so this term depicts being intimately familiar with someone or something through much commune. When we begin to talk to God about what He has done, He will reveal new things to us. In other instances, it communicates the desire for God to use our arms and hands to partner with Him in

the miraculous. See knowledge. (2 Sam. 22:48; 1 Kings 8:33; 1 Chron. 16:1-9, 23:30, 25:3; Ezra 10:1; Ps. 30:4, 100:4, 111:1, 118:19, 119:61)

Sons (Hebrew בן H1121, *bên*): a son (as a builder of the family name), in the widest sense (of literal and figurative relationship, including grandson, subject, nation, quality or condition, etc., (like father or brother), etc.)

DOUBLE ISSUANCE

The Law Carried to the Third Generation

Deuteronomy 6:6–7

The Same Command Repeated Through the Scriptures

Deuteronomy 11:18–19

Psalms 78:4–6

Exodus 10:2

Joel 1:3