



Child Training, Stability of Israel's Second Generation

When Moses was an old man of 120, he was having protracted meetings and giving the second generation of Israel the Bible doctrine that they would need before they entered the Land. What the older generation lost, the younger generation gained. It is important for parents to teach their children Bible doctrine as they are the future of the nation. The whole goal of raising children is to impart a love for Bible doctrine and spiritual maturing.

The Four Generation Curse is a dead-end brought about by successive generations of believers negative to Bible doctrine. Deut. 5:9; Prov. 30:11. See category on the [Four Generation Curse](#).

"You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and the fourth generations of those who hate Me," (Deuteronomy 5:9, NASB)

"There is a kind of man who curses his father And does not bless his mother." (Proverbs 30:11, NASB)

The family curse is broken by salvation through faith in Jesus Christ and the accumulation of *epignosis* Bible doctrine in the soul resulting in an edification complex of the soul. The "lovingkindness to thousands" in Deuteronomy 5:10 is an idiom for perpetual blessing in all generations who are positive to Jesus Christ and Bible doctrine. Deut. 5:29; Deut. 5:32-33.

"but showing lovingkindness to thousands, to those who love Me and keep My commandments." (Deuteronomy 5:10, NASB)

"Oh that they had such a heart in them, that they would fear Me and keep all My commandments always, that it may be well with them and with their sons forever!" (Deuteronomy 5:29, NASB)

"So you shall observe to do just as the LORD your God has commanded you; you shall not turn aside to the right or to the left. You shall walk in all the way which the LORD your God has commanded you, that you may live and that it may be well with you, and that you may prolong your days in the land which you will possess." (Deuteronomy 5:32-33, NASB)

Deuteronomy 5 is an introduction. This is what you must become, but Deuteronomy 6 gives the mechanics, very clearly. This is done through the teaching of Bible doctrine. In Deuteronomy 6:1, the command is to teach and do. You teach by commands to small children. You are firm, loving, but you see that the command is carried out.

"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," (Deuteronomy 6:1, NASB)

"Commandment" is מצוה (mitsvâh) and means a law, an ordinance, a precept, a command like the ten commandments. "Statutes" is חק (chôq) and means a decree, an enactment, an engraving. "Judgments" is משפט (mishpât) and means penalty for the crime. This is the enforcement of the commandments and statutes.

To "teach" is למד (lâmad) and means to goad, the rod being an orienting incentive. This is the authority the master had over the ox, etc. To "do" is עשה (asah) and means to do, to accomplish. This word is extensively used in the Old Testament meaning to manufacture something out of something. When you



take in Bible doctrine, you wish to take in more doctrine.

There is a four-fold staging for teaching children Bible doctrine. In Deuteronomy 6:2-3, teaching your children Bible doctrine is commanded. To “fear the Lord” is יָרֵא (yare) and means to revere, to respect, to stand in awe of. What is this? It is a built-in soul response to authority. Your authority is to be established gently and in kindness. Your authority is to be established firmly in love. Your authority is to be established finally in strength of character. Your frame of reference is security for your children.

"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. "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." (Deuteronomy 6:2-3, NASB)

In Deuteronomy 6:3, to “listen” is שָׁמַע (shâma‘) and means to hear with full attention, to concentrate, to listen under obedience, to listen under authority. This involves being attentive, getting their attention, being clear, objective and authoritative. It involves concentration, thinking, and mastering what is said and making it your own.

To “be careful to do it” is שָׁמַר (shâmar) and means to hedge about, to guard, to protect, attend to, to observe to do it. This is the follow-through. If you’ve got a problem in the home, solve it. Don’t let the situation drag on. This is what kills you. To “multiply greatly” is רָבָה (rabah) and means to prosper very greatly and is an idiom for fantastic prosperity. Psalms 36:1; Rom. 3:18.

"For the choir director. A Psalm of David the servant of the LORD. Transgression speaks to the ungodly within his heart; There is no fear of God before his eyes." (Psalms 36:1, NASB)

""THERE IS NO FEAR OF GOD BEFORE THEIR EYES."" (Romans 3:18, NASB)

This is taught from generation to generation. This is taught from the father to the son, from the grandfather to the grandson, the three visible generations. Deuteronomy 6:34 is an idiom for taking care of the situation one day at a time!

""So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own." (Matthew 6:34, NASB)

Teaching 0-12 Year Old Children

The central doctrine in teaching children from 0-12 years is the essence of God. This applies to parents teaching the essence of God and Sunday school teachers teaching the essence of God. Emphasize who God is. Emphasize that God is always fair. Deut. 6:4.

""Hear, O Israel! The LORD is our God, the LORD is one!" (Deuteronomy 6:4, NASB)

The main goal in teaching the child from 0-12 is to lay foundations for their firm maturity. In Deuteronomy 6:5, “You shall love” is אָהַב ('âhab) and means a total soul love for the Lord, the love of the mature believer, a combination of *agapao* and *phileo* love. “The Lord your God” refers to the Lord Jesus Christ our Elohim one Lord (in essence). “With all your heart” is an idiom for a mature believer with a completed edification complex of the soul.

""You shall love the LORD your God with all your heart and with all your soul and with all your might." (Deuteronomy 6:5, NASB)



“With all your soul” is נפש (nephesh) and is an idiom that means with all your breath, with all life, all vitality. It is a term for the stability in the spiritual life. “With all your might:” is מאד (me’ôd) and means diligently and is an idiom for production and a term for divine good production.

In Deuteronomy 7:7 and Psalms 91:14, the Hebrew word for “love” is חָשַׁק (chashaq) and means to cling as two lovers, to embrace in marriage. This is equivalent to the Greek verb ἅπτω (haptō) which means to fasten to, to cling, to kindle a fire, to arouse. 1 Cor. 7:1; John 20:17.

“The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples,” (Deuteronomy 7:7, NASB)

“Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My name.” (Psalms 91:14, NASB)

“Now concerning the things about which you wrote, it is good for a man not to touch a woman.” (1 Corinthians 7:1, NASB)

“Jesus said to her, ‘Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God.’” (John 20:17, NASB)

In Psalms 18:1, the Hebrew word for “love” is רָחַם (râcham) and means to fondle, used as the prelude word for sex, to neck, to pet, etc. An exclusive term for married love.

“For the choir director. A Psalm of David the servant of the LORD, who spoke to the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said, ‘I love You, O LORD, my strength.’” (Psalms 18:1, NASB)

In Song of Solomon 2:10, “beloved” is דּוֹד (dôd) and means to boil, to love, a love token. Used of Solomon trying to persuade the Shulammite Woman to marry him. “My darling” is רַעִיָּה (ra’yâh) and means a female associate or companion and describes the Shulammite Woman by her Shepherd Lover.

“My beloved responded and said to me, ‘Arise, my darling, my beautiful one, And come along.’” (Song of Solomon 2:10, NASB)

The commandment of Deuteronomy 6:6-9 is given to fathers for their children. If you are planning to have children and not planning to teach them Bible doctrine, this is no good. In Deuteronomy 6:6, Moses instructed the fathers to continually and diligently teach their children Bible doctrine. He didn’t say, “will you please?” He said, “do it!” Moses taught by the categorical imperative. He expected the fathers to do the same and for their wives to also reflect that teaching. The father taught and the children learned.

“These words, which I am commanding you today, shall be on your heart.” (Deuteronomy 6:6, NASB)

In Deuteronomy 6:7, “You shall teach them diligently” is שָׁנַן (shânan) and means to point, to pierce, to inculcate, to prick, to sharpen, to whet. This is typical authoritative teaching in the home, quite a rare word in the sense of teaching. It is a definite classroom situation in the home. The same word in the Hebrew is used for “teach” and “diligently.”

“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.” (Deuteronomy 6:7, NASB)

“Shall talk of them” is דָּבַר (dâbar) and means to arrange, to communicate audibly by arranging words in



sentences. It is the equivalent of λαλέω (laleō) in the Greek. “When you sit in your house” is יָשָׁב (yâshab) and means more than sitting down. It means to swell, to remain, to be settled. “House” is בֵּית (bayith) and means house of the family.

“When you walk by the way” is הָלַךְ (hâlak) and means to walk, carry, march, etc. “The way” is דֶּרֶךְ (derek) refers to going out to work with your sons, coming in at night, conversational, proverbial teaching. “When you lie down” is שָׁכַב (shâkab) and is a general term for lying down for rest or for sleep. Here, it is an idiom for teaching in the evening. “When you rise up” is an idiom for teaching in the morning.

In Deuteronomy 6:8, “You shall bind them” is קָשַׁר (qâshar) and means to tie, to knit, to join together, to join doctrines together. “Sign on your hand” is אוֹת (’ôth) and means an appearance, a signal, flag, beacon, monument, evidence, exhibit. These are the Divine Institution doctrines which preserve the children until they can accept Jesus Christ as Savior and which preserve the children after salvation until they can mature spiritually. “Frontals on your forehead” is טוֹפְפָה (tôphâphâh) and means to go around, or bind a fillet for the forehead.

“You shall bind them as a sign on your hand and they shall be as frontals on your forehead.” (Deuteronomy 6:8, NASB)

In Deuteronomy 6:9, “You shall write them” is כָּתַב (kâthab) and means to grave, to write, to record, to inscribe. A witness that they have been taught, a perfect example being Joshua 24 in the large stone under the oak. “Doorposts of your house” are the tent poles that held up the tent and is an idiom for your house being supported by the Word of God. “And on your gates” is the entrance to a house or city and is an idiom meaning as the man entered in and out of his house, he was head, he sat in the gates. Joshua 24:24-27.

“You shall write them on the doorposts of your house and on your gates.” (Deuteronomy 6:9, NASB)

“The people said to Joshua, “We will serve the LORD our God and we will obey His voice.” So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God; and he took a large stone and set it up there under the oak that was by the sanctuary of the LORD. Joshua said to all the people, “Behold, this stone shall be for a witness against us, for it has heard all the words of the LORD which He spoke to us; thus it shall be for a witness against you, so that you do not deny your God.”” (Joshua 24:24-27, NASB)