

# Deuteronomy 25:6

Authorized King James Version (KJV)

And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

## Analysis

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**And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead**—the Hebrew yaqum al-shem achiv hamet (יָקוּם עַל־שֵׁם אָחִיו הַמֵּת) means 'shall rise up/stand upon the name of his dead brother.' The firstborn son legally became the deceased's son, inheriting his property rights and continuing his genealogical line. **That his name be not put out of Israel**—preventing the extinction of the family line, which was considered calamitous in Israelite culture.

The concern for perpetuating names reflects the Old Testament understanding that one's legacy lived through descendants. Being 'cut off' or childless meant obliteration from the covenant community's ongoing story. This makes Christ's voluntary acceptance of death 'without descendants' (Isaiah 53:8) particularly poignant—He died childless that we might become children of God. The levirate system ensured every Israelite had opportunity for memorial through progeny.

## Historical Context

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Delivered circa 1406 BC before the land distribution that would make inheritance rights tangible. In Israel's tribal system, land was inalienable family property, passed through male heirs (Numbers 27 made exceptions for daughters when no sons existed). A man dying childless meant his land allotment would be lost to the

clan. Levirate marriage prevented this fragmentation, keeping tribal territories intact across generations.

## Related Passages

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**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

## Study Questions

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1. Why was name-perpetuation so important in Israelite culture, and what does this reveal about legacy?
2. How does Christ's 'childless' death contrast with and fulfill Old Testament concerns about offspring?
3. What constitutes lasting 'legacy' for Christians—biological children, spiritual children, or something else?

## Interlinear Text

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וְהָיָה ה	הַבְּכוֹר	אֲשֶׁר	תֵּלֵד	יָקוּם וְ		
H1961	<b>And it shall be that the firstborn</b>	H834	<b>which she beareth</b>	<b>shall succeed</b>		
	H1060		H3205	H6965		
עַל	שְׁמִי	אָחִי יוֹ	הַמֵּת	וְלֹא	יִמָּחַ ה	שְׁמִי
H5921	<b>in the name</b>	<b>of his brother</b>	<b>which is dead</b>	H3808	<b>be not put out</b>	<b>in the name</b>
	H8034	H251	H4191		H4229	H8034
מִשְׁכַּעַל:						
<b>of Israel</b>						
H3478						

## Additional Cross-References

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**Deuteronomy 21:19** (Parallel theme): Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

**Psalms 9:5** (Parallel theme): Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

**Psalms 109:13** (Parallel theme): Let his posterity be cut off; and in the generation following let their name be blotted out.

**Deuteronomy 9:14** (Parallel theme): Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

**Deuteronomy 29:20** (Parallel theme): The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.