

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shema

Chapter 6 is the basis and essence of Torah

- Contains the Greatest Commandment
- The Shema
 - Prayer known to every Jew
 - Prayer known to every Messianic
 - Prayer known by most Christian Believers

Shema

Chapter 6:1 introduces the “command”

Which follows

- Gives the reason for communicating the “command”
- States the Blessings that follow from observance and obedience to “command”

Now this is the commandment,
the statutes, and the
ordinances, which the LORD
your God commanded to teach
you, that ye might do them in
the land whither ye go over to
possess it -

(Deu 6:1 JPS)

- Now this is the **commandment**, the **statutes**, and the **ordinances**, which the LORD your God (יהוה אלהיכם) commanded to teach you, that ye might do (make, do, accomplish) them in the land whither ye go over to possess it -
- (Deu 6:1 JPS)

Shema

- This “command” is issued by Y-H-V-H
- Moses instructed to teach them
 - The Statutes
 - The Ordinances
- The blessing: That you might (should/will) do them
 - That you come to “fear” the Lord
 - to fear, reverence, honor, respect
 - That your life would be long

Shema

- Now this is the commandment
- מִצְוָה = mitsvâh
- a command, human or divine, (collectively the Law): Law, ordinance, precept.
- Singular and Inclusive
- Substance of all Y-H-V-H has commanded:
Torah

Shema

- חֹק = Statutes (Choq)
 - an *enactment*; hence an *appointment* (of time, space, quantity, labor or usage): - appointed, bound, commandment, convenient, custom, decree, due, law, measure, necessary, ordinance, portion, set time, statute, task.

Shema

Choq is the common understanding of “set time”

Other possible translations actually help support the meaning of “set time” or “appointed time”

- They are bound appointments
- They are a decree and binding
- They are a regular appointment
- They are enactments

Shema

- מִשְׁפָּט = mishpâṭ
- properly a *verdict* (favorable or unfavorable) pronounced judicially, especially a *sentence* or formal decree (human or (particularly) divine *law*, individual or collectively), including the act, the place, the suit, the crime, and the penalty

Shema

- מִשְׁפָּט = mishpâṭ
 - Sometimes translated “law”
 - Meaning a legal statement
 - Legal judgment or precedent
 - Judgments involving human interactions

Shema

- Taken in combination, these three terms cover everything from
 - direct commands of God,
 - The set times and appointed rituals
 - How man lives in community and fellowship with other men and
 - With God.

Shema

- Teaching is not about Salvation
- Theme is OBEDIENCE
- OBEDIENCE is **NOT** a method of Salvation
- OBEDIENCE is **RESULT** of Salvation

Shema

- Moses makes it perfectly clear
- "...the LORD your God commanded to teach you"
- This is not some idea of Moses
- These are the Words of God

Shema

- Newer generation is the audience
- Important:
 - They know what God wants
 - They know how to serve/honor/respect God
 - They know how to live with others in the new land

Shema

WAIT....

- New Generation...
- New to the Commands
- New to ritual & God's society
- New Land, New Rules

Think on this.....



The words of the Prophets agree, as it is written: 'After this I will return and rebuild the fallen tabernacle of David. I will rebuild its ruins and I will restore it, so that the rest of humanity may seek the Lord—namely all the Gentiles who are called by My name—says Adonai, who makes these things known from of old.' Therefore, I judge not to trouble those from among the Gentiles who are turning to God— but to write to them to abstain from the contamination of idols, and from sexual immorality, and from what is strangled, and from blood. For Moses from ancient generations has had in every city those who proclaim him, since he is read in all the synagogues every Shabbat."

(Act 15:15-21 TLV)



- WE are the new generation
- WE are the ones new to the Torah
- WE are new to the Land
- This is as vital for US as for Them

- Get this relationship: We stand on the edge of a new land...our conversion is a new land for now...

- Believer's inheritance dependent on the same obedience

HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE.

And thou shalt love the LORD thy God

with all thy heart,

and with all thy soul,

and with all thy might.

And these words, which I command thee this day,

shall be upon thy heart;

and thou shalt teach them diligently unto thy children,

and shalt talk of them

when thou sittest in thy house,

and when thou walkest by the way

and when thou liest down,

and when thou risest up.

And thou shalt bind them for a sign upon thy hand,

and they shall be for frontlets between thine eyes.

And thou shalt write them

upon the door-posts of thy house,

and upon thy gates.

Shema

- שְׁמַע יִשְׂרָאֵל
- Shema Israel
 - Shema = Hear, to hear with implications; obey; to hear with expected response (obedience)
 - Considered most important prayer in Judaism

Shema

- Shema
 - What difference if we use, “Hear and Obey, Israel”
- Addressed to Israel including those who join Israel (2 ways to join Israel)
 - Conversion
 - Adoption

- But I am speaking to you who are Gentiles. Insofar as I am an emissary to the Gentiles, I spotlight my ministry if somehow I might provoke to jealousy my own flesh and blood and save some of them. For if their rejection leads to the reconciliation of the world, what will their acceptance be but life from the dead? If the firstfruit is holy, so is the whole batch of dough; and if the root is holy, so are the branches. But if some of the branches were broken off and you—being a wild olive—were grafted in among them and became a partaker of the root of the olive tree with its richness, do not boast against the branches. But if you do boast, it is not you who support the root but the root supports you.
- (Rom 11:13-18 TLV)

Shema

- He chose us in the Messiah before the foundation of the world, to be holy and blameless before Him in love. He predestined us for adoption as sons through Messiah Yeshua, in keeping with the good pleasure of His will— to the glorious praise of His grace, with which He favored us through the One He loves!
- (Eph 1:4-6 TLV)

יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

- Adonai Eloheinu Adonai Echad
 - Y-H-W-H God of You Y-H-W-H one
 - The Lord our God the Lord is one
 - The Lord our God is the only One
 - The Lord our God is the only Y-H-V-H
 - Lord is our God, the Lord alone

יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

- Interesting note: This phrase is 4 words,
Y-H-V-H four letters
- The confusion of interpretation
may be intentional just as

אֶהְיֶה אֲשֶׁר אֶהְיֶה

Hayah-Ashur-Hayah

I will be what I will be or I am that I am

Personal Opinion

These two phrases are intentionally confusing

- God took various forms, but no distinct shape
- We can handle the idea of a singular God
- We have difficulty understanding the various aspects or totality of God

וְאַהֲבֶתָּה אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ

- *V'ahav'ta eit Adonai Elohekha b'khol l'vav'kha uv'khol naf'sh'kha uv'khol m'odekha.*
- And you shall love the Lord your God with all your heart and with all your soul and with all your might.
- וְאַהֲבֶתָּה = V'ahav'ta = Love = אהב
—root word=Ahav
- Remember all the fuss about the idea of love and heart?
- Here is where it begins to make sense.....

וְאַהֲבֵתָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ

Love Hebrew Style וְאַהֲבֵתָ

V'ahav'ta "Love, desire, delight, like, be fond of, covet, be beloved, amiable, be a passionate lover or paramour. It implies an ardent and vehement inclination of the mind and a tenderness of affection at the same time." Zodiates

וְאַהֲבָתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ

Love is a wide ranging word

Not just the warm fuzzy stuff

To understand love, we need to look at the remainder of this famous line:

בְּכָל-לִבְבְּךָ — With all your heart

וּבְכָל-נַפְשְׁךָ — With all your soul

וּבְכָל-מְאֹדְךָ — With all your might/strength

וְאֶהְבֶּתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ

בְּכָל-לִבְבְּךָ—with all your heart

Lava = heart

Prior to late Roman times, heart = mind

- Seat of intellect, decision making, conscience
- Heart as romantic love, emotion is late Roman concept

וְאַהֲבֵתָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ

בְּכָל-לִבְבְּךָ —with all your ~~heart~~ Mind

Love the Lord, your God, with all your mind

- ✓ Smalley: Love is a decision, a will to....
- ✓ Love of God is not just a fuzzy feeling
- ✓ It is a conscious, logical decision of our mind

אֶהְבֶּתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ

וּבְכָל-נַפְשְׁךָ — With all your soul

- נֶפֶשׁ — Nephesh = Soul
 - usually translated as “soul”
 - Also: Breathing, appetite, creature, mind, mortality, person, Being, heart, own, one, person.
 - And...breath of God to make us living...

אֶתְּבַחֲךָ אֵת יְהוָה אֱלֹהֵינוּ בְּכָל-לֵבָבֵנוּ וּבְכָל-נַפְשֵׁנוּ וּבְכָל-מְאֵדֵנוּ

Ancient Rabbis: the soul is more the essence of our living or the breath of God that makes us alive and a living being.

One could easily say “soul” and have it mean the total essence of who we are, what we think, and the very breath of our lives.

אֶהְבֶּתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ

וּבְכָל-מְאֹדְךָ -- *uv'khol m'odekha* = With all your
might

- Vehemently, wholly, speedily, diligently, exceeding, good, loud, mightily, much, utterly
- From the definition we can take that we are to put the biggest, loudest, mightiest intentional effort into loving God.

אַהֲבֵתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ

Expanded Trans: You should love Y-H-V-H The God of You

With all of your Mind

Your total mental dedication

with all of your intention

With all your very essence of your being which makes
you the person that you are

With all of the biggest, loudest, mightiest, intentional
effort

אֶהְיֶה לְפָנֶיךָ וְלִפְנֵי שְׂמֹאלֶיךָ וְלִפְנֵי אַחֲרֶיךָ וְלִפְנֵי כָל־מָקוֹמְךָ וְלִפְנֵי כָל־מְאֻדְךָ

In other words:

With everything you have....

You shall have no other Gods before me

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לְבָבְךָ

- *V'hayu had'varim ha'eileh asher anokhi*
- These words which I myself
- *m'tzav'kha hayom al l'vavekha*
- command you today are to be upon your heart

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְנֶךָ הַיּוֹם עַל-לְבָבְךָ

וְהָיוּ הַדְּבָרִים -- These words = V'hayu had-varim

- The “words” plural
 - Means more than the immediate verses
 - Taken to mean entire set of commands, rules, regulations—The Torah

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי לְמַצְוֶיךָ הַיּוֹם עַל-לְבָבְךָ

הָאֵלֶּה = 'êlleh

אֲשֶׁר = 'ăsher

אָנֹכִי = 'ânôkîy

} Which I myself

לְמַצְוֶיךָ = tsâvâh = command to you, give command to you

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְנֶךָ הַיּוֹם עַל-לְבָבְךָ

עַל-לְבָבְךָ=al l'vav-ka

al is over, above or upon

L'vav-ka is heart.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְנֶךָ הַיּוֹם עַל-לְבָבְךָ

These Words, all the words of the Torah,
Which I (Moses) myself (give) command to you
Shall be upon your **heart (mind)**.

First Dynamic: Take hold of the Torah words
These are commanded words

commanded words

Review

Moses returned to top of Mt. Sinai

Received God's commands for the people

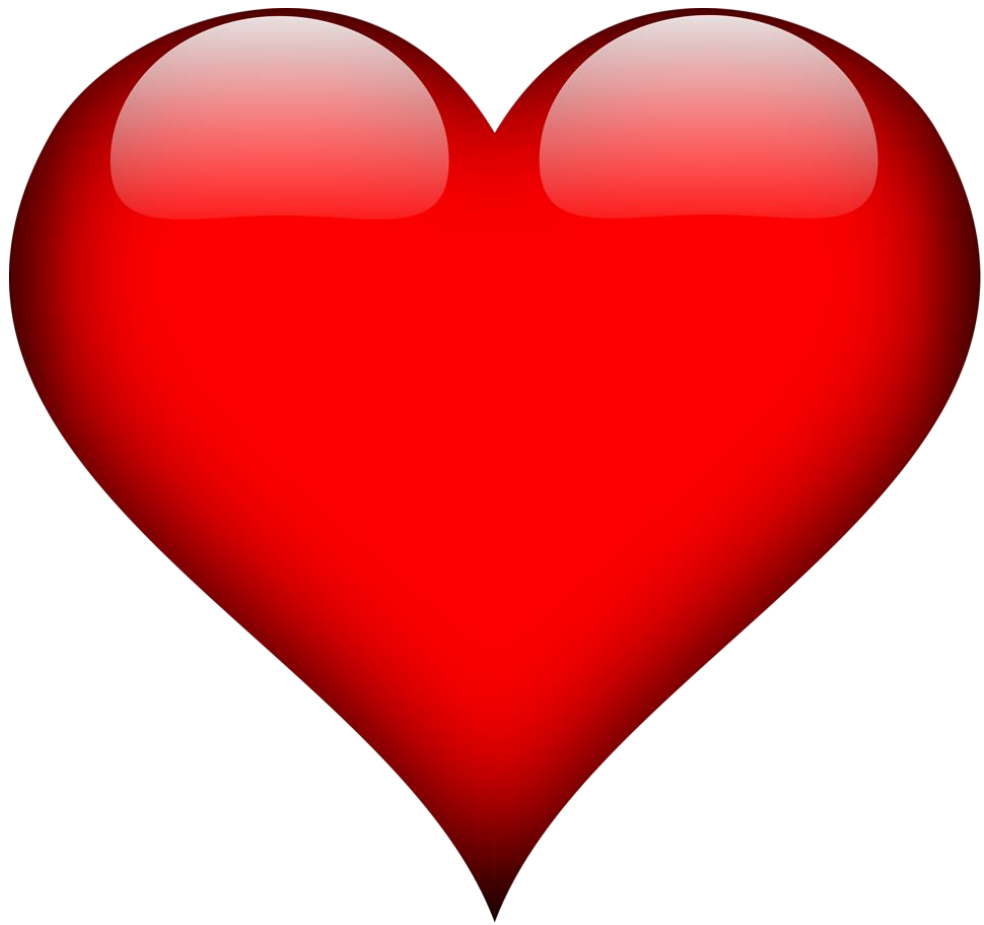
Instructed to teach them to the people

- (Deu 6:1 TLV)
- Now this is the commandment, the statutes and ordinances that Adonai your God commanded to teach you to do in the land you are crossing over to possess—

commanded words

Where are the commanded words
to be ?

Upon your....



Having God's Word on our hearts is not a NT thing

(Jer 31:33 TLV) “But this is the covenant I will make with the house of Israel after those days”—it is a declaration of Adonai—“I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people.



God's Word on our minds means:

- His Word can be Known/Understood
- His Word-teachings & Instructions can be studied, thought over, meditated on



- His Word can be used as a rule and guide to our intentional behaviors
 - The teaching and instruction become internalized
 - Internalization creates behavior
 - This is a long way from an emotional experience

- The next two lines flow from having the Words on our Minds....
- You are to teach them diligently to your children,
- and speak of them
 - when you sit in your house,
 - when you walk by the way,
 - when you lie down
 - and when you rise up.

(Deu 6:7 TLV)

If the Words are seriously on our minds, being mulled over and thought on, then conversation would naturally flow.

However, this is intentional, not leaving it to chance or a “if I happen to think about it” moment

Teaching Children

- Moses would not always be there
- Priesthood would eventually waver
 - Parents are to intentionally teach children
 - Assures the History is passed on
 - With History comes the Principles of faith
 - Constant discussion/thought keep it alive
 - Annually at the Passover

Teaching Children

- There is a neat dynamic hidden here:
The responsibility of parents
to teach their children.
- Reason for this instruction:
- The parents of this generation failed to pass on
the Sinai experience and the resulting teachings.

Enter Confusion

- (Deu 6:8 TLV)
Bind them as a sign on your hand, they are to be as frontlets between your eyes,
- This verse debated among Rabbis
 - Literal or Spiritual
- Gentiles don't have a clue either!

Enter Confusion

- called “tefillin” in Hebrew
- “Phylacteries” in Greek
- consisted of two small boxes

One was tied to the left arm by the biceps

The other placed and tied on the forehead,
between the eyes.

Tefillin Facts

- Practice is by Orthodox Jews
- Not worn on Sabbath and some other Holy Days
- primarily in and around Jerusalem, Judea
- Jews outside this area did not use Tefillin
- no record at all of Galilean Jews practicing

Tefillin Facts

- Jesus did not wear Tefillin, He was from Galilee.
- Tradition began about 250 B.C.
- Practice developed into superstition
 - Boxes held mystical powers
- Most early teachers hold it is metaphore

Tefillin Facts

- wearing of Tefillin is not a sin, nor is it something that should be done
- This is a tradition that is available, but it is not a literal command and has a later entry into the traditions.

write them

- and write them on the doorposts of your house and on your gates. (Deu 6:9 TLV)
- God has forbidden images that make God human like
- At least two things are encouraged
 - Tzitzit (fringe) is one
 - Appears the Mezuzah is the second

write them

- Most cultures of this day carved, engraved, painted
 - Names of their god or gods at home entrance
 - Similar was done at city gates
- Practice developed in 2nd Temple period
- Most scholars take this as literal command