

The Command before the Command

(Deuteronomy 6:4)

PART ONE: Hear O' Israel**Shema** could mean: _____ (Gen. 3:10) _____ (Gen 27:5)

_____ (Gen. 22:18) or _____ (Gen. 11:7)

Within context it means: _____ with _____ (Prov.4:1)

Israel: _____ am Israel and _____ are Israel. (Gal 6:16)

The placement of the Name Israel before the name of God implies that God's people are the focus of _____ and _____; we are of great _____ to Him.

PART TWO: the LORD God, the LORD is one.

God's name is ineffable, that is " _____ of being expressed in _____ "

The divine name "the LORD" means that deity is imminent in the sense of _____ to _____.

"our God" refers to God's transcendence meaning that God goes _____ anything that we can _____ or _____.

In the incarnation Jesus becomes the example of the _____ God revealing His _____.

"the LORD is one" is an _____ text. It can mean:

- _____ of relationship "the LORD alone"

Or

- _____ of character i.e. "the LORD is one"

Or

Bottom line: Because the LORD is one you can _____ Him.

Because the LORD is one, He is _____. Now because the LORD God is one, we must also be _____ and that is what is revealed to us in the next verse, Deut. 6:5

⁵ You shall love the LORD your God with all your heart and with all your soul and with all your might. (ESV)

INDIVIDUAL OR GROUP DISCUSSION QUESTIONS

1. "Hear O Israel" is used several times in the book of Deuteronomy. Do these apply to Christians today? Why or why not?
2. Muslims, Jews and cults use Deuteronomy 6:4 to claim that by supporting a trinitarian understanding of God is not monotheism. How would you use this verse to support monotheism?
3. Do you understand more about God and your relationship with Him after exposition of Deuteronomy 6:4?

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