

Va'etchanan – “And I Besought”

Torah: D'varim- 3:23-7:11

Haftarah – Isaiah – 40:1-26

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Outline:

- I. YHWH is to be Obeyed – D'varim 4:1-23**
- II. YHWH is a Consuming Fire and a Jealous God – D'varim 4:24**
- III. YHWH is a Merciful God – D'varim 4:30-31**
- IV. YHWH is a Unique God – D'varim 6:4, 5-9**
- V. YHWH is a Faithful God – D'varim 7:8-9**

Main Themes:

- Teach the children YHWH's instructions in righteousness (i.e. Torah).
- Teach the children about their historical spiritual roots.
- Fear YHWH.
- The giving of the Torah on Mt. Sinai and the supernatural occurrences surrounding the event.
- Do not allow yourself to become involved in idolatry and the practices of the heathen nations.
- Keep Torah and all will be well with you.
- YHWH's Torah commandments are Eternal.
- Do not forget YHWH and turn from His instructions in righteousness, i.e. Torah.
- Key Words

YHWH is to be Obeyed – D’varim 4:1-23

Moshe Commands Obedience

(Deu 4:1 TLV) “Now, O Israel, listen to the statutes and ordinances that I am teaching you to do, so that you may live and go in and possess the land that Adonai the God of your fathers is giving you.

(Deu 4:2 TLV) You must not add to the word that I am commanding you or take away from it—in order to keep the mitzvot of Adonai your God that I am commanding you.

(Deu 4:3 TLV) Your eyes have seen what Adonai did at Baal Peor, for Adonai your God has destroyed from among you everyone who followed Baal Peor.

(Deu 4:4 TLV) But you who held tight to Adonai your God are alive today—all of you.

(Deu 4:5 TLV) “See, just as Adonai my God commanded me, I have taught you statutes and ordinances to do in the land that you are about to enter to possess.

(Deu 4:6 TLV) You must keep and do them, for it is your wisdom and understanding in the eyes of the peoples, who will hear all these statutes and say, ‘Surely this great nation is a wise and understanding people.’

(Deu 4:7 TLV) For what great nation is there that has gods so near to them, as Adonai our God is whenever we call on Him?

(Deu 4:8 TLV) What great nation is there that has statutes and ordinances that are righteous—like all of this Torah that I am setting before you today?

(Deu 4:9 TLV) “Only be watchful and watch over your soul closely, so you do not forget the things your eyes have seen and they slip from your heart all the days of your life. You are to make them known to your children and your children’s children.

(Deu 4:10 TLV) The day that you stood before Adonai your God in Horeb, Adonai said to me, ‘Gather the people to Me and I will make them hear My words, so that they learn to fear Me all the days that they live on the earth, and so that they teach their children.’

(Deu 4:11 TLV) “You came near and stood at the bottom of the mountain while the mountain was blazing with fire up to the heart of the heavens—darkness, cloud, and fog.

(Deu 4:12 TLV) **Adonai spoke to you from the midst of the fire.** The sound of words you heard, but a form you did not see—only a voice.

(Deu 4:13 TLV) He declared to you His covenant, which He commanded you to do—the Ten Words—and He wrote them on two tablets of stone.

(Deu 4:14 TLV) Adonai commanded me at that time to teach you statutes and ordinances, so that you might do them in the land you are crossing over to possess.

(Deu 4:15 TLV) “So be very watchful over your souls since you saw no form on the day that **Adonai spoke to you in Horeb out of the midst of the fire,**

(Deu 4:16 TLV) so that you do not act corruptly and make for yourselves a graven image in the likeness of any figure—the form of a male or female,

(Deu 4:17 TLV) the form of any animal that is on the earth, the form of any winged bird that flies in the sky,

(Deu 4:18 TLV) the form of anything that creeps on the ground, the form of any fish that is in the water under the earth—

(Deu 4:19 TLV) and so that you do not lift up your eyes toward the heavens and see the sun and the moon and the stars—all the heavenly host—and are drawn away and bow down and worship them. Adonai your God has allotted them to all the peoples under all the heavens.

(Deu 4:20 TLV) But you, Adonai has taken, and He brought you out of the iron furnace, out of Egypt to be a people for His own inheritance, as you are this day.

(Deu 4:21 TLV) “Furthermore Adonai was angry with me because of your words, and He swore that I would not cross over the Jordan or enter the good land that Adonai your God is giving you for an inheritance.

(Deu 4:22 TLV) For I must die in this land; I am not crossing over the Jordan. But you will cross over and take possession of that good land.

(Deu 4:23 TLV) Watch yourselves, so that you do not forget the covenant of Adonai your God, which He cut with you, and make for yourselves a graven image in the form of anything that Adonai your God has forbidden you.

Nine Commands—Obedience

1. **Hearken (Hebrew: shama' (H8085), to hear intelligently; be obedient to; regard; publish and show forth; pay attention) to the statutes and judgments (Deu 4:1).**
2. Do not add to the word which I command you, neither take anything from it, that you may keep the commandments of the Lord (Deu 4:2).
3. Keep and do the statutes and judgments of the Lord, for this is your wisdom and understanding in the sight of all nations (Deu 4:5-6).
4. Take heed to yourself, and keep your soul diligently, lest you forget what you have seen and your heart depart from them (Deu 4:9).
5. Teach these things to your sons and coming generations, that they may learn to fear Me all their days (Deu 4:9-10).
6. Take good heed to yourselves, lest you corrupt yourselves by making graven images, and lest you worship the heavenly bodies like the heathen (Deu 4:15-20).
7. Take heed to yourselves lest you forget the covenant of the Lord and make false gods and be consumed by the jealousy of God (Deu 4:23-24).
8. Know this day and consider in your heart that YHVH is God (Deu 4:39).
9. Keep His statutes and commandments, that it may be well with you and that you may live long lives (Deu 4:40).

Twenty-one Blessings of Obedience

1. Long life (Deu 4:1, Deu 4:4, Deu 4:10, Deu 4:40)
2. Success (Deu 4:1, Deu 4:5, Deu 4:40)
3. Mercy and justice (Deu 4:3)
4. Wisdom and understanding (Deu 4:6)

5. Worldwide reputation for wisdom, knowledge, and greatness (Deu_4:6, Deu_4:7)
6. Nearness to God (Deu_4:7)
7. Answers to prayer
8. Perfect code of laws (Deu_4:8)
9. Good and lasting memory (Deu_4:9)
10. The only true religion to teach to children (Deu_4:9-10)
11. Learning the fear of God, which is the beginning of wisdom (Deu_4:10; Pro_1:7)
12. Preservation from corruption through idolatry (Deu_4:16-19)
13. Being a special people of God (Deu_4:20)
14. An inheritance (Deu_4:20, Deu_4:38)
15. A covenant with God (Deu_4:23)
16. Faithfulness of God (Deu_4:31)
17. Manifestations of God (Deu_4:32-34)
18. Proof that YHVH is God (Deu_4:35, Deu_4:39)
19. Victory over enemies (Deu_4:38)
20. Prosperity (Deu_4:40)
21. Blessings on offspring (Deu_4:40)

(Deu_4:23), *Take heed to yourselves*. Those that would be religious must be very cautious and walk circumspectly. Considering how many temptations we are compassed about with, and what corrupt inclinations we have in our own bosoms, we have great need to look about us and to keep our hearts with all diligence. Those cannot walk aright that walk carelessly and at all adventures.
Matthew Henry

YHWH is a Jealous God and Consuming Fire – D’varim 4:24

(Deu 4:24 TLV) **For Adonai your God is a consuming fire—a jealous God.**

For the Lord thy God is a consuming fire,.... To his enemies; his wrath is like fire to burn up and destroy all that oppose him and break his commands, and especially idolaters; whose sin of all others is the most provoking to him, since it strikes at his being, his honor and glory; wherefore it follows:

even a jealous God; who is jealous of his honor in matters of worship, and will not suffer his glory to be given to another, nor his praise to graven images, without resenting it or punishing for it.

YHWH is a Merciful God – D’varim 4:30-31

(Deu 4:30 TLV) “When you are in distress and all these things have come on you, in the latter days you will return to Adonai your God and listen to His voice.

(Deu 4:31 TLV) **For Adonai your God is a merciful God.** He will not abandon you or destroy you, or forget the covenant with your fathers that He swore to them.

Deu 4:30-31

“*In tribulation to thee (in thy trouble), all these things (the threatened punishments and sufferings) will befall thee; at the end of the days (see at Gen 49:1) thou wilt turn to YHVH thy God, and hearken to His voice.*” With this comprehensive thought Moses brings his picture of the future to a close. (On the subject-matter, vid., Lev 26:39-40.) Returning to the Lord and hearkening to His voice presuppose that the Lord will be found by those who earnestly seek Him; “*for (Deu 4:31) He is a merciful God, who does not let His people go, nor destroy them, and who does not forget the covenant with the fathers*” (cf. Lev 26:42 and Lev 26:45). הִרְפָּה, to let loose, to withdraw the hand from a person (Jos 10:6). Keil and Delitzsch

YHWH is a Unique God – D’varim 6:4, 5-9

(Deu 6:4 TLV) “**Hear O Israel, the Lord our God, the Lord is one .**

a [one] Hebrew: ’echad (H259), from ’achad (H258), to unify; to collect; to be united as one; one (Gen 2:24; Gen 3:22; Gen 11:1, Gen 11:6; cp. Mat 19:5; Joh 11:52; Joh 17:21-22; Act 1:14; Act 2:1; Act 4:32; Act 5:12; 2Co 12:12-13; Gal 3:28; Eph 1:10; Eph 2:14-15; Heb 2:11).

The Unity of God

These words were used at the beginning of the Jewish services both morning and evening (Deu 5:4-5), and may be termed the short creed of Israel. In them we find not only the declaration of the unity of God (as contrasted with polytheism), the doctrine of the Tri-Unity, and the true nature of spiritual worship, but also the fact that YHVH is the absolute and only uncaused God. Literally, "YHVH our ’Elohiym is a unified YHVH." Deu 6:1-8 was one of four passages which Jews used in the phylacteries, and which they regarded as one of the most filled with truth and instruction. The other passages were Deu 11:18-21; Exo 13:2-10, Exo 13:11-16.

Three Basic Doctrines Expressed:

1. The unity of God—YHVH our ’Elohiym is a united YHVH.
2. The Tri-Unity of God. There is more than one YHVH and more than one God as individuals, but they are one YHVH and one God in unity, thus expressing the truth of three separate and distinct persons, beings, or individuals in the Tri-Unity (1Jn 5:7). The Father, the Son, and the Holy Spirit are one in this way, not one in individuality. The words "YHVH" and "God" have a singular and a plural meaning, like the word "sheep." Since there are three separate persons, the only way they can be one is in the sense of unity, as prayed for in Joh 17:21-23.

3. True worship consists of loving God with all the heart, soul, and might. A wholehearted love for God is the first and great commandment (Mat 22:36-40). Finis Dake

The term “Trinity” is not a term we use. We use the term the Echad (Tri-unity) of the God Head. The information I sent you was just something I thought would be useful, but that doesn’t mean that we necessarily agree with all their conclusions. The conclusion of the author of that article is that it is “YHWH’s” Ruach/Spirit thus he concludes i.e. his opinion is that the Echad of YHWH ELOHIM consists of 2, whereas others see the “Ruach HaKodesh” as a separate part of the Tri-unity of YHWH ELOHIM, thus consisting of 3 functions of the Tri-Unity of the God Head.

We know the Word of Yahweh Elohim identifies 3 manifestations of the “Godhead.”

- God The Father – Yahweh Elohim (The Almighty God, the Father)
- God The Son – Yeshua HaMashiach (Yeshua is God same as the Father, they are Echad)
- The Holy Spirit of God – The Ruach HaKodesh (The Spirit of YHWH God, again Echad)

3 unique manifestations, yet one in essence and in unity. This is a concept that for us who are limited in our human understanding to comprehend and try to “explain” in human terms which fall short at times, however one day when we are with the Father and our Messiah Yeshua, we will comprehend fully.

Rabbi Mordecai Silver on the Oneness of God

"Shema Yisrael Adonai Elohenu Adonai Echad" "Hear O Israel: The Lord our God is One Lord" When you talk to a Jew and the discussion gets around to the oneness of God, you will probably hear the Shema as their defense of their faith. And yet it is not the end of the discussion but just the beginning.

Rabbi Stanley Greenberg of Temple Sinai in Phila-delphia wrote:

"Christians are, of course, entitled to believe in a Trinitarian conception of God, but their effort to base this conception on the Hebrew Bible must fly in the face of the overwhelming testimony of that Bible. He-brew Scriptures are clear and unequivocal on the oneness of God. The Hebrew Bible affirms the one God with unmistakable clarity. Monotheism, an un-compromising belief in one God, is the hallmark of the Hebrew Bible, the unwavering affirmation of Ju-daism and the unshakable faith of the Jew."

If a Jewish person says that he or she believes that Yeshua is the Messiah that Jewish person is told that you cannot be Jewish and believe that. To believe that Yeshua is the Messiah makes you a Christian. Why? The answer you usually get is because He is the Christian God and Christians believe in the Father, Son and Holy Spirit. They believe in three God's and the Jews believe in one.

So back we go to the Shema. Jews say that this is the affirmation of the oneness of God. But we have a problem here. **The word 'Echad' which means one is a compound-unity - that is to say, an adjective which demonstrates oneness or unity, but at the same time contains several parts.**

Let's take a look at several examples of the use of echad (masculine) and ahchat (feminine) in Scripture.

In Genesis 1:5, Moses used this word when he describes the first day of creation: "God called to the light: 'Day,' and to the darkness He called: 'Night.' And there was evening and there was morning, one day." This "one" day or "first" day is the Hebrew word echad. The one-day referred to consisted of both light and darkness - evening and morning.

In Genesis 2:24, God revealed what was necessary for a happy marriage. **He instructs the husband and the wife to become "one flesh", indicating that those two people should be joined as one. Here again, the word for one is echad.**

The point is clear - echad is used to indicate oneness in a compound sense.

For more examples of this take a look at Numbers 13:23, Ezra 2:64 and Jeremiah 32:38-39. Think about this: Echad is used 706 times in Scripture. The Ruach HaKodesh was the inspiration for Scripture. Yeshua is the living Word of God. Did God make a mistake when He gave the word echad as one? Hebrew is a very tidy language. It is straight to the point. There are no wasted words. The word for one in the plural is echad.

In Proverbs 4:3, Solomon says, "For I was a son to my father, a tender and only son before my mother."

And there are other examples: Judges 11:34, Jeremiah 6:26, Amos 8:10 and Zechariah 12:10. In fact, listen to what it says in Zechariah 12:10 as God Himself is speaking... "they will look toward Me because of those whom they have stabbed; they will mourn over him as one mourns over an only child... "

It is very clear that God selected the word, which identifies Himself as a plurality. The compound unity echad is always chosen over the absolute singular. The choice of echad, instead of yachid, leaves no doubt as to what God intended to say concerning Himself.

Now let's take a look at the Name of God - El and Elohim. In the Hebrew these words mean "the all-powerful, almighty One."

Both of these nouns are actually the same word. El is the singular form, while Elohim is the plural. Of particular importance is the fact that of the 2,750 times these words are used in the Old Testament, Elohim, the plural form, is used 2,500 times.

Exodus, Chapter 20:2-3 provides this example. In this passage Moses is relaying the Ten Commandments from God to Israel. "I am the Lord your God... You shall not recognize the gods of others in My presence." In this passage "God" and "gods" are identical Hebrew words. Both are the word Elohim. The translators, while giving "gods" its proper plural form, chose in the other case to render Elohim in the singular.

Grammatically, it would be acceptable to say. "I am the Lord your Gods..."

(Deu 6:5 TLV) Love Adonai your God with all your heart and with all your soul and with all your strength.

(Deu 6:6 TLV) These words, which I am commanding you today, are to be on your heart.

(Deu 6:7 TLV) 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 6:8 TLV) Bind them as a sign on your hand, they are to be as frontlets between your eyes,

(Deu 6:9 TLV) and write them on the doorposts of your house and on your gates.

And thou shalt love the Lord thy God,.... Which is the first and chief commandment in the law, the sum and substance of the first table of it; and includes in it, or at least has connected with it, knowledge of God, esteem of him, delight in him, faith and trust in him, fear and worship of him, and obedience to him, which when right springs from it. God is to be loved because of the perfections of his nature, and the works of his hand, of nature, providence, and grace; and because of the relations he stands in to men, and especially to his own people; and because of his peculiar love to them; and, indeed, he is to be loved by all men for his care of them, and blessings of goodness bestowed on them; the manner in which this is to be done follows:

with all thine heart, and with all thy soul, and with all thy might; with a superlative love, above all creatures whatever; with the whole of the affections of the heart, with great fervency and ardor of spirit, in the sincerity of the soul, and with all the strength of grace a man has, with such love that is as strong as death. Jarchi interprets loving God with all the heart, that is, with thy heart not divided about God, a heart not divided between God and the creature; "all thy might" he interprets of mammon or substance; and, indeed, that is one way in which men may show their love to God, by laying out their substance in his service, and for the support of his cause and interest in the world. Aben Ezra by "the heart" understands knowledge, and by the "soul" the spirit of man that is in his body, and by might perfect love in the heart. John Gill

thou shalt: Deu 10:12; Deu 11:13; Deu 30:6; Mat 22:37; Mar 12:30, Mar 12:33; Luk 10:27; 1Jn 5:3

God with all: Deu 4:29; 2Ki 23:25; Mat 10:37; Joh 14:20-21; 2Co 5:14-15

(Deu 10:12 TLV) "So now, O Israel, what does Adonai your God require of you, but to fear Adonai your God, to walk in all His ways and love Him, and to serve Adonai your God with all your heart and with all your soul,

(Deu 11:13 TLV) Now if you listen obediently to My mitzvot that I am commanding you today—to love Adonai your God and to serve Him with all your heart and soul—

(Deu 30:6 TLV) Also Adonai your God will circumcise your heart and the heart of your descendants—to love Adonai your God with all your heart and with all your soul, in order that you may live.

(Mat 22:34 TLV) But the Pharisees, when they heard that Yeshua had silenced the Sadducees, gathered together in one place.

(Mat 22:35 TLV) And testing Him, one of them, a lawyer, asked,
(Mat 22:36 TLV) “Teacher, which is the greatest commandment in the Torah?”
(Mat 22:37 TLV) And He said to him, “‘You shall love Adonai your God with all your heart, and with all your soul, and with all your mind.’
(Mat 22:38 TLV) This is the first and greatest commandment.
(Mat 22:39 TLV) And the second is like it, ‘You shall love your neighbor as yourself.’
(Mat 22:40 TLV) The entire Torah and the Prophets hang on these two commandments.”

(1Jn 5:3 TLV) For this is the love of God—that we keep His commandments. And His commandments are not burdensome.

(Deu 4:29 TLV) **But from there you will seek Adonai your God and you will find Him, when you seek Him with all your heart and with all your soul.**

YWH is a Faithful God – D’varim 7:8-9

(Deu 7:8 TLV) **Rather, because of His love for you and His keeping the oath** He swore to your fathers, Adonai brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

[because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers]

Two reasons why God chose Israel:

1. Because He loved them
2. Because He wanted to keep His oath to Abraham, Isaac, and Jacob (Gen 12:1-3, Gen 12:7; Gen 13:14-17; Gen 15:18-21; Gen 17:4-8, Gen 17:19-21; Gen 22:17; Gen 26:4-5; Gen 28:3-4, Gen 28:13-15)

[brought you out with a mighty hand, and redeemed you out of the house of bondmen]

Twofold work of God for Israel:

1. He brought them out with a mighty hand.
2. He redeemed them out of slavery.

(Deu 7:9 TLV) “Know therefore that Adonai your God, **He is God—the faithful God** who keeps covenant kindness for a thousand generations with those who love Him and keep His mitzvot,

[Know therefore that the LORD thy God, ...]

Seven Things to Know about God

1. The Lord your God, He is God.
2. He is the faithful God. Literally, this entire statement is: YHVH (the Eternal) your ’Elohiym

(Creator). He is the 'Elohiym (the Creator), the faithful 'El (the Almighty, the Strong One).

3. He keeps covenant with His people.
4. He shows mercy with them that love Him and keep His commandments.
5. He keeps covenant and shows mercy to a thousand generations—eternal generations.
6. He repays those that hate Him to their face; that is, they will personally know that their judgment is from God.
7. His payment to rebels is death—they will perish at the hands of God.

b [thousand generations] This is equivalent to eternal generations. See Generations.

Haftarah

(Isa 40:1 TLV) “Comfort, comfort My people,” says your God.

(Isa 40:2 TLV) Speak kindly to the heart of Jerusalem and proclaim to her that her warfare has ended, that her iniquity has been removed. For she has received from Adonai’s hand double for all her sins.

(Isa 40:3 TLV) A voice cries out in the wilderness, “Prepare the way of Adonai, Make straight in the desert a highway for our God.

(Isa 40:4 TLV) Every valley will be lifted up, every mountain and hill made low, the rough ground will be a plain and the rugged terrain smooth.

(Isa 40:5 TLV) The glory of Adonai will be revealed, and all flesh will see it together.” For the mouth of Adonai has spoken.

(Isa 40:6 TLV) A voice is saying, “Cry out!” So I said, “What shall I cry out?” “All flesh is grass, and all its loveliness is like the flower of the field.

(Isa 40:7 TLV) The grass withers, the flower fades. For the breath of Adonai blows on it. Surely the people are grass.

(Isa 40:8 TLV) The grass withers, the flower fades. But the word of our God stands forever.”

(Isa 40:9 TLV) Get yourself up on a high mountain, you who bring good news to Zion! Lift up your voice with strength, you who bring good news to Jerusalem! Lift it up! Do not fear! Say to the cities of Judah: “Behold your God!”

(Isa 40:10 TLV) Look, Adonai Elohim comes with might, with His arm ruling for Him. Behold, His reward is with Him, and His recompense before Him.

(Isa 40:11 TLV) Like a shepherd, He tends His flock. He gathers the lambs in His arms carries them in his bosom, and gently guides nursing ewes.

(Isa 40:12 TLV) Who has measured the waters in the palm of His hand, or measured out heaven with a span, or calculated the dust of the earth in a measure, or weighed the mountains in scales, or the hills in a balance?

(Isa 40:13 TLV) Who can fathom the Ruach Adonai? Or instruct Him as His counselor?

(Isa 40:14 TLV) With whom did He consult, and who instructed Him? Who taught Him in the path of justice or taught Him knowledge? Who informed Him about the way of understanding?

(Isa 40:15 TLV) Behold, the nations are like a drop from a bucket, and count as a speck of dust on the scales. Behold, the islands weigh as fine dust.

(Isa 40:16 TLV) Lebanon is not enough to burn, or its animals enough for a burnt offering.

(Isa 40:17 TLV) All the nations are as nothing before Him. By Him they are accounted null and void.

(Isa 40:18 TLV) To whom then will you liken God? To what likeness will you compare Him?

(Isa 40:19 TLV) To an idol? A craftsman casts it, a goldsmith overlays it with gold and fashions silver chains for it.

(Isa 40:20 TLV) One too poor for such an offering chooses wood that will not rot. He looks for a skilled craftsman to prepare him an idol that will not totter.

(Isa 40:21 TLV) Do you not know? Have you not heard? Has it not been told to you from the beginning? Have you not understood from the foundations of the earth?

(Isa 40:22 TLV) He sits above the circle of the earth—its inhabitants are like grasshoppers—He stretches out the skies like a curtain, spreads them out like a tent to dwell in.

(Isa 40:23 TLV) He reduces princes to nothing. He makes the judges of the earth a confusion.

(Isa 40:24 TLV) Scarcely are they planted, scarcely are they sown, scarcely their stem takes root in the earth, when He blows on them and they wither, and a storm carries them off as stubble.

(Isa 40:25 TLV) To whom then will you liken Me? Or who is My equal?" says the Holy One.

(Isa 40:26 TLV) Lift up your eyes on high, and see! Who created these? The One who brings out their host by number, the One who calls them all by name. Because of His great strength and vast power, not one is missing.

B'rit Chadashah Readings

- On staying faithful to Yeshua's commands: Matthew 28:20
- On adding to the Word of Elohim: Revelation 22:18–19
- On the validity of the Torah for all believers: Romans 7:12
- On teaching our children the truth of YHVH: Ephesians 6:4
- Judgment to fall upon those who have turned away from YHVH: Romans 1:18–25
- On staying separate from the world: 2Corinthians 6:17
- On the spiritual Mount Sinai: Hebrews 12:18–29
- On loving Yeshua by keeping his (Torah) commandments: John 14:15,21,23
- On honoring one's parents: Ephesians 6:3
- On the eternal blessing of keeping Torah: Revelation 22:14
- Yeshua and the Shema: Mark 12:28–34
- A warning against turning away from YHVH: 2Peter 2:20–22
- On being a set-apart people and priesthood: 1Peter 2:9
- A warning against assimilating with the world: 1Corinthians 6:19–20
- On YHVH's love for mankind: Romans 5:8; John 14:14