

Deu 6:4 and Monotheism

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Contents

Introduction	1
Deu 6:4-5.....	1
Number one objection to focusing on Monotheism.....	2
Monotheism is the preferred topic of pointy headed theologians	2
Objection #2: Is monotheism an attempt to lump other religions with the Mt. Sinai Covenant?	4
Objection #3: Monotheism and antinomian Christianity	4
No man can serve two masters	4
Resources	7
Word Study - Monotheism.doc.....	7
Covenant of Islam.doc.....	7
Appendix – Related Verses	8
Mar 12:28-32 - Yeshua quoting the Sh'ma.....	8
Mat 6:19-24 - The Sermon on the Mount: Treasure in Heaven, Serving two Masters.....	8

Introduction

Discussing whether Judaism, Islam or Christianity are religions that are monotheist in the John Marsing school of thought is irrelevant and missing the point.

At a recent¹ Tuesday night bible study class we were going through chapter 6 of Deuteronomy and this most famous verse (the Sh'ma²) was discussed.

Deu 6:4-5

⁴ Hear (*sh-ma*), O Israel: YHVH Eloheinu³ is one *echad* YHVH: ⁵ And thou shalt love YHVH Eloheinu with all thine heart, and with all thy soul, and with all thy might.

After reading this verse, it was suggested that this verse showed the importance of monotheism to those who follow the torah. I raised my hand and responded by stating that I didn't like this conclusion and felt that the importance is our covenant with YHVH. With that setup, I will make my case in this article.

¹ Circa 8/2015

² The *sh'ma* is of utmost importance and is the watch word faith of Judaism. Y'shua quoting this verse Y'shua quoting these verse: Mat 22:37; Mar 12:30, Mar 12:33; Luk 10:27; .

³ KJV "the LORD thy God"

Number one objection to focusing on Monotheism

My main objection to monotheism is that it does not speak to ones power and authority. If you review Marsing's Motto/Mantra and my #1 Maxim, you will clearly see that your contract/covenant is the preeminent discussion. It is the determinate⁴ factor that describes what your role is (your duties, responsibilities and obligations) and directly answers the legal question *quo warranto?* ...which is, by what authority are you doing what you're doing.

As a citizen of the Kingdom of Priest, carrying out my priestly duties, the question of monotheism does not speak to my power or authority to carry out my priestly duties.

Ergo why are we talking about this thing called monotheism⁵?

Monotheism is the preferred topic of pointy headed theologians

When questioned by our adversary as we head down the righteous path called Torah, doing the Hebrew halacha two-step, how shall respond to his challenge that we ought not do that? Well Mr. Nachash lets have a discussion about "monotheism" which I learned in "cemetery" school ... Really!?! That's where you're going!?

As a cynic of theologians, whose values are contrarian to my values, I cannot accept their motivations at face value. It is my observation that they do not become theologians to edify and lift up ones spiritual connection to YHVH, but rather to become learned in this topic so as to discredit and speak down to these religious values. I can't help but think that they view these ancient beliefs with contempt and they think that they are doing a good thing by debunking these archaic values because they are holding back mankind from evolving into something better.

The words and testimony the come from the moth of these accredited progressives don't impress me.

- The background and context of the *Sh'ma*, like which Mark Webb points out, is the 10 commandments. That is what should be on our doorposts (*mezuzah*) Deu 6:9. It could be argued that having just Deu 6:4 on in the *mezuzah* is not the best thing because it suggest that this house embraces "monotheism". The point of Deu 6:4 is to point you to the 10 words/commandments and ultimately the whole Torah. The *mezuzah* should point us to the Torah, not to the pointer. Analogous to this is the *tzitzit*. The *tzitzit* aren't holly, they are to remind you to be holy.
- The meaning of *echad* in Deu 6:4 on its surface could lead you to believe that it's taking about monotheism. ToDo: it does not say "is one God (*Elohim*)" but rather "is one YHVH". If it said "one Elohim" then I think you could say that the concept of monotheistic should be taken more seriously. But because *echad* is connected with YHVH, would it be reasonable to conclude that YHVH is sufficient for you, and you no longer need to supplement something else to be your Elohim.
- About the word Elohim. Why do we, who claim to be Israel, call YHVH Elohim, or more precisely our Elohim? Quo Warranto!?! But what authority do we claim YHVH is our Elohim and by what authority does YHVH claim that he is our Elohim? A. By contract, by the Mt. Sinai covenant, by the meeting of

⁴ ToDo: connect The "Determinator" the Terminator.

⁵ Monotheism and \$3.20 will buy you a venti decafe Americano at Starbucks. What is the determent factor in this said purchase, is it the \$3.20, or your egg-headed dissertation on Monotheism?

the minds between YHVH and the children of Israel, making these 10 words 10 binding commandments. That is the answer to Quo Warranto.

- My point is that the question of YHVH holding the office of Elohim to Israel is already been determined and is the context of putting the Sh'ma on the door posts. So what then does it mean that YHVH is Echad?
- Because YHVH is *echad* you do not need to seek other Elohim's to supplement our need for an additional gods. I interpret this mean that when it says YHVH is one, it means he is sufficient for our need to want and have an Elohim. Making YHVH our Elohim is a one stop shopping experience when seeking a god. If you accept the argument that all men are religious and all men seek a god, then the only remaining question is who is there god? **ToDo**: does this last sentence fit?
- In the 10 commandments given at Mt. Sinai, right near the top of Exodus chapter 20, why does YHVH characterize himself as a “Jealous Elohim⁶”? I contend that what this means is that YHVH is adding a “mutually exclusivity clause” to this covenant. What the means for Israel is that if you're going to enter into this contract/covenant with me, YHVH and only YHVH will be your Elohim. With Israel signing this contract the are not allowed to go shopping for other gods to whom you can share YHVH's glory with.
- By engaging in a conversation with the pointy headed theologians, and discusising what they want to talk about, it seems to me that you're not guarding your covenant well
- Do a word search on Jealous – Search of H7067
 - Exodus-20-5-to-6.doc
 - Numbers-Chapter-5-Spirit-of-Jealousy.doc
 - Numbers-5-19-to-22-the-priest-charges-the-suspected-adulterous-woman-by-an-oath.doc
 - Word Study\Word-Study-H7067-qanna-jealous-G2208-zelotes.doc
- Do a word search on Jealous – Search of H7065
 - Rom-11-11-How-Does-Ephraim-Provoke-Judah-to-Jealousy.doc
- Antinomian Christianity is acting foolish trying to defend that their faith is monotheistic while ignoring the far more serious charge that they are not part of the covenant.

e·Chad' אֶחָד : YHVH | יְהוָה e·lo·Hei·nu' אֱלֹהֵינוּ YHVH יְהוָה Yis·ra·'El; יִשְׂרָאֵל she·Ma' שְׁמַע

Deu 6:4 talks of our God (*Eloheinu*) and Deu 6:5 talks of your God (*Eloheicha*)

Heart, Nefish, Meohde

⁶ See Exo 20:5, Deu 4:24, Deu 6:15 (the same chapter that the sh'ma is in); see also 1Co 10:22.

Objection #2: Is monotheism an attempt to lump other religions with the Mt. Sinai Covenant?

ToDo Compare with Islam

Objection #3: Monotheism and antinomian Christianity

ToDo here are notes I took a few years ago that I need to fit with this article...

I would accuse Dennis Prager's of doing the same thing in his book "Anti-Semitism"⁷ where he uses modern day Christianity as a straw man by saying that their belief system is not monotheistic. For the most part of modern day Christianity, I don't defend it, but it's wrong so say it is not monotheistic. They do have one God that they call JC. The error is that it violates Deu 6:4 and of course Sola Scriptura.

I need to tie in these thoughts (after I rethink them) and connect it to the redeemed House of Israel. Yeshua didn't make a sacrifice for the Lost Israel because they no longer believed in monotheism, it's because they behaved so badly that YHVH had to cut them loose and give them a Bill of Divorce. At best monotheism describes is a symptom of the real problem which is that Israel is honoring her covenant with YHVH.

No man can serve two masters

Yeshua said in Mat 6:24 "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

ToDo: point out why objecting to polytheism, the antithesis of monotheism, is a bit silly because your stating the obvious i.e. your trying to server two spiritual masters. Who would take a job where the employee has multiple bosses such that these bosses (secular elohims if you will) give this poor employee conflicting tasks and priorities to carry out. It should be self-evident that not having a chain of command in a business is going to lead to chaos and confusion. The same holds true for carrying out "the business of YHVH" or if you will the "The Economy of God"⁸.

Is Yeshua making some great revelation that no man had ever heard before when we said "no man can serve two masters"? A good rule of hermeneutics is that we live in this world so that we can understand the spiritual world. I contend that Yeshua is using this well known scenario (serving two masters) found in the physical world scenario and applying it to the heavenly realm so we can glean an insight to what YHVH expects from us at the spiritual level. If it's foolish in the physical world to have two (or more) masters, wouldn't it be foolish to have two (or more) masters in the spiritual realm?

I can't go back in time to try to understand what was in the heads of people 3,500 years ago and know for sure if the people of that day seriously contemplated monotheism vs polytheism, my guess, not surprisingly would be that they did not. Maybe I'm completely wrong here, but my sense is that half way intelligent people would views these gods, be they Greek, Roman or whatever, as entertainment for the masses to help them get through their otherwise dreary lives. They put up with these "gods" and have a place for them (e.g. the Pantheon) because it's good business when dealing with the masses.

⁷ See <http://www.amazon.com/Why-Jews-The-Reason-Antisemitism/dp/0743246209>

⁸ See Economy-of-God-G3622-oikonomia-G3623-oikonomos-dispensation-steward.doc

What about the myriad of demons

I don't think of demons as god, I think of them as entities that can possess unclean bodies. You can be possessed by them (interesting how being possessed speaks of ownership, property rights etc.) but the question is how did they up residency in your mind/spirit/soul?

A key stipulation of a Torah keeper is that there is only one God, not because of monotheism but because being duty bound by Torah demands that once you except YHVH as God, you have no reason for other gods because YHVH is sufficient and also because you are explicitly forbidden to even entertain the thought that maybe, just maybe, there are other gods. seeking other gods.

It is my witness and testimony to say that on the one hand that as a matter of fact there are no other gods except YHVH, but on the other hand I'm also recognizing that man has freewill and can pretend that there are other gods. To follow the logic predicated on my aforementioned witness and testimony then by definition these imagined gods are false gods and "exists" in the minds of those who believe in them. therefore act upon that belief.

I "accept" their testimony as the testimony of a fool not because I like it or want this for them, but intrinsic in having the right to contract is the right to make foolish and ill-advised contracts. In theory I wouldn't care about the actions of these fools and in theory would love to be indifferent to their plight, but because they are part of this world and their actions affect me (in only indirectly) I must deal with their foolishness. I'm also commanded by contract (the Mt. Sinai covenant) to not be to be indifferent to the plight of the nations because Israel to duty bound to be a blessing to them even in their stiff-necked foolish state that the find themselves.

ToDo: Tie this in with my question of demons

Based on what I just wrote about, I'm stating that gods that are false gods don't exist, but I wouldn't argue that people can be possessed by demons i.e. unclean spirits so I concede that they do exist. This article is a dissertation of the Sh'ma and a critique of those who argue monotheism, so in theory I should be able to stop right here and say pursuing this argument is foolish because you can't have a relationship/contract with something that is false and doesn't exist.

It is my contention that socialism is a religion which has defatco ramifications, but the god of that religion is a false god.

If an American circa 2015 could successfully separate himself from the false god of Socialism, I would have to say that is not only a good thing but a great thing, very much worthy of pursuit. How much better if would be if that American was surrounded by large groups of his fellow Americans that were, legally speaking, in the same boat. I content that it would be "uber" awesome and much pleasing to YHVH.

Trinitarianism - A necessity for Antinomian Christians Apologizing for not being monotheistic

The errors made when one tries to defend the doctrine of the trinity. Christian apologetics feel the necessity to defend the Trinitarian doctrine because they feel defenseless to the charge of not accepting the idea of monotheism. A discussion of trinity necessarily follows the discussion of monotheism and the thesis of this article is that trying to understand monotheism a trivial pursuit, therefore that which follows is also a trivial pursuit.

You don't have this problem with pronomian (pro Torah) Christians, because they embrace the Torah, and they act as if they are in covenant with YHVH.

Resources

Word Study - Monotheism.doc

- A copy of the top part of <http://en.wikipedia.org/wiki/Monotheism>
- Good for a basic definition

Monotheism is characteristic of the Abrahamic religions, (Judaism, Christianity, Islam and Baha'i Faith), but is also present in Neoplatonism and in Sikhism[2] and it is difficult to delineate from notions such as pantheism and monism.

Covenant of Islam.doc

- A small document where I challenge that there is a covenant with Islam

Appendix – Related Verses

Mar 12:28-32 - Yeshua quoting the Sh'ma

²⁸ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? ²⁹ And Jesus answered him, **The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:** ³⁰ **And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.** ³¹ **And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.** ³² And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

JKM: Here is what the Sh'ma says...

Deu 6:4 KJV Hear, O Israel: YHVH our God *is* one YHVH:

The scribe is saying "for there is one God", but, it seems to me, that it says one YHVH, not one Elohim. He then goes on to say "and there is none other but he", which he has added to Deu 6:4.

The scribes stop asking him questions, and then Yeshua, while in the Temple, continues teaching. He brings up Psa 110:1. Then he criticizes the scribes "which devour widows' houses". Then he talks of the poor widow who gave to the treasury one pence which was more than what the scribes did.

Do I have a point? Maybe this is connected to Mat 6:19-24 about treasures in heaven. ToDo finish this thought

Mat 6:19-24 - The Sermon on the Mount: Treasure in Heaven⁹, Serving two Masters

¹⁹ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: ²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: ²¹ For where your treasure is, there will your heart be also. ²² The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. ²³ But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! ²⁴ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

JKM: For this article I just wanted the one verse of this paragraph where it speaks of serving two masters (Mat 6:24), but it didn't feel right without the context of the whole thing which I will speak of later.

Mat 6:24 in context with Mat 6:19-24.

⁹ See my article Treasures-In-Heaven.doc, Economy-of-God-G3622-oikonomia-G3623-oikonomos-dispensation-steward.doc