

Woman of Courage
March 20, 2024
“The Offering I present”

In our study tonight, we will read in Matthew 22:37 where Jesus is speaking as he is answering a question posed to him by the leaders of the Jewish people in his day. We are to Love the Lord our God with all our being. HOW! That is the question. The Jews standing there that day understood exactly what Jesus was saying. It is written in their Torah. We will be looking into the most known and talked about scripture, and I pray you will truly come to an understanding of how we are to Love the Lord our God and how we are to present ourselves to the Lord as a pleasing offering.

NIV

Mat 22:34 - Hearing that Jesus had silenced the Sadducees, the Pharisees got together.

Mat 22:35 - One of them, an expert in the law, tested him with this question:

Mat 22:36 - "Teacher, which is the greatest commandment in the Law?"

Mat 22:37 - Jesus replied: "'Love the Lord your God with all your heart and with all your soul and with all your mind.'

Mat 22:38 - This is the first and greatest commandment.

NIV

Mar 12:28 - One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?"

Mar 12:29 - "The most important one," answered Jesus, "is this: 'Hear, O Israel: The Lord our God, the Lord is one.

Mar 12:30 - Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'

Mar 12:31 - The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these."

Mar 12:32 - "Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him.

Mar 12:33 - To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor

as yourself is more important than all burnt offerings and sacrifices."

Mar 12:34 When Jesus saw that he had answered wisely, he said to him, "**You are not far from the kingdom of God.**" And from then on no one dared ask him any more questions.

Strongs G5368 - Love – To be a friend. Fond of an individual or object. That is to have affection. Denoting personal attachment.

Strongs G25 – Love – Embracing (especially the) judgement (a decision) and the deliberate assent of the will (what is determined) as a matter of principle, duty and propriety.

Strongs G5689 – Love – to breath after

Strongs G2309 – Love – Thel'-o – verb – to will, have in mind, intend. To be resolved or determined to purpose. To desire. To take delight in.

Strongs G1014 – Love – To will. Deliberately, have a purpose, be minded – be willing – be disposed, minded, intend.

Strongs G3563 – Love – The mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining.

Intellectual faculty, understanding.

The power of considering and judging soberly, calmly and impartially.

A particular mode of thinking and judging, i.e., thoughts, feelings, purposes, desires.

Strongs G1097 – the base – Love – the intellect, the mind, by implication meaning, understanding.

Jewish writers – With all your substance!

KJV

Deu 6:4 Hear,^{H8085} O Israel:^{H3478} The LORD^{H3068} our God^{H430} *is* one^{H259} LORD:^{H3068}

Deu 6:5 - And thou shalt love^{H157} (^{H853}) the LORD^{H3068} thy God^{H430} with all^{H3605} thine heart,^{H3824} and with all^{H3605} thy soul,^{H5315} and with all^{H3605} thy might.^{H3966}

NIV

Deu 6:4 - Hear, O Israel: The LORD our God, the LORD is one.

Deu 6:5 - Love the LORD your God with all your heart and with all your soul and with all your strength.

My Jewish Learning

"Love the Lord your God" – In early Rabbinic thought the Love of Jehovah is understood less as an attitude of mind or as an emotional response than it's advocating a course of action. The Rabbinic Midrash (the process of interpretation by which the rabbis filled in "gaps" found in the Torah) known as the "Sifre", for example, has the following comment on the verse: "Take to heart (mind) these instructions with which I charge you this day". Why is this said? Because it is said "you shall love the Lord your God" with all your heart and I do not know in what way God is to be loved, therefore it says, "Take to mind instructions with which I charge you this day". Take these to mind and in this way, you will come to know Jehovah and cleave to his ways.

In this passage (Duet 6:5), typical of the rabbinic emphasis on doing the will (determination) of Jehovah, on the deed, Love is understood to mean the practice of the precepts and the study of Torah. This leads to, and in a sense is identified with, the "recognition" of Jehovah and attachment to his instructions. There are passages in the Rabbinic literature which do speak of the Love of Jehovah as an intense longing for Jehovah's nearness. But the main emphasis in Rabbinic literature is on love expressed in deed.

NIV

Deu 30:19 - This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live

Deu 30:20 - and that you may love the LORD your God, listen to his voice, and hold fast to him. For the LORD is your life, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac and Jacob.

Strong's H157 – Love – primitive root – to have affection

Strong's H226 – Love – (in the sense of appearing) a signal (literally or figuratively) as a flag, beacon, monument, prodigy, evidence - Mark, ensign, token. A distinguishing MARK – Remembrance.

Strong's – H225 – Oath – verb – A primitive word – “Consent” – agree – properly, to come, implied – assent, consent – agreement.

KJV

Rom 12:1 - I beseech ^{G3870}you ^{G5209}therefore, ^{G3767}brethren, ^{G80}by ^{G1223}the ^{G3588}mercies ^{G3628}of God, ^{G2316}that ye present ^{G3936}your ^{G5216}bodies ^{G4983}a living ^{G2198}sacrifice, ^{G2378}holy, ^{G40}acceptable ^{G2101}unto God, ^{G2316}*which is* your ^{G5216}reasonable ^{G3050}service. ^{G2999}

NIV

Rom 12:1 - Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God--this is your true and proper worship.

Present – Strong's G3936 – to stand beside, to exhibit, recommend, substantiate, to be at hand, aid, assist bring before, command, give presently, prove, Yield. To put at one's disposal.

Present – Strong's G2476 – Abide, to stand, appoint, bring, continue, covenant, establish, hold up, lay.

Wuest commentary – Present – To place beside or near, to offer. This is a technical term for presenting the Levitical victims and offerings. In the Levitical sacrifices the offeror placed his offerings so as to face the Holy place, bringing it before the Lord. The physical body of the believer – mind, breath and body.

Bodies – G4983 – A body (as a sound whole)

Holy – hagios' – “to be set apart for Jehovah's use”.

Acceptable – Strong's G2101 – fully agreeable

**Reasonable – Strong's G3050 – rational (logical) of the word
Strong's G3056 – something said (including thought)
also reasoning (the mental faculty) or motive.**

NIV

1Pe 2:2 - Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation.

KJV

1Pe 2:2 - As **G5613** newborn **G738** babes, **G1025** desire **G1971** the **G3588** sincere **G97** milk **G1051** of the word, **G3050** that **G2443** ye may grow **G837** thereby: **G1722 G846**

Reasonable – of the reason – 1 Peter 2:2 – where render “the rational pure milk” – i.e., the pure milk which has to do with the mind not the body. So here – “service” not of “meats, drinks, and washings, but the assent of the mind completely given to the Lord.

Albert Barnes commentary – What is governed by reason, thinking, speaking, or acting conformably to the dictates of reason, or what can be shown to be rational or proper.

This word “reasonable” (logiken) denotes what pertains to the mind, and a reasonable service means what is mental, or pertaining to reason. It stands opposed, not to what is foolish or unreasonable but to the external service of the Jews, and such as they relied on salvation. The worship of the believer is what pertains to the mind or is spiritual (non-carnal) that of the Jew was external. That the proper worship of Jehovah is the free ascent of the mind to the Lord’s will (determination). It is not forced or constrained. The offering of ourselves should be voluntary. No other can be a true offering and no other can be acceptable.

We offer our entire selves – complete. No other offering can be such as he will approve. It should be done without delay.

In conclusion, To Love the Lord your God is to present yourself, your whole being, Mind, Breath and Body. To REPENT and come into agreement with the ascent of your mind before Jehovah and follow his instructions. To walk in his ways and receive the gift that only he can give which is LIFE! Then we as believers, give the gift we have been given to all who will hear. Becoming partakers of the most precious heavenly gift!