

Love for the Lord (Deut 6:1-9)

The Urging to Obedience (v1-3)

The Confession of Faith (v4-9) – The Shema

This confession of faith is recited each morning & evening by devout Jews all over the world (see Matt 22:37-38; Mark 12:29-30; Luke 10:27). It is memorized by Jewish boys as soon as they can speak!

The Hebrew word “one” (echad) can also mean “a unity” as well as “numerical oneness” – see Genesis 2:24 where Adam & Eve are to be “one flesh”. It also carries the idea of “uniqueness”.

• **The Command to Love God** - Love is an act of the will and we must choose to relate to God and to other persons in a loving way no matter how we may feel. Christian love simply means that we treat others the way God treats us. In His love, God is kind and forgiving toward us, so we imitate God & be kind & forgiving toward others (Eph 4:32). God wills the very best for us, & so must we, even if it involves sacrifice on our part. To love God and worship and serve Him is our highest privilege, so when God commands us to love, He is inviting us to that which is best! But our love for Him must involve the totality of the inner person: heart, soul, and strength.

Strength (meod=abundance) but Mt 22:37 uses “mind” (=dianoia, understanding, disposition, attitude) while Mark 12:30 & Luke 10:27 uses all four – heart, soul, mind and strength (ischus, power, might, strength) It simply means “all that is within you” (Ps 103:1), a total devotion to the LORD.

• **Words must be on Your Heart** - When we hear God's Word & receive it into our hearts (1Th 2:13), then the Holy Spirit can use the truth to transform us from within (John 17:17). God writes the word on our hearts and we become a “letter of Christ” (2Cor 3:2-3) that others may read & be influenced to know God. How we live is important because it backs up what we say.

• **Teaching Children** - Moses admonished parents to teach the Word diligently to their children every day, all the time and in every available opportunity. The Word then becomes a part of their lives so as to guide their minds & hands as they work throughout the day. One of the best ways children learn is by example and that is why the word must first be in the hearts on the parents before they can put it into the hearts of their children.

• **Phylacteries and Mezuzahs** - The Jews took these literally and wore portions of Scripture in little containers called phylacteries on their forehead & left arm (Matt 23:5)

They also attached a small container of Scripture, called a mezuzah, to the front door & on every door in the house. Each occupant touched the mezuzah reverently each time he or she passed through a door (Ps 121:8 - The LORD will guard your going out and your coming in From this time forth and forever).

Customs (<http://en.wikipedia.org/wiki/Mezuzah>)

When passing through a doorway with a mezuzah, some Jews touch the mezuzah and kiss their fingers, as an expression of devotion to Torah. This custom originated as a result of a story brought down in the Talmud (Tractate Avodah Zarah 11a):

A Roman Caesar sent guards to arrest Onkelos (a convert to Judaism who wrote the Biblical commentary Targum Onkelos) the son of Kalonymus, to put him to death. When the guards seized Onkelos, he explained to them the basis for faith in the Jewish God, and enticed them with the benefits a life of Judaism has to offer. They could not resist their urge to convert, and they released him.

When the Caesar realized what had happened, he sent another set of guards, but this time with explicit instructions not to listen to the man at all. When they arrived to capture him, Onkelos tried to convince them to release him, but to no avail, because they were under orders not to listen to him. As they pulled him from his house, he touched the mezuzah on the doorpost. When one of the guards asked him what it was that he touched, he replied as follows: "A king of flesh and blood sits in the palace while his servants guard from outside. Yet our Lord allows his servants to sit inside while he guards from outside." When they heard this, these guards, too, could not resist their urge and converted to Judaism.

Gratitude to the Lord (Deut 6:10-25)

Warning and Instructions (v10-19)

Moses was equipping the new generation to enter & claim the Promised Land so he warned them concerning the dangers yet ahead. Once they conquered the nations, they would inherit vast wealth and much land and would be tempted to forget the Lord who made their victories possible and become proud and trust in their riches instead of the Lord (Ps 49:6).

The second temptation would be for Israel to compromise with the pagan nations & not maintain their separated position as the people of the Lord (see Deut 7:1-16) and they will then forfeit the land & its blessings. With privilege always comes responsibility & Israel's responsibility (as ours) is to fear the LORD & obey Him always (Deut 6:13).

Moses warned them against “testing” the Lord as at Massah (Ex 17:1-7). We tempt the Lord when we openly & unbelievably question His ability or defy His authority by what we say or do. The Lord deliberately led them through difficulties so that He could teach them to trust Him but they grumbled at the bitter water at Marah (Ex 15:22-26), at the lack of food in the wilderness of Sin (Ex 16:1-8), the lack of water at Rephidim (Ex 17:1-7). They said, “Is the LORD among us, or not?” (v7), i.e., “If God is among us, why doesn't He do something?”

The Lord tests our faith, not just in the great crises of life, but even more in the small unexpected events, such as a travel delay, an irritating interruption, a sudden sickness, or a traffic jam.

The way we respond in these situations will indicate what is in our hearts, because what life does to us depends on what life finds in us. If we love & trust the Lord, we'll leave the matter with Him & do what He tells us; but if we question the Lord & rebel because we're not getting our own way, then we're in danger of tempting Him.

One of the best protections against tempting the Lord is a grateful heart and understanding what is God doing through the trials and tests He sends into our lives.

An attitude of gratitude is a wonderful weapon against unbelief, disobedience, a hard heart and a bitter spirit (see 1Th 5:16-18).

How many “Massahs” (to test) and “Meribahs” (contention, quarrelling) are marked on the map of our journey of faith?

Explaining to Your Children (v20-25)

When children ask, “What is the meaning of the feasts we observe, the sacrifices we offer, and the many peculiar customs we keep up?”, parents must be able to give a good answer, i.e.,

- 1) that these customs are observed in grateful remembrance of God's grace in delivering them out their slavery in Egypt & bringing them into the Promised Land (v21-23) – giving your testimony.
- 2) that these commandments are given to preserve these blessings and for obtaining greater future rewards.

Israel's Call to Complete Separation (v1-11)

Separation Means Safety (Deut 7:1-11)

True Biblical separation is contact without contamination. We are in the world, but not of the world. We are different from the world as salt is from water. The Lord would not permit intermarriage, political treaties, or any toleration of or interest in the pagan religions of the land. Any alliance would undermine their relationship with the Lord and invite His chastening.

Privilege always brings responsibility and Israel's responsibility was to obey God's commandments, for then He could bless them as He promised. God's covenant was a covenant of love, and He would show them His love by blessing them if they obeyed and chastening them if they disobeyed.



Phylacteries



Dung Gate Mezuzah in Jerusalem

Text on a Mezuzah Scroll

שמעו ישראל יהוה אחד יהוה אלהינו יהוה אחד ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך וכל מאדך והיו הדברים האלה אשר אנכי מצוה היום על לבבך ושננתם לבנך והיברית עם בשרתך בביתך ובלכתך בדרך ובשכבך ובקומך וקשרתם לאות על ידך והיו לטענות בין עיניך וכתבתם על מזוזות ביתך ובשעריך והיה אם שמעו תשמעו אל מצותי אשר אנכי מצוה אתכם היום לאהבה את יהוה אלהיכם ולעבדו בכל לבבכם ובכל נפשכם וכל מאדך וארצכם בעתו יורדו ומלוקו של ואספות דגלך ותירשך ויצהרך ונתתי עליבך בשרך לבהמתך ואכלית ושלעת השמורו לכם פן יערתו לבבכם וסרתם ועבדתם אלהים אחרים והשתחויתם להם וזרה אף יהוה בכם ועצור את השמים ולא יהיה מטטר והאדמה לא תתן את יבוליה ואבדתם מהרה מעל הארץ השלכה אשר יהוה נתן לכם ושמרתם את דברי אלה על לבבכם ועל נפשכם וקשרתם אותם לאות על ידכם והיו לטענות בין עיניכם ולמדתם את בנים לדברי עם בשרתך בביתך ובלכתך בדרך ובשכבך ובקומך וכתבתם על מזוזות ביתך ובשעריך למען יראו ימיכם וימי בנים על האדמה אשר נשבע יהוה לאבותיכם למת להם כימי השמים על הארץ

In all, the Mezuzah scroll must contain 22 lines of calligraphic script writing, comprised of 713 letters. There are a total of 4649 separate instructions that govern the preparation and inscription of a truly kosher mezuzah scroll. When prepared correctly, it is believed that the truly kosher mezuzah serves to "guard your going out and your coming in" ([Psalms 121:8](#)).

Deuteronomy 6:4-9; 11:13-21

How To Handle Trials (James 1:2-4)

v2-4 The Attitude

Aor mid imp, hegeomai, 28x, as making a decision after weighing the facts or circumstances consider, think, have an opinion. Aorist implies “do it now & once for all” (Robertson). It denotes a belief resting not on one's inner feeling or sentiment, but on the due consideration of external grounds, and the weighing and comparing of facts.

2 Consider it all joy, my brethren,

Aor mid subj, peripto, 3x, lit. to fall around (into the midst of); as coming upon a situation accidentally & becoming innocently involved, lit. of mishaps encounter; fig. of trials be involved in, experience (JA 1.2)

Poikilos, 10x, strictly many-colored; as indicating diversity of many kinds, diverse, various (MT 4.24); cf. 1P 1.6; 4.10

when you encounter various trials,

Peirasmos, 21x, period or process of testing, trial, test, temptation (1) as God's examination of man test, trial (1P 4.12); (2) as enticement to sin, either from without or within temptation, testing (LU 4.13)

How To Handle Trials (James 1:1-12)

3 knowing

Pres act ptc, ginosko, 223x, to know, to come to know, a knowledge grounded on personal experience

that

Dokimion, 2x, (1) means of testing, criterion, test; (2) as the act of testing trial, proving (JA 1.3); (3) as the result of testing proof, genuineness (1P 1.7)

Pres mid ind, katergazomai, 24x, 1) to perform, accomplish, achieve 2) to work out i.e. to do that from which something results

Hupomone, 32x, steadfastness, constancy, endurance, in the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings, patiently, and steadfastly; a patient, steadfast waiting for, perseverance

the testing of your faith produces endurance.

Pistis, 244x, conviction of the truth of anything, confidence, faith, trust, reliance on; as the essential Christian religion (the) faith; as a Christian virtue, especially along with hope and love characterizing believers; objectively, as the content of what is believed doctrine, (the) faith (RO 1.5; JU 3). Biblical Faith has 3 elements: (a) the conviction which comes from hearing God's Word, (b) a personal heart surrender to that conviction, (c) a conduct inspired by such conviction & surrender

How To Handle Trials (James 1:1-12)

4 And

Hupomone, 32x, steadfastness, constancy, endurance, perseverance

let endurance have its perfect result,

Pres act imp, echo

that

Pres act subj, eimi

you may be perfect

Ergon, 176x, business, employment, that which any one is occupied; that which one undertakes to do, enterprise; any product whatever, any thing accomplished by hand, art, industry, or mind; an act, deed, thing done

Teleios, 19x, brought to its end, finished; wanting nothing necessary to completeness; that which is perfect, consummate human integrity and virtue; full grown, adult, of full age, mature

and

Holokleros, 2x, complete in all its parts, in no part wanting or unsound, complete, entire, whole, complete in all respects, consummate

complete,

Pres mid/pass ptc, leipo, 6x, to leave, leave behind, forsake, to be left behind, to lag, be inferior to be destitute of, to lack; to be wanting, to fail

lacking in nothing.

Blessings & Encouragements (v12-26)

Separation Means Blessing (Deut 7:12-16)

All these material blessings on Israel would bring glory to God. It would give them opportunities to share about the God of Israel and persuade them to worship Him. Their national blessings would also give them opportunities to teach their children the importance of obeying God's Word.

Moses begins and ends with a reminder to destroy the Canaanite nations, for he knew how easy it would be for Israel to compromise with the nations.

Most Christians today live in a pluralistic society in democratic nations and do not have the right to destroy anyone who worships a false god, nor should they want to. Our task is to love them and seek to win them to faith in Christ. But at the same time, we must maintain a separated position and not be contaminated by the ideas or activities of the lost world.

Promises from the Lord (Deut 7:17-26)

The first motive Moses mentioned for Israel's obedience was love for the Lord (6:1-9), because love is the greatest motive in life (John 14:15). The second motive is gratitude (6:10-25), for being grateful is one way of expressing love. It is also God's will for His children (1Thess 5:18). We must never forget what God has done for us. The third motive is separation from sin and separation unto the Lord (7:1-16), for Israel was a holy people to the Lord. But all these motives depend on faith in the promises of God, for "without faith it is impossible to please God" (Heb 11:6).

One way to build faith in God is to "remember". They are to remember God's faithfulness in the past (v17-19), God's promise to go before them (v20-21), God's timetable for the conquest (v22-23) and their need to obey God from the heart (v24-26).

The Reason for Destroying the Golden and Silver Idols (v24-26)

The reason is because idolatry is associated with the demonic (1 Cor. 10:14-22) and bringing in idolatrous gold and silver into the camp of Israel would defile the camp and open the way for satanic attack. Of itself, neither the gold or silver was evil but because it had been associated with demons, the precious metal took on a new character that made it useful to the enemy. Using that metal to make another beautiful object would still be dealing with something that had been associated with evil.

For Continued Blessings

God's people (Israel in the OT and the Church in the NT) MUST obey all that God says. We must not compromise like the church in Pergamum, nor give false teachers a platform to teach and preach (like the church in Thyatira) or else we will end up dead (like the church in Sardis) and ultimately kick our Lord Jesus out of the church (like the church in Laodicea).

What Happens when the Church Begins to Compromise God's Word

The Church in Pergamum (Rev 2:12-17)

The Compromising Church / Continuing Yet Compromising (AD 312 – 600 / AD 312- 590)

- i) Constantine signed the Edict of Toleration in AD 313
- ii) Unscriptural Doctrines introduced during this time:
 - 1) prayer for the dead (300)
 - 2) making sign of the cross (300)
 - 3) worship of saints & angels (375)
 - 4) mass instituted (394)
 - 5) worship of Mary (431)
 - 6) extreme unction (526)
 - 7) purgatory (593)

iii) Champions

- 1) **John Chrysostom (?345-407)**, Greek patriarch, archbishop of Constantinople (398-404).
- 2) **Jerome (?347-7420)**, Christian monk and scholar whose outstanding work was the Vulgate.
- 3) **Augustine (354-430)**, one of the Fathers of the Christian Church, bishop of Hippo in North Africa (396-430), who greatly influenced both Catholic and Protestant theology. His most famous works are Confessions, and The City of God.

The Church in Thyatire (Rev 2:18-29)

The Immoral Church / Involved Yet Immoral (AD 600 – 1500 / AD 590 – 1517)

- i) In the first four centuries, power in Christendom was distributed between Rome, Antioch, Constantinople, Jerusalem & Alexandria. The term "Pope" (= father) was only applied to the Bishop of Rome in AD 500.

ii) Good Popes

- 1) **Leo I (?390-461)**, called the Great, pope (440-461). He extended the authority of the papacy in the West and saved Rome from Attila the Hun (452) & Geneseric the Vandal.
- 2) **Gregory I (?540-604)**, called the Great, the first real pope (590-604), who greatly influenced the medieval Church. He strengthened papal authority by centralizing administration, tightening discipline, and revising the liturgy.

iii) Evil popes

- 1) **Sergius III (904-911)** had illegitimate children with a harlot
- 2) **Benedict IV (1033-1045)** committed murders, adulteries and robbed graves
- 3) **Innocent III (1198-1216)** forbade Bible reading

iv) Champions

- 1) **John Wycliffe (1320-1384)**, English religious reformer. A precursor of the Reformation, whose writings were condemned as heretical, he attacked the doctrines and abuses of the Roman Catholic Church. He instigated the first complete translation of the Bible into English. His followers were called Lollards.
- 2) **John Huss (1369-1415)**, a Bohemian religious reformer who was influenced by Wycliffe; he anticipated the Reformation by denouncing the doctrines and abuses of the Roman Catholic Church. His death at the stake precipitated the Hussite wars in Bohemia and Moravia.
- 3) **William Tyndale (1484-1536)**, English Protestant and humanist, who translated the New Testament (1525), the Pentateuch (1530), and the Book of Jonah (1531) into English. He was burnt at the stake as a heretic.
- 4) **Erasmus (1466-1536)**, Dutch humanist, the leading scholar of the Renaissance in northern Europe. He published the first Greek edition of the New Testament in 1516.

The Church in Sardis (Rev 3:1-6)

The Dead Church / Distinguished Yet Dead (Reformation – AD1750 / AD 1517-1750)

i) Champions

- 1) **Martin Luther (1485-1546)**, German leader of the Protestant Reformation. As professor of Biblical theology at Wittenberg University from 1511, he began preaching the crucial doctrine of justification by faith rather than by works, and on October 31, 1517, he nailed 95 theses to the church door at Wittenberg, attacking Tetzel's sale of indulgences. This signaled the start of the Reformation. He was excommunicated and outlawed by the Diet of Worms in 1521 for his refusal to recant. He brought back three glorious truths to the Church: (a) universal priesthood of believers, (b) the Bible as the sole authority and (c) justification by faith alone. He translated the Bible into German (1521-1534).
- 2) **Zwingli (1484-1531)**, Swiss leader of the Reformation, based in Zurich. He denied the Eucharistic presence, holding that the Communion was merely a commemoration of Christ's death.
- 3) **John Calvin (1509-1564)**, French theologian, a leader of the Protestant Reformation in France and Switzerland, establishing the first Presbyterian government in Geneva. His theological system is described in his Institutes of the Christian Religion (1536).
- 4) **John Knox (?1505-1572)**, Scottish theologian and historian. In exile during the reign of Mary I of England (1553-1558), he returned to Scotland in 1559 and established the Presbyterian Church of Scotland (1560). His chief historical work was the History of the Reformation in Scotland (1586).

The Church in Laodicea (Rev 3:14-22)

The Apostate Church / Luxurious Yet Lukewarm (AD1900/1925 – Tribulation)

- i) Examples – the "Gay" church and churches which deny the deity or humanity of Jesus Christ

The Seven Churches of Revelation

	Ephesus	Smyrna	Pergamum	Thyatira	Sardis	Philadelphia	Laodicea
Christ	1 The One who holds 7 stars & walks among the 7 lampstands	8 the first & last, who was dead & has come to life	12 the One who has a double-edged sword	18 The Son of God who has eyes like a flame of fire & His feet are like burnished bronze 23 He who searches the minds & hearts	1 He who has the 7 Spirits of God & 7 stars	7 He who is holy, true, has the key of David, who opens & no one will shut, & who shuts and no one opens	14 The Amen, the faithful & true Witness, the Beginning of the creation of God
Commendation	2 your deeds, toil & perseverance 2 you cannot endure evil men 2 you put to test those who called themselves apostles 3 you persevered, endured & not grown weary 6 you hate the deeds of Nicolaitans	9 your tribulations & poverty 9 the blasphemy by those who say are Jews but are a synagogue of Satan	13 where you dwell, where Satan's throne is 13 you hold fast to My name & didn't deny My faith (Antipas killed among you)	19 your deeds, love, faith, service + perseverance 19 your deeds of late are greater than at first	1 your deeds 4 you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white; for they are worthy	8 your deeds 8 you have a little power, and have kept My word, and have not denied My name.	15 your deeds, that you are neither cold nor hot Copyright © Cecilia Perh 2006 www.2Tim2-2.com
Condemnation	4 One thing against you: you have left first love		14 a few things against you 14-15 some hold teaching of Balaam & the Nicolaitans	20 you tolerate Jezebel & she teaches & leads My bond-servants astray	1 you have a name that you are alive but you are dead 2 your deeds not completed in the sight of My God		16 you are lukewarm, & neither hot nor cold 17 you are wretched, miserable & poor, blind & naked
Cautions	5 Remember from where you've fallen 5 Repent & do the deeds at first or else I'm coming to remove your lampstand out of its place – unless you repent	10 Don't fear when suffering 10 The devil is about to cast you into prison & you'll be tested & have tribulation ten days 10 Be faithful until death	16 Repent or else I'm coming to you quickly & make war against them with sword of My mouth	24 To the rest, I place no other burden on you. 25 what you have, hold fast until I come	2 Wake up or I will come like a thief 3 Remember what you have received & heard; keep & repent	11 I am coming quickly; hold fast what you have, in order that no one take your crown.	16 I'll spit you out of My mouth 18 buy from Me gold, white garments & eye salve 19 I reprove & discipline those I love 19 be zealous & repent 20 Open the door when you hear Me knock
Crowns	2:7 I will grant to eat of tree of life	2:10 I'll give you the crown of life 2:11 he shall not be hurt by the 2 nd death	2:17 I'll give him hidden manna & a white stone & a new name on the stone	2:26 I'll give authority over the nations 2:28 I'll give the morning star	3:5 I'll clothe him in white garments 3:5 I'll not erase his name from the book of life 3:5 I'll confess his name before My Father & His angels	3:12 I'll make him a pillar in the temple of My God 3:12 I'll write upon him the name of My God & the name of the city of My God, the new Jerusalem,	21 I'll grant to him to sit down with Me on My throne

He who has an ear, let him hear what the Spirit says to the churches (2:7,11,17,29; 3:6,13,22)