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The Perils Of A Divided Heart

Deut. 6:10-25

Moses has just reiterated the Ten Commandments, literally the ten words which are based on two distinct relationships.

The first table of the law which consisted of the first four commandments dealt with godliness, man's relationship to God.

The second table of the law contained the last six commandments dealing with righteousness, man's relationship to man.

The first table is the most important in that it describes one's right relationship to God and thereby is the source of one's relationship to man.

Jesus confirmed this when a lawyer asked Him which was the greatest Commandment in the law, testing Him. And Jesus replied, "Love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment and the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets". Math. 22:35-40

Jesus was quoting "The Shema of Israel" here in Deuteronomy. 6:4-5, Lev. 19:18

1. Hear, O Israel: the Lord our God, the Lord is one "achad", He is unique because He is the only One and He is a unity because their are three persons.

a. The word God is "Elohim" representative of a plurality, el being one, ela being two and elohim being three or more.

b. The word one "achad" means a compound unity of one and is used to describe the union of a man and a woman in marriage, "the two shall become one flesh". Gen. 2:24

* There is a word for an absolute singleness "yacheed" but it is not used!

2. The greatest commandment is to love God with all our heart, soul and might, Jesus changed might to mind, understanding.

There are slight differences between heart, soul and might or mind but the basic idea is that man is to love God supremely with all his being completely having no other rival in his or her life.

Now Moses declared regarding the "Shema", these words shall be in your heart. 6:6

The word for heart in the Hebrew "TWOT" describes the inner man, the intellect, emotions and the will and the Greek word means closely the same.

- 1.** The heart refers to the place of knowledge, thinking, reflection, understanding and memory.
- 2.** The heart is the place of inclination, resolution, determination of the will.
- 3.** The heart is the place of conscience.
- 4.** The heart is the place of moral character.
- 5.** The heart is the place and seat of appetites.
- 6.** The heart is the place and seat of emotions and passions.
- 7.** The heart is the place and seat of courage.

Nine times the heart has already been mentioned from chapter one to chapter six verse six and thirty eight more will follow in the book, a total of 1008 in the Old Testament.

There is only one problem the heart of natural man is deceitful and desperately wicked, prone to self serving. Gen. 6:5, Jer.17:9

* The entire Sermon on the Mount focuses on the evil heart of man that needs transformation!

God's response to the problem is that only He could give them such a heart if they did not reject His love. 5:29

1. The evidence of a changed heart would be three-fold.

a. The fear of the Lord. 5:29a

b. The love for God. 6:5

c. The obedience to His word. 5:29a

2. The outcome would be that it would go well with them and their children forever. 5:29b

* Caleb and Joshua were the only ones who entered the promise land because they followed the Lord wholly, which means with all their hearts. 1:36

The condition of our hearts before God will always determine the potential danger of our perils.

We want to examine three perils which Moses warns about, when we have a divided heart. Deut. 6:10-25

I. The perils of prosperity. Deut. 6:10-15

II. The perils of adversity. Deut. 6:16-19

III. The perils of failing to transmit our faith. 6:20-25

I. The perils of prosperity. 6:10-15

A. The promise of blessing. vs. 10-11

1. The promise was to be received in faith, "It shall be". vs. 10a

2. The promise was made to the Patriarchs, "Your fathers, Abraham, Isaac, and Jacob. vs. 10b-d

3. The promise was very detailed, large beautiful cities, houses full of good things, hewn-out wells, vineyards and olive trees. vs. 10e-11d
4. The promise was that they had been given to them, they had not built, filled, did not dig and did not plant. vs. 10-11

B. The problem with blessings. vs. 11e-12

1. The tendency to forget the Lord after having eaten and being full. vs. 11e-12b

a. The warning is a reminder of not only the possibility but a prophecy regarding the future.

b. The deliverance was from Egypt which represents a type of the world in Scripture.

2. The tendency to forget the type of bondage, remembering it in a much better light than it was.

* Remembering the leaks and onions but not the whip!

C. The particulars for the blessings. vs. 13-14

1. You shall fear the Lord your God. vs. 13a

* The fear of the Lord is the beginning of knowledge and wisdom. Prov. 1:7, 9:10

2. You shall serve your Lord your God. vs. 13a

* You can not serve two masters, you will love the one and hate the other. Math. 6:24

3. You shall take oaths in His name, only. vs. 13b

* The oath were to validate the truthfulness of the promise and God is the only one who knows the heart.

4. You shall not go after other gods, the gods of the peoples who are all around you. vs. 14

* There are so called gods but there is only one God. Deut. 6:4, 1Cor. 8:5-6

- D.** The promise of judgment rather than blessings. vs. 15
1. The reason is that God is a jealous God among them. vs. 15a
 - a. The phrase appears three times in Deuteronomy. 4:24, 5:9, 6:15
 - 1) He is described as a consuming fire. 4:24
 - 2) He visits the iniquities till the third and fourth generation. 5:9
 - 3) He can tolerate no rival. 6:15
 - b. The phrase implies that He will not share us with anyone apart from His design.
 - 1) His jealousy is not after the manner of men, selfish but selfless, He is the best thing for us.
 - 2) His jealousy is not liable to error for He knows all the heart of every person.
 2. The consequences are that His wrath be aroused against you and destroy you from the face of the earth. vs. 15b

Illustration

Where one man has been ruined by adversity, ten thousand men have been destroyed by prosperity. (#1161 Spurgeon's notes)

Application

1. Jesus said that we are not to worry about what we will eat, drink and put on our bodies and He used the birds and the lilies of the field to rebuke man as well as to strengthen his confidence in God. Math. 6:25-34
 - a. The principle is simple, we are to seek first the kingdom of God and His righteousness and then all these things shall be added unto me.

b. What things? Those God chooses to provide through hard work and being content in whatever state I am. 2Thes. 3:9, Phil. 4:11-12

c. How are we to pray? For our daily bread and not for too much that we would have a tendency to forget Him nor to little that we would be prone to curse Him. Prov. 30:7-9

2. Prosperity has a way of eroding our spiritual commitment to God.

a. We start planning without God's counsel and we begin to amass wealth, indulge ourselves with eating, drinking and too much time of leisure, ending up poor towards God. Lk. 12:13-21

* Prosperity is measured by having more than you have now, it is relative!

b. We exchange the love of God for the love of money which opens up many destructive doors. 1Tim. 6:6-10

3. God's judgment can come in two ways.

a. By indirect intervention, giving us over to the law of sowing and reaping. Gal. 6:6-8

b. By direct intervention, taking our finances or life from us.

The perils of prosperity are very real when we have a divided heart!

II. The perils of adversity. 6:16-19

- A. Their past failures are to teach them. vs. 16
 1. They had been delivered through many miracles from Egypt. Ex. 4-13
 2. They had been allowed to cross the Red Sea on dry land and Pharaoh's army drowned. Ex. 14
 3. They had received drinkable water once before and manna had been given to them. Ex. 15-16
 3. They should of trusted God for their present adversity based on His past faithfulness but instead they tempted the Lord. Ex. 17:1-7

- a. There was no water to drink. vs. 1
 - b. The people contended with Moses and He responded, "Why do you contend with me? Why do you tempt the Lord?" vs. 2
 - c. They murmured against Moses and accused him of bringing them out to kill them. vs. 3
 - d. The man Moses cried out to the Lord and God told him to strike the rock at Horeb and water would come out. vs. 4-6
* The rock was symbolic of Christ who alone can quench the spiritual thirst of any person. Jn. 7:37-39, 1Cor. 10:4
 - e. The place was called "Massah", tempted and "Meribah", contention. vs. 7
- B.** Their present and future testings were to drive them to obedience by faith. vs. 17
- 1. The revelation of God was very clear and understood.
 - a. The ten commandments.
 - b. The testimonies delivered for civil life.
 - c. The statutes for religious and ceremonial life.
 - 2. The difficulty of the situation or circumstance is not even discussed.
 - a. The implication being that there is absolute truth of right and wrong.
 - b. The implication is that truth is not relative to the situation.
 - 3. The manner in which they were to keep the commandment diligently "shamar" which means to keep, guard, observe, give heed, implying the tendency of man towards complacency, compromise and disobedience.
* The word appears 19 times in Deuteronomy.
 - a. Man's bent is towards evil.

- b. Man's potential is for good.
- C.** The promise is that they would reap. vs. 18-19
- 1. Their obedience is in the sight of the Lord not man. vs. 18a
 - 2. Their blessing would be that it would go well with them and possess the land promised to them. vs. 18b
 - 3. Their purpose was to cast out all their enemies. vs. 19

Illustration

Keep clear of Lucifer's matches. You have got enough mischief in your heart without going where you will get more. If anybody feels that he is so very gracious and good that he can safely enter into temptation, I m sure that he is laboring under a very great mistake. I would say to him, "Brother, there is devil enough in you without your sending out invitation cards to seven more. Go to him who casts out devils."
(#1401Spergeon's notes)

Application

- 1. The various and needful trials of life that are for a little while are to prove the genuineness of our faith which is far more precious than gold that parishes. 1Pet. 1:6-7
* The proof is not for God but for ourselves. Deut. 8:2
- 2. The fiery trials that come to our lives are not to be though as strange to the Christian life but in fact a privilege of Christ's sufferings. 1Pet. 4:12-13
- 3. The testings of life are also accompanied with the ability to pass the test.
 - a. The way of escape is promised. 1Cor. 10:13.
 - b. The wisdom needed is promised. Ja. 1:2-8
 - c. The duration of life is considered by the phrase "all things pertaining to life and godliness. 2Pet.1:3

4. The trials of life will mold and shape us into the image of Jesus Christ by His Spirit. 2Cor. 3:18, 4:16-18

The perils of adversity can happen at any time when our hearts are divided!

III. The perils of failing to transmit our faith. 6:20-25

- A. The priority is our children. vs. 20
1. Children will naturally ask questions about parents relationship to God by observing their lives. vs. 20a
 2. Children are to be given the meaning of God's word not just taught to memorize it. vs. 20b-d
* Train up a child in the way he should go: and when he is old, he will not depart from it. Pr 22:6
 - a. What does this mean?
 - b. Why are we not to be joined to unbelievers in dating or marriage?
 - c. Why can't we worship other gods?
- B. The Proclamation is to be clear and biblical. vs. 21-23
1. Parents were to communicate clearly to their children that they were not good people but sinners. vs. 21
 - a. They were slaves to sin like all men and women, for there is none righteous, no not one. Rom. 3:
 - b. They were delivered from the worldly form of life void of the life of God, symbolic of Egypt.
 - c. They were freed from the power of sin by the power of God not human effort, psychology, sociology nor anthropology.

2. Parents were to communicate the super-natural intervention of God available to them. vs. 22-23
 - a. Those of the past. vs. 22
 - b. Those of the present. vs. 23
 - c. Those for the future. vs. 23
- C. The promise is marked by obedience. vs. 24-25
1. The commands were with the purpose of observing to do them. vs. 24a
 2. The motive was to have fear of the Lord their God, the combination of respect and fear of the consequences. vs. 24b
 - a. Knowing His will.
 - b. Knowing His jealousy.
 - c. Knowing His wrath.
 - d. Knowing His judgment.
 - e. Knowing He can see all things.
 3. The reasons were for their benefit. vs. 24c-25
 - a. That it be for their good always. vs. 24c
 - b. That God would preserve them alive as that day. vs. 24d-e
 - c. That their obedience might be righteousness to them. vs. 25

Illustration-subject is "teach"

I heard of a man who said that he did not like to prejudice his boy, so he would not say anything to him about religion. The devil, however, was quite willing to prejudice the lad, so very early in life he learned to swear, although his father had a foolish and wicked objection to teaching him to pray. If ever you feel it incumbent upon you not to prejudice a piece of ground by sowing good seed in it, you may rest assured that the weeds will not imitate your impartiality. Where the plow does not go and the seed is not sown, the weeds are sure to multiply. And if children are left untrained, all sorts of evil will spring up in their hearts and lives. (#145 spergeon's notes)

Application

1. The transmission of our faith to our children is to be characterize by diligence and consistency. Deut. 6:6:9

a. The love for God must be the motive of the parents heart.
vs. 6

b. The teaching is to be throughout the day. vs. 7

1) When you sit in your house.

2) When you walk by the way.

3) When you lie down.

4) When you rise up.

c. The word is to be at the forefront of our minds. vs. 8

* Phylacteries were worn by the Pharisees with scriptures inscribed in them. Deut. 6:4-9, 11:13-20

d. The word is to be around the house. vs. 9

* The Jews put Mezuzahs on the door post of the house as you enter the home.

2. The transmission of our faith to our children is to be Scriptural.

a. The teaching is to be examined by the revelation of God.

Acts 17:11

b. The teaching is to be the full council of God. Acts 20:27, 2Tim. 2:15

3. The transmission of our faith to our children is to be obeyed.

a. The obedience of the child is evidence of honor of Father and Mother which is the first commandment with promise.

Eph. 6:1-3

b. The obedience is well pleasing to the Lord. Col. 3:20

c. The parents have the responsibility to do the training so as not to discourage or provoke their children to wrath. Eph. 6:4.

Col. 3:21

The perils of failing to transmit our faith will occur when our hearts are divided!

Conclusion

These are the three perils which Moses warns the second generation about due to a divided heart.

I. The perils of prosperity. 6:10-15

II. The perils of adversity. 6:16-19

III. The perils of failing to transmit our faith. 6:20-25