

^{11:26}See, I am setting before you today a blessing and a curse—²⁷**the blessing if you obey the commands of the LORD** your God that I am giving you today; ²⁸**the curse if you disobey the commands of the LORD** your God and turn from the way that I command you today by following other gods, which you have not known. ²⁹When the LORD your God has brought you into the land you are entering to possess, you are to proclaim on Mount Gerizim the blessings, and on Mount Ebal the curses ... ³¹You are about to cross the Jordan to enter and take possession of the land the LORD your God is giving you. When you have taken it over and are living there, ³²be sure that you obey all the decrees and laws I am setting before you today.

1. Why set a “blessing” and a “curse” before the people if the Covenant is conditional?—**IF THE COVENANT CAN BE BROKEN THROUGH DISOBEDIENCE, THEN WHAT PURPOSE DO THE “CURSE(S)” SERVE?**

a. Deuteronomy 30:1-3

“So it shall be **when all of these things have come upon you, the blessing and the curse which I have set before you**, and you call them to mind in all nations where the LORD your God has banished you ²and **WHEN (not IF [see below]) you and your children return to the LORD your God AND obey him with all your heart and with all your soul** according to everything I command you today, ³**then the LORD your God will restore your fortunes and have compassion on you and gather you again from all the nations where he scattered you.**

NJB¹—**IF** you return to (Adonai) your God, **IF** with all your heart and with all your soul you obey his voice, you and your children, in everything that I am laying down for you today ...

b. *I am setting before you*—Here the Torah expresses **its basic principle of free will**. The blessing that results from good deeds is completely in man’s hands, as is the curse that results from evil deeds.²

1) On many accounts, the idea of “Freedom of Choice” seems a self-evident truth. It seems indispensable not only to any “religion,” but also to any world-(view) **that holds the human being responsible for his or her actions**. It resonates with the most fundamental element of our self-knowledge: that life is something that

we live (“live” being an active verb) and our actions are things that we do. The fact that our choices and decisions have consequence does not need to be proven to us—we experience it firsthand, 24 hours a day, 3,600 seconds an hour.

But **no sooner do we attempt to scratch the surface of this self-evident truth, that a flood of questions, paradoxes, absurdities and dilemmas overwhelm us. For this self-evident truth clashes with other, seemingly no less immutable truths: the apparently mechanical nature of our reality, the laws of cause and effect, and—from a theological standpoint—G-d’s absolute knowledge of the “future” and His omnipotence and Oneness.**³

2. Deuteronomy Rabbah IV:2

2. ... R. Eleazar said: The sword and the book (i.e., the Torah) came down from heaven wrapped together. God said to Israel: **‘If you will do what is written in this book you will be saved from this sword; and if not, you will be slain by this sword.’** Another explanation: *‘If ye be willing and obedient.’* R. Levi said: **This can be compared to a servant to whom his master said: ‘Here is a golden necklace, or otherwise, here are iron chains.’** So God said to Israel: ‘If you do My will, lo, here is the good and the blessing; and if not, lo, here is the curse. Lo, here are the two ways before you.’ BEHOLD, I SET BEFORE YOU THIS DAY A BLESSING AND A CURSE.

a. Revelation. 19:11-16

¹³He is dressed in a robe dipped in blood, and **his name is the Word of God ...** ¹⁵**Coming out of his mouth is a sharp sword with which to strike down the nations.** “He will rule them with an iron scepter.” He treads the winepress of the fury of the wrath of God Almighty. ¹⁶On his robe and on his thigh he has **this name written: KING OF KINGS AND LORD OF LORDS** (cf. Psa 72:11).

b. Hebrews 4:11-13

¹¹Let us, therefore, make every effort to enter that rest, so that no one will perish by following their example of disobedience. ¹²**For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.**

3. Deuteronomy Rabbah IV:3

3. Another explanation: BEHOLD, I. R. Eleazar said: From the time when God uttered this on Sinai it has been laid down that *Out of the mouth of the Most High proceedeth not evil and good* (Lam. III, 38); but

1 The New Jerusalem Bible (NJB) is a Catholic translation of the Bible published in 1985. The New Jerusalem Bible has become the most widely used Roman Catholic Bible outside of the United States.

2 Rabbi Elie Munk, *The Call of the Torah, Devarim*, (Mesorah Publications, Ltd), p. 126.

3 www.chabad.org/library/article_cdo/aid/3051/jewish/Freedom-and-Choice-an-Anthology.htm

evil cometh on its account to those who do it, and good cometh to those who do good. R. Haggai said: [God said]: 'And what is more, not only have **I set two paths before you**, but **I have not dealt with you according to the strict letter of the law**,¹⁰ and I said to you, THEREFORE CHOOSE LIFE (XXX, 19).

(1) לפני משורת הדין (*lif-nei m'shoret ha-din*), lit. 'inside the line of justice' (or *before the line of law*), i.e. equity.

a. Matthew 7:13-14

¹³"Enter through the narrow gate. For **wide is the gate and broad is the road that leads to destruction**, and many enter through it.

¹⁴But **small is the gate and narrow the road that leads to life**, and only a few find it.

b. John 10:7-9

c. Luke 13:22-30

²²Then Yeshua went through the towns and villages, teaching as he made his way to Jerusalem. ²³Someone asked him, "Lord, **are only a few people going to be saved?**" He said to them, ²⁴"**Make every effort to enter through the narrow door**, because many, I tell you, will try to enter and will not be able to ...

d. Acts 13:22

God testified concerning him: 'I have found **David son of Jesse, a man after my own heart**; he will do everything I want him to do' (1Sam 13:14).

e. Psalms 130:1-4

³**If you, LORD, kept a record of sins, Lord, who could stand?** ⁴**But with you there is forgiveness**, so that we can, with reverence, serve you ...

3. ²⁶a blessing and a curse ...

a. בְּרָכָה (*b'racha*)—*blessing, prosperity*

1) Genesis 12:2

"I will ... **bless** you ... and you will be a **blessing**."

2) Genesis 27:12

What if my father touches me? I would appear to be tricking him and would bring down a **curse** on myself rather than a **blessing**."

3) 2Kings 22:1-20

¹Josiah was eight years old when he became king, and he reigned in Jerusalem thirty-one years ... ²**He did what was right in the eyes of the LORD and walked in all the ways of his father David ...**

³In the eighteenth year of his reign, King Josiah sent the secretary, Shaphan ... to the temple of the LORD. He said: ⁴"Go up to Hilkiyah the high priest ...

⁸Hilkiyah ... said to Shaphan ... "I have found the Book of the Law in the temple of the LORD." He gave it to Shaphan, who read it. ⁹Then Shaphan ... read from it in the presence of the king.

¹¹**When the king heard the words of the Book of the Law, he tore his robes.** ¹²He gave these orders to Hilkiyah ... ¹³"Go and inquire of the LORD ... about what is written in this book that has been found. **Great is the LORD's anger that burns against us because our fathers have not obeyed the words of this book; they have not acted in accordance with all that is written there concerning us.**"

¹⁴Hilkiyah the priest, Ahikam, Acbor, Shaphan and Asaiah went to speak to the prophetess Huldah ...

¹⁵She said to them, "This is what the LORD, the God of Israel, says: Tell the man who sent you to me, ¹⁶This is what the LORD says: **I am going to bring disaster on this place and its people, according to everything written in the book the king of Judah has read.** ¹⁷**Because they have forsaken me** and burned incense to other gods and provoked me to anger by all the idols their hands have made, my anger will burn against this place and will not be quenched.' ¹⁸Tell the king of Judah, who sent you to inquire of the LORD, 'This is what the LORD, the God of Israel, says concerning the words you heard: ¹⁹**Because your heart was responsive and you humbled yourself before the LORD when you heard what I have spoken against this place and its people**, that they would become accursed and laid waste, and because you tore your robes and wept in my presence, I have heard you, declares the LORD. ²⁰**Therefore I will gather you to your fathers, and you will be buried in peace. Your eyes will not see all the disaster I am going to bring on this place.**'" So they took her answer back to the king.

b. קְלָלָה (*k'lalah*)—*curse, denigration, insult*

1) **This "curse" is not a magical jinx or spell**—it is the calamity associated with disobedience.

—The expression of a wish that **misfortune**, evil, doom, etc., befall a person, group, etc.

—A **formula or charm** intended to cause such misfortune to another.

—The act of reciting such a **formula**.

a) Isaiah 45:7

I form the light and create darkness, **I bring prosperity** (שְׁלוֹם) **and create disaster** (רָעָה); I, the LORD, do all these things.

c. Deuteronomy 30:15-20

"See, I have set before you today life and prosperity, and death and adversity ...

d. Galatians 3:1-14 (CJB)

¹You stupid Galatians! Who has put you under a **spell**? Before your very eyes Yeshua the Messiah was clearly portrayed as having been put to death as a criminal! ²I want to know from you just this one thing: did you receive the Spirit by legalistic observance of *Torah* commands **or by trusting in what you heard and being faithful to it**? ³Are you that stupid? Having begun with the Spirit's power, do you think you can reach the goal under your own power? ⁴Have you suffered so much for nothing? If that's the way you think, your suffering certainly will have been for nothing! ⁵What about God, who supplies you with the Spirit and works miracles among you—does he do it because of your legalistic observance of *Torah* commands **or because you trust in what you heard and are faithful to it**?

1) ἐβάρσκανα (*baskaino*)—originally *cause harm with unfavorable words*; in the AV *bewitch, cast the evil eye on, put a spell on* someone—**used here ironically or in the sense of cunningly deceive**.

⁶It was the same with Abraham: "He trusted in God and was faithful to him, and that was credited to his account as righteousness" (Gen 15:6). ⁷Be assured, then, that it is those **who live by trusting and being faithful** who are really children of Abraham. ⁸Also the *Tanakh*, foreseeing that God would consider the Gentiles righteous **when they live by trusting and being faithful**, told the Good News to Abraham in advance by saying, "In connection with you, all the *Goyim* will be blessed (Gen 12:3; 18:18; 22:18)." ⁹So then, those who rely on trusting and being faithful are blessed along with Abraham, who trusted and was faithful.

¹⁰**For everyone who depends on legalistic observance of *Torah* commands lives under a curse**, since it is written, "Cursed is everyone who does not keep on doing everything written in the Scroll of the *Torah*" (Deu 27:26). ¹¹Now it is evident that no one comes to be declared righteous by God through legalism, since "The person who is righteous will attain life by trusting and being faithful" (Hab 2:4). ¹²**Furthermore, legalism is not based on trusting and being faithful**, but on [a misuse of] the text that says, "Anyone who does these things will attain life through them" (Lev 18:5). ¹³The Messiah redeemed us from the curse pronounced in the *Torah* by becoming cursed on our behalf; for the *Tanakh* says, "Everyone who hangs from a stake comes under a curse" (Deu 21:23). ¹⁴Yeshua the Messiah did this so that in union with him the

Gentiles might receive the blessing announced to Abraham, so that through trusting and being faithful, we might receive what was promised, namely, the Spirit.

—NOT ¹⁰*All who rely on observing the law are under a curse ...*

—NOT ¹²*The law is not based on faith; on the contrary ...*

2) Romans 7:12-16

¹²So then, **the law is holy, and the commandment is holy, righteous and good**.

3. ²⁷*the blessing if you obey the commands of the LORD... ²⁸the curse if you disobey the commands of the LORD ...*

a. Luke 11:27-28

²⁸He replied, "**Blessed rather are those who hear the word of God and obey it.**"

1) λόγον τοῦ θεοῦ (*logos tou Theos*)—*the word of God*—in Hebrew (דְּבַר הָאֱלֹהִים) it is an obvious reference to the *Torah*/*TeNaCH*.

b. James 1:25

But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, **but doing it he will be blessed in what he does**.

c. Matthew 25:41-45

⁴¹"Then he will say to those on his left, **'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels ...** ⁴⁵Truly I tell you, whatever **you did not do for one of the least of these, you did not do for me.**"

1) Deuteronomy 15:7

If anyone is poor among your fellow Israelites in any of the towns of the land the LORD your God is giving you, **do not be hardhearted or tightfisted toward them**.

2) Isaiah 58:6-11

⁶"Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? **⁷Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe them, and not to turn away from your own flesh and blood?** ⁸Then your light will break forth like the dawn ... your righteousness will go before you ... ⁹Then you will call, and the LORD will answer ... "If you do away with the yoke of oppression, with the pointing finger and malicious talk, ¹⁰**and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed**, then your light will rise in the darkness ... ¹¹**The LORD will guide you**

always; he will satisfy your needs ... and will strengthen your frame. You will be like a well-watered garden ...

^{12,1}These are the decrees and laws you must be careful to follow in the land that the LORD, the God of your ancestors, has given you to possess—as long as you live in the land. ²**Destroy completely all the places on the high mountains, on the hills and under every spreading tree, where the nations you are dispossessing worship their gods. ³Break down their altars, smash their sacred stones and burn their Asherah poles in the fire; cut down the idols of their gods and wipe out their names from those places. ⁴You must not worship the LORD your God in their way.** ⁵But you are to seek the place the LORD your God will choose from among all your tribes to put his Name there for his dwelling. To that place you must go; ⁶there bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks. ⁷There, in the presence of the LORD your God, you and your families shall eat and shall rejoice in everything you have put your hand to, because the LORD your God has blessed you. ⁸You are not to do as we do here today, everyone doing as they see fit ... ¹⁰But you will cross the Jordan and settle in the land the LORD your God is giving you as an inheritance ... ¹³Be careful not to sacrifice your burnt offerings anywhere you please. ¹⁴Offer them only at the place the LORD will choose in one of your tribes, and there observe everything I command you.

1. ¹ ... as long as you live in the land.

a. Of the 613 commandments, only 194 can be observed outside Eretz Yisrael.

2. ²**Destroy completely** — *You shall utterly destroy [lit. destroy, you shall destroy]. Rashi explains that the emphatic language of this command teaches us that one who destroys an idol must destroy it totally and then root it out completely. Rambam observes that the requirement of destroying even the roots of the idol applies only in the land of Israel, not elsewhere (Hilchot Avodas Kochavim⁴ 7:1).* That is because the inhabitants of the other lands are not considered idolaters in the sense of rebellion against HaShem; they are merely following the traditions that were passed down to them from their forebears (Chullin [Ordinary Things] 13b).⁵

3. ⁴*You must not worship the LORD your God in their way.*

⁴ *Hilchot Avodas Kochavim* ViChukoseihem—the Laws of The Worship Of Stars And Their Statutes.

⁵ Munk, *The Call*—, p. 130.

a. “*Syncretism*, as defined by the American Heritage Dictionary, is “the reconciliation or fusion of differing systems of belief.” This is most evident in the areas of philosophy and religion, and usually results in a new teaching or belief system ...”

Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own. This has been seen most clearly in Roman Catholic missionary history. **Take, for example, the Roman Catholic Church's proselytizing of animistic South America.** Threatened with the fear of death, natives were baptized into the church by the tens of thousands without any preaching of the Gospel whatsoever. Former temples were razed, with Catholic shrines and chapels built on the same spot. **Natives were allowed to substitute praying to saints instead of gods of water, earth and air, and replaced their former idols with new images of the Roman Catholic Church. Yet, the animistic religion the natives had formerly practiced was never fully replaced—it was adapted into Catholic teachings, and this new belief system was allowed to flourish.**

1) Unfortunately, this could also be said of Christmas, Easter, Halloween, Valentine's Day, etc.

More recently, religious syncretism can be seen in such religious systems as the New Age, Hinduism, Unitarianism, and Christian Science. These religions are a blending of multiple different belief systems and are continually evolving as the philosophies of mankind rise and fall in popularity.”⁶

b. Christmas & Easter

“Service leaders ... encourage congregants to follow a Jewish calendar, marking Christmas, Easter and the Feast of Tabernacles during (and using the symbols and rites of) Chanukah, Passover and Sukkot ... When asked if Messianic Jews celebrate Chanukah or Christmas, Michael Schiffman ... responds that it is up to the individual. For Jesus-believing Jews who find Christmas ‘culturally foreign’ Chanukah can be observed as a celebration of Jesus’ birth. As for celebrating Christmas, ‘Some do so according (to) non-Jewish traditions and others do so in a more Jewish context.’ He takes a similar approach to Easter and Passover.”

1) Saturn—the Roman god of sowing and seed.

a) His great festival, *Saturnalia* was celebrated from 12/17-24.

1] It was the most popular Roman festival.

- 2] It was a time of wild merrymaking, feasting, dancing and gambling.
 - 3] All work and business was suspended.
 - 4] Slaves were given temporary freedom to say and do what they wanted.
 - 5] Moral restrictions were erased.
 - 6] Presents were exchanged.
- 2) Mithra—the Persian god of light.
- a) He was an omniscient warrior deity, born of rock and armed at birth with a knife and torch.
 - b) He became known as the creator of life after having captured and killed the sacred bull, from whose blood came all animals and plants.
 - c) He was the giver of rain, and the god of sunlight.
 - d) He was honored as the patron of the Roman empire **immediately** prior to the official acceptance of Christianity by the emperor Constantine in the 3rd century CE.
 - e) His birth from the rock was witnessed by shepherds and took place on December 25th.
 - f) **His birthday (at the winter solstice) was celebrated on 12/25.**
 - 1] It was also the beginning of a new age—the renewed triumph of day over night—light over darkness.
 - 2] It was celebrated in conjunction with Saturnalia.
 - 3] Fires, torches were lit to help the day survive the night.
 - g) Other Christmas customs
 - 1] Old Germanic midwinter customs have contributed the lighting of the Yule-log and decorating with evergreens.
 - 2] The Christmas tree comes from medieval German mystery plays centered in representations of the tree of Paradise (Gen. 2:29).
- 3) In the “Church”
- a) The weekly Sunday and annual Passover observance of 50 days from Easter to Pentecost provided the principal framework of the Church year until the 4th century.
 - b) Christianity as a state religion, following the “conversion” of Constantine (312 CE) brought new developments.
 - c) The Passover season was matched by an even longer season of preparation (Lent). It was for:

- 1] The many new candidates for baptism at Easter ceremonies.
 - 2] The discipline and penance of those who for grievous sins had been cut off from the communion of the Church.
- d) **A new focus of celebration**, to commemorate the birthday of “Jesus” was instituted at the winter solstice (12/22) to rival the pagan feasts in honor of the birth of a new age brought by the unconquered sun.
- 1] Later, the western churches created a preparatory season for Christmas known as Advent.
 - e) During the Reformation (16th century) many churches moved away from non-biblical celebrations, including Christmas.
 - f) The 1st mention of the “nativity of Christ” occurs in a Roman almanac in 354 and says that the observance dates to 336 AD.
 - g) Sunday became a legal holiday in 321.
 - 1] Constantine forbade all trade and work.
 - 2] Later emperors extended the prohibition to include public amusements in the Theatre and circus.
 - 3] The council of Laodicea (381 CE) enjoined Christians not to “judaize” but to work on Saturday and rest, if possible, on Sunday.
 - 4] OT passages about the Sabbath were spiritualized.
 - 4) Easter (Astarte, Ashtoreth)—the goddess of fertility, love and war.
4. ⁵*you are **to seek the place the LORD your God will choose** ...*
- a. Also mentioned in Deu 12:11,18; 14:25; 16:7; 17:8; 26:2.
 - b. **Why does the Torah not (identify Jerusalem) explicitly, rather than only alluding to it (with these words)?** *Rambam* offers three reasons: (1) the other nations would want this site, and fiercely wage battle for it, knowing that this is Judaism’s most important site on earth; (2) for similar considerations, those who now possess it would destroy it as much as they could; and (3) the strongest reason—each tribe would want to have this site included in its territory and that would provoke disputes and conflict.⁷
 - b. Psalm 137:5-6
 - ⁵If I forget you, **Jerusalem**, may my right hand forget its skill. ⁶May my tongue cling to the roof of my mouth if I do not remember you, if I do not consider **Jerusalem** my highest joy.

⁷ Munk, *The Call*—, p. 131.

c. Matthew 23:37-39

³⁷"Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, **how often I have longed to gather your children together**, as a hen gathers her chicks under her wings, and you were not willing ...

d. Revelation 21:9-27

¹⁰And he carried me away in the Spirit to a mountain great and high, and showed me **the Holy City, Jerusalem**, coming down out of heaven from God ...

^{13:1}If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder, **and if the sign or wonder of which he has spoken takes place**, and he says, "Let us follow other gods" (gods you have not known) "and let us worship them," ³you must not listen to the words of that prophet or dreamer. **The LORD your God is testing you** to find out whether you love him with all your heart and with all your soul. **It is the LORD your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him.**

^{13:5}**That prophet or dreamer must be put to death, because he preached rebellion against the LORD your God, who brought you out of Egypt and redeemed you from the land of slavery; he has tried to turn you from the way the LORD your God commanded you to follow. You must purge the evil from among you.**

1. Moses says that **a false prophet might be allowed to perform signs and wonders in order to test Israel's fidelity to Torah.**

a. **Even if the would-be prophet's sign or wonder *does succeed* and his prediction *does come to pass*, he might still be a false prophet—signs and wonders are NOT the final proof.**

- 1) If a prophet attempts to dissuade us "from the way in which the LORD your God commanded (us) to walk" (13:5), we are to disregard him as a false prophet—the "way in which the Lord ... commanded (his people) to walk" is the Torah and its commandments.
- 2) This passage **warns us that we must not listen to a "prophet" even if his ministry comes with amazing signs and wonders—instead, "it is the LORD your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him"** (13:4).

b. Matthew 7:15

c. Matthew 24:24 (Cf., Mar 13:22)

For false Messiahs and false prophets **will appear and perform great signs and miracles to deceive even the elect** if that were possible.

1) The traditional presentation of the Christian "Jesus" is that he was a prophet attested to by signs and wonders—**BUT THAT HE ALSO CANCELLED THE TORAH—SUCH A PERSON FITS THE DESCRIPTION (in Deu 13:4) OF A FALSE PROPHET PERFECTLY.**

2) According to Deuteronomy 13, conversion to faith in such a person would be a violation of God's own commandments—thus Judaism rightly rejects him—but, the Yeshua of the Gospels did NOT cancel the Torah.

a) Matthew 5:19

Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

3) Yeshua is a prophet (and more than a prophet) attested to by signs and miracles, and he called Israel to submit their lives to the highest standards of Torah.

a) His opponents among the Judean leadership labored hard to find some way of demonstrating that He was a breaker of Torah.

b) If they could prove that He was teaching against Torah, they could invalidate His claims—but, they were unable to do so.

c) Nevertheless, Christianity **consistently presents Yeshua as a prophet teaching against the Torah.**

d) A "messiah" who breaks Torah and teaches others to do so is NOT the Messiah!

d. 2Thessalonians 2:9

The coming of the lawless one will be in ... all kinds of **counterfeit miracles, signs and wonders** ...

e. 2Peter 2:1

But there were also false prophets among the people, just as there will be false teachers among you. **They will secretly introduce destructive heresies** ...

f. 1John 4:1

Dear friends, do not believe every spirit, but **test the spirits to see whether they are from God, because many false prophets have gone out into the world.**

2. ³*you must not listen to the words of that prophet or dreamer. The LORD your God is testing you to find out whether you love him with all your heart and with all your soul.*

- a. Notice here, that part of the “test” regarding whether we really love God completely involves “rightly dividing the word of truth.”
 - 1) 2Timothy 2:15 (NKJ)
Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.
- b. James 1:12
- c. 1Peter 1:6-7
- 3. *‘It is the LORD your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him.*
 - a. Isaiah 8:13
The LORD Almighty is the one you are to regard as holy, he is the one you are to fear, he is the one you are to dread ...
 - b. Luke 12:5
But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell ...
 - c. Romans 11:17-20
¹⁸do not consider yourself to be superior to those other branches. If you do, consider this: **You do not support the root, but the root supports you.** ¹⁹You will say then, "Branches were broken off so that I could be grafted in." ²⁰Granted. But they were broken off because of unbelief, and you stand by faith. **Do not be arrogant, but be afraid.**
 - d. Philippians 2:12
Therefore, my dear friends, as you have always obeyed not only in my presence, but now much more in my absence continue to work out your salvation with fear and trembling ...
 - e. 1Peter 1:17
Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear.
 - f. 1John 3:10
This is how we know who the children of God are and who the children of the devil are: **Anyone who does not do what is right is not a child of God;** nor is anyone who does not love his brother.
 - g. 2John 1:6
And this is love: that we walk in obedience to his commands. As you have heard from the beginning, his command is that **you walk in love.**