

Deuteronomy 5:11-33 - Thursday, May 18th, 2011

(8) 'You shall not make for yourself a carved image—any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth; (9) you shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me, (10) but showing mercy to thousands, to those who love Me and keep My commandments.

- The 2nd commandment again mentions how God visits the iniquity of the fathers upon the children to the third and fourth generation.
- This commandment has been the source of much controversy, and has led to a very dangerous, and even blasphemous false teaching.
- It's the teaching that there are "generational curses." This is the third time we have this mentioned in these first five books of Moses.

Exodus 34:6-7 6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. KJV

Numbers 14:18-19 18 'The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.' 19 Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now." NKJV

Reasons why there are no "generational curses"

1. The Lord visits the iniquity for the purpose of showing mercy, forgiveness, and compassion. He is longsuffering, and slow to anger.
2. The Lord is so compassionate that He visits the children to the fourth generation because of the effects their father's sins had on them.
3. He visits the iniquity of generations of children whose fathers hated God, showing mercy to thousands of those who love God.
4. One cannot be held responsible for, or make payment for the sins of another. As one said; "every tub has to stand on its own feet".
5. There is therefore now no condemnation to those that are in Christ Jesus. Even if there was a generational curse, the cross broke it.
6. Probably one of the most compelling reasons that there are no "generational curses" is that we see no example of it in Scripture.
 - Jesus or Paul never mention generational curses
 - The book of Acts never shows generational curses dealt with.
 - The Old Testament has good Kings coming from bad, and bad from good.
 - The Old Testament prophets never refer to, or prophesy about it.

(11) 'You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain. - This commandment is misunderstood as simply forbidding the cursing with, and using of, the Lord's name by, swearing with His name. - Though this does most certainly forbid cursing and swearing, by taking the Lord's name in vain, it's not limited to only doing that.

- Actually, commandment number three can be, and is broken in potentially three ways. Consider the following:

1. Profanely (using the name of God in blasphemy and cursing)
2. Jokingly (using the name of God in a silly, and even stupid way)
3. Hypocritically (claiming the name of God but acting in a way that disgraces Him)

(12) 'Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. (13) Six days you shall labor and do all your work, (14) but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who *is* within your gates, that your male servant and your female servant may rest as well as you. (15) And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.

- This fourth commandment is the source of much debate and even controversy and does require both clarification and understanding.
- You can go to our website, and on the teachings page, download the MP3 and PDF file from January 29th, 2009 on Exodus 20:8-11.
- We won't take the time to get into a detailed discussion about this for a number of reasons, not the least of which is, it would take an hour.

- However, I do think I would be remiss were I not to point out a most interesting difference between Exodus 20, and Deuteronomy 5.
- In Exodus the Sabbath was to commemorate the six days of creation, and in Deuteronomy it's to celebrate their deliverance from slavery.
- The question becomes; why is the same commandment given in a different way the second time? Because they're in a different place.

- Lastly, and perhaps more importantly with respect to the SDA church, I deem it appropriate to at least address another question re: this.
- What about the Sabbatarians as they're called, who worship on Saturday's, the most prominent of which are the Seventh Day Adventists?
- Answer: I believe those who worship on Saturday's can still be our brothers and sisters in Christ, as the Sabbath is not God's litmus test.

Romans 14:5-7 5 One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. 6 He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God. NIV

Colossians 2:16-17 16 Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. 17 These are a shadow of the things that were to come; the reality, however, is found in Christ. NIV

The Sabbath of the 4th commandment that God gave to Israel was of a totally different nature. It included the curse of sin, "six days shall you labor", and also the command to "remember" the Sabbath Rest that they had forfeited by their grumbling and complaining against God's provision for them as they began their desert wanderings. Because Israel rejected God's provision, the curse of sin remained upon them. Only instead of laboring seven days of the week as in slavery, now they were commanded to cease their work every 7th day – the day on which the original Sabbath began – and to meditate on the blessings of that Sabbath, and what they could have enjoyed, had they not rebelled. God intended to take them to a land "flowing with milk and honey", where He would protect them from all enemies, where their clothes would not wear out, where disease would not touch them, and where He planned to restore to them the amenities that Adam had lost. But sin made it impossible for them to experience the Sabbath of creation. What they got at Sinai, was only a symbol of the original Sabbath. That is why the Jews, who stopped all labor on the 7th day of the week, were told in Hebrews 3:15-19 that they still failed to enter into God's true Sabbath rest. The Sabbath of creation was not limited to a day. It was and remains, a life style of trusting fully in God's total provision and relying on Him and on Him alone by faith, every day of every week."

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