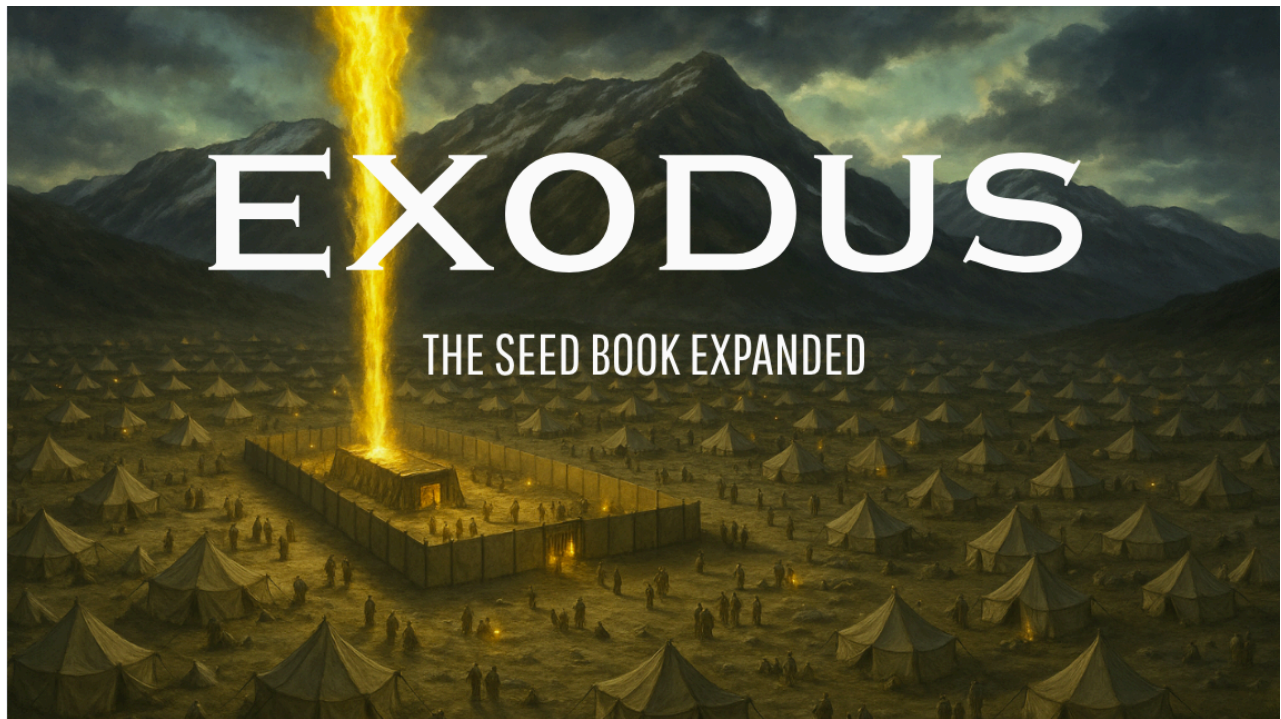


Exodus 20 (TAC)

Tuesday, November 18, 2025

10:33 AM



Good Evening Arising Church,

Tonight marks a monumental chapter in history, unparalleled until the fulfillment of the ages in Revelation 19. Many in the Christian world fail to appreciate the profound beauty, divine intervention, and revelation communicated in Exodus 20 because they approach the Law from the wrong end of the Bible. This common mistake arises from being introduced to the Bible through the Newer Testament before familiarizing oneself with the Older Testament. This approach not only leads to misinterpretation of the Newer Testament but also promotes eisegesis, where one imposes their own ideas or biases onto the Older Testament.

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In our modern era, the widespread misunderstanding of the Law has led many believers to adopt negative views that were not shared by the original family of Israel and are inconsistent with the broader teachings of Scripture. Tonight, we aim to correct these misconceptions by examining the Divine revelation through the perspective of its first recipients. To put it another way, we will stop looking

through the wrong end of the telescope, which distorts our view, and instead, we will turn it around to see the clear vision that Adonai intended.

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When we hear the word "Law," our instinct might be to hit the brakes, thinking of it as something that penalizes us, like a speeding ticket. However, let's try to shift our perspective. Instead of seeing ourselves as lawbreakers, let's view the Law as a protective force. Imagine the next Scripture as a scenario where a police officer is rescuing you, rather than issuing a ticket. This change in viewpoint can help us appreciate the Law as a source of protection, loving guidance, and life.

- **Psalm 119:18–20 (NIVUK84)**

18 Open my eyes that I may see
wonderful things in your law.

19 I am a stranger on earth;
do not hide your commands from me.

20 My soul is consumed with longing
for your laws at all times.

~

The original audience did not view Exodus 20 as a funeral, they saw it as a wedding story. This story was anticipated from Genesis 15 when Abraham was told that his descendants would be delivered from a foreign nation and then brought into a land that Adonai had prepared for them. The anticipation built when Joseph reminded the nation, already in Egypt, that God would surely visit them. Finally, the anticipation peaked when God spoke these words to Moses:

~

- **Exodus 3:7–10 (NIVUK84)**

7 The LORD said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and **I am concerned about their suffering.** 8 So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. 9 And now **the cry of the Israelites has reached me**, and I have seen the way the Egyptians are oppressing them. 10 **So now, go. I am sending you** to Pharaoh to bring my people the Israelites out of Egypt."

~

From the outset of the nation's liberation from Egypt, the narrative unfolds as both a tale of war and a love story. The war aspect focuses on freeing the bride from captivity, while the wedding theme emerges in the depiction of Israel being drawn close to Adonai, the rescuing groom. This dual perspective is evident in how the Exodus story shaped the wedding customs within Israel's culture. Let's refresh your memory of the wedding process within the culture of Israel during the time of Christ:

(Do not read)



~

The initial stage of the wedding process, known as the Shiddukhin, involves making preliminary arrangements to bring the bride and groom together. In Jewish tradition, this stage is seen as beginning with Exodus 3, where God's concern for His people is highlighted, and He appoints a representative to facilitate their deliverance and draw them closer to Him, akin to a groom drawing near to his bride. During this stage, Adonai also authorized his representative to demonstrate three signs as proof of the groom's character, namely, the transformed staff, the restored hand, and the miracle of blood and water contained within Exodus 4. These signs were so that the people or bride would believe and trust in the character of the groom.

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The next stage of the wedding process, known as the Eyrusin, involves the actual betrothal and establishment of the wedding contract that is called a Ketubah. In Jewish tradition, this stage is seen as beginning in Exodus 6, where the groom's intentions are presented to the bride and she has the choice to accept or reject his proposition. You may remember that Adonai laid out the entire eschatological plan before Israel in Exodus 6 culminating in the sevenfold promise to bring Israel into dwelling with God in the promised land.

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The last stage of the wedding process, known as the Nissuin, is the actual wedding ceremony that features the groom having carried the bride into a covenant that is unbreakable and that has defined expectations for both the bride and groom. These stages differ from the typical customs in western countries, in that the betrothal period and the actual wedding are held with equal veracity within Jewish culture. In other words, a betrothed bride is as good as married, with the exception of having physically consummated the marriage. In fact, she is viewed as a married woman before the Nissuin ceremony and the ceremony culminates in the actual physical union of the bride and groom.

~

These wedding customs may be new to you, but they have been taught extensively at LCM in messages like Camels and Coins. Additionally, there are some facets of Jewish Wedding imagery you should recognize as we explain them tonight from our Marriage Enrichment teachings. Our motive in refreshing these things is to set the appropriate context for Exodus 20 as we all approach the chapter this evening. One of the most obvious examples, within Jesus' parables, that displays the themes we are alluding to is found in Luke 15. This portion of Luke pertains to things that are lost: the lost sheep, the lost coin, and the lost son. Let's read just one small excerpt to make a point:

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- o **Luke 15:8–10 (NIVUK84)**

8 “Or suppose a woman has ten silver coins and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it?

9 And when she finds it, she calls her friends and neighbours together and says, ‘Rejoice with me; I have found my lost coin.’ 10 In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.”

~

For readers unfamiliar with Jewish wedding traditions, the nuances in Jesus' statements might be overlooked. Understanding the parable begins with the wedding customs derived from Exodus. In these customs, the groom would offer a special token of affection between the betrothal and the physical marriage. This tradition originates from the events in Exodus 20. Essentially, Adonai made his proposal in Exodus 6 with a sevenfold expression of his intentions, and then in Exodus 20, he gave his bride ten very special revelations directly from his mouth. Consider this slide from the book "God's Appointed Customs" written by the Messianic author Barney Kasdan. (*Which, by the way, is an excellent resource for these topics*)

~

(READ SLIDE)



Ten Coins as an Engagement Ring

During the shiddukhin, a **price is specified through the ketubah**. This contract specifies the conditions and provisions for the upcoming wedding, for both bride and groom. In biblical times, part of the bride's dowry might include a headband of coins that was worn during the ceremony (Gower, The New Manners and Customs of Bible Times, p. 64). Since this headband of coins represented part of the marriage contract, the loss of any of these coins would cause great worry (see Luke 15:8-10).

(from God's Appointed Customs, Copyright © 1996 by Barney Kasdan. All rights reserved.)

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Tonight, you will encounter God's engagement ring for Israel! The woman with ten coins that Jesus is referring to is obviously the nation of Israel. The ten coins were representative of the bridal headdress comprised of the Ten Commandments that were given to adorn Israel with the very character of God. Most western readers miss this fact because they have failed to understand the cultural impact of the Theophany at Sinai in our chapter tonight. Simply put, what

we are about to read is the most significant revelation of God prior to the incarnation of Christ. Moreover, even the incarnation of Christ is ultimately aimed at the wedding of the Lamb in Revelation 19 that will be seen by every eye on earth. This fact alone sets up the Sinai revelation in a manner that will only be surpassed by the second Exodus when the Messiah rescues, redeems, and glorifies his bride at the wedding of the ages.

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As we approach our text tonight, it is important to understand the wedding process. Let's review Adonai's proposal from Exodus 6:

(Read middle column)



Patterns Continued...		
<u>Genesis 12</u>	<u>Exodus 6</u>	<u>Feast</u>
I <u>will</u> make you a great Nation	I <u>will</u> bring you out	Passover
I <u>will</u> Bless You	I <u>will</u> free you	Unleavened Bread
I <u>will</u> make your name great	I <u>will</u> redeem you	Firstfruits
You <u>will</u> be blessed	I <u>will</u> take you as my own	Shavuot
I <u>will</u> bless those who bless you	I <u>will</u> be your God	Trumpets
I <u>will</u> curse those who curse you	I <u>will</u> bring you in to the land	Day of Atonement
All people <u>will</u> be blessed through you	I <u>will</u> give it to you	Sukkot

These are the declarations of God as the groom in his proposal to the nation of Israel as the bride. Now in Exodus 20, you will encounter his bestowal of 10 very special revelations spoken directly from his mouth to the entire nation that is his bride. This event is distinct from other portions of the Law because these Ten Commandments are not delivered through Moses as an intermediary but rather are spoken directly by the voice of God to the entire nation standing at the foot of the mountain.

~

Lastly, let's go through a quick 6 Scripture string that will promote a proper perspective on what you are about to encounter, as well as ensure your absorption of the themes.

- o **Deuteronomy 4:5–8 (NIVUK84)**

5 See, I have taught you decrees and laws as the LORD my God commanded me, so that you may follow them in the land you are entering to take possession of it. 6 Observe them carefully, for this will show your **wisdom** and **understanding** to the nations, who will hear about all these decrees and say, “Surely this **great** nation is a **wise** and **understanding** people.” 7 What other nation is so **great** as to have their gods near them the way the LORD our God is near us whenever we pray to him? 8 And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?

~

The Laws given to Israel were a gift from a groom to his bride to show His closeness to her. These Laws were meant to display her reflection of his character to the world around her. The Law should be seen as Adonai adorning Israel with greatness, wisdom, and understanding.

- o **Isaiah 42:21 (NIVUK84)**

21 It pleased the LORD
for the sake of his righteousness
to make his law great and glorious.

Let's read it again in the ESV.

- o **Isaiah 42:21 (ESV)**

21 The LORD was pleased, for his righteousness' sake,
to **magnify** his law and make it glorious.

~

The Lord was pleased to give Israel this gift in the same way that any groom is pleased to give his beloved a beautiful engagement ring. The Law is a display of his affection and the bride obeying the Law was meant to display her reciprocation of his affections as well as her own reflection of the groom's character.

- **Psalm 147:19–20 (NIVUK84)**

19 He has revealed his word to Jacob,
his laws and decrees to Israel.
20 He has done this for no other nation;
they do not know his laws.

Praise the LORD.

~

This special revelation spoken from the mouth of God to the nation of Israel was not done for any other nation on earth. This should be seen in the light of a groom who has offered an engagement ring to only one woman on the planet. The revelation at Sinai is an expression of exclusivity and cherished affection for the bride of Adonai.

- **John 14:21 (NIVUK84)**

21 Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him.”

The Newer Testament continues in this theme and declares that love is reciprocated to the groom through obedience to the commands. Every person in the original audience would have immediately associated the commands with the very same commands that were given in the Sinai Theophany.

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- **Revelation 19:6–8 (NIVUK84)**

6 Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting:

“Hallelujah!

For our Lord God Almighty reigns.

7 Let us rejoice and be glad
and give him glory!

For the wedding of the Lamb has come,
and his bride has made herself ready.

8 Fine linen, bright and clean,
was given her to wear.”

(Fine linen stands for the righteous acts of the saints.)

The culmination of the ages is the wedding of the Lamb and the bride is displayed in fine linen, bright and clean just like a wedding ceremony where the bride is depicted in glorious splendor. The author even lets us know that the dress is a metaphor for the righteous actions that came from obedience to the commands of the groom, namely, the Law.

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- o **1 John 5:2–4 (NIVUK84)**

2 This is how we know that we love the children of God: by loving God and carrying out his commands. 3 This is love for God: to obey his commands. And his commands are not burdensome, 4 for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith.

Lastly, the commands or Laws of God are not burdensome. They are an expression of love from the groom to his bride. Her obedience to them is the reciprocation of that love. Trusting in the character of the groom is the victory over the adversity found in this world. Thus far in our Exodus studies, we have seen Adonai appear in the great and strange sight of the burning bush. This event featured Moses speaking with the Lord in a manner that would later be described as face-to-face. Moses even expressed reluctance in his mission, which prompted Adonai to give him a sign that the mission would be successful. During that exchange, Adonai said:

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- o **Exodus 3:12 (NIVUK84)**

12 And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.”

Tonight, you are going to encounter the entire nation experiencing a Theophany at Sinai, where they hear the Words from God's mouth, just as Moses experienced the great and strange sight in the theophany of the burning bush.

Read and Pray

Exodus 20:1–26 (NIVUK84)

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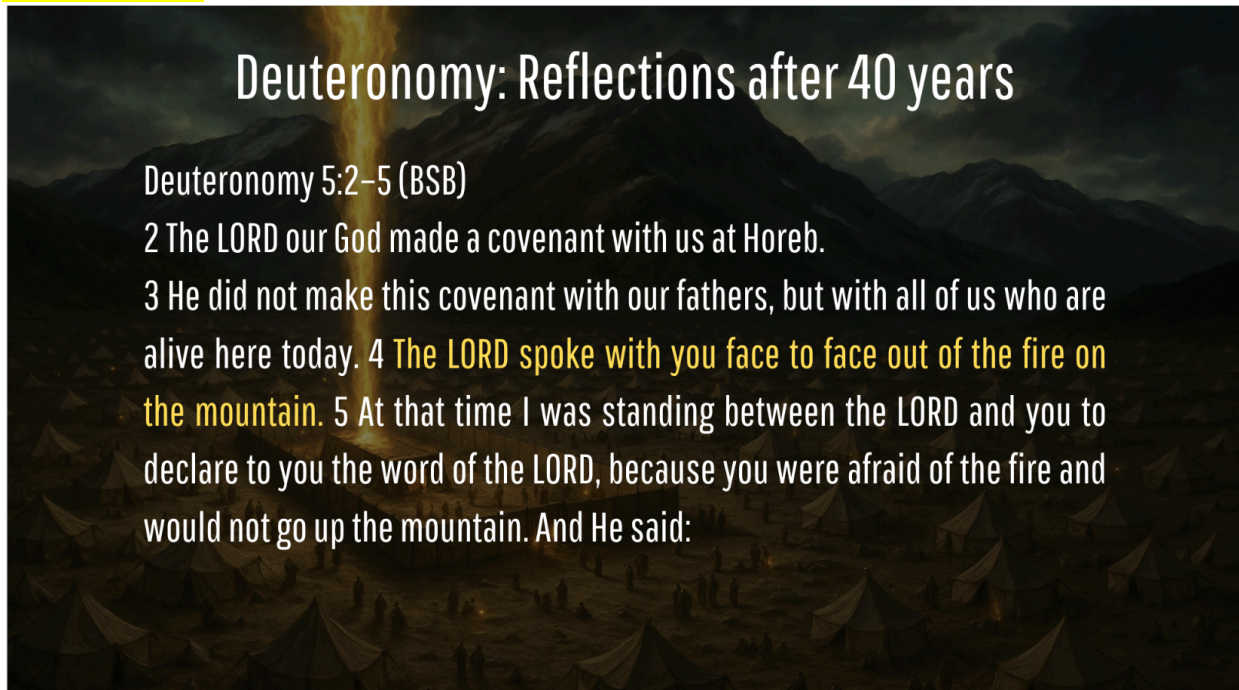
20 And God spoke all these words:

To fully grasp the significance of this exposition, it's essential to highlight the uniqueness of verse 1. Previously, commands were given to the nation through God speaking to Moses, who then relayed the messages to the people. However, verse 1 marks a distinct departure from this pattern. Last week, Moses ascended the mountain to receive God's words and then descended to convey them at least three times. In contrast, this chapter begins where our last chapter left off and Moses is already stationed at the foot of the mountain with the people, while Adonai speaks directly to the entire nation in an audible voice beginning in verse 1.

~

A thorough examination of this chapter reveals this truth, but the book of Deuteronomy makes the nature of this theophany abundantly clear. We are going to take a minute and survey those passages because the manner in which Adonai speaks is truly unique in history.

(READ SLIDE)



Deuteronomy: Reflections after 40 years

Deuteronomy 5:2-5 (BSB)

2 The LORD our God made a covenant with us at Horeb.

3 He did not make this covenant with our fathers, but with all of us who are alive here today. 4 The LORD spoke with you face to face out of the fire on the mountain. 5 At that time I was standing between the LORD and you to declare to you the word of the LORD, because you were afraid of the fire and would not go up the mountain. And He said:

~

Nearly 40 years after the Sinai event, Moses addresses the nation, describing how the LORD spoke to them "face to face out of the fire on the mountain." This phrase is significant because, in Numbers 12 and Exodus 33, it is used to highlight the unique way God communicated with Moses, distinguishing him from other men. Here, Moses emphasizes that God spoke to the entire nation in the same intimate manner, underscoring the importance of their collective experience of having heard from God as a nation.

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(READ SLIDE)

Deuteronomy: Reflections after 40 years

Deuteronomy 4:9–13 (BSB)

9 Only be on your guard and diligently watch yourselves, so that you do not forget the things your eyes have seen, and so that they do not slip from your heart as long as you live. Teach them to your children and grandchildren. 10 The day you stood before the LORD your God at Horeb, the LORD said to me, "Gather the people before Me **to hear My words**, so that they may **learn to fear Me** all the days they live on the earth, and that they may teach them to their children." 11 You came near and stood at the base of the mountain, a mountain blazing with fire to the heavens, with black clouds and deep darkness. 12 And **the LORD spoke to you** out of the fire. **You heard the sound of the words**, but saw no form; there was only a voice. 13 **He declared to you His covenant, which He commanded you to follow—the Ten Commandments** that He wrote on two tablets of stone.

~

The Peshat rendering of this passage makes it abundantly clear that the entire nation heard God speaking the Wording of the Ten Commandments. This is profound because every individual is experiencing something that previously only Moses had experienced. Adonai, like a groom, is speaking to the nation as his bride. This is a level of intimacy and accountability that would be easily missed with a cursory reading of Exodus 20 alone. Israel received many Laws from the Lord through Moses, but the 10 Commandments were given directly to the people by Adonai, just as a groom might give his beloved ten coins in the promise of marriage.

(READ SLIDE)

Deuteronomy: Reflections after 40 years

Deuteronomy 5:23–24 (BSB)

23 And when you heard the voice out of the darkness while the mountain was blazing with fire, all the heads of your tribes and your elders approached me, 24 and you said, “Behold, the **LORD our God has shown us His glory and greatness, and we have heard His voice out of the fire. Today we have seen that a man can live even if God speaks with him.**

~

It is easy to see from this passage just how unique this event was. The entire nation saw His glory and greatness. The entire nation heard His voice out of the fire. The entire nation was surprised that they were able to hear the voice of God personally and survive the event. Missing this point would diminish the level of revelation that the people are experiencing. Adonai is not speaking with a Prophet and then having the Prophet speak with the people. The people are not dependent upon having to trust that the Prophet is conveying the truth accurately. The Sinai Theophany is a corporate experience, in which every single member of the nation saw the glory of God and heard his voice collectively.

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(READ SLIDE)

Deuteronomy: Reflections after 40 years

Deuteronomy 4:32–38 (BSB)

32 Indeed, ask now from one end of the heavens to the other about the days that long preceded you, from the day that God created man on earth: **Has anything as great as this ever happened or been reported?** 33 **Has a people ever heard the voice of God speaking out of the fire, as you have, and lived?** 34 Or has any god tried to take as his own a nation out of another nation—by trials, signs, wonders, and war, by a strong hand and an outstretched arm, and by great terrors—as the LORD your God did for you in Egypt, before your eyes?

35 You were shown these things so that you would know that the LORD is God; there is no other besides Him.

36 He let you hear His voice from heaven to discipline you, and on earth He showed you His great fire, and you heard His words out of the fire. 37 Because He loved your fathers, He chose their descendants after them and brought you out of Egypt by His presence and great power, 38 to drive out before you nations greater and mightier than you, and to bring you into their land and give it to you for your inheritance, as it is this day.

~

Brothers and sisters, this is the first time in the Scriptural record that an entire nation has heard the voice of the Lord. Adonai did this for Israel and has not done anything like it for a nation other than Israel since the creation of the world. This is an extraordinary expression of affection, like a groom approaching his bride. This was Adonai inclining their hearts towards him and expressing His character so that the nation would learn to reciprocate love by obeying and reflecting him. Every living member of the nation would be able to testify to what their own eyes saw in the form of fire and their own ears heard in the form of Words from God spoken directly to them. It really is impossible to overstate the importance of this level of national revelation.

~

(READ SLIDE)

Deuteronomy: Reflections after 40 years

Deuteronomy 5:22 (BSB)

22 The LORD spoke these commandments in a loud voice to your whole assembly out of the fire, the cloud, and the deep darkness on the mountain; He added nothing more. And He wrote them on two tablets of stone and gave them to me.

If there were any lingering doubts, this verse should completely solidify the unparalleled truth that Adonai spoke to the entire nation at one time in a singular event. They saw fire, clouds, and deep darkness and the whole assembly heard the voice of God verbalize the Ten Commandments. Additionally, the transcript of the event was provided by God Himself as he wrote the words onto two tablets of stone. In your own time, you can review Nehemiah, verifying this interpretation in his great prayer recorded in the 9th chapter... but needless to say, this is a monumental event in the national history of Israel.

~

Now, all of you are good Bible students. Is there any event recorded in the Scripture that rivals the event at Sinai? The honest answer is that there is not! However, as we discussed briefly last week, Jesus Christ will bring about a 2nd Exodus that will cause the former events to pale in comparison. This will happen when every eye sees him as a man of war coming to rescue, redeem, and glorify his bride.

- o **Revelation 1:7–8 (ESV)**

7 Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

~

While it is beyond our scope to revisit the entire event of the second Exodus this evening, our focus is to emphasize the extraordinary and unmatched nature of the Theophany at Sinai. Before we delve into the commandments in the following verses, it is important to recognize that the entire nation of Israel not only heard the voice of God at Sinai but also witnessed the clouds and fire. **During Jesus' first coming, few recognized His divinity, some saw His miracles. The implications of all that He did in His death and resurrection are uncontested, but the sheer spectacle of Sinai is unparalleled. All saw, all heard, and all feared the Lord. This remarkable event will be eclipsed only by the second coming of the Messiah,** where every person in the world will witness the rescue, redemption, and glorification of Israel as Jesus brings about the consummation of the ages with his bride.

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2 "I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

3 "You shall have no other gods before me.

There are various breakdowns of the Ten Commandments given by religious groupings, and each of them tends to reveal a bias of some kind. For instance, Protestants tend to view the first command as "You shall have no other gods beside me" and the second command as "You shall have no graven images". While Catholics seem to prefer to combine these two commands as simply "You shall have no other gods beside me". This may be because the Catholic Church is full of graven images of things from the heavens and on the earth and even under the earth.

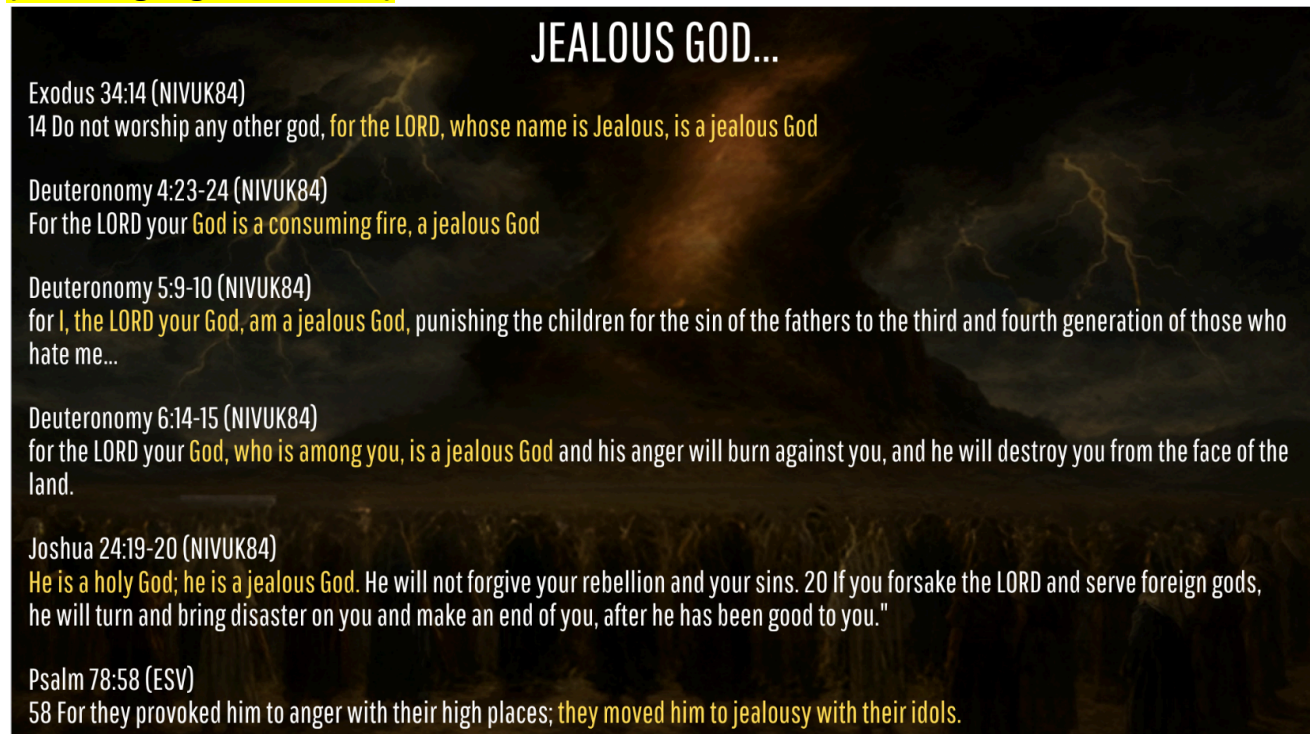
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For our purposes, we want to illustrate that any rendering of the 10 Commandments should begin with the phrase: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me." Judaism emphasizes this because the identity and moniker of YHWH is tied to the action of the deity who delivered Israel out of the bondage of Egypt and then required monotheistic devotion to him and him alone.

Understanding this will help you engage with the imagery of a husband who displays and expects singular covenantal loyalty to Him. Consider the consistent description of Adonai in the Law, Prophets, and Writings:

~

(Read highlights on slide)



JEALOUS GOD...

Exodus 34:14 (NIVUK84)
14 Do not worship any other god, **for the LORD, whose name is Jealous, is a jealous God**

Deuteronomy 4:23-24 (NIVUK84)
For the LORD your **God is a consuming fire, a jealous God**

Deuteronomy 5:9-10 (NIVUK84)
for **I, the LORD your God, am a jealous God**, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me...

Deuteronomy 6:14-15 (NIVUK84)
for the LORD your **God, who is among you, is a jealous God** and his anger will burn against you, and he will destroy you from the face of the land.

Joshua 24:19-20 (NIVUK84)
He is a holy God; he is a jealous God. He will not forgive your rebellion and your sins. 20 If you forsake the LORD and serve foreign gods, he will turn and bring disaster on you and make an end of you, after he has been good to you."

Psalms 78:58 (ESV)
58 For they provoked him to anger with their high places; **they moved him to jealousy with their idols.**

~

The passages on this slide are reflective of the nature of the Sinai revelation. The event at Sinai is essentially like a groom who has the expectation of monogamy and singular covenantal devotion. The Law was not given as a penal system as much as it was an expression of the heart and character of the groom. The first commandment, **"I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me."** is intended to show you the pathway to life, fulfillment, and harmony with God. This is the assumption of the Newer Testament because that work rests on the shoulders of the Older Testament. In the Newer Testament, violations of the covenant are associated with adultery, precisely because Adonai and/or Messiah is viewed as the groom of Israel. Consider:

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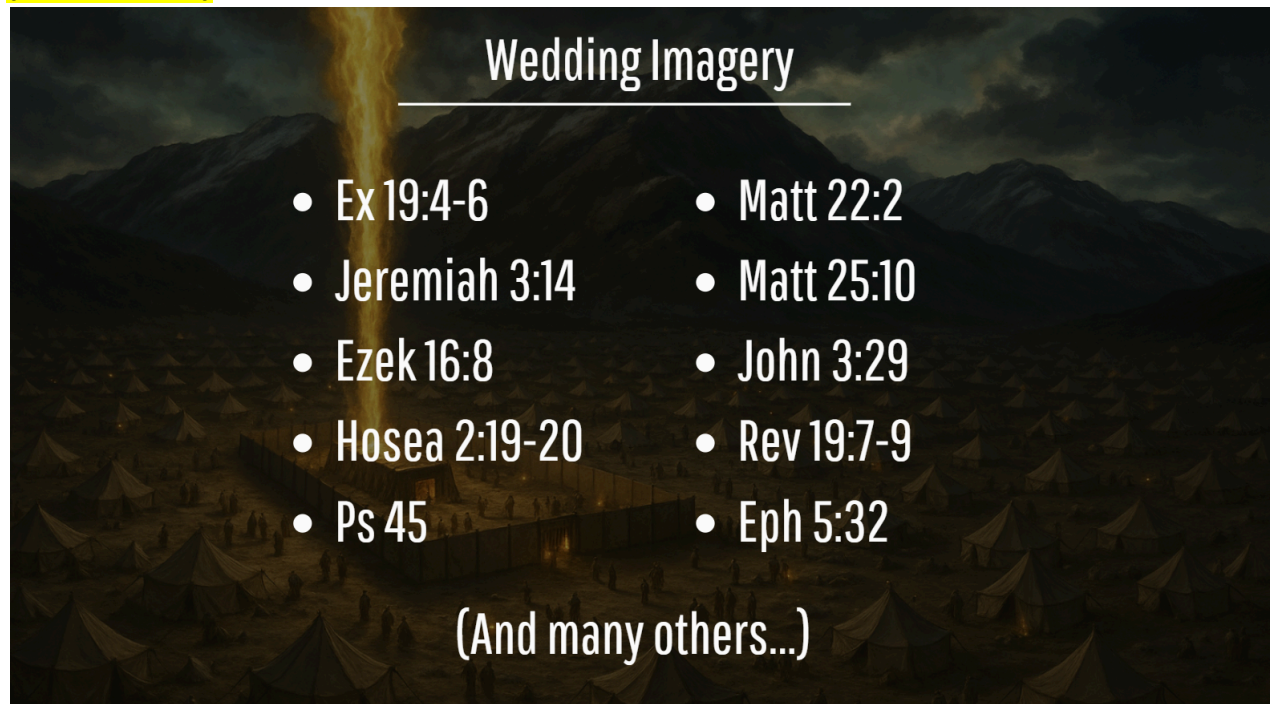
- o James 4:4 (NIVUK84)

4 You adulterous people, don't you know that friendship with the world is hatred towards God? Anyone who chooses to be a friend of the world becomes an enemy of God.

When Jesus' own brother wrote these words, it was because he understood the Sinai event to be analogous to a wedding. He is writing from the perspective of covenantal faithfulness and declares that mixed devotions to worldly things, as opposed to singular devotion to Adonai, is adultery. This is far from the view that the Law is a harsh task master and more in line with the truth that the Law was given to incline your heart to the Lord, as Deuteronomy 5:29 says. Understanding Exodus 20 as wedding imagery is essential to understanding the Bible as a whole. Consider this slide from our Marriage Symbolism teachings:

~

(Do not read)



Wedding Imagery

- Ex 19:4-6
- Jeremiah 3:14
- Ezek 16:8
- Hosea 2:19-20
- Ps 45
- Matt 22:2
- Matt 25:10
- John 3:29
- Rev 19:7-9
- Eph 5:32

(And many others...)

The first commandment is a declaration that Adonai requires faithfulness in the covenant of marriage and union with him. This should not be viewed as harsh any more than husbands in this room would be viewed as harsh or legalistic for requiring faithfulness from their own wives. The Bible speaks no less than seven times regarding the Sinai revelation and consistently refers to it as a Covenant of Love:

(Do not read)



When the Law is viewed in this light and the first commandment is seen in this fashion, then the intent of the Law becomes quite obvious. The Law is directing you towards loving devotion to the Lord like a wife shows towards her husband.

~

- o **Deuteronomy 6:4–9 (NIVUK84)**

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

5 Love the LORD your God with all your heart and with all your soul and with all your strength.

6 These commandments that I give you today are to be upon your hearts.

7 Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.

8 Tie them as symbols on your hands and bind them on your foreheads.

9 Write them on the door-frames of your houses and on your gates.

This passage describes the heart, soul, and strength of a loving spouse directed to Adonai, as well as the directing of the children towards the same devotion.

~

- o **Joshua 22:5 (NIVUK84)**

5 But be very careful to keep the commandment and the law that Moses the servant of the LORD gave you: to love the LORD your God, to walk in all his ways, to obey his commands, to hold fast to him and to serve him with all your heart and all your soul.”

This passage from the Prophets shows you how to hold fast to Adonai as a wife would to her husband.

- **Nehemiah 1:5–7 (NIVUK84)**

5 Then I said: “O LORD, God of heaven, the great and awesome God, who keeps his covenant of love with those who love him and obey his commands,

6 let your ear be attentive and your eyes open to hear the prayer your servant is praying before you day and night for your servants, the people of Israel. I confess the sins we Israelites, including myself and my father’s house, have committed against you.

7 We have acted very wickedly towards you. We have not obeyed the commands, decrees and laws you gave your servant Moses.

~

This passage from the Writings appeals to the Lord, like a wife to her husband, seeking forgiveness through repentance by admitting fault and changing direction. This is because she wants to love him perfectly and is presently hindered by the sinful inclinations of her heart. In this passage, Nehemiah is appealing to the Lord like a wife would to her faithful husband for help.

- **John 15:10 (NIVUK84)**

10 If you obey my commands, you will remain in my love, just as I have obeyed my Father’s commands and remain in his love.

Jesus himself said that obeying the commands was the way to remain in his love and he furthered this concept by demonstrating his obedience to the commands as an act of devotion to the Father. Love and obedience are not mutually exclusive; in fact, they flow from one another. Increased love produces increased obedience and increased obedience produces an increased love.

~

- **Revelation 12:17 (NIVUK84)**

17 Then the dragon was enraged at the woman and went off to make war against the rest of her offspring—those who obey God's commandments and hold to the testimony of Jesus.

The final Apocalypse is stylized as a showdown between the Satanic dragon and those who obey God's commandments and hold to the example or testimony of Jesus. In fact, the culmination of the book is about a faithful wife who has become like her husband who is Messiah.

- o **2 John 6 (NIVUK84)**

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.

~

The Apostle John literally declared that this has always been the expression of the people of God towards him. We are to love his commands and walk in them as an expression of love for Him... like a wife would with her husband. The original audience would only be compelled towards one response to the Sinai Theophany and that is to love the Law of God because they loved Him. Of course, they would also have to deal with the sinful fear of inadequacy, but that is another subject.

We could do this forever and probably should... reading Psalm 119, alone, would cement this principle into the mind of any diligent student, since nearly every one of the 176 verses makes reference to love for the Law. However, we want to move beyond the first command and into the second, so let's read verse 4.

~

4 "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below.

The second command is far more important than simply avoiding statues of foreign gods. Remember, the first command has already prohibited having other gods alongside or in replacement of Adonai. The second command should be seen as a merciful instruction about the things that lead to the diminishment of the majesty of Adonai. You are all aware that Adonai cannot be seen and all attempts to represent Him through an object that is made by man would reduce the splendor of the Almighty to something within the limitations of what a man could make. Similarly, making images of created things and ascribing to them qualities of the Divine leads to reducing the Creator to something merely created.

In the light of what you now know about the Sinai Theophany, this command should be viewed as a loving husband warning his bride about the seeds that lead to idolatry, which is adultery. Again, Deuteronomy lends clarity to this subject:

~

- o **Deuteronomy 4:12–16 (NIVUK84)**

12 Then the LORD spoke to you out of the fire. You heard the sound of words but **saw no form**; there was only a voice.

13 He declared to you his covenant, the Ten Commandments, which he commanded you to follow and then wrote them on two stone tablets.

14 And the LORD directed me at that time to teach you the decrees and laws you are to follow in the land that you are crossing the Jordan to possess.

15 You **saw no form of any kind** the day the LORD spoke to you at Horeb out of the fire. Therefore watch yourselves very carefully,

16 so that you do not become corrupt and make for yourselves an idol, an image of any shape, whether formed like a man or a woman,

~

Adonai chose to reveal Himself in fire and with the sole expression of His Word verbalized from Heaven. The text says twice that the people saw no form of any kind, precisely because Adonai knew what making images would devolve into within the hearts of his people. Anything a man can make will draw his attention to "it" rather than to the indescribable majesty of Adonai. This is what idols do: they draw the affections meant for Adonai to another source. This instruction is very much like a loving husband that is warning a wife about activities that will steal away her devotion from him. Additionally, Adonai knows what the people are going to encounter when they enter the land and the existing practices of the people will be a threat to them. This is a loving, merciful reiteration of the first command in a second command that was meant to ensure that you never got to the place where you became adulterous and broke the first command.

~

- o **Isaiah 40:18 (NIVUK84)**

18 To whom, then, will you compare God? What image will you compare him to?

This question in the book of Isaiah strikes at the heart of the matter. What image would be appropriate to describe the awesome majesty of the Most High God? Any comparison with an object would be to lessen the actual attributes of Adonai

in the heart and mind of his bride... so he warned her against it from heaven by speaking directly to her. That is not even to mention that the association with the object with YHWH would also unjustly elevate that object in the hearts and minds of the people and lend to corrupt practices. The Apostle Paul mentions this in the 1st chapter of Romans, but we need to keep going within Isaiah to keep striking at the heart of the issue.

- **Isaiah 42:8 (NIVUK84)**

8 “I am the LORD; that is my name! I will not give my glory to another or my praise to idols.

~

The Glory of Adonai is without parallel and is beyond comprehension. Any imagery associated with Him is an attempt to reduce his glory to something comprehensible to you. This would be to bring God down to your level. Moreover, it would also mean the elevation of that icon to God's level. The second command is a loving instruction meant to help the bride avoid reducing Adonai's majesty in her own eyes and wandering into destruction. This is an exposition of Exodus and not a sermon, but it is appropriate for us to warn you that Protestant Christians abhor the worship of saints and religious iconography, and yet, often have their own graven images in Jesus figurines, crosses, Jesus tattoos, and the elevation of worship leaders or Bible teachers to idolatrous places. Let's move to the Writings:

~

- **Psalms 115:1–11 (NIVUK84)**

1 Not to us, O LORD, not to us but to your name be the glory, because of your love and faithfulness.

2 Why do the nations say, “Where is their God?”

3 Our God is in heaven; he does whatever pleases him.

4 But their idols are silver and gold, made by the hands of men.

5 They have mouths, but cannot speak, eyes, but they cannot see;

6 they have ears, but cannot hear, noses, but they cannot smell;

7 they have hands, but cannot feel, feet, but they cannot walk; nor can they utter a sound with their throats.

8 Those who make them will be like them, and so will all who trust in them.

9 O house of Israel, trust in the LORD— he is their help and shield.

10 O house of Aaron, trust in the LORD— he is their help and shield.

11 You who fear him, trust in the LORD— he is their help and shield.

~

Hours could be taught on this Psalm, but clearly, men tend to worship what their own hands have made. This goes beyond statues of foreign gods and extends to ministries that you built, children that you made, and even the accomplishments of yesteryear that you might as well have bronzed and put on your fireplace mantle to worship. The danger of this practice is that you become more devoted to what your hands made than to the one who made your hands. This kind of idolatry has a blinding and deafening effect, so that those engaged in it often do not even realize that they have strayed from their devotion to Adonai and Adonai alone.

- **Matthew 13:13 (NIVUK84)**

13 This is why I speak to them in parables: "Though seeing, they do not see; though hearing, they do not hear or understand."

~

Have you ever wondered how so many people, who diligently read and professed their love for the Torah, failed to recognize the manifestation of the Word in their midst? The only plausible explanation is that their own idolatrous expectations of what they believed Adonai should do blinded and deafened them. When He acted in accordance with His true Word, they could not recognize the manifestation because of the idols they had crafted within their own hearts. Do you really think that is an ancient problem that is no longer relevant today?

- **Revelation 9:20 (NIVUK84)**

20 The rest of mankind that were not killed by these plagues still did not repent of the work of their hands; they did not stop worshipping demons, and idols of gold, silver, bronze, stone and wood—idols that cannot see or hear or walk.

~

The book of Revelation makes it abundantly clear that idolatry in the form of the "works of your hands" is present today and will be a problem until the very end of the age. Every believer should beware of the blinding effects of loving things you made **more** than the one who made you. We have seen this happen with ministries, families, jobs, education, health achievements, houses, saving accounts, and the like... ironically, most don't even realize they are doing it, but

the first two commandments are loving directions to prevent the destruction that this kind of idolatry causes.

- o **Colossians 1:15 (NIVUK84)**

15 He is the image of the invisible God, the firstborn over all creation.

~

The only appropriate image of the invisible God is the life of Jesus. Remember, Joseph didn't make him and Mary didn't form him. The Word of God became flesh and tabernacled among us as the perfect example of sole devotion to YHWH. Even then, Jesus' physical characteristics are never given in the Bible. You don't know how tall he was, what color eyes he had, or what his physique was like. The Bible even goes out of its way to say that "he had nothing in his appearance that we should desire him". This is because the actions of Jesus are the image of God, not his physical attributes.

~

5 You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, 6 but showing love to a thousand generations of those who love me and keep my commandments.

These verses state the consequences for unbridled idolatry that results from breaking the first two commandments. We want to take the time to address specifically, the concept of a curse. Let's start with some linguistic help from our friends at the United Bible Society and their team of translators:

~

(READ SLIDE)

CONSEQUENCE VS. GUILT

Just as loving Yahweh means keeping his commandments, so hating Yahweh is understood as rejecting them, or more directly, rejecting Yahweh himself. So 20:5 NRSV has “of those who reject me.” 20:5 CEV puts this clause at the beginning of the sentence, making it conditional: “If you reject me, I will punish....” TOT reflects the Hebrew more accurately: “I bring the **consequences** of the sin of those who hate me upon their sons, grandsons and great-grandsons.”

Noel D. Osborn and Howard A. Hatton, A Handbook on Exodus, UBS Handbook Series (New York: United Bible Societies, 1999), 474.

The UBS suggests that the word 'consequences' better reflects the actual Hebrew than the word 'punishing' precisely because they are masters of the original language and perceive the inherent problems with the associations of the English word 'punishment' as opposed to 'consequence' in the minds of English readers. To start with, these verses have caused confusion based on two fallacies. The first is that children would be unjustly punished by God because of their parents' sin. This is directly contradicted in the Scripture and is not what is in view in these verses. Secondly, the other fallacy is that innocent children would be punished. This is also patently false because there is no such thing as innocent generations; they are all sinners.

~

Let's get into the topic by examining a few passages on the subject:

- o **Deuteronomy 24:16 (NIVUK84)**

16 Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sin.

Adonai forbids punishing children for the sins of their fathers in a human court of Law. Children cannot be held guilty for their parents sins, Exodus 20 therefore concerns consequences that children suffer from the unholy actions of their parents, which Adonai is carefully and directly involved in.

- o **2 Kings 14:3–6 (NIVUK84)**

3 He did what was right in the eyes of the LORD, but not as his father David had done. In everything he followed the example of his father Joash.

4 The high places, however, were not removed; the people continued to offer sacrifices and burn incense there.

5 After the kingdom was firmly in his grasp, he executed the officials who had murdered his father the king.

6 Yet he did not put the sons of the assassins to death, in accordance with what is written in the Book of the Law of Moses where the LORD commanded: “Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sins.”

~

The Prophets confirm that children were not to be put to death for the sins of their fathers while still illustrating consequences that fell on future generations for the unholy actions of their parents.

- o **2 Chronicles 25:4 (NIVUK84)**

4 Yet he did not put their sons to death, but acted in accordance with what is written in the Law, in the Book of Moses, where the LORD commanded: “Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sins.”

Again, the Writings confirm that Adonai did not permit children to be punished for the sins of their parents. Exodus 20 is warning of the consequences that will remain in the lives of children who are affected by the unholy actions of their parents.

~

The Prophet Jeremiah deals with this misnomer in explicit terms:

- o **Jeremiah 31:27–30 (NIVUK84)**

27 “The days are coming,” declares the LORD, “when I will plant the house of Israel and the house of Judah with the offspring of men and of animals.

28 Just as I watched over them to uproot and tear down, and to overthrow, destroy and bring disaster, so I will watch over them to build and to plant," declares the LORD.

29 "In those days people will no longer say, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.'

30 Instead, everyone will die for his own sin; whoever eats sour grapes—his own teeth will be set on edge.

~

The people of Jeremiah's day were asserting that they had done nothing wrong and their parents' sin had brought punishment from God upon them. This text addresses both fallacies previously mentioned. Firstly, the children are not being punished by God for the sins of their parents. Secondly, the successive generations were not innocent of their own wrongdoing. Jeremiah rightly says, "Everyone will die for his own sin". This is not to say that the actions of unholy parents do not bring undesirable consequences into the lives of children. For instance, a father driving drunk may end up affecting his generations by maiming his children or grandchildren.

~

Our misunderstanding is in failing to recognize the difference between punishment from God because of guilt and consequences that your sin brings into other people's lives without reference to their moral quality. An HIV positive mother may very well have a baby that is HIV positive. This is not because God is punishing the child for the sins of his mother, but rather, the sin of the mother had lasting consequences that showed up in the life of the children and adversely affected the generations.

This particular topic is convoluted by the insane teachings on "generational curses" that are so prevalent in hyper-charismatic and Scripturally light circles. Today, many charismatics run around at church conferences, "breaking generational curses" by praying really loudly and rebuking the enemy. While these displays can be amusing to watch and well-intentioned in some instances, they are fundamentally flawed. There is no such thing as magical incantations affecting the life of generational believers. Aside from the fact that in Christ a person is a new creation and therefore cannot be bound by some "witchcraft" his grandfather engaged in, the idea that a generational curse is anything more than a chartable, causative consequence of sinful actions is unbiblical.

~

Exodus 20 explains that the consequences of sin can affect up to the third and fourth generations within a family. This is because a typical family spans three to four generations, and the example set by one individual can influence those who follow. While some may attribute recurring family issues, like child molestation, to mystical curses, the Bible suggests a more practical explanation: the sins of one person can impact those under their authority. When individuals are exposed to sexual abuse within their family and come to see it as normal, they are more likely to perpetrate the same behavior. This concept is straightforward, but cultural and linguistic remnants of paganism can complicate our understanding. However, God also promises that righteousness will have a positive impact on thousands. Thus, Exodus 20 is not a mystical passage but a clear statement about the tangible effects of sin and the divine promise to amplify the effects of righteousness.

Here would be a good place to remind you of an often overlooked proverb.

- **Proverbs 26:2 (NIV)**

² Like a fluttering sparrow or a darting swallow,
an undeserved curse does not come to rest.

~

This verse should be a comfort to anyone ever tempted to fear that some curse is following them. Of course a curse will follow you if you deserve it, or in other words if you are sinning!

This concept is most clearly displayed in Deuteronomy 28 as Israel would pronounce curses for disobedience to the Word and blessings for obedience to the Word. Given that Deuteronomy 28 is 68 verses long and we are in Exodus tonight, we put the work of another scholar on slides for you. These slides summarize **some** of the consequences that result from obedience and disobedience to the Word:

(Do not read)

CONSEQUENCES FOR OBEDIENCE

Dake, F.J. (1997). The Dake
Annotated Reference Bible
(Dt 28:1). Dake Publishing.

- Deut 28:1-2 - Set high above the nations, blessings shall come and overtake you..
- Deut 28:3 You will be blessed in the city, in the country and in the field
- Deut 28:4 - You will have perfect offspring, blessed crops, increased cattle and flocks
- Deut 28:5,8 - Your baskets and storehouses will be filled with good things
- Deut 28:6,8 - You will be blessed in all you undertake
- Deut 28:7 you will have complete victory over all your enemies and Your Land will be abundantly fertile and productive
- Deut 28:9 - You will be established as a holy people to God
- Deut 28:10 - You will be a witness and an example to all people on the earth and all nations will be afraid of you
- Deut 28:11 - You will be prosperous in goods, in children, in stock and in crops in all the Land
- Deut 28:12 - The Lord will open to you all his good treasure, the heavens will give you rain in due season in all the land, the Lord will bless all the work of your hands and you will be prosperous enough to lend to many nations, and you will not need to borrow from them.
- Deut 28:13 - The Lord Shall make you the head and not the tail and you shall be above all men and never beneath them

~

Clearly, blessings and curses are not a mystical force like an incantation, they are the natural result of certain behaviors. Obedience to the Law brings about favorable outcomes and disobedience brings about unfavorable consequences that affect 3 to 4 generations at one time.

(Do not read)

CONSEQUENCES FOR DISOBEDIENCE

Dake, F.J. (1997). The Dake
Annotated Reference Bible
(Dt 28:1). Dake Publishing.

- Deut 28:15-16 - You will be cursed in the city and in the field
- Deut 28:17 - Your baskets and storehouses will be cursed
- Deut 28:18 - Your children, crops, herds and flocks will be cursed and not increase
- Deut 28:19 - You will be cursed when you come in and when you go out
- Deut 28:20 - Jehovah will send cursings, vexation, and rebuke upon you, and you will fail in everything you do, be destroyed, and perish quickly

Again, much like gravity, curses are not really a mystical force as much as they are simply the consequences that extend into everyone's environment when disobedience is present.

Taking some time to study this subject on your own will greatly enhance your understanding of the consequences of sin and righteousness. Although our current topic is the Theophany of Sinai, we felt it was important to include these notes for your review due to the widespread misunderstanding surrounding this issue.

~

So let's talk about this practically for a moment. Children may suffer on account of the sins committed by their fathers, just as they may also be blessed for the sake of their righteous acts. We see this every day with fathers who choose to get up and go to work: their children are blessed with food as a consequence. Fathers who do not get up to go to work have children who suffer the consequence of not having food. People often want to make God unjust in this... the truth is, ungodly fathers raise rebellious children **unless** the Lord gets a hold of the young man's heart to the point that God's grace and mercy gives him power over his own sin. Whether you come from a godly household or not, we all have to make this choice, but children raised with the standard of the word have a head start to a righteous walk with Adonai. Scripture teaches that each individual must take

responsibility for their own actions. The consequences of sin may be far-reaching, but each generation has the opportunity to break the chain through repentance and faithfulness to God.

~

God abundantly clarifies these concepts in Ezekiel chapter 18:

- **Ezekiel 18:14–17 (ESV)**

14 “Now suppose this man fathers a son who sees all the sins that his father has done; he sees, and does not do likewise: 15 he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor’s wife, 16 does not oppress anyone, exacts no pledge, commits no robbery, but gives his bread to the hungry and covers the naked with a garment, 17 withholds his hand from iniquity, takes no interest or profit, obeys my rules, and walks in my statutes; he shall not die for his father’s iniquity; he shall surely live.

~

Like Jeremiah, Ezekiel 18 provides clarity that a son is **not** punished for his father’s sins if he **chooses** not to walk in the same way. The principle is that sin may and most likely will influence a child, but it doesn’t determine their future. Each individual is given the opportunity to choose life over death, obedience over rebellion. Ezekiel emphasizes that one can break free from generational sin by choosing to live righteously. We have seen the administration of God's grace in this manner time and time again. Our own family lineages were, at one time in the not-too-distant past, wicked sinners, but God intervened somewhere along the line to produce something new.

~

If you want to break a generational curse, then stop sinning! It is as simple as that. On the other hand, the second part of Exodus 20 promises that acts of righteousness will have an effect on 1000 generations. Consider a few examples:

- **Genesis 19:29 (NIVUK84)**

29 So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived.

One of the positive consequences of Abraham's obedience is that the Lord sought to protect those Abraham loved. Lot is declared righteous in the Newer

Testament, but his rescue from Sodom is reported to be the result of God's love for Abraham in the book of Genesis.

~

- o **1 Kings 11:12 (NIVUK84)**

12 Nevertheless, for the sake of David your father, I will not do it during your lifetime. I will tear it out of the hand of your son.

Again, this passage enumerates that David found such favor with God that Solomon was shown mercy in limited consequences during his lifetime.

- o **2 Kings 8:19 (NIVUK84)**

19 Nevertheless, for the sake of his servant David, the LORD was not willing to destroy Judah. He had promised to maintain a lamp for David and his descendants forever.

~

This statement is made concerning Jehoram, who was the 7th in succession from David. In other words, the favor that David found for his righteous actions was still affecting Kings in his line 6 generations after his lifetime. In your own time, review Psalm 89 and Psalm 132. It will become apparent to you that a righteous man brings favor into a thousand generations.

This is contrasted with Adonai's proclamation that the sin of those who hate him will have consequences for 3 or 4 generations because their lives will be affected by the person sinning. In summation, as we move to the third command, consider the grace of God who is behaving like a husband speaking to his bride. He has warned her that sin brings consequences into the lives of every living member of the family, while righteousness will bless a thousand generations after your time has passed.

~

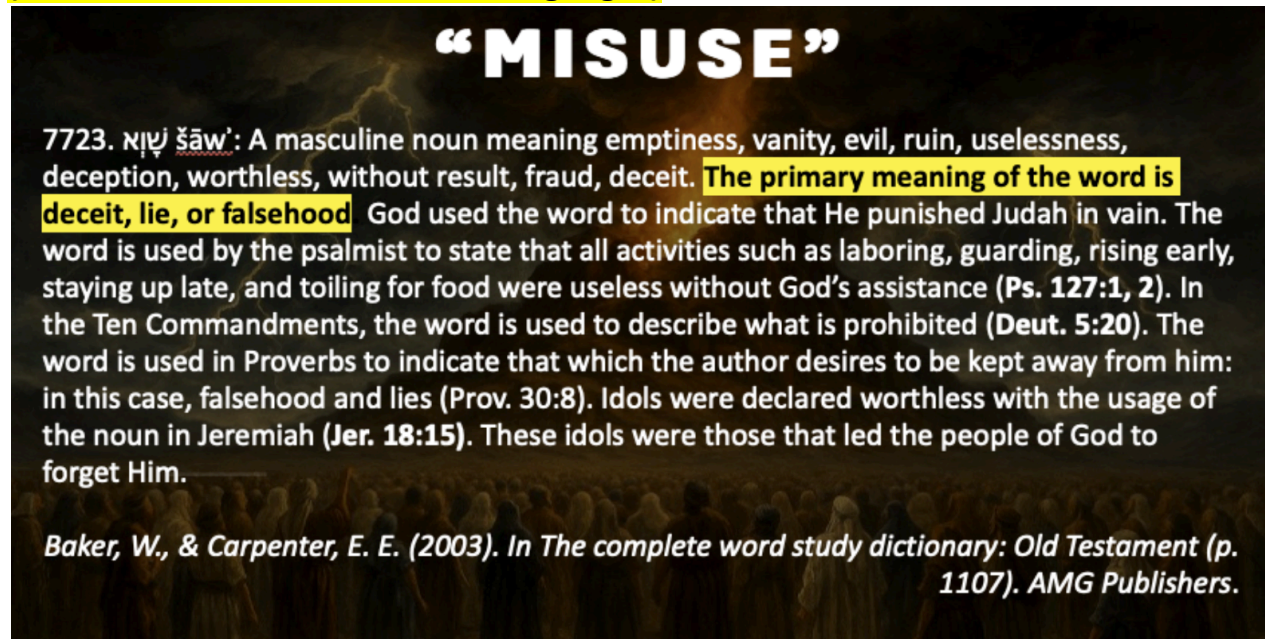
Let's move to verse 7:

7 "You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.

The third commandment is profoundly misunderstood to our detriment. The primary way that this is expressed in our culture is to say a phrase presumed to be profane by religious people that involves the word "God". This thought really

misses the point. Here is a commentary that shows us the Hebrew word that is behind the word "Misuse" in our English text and will help you understand why we say this:

(Read the slide to the end of the highlight)



“MISUSE”

7723. מִשָּׁוֶה *šāw'*: A masculine noun meaning emptiness, vanity, evil, ruin, uselessness, deception, worthless, without result, fraud, deceit. **The primary meaning of the word is deceit, lie, or falsehood** God used the word to indicate that He punished Judah in vain. The word is used by the psalmist to state that all activities such as laboring, guarding, rising early, staying up late, and toiling for food were useless without God's assistance (Ps. 127:1, 2). In the Ten Commandments, the word is used to describe what is prohibited (Deut. 5:20). The word is used in Proverbs to indicate that which the author desires to be kept away from him: in this case, falsehood and lies (Prov. 30:8). Idols were declared worthless with the usage of the noun in Jeremiah (Jer. 18:15). These idols were those that led the people of God to forget Him.

Baker, W., & Carpenter, E. E. (2003). In The complete word study dictionary: Old Testament (p. 1107). AMG Publishers.

~

The point of this command was not just to stop people from blurting out God's name in a careless moment or asking Him to damn the source of your frustration. The true essence of the commandment is much more serious. It is a loving reminder from a devoted husband to his bride, urging her to represent Adonai with honesty and integrity. As the bride now bears the husband's name, she must embody his character and authority in all aspects of life, not just in her speech. It is important to consider this commandment in the context of actions and statements that claim divine guidance.

~

Considering this, it's important to be mindful of what we claim God has directed. Casual statements that frivolously invoke the name of the Lord, such as "the Lord told me to start a new diet," or living as someone pretending to be associated with Christ but engaging in behavior that Christ would not endorse, both constitute misuse of the Lord's name. This often happens when people in business exploit their association with the Lord to profit unfairly from substandard work. Conversely, it also occurs when customers demand discounts based on their supposed relationship with the Lord, even though they are faithless,

penny-pinching, miserly individuals. Make no mistake, the third commandment has nothing to do with uttering certain phrases that our western culture has deemed as "distasteful", it has everything to do with living up to the name that God has bestowed on his bride and a refusal to allow his name to be vain in your life and actions.

~

- **Psalm 29:2 (ESV)**

2 Ascribe to the LORD the glory **due his name**;
worship the LORD in the splendor of holiness.

As we ready ourselves to move to the fourth commandment, notice that the Psalm compels us to ascribe glory that is owed to the name of the Lord. The proper use of God's name pertains to the reverence with which you represent him.

- **Matthew 6:9 (ESV)**

9 Pray then like this:

“Our Father in heaven,
hallowed be your name.

Lastly, when Jesus prayed, he began with honor for the name, character, authority and reputation of the Lord. This has little to do with arguments of which vowels to pronounce and everything to do with the way that you view and represent Adonai to the world around you. The bride is to reflect the groom appropriately.

~

8 “Remember the Sabbath day by keeping it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. 11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

Thus far in our exposition, we have covered the first three commands and we have now come to the fourth. The first four commands define the way that Israel, as

the bride, is to relate to Adonai as the husband. To contextualize this, they could be thought of as:

~

(READ SLIDE)



Now, obviously, this is an oversimplification, but we are trying to illustrate the practical and intimate purposes of the Sinai Theophany. Remember, this is Adonai speaking from heaven directly to an entire nation that he desires to dwell with uniquely. The Sabbath is one of the most misconstrued subjects in modern circles. Let's start with seven unique attributes of the Sabbath. There are more, but this is a place to start our discussion:

~

(DO NOT READ)



Sabbath

- | | |
|------------------------------|-------------------------|
| 1. Eating | Exodus 16:24-26 |
| 2. Remembering | Exodus 20:8-11 |
| 3. Refreshment | Exodus 23:12 |
| 4. Hearing | Exodus 24:16 |
| 5. A Sign to the generations | Exodus 31:12-18 |
| 6. Resting | Exodus 34:21 |
| 7. Bless and make Holy | Exodus 35:2/Genesis 2:3 |

In Exodus 16, the Sabbath is portrayed as a unique day when the Israelites could eat without gathering manna. Imagine that for a moment. Every seventh day for forty years, the people of Adonai witnessed a miracle: their food did not spoil, and they received double provisions on the sixth day. This made the Sabbath a special day of feasting without the need for work.

In Exodus 20, the first word associated with Sabbath is to REMEMBER! This was a nation of former slaves who had been worked ruthlessly and without break for decades. Now, their relationship with Adonai had granted them the privilege of 1 day in 7 without work. This was the intention of the 7-day week from the beginning of creation, but sin had interrupted and caused life to become toilsome. The bride of Adonai would now return to the original design and REMEMBER that Adonai had done this for them.

~

In Exodus 23, one of the stated purposes of the Sabbath was so that the people of Israel would be REFRESHED. This is quite a statement! Adonai loves his bride and wants her to have a day of refreshment. Moreover, he loves his entire creation and commanded his people to allow their animals to be refreshed on the Sabbath. Can you see how twisted it is to see the Sabbath as a restriction? The purpose is clearly magnanimous and intended to benefit those Adonai loves.

~

In Exodus 24, it was on the 7th day that Adonai called to Moses from a cloud and spoke to him. This is because, in addition to eating, remembering, and being refreshed, the Sabbath is a special day to hear from Adonai and recenter all of your activities on properly glorifying his name. Again, if a husband gave these instructions to a wife, how could they be viewed as anything other than a loving desire for greater connection?

~

In Exodus 31, the Sabbath was to be a **sign** that demonstrated the special relationship that Adonai had with his people for all generations. Remember, there is only one true God, but there are many lesser gods and corrupt deities that are worshipped in the world. Adonai is the one who cared so much for his people that he reserved a special day for his people to eat, remember, be refreshed, and hear from him. This would be a sign to all generations about the nature of Adonai, who cares for his bride like a loving husband.

~

In Exodus 34, Israel is directed to keep the Sabbath as a day of REST, even during ploughing season and harvest. This should be seen in the light of a husband assuring his wife that, no matter how overwhelming the tasks at hand are, he is still able to help her complete them if she just prioritizes devotion to him. Truly, this should be one of the most comforting aspects of the Sabbath. Adonai knows that we will often be overwhelmed with our work and he preserved a special day of REST because he is able to cause our work to succeed in less time than we could with more time. It would truly take a perverse heart to see this as a harsh restriction.

~

In Exodus 35, the Sabbath is described as YOUR HOLY DAY, akin to a weekly holiday. Imagine receiving a holiday every week—who wouldn't appreciate that? While we won't delve into the linguistic connections between "holiday" and "holy day," it's important to recognize that the Sabbath was created for humanity's benefit. It is intended as a gift, not a burden.

To summarize again, the Sabbath is for:

(READ SLIDE)



~

Now that we have discussed those attributes, the only thing more neglected than 1 day in 7 that you are to rest, is the 6 actual days that you are to work! Listen to this phrase again:

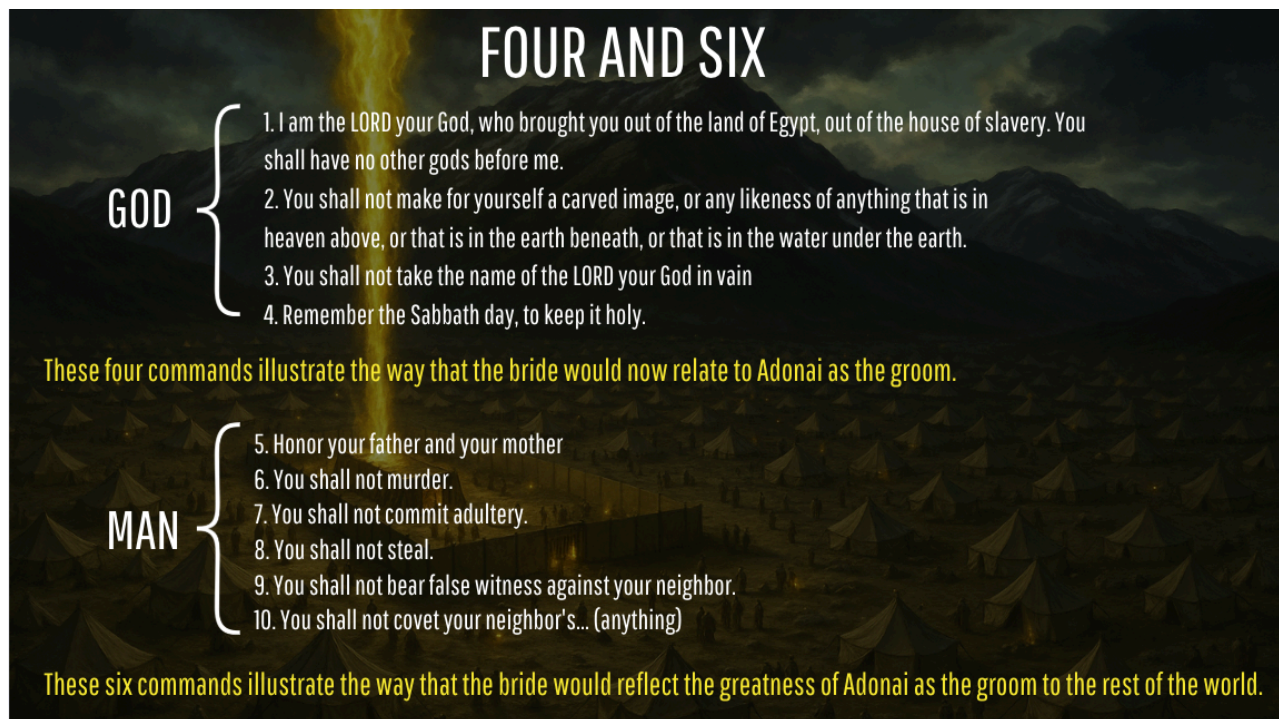
- o **Exodus 20: 9–10 (NIV)**

⁹ Six days you shall labor and do all your work, ¹⁰ but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns.

The first part of the command is actual labor for 6 full days! We have all grown up in a society that has a two-day weekend. The two largest ways to violate the Sabbath are to not work 6 full days and then also to not rest 1 day in 7. In our experience, violations tend to be on both sides of this command.

~

(DO NOT READ)



Look, we have just covered the first four commands, which primarily relate to the relationship between God and man, or the groom and the bride. We are now going to move to the next 6 commands, which primarily relate to how men should relate to other men. To put this another way, the first four commands teach the bride how to relate to the husband, and the next 6 commands teach Adonai's bride how to relate to the rest of humanity. This is probably why the greatest command is summarized as:

~

- **Mark 12:29–31 (NIVUK84)**

29 “The most important one,” answered Jesus, “is this: ‘Hear, O Israel, the Lord our God, the Lord is one. 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.’ 31 The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.”

You can see in Jesus' statement the first four commands of the Sinai Theophany summarized as loving God with all your heart and then the next 6 commands of the Sinai Theophany enumerated as loving your neighbor. All of the commands are aiming at these two principles. In short, the commands are about love for God and love for your fellow man... they are not harsh restrictions.

~

Let's move to the fifth commandment:

12 “Honour your father and your mother, so that you may live long in the land the LORD your God is giving you.

In today's world, we often see two significant issues regarding respect and authority. On one side, many people show a profound lack of respect for their parents, stemming from a general disdain for authority, as parents are typically the first authority figures in their lives. This attitude often reflects their feelings towards God, as they equate their dislike for parental authority with a broader rejection of divine authority. On the other side, some parents of **adult** children misinterpret the concept of honor, confusing it with obedience. This misunderstanding arises from a desire to maintain control and authority, almost as if they wish to replace God in their children's lives. To gain a clearer understanding, let's explore the specific words used in this context and explore their true meanings.

~

(READ SLIDE)

HONOR IS A VERB!

3513. כָּבֵד *kābēd*: A verb meaning to weigh heavily, to be heavy, to be honored, to be made heavy, to get honor, to make dull, to let weigh down, to harden, to multiply. In the simple form, the verb means to be heavy, to weigh heavily, to be honored.

Warren Baker and Eugene E. Carpenter, The Complete Word Study Dictionary: Old Testament (Chattanooga, TN: AMG Publishers, 2003), 491.

The fifth command is being spoken to a nation of millions directly from heaven in an audible voice. The emphasis of the command is not targeting 5 year olds, but

rather a nation of adults. This is because Adonai wanted adults to weigh heavily and honor the wisdom and personage of their parents. This aspect of the command reveals how you feel about Adonai since he is the author of all authority and the one who caused you to be born to your parents. The subject of honoring your parents is not limited to simply showing respect for your biological parents.

~

Consider:

- **Leviticus 19:32 (NIVUK84)**

32 “ ‘Rise in the presence of the aged, show respect for the elderly and revere your God. I am the LORD.

Adonai desires that we show proper respect/honor to those who have lived longer and experienced more of life than we have. This practice, though it has fallen out of favor, should be revisited. When someone like Elder Mark enters the room, we should rise in respect for Adonai, who created and placed him on this earth before us. Our speech to someone like Elder Mark should be distinctly different from how we speak to our colleagues, as we honor God who made and placed Mark in our lives.

~

You would be mistaken if you think we are drifting from the primary emphasis of the 5th command, which teaches us to honor our parents. The honor that you show to all the "aged" is first expressed in honoring your parents, who were the first authority figures in your lives. If you will not honor them, then you will not honor other authority figures. To honor means to show respect and weigh carefully what they have to say. This is distinctly different than obeying them. Children are told to obey their parents, but everyone is told to honor their parents. We are going to stay on the topic of honoring parents, but parents in the room, be careful that you do not usurp God's authority by requiring that your adult children obey you... that would be unbiblical.

~

Let's deepen our understanding of biblical honor for parents by looking at the Septuagint cognate for "kaved" which is "timao"

(Do not read)

KABED & TIMAO

ROOT LES2

✓ τιμη	timē	honor; value; price	332
• ⦿ τιμή	timē	honor; value; price	71
⦿ ἀτιμία	atimia	dishonor; disgrace	51
⦿ τιμάω	timaō	pay honor to; hold in honor	44
⦿ τίμιος	timios	valued; costly; prized	40
⦿ ἀτιμάζω	atimazō	esteem lightly; dishonor; slight	33
⦿ ἔντιμος	entimos	honored; noble	30
⦿ τιμωρία	timōria	punishment; retribution; help	15
⦿ ἀτιμώω	atimoō	dishonor	14
⦿ ἄτιμος	atimos	unhonored; dishonored	11
⦿ ἐπιτιμάω	epitimaō	rebuke; censure	11

More »

+ Add note

The Greek word used to replace the Hebrew "Kabed" in the LXX is "Timaeo". If that word sounds familiar to you, it should. It is in the same family of words as "time" which everyone in this church knows means to possess a fixed value. Consider the verse and revelation that our team meetings are founded upon:

o **Rom 12:10 (NIV)**

10 Be devoted to one another in brotherly love.

(Assign a fixed value to your brother that elevates him above you)

~

The concept of honoring your parents is very similar to the way that we are to assign a fixed value to our brothers. What we mean is that your parents should retain a fixed value in your life and they should be afforded a certain level of weightiness in your thoughts at all times. They were the first divinely placed authority in your lives and how you think about them is a reflection of your feelings of the authority that placed them there, namely Adonai.

Now that we have established the proper view of honoring your parents.

Remember that Leviticus extends this honor to even rising in the presence of the "aged". This should reshape your view of honoring all authority that has extended from Adonai into your lives. Let's consider one more passage and then move on:

~

- o **1 Timothy 5:17 (ESV)**

17 Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.

Children are to "obey" their parents. All are to "honor" their parents by properly viewing them and weighing their counsel. When you have men that are older than you and who have handled their walk with the Lord admirably, then they should be afforded double "time" or fixed value in your minds. All of these things are the voice of a loving husband speaking to his bride from heaven to ensure that she reflects him to the populace around her in a fashion that honors him.

~

Let's move to the 6th commandment:

13 "You shall not murder.

This commandment should be self-explanatory, but various groups with nefarious spiritual motives have obfuscated the truth being conveyed in a variety of ways. Our time limitations are not going to allow us to deal with each of the errors present within the discussion of the 6th commandment; instead, let's begin with clarifying passages.

- o **Deuteronomy 19:11–13 (NIVUK84)**

11 But if a man hates his neighbor and lies in wait for him, assaults and kills him, and then flees to one of these cities,

12 the elders of his town shall send for him, bring him back from the city, and hand him over to the avenger of blood to die.

13 Show him no pity. You must purge from Israel the guilt of shedding innocent blood, so that it may go well with you.

~

Adonai did not want his bride to be involved in harboring bitterness, premeditating, assaulting, and killing because those things constitute murder. The command in Exodus 20 is not a prohibition against killing; it is a prohibition against murder. The obligation of capital punishment was expressed to man in Genesis 9 and it is the responsibility of governments to eliminate murderers from society by killing them. Thus, there is an extraordinary difference between killing and murdering. Having said that, the Torah aims at the promotion of life and it is

important to understand the extent to which the Torah limits man's ability to kill another man. Consider:

~

- o **Exodus 22:2–3 (NIVUK84)**

2 “If a thief is caught breaking in and is struck so that he dies, the defender is not guilty of bloodshed;

3 but if it happens after sunrise, he is guilty of bloodshed. “A thief must certainly make restitution, but if he has nothing, he must be sold to pay for his theft.

Adonai's intention was for His people to be able to defend themselves, even if it meant taking another person's life. This verse distinguishes between self-defense in a dark room, which may result in a killing, and self-defense in a well-lit room, which could be considered murder. The fundamental idea is that if an incident occurs in the middle of the night and no one is available to assist, it may be unavoidable to kill a thief in the act of protecting one's own life. However, if the incident happens during the day when others can come to your aid and you can fully assess the situation (possibly to restrain or deter), the line between defense and murder may be crossed, as the desire to protect property rather than just life becomes evident.

~

Let us illustrate a slide for your own study purposes:

(DO NOT READ)

Use Of Force

Force	Grey Area	Limit
Exodus 15:2-3	Luke 22:35-38	Matthew 5:38-41
Psalms 82:3-4	John 18:10-11	Romans 13:1-5
Proverbs 24:10-12		James 1:19
Genesis 14:14-16		Ephesians 6:17
Matthew 8:9		Nehemiah 4:13-14
Luke 3:14		
Acts 10:7		
Hebrews 11:32		

An honest survey of the Bible reveals that Adonai authorized his people in the use of force. Most of the men in the Hebrews Hall of Fame killed other men. However, the Scripture also warns us against amassing an arsenal for protection, in sayings like "two swords is enough," and also illustrates the misappropriation of force that men are prone to by saying "those who live by the sword will die by the sword". To summarize, killing is not the same as murder. All men have the right and obligation to protect the lives of the weak from stronger aggressors **and** there are limitations on the use of force.

~

Returning to the theme of the Sinai Theophany, Adonai spoke these Words from heaven to the nation that is his bride because she was to reflect his desire to love and preserve Life whenever possible.

14 "You shall not commit adultery.

From the beginning of the creation account, Adonai provided one woman for one man. Moreover, he declared that a miracle takes place upon their physical union and they become one.

- o **Genesis 2:24 (NIVUK84)**

24 For this reason a man will leave his father and mother and be united to his wife, and they will **become one flesh.**

~

The 7th commandment becomes even more pertinent when you consider that Adonai is speaking as a groom from heaven to his bride on earth. The goal and intention of Adonai is to become "one" with the nation that he chose as his bride. This setting makes the prohibition against adultery even more poignant. The bride must not be involved in the awful tearing apart of covenantal unions between men and women because she is in the process of being made one with Adonai, who is a covenant-keeping God.

- o **Matthew 5:27–28 (NIVUK84)**

27 “You have heard that it was said, ‘Do not commit adultery.’

28 But I tell you that anyone who looks at a woman lustfully has **already committed adultery with her in his heart.**

~

Just as the first commandment instructs, "You shall have no other gods before me," and the second commandment warns against creating and worshipping images of anything in heaven, on earth, or under the earth, Jesus elaborates on the prohibition against adultery by instructing not to even look at a woman with lustful intent, as doing so is already leading you towards committing adultery. Our point is that the bride of Adonai cannot be involved in this act or even involved in desires that lead to the physical act. It is simply inappropriate for the bride of Adonai and eliminates your ability to reflect him as the groom. To the original audience who was freed from Egypt, this command would not have been seen as restrictive or constraining, but rather as a loving expression of intent regarding Adonai's desire to be one with his bride without any other competitors.

~

Let's move to the 8th command spoken from Heaven in an audible voice:

15 “You shall not steal.

We have finally gotten to a command that is generally understood, even in our culture. The prohibition against taking the belongings of another is also a verification of the fact that property can belong to you. In your own time, review Exodus 22 and you will find that there are different penalties for different forms of

theft. Thieves are always required to make restitution and stealing essentially refers to taking possession of anything that does not belong to you.

~

The thing we wish to emphasize is that Adonai is speaking to his bride and the command to "not steal" is rooted in the fact that Adonai has or will provide everything that the bride needs. Stealing is not just an offense against your neighbor; it is an offense against God because you lack the trust in him that he will provide what you need.

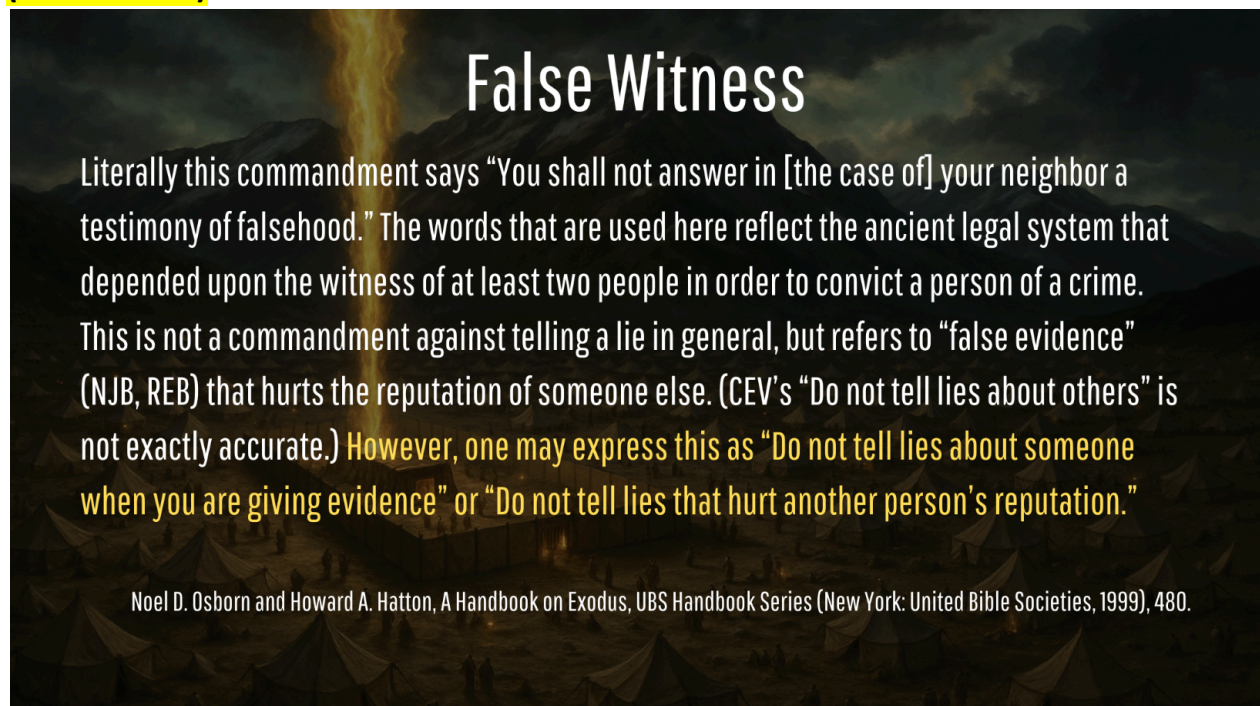
Let's move to the 9th command:

16 "You shall not give false testimony against your neighbor.

This command is often reduced to "You shall not lie," and that is a very good principle that is supported in many ways by the larger volume of Scripture. However, that is not what this commandment is aiming at, and as you might have guessed, the command is actually far more serious than that. Let's get some help from our friends at the United Bible Society and their team of Hebrew linguists:

~

(READ SLIDE)



False Witness

Literally this commandment says "You shall not answer in [the case of] your neighbor a testimony of falsehood." The words that are used here reflect the ancient legal system that depended upon the witness of at least two people in order to convict a person of a crime. This is not a commandment against telling a lie in general, but refers to "false evidence" (NJB, REB) that hurts the reputation of someone else. (CEV's "Do not tell lies about others" is not exactly accurate.) **However, one may express this as "Do not tell lies about someone when you are giving evidence" or "Do not tell lies that hurt another person's reputation."**

Noel D. Osborn and Howard A. Hatton, A Handbook on Exodus, UBS Handbook Series (New York: United Bible Societies, 1999), 480.

~

You can see that the 9th commandment extends to actions that constitute slander. Have you ever passed along a story about someone that you did not personally know to be true? Have you participated in the diminishment of someone's reputation without actually having witnessed evidence of the deficiency?

- **Leviticus 19:16 (NIVUK84)**

16 “ ‘Do not go about spreading slander among your people. “ ‘Do not do anything that endangers your neighbor’s life. I am the LORD.

~

We live in a world where words are used in a haphazard and careless manner. It is common for us to repeat phrases like, "Did you hear what so and so did?" when we have no actual first-hand information. These things can endanger the lives of people that we have never even met. Adonai does not use his words in this manner, every one of them is flawless and aimed at the promotion of life. The 8th statement from heaven is aimed at the bride reflecting the husband's speech. In your own time, read Psalm 15 and take note of the kind of person who can dwell on the holy hill with Adonai.

~

Let's move to the 10th commandment:

17 “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor.”

This Divine revelation spoken audibly from the mouth of God is unique. The other commands generally speak about actions, while the 10th command takes aim at desires within the heart that compel actions.

~

(READ SLIDE)

Khamad

The verb קָחָה (khamad) focuses **not on an external act but on an internal mental activity behind the act, the motivation for it**. The word can be used in a very good sense (Ps 19:10; 68:16), but it has a bad connotation in contexts where the object desired is off limits. This command is aimed at curtailing the greedy desire for something belonging to a neighbor, a desire that leads to the taking of it or the attempt to take it. It was used in the story of the Garden of Eden for the tree that was desired.

Biblical Studies Press, The NET Bible First Edition Notes (Biblical Studies Press, 2006), Ex 20:17.

~

It is noteworthy that the last words Adonai spoke directly from heaven to his bride are a warning about the inward desire that can lead to the breaking of all other commands. This is because Adonai wanted the transformation of the heart of his bride and would not settle for simply having her restrain her sinful nature. The beautiful thing is that the book of Revelation reports the accomplishment of that transformation in the 19th chapter as the bride reflects her groom.

Before we leave this topic, consider the information on this slide:

~

(Read the verse then move to the text beneath)

A Sin that Leads To All Others

James 1:14–15 (ESV)

14 But each person is tempted when he is lured and enticed by **his own desire**. 15 Then **desire** when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

For Further Study:

Exodus 18:21

Jeremiah 8:10

Proverbs 15:27

Luke 12:15

Revelation 18:3

1 Timothy 6:9

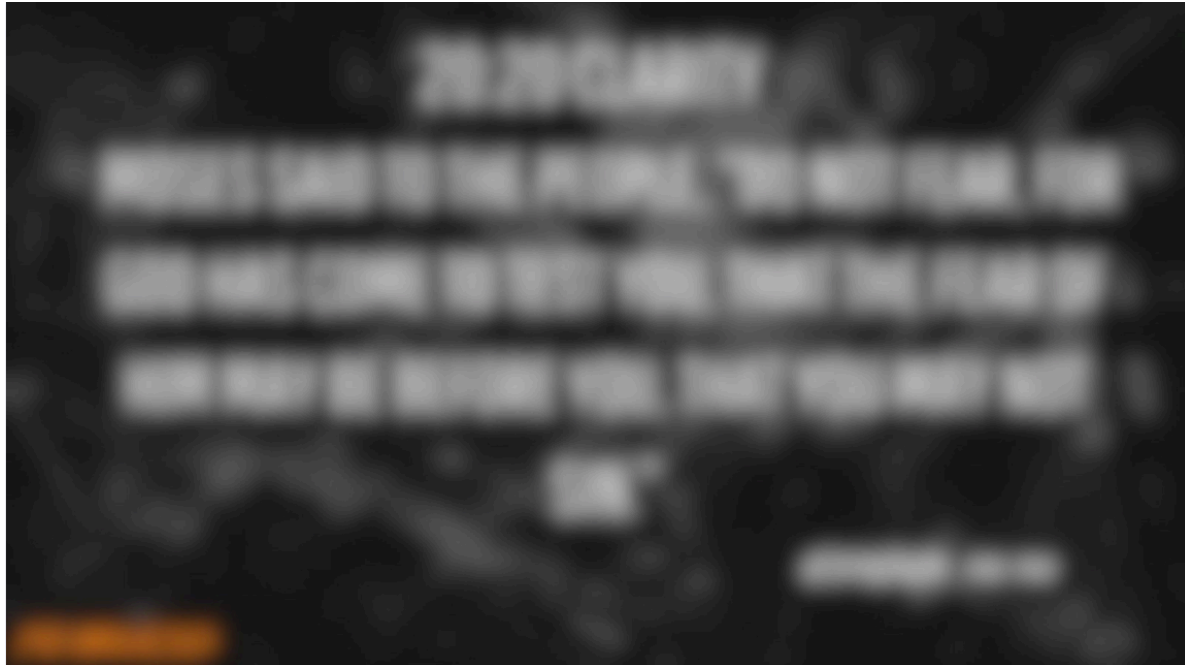
Relationship with Adonai was never meant to be reduced to rules that constrain the flesh. The commands aimed at life through transformation by taking on the desires of Adonai as the groom. In your own time, work through the Law, Prophets, and Writings string on this slide and you will find that what men desire shapes their entire lives. Harboring covetousness will lead you into every kind of sin. While loving and internalizing the commands of God will lead you into God's desires and put the right desires within you.

~

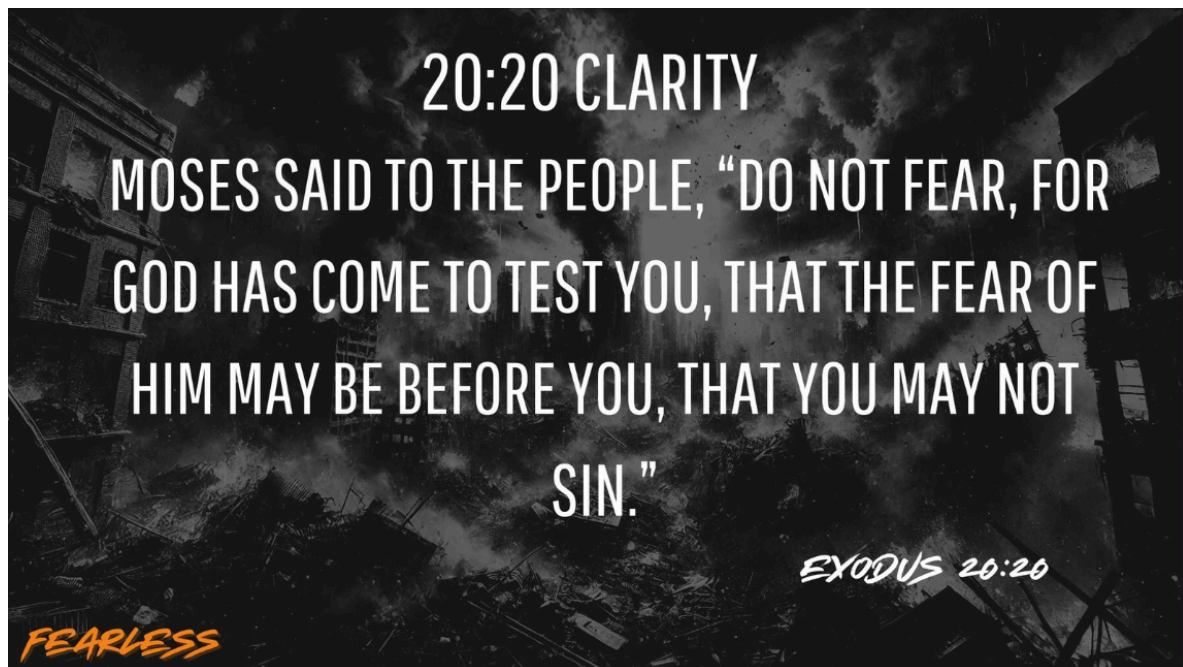
18 When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance 19 and said to Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die.”

20 Moses said to the people, “Do not be afraid. God has come to test you, so that the fear of God will be with you to keep you from sinning.”

Take a look at this slide:



Oh wait a second, let's get some clarity.

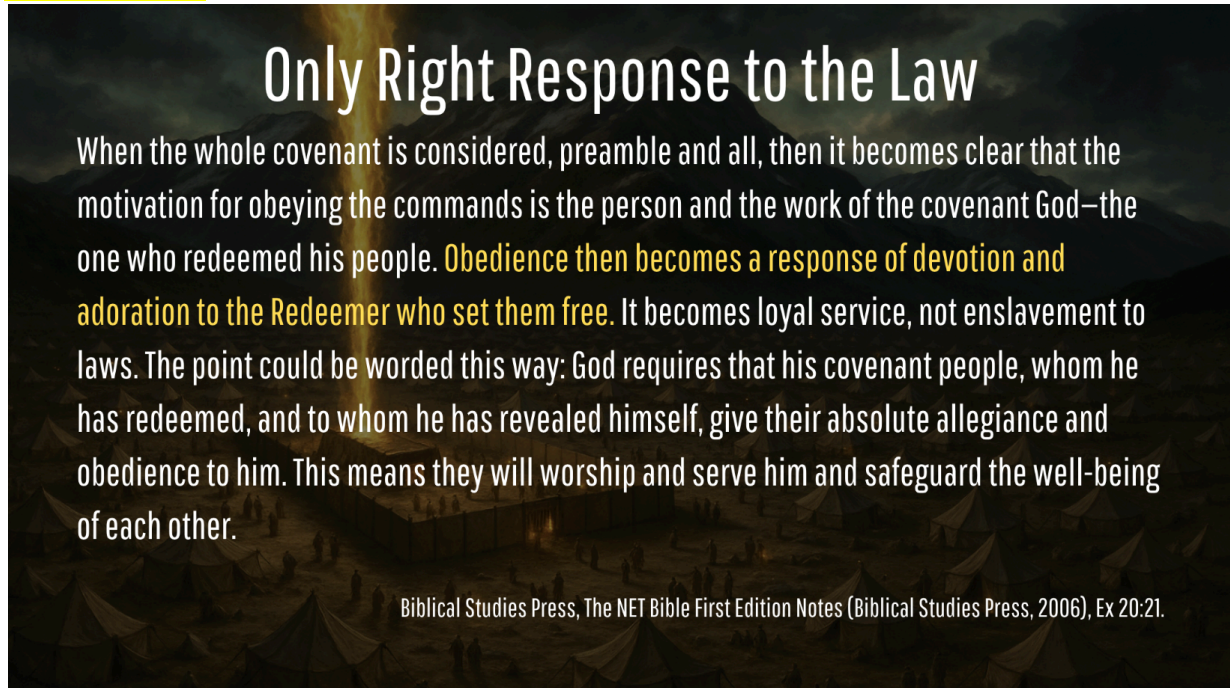


Moses said, do not fear, God has come to put fear in you! God was teaching them not to fear anything but Him!

~

What Israel felt at the foot of the mountain...terror, fear, and an overwhelming sense of God's holiness, reveals something to us: How we respond to God's law depends entirely on how we understand the God who gives it. And that leads us to the only right response to the law:

(READ SLIDE)



Only Right Response to the Law

When the whole covenant is considered, preamble and all, then it becomes clear that the motivation for obeying the commands is the person and the work of the covenant God—the one who redeemed his people. **Obedience then becomes a response of devotion and adoration to the Redeemer who set them free.** It becomes loyal service, not enslavement to laws. The point could be worded this way: God requires that his covenant people, whom he has redeemed, and to whom he has revealed himself, give their absolute allegiance and obedience to him. This means they will worship and serve him and safeguard the well-being of each other.

Biblical Studies Press, The NET Bible First Edition Notes (Biblical Studies Press, 2006), Ex 20:21.

~

21 The people remained at a distance, while Moses approached the thick darkness where God was.

22 Then the LORD said to Moses, “Tell the Israelites this: ‘You have seen for yourselves that I have spoken to you from heaven: 23 Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold.

24 “ ‘Make an altar of earth for me and sacrifice on it your burnt offerings and fellowship offerings, your sheep and goats and your cattle. Wherever I cause my name to be honoured, I will come to you and bless you. 25 If you make an altar of stones for me, do not build it with dressed stones, for you will defile it if you use a tool on it. 26 And do not go up to my altar on steps, lest your nakedness be exposed on it.’

~

We are in a place that we need to close and volumes could be said about these last few verses. Rather than do that, we thought it best to remind you of a concept from last week. It has often been taught that an altar is being described

in the same chapter as the commands because Adonai knew that the people would break the commands. That thought has merit and is factually true; however, a better perspective might be that the altar is mentioned here because Adonai wanted His people to draw near to him as Moses has. Examining the first 5 chapters of Leviticus and the concept of "Corbon" will lead you to that conclusion.

~

In closing, we would like to restate the unique and monumental nature of Adonai speaking to an entire nation from heaven audibly. This is unparalleled in history and should be seen as a Groom presenting Himself to the bride. We will not see a Theophany like the one at Sinai until it occurs for the 2nd time through the personage of Jesus Christ as he returns to make war on the hostile nations and redeem the bride that bears his name and image.