

The Ten Commandments - Part 8: Kissing the Calves, Another Jesus, A Jealous God (3/26/2023)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/2qzqxqky/the-ten-commandments-part-8>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Video clip:

John Henry Westen: [Media has exploded today with the news that Pope Francis has called the carved wooden statues, at the center of an idolatry scandal in the Vatican, Pachamama statues. Moreover, he's apologized as, quote, the Bishop of Rome to those who were offended at the statues being removed from the church and thrown into the Tiber—with no apology at all to those offended by the presence of those statues in the church and the kneeling prostration, faces to the ground, before those statues in the Vatican gardens. Today, too, the head of the Vatican's communications actually denied that any such prostration took place despite the video evidence to the contrary.](#)

[Scenes of the Pope with the Pachamama statue and Catholic churches with statues of saints were shown. There was a statue of Saint Peter, and people kissed his feet.](#)

End of video clip

Daniel speaking:

I will open up today with a little bit of commentary from Arthur Walkington Pink, a well-known evangelical pastor from the early 1900s. He was a prolific writer, in fact, his studies in the Scriptures were so influential it prompted many others to follow him. He influenced to the degree that after his death, his writings were published. I want to share some commentary he made regarding idolatry, specifically regarding images, in light of the video you just saw. Let's open up with what he said:

Arthur Walkington Pink, 1886-1952—[No one who truly knows God as a living reality needs any images to aid his devotions; none who enjoys daily communion with Christ requires any pictures of Him to help him to pray and adore, for he conceives of Him by faith and not by fancy.](#)

Such powerful words of truth and wisdom! True Christianity needs no statutes or other vessels to connect with the Lord Jesus, *Yeshua*. We connect by faith and when we bow before Him, on our knees, and cry out to the name of *Yeshua*. We know by faith He sits at the right hand of the Father. This is where all of Christianity needs to be.

One particular part in Hosea will serve as the basis of the entirety of today's message. We will start reading in Chapter 13:

Hosea 13:1—¹ When Ephraim spoke, trembling, he exalted himself in Israel; but when he offended through Baal worship, he died.

You see time and time again when Israel followed the Lord, Israel was blessed and prospered, but when Israel walked away from the Lord and gave themselves over to idolatry, they were met with judgment, and it isn't pretty.

Hosea 13:2—² Now, they sin more and more, and have made for themselves molded images, idols of their silver, according to their skill; all of it is the work of craftsmen. They say of them—listen carefully—**"Let the men who sacrifice kiss the calves!"** (Emphasis added.)

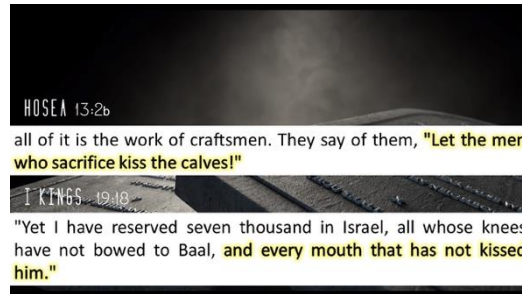
The makers of these images called the people of God, brothers in Israel who were redeemed out of Egypt, to come and kiss the calves. This will be important. I want to be clear, so you understand what it means to "kiss the calves." To say "kiss the calves" is a direct reference to worshiping, giving adoration, paying homage, and making obeisance to idols. That's what it means to kiss the calves.

If you were paying attention to the end of the video we just played, you saw the massive building of St. Peter's Basilica. Within the building is a statue of St. Peter. About 40-50,000 people grace the halls of St. Peter's Basilica daily. They estimate roughly 10 million Christians visit every year. During their visit, they line up to pay homage to the statue of St. Peter and literally kiss his feet. Why do they do this? They believe if they go to this idol, which they call St. Peter, they will be blessed and even receive healing. Now, these people are not Buddhists; they are Christians who call upon the name of Jesus. If that doesn't astound you, I don't know what will.

What we see happening today is more of the same of what we've seen over and over again in Israel's history. And don't expect a different outcome. You should expect the same treatment that Israel received from God. Jeremiah 7 is a great example: His people called on the name of Yahweh, flooded into His temple, offered sacrifices, and paid homage to Him, all the while, they were kissing the calves.

When you read Acts 10, it kind of blows the mind to think about these people who flood into the Basilica and literally kiss the feet of Peter. Peter was commissioned to bring the gospel to the Gentiles, specifically to the family of Cornelius. Acts 10:25-26—²⁵ As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. ²⁶ But Peter lifted him up, saying, "Stand up; I myself am also a man." When Peter was alive, he had a massive anointing. People walked in his shadow, so they could be healed. Yet, when someone fell down at his feet, Peter said, "Stand up." He would not receive the worship of someone, but somehow today, the statue does. How does that make any sense?

Let me double down on the concept of kissing the calves. I want to read from 1 Kings. Elijah told the Lord—¹⁴. . . the children of Israel have . . . killed Your Prophets with the sword. I alone am left (1 Kings 19:14).



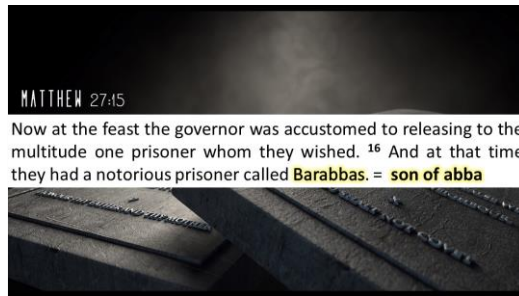
1 Kings 19:18—The Lord responded—¹⁸ Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal—This is a cool passage because the Lord told Elijah, “You are not alone. There is a remnant in Israel who haven't bowed the knee to Baal.” As the text continues, it's a counterpart text and gives another expression for what it means to bow to Baal—**and every mouth that has not kissed him** (emphasis added).

Do you get it? Scripture is very clear. To kiss the calves or to kiss Baal is a direct reference to them not worshipping Him. You will see toward the end of today's message why this is so important. I also want to mention, the imagery that the Lord used to describe idolatry is kissing.

Kissing is an intimate act, typically between a husband and a wife. When a wife comes home and shows her husband affection with a kiss, she does this because she loves him. And vice versa, the husband embraces his wife because he loves her. Kissing is the evidence of the affection between them.

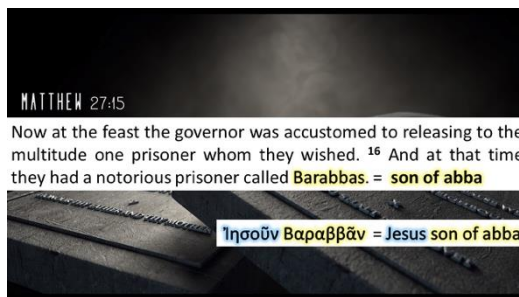
There's a story in Genesis 26 that is like a part two of the story of when Abraham told Abimelech, *Abimelek*, that Sarah was his sister when she was really his wife. In Genesis 26, Isaac told Abimelech that Rebecca was his sister because he was worried they would kill him. Abimelech spied on Isaac and Rebecca when they thought they were alone. Abimelech saw Rebecca and Isaac embracing each other and kissing. ⁹ Then Abimelech called Isaac and said, “Quite obviously she is your wife, so how could you say, ‘She is my sister’?” (Genesis 26:9) because this is not what you do with your sister. It was obvious to him that the kind of kissing he saw was the way you would kiss your wife. Isn't it interesting that the act of kissing proved who he had affection for and who she had affection for. It was a declaration of the marriage. Our relationship with Yeshua is a marital covenant.

Let's add to this and kind of up the ante here. In Matthew 27, we discover that Yeshua was put on trial, and toward the end of Matthew 27, it tells of His crucifixion. There is a detail covered within His trial that will change your faith and your perspective. Many years ago, I was studying the backdrop to His trial by studying the text in the Greek, and the first time I saw this, I was startled. I had to sit down, and it provoked me to more deeply meditate on the Word. Through this, God did a mighty work of bringing greater clarity to me, refining me, and challenging me. This passage will do that. It's very powerful, so let's check it out:



Matthew 27:15-16—¹⁵ Now at the feast—the feast being spoken of is obviously Pesach or Passover—the governor—Pilate— was accustomed to releasing to the multitude one prisoner whom they wished. ¹⁶ And at that time they had a notorious prisoner—obviously, this is a “prisoner above all prisoners,” — called **Barabbas** (emphasis added).

Barabbas is a compound name. When you look at this in the Greek, actually in the Aramaic, “bar” means “son.” So, it means “son of Abba.” Looking at that kind of makes your head go, “Whoa! His name is actually “son of Abba.” Oh, it gets way crazier than that. We have thousands of ancient Greek manuscripts, and in some of these manuscripts, there is a textual variant to this name. The textual variant has caused all sorts of discussion and controversy. For some people, it's extremely disturbing; they don't want to approach or talk about it. Pastors have just steered cleared of it.



What do I mean? Let me put up this textual variant in the Greek. This is what we read: *lésous Barabban*. So, we have ancient Greek manuscripts that carry this textual variant. Well, what is *lésous*? It's Jesus. This guy's name is Jesus, son of Abba.

The translation I usually use, the New King James Version (NKJV) doesn't have the variant, but the New International Version (NIV) and the New Revised Standard Version (NRSV), which is my preferred translation for the Apocrypha, have the textual variant. In either of these translations it says, “Jesus Barabbas” instead of just “Barabbas.” The NET Bible, the Contemporary English Version (CEV), the Good News Translation (GNT), and other versions also read this way: Jesus Barabbas.

What do you do with this? For some people, this is very difficult, and they think, “How dare this guy have the name of our Lord.” Most of you are well educated biblically and know Hebrew, and you know *Yeshua* (Jesus) was not an uncommon name.

I want to talk about this a little bit because the fact that he is called Jesus, *lésous*, son of Abba, make no mistake, this is meant to stop you dead in your tracks. There is a lesson we are supposed to draw from

this that is so awesome. Like I said, “It has the potential to change your whole world if you are willing to receive the teaching.” Let’s read what Paul said to the Corinthians, then we will return to Matthew:

2 Corinthians 11:4—⁴ For if he who comes preaches another Jesus **whom we have not preached**, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—**you may well put up with it!** (Emphasis added.)

In other words, you will reap what you sow if you receive another Jesus. Do you know what's terrifying? In the first century and onward, there was a real threat of people receiving another Jesus. Do you understand how serious this is?

Not only did Paul talk to the Corinthians about this, he also talked to the Galatians about it. Galatians 1:6—⁶ I marvel that you are turning away so soon from Him who has called you in the grace of Christ, to a different gospel—then he said—**which is not another**. Talk about a deception that, if possible, even the elect would be deceived. So, the gospel of Jesus went out only to find out, wait a second, it's another Jesus, unfortunately. Keep in mind, when Paul talked about another Jesus, make no mistake, this other Jesus bears the name of Jesus. He'll even bear the testimony that he died, rose the third day, and that he's the savior of the world.

What did Paul really mean when he said that they preach another Jesus? It's when they change the message of who Jesus is and what He expects. It is when they change the terms of the relationship and the full gospel message, and corruption creeps in. That's when they are preaching another Jesus.

Let’s look at Matthew 27, again. As we look at Jesus Barabbas, the son of Abba, obviously, he’s another Jesus. He is not the authentic Jesus. Let’s continue on in verse 17:

Matthew 27:17—¹⁷ Therefore, when they had gathered together, Pilate said to them, “Whom do you want me to release to you? **Barabbas**—*lésous ton Barabban*—or **Jesus who is called Christ**— *lésous ton legomenon Christon*?” (Emphasis added.)

On paper, let's be honest, it's the same. We have Jesus and Jesus. Who do you want? Do you want Jesus, or do you want Jesus? Since Jesus Barabbas means “Jesus, son of father,” and there is no debate Jesus Messiah is the true son of the Father, the only begotten Son of God, we could say, “Do you want ‘Jesus, son of father,’ or do you want ‘Jesus, Son of Father’?” On paper, they have virtually identical names.

So, how do you decide which Jesus you want? The answer to that is by their character, from the words these Jesuses speak to the works they perform. It’s called, “the fruit.” For me to select which Jesus, I need to know their character, their words, and their works.

On the one hand, and I'll say it, on the left hand, the place where Yeshua puts the goats, you have this Jesus Barabbas. The gospels record his testimony as being a notorious prisoner, who led the masses into rebellion. We also know he is a murderer. When you think about the Ten commandments, where does that fall? The sixth commandment, “**Thou shall not murder.**” Do you understand Jesus Barabbas did not adhere to the Torah, the commandments of God, the law? Do you understand Jesus Barabbas cultivated an environment of lawlessness? That was who this guy was. Jesus Barabbas is a typology of the Antichrist. We know this by his works, by what he did.

On the other hand, on our right hand, you have Jesus the Christ, the Messiah. And what do we know about Him? We know the works He did. He showed mercy and compassion on people. He healed the sick, raised the dead, and the blind received their sight. He set the captives free. He spoke and taught the Torah and walked in it perfectly. He elevated and exalted the commandments of God versus Jesus Barabbas, who desecrated them. Jesus the Christ brought honor, whereas Jesus Barabbas brought the opposite. This is how we tell the difference between these two men.

When I look at this situation, I think of how in the Garden of Eden, God gave Adam and Eve a decision. In the midst of the garden was not one tree but two trees, the tree of life and the tree of knowledge of good and evil. The tree of life obviously gives life. The tree of knowledge of good and evil gives death. That's what we have right here. Jesus Barabbas symbolizes the tree of knowledge of good and evil, the one who breeds death, whereas Jesus the Christ, *Yeshua HaMashiach*, brings life. Do you know what's amazing to me? Yeshua said in John 10:10—¹⁰ **The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.**

Besides the tree of life in the Garden of Eden, the commandments of God are called the tree of life in Proverbs 3. **She is a tree of life to those who take hold of her** (Proverb 3:15). Fast forward to the New Testament, and the Word, the Torah, became flesh. Yeshua came on the scene and said, **"I am the way, the truth, and the life** (John 14:6)."

These people were presented with a choice.

Matthew 27:20—²⁰ **But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus** (emphasis added).

Let that sink in for a second. Do you really appreciate what was just said? The chief priests, the kohanim, were the ones separated for the holy and beautiful work of God of taking care of the temple services. They lit the menorah and burned incense every morning and every evening. They put the showbread on the table and also ate the showbread. On Yom Kippur, they made atonement for Israel with the blood of the goat. They stood at the altar making intercession to make sure Israel could stay in relationship with the Lord God of Israel. They were commissioned to teach the people the Word. They were supposed to teach and convey the Torah, the Words of the Lord, and the ways of the Lord to the people, in a sense, like Moses did.

One thing you know, as you get to the first century, they were waiting for the Messiah, the *Mashiach*. All the prophets and the Torah talk about it. Part of the job of godly men was to tell the people they found the Messiah. This is kind of like what happened with Andrew and Nathanael when they found the Messiah, and how the apostles went out and declared Yeshua as the Messiah.

That's the whole point of what the chief priests were supposed to do. They were supposed to be the shepherds, what we call today the church, but they persuaded the masses, God's people, to ask for Jesus Barabbas and to destroy the one who did nothing but love them, show them kindness, forgive their sins, and heal them. This is mind-blowing to me because they encouraged God's people to ask for a Jesus who was anti-Torah and fostered disobedience.

I look at the topography of the church today, and it terrifies me a little bit because right now we see shepherds all over the world encouraging their flocks to choose a Jesus that is anti-law. They're teaching a Jesus that has done away with the law. They're trying to convince the masses to want a Jesus that's all

about compromise. We have shepherds altering churches and how they function and how they preach to accommodate the people of the world so as to not offend them. We have people today preaching Jesus Barabbas. It is scary when you look at this.

Matthew 27:21—²¹ **The governor answered and said to them, “Which of the two do you want me to release to you?”** —Which Jesus do you want? Unfortunately—**They said, “Barabbas!”** (Emphasis added.)

They chose a lawless Jesus. They chose a Jesus that condoned rebellion and justified compromise. They chose a Jesus who was progressive and more concerned about entertaining the goats rather than feeding the sheep. This was the Jesus they wanted.

It's so hard to wrap your head around this. They didn't want a Jesus that showed love and was willing to die for them. They didn't want a Jesus that healed and taught the most awesome lessons on the Torah you've ever heard (see Matthew 5, 6, and 7). They didn't want this Jesus.

Here's the elephant in the room, the looming question: Which Jesus do you want today? Are you asking for a Jesus to pacify your flesh? Are you asking for a Jesus who's okay with sin? Are you asking for a Jesus who supports the lust of the flesh, the lust of the eyes, and the pride of life? Are you asking for a Jesus that looks the other way as you open up your computer and look at porn? Are you asking for a Jesus to confirm all the desires of your heart as you chase after all the things of the world? Do you want a Jesus that says, “God's hand is all in this. God is behind you and blessing you,” even though, what you are doing requires you to compromise the Word of God? But you take your Jesus with you and go to church every week. You raise your hands and follow your Jesus, and you confess Him.

I need to tell you: if you are in sin, you are out of step with God. If you are compromising His commandments, if you are not in right relationship, if your prayer life is pathetic, if you are not truly bearing the fruit of the Holy Spirit, you need to consider which Jesus you are following. If you are doing that willfully and have severed your conscience by no longer allowing the Word of God to break through, and you habitually walk in sin, I kid you not, you are not following Jesus the Christ; you are following Jesus Barabbas, and that's on a whole other level.

I want to go back to Hosea and look at this statement:

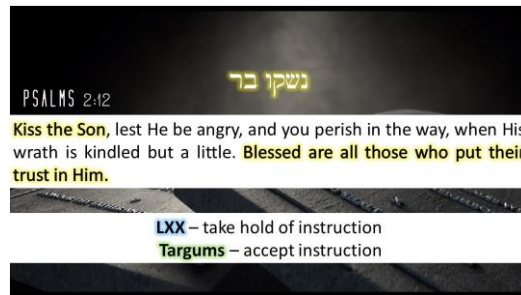
Hosea 13:2b—^{2b} . . . **“Let the men who sacrifice kiss the calves!”** (Emphasis added.)

As you know, since we've covered this quite well, this is not just a reference to physical idols like we see in the Vatican City where people literally kiss the feet of Peter. This is talking about all the calves you erect in your heart; all the calves that you give your time, care, and concern to; the calves which you draw your security from; the calves which you are looking to be blessed from; and the calves which you kiss.

In Psalm 2:10-12a—This shows what you should be kissing—¹⁰ **Now therefore, be wise, O kings; be instructed, you judges of the earth.** ¹¹ **Serve the LORD with fear, and rejoice with trembling.** ^{12a} **Kiss the Son, *naššəqū bar*, lest he be angry, and you perish in the way, when His wrath is kindled but a little** (emphasis added).

“Kiss the Son, *naššəqū bar*” is just three words in the English, and only two words in the Hebrew, yet in this context, we could talk about these three words for months. What does “kiss the Son” mean? It means “worship the Son.” It is mind-blowing that God already laid out the worship of His Son in the Old Testament because in Psalm 2, we are commanded to “Kiss the Son,” which is to worship the Son of the Living God.

That is an incredible thought, especially, since there are parts of Christianity, right now, that are falling into the trap of believing that Jesus should not be worshiped. They believe He came to save and die for the sins of the world, but He's not to be worshiped. And, of course, this means you cannot pray to Him. There are a ton of Hebrew Roots communities that stand on the platform that Yeshua is not to be worshiped, yet we see the exact opposite in Psalm 2 where we are called to worship the Son.



But that's not all that is in Psalm 2. Talk about the depth of this passage.

Here *naššəqū bar* is translated “kiss the Son.” When you read this in the Septuagint and the Targums, it's not translated this way at all. It looks like a total derail, but I will argue, it isn't a total derail. There are times when you translate from the Hebrew Bible into the Septuagint that you will get a much greater understanding because of the different translation. The New Testament writers would agree because this is what they did. The writer of Hebrews did it by drawing from the Septuagint. He got even a deeper understanding by looking at the Greek text with the Hebrew.

So, in the Bible it is translated, “kiss the Son”, but in the Septuagint it reads “take hold of instruction,” and in the Targums it reads “accept instruction.” This is the moment where you say, “Are you kidding me?”

A couple of weeks ago, we read in Revelation 12:17—¹⁷ **And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who—what? —keep the commandments of God—receive instruction—and have the testimony of Jesus Christ.** That is what is being conveyed in this little lesson with these three words, “kiss the Son.” We are to kiss the Son. In the Hebrew, it is clear that we are to worship the Son. If you worship the Son, you bear His testimony. As they brought it into the Targums and the Septuagint, they understood the depth of this is to obey and keep God's commandments.

Do you want to know how important it is to worship Yeshua HaMashiach, the Son of God? Look at the next sentence: Psalm 2:12a—^{12a} **Kiss the Son, lest he be angry, and you perish in the way, when His wrath is kindled but a little.** In other words, if you do not worship the Son, Yeshua, you die.

Yeshua said in John 3:18—¹⁸ **He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.** When he said, “does not believe” in Him, that's a reference to not believing all His words.

Part of what He said is in John 8:24—²⁴ **Therefore I said to you that you will die in your sins; for if you do not believe that I am, *egó eimi*, He, you will die in your sins.”** In other words, unless you believe “I AM,” is a reference to John 8:58—⁵⁸ **Yeshua said to them “. . . before Abraham was, I AM.”** I eternally pre-existed. Do you understand who I am?

Yeshua said in John 5:23—²³ **That all should honor the Son just as they honor the Father.** Last time I checked, we are supposed to worship the Father of all living things who is the creator of the universe. In John 5, we learn we are to honor the Son as we honor the Father, so honoring Him is not just confession; it's obeying if we want eternal life. We will get deeper into this and continue to build on this in the coming weeks.

Psalm 2:12b—The psalmist ends with this—^{12b} **Blessed are all those who put their trust—their faith—in Him.** (Emphasis added).

There are countless passages in the gospels that support this. We need to put our trust in the Son. 1 John 2:23—²³ **Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.**

That said, I want you to take everything we've accumulated, at least for today, and go back to the Ten Commandments:

Exodus 20:3—³ **You shall have no other gods before Me**—first commandment—no other gods—simple.

Exodus 20:4-5a—⁴ **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;** ^{5a} **You shall not bow down to them nor serve them.** These are the first two commandments; both pertain to idolatry. Traditionally, many look at these as one, *echad*, command.

It's interesting that after the Lord declared these first two commandments, He didn't immediately move on to the third commandment, which is the pattern throughout the Ten Commandments. When God said, “**You shalt not murder,**” the next thing He said was, “**You shall not commit adultery,**” and then He said, “**You shall not steal.**” Do you understand He immediately went from one commandment to another?

That didn't happen here; instead, something incredibly unique happened. The Lord injected commentary right after the bold statements that there were to be no other gods before Him. I want to be clear. This commentary isn't just a reference to idolatry; it's referencing the commandments as a whole, which you will see more of next week.

I want to show you what this commentary looks like. God Himself reveals who He is, what all the commandments mean to Him, and what they should mean to us. Next, we read a part we talked about before:

Exodus 20:5b—^{5b} **For I, the LORD your God, am a jealous God,** (emphasis added.)

Just before this statement, He said, “Don't you dare have any other Gods before me.” Why? “Because I'm a jealous God.” Don't do it. Don't go kissing the calves. Don't go kissing another. You cannot do it because you will be met with judgment. These words should terrify you. Proverbs 27:4 says—⁴ **Wrath is cruel and anger a torrent, but who is able to stand before jealousy** (emphasis added)? I show you that, so you can feel the full weight of it. If that's not enough for you, look at what He said next. This is the clincher:

Exodus 20:5c—^{5c} **visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me** (emphasis added). In other words, you will never get away with sinning. There will be payment for sin. He will visit the iniquity.

The devil will tell you, “You will surely not die. It's okay for you to do this. Look at how many other people are doing it. They get up the next day and are fine and still breathing. They don't look to be cursed. It doesn't look like God struck them down.”

God is warning you and me. Don't think for one moment He will not visit your iniquity if you walk in rebellion. It's a very different thing for you to stumble, then prostrate yourself, ask for forgiveness, and move on. That's a different category. But when you are habitually sinning, and nothing bad is happening, so you continue sinning, this is the promise: He will visit the iniquity.

Exodus 20:5c—^{5c} **visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me** (emphasis added).

Again, this changed my whole perspective of the commandments of God and whether or not I should keep them. God Himself declared what it meant if you walk away from the commandments and not do them. He defined it as you hate Him. I'm not okay with God declaring I hate Him. I don't want to be in that category. Do you understand? That puts this all on a different level. I want Him to know that I love Him, not hate Him. This is a rude awakening.

Exodus 20:5c—^{5c} **visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me** (emphasis added),

This is a side note. In the past, people have come to me and said, “Daniel, what does this really mean?” Usually, they ask this question regarding generational curses. This passage is often referenced to show that if your dad, grandfather, or great-great-grandfather was into witchcraft, and something bad happened in this person's life, that's a generational curse, so you need to break that curse. I've been questioned a lot about this, so I want to talk about what's actually being said because it's important.

This is not to be taken numerically hyperliterally. God is not saying, “It's to the third and fourth generation, so regardless of who lives in the fifth generation, everything will be fine.” Obviously, that is not the case, and we can go elsewhere in Scripture and see God is not conveying that at all.

Is God conveying if a father sins, his sin will plague the children to the third and fourth generation? In other words, the son would pay for the sins of his father, and the grandson would pay for the sins of his grandfather, and the great-grandson would pay for the sins of his great-grandfather. Is that what's being communicated? To answer that, let's look at Ezekiel 18:1-2—¹ **The word of the LORD came to me again, saying,** ² **“What do you mean when you use this proverb concerning the land of Israel, saying: ‘The**

fathers have eaten sour grapes, and the children's teeth are set on edge'? Keep in mind, this was the Word of the Lord coming to the prophet. He said, "Why are you using this proverb that the fathers eat sour grapes, but the children's teeth are set at an edge?" In other words, basically, the proverb says that the fathers did something, but the sons are paying for it.

Ezekiel 18:3-4—³ "As I live." says the Lord GOD, "you shall no longer use this proverb in Israel. ⁴ "Behold all souls are Mine; The soul of the father as well as the soul of the son is Mine; **the soul who sins shall die** (emphasis added). The Lord said to stop saying that the sins of the father are plaguing the son. Don't go there. All the souls are the Lord's, and whoever sins will die.

Ezekiel 18:20—¹⁸ "The soul who sins shall die. **The son shall not bear the guilt of the father, nor the father bear the guilt of the son.** The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself (emphasis added). This is the Lord's declaration.

I don't need to wait until Ezekiel to see this because this is already established in the Torah. In Deuteronomy 4, it makes it very clear a father is not to be put to death because of the sins of the son, and the son is not to be put to death for the sins of the father.

So, what God was saying when He made the statement that the Lord will **visit the iniquity of the fathers upon the children to the third and fourth generations** was that if the son walks in the sins of his father, and his son walks in the sins of his grandfather, and so on, guess what will happen? The same thing that happened to the father: the radical judgment. You will be judged for those sins. The Lord carefully told you that you will pay; you will bear your own load.

Romans 8:13—Paul said—¹³ **For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live** (emphasis added).

We will get deeper into the structure Paul used here next week. Next week will be kind of a takeoff moment. I'm excited about next week's sermon because it will pull all of this together in a powerful way. It will give you a true perspective on the commandments that is so needed.

With that said, we will pray.