

a paper on EXODUS 20:1-22:

ON MAN'S DUTY TO GOD IN THE TEN COMMANDMENTS

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PREFACE

The purpose of this paper is to discern the duty of men towards GOD, from both Israelite and Christian perspectives, based on The First Table – The first four Commandments – of The Ten Commandments found in EXODUS 20.

ABBREVIATIONS

BLB – Blue Letter Bible

BHS – Biblia Hebraica Stuttgartensia

KJV – King James Version Bible

MM – Machon Mamre's Hebrew Old Testament

BLB – Blue Letter Bible

NKJV – New King James Version Bible

CNAB – Catholic New American Bible

GNB – Good News Bible

HNT – Hebrew New Testament

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ABSTRACT

What is the duty of man towards GOD? The foundation of that duty may be found in The First Table – The first four Commandments – of The Ten Commandments: Have no other GOD but The LORD; Do not make or bow down to idols; Do not take The Name of The Almighty in vain; Keep The Sabbath holy. This is however, not the end, but only the beginning of man's duty to GOD.

For if we have no love for GOD and thus our neighbour, keeping GOD's Laws as mere external form only, this itself is vain blasphemy. CHRIST commands that we are to first love The LORD our GOD with our whole heart, mind and soul; to second love our neighbour as ourselves. This, explains our Lord, is the very sum and heart of all The Law of GOD. Herein then is our quest: to keep our duty to The Creator because we love Him as He loves us.

DEDICATION

That all men might come keep their duty to GOD: to love The LORD with all their hearts, souls and minds, and their neighbours as themselves.

EPIGRAPH

Thus does our Lord command in MATTHEW 22:37-40, "...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

EDITORIAL NOTE

It is the practice of faithful Jewish people to not pronounce The Name of GOD - יהוה - out of reverence for Him, but rather in reading The Sacred Scriptures in The Hebrew to substitute ה'שם "HASHHEM," which means simply "The Name." Out of deference to our Jewish brethren, I will follow that practice here throughout.

In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter ע ayin = "

I. INTRODUCTION

What is man's duty to GOD? And where may we begin to search for the answer to this most basic of questions for the human soul? When our Lord JESUS CHRIST was asked what is the sum of The Law of Moses, He replied as is recorded in MATTHEW 22:37-40, "...Thou shalt love the Lord thy GOD with all thy heart, and with all thy soul, and with all thy mind. This is the first and Great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On These two Commandments hang all The Law and the prophets." ¹ Here CHRIST cites and expounds upon DEUTERONOMY 6:4-5, ⁴ "Hear, O Israel: The LORD our GOD is one LORD: And thou shalt love the LORD thy GOD with all thine heart, and with all thy soul, and with all thy might." ² This then is the sum of The Law of The Old Testament, of which the core is The Ten Commandments.

Matthew Henry observes, "The first four of the Ten Commandments, commonly called the FIRST table, tell our duty to GOD [first] ...because man had a Maker to love, before he had a neighbour to love. It cannot be expected that he should be true to his brother, who is false to his GOD." ³ Walvoord and Zuck offer this overview: "The Mosaic Law in EXODUS has three parts: The Decalogue (EXODUS 20:1-21), The Book of The Covenant with civil and religious ordinances (20:22-24:11), and ceremonial regulations (24:12-31:18)." ⁴ The Ten Commandments themselves may be divided into two parts, "The first four Commandments [of which] pertain to the relationship of the Israelites with GOD, and The other six [of which] deal with the social relationships within the covenant community." ⁵ It is in The First Table of The Ten Commandments that we will focus.

II. A BRIEF OVERVIEW OF THE TEN COMMANDMENTS

Since the Jewish, Catholic and Protestant versions of The Ten Commandments differ slightly in organization, and we must pick one, we will employ the Protestant version. From The First Table, we have The first four Commandments which reveal what GOD decrees as man's duties to Him: The First Commandment arises from EXODUS 20:1-3 in the King James Version ⁶ (KJV), "You shall have no other gods before Me," ⁷ From EXODUS 20:4-6 ⁸ we have The Second Commandment, which is commonly known as, "You shall not make unto you any graven images." ⁹ The Third Commandment arises from EXODUS 20:7 ¹⁰, and is typically given as, "You shall not

¹ 1, KJV, MATTHEW 22:37-40.

² 1, KJV, DEUTERONOMY 6:4-5.

³ 2, Matthew Henry Commentary, Exodus 20:3-11.

⁴ 3, Bible Knowledge Commentary, The Decalogue (20:1-21), page 138-139.

⁵ 3, Bible Knowledge Commentary, a. The introduction to the Decalogue (20:1-2), page 139.

⁶ 1, KJV, EXODUS 20:1-3.

⁷ 4, The Ten Commandments, Commandment I, Protestant version.

⁸ 1, KJV, EXODUS 20:4-6.

⁹ 4, The Ten Commandments, Commandment II, Protestant version.

¹⁰ 1, KJV, EXODUS 20:7.

take The Name of The LORD your GOD in vain." ¹¹ And The Fourth Commandment, which arises from EXODUS 20:8-11 ¹², is widely given as, "You shall remember The Sabbath and keep it holy." ¹³

And from The Second Table, we have The remaining six Commandments which reveal what man's duty is to his fellow man: Arising in the KJV from EXODUS 20:12 ¹⁴ is The Fifth Commandment, which is widely known as "Honor your father and mother." ¹⁵ From EXODUS 20:13-16 ¹⁶ arises The Sixth, Seventh, Eighth and Ninth Commandments: "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness." ¹⁷ Lastly is The Tenth Commandment, arising from EXODUS 20:17 ¹⁸ which is commonly rendered as "You shall not covet anything that belongs to your neighbor." ¹⁹

III. PLAN OF ATTACK

How can we better understand man's duty to GOD from a study of The First Table of The Ten Commandments? We must look at 3 questions: 1) What is the text? 2) What does the text say? 3) What does the text mean? First, we will consider the relevant Hebrew language text of EXODUS 20:1-11 from The Biblia Hebraica Stuttgartensia (BHS), ²⁰ and give for each verse a wooden word-by-word translation into English. Second, We will compare three English language Bible versions of the text of the First Table of The Ten Commandments - the more formal and literal New King James Version Bible (NKJV); the more dynamic Catholic New American Bible (CNAB); the very liberal Good News Bible (GNB). For a control, we will use Machon-Mamre's (MM) translation into English from The Hebrew Masoretic Text. Third, we will consider selected materials from a Biblical dictionary, lexicon, concordance and commentaries. From these we will attempt to apply what we have discerned to our Christian faith, that we may find a deeper reverence and love for GOD The Father, Son and Holy Ghost.

IV. EXODUS 20:1-11 IN HEBREW AND ENGLISH TEXTS

In The Biblia Hebraica Stuttgartensia (BHS) ²¹ we find in modern Hebrew The Jewish TaNaKh ²² or Bible – containing The holy Books of The Torah or Pentateuch, The

¹¹ 4, The Ten Commandments, Commandment III, Protestant version.

¹² 1, KJV, EXODUS 20:8-11.

¹³ 4, The Ten Commandments, Commandment IV, Protestant version.

¹⁴ 1, KJV, EXODUS 20:12.

¹⁵ 4, The Ten Commandments, Commandment V, Protestant version.

¹⁶ 4, The Ten Commandments, Commandments VI, VII, VIII, IX, Protestant version.

¹⁷ 1, KJV, EXODUS 20:13-16. The KJV gives EXODUS 20:13 as "Thou shalt not kill," while The NKJV EXODUS 20:13 as "You shall not murder." The NKJV rendering is closer to The Hebrew meaning.

¹⁸ 1, KJV, EXODUS 20:17.

¹⁹ 4, The Ten Commandments, Commandment X, Protestant version.

²⁰ 5, BHS, EXODUS 20:1-17, page 118-119.

²¹ 5, BHS, EXODUS 20:1-17, page 118-119.

²² 4, The Ten Commandments, Glossary, Common Terms, entry for "TaNaKh."

Writings of The Psalms and Proverbs, and The Prophets – what Christians call The Old Testament. EXODUS 20:1-17 in The Biblia Hebraica Stuttgartensia gives us the text from which we derive The Ten Commandments. It is this text from EXODUS 20:1-11 that we shall in Hebrew and in English focus.

A. PROLOGUE OF AUTHORITY – EXODUS 20:1

EXODUS 20:1 – “And GOD said...”

²³ וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֹר: ׀¹

VAYDABER ‘ELOHIYM ‘ET KAL-HADVARYM HA’ELEH LE’MOR:²⁴
Literally, “And (He) spoke GOD all the words the these, saying:” The New King James renders this, “And GOD spoke all these words, saying:”²⁵

B. COMMANDMENT I – EXODUS 20:2-3

EXODUS 20:2-3 - "You shall have no other gods before Me,"²⁶

²⁷ אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:²

‘ANOCHIY [HASHEM] ‘ELOCHEYCHA, ‘ASHER HOTSE’TIYCHA
ME’ERETS MITSRAYIM MIBEYT “AVADIYM:²⁸ Literally, “I [am] The LORD your
GOD, Who caused to deliver out you from the land of Egypt and from the house
slavery.” Or in the New King James, “2 I am the LORD your GOD, who brought you
out of the land of Egypt, out of the house of bondage.”²⁹

³⁰ לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי:³

LO’ YIHYEH-LECHA ‘ELOHIYM ‘ACHRIYM “AL-PANAY.³¹ Literally,
“Not you will have for yourself gods other before My face.” In the New King James, “3
You shall have no other gods before Me.”³²

²³ 6, BHS, EXODUS 20:1.

²⁴ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

²⁵ 8, NKJV, EXODUS 20:1.

²⁶ 4, Parsons, “A Brief Overview of The Ten Commandments,” Commandment I, Protestant version.

²⁷ 6, BHS, EXODUS 20:2.

²⁸ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

²⁹ 8, NKJV, EXODUS 20:2.

³⁰ 6, BHS, EXODUS 20:3.

C. COMMANDMENT II – EXODUS 20:4-6

EXODUS 20:4-6 - "You shall not make unto you any graven images." ³³

לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל
וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ: ³⁴

LO'-TA'ASEH-LECHA FESEL, VEKAL-TEMUNAH 'ASHER
BASHSHAMAYIM, MIMMA"AL VA'ASHER BA'ARETS MITTACHAT
VA'ASHER BAMBAYIM, MITTACHAT LA'ARETS. ³⁵ Literally, "Not you will
make for yourself a graven image. And [not] every likeness which [is] in the heavens
above. And [not] which [is] in the earth below. And [not] which [is] in the waters under
the earth." The New King James renders this as, "4 You shall not make for yourself a
carved image, or 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;" ³⁶

לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבָדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל
קַנָּא פֹקֵד עֵוֹן אָבֹת עַל־בְּנֵי עַל־שְׁלֵשִׁים וְעַל־רִבְעִים לְשָׁנָאִי: ³⁷

LO'-TISHTACHAVEH LAHEM VELO' TA'AVDEM KIY 'ANOCHIY
[HASHEM] 'ELOHEYCHA 'EL QANNA' POQED "AVON 'AVOT "AL-PANIYM
"AL-SHILLESHIYM VE"AL-RIB" IYM, LESNE'AY. ³⁸ Literally, "Not you will bow
down to them and not you will serve them. Because I [am] The LORD your GOD [a]
jealous GOD. I appoint the guilt or punishment of the father upon the sons upon the third
generation and upon the fourth generation of the ones hating Me." Or in the New King
James, "5 You shall not bow down to them nor serve them. For I, the LORD your GOD,
am a jealous GOD, visiting the iniquity of the fathers on the children to the third and
fourth generations of those who hate Me," ³⁹

³¹ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter ע ayin = "

³² 8, NKJV, EXODUS 20:3.

³³ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment II, Protestant version.

³⁴ 6, BHS, EXODUS 20:4.

³⁵ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter ע ayin = "

³⁶ 8, NKJV, EXODUS 20:4.

³⁷ 6, BHS, EXODUS 20:5.

³⁸ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter ע ayin = "

³⁹ 8, NKJV, EXODUS 20:5.

וַעֲשֵׂה חֶסֶד לְאַלְפִים לְאֹהָבָי וּלְשֹׂמְרֵי מִצְוֹתַי: ס⁴⁰

VE"OSEH CHESED LA'LAFIYM LE'OHAVAY, ULESHMEREY MITSUTAY.⁴¹ Literally, "And instituting or bringing about goodness upon the thousandth [generation] towards the ones loving Me and towards the ones keeping My Commandments." In the New King James, "6 but showing mercy to thousands, to those who love Me and keep My Commandments."⁴²

D. COMMANDMENT III – EXODUS 20:7

EXODUS 20:7 - "You shall not take The Name of The LORD your GOD in vain."⁴³

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנְקֶה יְהוָה
אֶת־אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוּא: פ⁴⁴

LO' TISSA' 'ET-SHEM-[HASHEM] 'ELOHEYCHA LASHSHAVE' KIY LO' YENAQQEH [HASHEM] 'ET 'ASHER-YISSA' 'ET-SHEMO LASHSHAVE'.⁴⁵ Literally, "Not you will lift up The Name of The LORD Your GOD in emptiness. Because not I The LORD will acquit the one who lifts up The Name [of GOD] in emptiness." The New King James gives this as, "7 You shall not take The Name of The LORD your GOD in vain, for The LORD will not hold him guiltless who takes His Name in vain."⁴⁶

E. COMMANDMENT IV – EXODUS 20:8-11

EXODUS 20:8-11 - "You shall remember the Sabbath and keep it holy."⁴⁷

זָכוֹר אֶת־יּוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: ש⁴⁸

TACHOR 'ET-YOM HASHSHABAT LEQADDESHO.⁴⁹ Literally,

⁴⁰ 6, BHS, EXODUS 20:6.

⁴¹ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter ע ayin = "

⁴² 8, NKJV, EXODUS 20:6.

⁴³ 4, The Ten Commandments, Commandment III, Protestant version.

⁴⁴ 6, BHS, EXODUS 20:7.

⁴⁵ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter ע ayin = "

⁴⁶ 8, NKJV, EXODUS 20:7.

⁴⁷ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment IV, Protestant version.

⁴⁸ 6, BHS, EXODUS 20:8.

“Remembering The Day of The Sabbath for setting apart as holy.” Or in the New King James, “8 Remember The Sabbath Day, to keep it holy.”⁵⁰

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלַאכְתֶּךָ: ⁵¹

SHESHET YAMIYM TA”AVOD VE”ASIYTA KAL-MELA’CHETTECHA. ⁵²
Literally, “Six days you work and you do all your work.” Or as the New King James says, “9 Six days you shall labor and do all your work,”⁵³

וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלַאכָּה
אֲתָהּ וּבִנְךָ וּבִתְּךָ עֲבָדְךָ וְאִמְתֶּךָ וּבַהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: ⁵⁴

VEYOM HASHSHEVIY”IY SHABAT, LA[HASHEM] ‘ELOHEYCHA LO’-
TA”ASEH CHAL-MELA’CHAH ‘ATTAH, UVINECHA-UVITTECHA “AVEDCHA
VA’AMATECHA UVEHEMTECHA VEGERCHA ‘ASHER BISH”AREYCHA. ⁵⁵
Literally, “And The Day the seventh [is] The Sabbath for The LORD Your GOD. Not you do all your work you. And your son and your daughter and your servant and your maid and your animal visitor within your gates.” The New King James gives us, “10 but The seventh Day is The Sabbath of The LORD your GOD. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.”⁵⁶

כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם
וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בֵּרַךְ יְהוָה אֶת-יּוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ: ⁵⁷

KIY SHESHET-YAMIYM “ASAH [HASHEM] ‘ET-HASHSHAMAYIM
VE’ET-HA’ARETS ‘ET-HAYYAM VE’ET-KAL-‘ASHER-BAM VAYYANACH
BAYYOM HASHSHEVIY”IY “AL-KEN BERECH [HASHEM] ‘ET-YOM

⁴⁹ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

⁵⁰ 8, NKJV, EXODUS 20:8.

⁵¹ 6, BHS, EXODUS 20:9.

⁵² 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

⁵³ 8, NKJV, EXODUS 20:9.

⁵⁴ 6, BHS, EXODUS 20:10.

⁵⁵ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

⁵⁶ 8, NKJV, EXODUS 20:10.

⁵⁷ 6, BHS, EXODUS 20:11.

HASHSHABAT VAYQADSHEHU.⁵⁸ Literally, “Because six days (He) made The LORD the heavens and the earth and all which in them [is]. And He rested in the day the seventh upon thus He blessed The LORD The Day The Sabbath. And He set it apart as holy.” Or in the New King James, “11For in six days The LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore The LORD blessed The Sabbath Day and hallowed it.”⁵⁹

V. WHAT DOES THE TEXT SAY?

We will now examine The Hebrew BHS text and our initial wooden translation for EXODUS 20:1-11 with a wide range of three English Bible translations: First, The New King James Version (NKJV), which is a formal and more literal translation; second, The Catholic New American Bible (CNAB), which is a less literal and more interpretive translation; third, The Good News Bible (GNB), which is an extremely liberal and a dynamic equivalent interpretation.

A. EXODUS 20:1

MM gives us our text, "1 And GOD spoke all These Words, saying:"⁶⁰ The NKJV says, "1 And GOD spoke all These Words, saying:"⁶¹ The CNAB gives us, "1 Then GOD delivered all These Commandments:"⁶² The GNB renders, "1 GOD spoke, and These were His Words:"⁶³

From - דָּבַר - DABAR, we see that GOD spoke The Words of The Ten Commandments to Moses, the verb of “to speak” here being in the 3rd person masculine singular active Piel imperfect, in an intensified and ongoing form. דָּבַר DABAR is translated in The KJV to English most often as speak, but also to say, talk, promise, tell, commune, pronounce, utter, and command.⁶⁴ In so speaking These Words, GOD gives continuing emphasis to what He delivers and commands as He speaks. דָּבַר DABAR is combined of The Speaker – The Almighty - here with the next verb, adding emphasis - אָמַר AMAR - which is the Qal infinitive form meaning, “saying.”⁶⁵

In GENESIS 1 the perfect or past sense of the same verb אָמַר AMAR⁶⁶ is used when GOD brought forth into existence the elements of creation:

⁵⁸ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

⁵⁹ 8, NKJV, EXODUS 20:11.

⁶⁰ 9, MM, EXODUS 20:1.

⁶¹ 8, NKJV, EXODUS 20:1.

⁶² 10, CNAB, EXODUS 20:1.

⁶³ 11, GNB, EXODUS 20:1.

⁶⁴ 12, BLB, EXODUS 20:1, DABAR דָּבַר – to speak, Strong’s 01696.

⁶⁵ 12, BLB, EXODUS 20:1, ‘AMAR אָמַר – to say, Strong’s 0559.

⁶⁶ 12, BLB, GENESIS 1:3, ‘AMAR אָמַר – to say, Strong’s 0559.

GENESIS 1:3, "And GOD said, let there be light, and there was light."⁶⁷ This formula is used throughout the creation record in GENESIS, where on each day of creation The Almighty spoke forth into existence His works, each in a completed sense, by His Word. But when the infinitive or present form of אָמַר AMAR is used, recording in The Hebrew text, "GOD created, ...saying," it conveys the sense of GOD speaking a command to His creation and to His creatures – most especially to man - to do that which He dictates for ongoing obedience.

So in GENESIS 1:22, after GOD created all living creatures before making man by having spoken them forth into existence, we read, "And GOD blessed them, saying, Be fruitful, and multiply and fill the waters in the seas; and let fowl multiply in the earth."⁶⁸ Now GOD is commanding in an ongoing sense all the creatures He created to continually obey Him by being fruitful, multiplying and filling the earth. In the same way, Christians hold from JOHN 1:1-3 that CHRIST The Son was with GOD The Father from before the creation of the heavens and the earth, from before time and creation began: "In the beginning was The Word, and The Word was with GOD, and The Word was GOD. The same was in the beginning with GOD. All things were made by Him; and without Him was not any thing made that was made."⁶⁹

So we may take EXODUS 20:1 to say, "GOD spoke forth into existence These Commandments, while saying Them as commands unto Moses to be continually obeyed by men."

B. EXODUS 20:2

From MM we have, "2 I am The LORD thy GOD, who brought thee out of the land of Egypt, out of the house of bondage..."⁷⁰ The NKJV gives us, "2 I am The LORD your GOD, Who brought you out of the land of Egypt, out of the house of bondage."⁷¹ The CNAB reads, "2 I, The LORD, am your GOD, Who brought you out of the land of Egypt, that place of slavery."⁷² And the GNB renders this, "2 I am The LORD your GOD Who brought you out of Egypt, where you were slaves."⁷³

⁶⁷ 1, KJV, GENESIS 1:3.

⁶⁸ 1, KJV, GENESIS 1:22.

⁶⁹ 1, KJV, JOHN 1:1-3.

⁷⁰ 9, MM, EXODUS 20:2. MM's Masoretic Text combines what The BHS and English Translations used here give as two verses, i.e. EXODUS 20, verses 2 and 3. So the verses in MM for EXODUS 20 will lag behind the verses for all English Bible translations by one.

⁷¹ 8, NKJV, EXODUS 20:2.

⁷² 10, CNAB, EXODUS 20:2.

⁷³ 11, GNB, EXODUS 20:2.

EXODUS 20:2 begins, 'ANOCHIY [HASHEM] 'ELOHEYCHA – אֲנֹכִי יְהוָה אֱלֹהֶיךָ⁷⁴ - "I am The LORD Thy GOD..."⁷⁵ First is the personal pronoun ANOCHIY - אֲנֹכִי - for "I."⁷⁶ Second is The personal revelatory Name of GOD The Creator [HASMEM] - יְהוָה⁷⁷ Third is a possessive form of 'ELOHIYM - אֱלֹהִים - marking a covenantal relationship between The Almighty and His people Israel.⁷⁸

This unspoken, personally revelatory Name of The Almighty derives from the verb HAYAH - הָיָה - to be, the verb of existence, in the 1st person common singular Qal imperfect.⁷⁹ In Moses' first personal encounter with The Almighty at the burning bush, he asks in EXODUS 3:13, "...Behold, when I come unto the children of Israel, and shall say unto them, The GOD of your fathers hath sent me unto you; and they shall say to me, What is His Name? what shall I say unto them?"⁸⁰ The LORD replies in EXODUS 3:14, "...I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you!"⁸¹ The English translation "I AM THAT I AM" is derived from The Hebrew Text 'EHEYEH 'ASHER 'EHEYEH – אֶהְיֶה אֲשֶׁר אֶהְיֶה⁸²

This verb form of HAYAH הָיָה means that the existence of The LORD is ongoing and never ending, Which The Creator appropriates in The Hebrew for Himself. The four Hebrew letters that represent The Name of The LORD in The Hebrew Scripture are derived from the unspoken four Hebrew letters YHWH - יְהוָה - for GOD's Name of personal immanence with His people. Some refer to YHWH יְהוָה as "The Tetragrammaton."⁸³ This is rendered for instance in The Young's Literal Translation English Bible as "JEHOVAH."⁸⁴ In The King James Version this is given as "LORD,"⁸⁵ as well as in The New King James Version.⁸⁶ In spoken form, it is proper in orthodox Judaism to not pronounce - יְהוָה - The Hebrew Name of The King of The Universe which we know then as "LORD" or "JEHOVAH" in our English translations. For "He Who in the absolute sense exists and Who manifests His existence and His

⁷⁴ 6, BHS, EXODUS 20:2.

⁷⁵ 1, KJV, EXODUS 20:2.

⁷⁶ 12, BLB, EXODUS 20:2, ANOCHIY אֲנֹכִי - the personal pronoun "I," 1st person singular.

⁷⁷ 6, BHS, EXODUS 20:2.

⁷⁸ 12, EXODUS 20:2, BLB, 'ELOHIYM אֱלֹהִים - GOD, Strong's 0430.

⁷⁹ 12, BLB, EXODUS 3:14, HAYAH הָיָה - to be, Strong's 01961.

⁸⁰ 1, KJV, EXODUS 3:13.

⁸¹ 1, KJV, EXODUS 3:14.

⁸² 6, BHS, EXODUS 3:14.

⁸³ 13, A Dictionary of The Bible, entry for "JEHOVAH", p 361, paragraph 1.

⁸⁴ 14, YLT, EXODUS 20:2.

⁸⁵ 1, KJV, EXODUS 20:2.

⁸⁶ 8, NKJV, EXODUS 20:2.

character ...as The GOD of revelation and grace..., ” is transcendent and eternally exists in His Being.⁸⁷ This is The proper Name of The One forever existing GOD.”

The orthodox Jewish practice is to substitute alternatives, such as ADONAY - אֲדֹנָי⁸⁸ - found for example in PSALM 86:15 and translated as “Lord.”⁸⁹ “But thou, O Lord, art a GOD full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.”⁹⁰ A common alternative substitute is הַשֵּׁם HASHEM, meaning “The Name.”⁹¹ We will substitute “HASHEM” in our transliterations when we encounter The Tetragrammaton in The Hebrew Text, following the orthodox Jewish practice of such reverence for The Name of The LORD. Would that all men would hold The Name of The LORD in such high regard!

Another common Name for The Almighty in The Hebrew Scriptures is ‘ELOHIYM - אֱלֹהִים - “GOD.”⁹² This is however not in the singular, but in the plural. As we have noted, this is the same JEHOVAH GOD Who reveals Himself in EXODUS 3:14-15, “I AM THAT I AM” and “The LORD GOD of your fathers, The GOD of Abraham, The GOD of Isaac, and The GOD of Jacob.”⁹³ Thus EXODUS 20:2 here may be rendered, “I am JEHOVAH The Always Existing One True GOD, your GOD and The GOD of your fathers!”

Before The LORD spoke forth The Words of The Ten Commandments, Walvoord and Zuck observe that The LORD reminds the Israelites of two things: “His unique relationship with His people (I am The LORD your GOD)... [and] what He had done for them (brought you out of Egypt... the land of slavery...)”⁹⁴ Matthew Henry summarizes in like manner, “The first Commandment concerns the object of worship, JEHOVAH, and Him only. The worship of creatures is here forbidden. Whatever comes short of perfect love, gratitude, reverence, or worship, breaks This Commandment. Whatsoever ye do, do all to the glory of GOD.”⁹⁵

So in EXODUS 20:2 GOD gives the reason that the Israelites are bound to worship Him only. First, He is their GOD. Second, it was He Who delivered, from YATSA’ - יָצָא - the Israelites out of slavery, the verb given in the active Hiphil perfect causative and completed sense, meaning to have caused “to go out of, come out of, exit,

⁸⁷ 13, A Dictionary of The Bible, entry for “JEHOVAH”, p 361, paragraph 1.

⁸⁸ 6, BHS, PSALM 86:15.

⁸⁹ 12, BLB, PSALM 86:15, ADONAY אֲדֹנָי - The Lord, Strong’s 0136.

⁹⁰ 1, KJV, PSALM 86:15.

⁹¹ 12, BLB, EXODUS 20:2, YHWY [HASMEN] יְהוָה - The LORD, JEHOVAH, Strong’s 03068.

⁹² 12, BLB, EXODUS 20:2, ‘ELOHIYM אֱלֹהִים - GOD, Strong’s 0430.

⁹³ 1, KJV, EXODUS 3:14-15.

⁹⁴ 3, Bible Knowledge Commentary, a. The introduction to the Decalogue (20:1-2), page 139.

⁹⁵ 2, Matthew Henry Commentary, EXODUS 20:3-11.

go forth, to go forward to, to lead out, to deliver out of.”⁹⁶ Noah Webster defines ‘to deliver’ as “1. To free; to release, as from restraint; to set at liberty; as to deliver one from captivity. 2. To rescue, or save. Deliver me, O my GOD, from the hand of the wicked. [Ps lxxi.] 3. to give, or transfer; to put into another’s hand or power... 4. To surrender; to yield; to give up... 5. To disburden [in childbirth] of a child. 6. To utter; to pronounce; to speak; to send forth in words.”⁹⁷ Embedded in The First Commandment is thus the constant reminder that the Israelite’s freedom and very existence is entirely dependant upon The LORD.

Thus we may paraphrase EXODUS 20:2 render this as “I am The LORD Your GOD Who caused to deliver you out of Egypt and the house of physical and spiritual slavery, Who cause to bring you forward to Me.”

C. EXODUS 20:3

From MM we have, “...Thou shalt have no other gods before Me.”⁹⁸ The NKJV gives us, “3 You shall have no other gods before Me.”⁹⁹ The CNAB reads, “3 You shall not have other gods besides Me.”¹⁰⁰ And the GNB renders this, “3 Worship no god but Me.”¹⁰¹

The people of GOD are commanded to worship Him and Him alone, as a direct result of The Divine deliverance bestowed upon them in their being brought out of the oppression of Egypt by the arm of The LORD. The Almighty claims a special right over Israel to their sole worship because of His rescuing of them from their suffering and slavery, and binds them to Himself and Himself to them in The Old Covenant. As in EXODUS 20:2, so also in EXODUS 16:16, the same verb of causing to bring out – YATSA’ יָצָא - again emphasizes that it The LORD Who saves His people, and not they themselves, from darkness and sin.¹⁰²

So we read in EXODUS 16:6, “And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that The LORD hath brought you out from the land of Egypt.”¹⁰³ The Almighty set at liberty and rescued Israel from slavery under the Egyptians and their false deities, that they might serve Him, love Him and be His people for His purposes. So it is also with salvation at The Cross of CHRIST, which is by GOD’s Grace, that we are called out of spiritual slavery and darkness from the Egypts of

⁹⁶ 12, BLB, EXODUS 20:2, יָצָא YATSA’ – to bring out, Strong’s 03318.

⁹⁷ 15, Noah Webster’s 1828 Dictionary, page DEL-DEL to DEL-DEM, [verb] “deliver.”

⁹⁸ 9, MM, EXODUS 20:2. MM’s Masoretic Text combines what The BHS and English Translations used here give as two verses, i.e. EXODUS 20, verses 2 and 3. So the verses in MM for EXODUS 20 will lag behind the verses for all English Bible translations by one.

⁹⁹ 8, NKJV, EXODUS 20:2-3.

¹⁰⁰ 10, CNAB, EXODUS 20:2-3.

¹⁰¹ 11, GNB, EXODUS 20:2-3.

¹⁰² 12, BLB, EXODUS 16:6, יָצָא YATSA’ – to bring out, Strong’s 03318.

¹⁰³ 1, KJV, EXODUS 16:6.

our lives in which our sins have imprisoned us!

Therefore, the Israelites are to worship only JEHOVAH and not to bring before His face false gods which divert the people's worship from Him. Sadly, as we do even today, the ancient Israelites were constantly affronting The LORD with their worship of false gods, the pagan deities of the heathen nations which surrounded them. This resulted in Divine chastisement, which brought the people to repent and return to The LORD for a time. In the resulting Divine protection and blessing, their allegiance to only The Almighty was however forever failing. Like the frail and fallible men that we ourselves are in our own time even today, the ancient Israelites were forever drifting back to the false gods of their pagan neighbours and the idols of the world, the flesh and the devil. Thus the never ending cycle of apostasy-chastisement-repentance-renewal & revival-blessing & protection-compromise-apostasy that we see throughout the Old Testament history of Israel and in our own lives on this earth!

JEHOVAH called the ancient Israelites to bring no false deities before His Presence in their worship and in their lives, but to worship Him only. Just so Christians are also called to bring no false messiahs or idols before The Presence of CHRIST, but to worship Him only. The same Hebrew verb to deliver - YATSA' - יָצָא - which we saw in EXODUS 16:6¹⁰⁴ speaks of how CHRIST has delivered us from the slavery of the world and the spiritual death of separation from GOD. This is the same deliverance of Grace given to ancient Israel that is now extended at The Cross to both Jews and Gentiles to the four corners of the earth by The Savior JESUS CHRIST within His Church. The prophet Isaiah foresaw this by The Spirit of GOD in ISAIAH 42:1, where The LORD speaks of His sending forth of The Messiah: "Behold My Servant, whom I uphold; Mine elect, in Whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles."¹⁰⁵ In the same way Saint Paul declares to us in GALATIANS 1:4 that it is CHRIST "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of GOD and our Father" unto salvation.¹⁰⁶

So deliverance and salvation from both physical bondage and spiritual darkness are brought forth by The Saviour on our behalf, and not by any good works we may claim before Heaven. If Christians desire to avoid the same destructive cycle of faith to unfaith to faith over and over again in this life that beset the ancient Israelites, we must be true to our Saviour JESUS CHRIST. By Him alone are our hearts, minds and souls to be ruled! John Wesley notes the many forms of idolatry that tempt us away from The Creator: "The sin against This Commandment, which we are most in danger of, is giving that glory to any creature which is due to GOD only. Pride makes a GOD of ourselves, covetousness makes a GOD of money, sensuality makes a GOD of the belly. Whatever is loved, feared, delighted in, or depended on, more than GOD, that we make a [false] god of. This prohibition includes a precept which is the foundation of The whole Law, that we take The Lord for our GOD, accept Him for ours, adore Him with humble

¹⁰⁴ 12, BLB, EXODUS 16:6, יָצָא YATSA' – to bring out, Strong's 03318.

¹⁰⁵ 1, KJV, ISAIAH 42:1.

¹⁰⁶ 1, KJV, GALATIANS 1:4.

reverence, and set our affections entirely upon Him!"¹⁰⁷

We may thus paraphrase EXODUS 20:3 as, "You shall not worship any gods or idols, but rather you shall worship only Me – The LORD Your GOD!"

D. EXODUS 20:4

MM provides us with the text, "3 Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;"¹⁰⁸ From the NKJV we have, "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;"¹⁰⁹ The CNAB reads, "4 You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth;"¹¹⁰ And from the GNB we are given, "4 Do not make for yourselves images of anything in heaven or on earth or in the water under the earth."¹¹¹

The word here for idol in The Hebrew Text is PECHEL - פֶּסֶל - which is a "graven or carved image of an idol."¹¹² Noah Webster defines an 'idol' as "1. An image, form or representation, usually of a man or other animal, consecrated as an object of worship; a pagan deity. Idols are usually statues or images, carved out of wood or stone, or formed of metals, particularly of silver or gold. The gods of the nations are idols. [Ps. xvi.] 3. A person loved and honored to adoration. The prince was the idol of the people. 4. Any thing on which we set our affections; that to which we indulge an excessive and sinful attachment. Little children, keep yourselves from idols. [I John v.] An idol is any thing which usurps the place of GOD in the hearts of His rational creatures..."¹¹³

John Wesley comments, "...we are forbidden to worship even the true GOD by images... The Jews - at least after the captivity - thought themselves forbidden by this to make any image or picture whatsoever. It is certain it forbids making any image of GOD, for to whom can we liken Him? ...It also forbids us to make images of GOD in our fancies, as if he were a man as we are. Our religious worship must be governed by the power of faith, not by the power of imagination. Secondly, They must not bow down to them - Shew any sign of honour to them, much less serve them by sacrifice, or any other act of religious worship. When they paid their devotion to the true GOD, they must not have any image before them for the directing, exciting, or assisting their devotion. Though the worship was designed to terminate in GOD, it would not please Him if it

¹⁰⁷ 16, John Wesley's Explanatory Notes, EXODUS 20:3.

¹⁰⁸ 9, MM, EXODUS 20:2.

¹⁰⁹ 8, NKJV, EXODUS 20:4.

¹¹⁰ 10, CNAB, EXODUS 20:4.

¹¹¹ 11, GNB, EXODUS 20:4.

¹¹² 12, BLB, EXODUS 20:4, PECHEL פֶּסֶל - an idol, Strong's 06459.

¹¹³ 15, Noah Webster's 1828 Dictionary, page IDL-IDO, entry for [noun] "idol."

came to Him through an image.”¹¹⁴ For no mere image can represent the greatness of The Creator, as we read in ISAIAH 40:28, “Hast thou not known? hast thou not heard, that The everlasting GOD, The LORD, The Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding!”¹¹⁵

So EXODUS 20:4 we may take as saying, “Not you shall make an idol by your hands to worship of anything in the heavens, in the earth or in the oceans.”

E. EXODUS 20:5

MM gives us this text, “4 thou shalt not bow down unto them, nor serve them; for I The LORD thy GOD am a jealous GOD, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me;”¹¹⁶ The more formal NKJV reads, “5 you shall not bow down to them nor serve them. For I, The LORD your GOD, am a jealous GOD, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,”¹¹⁷ The more liberal CNAB reads, “5 you shall not bow down before them or worship them. For I, The LORD, your GOD, am a jealous GOD, inflicting punishment for their fathers' wickedness on the children of those who hate Me, down to the third and fourth generation;”¹¹⁸ And from the dynamic equivalent GNB we find, “5 Do not bow down to any idol or worship it, because I am The LORD your GOD and I tolerate no rivals. I bring punishment on those who hate Me and on their descendants down to the third and fourth generation.”¹¹⁹

Walvoord and Zuck observe from This Commandment that GOD is “zealous that devotion be given exclusively to Him. His uniqueness... requires unique devotion. Absence of such dedication is sin and has its effect on [even] future generations. Those who thus are influenced to hate GOD will be punished by Him.”¹²⁰ Those effects are felt down even to the third and fourth generation of the idolatrous and the apostate. Yet The Almighty extends His mercy to thousands of generations of children of those who love Him and worship Him in spirit and in truth. The LORD did not tolerate His Chosen People to worship both Him and also bow down before and worship idols. And therefore woe unto, not only the idolater and apostate who comes to hate GOD with compromised and divided worship or outright paganism, but also woe to his children and children's children to the fourth generation!

CHRIST reminds us in JOHN 4:24, “GOD is Spirit: and they that worship Him must worship Him in spirit and in truth.”¹²¹ Therefore The Second Commandment forbids men from making idols or formed images to represent Him for use in worship.

¹¹⁴ 16, John Wesley's Explanatory Notes, EXODUS 20:3.

¹¹⁵ 1, KJV, ISAIAH 40:28.

¹¹⁶ 9, MM, EXODUS 20:4.

¹¹⁷ 8, NKJV, EXODUS 20:5.

¹¹⁸ 10, CNAB, EXODUS 20:5.

¹¹⁹ 11, GNB, EXODUS 20:5.

¹²⁰ 3, Bible Knowledge Commentary – Old Testament, c. The Second Commandment (20:4-6), page 139.

¹²¹ 1, KJV, JOHN 4:24.

“Since GOD is spiritual no material representation can possibly resemble Him. To make an idol of GOD, like something in the sky (sun, moon, stars), or on the earth (animals), or in the waters below (fish, crocodiles, or other sea life) was forbidden.” Why? Because as JOSHUA 24:19 warns, The LORD “...is an holy GOD; He is a jealous GOD.”¹²² We hear The same Words of warning from our Lord in MATTHEW 6:24, “²⁴ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve GOD and mammon!”¹²³

And so Saint John warns further from giving in to sinful attachment to any works of men's hands or minds that might entice our worship away from CHRIST JESUS. For why would any Christian desire to bow down and worship idols of the world, the flesh or the devil when we have The living and glorified CHRIST as our Redeemer? So Saint John declares in I JOHN 5:20-21, “And we know that The Son of GOD is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son JESUS CHRIST. This is The true GOD, and eternal life. Little children, keep yourselves from idols.”¹²⁴ Shall we overcome the world, the flesh and the devil with faith in idols or in faith in The Lamb of GOD and His victory at The Cross for us? The victory is ours, but only in The Lord, as Saint John says in I JOHN 5:6, “This is He that came by water and blood, even JESUS CHRIST; not by water only, but by water and blood. And it is The Spirit that beareth witness, because The Spirit is truth.”¹²⁵

Thus we may take EXODUS 20:5 as saying, “Because I JEHOVAH your GOD am a jealous GOD, laying upon men who in their iniquity worship false gods down to the children of the third and fourth generations of those who in their hatred of Me make themselves My enemies!”

F. EXODUS 20:6

MM gives us the text, “5 and showing mercy unto the thousandth generation of them that love Me and keep My Commandments.”¹²⁶ The NKJV reads, “6 but showing mercy to thousands, to those who love Me and keep My Commandments.”¹²⁷ The CNAB renders this, “6 but bestowing mercy down to the thousandth generation, on the children of those who love Me and keep My Commandments.”¹²⁸ And in the GNB we read, “6 But I show my love to thousands of generations of those who love Me and obey My Laws.”¹²⁹

To those who love GOD and obey His Commandments, The LORD extends most bounteously His great mercy – The Divine **חֶסֶד** CHESED to those who worship Him

¹²² 1, KJV, JOSHUA 24:19.

¹²³ 1, KJV, MATTHEW 6:24.

¹²⁴ 1, KJV, I JOHN 5:20-21.

¹²⁵ 1, KJV, I JOHN 5:6.

¹²⁶ 9, MM, EXODUS 20:5.

¹²⁷ 8, NKJV, EXODUS 20:6.

¹²⁸ 10, CNAB, EXODUS 20:6.

¹²⁹ 11, GNB, EXODUS 20:6.

faithfully in spirit and in truth! GOD's **רַחֲמִים** CHESED towards man in general and His saints in particular is His Divine "goodness; kindness; faithfulness; zeal towards [us] in a good sense."¹³⁰ Noah Webster gives this definition of mercy: "1. That benevolence, mildness or tenderness of heart which disposes a person to overlook injuries, or to treat an offender better than he deserves; the disposition that tempers justice, and induces an injured person to forgive trespass and injuries, and to forbear punishment, or inflict less than law or justice will warrant. In this sense, there is perhaps no word in our language precisely synonymous with mercy. That which comes nearest to it is grace. It implies benevolence, tenderness, mildness, pity or compassion, and clemency, but exercised only towards offender. Mercy is a distinguishing attribute of The Supreme Being. The Lord is long-suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty. [Num. xiv.]"¹³¹

The grace, favor and mercy of GOD - His CHESED **רַחֲמִים** - is in the same way spoken of in PSALM 48:10,¹³² which reads, "According to Thy Name, O GOD, so is Thy praise unto the ends of the earth: Thy right hand is full of righteousness."¹³³ Or again, as in PSALM 36:6,¹³⁴ "Thy righteousness is like the great mountains; Thy judgments are a great deep: O LORD, Thou preservest man and beast."¹³⁵ Thus are men encouraged by GOD's boundless loving CHESED **רַחֲמִים** which He bestows upon those who worship Him, trusting and obeying Him for Who He is and what He has declared, upon themselves, their children and their children's children unto the thousandth generation! For GOD's holy judgement is always tempered by His loving mercy!

So here is the most reasonable and blessed line from Moses to CHRIST: The same Divine CHESED **רַחֲמִים** that saved men's lives and souls in covenant Israel now saves men's lives and souls at The blessed Cross! It is the "benevolence, tenderness, mildness, pity or compassion, and clemency [of GOD which offers at The Cross to the penitent man] ...great mercy, forgiving iniquity and transgression, and by no means clearing the guilty!"¹³⁶ This is the same Divine mercy for which The LORD Himself came to redeem mankind and the world at Calvary! It is this same Divine mercy that led CHRIST JESUS to taking upon Himself the punishment for the sins of man what we ourselves should have had to bear before GOD on our day of judgment, but which we could not and yet live! So says Saint Paul in EPHESIANS 2:4-5, "But GOD, Who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with CHRIST, (by Grace ye are saved)!"¹³⁷

¹³⁰ 12, BLB, EXODUS 20:6, CHESED **רַחֲמִים** - mercy, Strong's 02617.

¹³¹ 15, Noah Webster's 1828 Dictionary, page MER-MER, entry for [noun] "mercy."

¹³² 12, BLB, PSALM 48:10, CHESED **רַחֲמִים** - mercy, Strong's 02617.

¹³³ 1, KJV, PSALM 48:10.

¹³⁴ 12, BLB, PSALM 36:6, CHESED **רַחֲמִים** - mercy, Strong's 02617.

¹³⁵ 1, KJV, PSALM 36:6.

¹³⁶ 15, Noah Webster's 1828 Dictionary, page MER-MER, entry for [noun] "mercy."

¹³⁷ 1, KJV, EPHESIANS 2:4-5.

We may thus summarize EXODUS 20:6 as saying, “and I The LORD am forever appointing and bringing about My work of loving mercy and goodness upon those righteous whom I find are loving Me with all their hearts, minds and souls and – because they are My loving sons and daughters – are observing to perform all which I ordain them to do and keeping themselves from doing all which I forbid: to them and their children – down to 1,000 generations later – I am bringing about My mercy upon them!”

G. EXODUS 20:7

Our base text from MM is "6 Thou shalt not take The Name of The LORD thy GOD in vain; for The LORD will not hold him guiltless that taketh His Name in vain."¹³⁸ The more formal NKJV reads here, "7 You shall not take The Name of The LORD your GOD in vain, for The LORD will not hold him guiltless who takes His Name in vain."¹³⁹ The more interpretive CNAB reads here, "7 You shall not take The Name of The LORD, your GOD, in vain. For The LORD will not leave unpunished him who takes His Name in vain."¹⁴⁰ And the dynamic equivalent reading from the GNB here is, "7 Do not use My Name for evil purposes, for I, The LORD your GOD, will punish anyone who misuses My Name."¹⁴¹

In vain, from SHAV' - שָׁוְיָ - means hear in EXODUS 20:7 the taking of GOD's Name or glory falsely, with “emptiness; falsehood; vanity; emptiness of speech, lying; worthlessness of conduct.”¹⁴² Noah Webster offers this definition of ‘vain:’ “1. Empty; worthless; having no substance, value or importance... Every man walketh in a vain show. [Ps xxxix.] Why do the people imagine a vain thing? [Ps. ii.] 2. Fruitless; ineffectual... Vain is the force of man... 4. Empty; unreal; as a vain chimers. 6. Light; inconstant; worthless... 8. False; deceitful; not genuine; spurious... 9. Not effectual; having no efficacy. Bring no more vain oblations. [Is. i]. ...In vain they do worship Me. [Matt. xv.] To take The Name of GOD in vain, to use The Name of GOD with levity or profaneness.”¹⁴³ GOD forbid that any such things should be found on our lips, in our lives or upon our souls!

How and in what forms do men take The Name of The LORD in vain? What applied to the ancient Israelites here applies to all men in all times. John Wesley gives us further insight into the many ways in which men break This Commandment: “First, By hypocrisy, making profession of GOD's Name, but not living up to that profession. Secondly, By covenant breaking. We make promises to GOD, and perform not to The Lord our vows, we take His Name in vain. Thirdly, By rash swearing, mentioning The Name of GOD, or any of His attributes, in the form of an oath, without any just occasion for it, but to no purpose, or to no good purpose. Fourthly, By false swearing, which some

¹³⁸ 9, MM, EXODUS 20:6.

¹³⁹ 8, NKJV, EXODUS 20:7.

¹⁴⁰ 10, CNAB, EXODUS 20:7.

¹⁴¹ 11, GNB, EXODUS 20:7.

¹⁴² 12, BLB, EXODUS 20:7, SHAV' שָׁוְיָ – vanity, Strong's 07723.

¹⁴³ 15, Noah Webster's 1828 Dictionary, page VAG-VAI, entry for [adjective] “vain.”

think is chiefly intended in the letter of The Commandment. Fifthly, By using The Name of GOD lightly and carelessly!"¹⁴⁴

Of all the possible false intents, words or deeds a man may offer up in vanity - in the full meaning of SHAV' שָׁוְיָ - the most offensive then is to lift up falsely The Name of GOD lying sacrifices of outward superficial righteousness and hypocrisy which lack any inward and living holiness in who we are and how we daily live!¹⁴⁵ So we read in PSALM 24:3-4, "Who shall ascend into the hill of The LORD? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."¹⁴⁶ GOD forbid, then, that a man employ The holy Name of GOD in vain, or as John Wesley puts it, "in the service of unbelief and lying... (or) to substantiate our falsehood by an appeal to GOD (for this) will bring certain judgment!"¹⁴⁷

The same sense of sin in taking in GOD's Name in vain in The Old Testament has an equal intense impact in The New Testament. For Christianity understands that, though in the camp of Israel The Spirit of GOD dwelt among men, in CHRIST The Spirit of GOD now also dwells within His saints! At the earthly Tabernacle and Temple, the blood shed to atone for men's sins was the blood of sacrificial animals. But on The Cross, The Blood shed to atone for men's sins was that of The Blood of The Lamb of GOD, The Creator incarnate as The Saviour Himself. If then the Israelites were forbidden from taking The Name of The LORD in vain as in EXODUS 20:7, how much equally are Christians forbidden from taking His Name in "emptiness; falsehood; vanity; emptiness of speech, lying; worthlessness of conduct!"¹⁴⁸ For The Ten Commandments apply equally to those within the covenantal Body of The Church as of Israel!

GOD forbid, then, that a man employ The holy Name of GOD, as Wycliffe frames it, "in the service of unbelief and lying... (or) to substantiate our falsehood by an appeal to GOD (for this) will bring certain judgment!"¹⁴⁹ But more than this, the Christian is called to bear The Name of Him Who redeemed our souls from separation from Himself at The Cross. As Saint Paul writes in EPHESIANS 4:1-3 The Command "...that ye walk worthy of the vocation wherewith ye are called (in and by CHRIST JESUS)." Therefore are we to walk as Christians "with all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of The Spirit in the bond of peace."¹⁵⁰

We may thus render EXODUS 20:7 as, "You shall never in word or in deed bear My holy Name falsely in your words or actions before Me or before men that dishonors

¹⁴⁴ 16, John Wesley's Explanatory Notes, EXODUS 20:7.

¹⁴⁵ 12, BLB, EXODUS 20:7, SHAV' שָׁוְיָ - vanity, Strong's 07723.

¹⁴⁶ 1, KJV, PSALM 24:3-4.

¹⁴⁷ 17, Wycliffe Bible Commentary, EXODUS 20:4-6, page 69.

¹⁴⁸ 12, BLB, EXODUS 20:7, SHAV' שָׁוְיָ - vanity, Strong's 07723.

¹⁴⁹ 17, Wycliffe Bible Commentary, EXODUS 20:4-6, page 69.

¹⁵⁰ 1, KJV, EPHESIANS 4:1-3.

Who I Your GOD am, for I shall not hold guiltless or leave unpunished he who lifts up My holy Name vainly!"

H. EXODUS 20:8

Our text from MM is "7 Remember The Sabbath Day, to keep it holy." ¹⁵¹
The NKJV renders this as, "8 Remember The Sabbath Day, to keep it holy." ¹⁵²
The CNAB gives us, "8 Remember to keep holy The Sabbath Day." ¹⁵³ And the
GNB renders this as, "8 Observe The Sabbath and keep it holy." ¹⁵⁴

For the ancient Israelites, the Day of Rest was the seventh day. For The Creator rested on The Sabbath – the seventh day of creation as recorded in GENESIS 2:2-3, "And on the seventh day GOD ended His work which He had made; and He rested on the seventh day from all His work which He had made. And GOD blessed the seventh day, and sanctified it: because that in it He had rested from all His work which GOD created and made." ¹⁵⁵ Recall the ancient Israelites, in their bondage as slaves in Egypt, worked to serve their heathen earthly masters – and the pagan gods of their earthly masters – seven days each week; there was no day of rest for them.

But having been delivered from the bondage and slavery of Egypt, the ancient Israelites were commanded to put aside their earthly work on each Sabbath Day, that they might give thanks and praise to The One Who rescued them from oppressive darkness! They were to rest from the labours of the world on That Day each week, as are we, that they might have fellowship with The LORD and with one another. Walvoord and Zuck observe of The Sabbath, "This was not a Day of slothful inactivity, but of spiritual service through religious observances. For the violation of This Command GOD imposed on Israel the death penalty!" ¹⁵⁶ Moses records this awesome decree in EXODUS 31:15: "Six days may work be done; but in the seventh is The Sabbath of rest, holy to The LORD: whosoever doeth any work in The Sabbath Day, he shall surely be put to death." ¹⁵⁷

We may paraphrase EXODUS 20:8 as saying, "You to be always recalling to mind The Sabbath day each week to always be consecrating and dedicating it as sacred and holy!"

I. EXODUS 20:9

Our text here from MM is "8 Six days shalt thou labour, and do all thy work;" ¹⁵⁸
Here the NKJV reads, "9 Six days you shall labor and do all your work," ¹⁵⁹ The CNAB

¹⁵¹ 9, MM, EXODUS 20:7.

¹⁵² 8, NKJV, EXODUS 20:8.

¹⁵³ 10, CNAB, EXODUS 20:8.

¹⁵⁴ 11, GNB, EXODUS 20:8.

¹⁵⁵ 1, KJV, GENESIS 2:2-3.

¹⁵⁶ 3, Bible Knowledge Commentary, e. The fourth Commandment (20:8-11), page 139.

¹⁵⁷ 1, KJV, EXODUS 31:15.

¹⁵⁸ 9, MM, EXODUS 20:8.

¹⁵⁹ 8, NKJV, EXODUS 20:9.

renders this as, “9 Six days you may labor and do all your work,”¹⁶⁰ And from the GNB we find, “9 You have six days in which to do your work,”¹⁶¹

For Christians, the Day of Rest – The Sabbath – and the weekly celebration of CHRIST’s resurrection are combined into not the seventh day, but the first day of each week. So Saint Matthew records in MATTHEW 28:1-6 The Lord’s resurrection, “In the end of The Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre... And the angel answered and said unto the women, Fear not ye: for I know that ye seek JESUS, Which was crucified. He is not here: for He is risen, as He said...”¹⁶² Therefore is CHRIST able to proclaim in JOHN 11:25, “...I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live!”¹⁶³

The New Advent Encyclopedia adds here, “The Church, on the other hand, after changing the day of rest from the Jewish Sabbath, or seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as The Lord’s Day. Thus The Church traditionally condemns those who deny that the Ten Commandments are binding on Christians (The Council of Trent, Sess. VI, can. xix).”¹⁶⁴ Does a man claim The Name of The Redeemer, The CHRIST, over his life and soul? Why then is he not about The Lord’s business on The Sabbath Day, and not his own? Why is he not in The Church devoutly worshipping and humbly serving, his family by his side, as a faithful steward of what CHRIST has given him at such a cost?

As Matthew Henry comments, “CHRIST allowed works of necessity, charity, and piety; for The Sabbath was made for man, and not man for The Sabbath...; but all works of luxury, vanity, or self-indulgence in any form, are forbidden. Trading, paying wages, settling accounts, writing letters of business, worldly studies, trifling visits, journeys, or light conversation, are not keeping this day holy to The Lord. Sloth and indolence may be a carnal, but not a holy rest. The Sabbath of The Lord should be a day of rest from worldly labour, and a rest in the service of GOD.”¹⁶⁵ Thus CHRIST teaches us in MATTHEW 12:11-12, “...What man shall there be among you, that shall have one sheep, and if it fall into a pit on The Sabbath Day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on The Sabbath Days.”¹⁶⁶ So doing good, lessening human suffering, saving of human life is acceptable on The Sabbath are permissible because they are expressions of love for GOD and man. But the worldly works forbidden on That Day for Israel remain equally forbidden on That Day for The Church, for it is The Lord’s Day!

¹⁶⁰ 10, CNAB, EXODUS 20:9.

¹⁶¹ 11, GNB, EXODUS 20:9.

¹⁶² 1, KJV, MATTHEW 28:1-6.

¹⁶³ 1, KJV, JOHN 11:25.

¹⁶⁴ 16, Stapleton, “The Ten Commandments.”

¹⁶⁵ 2, Matthew Henry Commentary, EXODUS 20:3-11.

¹⁶⁶ 1, KJV, MATTHEW 12:11-12.

Thus we may take EXODUS 20:9 to say, "On six days every week you shall complete your labours to subdue and take dominion over all the earth, to effect all your business and service for yourself according to My commandments!"

J. EXODUS 20:10

MM gives us this text, "9 but the seventh day is a Sabbath unto The LORD thy GOD, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;" ¹⁶⁷ Here the NKJV reads, "10 but the seventh day is The Sabbath of The LORD your GOD. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates." ¹⁶⁸ The CNAB renders this as, "10 but the seventh day is The Sabbath of The LORD, your GOD. No work may be done then either by you, or your son or daughter, or your male or female slave, or your beast, or by the alien who lives with you." ¹⁶⁹ And in the GNB we read, "10 but the seventh day is a day of rest dedicated to Me. On that day no one is to work---neither you, your children, your slaves, your animals, nor the foreigners who live in your country." ¹⁷⁰

As The LORD rested - from the verb NUACH נָח - on The Sabbath Day from His works of creation, so men are to do likewise on The Sabbath and rest in Him, Jews holding to Saturdays as That Day and Christians to Sundays, which is the Lord's Day. ¹⁷¹ For deliverance is not only from earthly and spiritual oppression and bondage, but also from spiritual death and eternal separation from GOD. Thus does The Saviour offer us Divine rest from both earthly and eternal separation from GOD as in MATTHEW 11:28-29: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." ¹⁷²

As The LORD blessed - from the verb BARACH בָּרַךְ - The Sabbath, so men are to bless one another, even those who are one's oppressors. ¹⁷³ So The Saviour teaches us to bless one another and even our enemies in LUKE 6:27-28, "But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you." ¹⁷⁴ For if we honor The Way of CHRIST and Him for Who He is, can we not fail to honor our neighbour, even those who hate us? For even the wicked do good to those that do good to them. But our Father in Heaven is loving and kind to all men, even to the wicked. Therefore, CHRIST calls us to show

¹⁶⁷ 9, MM, EXODUS 20:9.

¹⁶⁸ 8, NKJV, EXODUS 20:10.

¹⁶⁹ 10, CNAB, EXODUS 20:11.

¹⁷⁰ 11, GNB, EXODUS 20:11.

¹⁷¹ 12, BLB, EXODUS 20:11, NUACH נָח – to rest, Strong's 05117.

¹⁷² 1, KJV, MATTHEW 11:29-29.

¹⁷³ 12, BLB, EXODUS 20:11, BARACH בָּרַךְ – to bless, Strong's 01288.

¹⁷⁴ 1, KJV, LUKE 6:27-28.

forth love to even our enemies, calling us in LUKE 6:31 to This Standard of holiness: "And as ye would that men should do to you, do ye also to them likewise."¹⁷⁵

As The LORD hallowed – from QADASH קָדַשׁ - The Sabbath,¹⁷⁶ so does CHRIST consecrate and set apart as holy those Whom He saves. So in the heavenly Tabernacle does CHRIST sanctify us, for we read in HEBREWS 13:12, "Wherefore JESUS also, that He might sanctify the people with His Own Blood, suffered without the gate."¹⁷⁷ Saint Paul prays for The Church at Thessalonica, that they may be found hallowed in righteousness by their faith and works in CHRIST in I THESSALONIANS 5:23, "And the very GOD of peace sanctify you wholly; and I pray GOD your whole spirit and soul and body be preserved blameless unto the coming of our Lord JESUS CHRIST!"¹⁷⁸

So we may render EXODUS 20:10 as, "Because The Sabbath day belongs to The LORD Your GOD. On That Day neither you, nor any person or animal of your household, are to pursue the work or service of the world for yourselves or for other men."

K. EXODUS 20:11

Our text from MM is, "10 for in six days The LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore The LORD blessed The Sabbath Day, and hallowed it."¹⁷⁹ The more conservative NKJV reads here, "11 For in six days The LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore The LORD blessed The Sabbath Day and hallowed it."¹⁸⁰ The more liberal CNAB reads, "11 In six days The LORD made the heavens and the earth, the sea and all that is in them; but on the seventh day He rested. That is why The LORD has blessed The Sabbath Day and made it holy."¹⁸¹ And the dynamic equivalent of the GNB reads here, "11 In six days I, The LORD, made the earth, the sky, the seas, and everything in them, but on the seventh day I rested. That is why I, The LORD, blessed The Sabbath and made it holy."¹⁸²

Here in EXODUS 20:11 the verb to rest - NUACH נָח - is given as the 3rd person masculine singular active Qal imperfect. The ongoing sense of The LORD's resting here is "to settle down and remain; to repose, have rest, be quiet."¹⁸³ Noah

¹⁷⁵ 1, KJV, LUKE 6:31.

¹⁷⁶ 12, BLB, EXODUS 20:11, QADASH קָדַשׁ – to hallow, to sanctify, Strong's 06942.

¹⁷⁷ 1, KJV, HEBREWS 13:12.

¹⁷⁸ 1, KJV, I THESSALONIANS 5:23.

¹⁷⁹ 9, MM, EXODUS 20:10.

¹⁸⁰ 8, NKJV, EXODUS 20:11.

¹⁸¹ 10, CNAB, EXODUS 20:11.

¹⁸² 11, GNB, EXODUS 20:11.

¹⁸³ 12, BLB, EXODUS 20:11, NUACH נָח – to rest, Strong's 05117.

Webster defines 'to rest' as "1. To cease from action or motion of any kind; to stop... 2. To cease from labor, work or performance. GOD rested on the seventh day from all His work which He had made. [Gen. ii.] So the people rested on the seventh day. [Ex. xvi.] 3. To be quite or still... 5. To be quiet or tranquil, as the mind... 14. To terminate; to come to an end..."¹⁸⁴

This is the perfect NUACH נוח of GOD's rest and peace that the soul of every man longs for, where neither the labors of life, nor the worries of the mind, nor the burdens of the soul may afflict.¹⁸⁵ So did The LORD give rest to the Israelites in The Promised Land, as in JOSHUA 21:44-45, "And The LORD gave them rest round about, according to all that He swore unto their fathers: and there stood not a man of all their enemies before them; The LORD delivered all their enemies into their hand. There failed not ought of any good thing which The LORD had spoken unto the house of Israel; all came to pass."¹⁸⁶

The LORD blessed - from the verb BARACH ברך - The Sabbath, given in the 3rd person masculine singular Piel perfect in an intensified and completed sense.¹⁸⁷ Noah Webster gives this definition of 'to bless:' "4. To set apart or consecrate to holy purposes; to make and pronounce holy. And GOD blessed the seventh day and sanctified it. [Gen. 2.] 5. To consecrate by prayer; to invoke a blessing upon... 7. To praise; to magnify; to extol, for excellencies... 9. To pronounce a solemn prophetic benediction upon..."¹⁸⁸ As The LORD blesses The Sabbath, so men are to exalt and bless The LORD, as in PSALM 41:13, "Blessed be The LORD GOD of Israel from everlasting, and to everlasting."¹⁸⁹ As The LORD blesses The Sabbath, so men yearn to be so blessed by Him Who decreed That Day. And so we read in PSALM 5:12, "For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield!"¹⁹⁰

Therefore, as EXODUS 20:11 records, The LORD hallowed - from the verb QADASH קדש - The Sabbath, which is given in the 3rd person masculine singular active Piel imperfect. QADASH קדש in this intensified and ongoing sense conveys that GOD causes "to set apart as sacred, consecrate, dedicate; to observe and keep as holy; to honour as sacred" The Sabbath.¹⁹¹ Noah Webster offers this definition of 'to hallow:' "1. To make holy; to consecrate; to set apart for holy or religious use... 2. To devote to holy or religious exercises; to treat as sacred. Hallow The Sabbath Day, to do no work therein. [Jer. xvii.] 3. To reverence; to honor as sacred. Hallowed be Thy Name.

¹⁸⁴ 15, Noah Webster's 1828 Dictionary, page RES-RES to RES-RES, entry for [verb] "rest."

¹⁸⁵ 12, BLB, EXODUS 20:11, NUACH נוח – to rest, Strong's 05117.

¹⁸⁶ 1, KJV, JOSHUA 21:44-45.

¹⁸⁷ 12, BLB, EXODUS 20:11, BARACH ברך – to bless, Strong's 01288.

¹⁸⁸ 15, Noah Webster's 1828 Dictionary, page BLE-BLI, entry for [verb] "bless."

¹⁸⁹ 1, KJV, PSALM 41:13.

¹⁹⁰ 1, KJV, PSALM 5:12.

¹⁹¹ 12, BLB, EXODUS 20:11, QADASH קדש – to hallow, to sanctify, Strong's 06942.

Lord's Prayer." ¹⁹² So The Creator hallowed the rest of The Seventh Day in creation itself, making The Sabbath part of the Divinely spoken forth and ordered structure of the universe. Thus did GOD sanctify and set apart for holy use The Sabbath. Therefore men are also to also set aside The Sabbath to observe and keep it holy unto The Almighty!

Thus EXODUS 20:11 may be rephrased as, "In six days of creation The LORD ordained into being the heavens, the earth, the seas, and all that is in them – most especially man – but His creative work being finished, He settles in quiet rest on the seventh day of creation. Thus did The LORD pronounce His blessing upon The Sabbath Day and thus does He consecrate and set apart continually That Day as sacred."

VI. WHAT DID THE TEXT MEAN TO THE ANCIENT ISRAELITES?

A. The First Commandment

"You shall have no other gods before Me," ¹⁹³ From EXODUS 20:1-3 we derived, "GOD spoke forth into existence These Commandments, while saying: I am The LORD Your GOD Who caused to deliver you out of Egypt and the house of physical and spiritual slavery, Who cause to bring you forward to Me. [Therefore,] You shall not worship any gods or idols, but rather you shall worship only Me – The LORD Your GOD!"

Before The LORD spoke forth The Words of The Ten Commandments, Walvoord and Zuck observe that The LORD reminds the Israelites of two things: "His unique relationship with His people (I am The LORD your GOD... [and] what He had done for them (brought you out of Egypt... the land of slavery...)" ¹⁹⁴ So Matthew Henry summarizes in like manner, "The first Commandment concerns the object of worship, JEHOVAH, and Him only. The worship of creatures is here forbidden. Whatever comes short of perfect love, gratitude, reverence, or worship, breaks This Commandment. Whatsoever ye do, do all the glory of GOD." ¹⁹⁵

GOD gives the reason that the Israelites are bound to worship Him only. First, He is their GOD. Second, it was He Who, as in the verb **יָצַא** YATSA' – to bring out, caused the Israelites to be delivered out of slavery. The LOD being the causative Force of His people's liberation, they are by His hand caused "to go out of, come out of, exit, go forth, to go forward to, to lead out, to deliver out of" bondage to serve Him. ¹⁹⁶ Noah Webster defines 'to deliver' as "1. To free; to release, as from restraint; to set at liberty; as to deliver one from captivity. 2. To rescue, or save. Deliver me, O my GOD, from the hand of the wicked. Ps lxxi. 3. to give, or transfer; to put into another's hand or power... 4. To surrender; to yield; to give up... 5. To disburden [in childbirth] of a child. 6. To utter; to pronounce; to speak; to send forth in words." ¹⁹⁷ Embedded in The

¹⁹² 15, Noah Webster's 1828 Dictionary, page HAL-HAM, entry for [verb] "hallow."

¹⁹³ 4, The Ten Commandments, Commandment I, Protestant version.

¹⁹⁴ 3, Bible Knowledge Commentary, a. The introduction to the Decalogue (20:1-2), page 139.

¹⁹⁵ 2, Matthew Henry Commentary, EXODUS 20:3-11.

¹⁹⁶ 12, BLB, EXODUS 20:2, **יָצַא** YATSA' – to bring out, Strong's 03318.

¹⁹⁷ 15, Noah Webster's 1828 Dictionary, page DEL-DEL to DEL-DEM, [verb] DELIVER.

First Commandment is the constant reminder GOD's people that our freedom, deliverance, peace and very existence is entirely dependant upon The LORD.

The same usage is made of **יָצָא** YATSA' – to bring out, in EXODUS 16:6,¹⁹⁸ which again emphasizes that it was The LORD Who caused the Israelites to be delivered out of their Egyptian bondage, not themselves. And so we read, “And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that The LORD hath brought you out from the land of Egypt.”¹⁹⁹ The Almighty set at liberty and rescued from slavery to the Egyptians and their false deities, that they might serve Him, love Him and be His people for his purposes. So here the Israelites are reminded that it was not their own hands that delivered themselves from such physical and spiritual bondage, but rather their deliverance was by the hand of JEHOVAH Himself.

B. The Second Commandment

"You shall not make unto you any graven images."²⁰⁰ From EXODUS 20:4-6 we obtained, “Not you shall make an idol by your hands to worship of anything in heavens, in the earth or in the oceans. Do not prostrate yourself in worship to false gods and do not be enticed to serve such false idols! Because I JEHOVAH your GOD am a jealous GOD, laying upon men who in their iniquity worship false gods down to the children of the third and fourth generations of those who in their hatred of Me make themselves My enemies! and I The LORD am forever appointing and bringing about My work of loving mercy and goodness upon those righteous whom I find are loving Me with all their hearts, minds and souls and – because they are My loving sons and daughters – are observing to perform all which I ordain them to do and keeping themselves from doing all which I forbid: to them and their children – down to 1,000 generations later – I am bringing about My mercy upon them!”

We have seen that the word in the Second Commandment in The Hebrew is PECHEL **פֶּסֶל** - which is a “graven or carved image of an idol.”²⁰¹ Noah Webster defines an ‘idol’ as “1. An image, form or representation, usually of a man or other animal, consecrated as an object of worship; a pagan deity. Idols are usually statues or images, carved out of wood or stone, or formed of metals, particularly of silver or gold. The gods of the nations are idols. Ps. xvi. 3. A person loved and honored to adoration. The prince was the idol of the people. 4. Any thing on which we set our affections; that to which we indulge an excessive and sinful attachment. Little children, keep yourselves from idols. I John v. An idol is any thing which usurps the place of GOD in the hearts of His rational creatures...”²⁰² The Israelites had The Presence of The Creator of The Universe within their midst! They were called His people. Therefore they were to put away all false gods and idols of every kind in their lives. So are all men called!

¹⁹⁸ 12, BLB, EXODUS 16:6, **יָצָא** YATSA' – to bring out, Strong's 03318.

¹⁹⁹ 1, KJV, EXODUS 16:6.

²⁰⁰ 4, The Ten Commandments, Commandment II, Protestant version.

²⁰¹ 12, BLB, EXODUS 20:4, PECHEL **פֶּסֶל** - an idol, Strong's 06459.

²⁰² 15, Noah Webster's 1828 Dictionary, page IDL-IDO, entry for [noun] IDOL.

C. The Third Commandment

"You shall not take The Name of The LORD your GOD in vain." ²⁰³ From EXODUS 20:7 we obtained, "You shall never in word or in deed bear My holy Name falsely in your words or actions before Me or before men that dishonors Who I Your GOD am, for I shall not hold guiltless or leave unpunished he who lifts up My holy Name vainly!"

How and in what forms do men take the Name of The LORD in vain? What applied to the ancient Israelites applies to all men in all times. And so John Wesley comments, "First, By hypocrisy, making profession of God's name, but not living up to that profession. Secondly, By covenant breaking. If we make promises to God, and perform not to the Lord our vows, we take his name in vain. Thirdly, By rash swearing, mentioning the name of God, or any of his attributes, in the form of an oath, without any just occasion for it, but to no purpose, or to no good purpose. Fourthly, By false - swearing, which some think is chiefly intended in the letter of the commandment. Fifthly, By using the name of God lightly and carelessly." ²⁰⁴

As we have said - of all the possible false intents, words or deeds a man may offer up in vanity, the most offensive then is to lift up falsely The Name of GOD, as The Hebrew word from The Third Commandment - SHAV' שָׁוְיָ - speaks of. ²⁰⁵ So we find SHAV' שָׁוְיָ in for example PSALM 24:3-4, ²⁰⁶ "Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." ²⁰⁷ GOD forbid, then, that a man employ the holy Name of GOD in vain or, as Wesley puts it, "in the service of unbelief and lying... [or] to substantiate our falsehood by an appeal to GOD [for this] will bring certain judgment!" ²⁰⁸

D. The Fourth Commandment

"You shall remember the Sabbath and keep it holy." ²⁰⁹ From EXODUS 20:8-11 we deduced, "You to be always recalling to mind The Sabbath day each week to always be consecrating and dedicating it as sacred and holy! On six days every week you shall complete your labours to subdue and take dominion over all the earth, to effect all your business and service for yourself according to My commandments. Because The Sabbath day belongs to The LORD Your GOD. In it neither you nor any person or animal pursue the work or service of the world for yourselves or for other men. In six days of creation The LORD ordained into being the heavens, the earth, the seas, and all that is in them – most especially man – but His creative work being finished, He settles in quiet rest on the seventh day of creation. Thus did The LORD pronounce His blessing upon The Sabbath

²⁰³ 4, The Ten Commandments, Commandment III, Protestant version.

²⁰⁴ 16, John Wesley's Explanatory Notes, EXODUS 20:7.

²⁰⁵ 12, BLB, EXODUS 20:7, SHAV' שָׁוְיָ – vanity, Strong's 07723.

²⁰⁶ 12, BLB, PSALM 24:3-4, SHAV' שָׁוְיָ – vanity, Strong's 07723.

²⁰⁷ 1, KJV, PSALM 24:3-4.

²⁰⁸ 17, Wycliffe Bible Commentary, EXODUS 20:4-6, page 69.

²⁰⁹ 4, The Ten Commandments, Commandment IV, Protestant version.

day and thus does He consecrate and set apart continually that day as sacred.”

For the ancient Israelites, the Day of Rest was the seventh day. For The Creator rested on The Sabbath – the seventh day of creation as recorded in GENESIS 2:2-3, “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which GOD created and made.”²¹⁰ Noah Webster defines ‘to rest’ as “1. To cease from action or motion of any kind; to stop... 2. To cease from labor, work or performance. GOD rested on the seventh day from all His work which He had made. Gen. ii. So the people rested on the seventh day. Ex. xvi. 3. To be quite or still... 5. To be quiet or tranquil, as the mind... 14. To terminate; to come to an end...”²¹¹ So in EXODUS 20 the verb to rest - NUACH נָח - is given in the ongoing sense, in that The LORD forever decrees that men should with Him “settle down and remain in quietude, repose, have rest and be quiet” on The Sabbath in His holy Presence.²¹²

The LORD blessed – from the verb BARACH בָּרַךְ - The Sabbath Day in an ongoing and never ending sense.²¹³ Noah Webster gives this definition of ‘to bless:’ “4. To set apart or consecrate to holy purposes; to make and pronounce holy. And GOD blessed the seventh day and sanctified it. Gen. 2. 5. To consecrate by prayer; to invoke a blessing upon... 7. To praise; to magnify; to extol, for excellencies... 9. To pronounce a solemn prophetic benediction upon...”²¹⁴ As The LORD blesses The Sabbath, so men are to exalt and bless The LORD. We see the same word - BARACH בָּרַךְ - in PSALM 41:13,²¹⁵ “Blessed be the LORD GOD of Israel from everlasting, and to everlasting.”²¹⁶ As The LORD blesses The Sabbath, so men yearn to be so blessed by Him Who decreed That Day. And again we find BARACH בָּרַךְ in PSALM 5:12,²¹⁷ “For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.”²¹⁸ Only the upright and righteous in The LORD are blessed by His hand, but The arm of The Almighty is against the wicked and haughty!

The LORD hallowed – from the verb QADASH קָדַשׁ - The Sabbath Day, again in an ongoing and never ending sense, having by His hand caused “to set apart as sacred, consecrate, dedicate; to observe and keep as holy; to honour as sacred.” The Day of Rest.

²¹⁰ 1, KJV, GENESIS 2:2-3.

²¹¹ 15, Noah Webster's 1828 Dictionary, page RES-RES to RES-RES, entry for [verb] REST.

²¹² 12, BLB, EXODUS 20:11, NUACH נָח – to rest, Strong's 05117.

²¹³ 12, BLB, EXODUS 20:11, BARACH בָּרַךְ – to bless, Strong's 01288.

²¹⁴ 15, Noah Webster's 1828 Dictionary, page BLE-BLI, entry for [verb] BLESS.

²¹⁵ 12, BLB, PSALM 41:13, BARACH בָּרַךְ – to bless, Strong's 01288.

²¹⁶ 1, KJV, PSALM 41:13.

²¹⁷ 12, BLB, PSALM 5:12, BARACH בָּרַךְ – to bless, Strong's 01288.

²¹⁸ 1, KJV, PSALM 5:12.

²¹⁹ Noah Webster offers this definition of 'to hallow:' "1. To make holy; to consecrate; to set apart for holy or religious use... 2. To devote to holy or religious exercises; to treat as sacred. Hallow the Sabbath Day, to do no work therein. Jer. xvii. 3. To reverence; to honor as sacred. Hallowed be Thy Name. Lord's Prayer."²²⁰ This is the same verb - QADASH קָדַשׁ – which is employed in The Hebrew New Testament in MATTHEW 6:9: 'AVINU SHEBBASHSHAMAYM YITQADDASH SHEMECHA - אָבִינוּ שְׁבַשְׁמַיִם יִתְקַדֵּשׁ שְׁמֶךָ: ²²¹ Or in The King James Version English, "...Our Father which art in heaven, Hallowed be Thy Name..."²²²

So The Creator ceased from His work of creation - NUACH נָח - on The Seventh Day and rested, making The Sabbath part of the Divinely spoken forth and ordered structure of the universe.²²³ The Almighty then blessed The Sabbath Day - from BARACH בָּרַךְ - for all that all He had created He declared good.²²⁴ Therefore did GOD sanctify - from QADASH קָדַשׁ - and set apart for holy use The Sabbath.²²⁵ Therefore are men to also set aside The Sabbath to observe and keep it holy unto The Almighty, for if He is indeed our Divine Master Whom we love, we will not fail to desire to worship Him and be in His Presence among the brethren every Sabbath Day!

VIII. WHAT DOES THE TEXT MEAN FOR CHRISTIANS TODAY?

A. The First Commandment

"You shall have no other gods before Me,"²²⁶ From EXODUS 20:1-3 we derived, "GOD spoke forth into existence These Commandments, while saying: I am The LORD Your GOD Who caused to deliver you out of Egypt and the house of physical and spiritual slavery, Who cause to bring you forward to Me. [Therefore,] You shall not worship any gods or idols, but rather you shall worship only Me – The LORD Your GOD!"

Just as JEHOVAH called the ancient Israelites to have bring no false deities before the face of GOD in their worship, and to worship Him only, so Christians are now called to bring no false messiahs before the face of CHRIST, and to worship Him only. We have seen the sense of the verb "to deliver" - יָצָא YATSA' – in EXODUS 20:2.²²⁷

²¹⁹ 12, BLB, EXODUS 20:11, QADASH קָדַשׁ – to hallow, to sanctify, Strong's 06942.

²²⁰ 15, Noah Webster's 1828 Dictionary, page HAL-HAM, entry for [verb] HALLOW.

²²¹ 19, HNT, MATTHEW 6:9.

²²² 1, KJV, MATTHEW 6:9.

²²³ 12, BLB, EXODUS 20:11, NUACH נָח – to rest, Strong's 05117.

²²⁴ 12, BLB, EXODUS 20:11, BARACH בָּרַךְ – to bless, Strong's 01288.

²²⁵ 12, BLB, EXODUS 20:11, QADASH קָדַשׁ – to hallow, to sanctify, Strong's 06942.

²²⁶ 4, The Ten Commandments, Commandment I, Protestant version.

²²⁷ 12, BLB, EXODUS 20:2, יָצָא YATSA' – to bring out, Strong's 03318.

Returning again to the use of **צַדִּיק** YATSA' in EXODUS 16:6,²²⁸ this also speaks of how CHRIST has delivered us from the slavery of the world and the spiritual death of separation from GOD. In the same way it is The Lord JESUS CHRIST Who causes to bring out from sin and darkness into salvation and eternal life The Church, all those Who are redeemed by His Blood, both Jew and Gentile. The prophet Isaiah foresees this in ISAIAH 42:1, "Behold My Servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to The Gentiles."²²⁹ In the same way Saint Paul declares in GALATIANS 1:4 of The Messiah JESUS CHRIST, that it is He "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of GOD and our Father" unto salvation and eternal life.²³⁰

So deliverance and salvation from both physical bondage and spiritual darkness is brought forth by The Saviour on our behalf, and not by any good works we may claim before Heaven. If Christians desire to avoid the same destructive cycle of faith to unfaith to faith over and over again in this life that beset the ancient Israelites, we must be true to our Saviour JESUS CHRIST and Him alone as ruler of our hearts, minds and souls. Therefore John Wesley comments, "The sin against This Commandment, which we are most in danger of, is giving that glory to any creature which is due to GOD only. Pride makes a GOD of ourselves, covetousness makes a GOD of money, sensuality makes a GOD of the belly. Whatever is loved, feared, delighted in, or depended on, more than GOD, that we make a god of. This prohibition includes a precept which is the foundation of The whole Law, that we take The Lord for our GOD, accept Him for ours, adore Him with humble reverence, and set our affections entirely upon Him!"²³¹ If a man truly loves The Lord JESUS CHRIST, will he not seek to put away the idols of his life?

B. The Second Commandment

"You shall not make unto you any graven images."²³² From EXODUS 20:4-6 we paraphrased, "Not you shall make an idol by your hands to worship of anything in heavens, in the earth or in the oceans. Do not prostrate yourself in worship to false gods and do not be enticed to serve such false idols! Because I JEHOVAH your GOD am a jealous GOD, laying upon men who in their iniquity worship false gods down to the children of the third and fourth generations of those who in their hatred of Me make themselves My enemies! and I The LORD am forever appointing and bringing about My work of loving mercy and goodness upon those righteous whom I find are loving Me with all their hearts, minds and souls and – because they are My loving sons and daughters – are observing to perform all which I ordain them to do and keeping themselves from doing all which I forbid: to them and their children – down to 1,000 generations later – I am bringing about My mercy upon them!"

²²⁸ 12, BLB, EXODUS 16:6, **צַדִּיק** YATSA' – to bring out, Strong's 03318.

²²⁹ 1, KJV, ISAIAH 42:1.

²³⁰ 1, KJV, GALATIANS 1:4.

²³¹ 16, John Wesley's Explanatory Notes, EXODUS 20:3.

²³² 4, The Ten Commandments, Commandment II, Protestant version.

CHRIST reminds us in JOHN 4:24, "God is Spirit: and they that worship Him must worship Him in spirit and in truth."²³³ Therefore The Second Commandment forbids men worshipping any PECHEL פֶּסֶל as idols in our lives which displace or warp our worship of The one true GOD.²³⁴ For as Joshua warns us in JOSHUA 24:19, The LORD "...He is an holy GOD; He is a jealous GOD."²³⁵ Saint John warns us in I JOHN 5:20-21 against worship of idols, for why would we as Christians desire to bow down and worship such things when we have the living and glorified CHRIST? So The beloved Apostle declares, "And we know that the Son of GOD is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son JESUS CHRIST. This is The true GOD, and eternal life. Little children, keep yourselves from idols!"²³⁶ Shall we overcome the world, the flesh and the devil with faith in idols or with faith in The Son of Man? Saint John answers for us in I JOHN 5:6: "This is He that came by water and blood, even JESUS CHRIST; not by water only, but by water and blood. And it is The Spirit that beareth witness, because The Spirit is truth."²³⁷

The same saving Divine mercy - CHESED חֶסֶד - that GOD extended to Israel within The Old Covenant in The Law of Moses He now extends to all within The Church under The New Covenant at The Cross of CHRIST.²³⁸ It is the "benevolence, tenderness, mildness, pity or compassion, and clemency [of GOD which offers at The Cross to the penitent Divine] ...great mercy, forgiving iniquity and transgression, and by no means clearing the guilty."²³⁹ This is the same Divine CHESED חֶסֶד for which The Lord Himself came to redeem mankind and the world at Calvary. It is this same Divine mercy that led to CHRIST JESUS taking upon Himself the punishment for the sins of man what we ourselves should have had to bear before GOD on our day of judgment, but which He takes upon Himself. And so Saint Paul declares in EPHESIANS 2:4-5, "But GOD, Who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with CHRIST, (by Grace ye are saved)!"²⁴⁰

C. The Third Commandment

"You shall not take The Name of The LORD your GOD in vain."²⁴¹ From EXODUS 20:7 we obtained, "You shall never in word or in deed bear My holy Name falsely in your words or actions before Me or before men that dishonors Who I Your GOD am, for I shall not hold guiltless or leave unpunished he who lifts up My holy Name vainly!"

²³³ 1, KJV, JOHN 4:24.

²³⁴ 12, BLB, EXODUS 20:4, PECHEL פֶּסֶל - an idol, Strong's 06459.

²³⁵ 1, KJV, JOSHUA 24:19.

²³⁶ 1, KJV, I JOHN 5:20-21.

²³⁷ 1, KJV, I JOHN 5:6.

²³⁸ 12, BLB, EXODUS 20:6, CHESED חֶסֶד - mercy, Strong's 02617.

²³⁹ 15, Noah Webster's 1828 Dictionary, page MER-MER, entry for [noun] MERCY.

²⁴⁰ 1, KJV, EPHESIANS 2:4-5.

²⁴¹ 4, The Ten Commandments, Commandment III, Protestant version.

The same sense of sin in taking in vain - from SHAV' שָׁוְיָ - The Name of GOD under The Old Covenant between JEHOVAH and Israel applies with equal force under The New Covenant between The Church and CHRIST.²⁴² For in the camp of Israel, The Spirit of GOD dwelt among men. In Christians the Spirit of GOD dwells within men. At the earthly Tabernacle and Temple, the blood shed to atone for some men's sins was the blood of sacrificial animals. On The Cross, the blood shed to atone for all men's sins was that of the blood of The Lamb of GOD, The Creator incarnate as The Saviour Himself. If then the ancient Israelites were forbidden from taking The name of The LORD in vain, how much equally - and more so - are Christians forbidden from taking His Name in "emptiness; falsehood; vanity; emptiness of speech, lying; worthlessness of conduct!"²⁴³

Who then shall ascend into the hill of The LORD and dare to stand in the holy place in Heaven before the throne of GOD? How can a man be found innocent of all impurity, vanity, deceit and sin before The Maker? For whenever we lift up in our vanity anything in our lives above our Redeemer Who suffered and died to save our souls, we are taking The Name of The Lord in vain, just as surely as if we were to intentionally utter The Name of CHRIST as a casual expression or a curse. Men are without excuse, for they may discern from the miraculous order of creation that GOD The Father is. They may see undeniably from the unquenchable being of The Church that GOD The Son is. And they may without question perceive from the changed lives of Christians and by The Holy Scriptures that GOD The Holy Ghost is. Therefore Saint Paul declares in ROMANS 1:21, "Because that, when they knew GOD, they glorified Him not as GOD, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened!"²⁴⁴

GOD forbid, then, that a man employ the holy Name of GOD, as Wycliffe frames it, "in the service of unbelief and lying... [or] to substantiate our falsehood by an appeal to GOD [for this] will bring certain judgment."²⁴⁵ But more than this, the Christian is called to bear The Name of Him Who redeemed our souls from separation from Himself at The Cross. For we read in EPHESIANS 4:1-3 the command that "...that ye walk worthy of the vocation wherewith ye are called [in and by CHRIST JESUS]." Therefore are we to walk as Christians "with all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace."²⁴⁶

D. The Fourth Commandment

"You shall remember the Sabbath and keep it holy."²⁴⁷ From EXODUS 20:8-11 we paraphrased, "You to be always recalling to mind The Sabbath day each week to always be consecrating and dedicating it as sacred and holy! On six days every week you

²⁴² 12, BLB, EXODUS 20:7, SHAV' שָׁוְיָ - vanity, Strong's 07723.

²⁴³ 12, BLB, EXODUS 20:7, SHAV' שָׁוְיָ - vanity, Strong's 07723.

²⁴⁴ 1, KJV, ROMANS 1:21.

²⁴⁵ 17, Wycliffe Bible Commentary, EXODUS 20:4-6, page 69.

²⁴⁶ 1, KJV, EPHESIANS 4:1-3.

²⁴⁷ 4, The Ten Commandments, Commandment IV, Protestant version.

shall complete your labours to subdue and take dominion over all the earth, to effect all your business and service for yourself according to My Commandments. Because The Sabbath Day belongs to The LORD Your GOD. In it neither you nor any person or animal pursue the work or service of the world for yourselves or for other men. In six days of creation The LORD ordained into being the heavens, the earth, the seas, and all that is in them – most especially man – but His creative work being finished, He settles in quiet rest on the seventh day of creation. Thus did The LORD pronounce His blessing upon The Sabbath Day and thus does He consecrate and set apart continually That Day as sacred.”

As The LORD rested on The First Sabbath Day, so are Christians to celebrate That Perfect Rest - from NUACH נַחַח - in The Almighty on every Holy Day and on every Sunday.²⁴⁸ For deliverance is not only from earthly and spiritual oppression and bondage, but also from spiritual death and eternal separation from GOD. Thus does The Saviour offer us Divine rest in MATTHEW 11:28-29, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”²⁴⁹

And as The LORD blessed - from BARACH בָּרַךְ - The Sabbath, so men are to bless The Lord, The Christian Sabbath, one another and even those who are one's oppressors.²⁵⁰ So The Saviour teaches us in LUKE 6:27-28, “But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you.”²⁵¹ For if we honor The Way of CHRIST and Him for Who He is, can we not fail to honor our neighbour, even those who hate us?

And as The LORD hallowed – from QADASH קָדַשׁ - The Sabbath, so does CHRIST consecrate and set apart as holy those Whom He redeems us by His precious sacrifice on their behalf.²⁵² The Body and Blood of The Lamb of GOD, given up to redeem His saints into The Church, calls upon all who are His to keep what He has sanctified. This begins with the keeping of The Lord's Day for holy and not profane purposes! Therefore we as Christians are to respect and cherish what The King of The Universe has sanctified and employ it according to His Commandments! So in the heavenly Tabernacle does CHRIST sanctify us, for we read in HEBREWS 13:12, “Wherefore JESUS also, that he might sanctify the people with his own blood, suffered without the gate.”²⁵³

²⁴⁸ 12, BLB, EXODUS 20:11, NUACH נַחַח – to rest, Strong's 05117.

²⁴⁹ 1, KJV, MATTHEW 11:29-29.

²⁵⁰ 12, BLB, EXODUS 20:11, BARACH בָּרַךְ – to bless, Strong's 01288.

²⁵¹ 1, KJV, LUKE 6:27-28.

²⁵² 12, BLB, EXODUS 20:11, QADASH קָדַשׁ – to hallow, to sanctify, Strong's 06942.

²⁵³ 1, KJV, HEBREWS 13:12.

The Hebrew New Testament uses in I THESSALONIANS 5:23 the same term - QADASH קדש - as Moses employs in EXODUS 20:11.²⁵⁴ I THESSALONIANS 5:23 in The Hebrew begins: וְאֱלֹהֵי הַשְּׁלוֹם הוּא יְקַדֵּשׁ אֶתְכֶם מִחֻלָּל - VE'LOHEY HASHSHALOM HU' YEQADDESH 'ETCHEM METATEL!²⁵⁵ Literally, "And [The] GOD [of] the peace, He, He may sanctify you all completely!" Saint Paul prayer for The Church at Thessalonica, that they may be found hallowed and sanctified in uprightness and righteousness by their faith and works in CHRIST, is rendered for us in The King James Version English thusly: "And the very GOD of peace sanctify you wholly; and I pray GOD your whole spirit and soul and body be preserved blameless unto the coming of our Lord JESUS CHRIST!"²⁵⁶ If JESUS The Messiah indeed makes us QADASH קדש then let us live lives hallowed and sanctified unto Him!

VIII. A SUMMARY OF THE FIRST TABLE OF THE TEN COMMANDMENTS

What then is man's duty to GOD? The answer to this question is imbedded in, and begins in, The First Four Commandments – The First Table – of The Ten Commandments as The Almighty revealed to Moses and as He perfected in the work and The Person of JESUS CHRIST The Messiah.

The First Commandment states, "You shall have no other gods before Me,"²⁵⁷ Why not? Because for The Christian as for The Israelites, The LORD declares firstly, "I am the LORD thy God;" secondly, "Which have brought thee out of the land of Egypt, out of the house of bondage."²⁵⁸ The Second Commandment states, "You shall not make unto you any graven images."²⁵⁹ Why not? Because for The Christian as for The Israelite, The LORD commands firstly, "Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth!"²⁶⁰ Secondly, "Thou shalt not bow down unto them, nor serve them!" Thirdly, "for I the LORD thy GOD am a jealous GOD, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me!"²⁶¹ Fourthly, "And showing mercy unto the thousandth generation of them that love Me and keep My Commandments!"²⁶²

The Third Commandment states, "You shall not take The Name of The LORD your GOD in vain."²⁶³ Why not? Because for The Christian as for The Israelite, "for The LORD will not hold him guiltless that taketh His Name in vain!"²⁶⁴

²⁵⁴ 12, BLB, EXODUS 20:11, BARACH בָּרַךְ – to bless, Strong's 01288.

²⁵⁵ 19, HNT, I THESSALONIANS 5:23a.

²⁵⁶ 1, KJV, I THESSALONIANS 5:23.

²⁵⁷ 4, The Ten Commandments, Commandment I, Protestant version.

²⁵⁸ 1, KJV, EXODUS 20:2-3.

²⁵⁹ 4, The Ten Commandments, Commandment II, Protestant version.

²⁶⁰ 1, KJV, EXODUS 20:4.

²⁶¹ 1, KJV, EXODUS 20:5.

²⁶² 1, KJV, EXODUS 20:6.

²⁶³ 4, The Ten Commandments, Commandment III, Protestant version.

²⁶⁴ 1, KJV, EXODUS 20:7.

The Fourth Commandment states, "You shall remember the Sabbath and keep it holy!"²⁶⁵ Why? Because for The Christian as for The Israelite, The LORD declares firstly. "Six days shalt thou labour, and do all thy work!"²⁶⁶ Secondly, "But the seventh day is a Sabbath unto The LORD thy GOD!" Thirdly, "[therefore] in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates!"²⁶⁷ Fourthly, "For in six days The LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day!" Fifthly, "wherefore The LORD blessed the Sabbath Day, and hallowed it!"²⁶⁸

IX. WHAT THEN IS MAN'S DUTY TO GOD?

What then is mans duty to GOD? If we are fully committed to loving GOD above, then as our Lord says, we must also love our neighbour as ourselves. Why? Because every man is made after the Image of GOD and has "The Imago Deo" within him. So if we love GOD with all our heart, mind and soul, then we will also love our neighbor as ourselves because of He Who made us in His Image. The Ten Commandments are the core of GOD's Law to govern men's actions externally, The first four Commandments giving us the foundation of our duty to The Creator as an external governor of our actions. But when The Holy Spirit comes to dwell within the souls of men, This Law becomes as it were written upon our hearts. Then we may come to live The Ten Commandments from within - as well as from without - seeing their fruit of love for GOD and neighbour in The Beatitudes which CHRIST JESUS pronounced in His Sermon on The Mount.

Matthew Henry observes that keeping of The Ten Commandments in a merely external form, without love for The One Who decreed The Law, is also a form of taking GOD's Name in vain: "The law is spiritual, and takes knowledge of the secret thoughts, desires, and dispositions of the heart. Its grand demand is love, without which outward obedience is mere hypocrisy. It requires perfect, unfeeling, constant obedience; no law in the world admits disobedience to itself. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all... Whether in the heart or the conduct, in thought, word, or deed, to omit or to vary any thing, is sin, and the wages of sin is death."²⁶⁹ Thus does our Lord pronounce in MATTHEW 22:37-40, "...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."²⁷⁰ A heart devoid of love for GOD and his neighbour, though he might keep all The Commandments outwardly all the days of his life on earth – if such a thing were possible – yet he would violate them all!

²⁶⁵ 4, The Ten Commandments, Commandment IV, Protestant version.

²⁶⁶ 1, KJV, EXODUS 20:9.

²⁶⁷ 1, KJV, EXODUS 20:10.

²⁶⁸ 1, KJV, EXODUS 20:11.

²⁶⁹ 2, Matthew Henry Commentary, EXODUS 20:1-2.

²⁷⁰ 1, KJV, MATTHEW 22:37-40.

What is the duty of man towards The Creator? Is the above summary of The First Table of The Ten Commandments the end of the matter? No, it is but the only beginning of man's duty to GOD! For as we have observed, most especially in the teachings of our Lord JESUS CHRIST, the superficial and exterior keeping of The Law without inner love is vain and may even at times tend into blasphemy! Outward compliance without the inward love for GOD and neighbour is vanity. Keeping The first four Commandments gives glory to GOD only if properly motivated from within a man's heart, mind and soul with all his might. For should we not love GOD and His Law because He loves us?

Thus did Saint Paul record the need for love in I CORINTHIANS 13:1-3, "Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing."²⁷¹ If a man keeps GOD's Laws with the covering of external ritualism only, hiding as it were a heart devoid of love for GOD and man from within, it is as vain as Biblical knowledge without that same love within a man's soul. How so? Because, as Saint John declares in I JOHN 4:8, "He that loveth not knoweth not GOD; for GOD is love."²⁷² To keep GOD's Commandments from without as mere action - without love as the motivation from within - is to neither know Him, nor to understand Who He is, nor to comprehend why He has given us His Word. But, as The Saviour Himself tells us in JOHN 14:15, "If ye love Me, keep My Commandments!"²⁷³ AMEN.

²⁷¹ 8, NKJV, I CORINTHIANS 13:1-3, "love" substituted for "charity."

²⁷² 1, KJV, I JOHN 4:8.

²⁷³ 1, KJV, JOHN 14:15.

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