

[Wednesday, January 4, 2017] Exodus Series, Exodus chapter 20, verses 1-17 – Craig Thurman

In the last chapter God prepared Israel for receiving the Law Covenant.

*Ex 19:5 Now therefore, if ye will obey my voice indeed, and **keep my covenant**, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:*

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

It appears that Moses had gone up into the mount three times. (Ex.19.3, 8 [comp. to vs.14], 20) On the first occasion the LORD would have Moses remind the children of Israel how he had born them on eagle's wings and brought them to Him. Then He stipulates an if-then condition: if you keep my covenant, then you will be a peculiar people above all people. (vss. 4-6) After Moses relates these words to Israel they have him return their answer in the affirmative back to the LORD. And so Moses ascends the mount a second time. (vss.9, 10 compared to vs.14) At which time the LORD commands them to be sanctified. And finally, the third time comes after the great display of God on the top of Sinai. At this the LORD calls for Moses to come up to Him only to have Him go back down to resound the warning against trespassing the boundaries that had been set all around the base of the mount, or else they shall die. (vss.20, 25)

And while the LORD *would* have the priests, whoever these are (the priesthood had not yet been established) draw near (v.22), Moses knows that they cannot because of the threat of death for trespassing. (v.23, 24) At this time only Moses may draw near to the LORD. (Ex.24.2)

Notice the mention of the priests? Who are they? The priesthood for Israel has not yet been established. Also, it is to be noticed that there is the mention of the tabernacle of the congregation in Ex. 33.7. This tabernacle of the congregation is not the same as that which shall be raised in Ex. 40.2.

In our last lesson we stopped to consider the great work of the Law of God. Particularly, what that law was that worked in the heart of every man before the giving of the law at Sinai. It seemed essential for us to take that opportunity to

get a good perspective of what that did in men. The Gentiles never received the covenant of the law of God as Israel did. There is a marked difference between the *works* of the law written upon the hearts of every man, and the giving of the *covenant of the law* given at Sinai. While both work to prevent the free course of sin, the law covenant binds national Israel to God to be preserved as a special *natural*, people to God. (Keep in mind that there is a natural people and there is a remnant which constitute the nation of Israel.)

At the opening of this chapter the voice of the LORD thunders forth God's holy Law, the Ten Commandments before the people.

*De 9:10 And the LORD delivered unto me two tables of stone written with the finger of God; **and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.*** (The commandments were first spoken by the Lord, and then engraved on tables of stone.)

One more point before we begin reading into chapter 20. The people of Israel had transgressed the Law *before it was ever given*. The law doesn't make a sinner. The law doesn't coerce men to act contrary to it. It reveals the righteous standard of God, and by that it brings the microscope of God upon the hearts of men so that they become aware of the reality of sin *in them* and that nature which works in them against God. Though that kind of work was not revealed directly to the Gentiles as they become aware of this law they too become subject to the same intensity of God's righteous standard. But with or without it, men are condemned sinners before God because of the light revealed to them.

*Deu.9.11 And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant. 12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; **they are quickly turned aside out of the way which I commanded them** (which refers to the spoken law of Exodus chapter 20); *they have made them a molten image.**

By saying the law magnifies sin, is not meant that it exaggerates sin.

γέγονε

Ro 7:13 Was then that which is good made death unto me? God
Has become
perf. of γίνομαι

forbid. But sin, that it might appear sin,
in order that it might be seen sin

might appear, φανή, 3ps. aor. subj. pass. of φαίνω, phaino;
to be apparent, shine, appear, seen; in order that sin might be
seen sin.

working death in me by that which is good; that sin by the
in order that

working, κατεργαζομένη, nom. sing. fem. part. pres. of
κατεργάζομαι, κατά preposition which is translated as,
according to, down + ἐργάζομαι, work, labor, commit, trade,
minister.

γένηται καθ' ὑπερβολήν
commandment might become exceeding sinful.

... in me (it shows not just sin, but that I am the sinner. **This is the tragedy!**)

might become, γένηται, 3ps. aor. subj. of γίνομαι, to
become.

exceeding, ὑπερβολήν, acc. sing. of ὑπερβολή, ὑπέρ
English transliterate, hyper; KJV, above, abundtly above,
exceeding, beyond, chiefest highly, over, etc. + βάλλω,
to cast, throw.

It is not that there is sin before God, but that it is I who is the
sinner before Him.

Chapter 20

אֱלֹהִים

1 ¶ And God spake all these words, saying,

יְהוָה אֱלֹהֶיךָ

הוֹצֵאתִיךָ

מֵאֶרֶץ

צִרְיָמִם

2 I am the LORD thy God, which have brought thee out of the land of Egypt,
(Hebrew syntax is not preserved.)

have brought thee out, הוֹצֵאתִיךָ, Hiphil (causative active) pret. of הוֹצֵא, w/
2ps. masc.; KJV, to bring or carry out/forth; Hiphil infin., also to put away;
Hiphil, also to pluck out; Hiphil part., also to lead out.

מִבַּיִת

out of the house of

masc. sing. noun, construct state
Or, from the house of

עֲבָדִים

bondage.

pl. absol. state
servants

First, be sure to apprehend this point: the Law of Moses is being given to Israel, God's elect nation.

*Ex 34:10 And he said, Behold, I make a covenant: before all **thy people** (those relative to Moses) I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people **among which thou art** shall see the work of the LORD: for it is a terrible thing that I will do with thee.*

How greatly we err when we fail to notice that the law is not being given to any other people. It is not being given to Egypt or to Midian, or to any other nation in that day. The LORD gives the law to Israel. While the law exposes Israel's sin before God, by so doing it also naturally constrains the nation, and preserves them in this state. In the nations there is a consistent scheme of steady corruption, warning and destruction. On the other hand, Israel cyclically runs through corruptions, warnings, judgments, conversions and restorations.

All of the other nations, not having the law (Ro.2.13, *without the law*; 14, *which have not the law*) vacillate in their perception of it because of the mutability of the individual conscience. But they are all subject to judgment by that law which they have.

It has been shown that since the Lord had been dealing with Israel, there was no judgment imposed upon them for murmuring, complaining and disobedience. Until now, aside from the promises made to Abraham, as far as the work of the law is concerned, they were treated as any other nation for sin.

We see that these sins, like all, have consequences, but it is difficult to say that these sins were chastened at the time in those who committed them: lying by Abraham and Isaac; daughter's of Lot's incest; the conspiracy of Jacob and his mother to deceive to deceive Isaac; deceit to their father and hatred to Joseph by the sons of Jacob; killing the Shechemites; Judah's fornication; Reuben's adultery; Moses' killing the Egyptian.

But once Israel receives this Law there shall be a great change with how the LORD works with them. We shall through them soon discover by the law the *strength* (δύναμις, power) of sin in them and in us. (1Co.15.56)

The law '... is not the strength of holiness.' (cf. Ironside, 1Co.15.56) The law strengthens the reality of sin in us.

(Read Neh.9.12-**26**, cast thy law behind their backs-**29**, that thou mightest bring them again unto thy law -**34**; 10.28, 29.)

After the giving of the law there is a noticeable change in the relationship that Israel has with the Lord and Moses:

The LORD:

Ex 32:10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

Moses:

Ex 32:27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

The instrument of the law served to make Israel a peculiar nation among the other nations. I cannot say with great certainty, but it seems that **the promises covenanted God to Israel, and the Law covenanted a natural Israel to God.**

Ga 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Because of natural Israel's inability to obey the law of God the LORD came in judgment until they acknowledged their sins against Him and the Law. Judgement for sin constantly *reset* Israel so that they might not become as the nations.

Ga 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

3 Thou shalt have no other אֱלֹהִים עַל־פָּנַי gods before me.

before my face (Job 4.15, עַל־פָּנַי;
Jer.32.31, מֵעַל פָּנַי)

before me, עַל־פָּנַי, עַל, preposition,above, against, beside, on, over, et al; פָּנַי, masc. pl. noun w/1ps. suffix; root פָּנַי;

This prohibition, 'Thou shalt have no other gods,' combined with the attribute of God's omnipresence, 'before me,' or literally, 'before my face,' condemns for sin all worship of any other but God, in all places, whether

that be under the earth, upon the earth, or in the heavens and the heaven of heavens. All worship but the worship of God is banned in all of the universe.

Ps.139.7 ¶ Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

**4 Thou shalt not make unto thee any graven image,
anything carved**

any graven image, פָּסֵל, masc. noun פָּסֵל, phe-sel; KJV, graven, carved.

וְכָל־תְּמוּנָה		בַּשָּׁמַיִם	
or any likeness	[of any thing]	that is	in heaven
similitude		which is	in the heavens
all likeness			above,

or any likeness, וְכָל־תְּמוּנָה; וְכָל־, and all; תְּמוּנָה, fem. sing. noun; KJV, likeness, similitude, image.

בְּאֶרֶץ		בַּמַּיִם		לְאֶרֶץ
or that is	in the earth	beneath, or	that is	in the water
			which is	under
				the earth:

5 Thou shalt not bow down thyself to them, nor serve them:

thou shalt not bow down thyself, לֹא תִשְׁתַּחֲוֶה, לא, no or not; תִּשְׁתַּחֲוֶה, tish-ta-ch^a-veh, 2ps. masc., Hithpalel (passive reflexive) preterite of שָׁחָה, sha-chah; Wigram has Hithpael fut., Ex.4.31; 12.27, and worshipped; 18.7, and did obeisance; 20.5; 23.24, thou shalt [not] bow down thyself; 32.8, and have worshipped; 34.8, and worshipped; 34.14, thou shalt worship.

Does this ban all carved works in the homes of Israel? The context concerns worship. The idea is that they were not to have carvings to which they would bow before and worship. (v.5; 34.17, *molten gods*)

Unregenerate man has in him an innate desire to worship.

Ro 1:25 Who [men, ungodly and unrighteous, v.18] changed the truth of [who God is] God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Re.22.8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

*9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: **worship God.***

But God commanded Israel to worship only Him.

for I the LORD thy God am a jealous God,

*jealous, קַנָּא, qan-na, masc. sing. noun (adj.); always (6 times) translated **jealous** (Ex.20.5; 34.14 [twice]; Deu. 4.24; 5.9; 6.15) and **refers to only God**; the feminine, קַנְיָא, is translated *jealousy, for my sake, zeal, envy.**

Ex.34.14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

The Lord will not allow the worship of another God. He will not allow the worship of a graven image. And he will not allow the worship of any of his creation.

Is.48.1-9 (11) *For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.*

Notice how jealousy is with men:

Pr 6:34 *For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.*

visiting the iniquity of the fathers upon the children unto the third and fourth

visiting, פָּקַד, Qal part. act. sing. masc. of פָּקַד, pa-qad; KJV, *visit, remember, number, count, avenge, judge, appoint, punish, reckon, look, count.*

לְשׂוֹנְאֵי

generation of them that hate me;
to those that hate me (Green)

of them that hate me, לְשׂוֹנְאֵי, prefixed preposition, לְ, *to or for*; Qal part. act. masc. of שׂוֹנֵא, w/suffixed 1ps.; KJV, the participle (often a verbal noun), *hate, enemy, foe.*

(Read Jeremiah chapter 32; the nation shall be brought into the everlasting covenant.)

(Read Ezekiel chapter 18.1-5, 9, 10, 13, 14, 17-32

v.3 ... *ye shall not have occasion any more to use this proverb in Israel.*

There is another covenant under which the nation of Israel shall come.

How the sins of the fathers might affect the children is certainly something which should cause any true worshipper of God in Israel which has children to keep themselves in a right relationship with God. This verse promises that the LORD will judge from the father to the children everyone who will hate Him so that they would worship another.

Though this is a governmental rule, it seems to apply to how the LORD judges as well:

De 24:16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

וְעִשָּׂה	לְאֹהֲבָי
6 And shewing	mercy unto thousands
doing kindness	of them that love me,
	to those loving me

mercy, רַחֲמִים, chesed, masc. noun; KJV, mercy, kindness, goodness, good deeds, lovingkindness.

וְלִשְׁמִרָי	מִצְוֹתַי
and keep	my commandments.
and to those keeping	

This must be a reference to the remnant who have a living principle working from within the heart by which they manifest the love of God and keep the covenant. (cf. Abel, Enoch, Noah, Abraham, Isaac, Jacob, the patriarches ...)

1Ki 19:18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

לֹא תִשָּׂא	לְשׁוֹן
7 Thou shalt not take	the name of the LORD thy God in vain;

Thou shalt ... take, תִּשָּׂא, Qal fut. 2ps. masc. of נָשָׂא, na-sa; KJV, Ge.7.17, waters bare up the ark; 13.10, Lot lifted up his eyes; 18.24,

wilt thou destroy and not *spare*; 21.16, *lift up* her voice; 29.1, Jacob *went* on his way; 31.17, *and set* his sons and his wives upon camels; 32.20, peradventure *he will accept* of me; 39.7, *that* his master's wife *cast* her eyes upon Joseph; 40.13, 19, within three days *shall* Pharaoh *left up* thine head; ... *laded, took, carried, took away, raise, pardon, forgive*.

in vain, לְשׁוֹן, masc. sing. noun w/prefixed preposition, לְ, *to or for*; אִשָּׁו; KJV, most often *vain, vanity*; but consider also, *Is.59.4, lies*; *Lam.2.14; Ez.21.23; Zec.10.2, false; Hos.10.4, falsely*.

לֹא יִבְקֶה

for the LORD will not hold [him] guiltless that taketh his name in vain.

leave [him] unpunished	bear	to lie
acquit [him]	lifteth	unto vanity

will ... hold him guiltless, לֹא יִבְקֶה, y^e-naq-qeh, 3ps. masc. Piel (intensive active) fut. of בִּקֶּה; KJV, *Ex.34.7, will clear; Job 9.28, thou wilt ... hold me innocent; 10.14, thou wilt ... acquit me; Jer.30.11, will ... leave thee ... unpunished*.

that takes, אֶשְׂרֵי־יָשָׂא, yis-sa[a], Qal fut. 3ps. masc. of נָשָׂא, na-sa; KJV, *bears, carries, takes, lifts*.

in vain, לְשׁוֹן, lash-sha-v^ea, masc. sing. noun, אִשָּׁו, shav; w/preposition לְ for לָ, *to the*; KJV, *vain, false, lie*; is found in *Ex.20.7; Due.5.11; Ps. 139.20; Jer.2.30; 4.30; 46.11, in vain; Ps.24.4, unto vanity; Jer.18.15, to vanity*;

The commandment certainly includes all usages of the LORD's name in vain ways; but the emphasis may be to warn them against the use of the LORD's name for deceptive purposes. He commands that His people represent Him truthfully.

לְקַדְּשׁוּ

8 Remember the sabbath day, to keep it holy.

Qal preterite, Ex.29.21, *hallowed*; Qal fut., Ex.29.37; 30.29, *shall be holy*; Niphal preterite, Ex.29.43, *shall be sanctified*; Piel preterite, Ex. 19.10, 23; 28.41, *and sanctify*; 29.27, *and thou shalt sanctify*; 37, *and sanctify it*; 44, *And I will sanctify*; 30.29, *And thou shalt sanctify*; 30, *and consecrate them*; 40.9, *and shalt hallow*; 10, 11, 13, *and sanctify*; Piel infinitive, Ex.20.8, *to keep it holy*; 28.3, *to consecrate him*; 29.1, *to hallow them*; 33, *and sanctify*; 36, *to sanctify it*; Piel imperative, Ex. 13.2, *Sanctify*; Piel fut., Ex.19.14, *and sanctified*; 20.11, *and hallowed it*; 29.44, *I will sanctify*; Piel participle, Ex. 31.13, *that doth sanctify you*; Hiphil fut., Ex. 28.38, *shall hallow*; Hithpael fut., Ex.19.22, *sanctify themselves*.

Again, who received the law? To whom is the Sabbath observance being committed? In the book of Acts, or any N.T. book for that matter, there is no command, and no Gentiles, was ever commanded to keep Sabbath.

Acts 15.20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

[Verse 21 evidently is not a part of that which is communicated to the predominately Gentile church in Antioch. cf. v.28, 29 below.]

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

...

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Notice in the next Scripture that the Gentiles, obviously proselytes of Judaism (vs. 43), requested that Paul return on the next Sabbath, , which they did.

Ac 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

While there are things that we cannot answer about the law and the Sabbath, it is clear that nowhere in the N.T. are the churches commanded to observe Sabbath. Why would Christians ever refer to the Sabbath as the Christian Sabbath? Are we also subject to the law of *tithing*? What about the dietary laws of Israel? Should we refuse to eat pork, crab, shrimp, halibut, or bear? Is there anything in the N.T. which would indicate that we have these restrictions over us? And if these, shouldn't we be subject to all of them?

*Mal.3.7 ¶ Even from the days of your fathers **ye are gone away from mine ordinances**, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?*

*from my ordinances, מִחֻקַּי, me-chuq-qay, masc. pl. noun w/כֹּחַ, from & 1ps. suff.; masc. noun root חָק, chok; KJV, portion, law, task, statute, **due**, bound, set time, appointed, custom, decree, ordinary.*

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Where are all of those tithes of mint, anise, cumin? And what about the lambs, bulls and goats for the offerings over all of these years that we were to be offering?

*9 **Ye are cursed with a curse:** for ye have robbed me, even this whole nation.*

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

9 Six days ^{תַעֲבֹד} shalt thou labour, and do ^{כָּל-מְלֶאכֶתְךָ} all thy work:
serve

thy work, מְלֶאכֶתְךָ, fem. sing. noun w/2ps. masc. suffix; מְלֶאכֶה;
KJV, work, business, workmanship, stuff (Ex.36.7); use (Lev.7.24);
thing made (Lev.13.48); occupation (Jon.1.8).

As the Sabbath restriction is continued to be explained. Once in the N.T. is there recorded disciples of the Lord Jesus resting on the Sabbath:

*Lu 23:56 And they returned, and prepared spices and ointments; and **rested** the sabbath day according to the commandment.*

Who were these women? They were Jewish woman, Christians, as they shall be called in a little while, still subject to the Law of Moses as a part of the nation of Israel. The church or churches not once, and one would think that if Sabbath was to be observed some apostle would have instructed them to do so. But that commandment is lacking altogether.

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

beast, בְּיָמָה; cf. 8.17, 18; 9.9, 10, 19, 22, 25; 11.5, 7; 12.12, 29; 13.2, 12, 15; 19.13; 20.10; 22.10, 19.

The Sabbath is the LORD's, and He gave it to Israel.

Ex 34:21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

Note: verse 22 continues. If we are to observe the Sabbath, then why aren't we to observe these holy days?

Ex.34.22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

23 Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.

This Sabbath has not been observed by anyone until this commandment. The LORD rested from His creative works in Ge.2.2. Then the LORD rested from providing the Bread of Heaven, manna on the seventh day. (Ex.16.23) As a result of the Lord's resting from providing manna the people had to *rest* from collecting it. (Ex.16.29, 30) Israel, and all the nations of the earth had no knowledge of a Sabbath rest. That notion is simply not in the Word of God. This is yet another example of men, sometimes great brethren, superimposing upon the Scripture something that has no biblical basis.

But for those who persist in their claim that Christians have an obligation to observe Sabbath consider this: if that is true you bear a responsibility to *require* others to observe this day as you do. You have a duty not only to keep Sabbath yourself, but also to demand that everyone else keeps this duty. (cf.Ne.13.19)

*Ne 13:19 And it came to pass, that when **the gates** of Jerusalem began to be dark before the sabbath, **I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.***

The Law of Moses says that we must observe Sabbath, and must require all within our village or city to observe it too. How restrictive is this? The Law says that every son, every daughter, every manservant, every maidservant, every beast (בְּהֵמָה, b^e-he-mah, meaning any wild and domesticated animal), and every stranger must rest on this day. Some of us might remember blue laws of the past. And these were not on the Sabbath, seventh day, but on the first day of the week. And as we read on in our text there can be no confusion what day of the week this Sabbath law falls.

Wikipedia:

'**Blue laws**, also known as Sunday laws, are laws designed to restrict or ban some or all Sunday activities for religious reasons, particularly to promote the observance of a day of worship or rest. Blue laws may also restrict shopping or ban sale of certain items on specific days, most often on Sundays in the western world. Blue laws are enforced in parts of the United States and Canada as well as some European countries, particularly in Austria, Germany, Switzerland, and Norway, keeping most stores closed on Sundays.

In the United States, the U.S. Supreme Court has held blue laws as constitutional numerous times, citing secular basis, even though the origin of the blue laws was for religious purposes.'

11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

and rested, וַיָּנַח, Qal fut., 3psm of נָחַח, nuach; to rest, remain, be quieted.

According to the Bible the day begins with the evening and ends with the morning. (Ge. 1.5, *And the evening and the morning were the first day.*)

*Le 23:32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, **from even unto even, shall ye celebrate your sabbath.***

*De 16:6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover **at even, at the going down of the sun**, at the season that thou camest forth out of Egypt.*

The seventh day is from Friday evening through Saturday morning until the next evening begins. Our days are recorded from midnight to midnight.

12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Every Israelite was commanded in the law to *honor thy father and mother...* The apostle Paul by the Holy Spirit wrote reminds us that this is the first commandment cited with an attached promise.

Eph 6:2 Honour thy father and mother; (which is the first commandment with promise;)

The Ephesian text is particularly directed to children. The fact that it is written in the New Testament, in the epistle, assumes that these children have professed that Christ is Lord. It is correct for adults and children to honor their parents.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

shalt ... bear, לא־תִעֲנֶה, Qal fut. 2ps. masc. of עָנָה, with the attached negative אֵל; KJV, answer, testify, speak, witness, hear, sing, shout, cry; cf. Qal infin., Ex.32.18,(twice) shout & cry; Qal fut., Ex. 4.1; 15.21; 19.8, 19, And ... answered; Ex.20.16, shalt ... bear; 23.2, shalt thou speak; 24.3, shalt thou speak.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

covet, תַּחְמֹד, ta-ch^e-mod, Qal fut. 2ps. masc. of חָמַד, cha-mad; KJV, to desire, delight, covet.

Jesus said:

Lu 12:15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Paul warned the saints:

Eph 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; (πλεονεξία, otherwise tss. greedy; one who wants more)

Paul instructed:

Col 3:5 Mortify therefore your members which are upon the earth (constitute our bodies dead to acting out any of these things ...); fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: (πλεονεξία, otherwise tss. greedy; one who wants more)

Men who will be overseers of a church must not be *silver-lovers*,
ἀφιλάργυρον:

1Ti 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

Christians are to live as *silver-lovers*, ἀφιλαργυρος:

Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

1Ti.6.10, *which while some coveted after*

ὀρέγομαι, to desire or stretch one's self out

The LXX, Ex.20.17 has ἐπιθυμήσεις, ἐπί + θυμός, to set the desire upon; in the N.T. it is translated often with the English *lust*.

All of us naturally are affect with evil lusts of various sorts. But we can learn not to be ruled by this sinful principle.

Php 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

It is to be noted that the the 10 Commandments are all reiterated in the N.T. except for the Sabbath. Does that mean that we are under the law of Moses. No. Suffice to say that we are under the law to Christ which has fulfilled the law of Moses.

*1Co 9:21 To them that are **without** law, as **without** law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.*