



**Today's Sermon:
The Ten Words
Exodus 20**

Intro: Symbolism

I. I am God

II. The Ten Commandments

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- 8
- 9
- 10

III. Are we supposed to obey these?

IV. What is the Greatest Commandment?

Gospel Application

Exodus 20

And God spoke all these words:

²“I am the LORD your God, who brought you out of Egypt, out of the land of slavery.
³“You shall have no other gods before me.
⁴“You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. ⁵You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, ⁶but showing love to a thousand generations of those who love me and keep my commandments.
⁷“You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.
⁸“Remember the Sabbath day by keeping it holy. ⁹Six days you shall labor and do all your work, ¹⁰but the seventh day is a sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. ¹¹For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.
¹²“Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.
¹³“You shall not murder.
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¹⁸When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance ¹⁹and said to Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die.”
²⁰Moses said to the people, “Do not be afraid. God has come to test you, so that the fear of God will be with you to keep you from sinning.”
²¹The people remained at a distance, while Moses approached the thick darkness where God was.
²²Then the LORD said to Moses, “Tell the Israelites this: ‘You have seen for yourselves that I have spoken to you from heaven: ²³Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold.
²⁴“‘Make an altar of earth for me and sacrifice on it your burnt offerings and fellowship offerings, your sheep and goats and your cattle. Wherever I cause my name to be honored, I will come to you and bless you.
²⁵If you make an altar of stones for me, do not build it with dressed stones, for you will defile it if you use a tool on it. ²⁶And do not go up to my altar on steps, or your private parts may be exposed.’”



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Quarter 2 Giving Update

GIVE



Welcome to Hope

The Gospel In Community On Mission

SUNDAYS

GET CONNECTED

Giving At Hope



Financial giving can be done through [MyHopeCC](#). However, if you don't have a MyHopeCC account, feel free to use the links below to give online. Payments are made securely. Please note that you will need to create separate accounts if you wish to donate to both Hope Community Church and the Leadership Development Institute.

If you have questions about giving, email giving@hopecc.com.

[Give To Hope Community Church](#)

[Give To The Leadership Development Institute](#)

[Click to View our Latest Giving Update](#)

A banner with a light beige background. On the right side, there is a large, faint green outline of a dollar sign. Overlaid on the left side of the banner is the text 'MAY GIVING UPDATE' in a bold, red, sans-serif font.

**MAY
GIVING UPDATE**

Hope's Understanding of Giving

Giving is a worshipful response to God. All of life is in response to how God has already given. Christ has freed us to truly live. We give not because we have to, but because we get to. This God who frees us is also the Creator and true owner of everything. We are simply His stewards, and are called to be intentionally mindful with how we steward His resources.







Exodus 20:1-17

- | | |
|--|--------------------------------------|
| I Thou shall have no other gods before me | V Honor thy father and Mother |
| II Thou shall not make any graven images | VI Thou shall not kill |
| III Thou shall not take the name of the Lord thy God in vain | VII Thou shall not commit adultery |
| IV Remember the sabbath day, to keep it holy | VIII Thou shall not steal |
| | IX Thou shall not bear false witness |
| | X Thou shall not covet |

The page is framed by a wide, intricate border of floral and foliate motifs. The design features scrolling vines in shades of blue, orange, and green, interspersed with small, stylized flowers and leaves. The background of the border is a light, textured gold or cream color.

The Gospel
According to
MOSES
a study of exodus

Today's Message:

The Ten Words

Exodus 20

I am God

Exodus 20

And God spoke all these words:

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

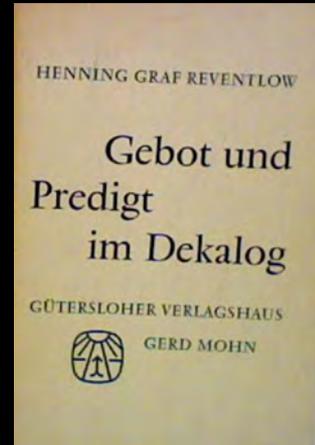
The Ten Words

Exodus 20

³“You shall have no other gods before me.

The formulation of this command is not “Thou shalt not,” but rather “There will not be to you.” The statement is not an imperative command, but an indicative, whereby Yahweh in light of the exodus declares the banishment of all other gods (cf. Psalm 82).

~ Henning Lothar Gert Count Reventlow, German Protestant
Theologian



Exodus 20

⁴ “You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. ⁵ You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, ⁶ but showing love to a thousand generations of those who love me and keep my commandments.





Exodus 20

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It does not represent an assertion that God actually punishes an innocent generation for sins of a predecessor generation, contrary to Deut 24:16 (“Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sin”; cf. 2 Kgs 14:6). Rather, this oft-repeated theme speaks of God’s determination to punish successive generations for committing the same sins they learned from their parents. In other words, God will not say, “I won’t punish this generation for what they are doing to break my covenant because, after all, they merely learned it from their parents who did it too.” Instead, God will indeed punish generation after generation (“to the third and fourth generation”³⁵) if they keep doing the same sorts of sins that prior generations did. If the children continue to do the sins their parents did, they will receive the same punishments as their parents.

Stuart, D. K. (2006). (Vol. 2, p. 454). Nashville: Broadman & Holman Publishers.

Exodus 20

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

So, literally, here is how this command is translated, “You shall not bear up or lift up the name of your God to falsehood or emptiness.” This means the way that we speak about God and the way that we credit God with our actions or our motives says something about who God is. And either it tells the truth about him or it tells a lie about him...So when you don't take his name in vain it means you do not misrepresent the character of God in your thoughts, words, or deeds.

~ Jen Wilkin, Podcast: *Exodus II, week 3: The Ten Words (part 1)*



Exodus 20

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

Exodus 20

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As Paul notes in Ephesians 6:2, this is “the first commandment with a promise.” Honoring one’s parents means long life in the land. But this should not be understood in an individual sense. In other words, dishonoring one’s parents does not mean that a child (whether young or old) will die before his or her time. Rather, the reference to length of stay in the land is a warning to the Israelites as a whole (cf. Deut. 4:40; 5:32–33), a fact that underscores just how important this command is. By breaking God’s commands, the people will jeopardize their possession of the land God has given them. This “promise” is not personal blessing, but a blessing for a people to possess a land under God’s rule and thus become a light to the nations.

~ Enns, P. (2000). (p. 421). Grand Rapids, MI: Zondervan.

Exodus 20

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Exodus 20

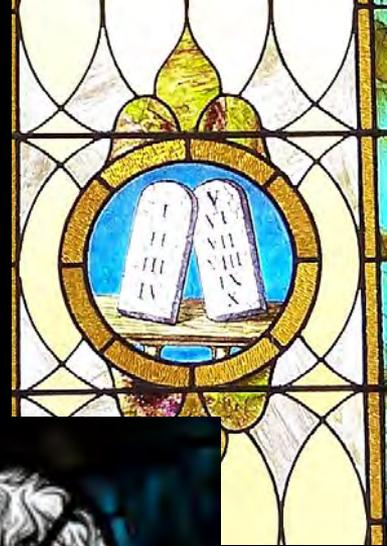
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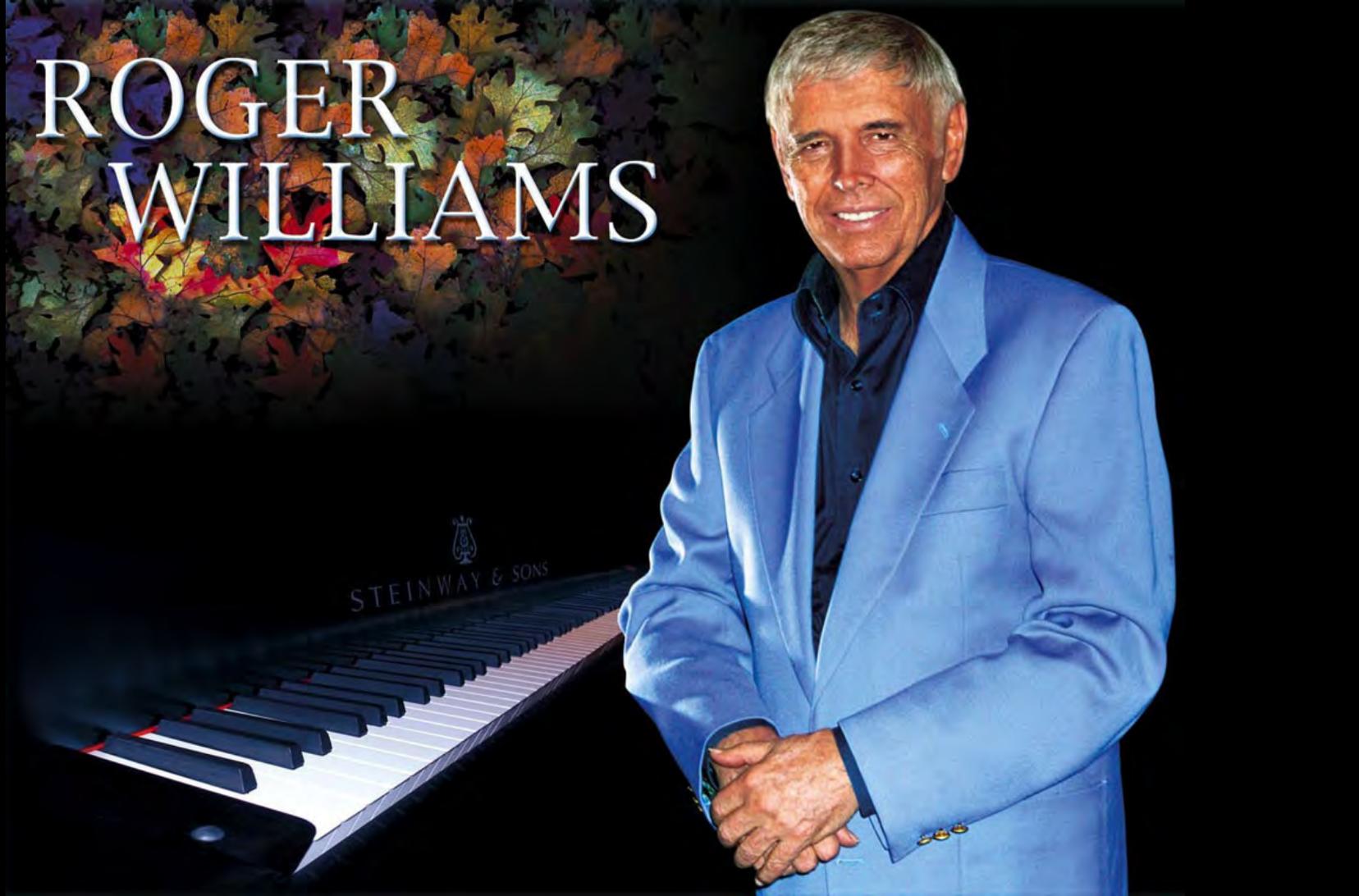
What seems to me to be of great help in understanding the original purpose of the Ten Commandments is their function in the community. These are commands given by a saving God to a recently saved people for whom he has a national purpose...As God's people, his special possession, the Israelites must know what he requires of them. Being an Israelite is not a matter of private, personal piety. It has vertical and horizontal dimensions, and obedience to God is required on both fronts. After all, if Israelites cannot behave properly toward their God and cannot treat each other as "special people," as God treats them, how can they ever be a light to the Gentiles? How can they ever be a kingdom of priests in a world that does not know the true God?

~ Enns, P. (2000). (pp. 424425). Grand Rapids, MI: Zondervan.

Are we supposed to obey these?



ROGER WILLIAMS





At a time when there was intense anti-Semitism throughout all of Christendom, Williams penned these words in his plea, “It is the will and command of God that (since the coming of His Son the Lord Jesus) a permission of the most paganish, Jewish, Turkish, or antichristian consciences and worships, be granted to all men in all nations and counties.” Williams continues, “And they are only to be fought against with that sword which is only (in soul matters) able to conquer, to wit, the sword of God’s Spirit, the Word of God.”

Roger Williams, *A Plea For Religious Liberty*, (1644), 2.

The idea that the sword, or the government should never take matters of the church into her hands was very separatist indeed. He takes this a step further in regards to the churches infatuation with Israel and establishing a nation of Israel in the East during this time. Williams says, “The state of the Land of Israel, the kings and people thereof in peace and war, is proved figurative and ceremonial, and no pattern nor president for any kingdom or civil state in the world to follow.”

~ Roger Williams, *A Plea for Religious Liberty*,

What is the greatest command?

Matthew 5:21-24

³⁴ Hearing that Jesus had silenced the Sadducees, the Pharisees got together. ³⁵ One of them, an expert in the law, tested him with this question: ³⁶ “Teacher, which is the greatest commandment in the Law?”

³⁷ Jesus replied: “ ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ ³⁸ This is the first and greatest commandment. ³⁹ And the second is like it: ‘Love your neighbor as yourself.’ ⁴⁰ All the Law and the Prophets hang on these two commandments.”

Romans 13:8-10

⁸ Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law.

⁹ The commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not covet,” and whatever other command there may be, are summed up in this one command: “Love your neighbor as yourself.” ¹⁰ Love does no harm to a neighbor. Therefore love is the fulfillment of the law.

If law can be so prominent within the New Testament, it seems difficult to maintain any sort of strict law/grace dichotomy between the Old and New Testaments. Law in the New Testament must be seen in the context of grace, just as it was in the Old Testament. This is why both Jesus (Matt. 5:21–30; 15:1–9; 19:18–19) and Paul (Rom. 13:8–14; Eph. 6:1–4) can call on the new people of God, the church—made up of Jews and Gentiles in fulfillment of God’s plan—to keep these commandments. In fact, Jesus even makes some of them more stringent (Matt. 5:21–30). These commands are not given so we can be good citizens, but so that we can reflect even more fully the image of God in which we participate through our union with the risen Christ.

~ Enns, P. (2000). (p. 430). Grand Rapids, MI: Zondervan.

Gospel Application:

Do you love God?

Do you love your neighbor?