

EXODUS 20

Written and compiled by Gary Kukis

Exodus 20:1–26

God Gives the Ten Commandments Directly to the People

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: In this chapter, God gives the Ten Commandments directly to His people. They will beg Moses to speak God's word to them instead of allowing God to do that. Then Moses will speak to God directly, and God will give him guidance on how worship is to be conducted.

The Bible Summary of Exodus 20 (in 140 characters or less): *I am the LORD your God. Honour the LORD above everything. Keep the Sabbath. Honour your parents. Don't do wrong to your neighbours.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 20, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

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vv. 3–7	Commandments 1–3; Regarding God
vv. 8–11	Commandment 4; Regarding the Sabbath
vv. 12–17	Commandments 5–19; Regarding Fellow Man
vv. 18–21	The People are Afraid of God's Presence
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Introduction	Brief, but insightful observations of Exodus 20 (various commentators)
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¹ From <http://www.biblesummary.info/exodus> accessed June 26, 2017.

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Changes—additions and subtractions (for Exodus 20)

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v.	11	The Doctrine of Sunday Worship
v.	11	Explaining that There still remains a Sabbath rest for the people of God
v.	11	Hebrews 4:1–10 Exegesis
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v.	14	Adultery is unacceptable (a graphic)
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v.	17	The Suzerain-Vassal Treaty

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Progression of Topics in Exodus 20:22–23:33

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Summary

A Set of Summary Doctrines and Commentary
Why Exodus 20 is in the Word of God
What We Learn from Exodus 20
Jesus Christ in Exodus 20
Shmoop Summary of Exodus 20
Edersheim Summarizes Exodus 20

Addendum
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Josephus' History of this Time Period
A Complete Translation of Exodus 20
Word Cloud from a Reasonably Literal Paraphrase of Exodus 20
Word Cloud from Exegesis of Exodus 20

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Introduction and Text	First Verse	Addendum
www.kukis.org	Exodus folder	Exegetical Studies in Exodus

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of

them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the **Doctrine of Rebound** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

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An Introduction to Exodus 20

Introduction: Exodus 20 is the giving of the well-known Ten Commandments, which is also called the decalogue, and known by some as the freedom code. As R. B. Thieme, Jr. points out, there are people who have never picked up a Bible before and have never read even a portion of the Bible who could name at least five of the Ten Commandments.

They are not called the Ten Commandments until Ex. 34:28 (see also Deut. 10:4). Unlike most of the Law, all of the Israelites heard God give the Ten Commandments. In fact, a great deal of the previous chapter was given over to them simply being prepared to encounter their God.

The people heard the ten commandments but that was all they could bear.

The commandments given by God cover three basic categories: our relationship with God, the Sabbath (which might be considered an aspect of our relationship with God), and our relationship with people (which are the last 6 commandments).

The first category identifies to Whom our allegiance is due and why. Even though this is the Law, given specifically to the Hebrews and not to the Gentiles (nor was it given to the church), the mandates herein stated, with the exception of one, remain in effect for all time. In fact, most of these commandments, particularly those dealing with people, are strengthened in the New Testament.

The commandment which no longer remains in effect is the mandate to keep the Sabbath. This was to teach the Hebrews that they could do nothing for salvation. God had provided for their every need in eternity past and they were to reflect upon that for their day of rest. The fact that we can do nothing and that God has done everything on our behalf is one of the central themes of the Bible from the Old Testament through the New Testament. The Sabbath was analogous to salvation—entering into God's rest by believing in Jesus Christ.

At this point, we may want to examine...

The Purpose of the Ten Commandments

1. The commandments were designed by God to show that man was a sinner, that he did not measure up to God's standards, and that he needed a savior. *Why the Law then? It was added because of transgressions having been ordained through angels by the agency of a mediator [Moses], until the seed should come on the scene [concerning] whom the promise had been made...But the Scripture concluded all under sin that the promise by faith of Jesus Christ might be given to the faithful ones* (Gal. 3:19, 22).
2. We have been kept under Law temporarily, which would lead us to Christ, until the doctrine of salvation came to us. *Before the coming of the doctrine, however, we were kept under law, having been embraced and under subjection to the doctrine which should afterwards be revealed. Therefore, the Law has become our tutor [our school bus] taking us to Christ* (Gal. 3:23–24).
3. The Ten Commandments provide for us a basic freedom code; a code of law for all man to live under. *It provides a framework for behavior. Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are delegated by God. Therefore, he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves...For because of this, you also pay taxes, for [these rulers] are servants of God, devoting themselves to this very thing. Render to all what is due them; tax to whom tax [is due]; custom to whom custom [is due]; fear to whom fear [is due]; honor to whom honor [is due]. Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, You will not commit adultery, you will not murder, you will not steal, you will not covet—and if there is any other commandment, it is summed up in this saying, You will love your neighbor as yourself* (Rom. 13:1–2, 6–9)
4. The Ten Commandments cannot provide salvation *Is the Law then contrary to the promises of God? No way! For if law had been given which was able to impart life, then righteousness would indeed have been based on law* (Gal. 3:20). *[We keep] knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by the faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified* (Gal. 3:16).
5. The Ten Commandments do not actually define sin (although by them our sinfulness is revealed). As we will see in the examination of each commandment, such as the prohibition of murder and adultery, that God's definition of right and wrong are much more extensive than what is contained in the decalogue (for instance, Matt. 5:21–28 Col. 3:5–10).
6. If a country was going to institute a set of laws, the final 6 commandments would be essential to the protections of the freedoms of its citizens.
 - a. As an aside, you may think of these laws as not providing freedom but providing punishment for wrongdoers. That is the same thing, essentially, as providing freedom for most of society, which is law-abiding.

Obviously, this doctrine could be blown up considerably.

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Clearly, this is a very important chapter in the Word of God. Few things are more important than the giving of the Ten Commandments. I often used to wonder this—it is all the Word of God, how can one chapter be greater than another, but I guess that is just like all of life.

Titles and/or Brief Descriptions of Exodus 20 (by various commentators)

Chapter Outline	Charts, Maps and Short Doctrines
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Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Exodus 20 (various commentators)

Chapter Outline	Charts, Maps and Short Doctrines
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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Exodus 20
1. One of the big questions of this chapter is, what about the Sabbath? What day is it? Should we still observe the Sabbath?

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It is important to understand what has gone before.

The Prequel of Exodus 20

Exodus 20 will begin with

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We need to know who the people are who populate this chapter.

The Principals of Exodus 20	
Characters	Commentary

Chapter Outline		Charts, Graphics and Short Doctrines	
We need to know where this chapter takes place.			
The Places of Exodus 20			
Place		Description	
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By the Numbers	
Item	Duration; size
Chapter Outline	
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Timeline for Exodus 20

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	
The entire Abrahamic Timeline (HTML) (PDF) (WPD).	
The entire Patriarchal Timeline (HTML) (PDF) (WPD).	
Much of the commentary on the far right came from others' works (like Brent MacDonald).	

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmose reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmose)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

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[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 20:

A Synopsis of Exodus 20

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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Outlines of Exodus 20 (Various Commentators)

[Chapter Outline](#)

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A Synopsis of Exodus 20 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 20.

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Exodus –)

Scripture	Text/Commentary
Exodus	
Exodus	
Exodus	
Exodus	
Exodus	

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The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

Paragraph Divisions of Modern Translations for Exodus 20

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Inspired by Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org.

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Changes—additions and subtractions (for Exodus 20): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the

beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

Chapter Outline

Charts, Graphics and Short Doctrines

God Gives the Commandments Directly to the People

The Prologue

This entire event was set up in the previous chapter. The people of Israel are encamped at Mount Sinai, out in front of the mountain. Moses has gone up and down the mountain at least twice so far; having spoken to God. God gave Moses 2 days to purify the people, so that has been what has taken place in the two days previous to this. There are thick clouds, thunder and lightning all around the mountain.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And so says Elohim all the words the these, to say, "I [am] Y^ehowah your Elohim Who brought you out of a land of Egypt out from a house of slaves. Exodus 20:1–2

Kukis moderately literal:

Elohim spoke all of these words, saying, "I [am] Y^ehowah your Elohim; [it is] I Who brought you out from the land of Egypt, out from the house of slavery.

Kukis not-so-literal paraphrase:

God spoke all of these words directly to the people of Israel, saying, "I am Jehovah your God. I am the One Who brought you out from the land of Egypt, taking you out of bondage.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation²; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so says Elohim all the words the these, to say, "I [am] Y ^e howah your Elohim Who brought you out of a land of Egypt out from a house of slaves.
Dead Sea Scrolls	.
Targum (Onkelos)	And the Lord spake all these words, saying, I am the Lord thy God, who have brought thee out of the land of Mizraim, out of the house of servitude. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And the Lord spake all these words, saying: [JERUSALEM. And the Word of the Lord spake all the excellency [praise] of these words saying:] The first word, as it came forth from the mouth of the Holy One, whose Name be blessed, was like storms, and lightnings, and flames of fire, with a burning light on His right hand and on His left. It winged its way through the air of the heavens, and was made manifest unto the camp of Israel, and returned, and was engraven on the tables of the covenant that were given by the hand of Mosheh, and were turned in them from side to side: and then called He, and said: Sons of Israel My people, I am the Lord your God, who brought you out free from the land of Mizraim, from the house of the bondage of slaves.
Jerusalem targum	.
Revised Douay-Rheims ³	And the Lord spoke all these words: I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	God spoke all these words, saying, "I am Mar-Yah your God, who brought you out of the land of Egypt, out of the house of bondage.
Lamsa's Peshitta (Syriac)	AND God spoke all these words, saying, I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.
V. Alexander's Aramaic T.	.
Updated Brenton (Greek) ⁴	And the Lord spoke all these words, saying: I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English And God said all these words:

³ Also known as the 'you' version; found here: <http://www.cormacburke.or.ke/node/1054>

⁴ I am using the Complete Apostles Bible, available through e-sword.

⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is [approved](#) by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

	I am the Lord your God who took you out of the land of Egypt, out of the prison-house.
Easy English	The 10 commandments Then God spoke all these words: 'I am the LORD your God. I brought you out of Egypt, out of the country where you were slaves.
Easy-to-Read Version–2006	The Ten Commandments These are the things God told his people: "I am the LORD your God. I am the one who freed you from the land of Egypt, where you were slaves.
God's Word™	.
Good News Bible (TEV)	.
The Message	God spoke all these words: I am God, your God, who brought you out of the land of Egypt, out of a life of slavery.
Names of God Bible	The Ten Commandments Then Elohim spoke all these words: "I am Yahweh your Elohim , who brought you out of slavery in Egypt.
NIRV	God Gives His People the Ten Commandments Here are all the words God spoke. He said, "I am the Lord your God. I brought you out of Egypt. That is the land where you were slaves.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	God said to the people of Israel: I am the LORD your God, the one who brought you out of Egypt where you were slaves.
The Living Bible	Then God issued this edict: "I am Jehovah your God who liberated you from your slavery in Egypt.
New Berkeley Version	.
New Life Version	God's Ten Great Laws Then God spoke all these words, saying, "I am the Lord your God, Who brought you out of the land of Egypt, out of the house where you were servants.
New Living Translation	Ten Commandments for the Covenant Community Then God gave the people all these instructions [Hebrew <i>all these words</i> .]: "I am the Lord your God, who rescued you from the land of Egypt, the place of your slavery.
Unlocked Dynamic Bible	Then God spoke these words to the Israelite people. "I am Yahweh your Almighty, the one you worship. I am the one who brought you out of the land of Egypt. I am the one who freed you from being slaves there.
Unfolding Bible (simplified) ⁶	.

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord said all of this: 'I am Jehovah... I'm your God who brought you out of the land of Egypt and out of the house of slavery.
Beck's American Translation	.

⁶ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

Common English Bible	.
New Advent (Knox) Bible	And now God spoke all these words which follow. I, the Lord, am thy God (he said); I, who rescued thee from the land of Egypt, where thou didst dwell in slavery.
Translation for Translators	God gave the people the Ten Commandments Then God said this <i>to the Israeli people</i> : "I am Yahweh God, the one you <i>worship</i> . I am the one who brought you out of Egypt. I am the one who freed you from being slaves <i>there</i> ."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia	God spoke all these words, as follows: "I am the LORD your God, Who brought you out of the land of Egypt, out of the house of slavery."
Ferrar-Fenton Bible	So Moses descended to the people and spoke to them. The Ten Commandments Then the Ever-living dictated all these commands, and said; Commandment I. 'I am your Ever-living God, Who brought you out from the Mitzemim, from the house of bondage.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	The Ten Commandments (Deuteronomy 5:1-21) Then God spoke all these words: x [20:2-17 The Heb. letters to the left denote numbers 1-10] "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery."
Jubilee Bible 2000	.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	.
Unfolding Bible Literal Text ⁷	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And Yahweh spoke all these things, saying: I am Yahweh your God, who took you out of the land of Egypt, from the slave-house.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	See Exo 34:28 and Deu 4:13 where the words, The Ten Commandments, appear, and 10:4 where they are called Ten Words, and Deu 5 where the Ten Commandments are listed again. And God spoke all these words, saying, I am Jehovah, your God, who brought you out from the land of Egypt, out from the house of servitude..
New American Bible (2002) ⁸	Then God delivered all these commandments: "I, the LORD, am your God, who brought you out of the land of Egypt, that place of slavery."

⁷ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

⁸ Found here: http://www.vatican.va/archive/ENG0839/_INDEX.HTM

[1-17] The precise division of these precepts into "ten commandments" is somewhat uncertain. Traditionally among Catholics ⇒ Exodus 20:1-6 is considered as only one commandment, and ⇒ Exodus 20:17 as two. Cf ⇒ Deut 5:6-21.

New American Bible (2011)⁹ *The Ten Commandments.**

Then God spoke all these words:

[Dt 5:6–21] I am the LORD your God, who brought you out of the land of Egypt, [Lv 26:13; Ps 81:11; Hos 13:4] out of the house of slavery.

* [20:1–17] The precise numbering and division of these precepts into "ten commandments" is somewhat uncertain. Traditionally among Catholics and Lutherans vv. 1–6 are considered as only one commandment, and v. 17 as two. The Anglican, Greek Orthodox, and Reformed churches count vv. 1–6 as two, and v. 17 as one. Cf. Dt 5:6–21. The traditional designation as "ten" is not found here but in 34:28 (and also Dt 4:13 and 10:4), where these precepts are alluded to literally as "the ten words." That they were originally written on two tablets appears in Ex 32:15–16; 34:28–29; Dt 4:13; 10:2–4.

The present form of the commands is a product of a long development, as is clear from the fact that the individual precepts vary considerably in length and from the slightly different formulation of Dt 5:6–21 (see especially vv. 12–15 and 21). Indeed they represent a mature formulation of a traditional morality. Why this specific selection of commands should be set apart is not entirely clear. None of them is unique in the Old Testament and all of the laws which follow are also from God and equally binding on the Israelites. Even so, this collection represents a privileged expression of God's moral demands on Israel and is here set apart from the others as a direct, unmediated communication of God to the Israelites and the basis of the covenant being concluded on Sinai.

New English Bible–1970

The Decalogue.

God spoke, and these were his words:

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

New Jerusalem Bible

Then God spoke all these words. He said,

'I am Yahweh your God who brought you out of Egypt, where you lived as slaves.

New RSV

.

Revised English Bible–1989

.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then God said all these words:

ⲕ "I am *ADONAI* your God, who brought you out of the land of Egypt, out of the abode of slavery.

exeGesés companion Bible

.

Hebraic Roots Bible

.

Israeli Authorized Version

.

JPS (Tanakh—1985)

.

Judaica Press Complete T.

.

Kaplan Translation

. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

The Scriptures 1998

And Elohim spoke all these Words, saying,

"I am הוהי your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery.

Weird English, 𐤀𐤋𐤅𐤍 English, Anachronistic English Translations:

⁹ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

Alpha & Omega Bible	(<i>The Ten Commandments</i>) AND JESUS SPOKE ALL THESE WORDS, SAYING: †(<i>These are The Words of JESUS. This is not Moses talking. This is not Old Covenant Ordinances</i>) "I AM JESUS YOUR THEOS (<i>Alpha & Omega</i>), WHO BROUGHT YOU OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE.
Awful Scroll Bible	He of mighty ones was to speak this concern, to the intent: I am Jehovah, he of mighty ones, who is to have led you out from the solid grounds of Egypt, the house of slavery -...
Charles Thompson OT Concordant Literal Version Darby Translation (1889) exeGeses companion Bible	. . . THE TEN WORDS OF ELOHIM And Elohim words all these words, saying, Exo 20:2 I - Yah Veh your Elohim, who brought you from the land of Misrayim, from the house of servants.
Orthodox Jewish Bible	Then Elohim spoke all these words, saying, I am Hashem Eloheicha, Who brought thee out of Eretz Mitzrayim, out of the bais avadim (house of slaves).
Rotherham's <i>Emphasized B.</i> Third Millennium Bible	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	The Ten Commandments Then God spoke all these words: "I am the Lord your God, who brought you out of the land of Egypt ·where you were slaves [^L from the house of bondage].
Kretzmann's Commentary	Verses 1-11 The Decalogue And God spake all these words, saying, I am the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage. That was the Lord's solemn introduction to the legislation on Mount Sinai, a reminder of the wonderful deliverance which He had wrought when He led forth His people out of the land of Egypt, where they had virtually been slaves. Note that the Decalog, as here given, was intended for the children of Israel and applied its principles to the circumstances under which they lived, with a form of government every detail of which was fixed by the Lord.
Syndein/Thieme The Voice	. <i>Then God began to speak directly to all the people.</i>

Until now God has dealt only with Moses on behalf of His people; at Mount Sinai, He turns to address them directly in order to express the core of His covenant obligations. He begins by reminding them of all He has done for them. His miraculous deeds in liberating the Hebrew slaves and providing for them in the desert become the basis of this new relationship. He then proceeds to lay out the Ten Directives that will define and shape their lives together. The first four Directives concern their duties to know and worship the one True God. The last six pertain to how Israel is to live with one another in a covenant-based society. Properly understood, all the other teachings, prescriptions, and directives that come in later chapters derive from these Ten Directives.

Eternal One: I am the Eternal your God. I led you out of Egypt and liberated you from lives of slavery *and oppression*.

Bible Translations with Many Footnotes:

The Complete Tanach¹⁰

God spoke all these words, to respond:...

God spoke: Heb. אֱלֹהִים. [The word] אֱלֹהִים always means “a judge.” [This Divine Name is used here] because there are some sections in the Torah [that contain commandments] that if a person performs them, he receives a reward, but if not, he does not receive any punishment for them. I might think that so it is with the Ten Commandments. Therefore, Scripture says: “God (אֱלֹהִים) spoke,” [signifying God’s role as] a Judge, [Whose function is] to mete out punishment [when the Ten Commandments are not obeyed]. [from Mechilta]

all these words: [This] teaches [us] that the Holy One, blessed be He, said the Ten Commandments in one utterance, something that is impossible for a human being to say [in a similar way]. If so, why does the Torah say again, “I am [the Lord, your God (verse 2)]” and “You shall have no...” (verse 3)? Because He later explained each statement [of the Ten Commandments] individually. — [from Mechilta]

to respond: Heb. וַיֹּאמֶר, lit., to say. [This] teaches [us] that they responded to the positive [commandments], “Yes,” and to the negative [commandments], “No.” -[from Mechilta]

"I am the Lord, your God, Who took you out of the land of Egypt, out of the house of bondage.

Who took you out of the land of Egypt: The taking [you] out [of Egypt] is sufficient reason for you to be subservient to Me. Alternatively, [God mentions the Exodus] since He revealed Himself on the sea as a valiant warrior, and here He revealed Himself as an old man full of mercy, as it is said: “and beneath His feet was like the form of a brick of sapphire” (Exod. 24:10). That [brick] was before Him at the time of the enslavement [to remember the Israelites’ suffering when they made bricks as slaves], “and like the appearance of the heavens” (Exod. 24:10), [i.e., there was joy before Him] when they were redeemed. Since I change in [My] appearances, do not say that they are two [Divine] domains, [but] I am He Who took you out of Egypt and [I am He Who performed the miracles] by the sea (Mechilta). Alternatively, [God mentions the Exodus] since they [the Israelites] heard many voices [during the revelation], as it is said: “And all the people saw the voices” (verse 15), [meaning that] voices came from four directions and from the heavens and from the earth, [so] do not say that there are many domains (Exod. Rabbah 5:9). And why did He say [this] in the singular [possessive], אֱלֹהִים ? In order to give Moses an opening to offer a defense in the incident of the calf. This is [the meaning of] “Why, O Lord, should Your anger be kindled against Your people?” (Exod. 32:11). You did not command them, “You shall not have the gods of others before Me,” but [You commanded] me alone (Exod. Rabbah 43:5).

out of the house of bondage: Literally, out of the house of slaves. [I.e.,] from Pharaoh’s house, where you were slaves to him. Or perhaps [Scripture] means only: from the house of slaves, that they were slaves to [other] slaves? Therefore, Scripture says: “and He redeemed you from the house of bondage, from the hand of Pharaoh, king of Egypt” (Deut. 7:8). Consequently, you must say that they were slaves to Pharaoh, but not slaves to [other] slaves. — [from Exod. Rabbah 43:5]

The Geneva Bible

¹⁰ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi’s Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

Kaplan Translation

The First Two Commandments

God spoke all these words, saying:

I am God your Lord, who brought you out of Egypt, from the place of slavery.

God spoke...

The Ten Commandments are repeated in Deuteronomy 5:6-18.

I am God...

This is a commandment to believe in God (Sefer HaMitzvoth, Positive Commandment 1; see Josephus 3:5:5; Philo, Decalogue 1:385). Others, however, state that belief in God is too basic to be an actual commandment (Ramban on Sefer HaMitzvoth, loc. cit.).

NET Bible®

*The Decalogue*God spoke all these words:²

"I,³ the Lord, am your God,⁴ who brought you⁵ from the land of Egypt, from the house of slavery.⁶

^{1sn} This chapter is the heart of the Law of Israel, and as such is well known throughout the world. There is so much literature on it that it is almost impossible to say anything briefly and do justice to the subject. But the exposition of the book must point out that this is the charter of the new nation of Israel. These ten commands (words) form the preamble; they will be followed by the decisions (judgments). And then in chap. 24 the covenant will be inaugurated. So when Israel entered into covenant with God, they entered into a theocracy by expressing their willingness to submit to his authority. The Law was the binding constitution for the nation of Israel under Yahweh their God. It was specifically given to them at a certain time and in a certain place. The Law legislated how Israel was to live in order to be blessed by God and used by him as a kingdom of priests. In the process of legislating their conduct and their ritual for worship, the Law revealed God. It revealed the holiness of Yahweh as the standard for all worship and service, and in revealing that it revealed or uncovered sin. But what the Law condemned, the Law (Leviticus) also made provision for in the laws of the sacrifice and the feasts intended for atonement. The NT teaches that the Law was good, and perfect, and holy. But it also teaches that Christ was the end (goal) of the Law, that it ultimately led to him. It was a pedagogue, Paul said, to bring people to Christ. And when the fulfillment of the promise came in him, believers were not to go back under the Law. What this means for Christians is that what the Law of Israel revealed about God and his will is timeless and still authoritative over faith and conduct, but what the Law regulated for Israel in their existence as the people of God has been done away with in Christ. The Ten Commandments reveal the essence of the Law; the ten for the most part are reiterated in the NT because they reflect the holy and righteous nature of God. The NT often raises them to a higher standard, to guard the spirit of the Law as well as the letter.

^{2sn} The Bible makes it clear that the Law was the revelation of God at Mount Sinai. And yet study has shown that the law code's form follows the literary pattern of covenant codes in the Late Bronze Age, notably the Hittite codes. The point of such codes is that all the covenant stipulations are appropriate because of the wonderful things that the sovereign has done for the people. God, in using a well-known literary form, was both drawing on the people's knowledge of such to impress their duties on them, as well as putting new wine into old wineskins. The whole nature of God's code was on a much higher level. For this general structure, see M. G. Kline, *Treaty of the Great King*. For the Ten Commandments specifically, see J. J. Stamm and M. E. Andrew, *The Ten Commandments in Recent Research* (SBT). See also some of the general articles: M. Barrett, "God's Moral Standard: An Examination of the Decalogue," *BV* 12 (1978): 34-40; C. J. H. Wright, "The Israelite Household and the Decalogue: The Social Background and Significance of Some Commandments," *TynBul* 30 (1979): 101-24; J. D. Levenson, "The Theologies of Commandment in Biblical Israel," *HTR* 73 (1980): 17-33; M. B. Cohen and D. B. Friedman, "The Dual Accentuation of the Ten Commandments," *Masoretic Studies* 1 (1974): 7-190; D. Skinner, "Some Major Themes of Exodus," *Mid-America Theological Journal* 1 (1977): 31-42; M. Tate, "The Legal Traditions of the Book of Exodus," *RevExp* 74 (1977): 483-509; E. C. Smith, "The Ten Commandments in Today's Permissive Society: A Principleist Approach," *SwJT* 20 (1977): 42-58; and D. W. Buck, "Exodus 20:1-17," *Lutheran Theological Journal* 16 (1982): 65-75.

^{3sn} The revelation of Yahweh here begins with the personal pronoun. "I" – a person, a living personality, not an object or a mere thought. This enabled him to address "you" – Israel, and

all his people, making the binding stipulations for them to conform to his will (B. Jacob, Exodus, 544).

^{4th} Most English translations have "I am Yahweh your God." But the preceding chapters have again and again demonstrated how he made himself known to them. Now, the emphasis is on "I am your God" – and what that would mean in their lives.

^{5th} The suffix on the verb is second masculine singular. It is this person that will be used throughout the commandments for the whole nation. God addresses them all as his people, but he addresses them individually for their obedience. The masculine form is not, thereby, intended to exclude women.

^{6th} Heb "the house of slaves" meaning "the land of slavery."

^{sn} By this announcement Yahweh declared what he had done for Israel by freeing them from slavery. Now they are free to serve him. He has a claim on them for gratitude and obedience. But this will not be a covenant of cruel slavery and oppression; it is a covenant of love, as God is saying "I am yours, and you are mine." This was the sovereign Lord of creation and of history speaking, declaring that he was their savior.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "**Elohiym** ^{Powers}" spoke all these words saying, I am "**YHWH** ^{He Is}" your "**Elohiym** ^{Powers}", who made you go out from the land of "**Mits'rayim** ^{Two straits}", from the house of servants,...

C. Thompson LXX (updated) .

Context Group Version .

English Standard Version .

Green's Literal Translation .

Modern English Version

The Ten Commandments

Now God spoke all these words, saying:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

Modern Literal Version .

NASB .

New European Version

Ten Commandments Given

God spoke all these words, saying, I am Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage.

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.11 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT

"And God speaks all these words, saying, I am Jehovah your God, who has brought you out of the land of Egypt, out of a house of servants. Note the location of the quotation mark. This suggests that Young believes that Moses is speaking (there are no punctuation marks in the original Hebrew or Greek, so inserting them immediately suggests some degree of interpretation on the part of the translator..

The gist of this passage:

God begins to speak the Ten Commandments to the people of Israel.

Exodus 20:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
dābar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʾēth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kōl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
d ^e bārîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
ʾēlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Translation: [Elohim spoke all of these words...](#)

To speak is in the Piel imperfect; the intensive stem because of the gravity of the situation.

God is speaking all of these words to the people of Israel directly.

The final words of the previous chapter are: [And Moses came down unto the people and so he said to them](#). Because of these final words, it is very easy for a person to interpret this as Moses coming down and saying these things to the people. “God spoke all of these words...” Even though we lack the words *to say* (which act like quotation marks in the ancient Hebrew), they are not always found when a person speaks.

The Ten Commandments were originally given orally by God to Moses and to the people of God. These will later be followed by judgements—that is, specific offenses of the law will be given along with judgements (or the punishments) of the same in Ex. 21:1–23:13. In many ways, the judgments later given by God directly to Moses will expand on the Ten Commandments.

The Ten Commandments are not written on the tablets of stone right at this time but rather given audibly to all the people of Israel. Later, God will write them in stone with His *finger*. It appears that only the ten commandments

were written upon the stone, but not the myriad of other laws given by God to Moses directly. These first tablets are those which are broken into pieces when Moses returns to find the children of Israel practicing idolatry in his absence.

There are two basic ways to understand this chapter: (1) God speaks to all of the people of Israel and they hear the Ten Commandments directly. Or (2) things are so crazy with noise and lightning, that the people ask that Moses hear these words and then come down and tell them.

The second interpretation pretty much demands that we go from the end of the previous chapter to v. 18 of this chapter.

The way I have interpreted the connection between the previous chapter and this one is: *And Moses came down unto the people and so he said to them [all these things]*. That is, Moses relayed the information found in chapter 19 to the people (through whatever means). After that, God spoke to them all directly. This interpretation is based upon the passage which follows God speaking to Israel:

Exodus 20:18–19 *Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, lest we die."*

What just happened is one of the most frightening things that these people have ever experienced. God speaking to them really shook them up. They tell Moses, *"You speak to us; don't let God speak to us, or we will die."*

Exodus 20:20 *Moses said to the people, "Do not fear, for God has come to test you, that the fear of Him may be before you, that you may not sin."*

Moses takes up for God and here speaks extemporaneously. The times where we have Moses just speaking with authority are quite rare in the book of Exodus. Most of the time, he is speaking the words of God, either to Pharaoh or to the people of Israel.

Moses tells the people not to be afraid and that God is testing them. Their fear/respect for God is to guide them away from sinning.

Exodus 20:21 *The people stood far off, while Moses drew near to the thick darkness where God was.*

Remember how Mount Sinai was cordoned off, to keep the people from off of the mountain? At this point, the people step back. They don't want to be anywhere near this mountain. They don't want to take any chances with taking a step too close to it.

Moses, on the other hand, approached the mountain, to go up. He went to where God was, which was the thick darkness which subsumed the mountain (my interpretation here).

Exodus 20:22 *And the LORD said to Moses, "Thus you shall say to the people of Israel: 'You [pl.] have seen for yourselves that I have talked with you [pl.] from heaven. (ESV; capitalized)*

Then God speaks to Moses, telling him what to say. Here is where we fully understand that God was speaking directly to the people. *"This is what you will say to the people of Israel: 'You [all] saw for yourselves that I [God] spoke with you [all] [= the people of Israel] from heaven.' "*

So, even though up to this point in Exodus, one could validly understand this to mean that Moses is speaking to the people the words of God; once we come to v. 22, the only way to interpret this is, God is speaking directly to all of the people.

Now, normally, I don't like to jump ahead like this and reveal what is going to happen 20 verses down the line. However, it would be easy for someone reading this, to look only at Exodus 19:25–20:2 and get it in his head that I have misinterpreted this passage. Then, from this point, down to v. 22, be skeptical of whatever I write.

It is easy to follow a logical many-step process and get stuck back on step 2, even though the logical has proceeded 10 steps after that. So, it is important to get the person on step 2 unstuck.

There are two serious problems with this second approach: (1) we have to change the order of the chapter around, when there is really no reason to do so. (2) V. 22 has God speaking to Moses and God is talking about speaking to the people of Israel from heaven.

Therefore, That would cause us to interpret this chapter like this: God speaks to all Israel, so every person in Israel hears God's voice and hears the Ten Commandments spoken directly from God. This frightens the people considerably, and they ask that God not speak to them directly. This interpretation requires no fancy footwork, no switching sections around, etc.

Exodus 20:1b–2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43

Translation: ...saying, "I [am] Y^ehowah your Elohim;...

When giving the Ten Commandments (which is what the first half of this chapter is), the speaking of these words comes from the entire Godhead. Therefore, it begins with *Elohim said...* Elohim is often used for the Godhead (all 3 members of the Trinity). This noun still uses singular verbs, and God identifies Himself as *Jehovah your Elohim*.

Your is the 2nd person masculine singular suffix, indicating that, even though God is speaking to all 2 million Israelites, He wants them to know and understand these words individually. *I am speaking to each and every one of you*, is the sense here.

Exodus 20:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	1 st person singular, Hiphil perfect with the 2 nd person masculine singular suffix	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...[it is] I Who brought you out from the land of Egypt,...

A portion of this verse is very difficult to translate literally. *Brought out* is in the 1st person singular, Hiphil perfect, with a 2nd person masculine singular suffix. This portion of the verse reads *I caused you (singular) to be brought out*. You may be thinking that was easy to translate. However, prior to this verb we have the relative pronoun 'ăšher (אֲשֶׁר) [pronounced uh-SHER]. Actually, calling it a relative pronoun is a bit simplistic. It is indeclinable and although we understand it in English to be in the 3rd person, in the Hebrew it can be in any person depending upon the context (here it is in the 1st person because the verb is in the 1st person). So we might translate this: "I [am] Y^ehowah, your God; concerning Whom [or, *I am the One Whom*], I caused you to be brought out—out of the land of Egypt."

When we aim for a literal translation, then we end up introducing a number of extra words to smooth out the translation and to give the full impact of the individual Hebrew words. The so-called relative pronoun 'ăšher alone takes up almost three pages of explanation in BDB and it is given eight basic definitions.

Another option, which is reasonable, is to leave this word out altogether. It is a *sign of relation* or a *connecting link* and that connection can be implied as well as stated. So we could reasonably translate this verse: "I, Y^ehowah, your God—I caused you to be brought out—out of the land of Egypt."

God has to remind the Israelites on a regular basis that it was He Who brought them out of the land of Egypt. You think that seeing all of those miracles up close would have had a permanent affect on these people, but that is not the case. As we will see, this is the whiniest group of ninnies that you'll ever see. There are maybe a half dozen men who will reach any level of spiritual growth; but there will be some 2,000,000 who are mixed up beyond belief.

Why did this not stick? Why did these people experience these great miracles, these great acts of God, and yet, they do not seem to advance spiritually? We advance spiritually by what is in our souls. We advance spiritually

by the doctrine that we know and believe; the doctrine which is circulating in our souls. We advance spiritually on the basis of truth, not on the basis of empiricism. These people saw some amazing things, but never put it all together. They did not connect the essence of God to the things which God did. They were unable to put the promises of God side-by-side the acts which they had observed. They never developed an understanding of Who God is and What He would do, despite being told these things. As a result, these people were unable to understand God, to trust God, and to act in accordance with the character of God.

This helps to explain why the disciples of our Lord saw Him do miracles and healings every day and yet, did not understand what was happening when He was crucified. They scattered in fear. This is because they did not connect what they saw with Jesus and with Who Jesus is. The disciples did not begin to put things together until after the resurrection and after their faith perception kicked in.

One point brought out by R. B. Thieme, Jr., which I have not seen anyone else do prior to his time, it bring out the relationship between the decalogue and freedom. Prior to even giving the Ten Commandments, God ties them directly to Himself and ties them directly to the freeing of the Israelites from the bondage to Egypt. This is the beginning of Jewish freedom and the first thing that they hear under freedom from bondage to Egypt is the Ten Commandments. A nation which operates under the framework of the Ten Commandments is a nation which is free. These commandments protect the volition, the property and the relationships between people so that each person can have a maximum amount of freedom without infringing upon the freedom of others.

Exodus 20:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
עֲבָדִים (ʿabādīm) [pronounced <i>ġe^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun	Strong's #5650 BDB #713

Translation: ...out from the house of slavery.

The people of Israel were slaves; and God brought them out of that slavery.

The sentence structure is a little confusing. It would be very easy for a translator to translate this: *I am YHWH your God, Who brought you out of the land of Egypt, out of the house of slaves.* That is, in fact, the ESV; capitalized. However, *to bring* is the 1st person singular, Hiphil perfect, with the 2nd person masculine singular suffix. So, even though *who* can be used for a 3rd person masculine singular verb, the relative pronoun is generally not used with the 1st person singular verb, as we have here. Therefore, I have inserted the words *it is*. At this point in my writing, I have not viewed 90+ translations (I did look at the CLV, ESV, Green's LT, Webster and WEB (the 5 translations I view by means of e-sword), and none of them insert those words. However, I believe that gives us a better sense of the translation.

When God speaks to anyone, He often identifies Himself with some specificity. That is, God often takes a past experience of the hearer and ties it to His Person.

God brought this people out of Egypt. Every single person hearing Him experienced this.

Exodus 20:1–2 Elohim spoke all of these words, saying, “I [am] Y^ehowah your Elohim; [it is] I Who brought you out from the land of Egypt, out from the house of slavery.

Normally, I divide up these verses, but it really does not make sense to do so.

Exodus 20:1–2 God spoke all of these words directly to the people of Israel, saying, “I am Jehovah your God. I am the One Who brought you out from the land of Egypt, taking you out of bondage.

Throughout the Old Testament, there are parallels. The entire Exodus event relates to us and to God saving us. We are in the slave market of sin. We have no way out of this slavery. No one can purchase us unless that person is outside of the slave market of sin. We are born with a sin nature; and Adam’s original sin has been imputed to that sin nature. At some point in time, we sin personally. We cannot take ourselves out of this slave market of sin; we cannot take anyone around us out of the slave market of sin. This has to be accomplished by an outside force (just as God brought Israel out of Egypt, using Moses, an outside force).

Moses represents Jesus Christ, our Savior. Jesus is born outside the slave market of sin. He has not sinned; He is born without a sin nature (this is the purpose of the virgin birth; the sin nature is passed along by the father of the child, not by the mother).

So, you see how the Exodus event is analogous to our personal salvation; to us being purchased by God the Son, taking us out from the slave market of sin.

Exodus 20:1–2 God spoke all of these words directly to the people of Israel, saying, “I am Jehovah your God. I am the One Who brought you out from the land of Egypt, taking you out of bondage.

God has removed the people of Israel from Egypt; He has taken them out of slavery and He has given them freedom. However, this freedom does not mean, “Now, you get to do whatever you want. Go crazy!”

The people of God now belong to God. He has purchased them off the slave market of sin; but now they are indebted to Him (just as we are indebted to the Lord Jesus Christ for saving us). This freedom given the people of Israel is not absolute, just as our freedom in Christ is not absolute.

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Doctrine of Freedom (by Ken Reed)

I. Introduction.

- A. Freedom or liberty is a concept that is often used but little understood by the human race.
- B. While volition (free will) is freedom to make choices, the possession of volition in and of itself does not make one free, either physically or spiritually.
- C. Though volition is independent in its function, it still remains dependent upon and confined to the parameters within it is able to operate.
- D. This is easily demonstrated by the institution of slavery.
- E. Even the sovereign will of God is enslaved to His absolute righteousness and justice.
- F. Most people believe that being free is doing what you want to, when you want to, etc., but this is a fallacy.
- G. As Scripture will reveal, true freedom is tied directly to authority and one’s willingness to acclimate to the standards of said authority.

II. Vocabulary.

- A. Hebrew vocabulary:
 1. חָפַשׁ (chaphash); verb used 1x; to be free or loosed as opposed to being restrained or bound; free as opposed to a slave.
 - a. חֻפְשִׁי (chupheshah); noun used 1x; liberty or freedom.
 - b. חָפְשִׁי (chapheshiy); adj. used 17x; free man as opposed to slave or captive; exempt

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from burdens or service.

2. דֶּרֶוּר (deror); noun used 8x; liberty or freedom; release from bondage; when followed by a ל (lamedh) it means to proclaim liberty or freedom to someone.
3. Several other Hebrew words that are not strictly in this family are used to denote various concepts that relate to freedom.

B. Greek vocabulary:

1. ελευθεροω (eleutheroo); verb used 7x; to make free; to set at liberty; to exempt or liberate from liability or bondage.
 - a. ἐλευθερία (eleutheria); noun used 11x; freedom or liberty.
 - b. ἐλευθερός (eleutheros); adj. used 23x; free, freeborn, freed from slavery, exempt, unrestrained, not bound by an
2. Like the Hebrew, there are other Greek words employed to express concepts of freedom that are not strictly translated/defined as freedom or liberty.

III. Definition and description.

- A. Freedom is the quality or state of being free; exemption or liberation from slavery, imprisonment, restraint, or the power and control of another.
- B. It allows open access, admission or use of that available.
- C. It is the independent ability to make decisions apart from any previous cause or antecedent/preliminary determination of another.
- D. While freedom and liberty are synonymous, freedom emphasizes the lack of restraint or repression, while liberty implies previous restraint.

IV. Freedom and God.

- A. God is revealed to be the ultimate self-determining agent. Eph.1:11
- B. Out of God's self-determination, He formed a creation that reflects and reveals Himself. Rom.1:19-20
- C. The freedom of God is exercised and observed in the government of the moral creatures whom He created.
- D. God's freedom, the exercise of which must be compatible with His essence, determined to create free moral agents whose eternal destiny would be decided by themselves and the use of the freedom He provided.
- E. This view of God's freedom and the freedom of those whom He created must be maintained in the face of exaggerated and unscriptural views of sovereignty.
- F. Any view that God's sovereignty, by an eternal divine decree, determined a fixed destiny of His moral creation without regard to individual choice reduces the concept of freedom to null and void. Deu.30:19, "I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse (the two options of reality given to men). So choose (rxB; '[bachar]; to choose, elect, select, decide for; denotes a careful, well thought-out choice; it is the same verb used of God choosing for Himself, Deu.7:6, et al) life in order that you may live, you and your descendants"; Cp. Josh.24:15; Pro.1:29
- G. That God chooses/elects certain members of the human race into His plan and that man can choose/elect for His plan, denotes a self-determining action by both parties that is reciprocating and establishes the volitional bases of agreement between both parties necessary for a union to occur.
- H. God provided moral creatures with the ability to make decisions on their own and these decisions, not God, determine their eternal destiny.
- I. This is the purpose of Divine institution #1, volition; the freedom of choice.
- J. God desires that His creation enjoy the freedom of will that He Himself possesses.
- K. God placed the Laws of Divine establishment in order to protect freedom and insure the proper function of volition.
- L. Again it is noted that while God has maximum freedom, even He is bound to act only in a manner compatible with all the attributes of His essence.

V. Physical freedom.

- A. Physical freedom is contrasted to the institution or status of slavery.

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1. Slaves possess volition, but are not free to do as they will in all
 2. Another, the master, controls their life.
 3. Slavery as an institution is not condemned in the Bible. Gen.24 (Abraham and his servant); Philm. (Teaches grace orientation between the master and slave)
 4. In fact, the Divine viewpoint states that if one becomes a Christian as a slave, they are to remain acclimated to that niche unless God makes available freedom, at which point then they should accept it. 1Cor.7:21
 5. One could become a slave in the physical realm via:
 - a. Capture during war. Deu.20:10-11; 1Sam.4:9; 1Kgs.9:20-22
 - b. Purchase. Exo.21:1-11; Lev.25:44-46
 - c. Insolvency/bankruptcy. Exo.21:1-6; Deu.15:12; Lev.25:47
 - d. Criminal activity. Exodus.22:1-3
 - e. Birth. Exo.21:4; Jer.2:14
- B. Authority as it relates to physical freedom:
1. Freedom never means the unbridled ability to do anything and everything that a person wants.
 2. All normal members of any society must recognize that their freedom ends where the freedoms of others begin. Ex. We have freedom to worship in America as we see fit, as long as it does not infringe upon the freedom of others to worship.
 3. Laws and authority are necessary restraints upon personal freedom in order to ensure the maximum freedom and good for all.
 4. Failure to abide by establishment laws that various authorities put in place will result in a loss of freedom.
 5. Therefore, freedom demands the responsible use of one's freedom in order to maintain the status quo.
 6. Personal freedom demands that we respect:
 - a. Other persons.
 - b. Other's privacy.
 - c. Other's possessions.
 7. Apart from authority and self-discipline, freedom ceases to exist.
 8. Authorities in the Divine institutions provide the framework within that one exercises their freedom.
 - a. Volition – we are the self-determining authority in our choices. Philm.14
 - b. RM/RW – the husband is the authority over the wife. Eph.5:23
 - c. Family – parents are the authority over the children. Eph.6:1
 - d. Job – master/steward/boss is the authority over the servant/employee. Luk.12:42
 - e. The ECC (establishment chain-of-command) – civil authority is established to provide protection of the masses and the ECC is ordained by God. Rom.13:1-7; 1Tim.2:1-3; 1Pet.2:13-17
 - f. Nationalism – each nation is an authority over itself and citizens so that geographic/political freedom is available in history for men to freely pursue God. Act.17:26-27
- C. The military and physical freedom.
1. The military under the Divine institution of Nationalism, is designed to prevent outside aggressors from robbing the populace of its freedom.
 2. When external forces threaten freedom, the demand for self-sacrifice to insure freedom may become necessary. Neh.4:11-23 (Israel/Jerusalem under restoration after the Babylonian dispersion of 586 B.C.)
 3. The military is the agent that purchases and maintains freedom for the individual.
- D. Physical freedom is necessary for the proper function of volition and the resolution of the A/C.
- VI. Spiritual freedom (a.k.a. Freedom in Christ).
- A. All men are born spiritual slaves via the STA. Rom.6:20 See Doctrine of the

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1. This is due to our position in Adam. Rom.5:12,19
 2. Adam was free prior to the fall. Gen.2:16-17,25
 3. Spiritual slavery is a result of the fall and state of all prior to salvation. Rom.6:17; Gal.4:9; Ti.3:3
- B. Ph1 salvation (SAJG) is freedom purchased by the work of Christ on the cross. Gal.3:13; Ti.2:14; 1Pet.1:18-19
1. Slaves must be redeemed by someone who is free, and Christ was qualified to do so via His unique relationship with God and freedom from the STA and sin. Rom.8:2; 2Cor.5:21
 2. Christ is "The Freeman" and hence, mankind's kinsman redeemer (see Doctrine of Kinsman Redeemer).
 3. The price of redemption is called His blood. Eph.1:7; 1Pet.1:18-19
 4. Faith in Christ provides Ph1 freedom. Joh.8:35-36; Act.13:38-39
 5. The believer is exhorted to exploit that freedom and not enter into slavery again. Gal.5:1
 6. Prior to salvation, the STA ruled the life in the realm of spiritual death and the body just acted out the corrupt desires of the sin nature. Rom.5:19
- C. Christ's work effecting our Ph1 freedom was designed to also provide maximum freedom for Ph2 to include any form of legalism. Gal.5:1ff
1. Ph2 spiritual freedom is directly related to the truth of BIBLE DOCTRINE. Joh.8:32
 2. The Word of God is called the Law of Liberty. Jam.1:25
 3. Spiritual freedom in time is contingent upon pursuit of BIBLE DOCTRINE. Psal.119:45; Joh.8:31-32
 4. It is contingent upon proper orientation to the Spirit of liberty/FILLING OF THE HOLY SPIRIT. 2Cor.3:17
 5. The true blessing of freedom comes from the application of BIBLE DOCTRINE that the believer pursues. Jam.1:22-25
 6. The mature believer who understands and functions within the guidelines of BD experience a freedom that others can only dream.
- D. Spiritual laws and restrictions govern true freedom.
1. Spiritual authorities are the protectors/guardians of our freedom (Act.20:28), just as authorities in the physical realm (Rom.13:4), since all authority is from God. Rom.13:1; Heb.13:17
 2. Failure to abide by the laws results in loss of freedom. Rom.13:4
 3. As believers, we are not to infringe upon the freedoms in Christ bestowed upon other believers to include:
 - a. Partaking of things associated with idols as illustrated by the dietary code. 1Cor.8:4-8 cp. Rom.14:1-4
 - b. The same goes for observance of holidays. Rom.8:5-6
 - c. The bottom-line application is that believers are to respect other believer's level of spiritual growth and understanding as seen in the term "weak in faith". Rom.14:1
 - d. "Weak in faith" does not refer to STA disobedience or rejection of BD, since this demands separation (2The.3:14), but refers to those ignorant of the freedoms of BD as seen in the term "doubts/diakrivo,menoj/can't discern/distinguish/ differentiate" in Rom.14:23 that denotes the intellectual evidence or proof necessary for faith to act upon is absent.
 - e. This application is designed to maintain harmony between new members of the particular local church and those already grounded in the principle of freedom. Rom.14:1a cp. vss.17-20
 - f. The higher application is for the stronger believer to abstain from any activity that would knowingly violate the conscience of a new member while in their presence. 1Cor.8:9-13; Rom.14:14-15,20-21 See Doctrine of Stumbling and Stumbling
 - g. This is designed to give all members of the church maximum individual freedom to grow in the grace and knowledge of Jesus Christ, while working out their own Ph2 salvation.

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2Pet.3:18 cp. Phi.2:12

4. It is the Word of God that is our military/defense for freedom. Heb.4:12; Eph.6:11-17
 5. MPR is the restriction(s) place upon us to ensure our freedom.
 6. Isolation of the STA (being in FHS) is the law that all are to operate under in pursuit of freedom. 1Cor.9:24-25 cp. the Royal Law of Divine Love Jam.2:8 cp. 1Cor.13:8,10; Gal.5:13-14
- E. Ph3 freedom for believers is the ultimate in human freedom. Rom.8:21
1. It is eternal freedom from the STA via the new resurrection body. Rom.7:24; 1Cor.15:42
 2. We will have the entire realm of BD in our new brain computers and within our souls. Heb.8:10-11
 3. Since absolute righteousness and justice is the standard used to generate perfect maximum freedom, those believers who do it right in time and finish their course, will be rewarded with the wreath of righteousness hailing them as the true champions in the cause for freedom. 2Tim.4:8

VII. Abuses and enemies of freedom.

- A. Liberty is not license. Gal.5:13; Rom.6:15; 1Pet.2:16
- B. Legalism. Act.15:10; Gal.2:4; Gal.5:1-9
- C. The flesh/STA. Prov.5:22; Gal.5:13
- D. False teachers. 2Pet.2:18-19

VIII. Conclusions.

- A. The understanding of physical freedom provides the background by which one may understand spiritual freedom.
- B. The majority of men, including believers, do not exercise their right of freedom and therefore are not truly free. Joh.1:10; 1Cor.9:24
- C. They are slaves to some viewpoint, system, activity, etc. that proceeds from the STA and not from being in FHS and adhering to BIBLE DOCTRINE.
- D. The result of failure to deal with the STA via doctrine is enslavement and death. Rom.6:23; 8:6
- E. Paradoxically, those who determine to enslave themselves to God and Divine viewpoint are set free. Rom.6:22
- F. To whatever extent the believer is oriented to God he is free.
- G. In areas of ignorance or intentional disregard of BD, the believer remains a slave.
- H. Doing what you want in life such as the FSH i.e., pursuing funsville, pursuit of the opposite sex, money, power, details, etc., does not make for a free or happy believer.
- I. The happiest and freest people on the planet are those with maximum doctrine in subjection of themselves to the Law of Liberty. "Act as free men, and do not use your freedom as a covering for evil, but use it.

Doc. of Freedom
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[Chapter Outline](#)

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The Law of Moses (from Grace Notes)

Law of Moses

I. Introduction

The Law of Moses is divided into three parts, or codes, as follows.

Code I, The Commandments, Exodus 20:1-17, contains the laws of divine institution and establishment, including the moral law. This is the Magna Carta or Bill of Rights of human freedom.

Code II, The Ordinances, or the spiritual code, included a complete Christology also called the doctrine of Christ, and was designed to present Christ as the only savior. Included in the ordinances is a shadow Christology and a shadow soteriology also called the doctrine of salvation. These ideas are presented in the descriptions of the tabernacle, the holy days, the Levitical offerings and the daily activity of the priesthood.

Code III, The Judgments, was the social code. The divine laws of establishment applied to social living. Questions of diet, sanitation, quarantine, soil conservation, taxation, military service, how to spend a honeymoon, what to do about divorce, slavery, inheritances, etc., were all covered. It was a complete set of laws.

The Law of Moses is called the book of the covenant: Ex. 24:7, 8; 34:27, 28; Deut. 4:13; 9:9, 11, 15. There is a written addendum to the Law in Deut. 29.

The prophecy regarding the breaking of the covenant is found in Deut. 31:16, 20; Jer. 22:9. The book of the covenant is the subject of Jeremiah 11; but it is not to be confused with the new covenant with Israel discussed in Jeremiah 31 to 33.

In the teaching of world history in universities, Hammurabi's code is set forth as the shining example of law giving in human history. The Law of Moses is far more comprehensive and far reaching.

II. Recipients of the Law of Moses

The Law was given to Israel: Ex. 19:3; Lev. 26:46; Rom. 3:19; 9:4.

The Law was specifically not given to Gentiles: Deut. 4:8; Rom. 2:12-14.

Born again believers of the church age are not under the Law. Therefore, the Mosaic Law was never given to the church: Acts 15:5, 24; Rom. 6:14; Gal. 2:19.

Jesus Christ fulfilled the Law: Matt. 5:17, "...I am not come to destroy the Law, but to fulfill..." He fulfilled the commandments by living perfectly under the Law. His perfect life fulfilled Code I. The Ordinances, Code II, were fulfilled by Christ's death, burial, resurrection, ascension and session. The Judgments, Code III, were fulfilled by Christ as He observed the law of the land by living under divine institutions and establishment.

Jesus Christ is the end of the Law for believers: Rom. 10:4.

Believers in the church age are under a higher law of spirituality: Rom. 8:2-4; Gal. 5:18, 22, 23; I Cor. 13. The believer who functions under the filling of the Holy Spirit takes up where Christ left off and fulfills the Law.

III. Limitations of the Mosaic Law

The Law cannot provide justification either for individuals or for groups: Gal. 2:16; Rom. 3:20, 28; Acts 13:39; Phil. 3:9.

The Law cannot give life: Gal. 3:21.

The Law cannot give God the Holy Spirit nor the divine power and energy from the Holy Spirit: Gal. 3:2.

The Law cannot solve the problem of the sin nature: Rom. 8:3. While there were laws of punishment in varying degrees, and fear of punishment helps keep people in line, the Law does nothing to provide victory over sin.

IV. Present Purpose of Mosaic Law

The commandments provide laws of human freedom and provide a divine standard to which the sinner can compare himself and his actions and recognize that he is a sinner and needs a savior: Rom. 3:20, 28; 1 Tim. 1:8, 9.

The ordinances are designed to communicate God's grace in salvation and restoration to fellowship.

The social code is designed to provide a true concept of a national function and freedom under the laws of divine establishment.

V. Salvation in the Old Testament

Salvation is the adjustment a person makes to the justice of God when he believes on the Lord Jesus Christ as savior. The justice of God was satisfied when Christ bore our sins in His body on the cross. This makes it possible for God to reconcile the believer to Himself and to impute righteousness to the believer. Gen. 15:6

The gospel is the information provided in the Bible to give us the facts about God's provision for us.

The death of Christ on the cross was predetermined by the decisions of the divine decrees so that, from the standpoint of Old Testament times, Jesus Christ's substitutionary atonement was certain to take place, even though the actual efficacious sacrifice had not yet occurred. The justice of God was satisfied.

Old Testament believers received Jesus Christ as savior as He was revealed in Old Testament times. Sometimes He was called Elohim, Jehovah-Elohim or Jehovah also called God our righteousness, etc.). Whenever there was positive volition at the point of God consciousness, God provided gospel information to the individual.

The first statement of the gospel is recorded in Genesis 3, at the time of original sin, man's fall. When Adam and Eve fell, they only had one count against them which is negative volition to the command regarding good and evil. Good and evil is the plan of Satan; so knowledge of good and evil is knowledge of Satan's plan. Adam and Eve, in their innocence in the garden of Eden did not need to be introduced to Satan's plan or to be inculcated with it. Therefore, this one tree was forbidden.

Eve partook of the tree in innocence, Adam partook in cognizance. He had seen the first sinner, Eve, disobey God, but he took part anyway. Remember, there was no immorality involved here, because at the time they were neither moral or immoral. Their sin was merely rejection of what God had commanded. This brought instant spiritual death.

At this instant, man no longer ruled the world; Satan became the ruler of this kosmos. The coup d'état was complete; and man was now subject to Satan as far as this world is concerned. Mankind immediately became marked with the mark of Adam, the sin nature.

To the question, Which came first, personal sin or the sin nature? The answer is that personal sin came first and caused the existence of the sin nature. The human spirit was cancelled out in the sense of spiritual death.

For the rest of the human race, the sin nature is inherited at birth, so the sin nature is present before there is any opportunity for personal sin. Adam's sin is imputed to us, so that we are born with two strikes against us. "For as in Adam all die ..." (1 Cor. 15:22) Note: We are not called sinners because we sin; we are sinners

because we are born, with a sin nature, by having Adam's sin imputed to us.

This is the reason that God, with His character of absolute justice and righteousness, is not free to enter into a relationship with us unless it can be done without compromising His integrity. That is only possible if all the sins of the world are judged.

The Lord has found a way to save mankind.

Gen. 3:15. I will put enmity between you and the woman, and between your seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The seed of the woman is the title for the Lord Jesus Christ in virgin birth. The sin nature and Adam's imputed sin is passed down through the male; and Christ was not born of a male female relationship. He was able to avoid that result of the curse. The lamb of God had to be without spot or blemish.

At the second advent of Christ, the head of Satan will be crushed, and he will no longer rule the world. Christ will rule the world and Satan will be imprisoned for 1000 years.

The pattern of salvation in the Old Testament is exactly the same as the pattern of New Testament salvation. Gen. 15:6, "Abraham believed God, and God imputed it to him for righteousness." Imputed righteousness means that God's justice has been satisfied. This verse is found in the context of Rom. 4:1-4.

Comments:

- There never was a time and there never will be a time when God is not saving mankind. Rom. 10:13; 2 Pet. 3:9
- The gospel was clearly declared in Old Testament times. Rom. 1:1-4; I Cor. 15:3-4; Acts 3:18. The passage in Isa. 53:5, 6 has exactly the same boundaries as are found in I Cor. 15:3. Dan. 12:2, 3 has the boundary of the resurrection.
- Regardless of age or dispensation, man is always saved in the same manner which is positive volition to the gospel expressed in a non-meritorious way which is faith in the Lord Jesus Christ. Acts 4:12; Gal. 3:6-8
- Positive volition existed in Old Testament times, both at the point of God consciousness and the point of gospel hearing. Ex. 33:7; Gen. 15:6
- While revelation from God is progressive, reaching its peak with the New Testament scriptures, it has always been, nevertheless, sufficient for salvation of souls at all periods of time.
- The object of faith in salvation is the Lord Jesus Christ, Gal. 3:26. However, the revelation concerning Christ varies in different ages.
- Jesus Christ was first revealed as savior at the time of man's fall, Gen. 3:15. He is represented as the seed of the woman.
- Jesus Christ is usually revealed in the Old Testament by shadows. The tabernacle feasts, are the modus operandi of the Levitical priests.

Another means of revealing Christ was through inanimate revelation, that is, through things in nature like the burning bush, the rock, the Shekinah glory, or through the typology of the furniture in the tabernacle (Num. 17:7). The mercy seat, the hilasterion, was the place of propitiation in the Holy of Holies.

The Levitical offerings were witnessing by ritual. The burnt offerings taught propitiation, with emphasis on the

word of Christ, the lamb of God. The meal and fruit offerings revealed the person of Christ on the cross. The peace offering taught about the barrier between God and man being removed.

The gospel was presented in the Old Testament directly in theological teaching. Isa. 53 was straight doctrinal teaching which showed that Christ carried our guilt as well as our sins.

- Once the reality is come, we have the New Testament, which is historical Christology.
- According to Isa. 55:6, salvation in the person of Jesus Christ, is always available. Acts 4:12
- Many conversions are recorded in the Old Testament, including:

Noah was declared just in Gen. 6:8, 9, and was said to have righteousness in Heb. 11:7. Heb. 11 shows the spiritual life of Old Testament believers. The Old Testament imputation of righteousness is seen in Psalm 24:5 and Isa. 61:10.

For Abraham, compare Gen. 15:6 with Rom. 4:1-4

Job gave perfect testimony to salvation in gospel form described as –Christ's death, burial and resurrection. Job 19:23-27.

Many Gentiles were saved in the Old Testament. The citizens of Nineveh responded to the gospel when Jonah preached to them. Jonah 3:5-10, Matt. 12:41; Luke 11:32. See also Rom. 9:24, 25; 30-33. See Daniel 4:34-37 regarding the salvation of Nebuchadnezzar.

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Chapter Outline

Charts, Graphics and Short Doctrines

In general, the Ten Commandments is a mixture of spiritual, moral and legal laws. Relationship to God is covered in the first four commandments and relationship to man is covered rest. Our personal relationship with other men and property rights are covered in the last six commandments. These are not specific laws but general principles designed for the nation Israel. The Ten Commandments are a framework upon which is based the other 600+ laws given us throughout the Pentateuch. These more than 600 laws which are found in the Law of Moses may be condensed to these Ten Commandments and the Ten Commandments may be summarized as our Lord did: "You will love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and foremost commandment. And a second is like it, You will love your neighbor as yourself. On these two commandments depend the whole Law and the Prophets." (Matt. 22:35–40; Deut. 6:5 Lev. 19:18).

A perfect man would have perfect love toward God and toward man. Knowing this, how could any man with some shred of personal honesty claim to keep the Law? I look at these two simple commands and I immediately recognize inadequacies and my certain need for a Savior.

The Ten Commandments have real significant spiritual value today (such as you will have no other gods before Me; such as the implications and applications of you will not make for yourself an idol or any likeness of what is in heaven above or on the earth beneath or in the water under the earth); and some are absolutely necessary for a lawful society (You will not murder; you will not steal). Some portions of the law are strictly our moral duty toward our fellow man (You will not commit adultery; you will not covet); our moral duty toward God (you will not use the Lord's name in emptiness).

Application: The entire basis of one political party today—the one trying to sell the American people on socialism and fairness—is countered by the final commandment, *you will not covet*. If you obey that commandment, you are no longer interested in people who are much wealthier than you are.

Application: If you do not covet, then you understand that you ought not judge people on the basis of their wealth. An extremely rich person may or may not be greedy; he may or may not be immoral. If you judge someone to be greedy and immoral because he has wealth, then you are violating Jesus warning *do not judge others*.

The Hebrews are given a rationale for the first three commandments. Y^ehowah delivered them from slavery and has promised them from the time of Abraham (but actually from eternity past) the land of Canaan, a land flowing with milk and honey. We have the additional rationale that there is no other God; those worshipped as gods are demons; not God. **We know...that there is no God but One** (1Cor. 8:4b).

Chapter Outline

Charts, Graphics and Short Doctrines

Commandments 1–3; Regarding God

[There] will not be to you elohim others against My faces.	Exodus 20:3	[There] will not be to you other gods [= elohim] before [or, against, besides, in addition to] Me.
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You will have no other gods before Me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	[There] will not be to you elohim others against My faces.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Thou shalt have no other God beside Me.
Targum (Pseudo-Jonathan)	The second word which came forth from the mouth of the Holy One, whose name be blessed, was like storms, and lightnings, and flames of fire. A burning light was on His right hand and on His left and was borne through the air of the heavens, returned, and was made manifest unto the camp of Israel; it returned, and was engraven on the tables of the covenant, and was turned in them from side to side. Then called He, and said, House of Israel, My people, Thou shalt have no other God beside Me.
Revised Douay-Rheims	You shall not have strange gods before me.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall have no other deities before me.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall have no other gods except me.
Updated Brenton (Greek)	Thou shalt have no other gods beside me.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You are to have no other gods but me.
Easy English	You must not have any other gods except me.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"You must not worship any other gods except me.
God's Word™	"Never have any other god.
Good News Bible (TEV)	"Worship no god but me.
The Message	No other gods, only me.

Names of God Bible	.
NIRV	“Do not put any other gods in place of me.
New Simplified Bible	»Do not have any other god.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Do not worship any god except me.
The Living Bible	“You may worship no other god than me.
New Berkeley Version	.
New Life Version	“Have no gods other than Me.
New Living Translation	“You must not have any other god but me.
Unlocked Dynamic Bible	You must worship only me; you must not worship any other god.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	So, you must have no gods other than Me.
Beck’s American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Thou shalt not defy me by making other gods thy own.
Translation for Translators	So you must worship <i>only</i> me; you must not worship any other god.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	There shall be no other GOD to you, except MYSELF.”
God’s Truth (Tyndale)	You shall have none other gods in my sight.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	"There shall be for you no other gods before me.
NIV, ©2011	“You shall have no other gods before [Or <i>besides</i>] me.
Peter Pett’s translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	[1] YOU WILL HAVE NO OTHER ELOHIM BEFORE ME.
Wikipedia Bible Project	You will have no other Gods in my presence.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	There shall not be to you any other gods before my face.
New American Bible (2002)	.
New English Bible—1970	You shall have no other god Or gods to set against me.
New Jerusalem Bible	‘You shall have no other gods to rival me.
New RSV	.
Revised English Bible—1989	You must have no other god besides me.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ב "You are to have no other gods before me.
exeGesés companion Bible	.
Hebraic Roots Bible	You shall not have any other Elohim before My face.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	Do not have any other gods before Me.
<i>The Scriptures</i> 1998	"You have no other mighty ones against My face.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	...are other they he of mighty ones to be turned before you? -
Charles Thompson OT	.
Concordant Literal Version	You shall not come to have other elohim in preference to Me.
Darby Translation	.
exeGesés companion Bible	Have no other elohim above my face.
Orthodox Jewish Bible	Thou shalt have no elohim acherim in My presence.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	"Thou shalt have no other gods before Me.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	"You must not have any other gods ·except [or before] me.
The Geneva Bible	.
Kretzmann's Commentary	Thou shalt have no other gods before Me, no strange, false gods, no idols, over against Me, setting them up as rivals for the glory and power which belong to Me alone. Not that such figments of man's imagination, such works of their hands, were in truth gods in any sense of the word, but that the very thinking and fashioning of idols is forbidden by the Lord. He is supreme, He is the only God, and His will should govern all men in all situations of life; for the other nine commandments are but explanations and applications of the first.
Syngein/Thieme	.
The Voice	Eternal One: You are not to serve any other gods before Me.

Bible Translations with Many Footnotes:

The Complete Tanach	You shall not have the gods of others in My presence.
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You shall not have: Why was this said? Since it says, "You shall not make for yourself, etc." I know only that one may not make [graven idols, etc.] How do I know that one may not keep what was already made? Therefore, Scripture states: "You shall not have." -[Mechilta]

the gods of others: Heb. מִיִּדְּחָא מִיְהוָה, which are not gods, but that others have made them for gods over themselves. It is impossible to interpret this passage to mean: gods other than I, since it is a disgrace for Heaven to call them gods along with Him. Alternatively: strange gods, for they are strange to their worshippers. They cry out to them, but they do not answer them, and it appears as if it [the god] were a stranger, who never knew him [the worshipper]. — [from Mechilta]

in My presence: Heb. **יָנִי-לִּעַ** [This means] as long as I exist [signifying forever. God states this so] that you should not say that only that generation was commanded [prohibited] concerning idolatry. — [from Mechilta]

Kaplan Translation
NET Bible®

"You shall have no⁷ other gods before me.⁸

^{7tn}The possession is expressed here by the use of the lamed (ל) preposition and the verb "to be": **לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים** (lo' yihyeh lk kha, "there will not be to you"). The negative with the imperfect expresses the emphatic prohibition; it is best reflected with "you will not" and has the strongest expectation of obedience (see GKC 317 §107.o). As an additional way of looking at this line, U. Cassuto suggests that the verb is in the singular in order to say that they could not have even one other god, and the word "gods" is plural to include any gods (Exodus, 241).

^{8tn} The expression **יָנִי-לִּעַ** ('al-panay) has several possible interpretations. S. R. Driver suggests "in front of me," meaning obliging me to behold them, and also giving a prominence above me (Exodus, 193-94). W. F. Albright rendered it "You shall not prefer other gods to me" (From the Stone Age to Christianity, 297, n. 29). B. Jacob (Exodus, 546) illustrates it with marriage: the wife could belong to only one man while every other man was "another man." They continued to exist but were not available to her. The point is clear from the Law, regardless of the specific way the prepositional phrase is rendered. God demands absolute allegiance, to the exclusion of all other deities. The preposition may imply some antagonism, for false gods would be opposed to Yahweh. U. Cassuto adds that God was in effect saying that anytime Israel turned to a false god they had to know that the Lord was there – it is always in his presence, or before him (Exodus, 241).

New American Bible (2011)

You shall not have other gods beside me.*

* [20:3] **Beside me:** this commandment is traditionally understood as an outright denial of the existence of other gods except the God of Israel; however, in the context of the more general prohibitions in vv. 4–5, v. 3 is, more precisely, God's demand for Israel's exclusive worship and allegiance.

The Hebrew phrase underlying the translation "beside me" is, nonetheless, problematic and has been variously translated, e.g., "except me," "in addition to me," "in preference to me," "in defiance of me," and "in front of me" or "before my face." The latter translation, with its concrete, spatial nuances, has suggested to some that the prohibition once sought to exclude from the Lord's sanctuary the cult images or idols of other gods, such as the asherah, or stylized sacred tree of life, associated with the Canaanite goddess Asherah (34:13). Over the course of time, as vv. 4–5 suggest, the original scope of v. 3 was expanded.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...other **"Elohiym** ^{Powers} will not exist (for) you upon my face ,...

Charles Thompson OT .

C. Thompson (updated) OT .

Context Group Version .

English Standard Version .

Green's Literal Translation **You shall not have any other gods before Me.**

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. **"You shall have no other gods before Me [Or besides Me].**

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Restored Holy Bible 6.0 .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT "You will have no other Gods before Me.

The gist of this passage: The people are to have no gods before the God of Israel.

Exodus 20:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'êlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'achêr (אַחֵר) [pronounced <i>ah-KHEHR</i>]	<i>another, following, next; other as well as foreign, alien, strange</i>	masculine plural adjective/substantive	Strong's #312 BDB #29
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752

When not showing a physical relationship between two things, 'al can take on a whole host of new meanings: *on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to*. It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have *helping verbs*; in the Hebrew, there are *helping prepositions*.

pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular) with the 1 st person singular suffix	Strong's #6440 BDB #815
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Together, 'âl and pânîym mean *upon my face, against my face; facing me, in front of me, before (as in preference to) me, in addition to me, overlooking me*.

Translation: [There] will not be to you other gods [= elohim] before [or, against, besides, in addition to] Me.

When translating, there is always the problem of deciding, *how accurate and how literal does one want the translation to be?* Many times when we have the verb *to be* followed by the lâmed preposition affixed to a 2nd person singular suffix (or any suffix), that this can be legitimately rendered *you will have*; or, in this case, *you will*

not have; even though the verb is a 3rd person masculine singular suffix verb (that is, *he, she or it is, will be*). So, the most accurate way to render this as, *[There] will not be to you other gods before Me*. It might be reasonable to interpret *other gods* as the subject of the verb, giving us, *other gods will not be to you before Me*. However, sometimes the sense of these words can be obscured by too much accuracy. So, most translations have some form of, *You will not have any other gods before Me*.

It is Y^ehowah Elohim Who purchased these people out of slavery. He redeemed them. Therefore, they belong to Him now. This may seem harsh at first that these people go from one form of slavery to another, but remember what the Lord Jesus assures us with the words, “*For My yoke is easy and My burden is light.*” (Matt. 11:30; BSB)

It makes a big difference as to who owns the slave. Some masters are terrible and some are wonderful (I realize that many young people who read this believe that all slavery is despicable and they cannot relate to degrees regarding this particular topic). But, the Hebrew people enslaved to God is far preferable to their being enslaved to the Egyptians. You may recall that Pharaoh not only put more work on them than they could bear, but then he punished the Hebrew people for not being able to do the impossible.

If slavery is something that you cannot relate to, then, if you are over 25, you have probably had a good boss and a lousy boss. There are some terrible bosses out there and everyone has worked on a job for a lousy boss. The boss of the Hebrew people is God. They are not to have anyone before Him in this regard.

Exodus 20:3 *[There] will not be to you other gods [= elohim] before [or, against, besides, in addition to] Me.*

Exodus 20:3 *You will have no other gods before Me.*

I realize that this translation does not match the intensity of *Thou shalt have no other gods before me*. This verse begins with the negative *lô* (לֹא or לוֹא) [pronounced *low*] and the 3rd person masculine singular of the Qal imperfect of *hâyâh* (הָיָה) [pronounced *haw-YAW*] and it means *to be, to come to pass*. The subject is not the 2nd person singular or plural; it is the 3rd person singular; therefore, this should be translated, *there will be no*. This is followed by the lamed preposition which means *to, for, in regards to*. This preposition has as its object the 2nd person singular masculine suffix; therefore it means *to you, for you, in regards to you*. The word for God is Elohim; so this could be translated singularly or as a plural. The general rule for all translations is that if this word speaks of the Godhead; then it is capitalized and rendered as being singular; if it refers to some pagan god or gods, it is given in the plural, generally, with the lower case *g*. However, in any case it is the exact same word. This verse terminates with the preposition *‘al* (עַל) [pronounced *gahl*] and it means *upon, above, beyond, over, in addition to*. There are no gods above and beyond our Lord, so we should have no God in addition to Y^ehowah. Translating this preposition *before* seems to leave the door open to having a secondary god to worship below Y^ehowah. Therefore, I prefer the translation *besides* or *in addition to*. There is no other God other than the triune God, spoken of as one in essence, yet three in person. This is appended by the 1st person, singular suffix, from whence we get *Me*.

Simply speaking, there is no other god that should be worshiped—not Buddha, Krishna, Mohammed. These are all demons, either demon-possessed or demon-influenced. Behind them stand a whole pantheon of demons who, when these men are worshipped, the disciple is worshiping these demons. Even though this commandment is personalized and given only to the Hebrews, it applies to all mankind, regardless of their heritage, their geographical location, their upbringing. No matter how sincere and how religious a person is, if they are worshiping Mohammed, they are worshiping a demon or a demon pantheon. This bothers unbelievers and it bothers new converts. These feel that if you are born in India and your parents and grand parents and ancestors back for twenty generations have only known and worshipped Krishna, and you are a moral, kind, loving individual who has known only Krishna and has no idea that there is another God, that maybe, somehow, this is okay and acceptable in God's eyes. It is not. Krishna is not God and those who worship him are worshiping a demon or a demon pantheon. This may not be the place for the doctrine of heathenism, but perhaps just a couple of points might help:

Modern Idolatry

1. God has the ability to look into any soul and determine whether that person has any interest in the true God of the Universe.
2. God does look into every single soul and determines whether that person has any interest in Him.
3. If at any time in a person's lifetime that person desires to know God, then God will reveal Himself to that person as Jesus Christ and will see to it that person receives the gospel.
4. If a person has no interest in knowing God, then God has no obligation to present that person with the gospel, even though He often does.
5. You must understand that an interest in God from a religious standpoint does not mean someone has a real interest in knowing the God of the Universe. Let me illustrate from the point of view of a male. I see thousands of attractive females, many of which I would like to know. However, as soon as I see, for instance, that person put a cigarette in their mouth, I lose interest. To some heathen, as soon as they know one aspect of God's true character, they have no interest in Him. For instance, as soon as they find out that God is perfect righteousness, that He is holy, and can have no contact with sin—that all sin is totally repugnant to His character and must be judged, then they suddenly lose interest in such a *judgmental* God. They do not want to know this kind of a God. When a heathen finds out that all the good deeds of his life add up to jack squat in the sight of God, then he no longer has any interest in this kind of God.
6. Since God only needs to call the elect, He is under no obligation to bring the gospel to one who has no interest in the gospel.

It is clear that almost every Hollywood actor, director and writer knows who Jesus is, as they repeat His name a considerable number of times in their shows.

I may want to re-title this doctrine.

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For every one of the Ten Commandments, save one, there is a corresponding commandment in the New Testament. We have already looked at 1Cor. 8:4. This passage goes on to say, **For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords** [the *many gods* refers to demons and demon royalty and the *many lords* refers to human celebrityship and royalty], **yet for us there is one God, the Father, from whom are all things, and we for Him; and one Lord, Jesus Christ, through Whom are all things, and we through Him** (1Cor. 8:5–6). If you would like something stronger, then 1Cor. 10:21: **You cannot drink from the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.**

You will not make for yourself a sculpted image and any representation [of] that [which is] is the [two] heavens from above; and that [which is] in the earth from below; and that [which is] in the waters from under the earth. You will not bow down to them and you will not [be caused to] serve them; for I Y^ehowah your Elohim [am] an Êl a jealous [one], visiting iniquity of the fathers upon the sons; upon a third [generation] and upon a fourth [generation] to the ones hating Me. And manufacturing grace to thousands to the ones loving Me and to the ones keeping My commandments.

Exodus
20:4–6

You will not make for yourself [any] sculpted image or any representation [of] that [which is] in the heavens above, or in the earth below, or in the waters under the earth. You will not bow down to these images [lit., *to them*] and you will not [be caused] to serve them; for I Y^ehowah your Elohim [am] a jealous Êl [= *God*], visiting the iniquity of the fathers upon their [lit., *the*] sons; and upon the third and fourth generations [if necessary] of those who hate Me. However [lit., *and*], [I will] manufacture grace to thousands, to those who love Me and those who keep My commandments.

You will not make any sort of sculpted image which represents some deity figure in the heavens above, in the earth below, or in the waters under the earth. You will not make such images and you will not bow down to them nor will you serve them, for I am Jehovah-God and I am a jealous God. Furthermore, I will visit the iniquity of the fathers upon their sons and upon the next two generations after them of those who hate Me. But, I will provide grace for those who love Me and I will give grace to those who keep My commandments.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

You will not make for yourself a sculpted image and any representation [of] that [which is] is the [two] heavens from above; and that [which is] in the earth from below; and that [which is] in the waters from under the earth. You will not bow down to them and you will not [be caused to] serve them; for I Y^ehowah your Elohim [am] an Êl a jealous [one], visiting iniquity of the fathers upon the sons; upon a third [generation] and upon a fourth [generation] to the ones hating Me. And manufacturing grace to thousands to the ones loving Me and to the ones keeping My commandments.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

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Thou shalt not make to thee image nor likeness of any thing that is in the heavens above, nor in the earth beneath, nor in the waters under the earth: thou shalt not worship them nor serve them; for I the Lord thy God am a jealous God; visiting the sins of the fathers upon the rebellious children, unto the third generation and to the fourth generation of those who hate Me; while the children continue (or complete) to sin after their fathers; but doing good to thousands of generations of those who love Me and keep My commandments.

Targum (Pseudo-Jonathan)

You shall not make to yourselves image or figure, or any similitude of what is in the heavens above, or on the earth beneath, or in the waters under the earth. You shall not bow down to them, or worship before them; for I the Lord your God am a jealous God and an avenger, punishing with vengeance, recording the guilt of wicked fathers upon rebellious children unto the third and unto the fourth generation of them who hate Me; but keeping mercy and goodness for thousands of generations of the righteous who love Me, and who keep My commandments and My laws.

Revised Douay-Rheims

You shall not make to yourself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. You shall not adore them, nor serve them: I am the Lord your God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third

and fourth generation of them that hate me: And shewing mercy unto thousands to them that love me, and keep my commandments.

Douay-Rheims 1899 (Amer.) .

Aramaic ESV of Peshitta

"You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow yourself down to them, nor serve them, for I, Mar-Yah your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate me, and showing loving kindness to thousands of those who love me and keep my commandments.

V. Alexander's Aramaic T. .

Plain English Aramaic Bible .

Lamsa's Peshitta (Syriac)

You shall not make for yourself any graven 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; You shall not worship them nor serve them; for I the LORD your God am a zealous God, visiting the offenses of the fathers upon their children to the third and fourth generations of those who hate me; And showing mercy to thousands of generations of those who love me and keep my commandments.

Updated Brenton (Greek)

Thou shalt not make to thyself an idol, nor likeness of anything, whatever things are in the heaven above, and whatever are in the earth beneath, and whatever are in the waters under the earth. Thou shalt not bow down to them, nor serve them; for I am the Lord thy God, a jealous God, recompensing the sins of the fathers upon the children, to the third and fourth generation to them that hate me, and bestowing mercy on them that love me to thousands of them, and on them that keep my commandments.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

You are not to make an image or picture of anything in heaven or on the earth or in the waters under the earth: You may not go down on your faces before them or give them worship: for I, the Lord your God, am a God who will not give his honour to another; and I will send punishment on the children for the wrongdoing of their fathers, to the third and fourth generation of my haters; And I will have mercy through a thousand generations on those who have love for me and keep my laws.

Easy English

You must not make any false god for yourself. Do not make a false god in the shape of anything in the sky. Do not make one in the shape of anything on the earth or in the water. You must not bend down your head to a false god, nor worship it. I, the LORD your God, will be angry if you do not remember me. I will punish the children for the bad things that their fathers do. I will even punish the grandchildren and their children. I will do this to those who hate me. But I will love thousands of people who love me. These are the people who obey my commandments.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006

"You must not make any idols. Don't make any statues or pictures of anything up in the sky or of anything on the earth or of anything down in the water. Don't worship or serve idols of any kind, because I, the Lord, am your God. I hate my people worshipping other gods. [Or "I am El Kanah—the Jealous God."] People who sin against me become my enemies, and I will punish them. And I will punish their children, their grandchildren, and even their great-grandchildren. But I will be very kind to people who love me and obey my commands. I will be kind to their families for thousands of generations. [Or "But I will show mercy to thousands of people who love me and obey my commands."]

God's Word™ .

Good News Bible (TEV)	“Do not make for yourselves images of anything in heaven or on earth or in the water under the earth. 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. But I show my love to thousands of generations [or thousands] of those who love me and obey my laws.
<i>The Message</i>	No carved gods of any size, shape, or form of anything whatever, whether of things that fly or walk or swim. Don't bow down to them and don't serve them because I am GOD, your God, and I'm a most jealous God, punishing the children for any sins their parents pass on to them to the third, and yes, even to the fourth generation of those who hate me. But I'm unswervingly loyal to the thousands who love me and keep my commandments.
Names of God Bible	Never make your own carved idols or statues that represent any creature in the sky, on the earth, or in the water. Never worship them or serve them, because I, Yahweh your Elohim , am El Kanna . I punish children for their parents' sins to the third and fourth generation of those who hate me. But I show mercy to thousands of generations of those who love me and obey my commandments.
NIRV	“Do not make for yourself statues of gods that look like anything in the sky. They may not look like anything on the earth or in the waters either. Do not bow down to them or worship them. I, the LORD your God, am a jealous God. I cause the sins of the parents to affect their children. I will cause the sins of those who hate me to affect even their grandchildren and great-grandchildren. But for all time to come I show love to all those who love me and keep my commandments.
New Simplified Bible	»Do not make your own carved idols or statues that represent any creature in the sky, on the earth, or in the water. »Do not worship them or serve them. I, Jehovah your God, am a God demanding exclusive devotion. (I do not tolerate rivals.) I will not share your affection with any other god. I punish children for their parents' sins to the third and fourth generation of those who hate me. »I show mercy (loving kindness) to thousands of generations of those who love me and obey my commandments.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Do not make idols that look like anything in the sky or on earth or in the ocean under the earth. Don't bow down and worship idols. I am the LORD your God, and I demand all your love. If you reject me, I will punish your families for three or four generations. But if you love me and obey my laws, I will be kind to your families for thousands of generations.
The Living Bible	“You shall not make yourselves any idols: no images of animals, birds, or fish. You must never bow or worship it in any way; for I, the Lord your God, am very possessive. I will not share your affection with any other god! “And when I punish people for their sins, the punishment continues upon the children, grandchildren, and great-grandchildren of those who hate me; but I lavish my love upon thousands of those who love me and obey my commandments.
New Berkeley Version	.
New Life Version	“Do not make for yourselves a god to look like anything that is in heaven above or on the earth below or in the waters under the earth. “Do not worship them or work for them. For I, the Lord your God, am a jealous God. I punish the children, even the great-grandchildren, for the sins of their fathers who hate Me. But I show loving-kindness to thousands of those who love Me and keep My Laws.

New Living Translation	“You must not make for yourself an idol of any kind or an image of anything in the heavens or on the earth or in the sea. You must not bow down to them or worship them, for I, the Lord your God, am a jealous God who will not tolerate your affection for any other gods. I lay the sins of the parents upon their children; the entire family is affected—even children in the third and fourth generations of those who reject me. But I lavish unfailing love for a thousand generations on those [Hebrew <i>for thousands of those</i> .] who love me and obey my commands.
Unlocked Dynamic Bible	You must not carve a figure to worship that represents anything in the sky or that is on the ground or that is in the water under the ground. You must not bow down to any idol and worship it because I am Yahweh your Almighty, and I will not allow you to worship any other gods. I will punish those who sin and hate me. I will punish not only them, but also I will punish their descendants down to the third and fourth generation. However, I will never stop loving thousands of generations of those who love me and obey my commandments.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	‘You must not make images for yourselves of anything in the skies above, on the earth below, or of things that live in the water or under the ground. You must not bow before them or serve them; for I, Jehovah your God, am a zealous God, and I bring the sins of the ancestors upon the children, grandchildren, and great-grandchildren of those who hate Me. Yet, I am merciful to the thousands who love Me and keep My Commandments.
Beck’s American Translation	.
Common English Bible	Do not make an idol for yourself—no form whatsoever—of anything in the sky above or on the earth below or in the waters under the earth. Do not bow down to them or worship them, because I, the Lord your God, am a passionate God. I punish children for their parents’ sins even to the third and fourth generations of those who hate me. But I am loyal and gracious to the thousandth generation [Or <i>to thousands</i>] of those who love me and keep my commandments.
New Advent (Knox) Bible	Thou shalt not carve images, or fashion the likeness of anything in heaven above, or on earth beneath, or in the waters under the earth, to bow down and worship it. I, thy God, the Lord Almighty, am jealous in my love; be my enemy, and thy children, to the third and fourth generation, for thy guilt shall make amends; love me, keep my commandments, and mercy shall be thine a thousandfold.
Translation for Translators	You must not carve/make for yourselves any idol that represents anything in the sky or that is on the ground or that is in the water under the ground/earth. You must not bow down to any idol and worship it, because I am Yahweh God, and I ◀am very jealous/want you to worship me only▶. I will punish those who sin and hate me. I will punish not only them, but I will punish ◀their descendants, down to the third and fourth generation/their children and grandchildren and great-grandchildren▶. But I will steadfastly love thousands of generations of those who love me and obey my commandments (OR, I will love for thousands of generations.)

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	You shall not make for yourself any carving, or any representation of anything in heaven above, or the earth beneath, or in the waters beneath the earth. You will not bow yourself down to them, nor be made to serve them. I, the LORD your God, am a jealous God, visiting the depravity of the fathers on the sons to the third and

fourth generation of them that hate Me, and doing kindness to thousands of them that love Me, and to those who observe My instructions."

Ferrar-Fenton Bible

Commandment II.

You shall not make for yourselves any image, or likeness of anything that is in the heavens above; or that is upon the earth beneath; or that is in the waters lower than the earth; you shall not worship them or serve them, for I, your EVER-LIVING GOD am a jealous GOD, visiting the sins of the fathers upon the children to the third and fourth generation of those who hate Me; but I show mercy for thousands, to those who love Me and keep My commandments.

God's Truth (Tyndale)

You shall make you no graven image, neither any similitude that is in heaven above, either in the earth beneath, or in the water that is beneath the earth. See that you neither bow yourself unto them neither serve them: for I the Lord your God, am a jealous God, and visit the sin of the fathers upon the children unto the third and fourth generation of them that hate me: and yet show mercy unto thousands among them that love me and keep my commandments.

HCSB

International Standard V

.
"You are not to make for yourselves an idol, or any likeness of what is in heaven above, or on earth below, or in the water under the earth. You are not to bow down to them in worship or serve them, because I, the LORD your God, am a jealous God, punishing the children^b for the iniquity of the parents^c to the third and fourth generations of those who hate me, but showing gracious love to the thousandth^d generation^e of those who love me and keep my commandments.

b 20:5 Or *sons*

c 20:5 Or *fathers*

d 20:6 Lit. *thousands*

e 20:6 The Heb. lacks *generation*

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

.
"You shall not make for yourself a divine image [with] any form that [is] in the heavens above or that [is] in the earth below or that [is] in the water below the earth. You will not bow down to them, and you will not serve them, because I [am] Yahweh your God, a jealous God, punishing [the] guilt of [the] parents on the children on [the] third and on [the] fourth [generations] of those hating me, and showing loyal love to thousands [of generations] of those loving me and of those keeping my commandments.

NIV, ©2011

"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. 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, but showing love to a thousand generations of those who love me and keep my commandments.

Peter Pett's translation

Unfolding Bible Literal Text

Unlocked Literal Bible

Urim-Thummim Version

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[2] YOU WILL NOT MAKE TO YOURSELVES ANY IDOL OR ANY IMAGE OF ANYTHING THAT IS IN COSMOS ABOVE, OR THAT IS IN THE LAND, OR THAT IS IN THE WATER. You will not bow down yourself to them nor serve them, for I (YHWH your Elohim) am a jealous Elohim, punishing the depravity of the fathers upon the children to the 3rd and 4th generation of those that hate Me. And showing goodness to thousands of them that love me, and observe my commandments.

Wikipedia Bible Project

You will make for yourself no statue and no image of that in the skies above and that in the land below, and that in the water underneath the land. You will not bow to them, and you will not worship them, because I, Yahweh your God, am a jealous god, commanding blight, from fathers to sons to the third generation and the fourth

generation, to my detesters. And I will have kindness on the thousands, to those that love me, and that keep my commandments.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Do not make yourself a carved image or any likeness of anything in heaven, or on the earth beneath, or in the waters under the earth; you shall not bow down to them or serve them. For I, Yahweh your God, am a jealous God; for the sin of the fathers, when they rebel against me, I punish the sons, the grandsons and the great-grandsons; but I show steadfast love until the thousandth generation for those who love me and keep my commandments.

The Heritage Bible You shall not make for yourselves carved idols, or any likeness⁴ that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth; You shall not prostrate yourself to them, and you shall not serve them, because I, Jehovah, your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them who hate me; And doing mercy to thousands of them who love me, and hedge about my commandments.

⁴**20:4 image, likeness.** See Gen. 5:3; 9:6. Hebrew: image, *tselem*, likeness, *demuwth*. The word image means a shadow of the original, or a statue of some human or animal. The word likeness has almost the identical meaning. Something that is like something else, but not the actual thing. Both image and likeness are used to describe idols, and pictures in dreams and visions. All of these are likenesses, but not the real thing. Each one of these uses describes something that is EMPTY, and needs to be filled.

In all the following Scriptures *tselem* is used: Num 33:52; 1 Sam 6:5,11; 2 Kgs 11:18; 2 Chr 23:17; Ps 39:6; 73:20; Ezk 7:20; 16:17; 23:14; Amo 5:26. It occurs 17 times in the book of Daniel referring to the images Nebuchadnezzar saw in his dream, the image that Nebuchadnezzar built for people to worship, and the appearance of the face of Nebuchadnezzar when he became angry.

Tselem is combined with the word death, and usually translated shadow of death, meaning the likeness or image of death was hanging over them, but they had not experienced the reality of death yet. *Tselm* means an empty shell.

Demuwth, likeness, is in 2 Kings 16:10. King Ahaz went to Damascus to meet Tiglath Pileser, king of Assyria. He saw an altar at Damascus, and king Ahaz sent to Urijah, the priest, the image or likeness of the altar. Ahaz asked for a pattern so he could use the pattern to build the real thing. The image is only a likeness, a pattern. All the other uses of *demuwth*, including 17 times in Ezekiel, the meaning is always a resemblance, not the real thing.

When we come to the New Covenant, the Greek, *eikon*, image, means both the shell, and the actual essence of the original. In the following verses image does not mean an empty shell, but an essential likeness that is equal to the original. 2 Cor 4:4 ...Christ, who is the image of God. Col 1:15, [Christ] Who is the image of the invisible God.... The following verses show that the word image means that the Christian believer actually receives the real essence of Christ in the salvation experience. Rom 8:29 ...to be conformed to the image of his Son.... 1 Cor 15:49 And as we bore the image of the one made from dust [the image of Adam who had only an empty spiritual shell in God's likeness before he received God's forgiveness], we shall also bear the image of the one from heaven [the image of Christ who is the actual essence of God in flesh]. Christ has not only the appearance of God, He is the actual essential character of God in His entire being. See also 2 Cor 3:18, Col 3:10, and Eph 4:24 And you are clothed in the new man who from God is created in righteousness and true holiness.

After receiving revelation knowledge from all these places where the word image appears, we understand that:

(1) The original image of God that natural man received in creation is a spiritual shell capable of receiving God and becoming an eternal child of God. The animals did not have this.

(2) The new creation image of Christ that the believer receives in the new birth is the actual essence of the God-Man, Christ Jesus Who has become our life forevermore. This footnote was originally for Gen. 1:26–27.

New American Bible (2002)	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; ² 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; but bestowing mercy down to the thousandth generation, on the children of those who love me and keep my commandments.
New English Bible—1970	<u>2</u> [5] Jealous: demanding exclusive allegiance, such as a wife must have for her husband. You shall not make a carved image for yourself nor the likeness of anything in the heavens above, or on the earth below, or in the waters under the earth. You shall not bow down to them or worship Or or be led to worship them; for I, the LORD your God, am a jealous god. I punish the children for the sins of the fathers to the third and fourth generations of those who hate me. But I keep faith with thousands, with with ... with: or for a thousand generations with ... those who love me and keep my commandments.
New Jerusalem Bible	'You shall not make yourself a carved image or any likeness of anything in heaven above or on earth beneath or in the waters under the earth. 'You shall not bow down to them or serve them. For I, Yahweh your God, am a jealous God and I punish a parent's fault in the children, the grandchildren, and the great-grandchildren among those who hate me; but I act with faithful love towards thousands of those who love me and keep my commandments.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are not to make for yourselves a carved image or any kind of representation of anything in heaven above, on the earth beneath or in the water below the shoreline. You are not to bow down to them or serve them; for I, <i>ADONAI</i> your God, am a jealous God, punishing the children for the sins of the parents to the third and fourth generation of those who hate me, but displaying grace to the thousandth generation of those who love me and obey my <i>mitzvot</i> .
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	"You do not make for yourself a carved image, or any likeness of that which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth, you do not bow down to them nor serve them. For I, יהוה your Elohim am a jealous Ėl, visiting the crookedness of the fathers on the children to the third and fourth generations of those who hate Me, but showing kindness to thousands, to those who love Me and guard My commands.
Tree of Life Version	"You shall have no other gods before Me. Do not make for yourself a graven image [Heb. <i>Pe-sel</i> , lit. " <i>crafted idol</i> "], or any likeness of anything that is in heaven above or on the earth below or in the water under the earth. Do not bow down to them, do not let anyone make you serve them. For I, <i>ADONAI</i> your God, am a jealous God, bringing the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing lovingkindness to the thousands of generations of those who love Me and keep My <i>mitzvot</i> .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

YOU SHALL NOT MAKE TO YOURSELF AN IDOL, NOR LIKENESS OF ANYTHING, WHATEVER THINGS ARE IN THE HEAVEN ABOVE, AND WHATEVER ARE IN THE EARTH BENEATH, AND WHATEVER ARE IN THE WATERS UNDER THE EARTH. †(The context is images being worshipped. Therefore it doesn't really matter whether the image is graven in stone, silver, gold, wood, metal, glass, on printed paper or digital technology. Idolatry of an image on paper/camera/screen is just as bad as idolatry of something carved in stone. If we truly examine ourselves deep enough, we must admit that most images of all kinds are idolatry. It's not idolatry to use images in educational material, to see an image in the newspaper, draw most pictures, watch the news or weather, etc. But it is idolatry when people are idolizing movie stars, musicians & sports stars. Images of idolatry include pictures of Jesus, pictures of angels, all statues, all stuffed animals, all dolls, figurines of animals or people, Christmas trees, Easter eggs & much more. Only truly saved, baptized people can truly discern the difference between an acceptable image & not acceptable. 1Cor. 2:14. See Deut. 4:15 to Deut. 4:19) YOU SHALL NOT BOW DOWN TO THEM, NOR SERVE THEM; FOR I AM JESUS YOUR THEOS, THE ALMIGHTY ALPHA, AM JEALOUS, REPAYING THE SINS OF THE DADS UPON THE CHILDREN, TO THE THIRD AND FOURTH GENERATION TO THEM THAT HATE ME, †(According to Deut. 24:16 & Ezek. 18:19 to Ezek. 18:32 children are not directly punished for what their parents do. However, What you do effects everyone around you & your descendants for generations. To this very day, the tribal descendants of Esau & Ismael are still suffering the consequences of their own free will sins) AND BESTOWING MERCY ON THEM THAT LOVE ME TO THOUSANDS OF THEM, AND ON THEM THAT KEEP MY COMMANDMENTS. †(We MUST keep the 10 Commandments. Matt. 5:17 to Matt. 5:48 & 1Jn. 2:3 to 1Jn. 2:6)

Awful Scroll Bible

...were yous to make hewn images, in the likeness of that in the expanse above, or on the solid grounds, or in the waters below the solid grounds? - were yous to bow down and serve them? - For Jehovah, he of mighty ones, is a jealous mighty one, noticing the iniquity of the fathers to their sons, to their third and fourth, they hating me; preparing honor to the thousands loving me, and observing my commandment.

Charles Thompson OT
Concordant Literal Version

.
You shall not make for yourself a carving nor any representation of that in the heavens above or that on the earth beneath, or that in the waters beneath the earth. You shall not bow yourself down to them, nor be made to serve them, for I, Yahweh your Elohim, am a jealous El, visiting the depravity of the fathers on the sons, on the third and on the fourth generation, to those hating Me, yet doing kindness to thousands, to those loving Me and observing My instructions.

Darby Translation
exeGesés companion Bible

.
Work not to yourself
any sculptile or any similitude
of that in the heavens above
or that in the earth beneath
or that in the water under the earth:
neither prostrate yourself to them, nor serve them:
for I Yah Veh your Elohim am a jealous El,
visiting the perversity of the fathers on the sons
to the third and fourth of them who hate me;
and working mercy to the thousands
who love me and guard my misvoth.

Orthodox Jewish Bible

Thou shalt not make unto thee any pesel, or any temunah of any thing that is in Shomayim above, or that is in ha'aretz beneath, or that is in the mayim under ha'aretz.

Thou shalt not tishtacheveh to them, nor serve them; for I Hashem Eloheicha am an El kanna, visiting the avon Avot upon the Banim unto the third and fourth generation of them that hate Me;
But showing chesed unto thousands of them that love Me, and are shomer over My mitzvot.

Rotherham's *Emphasized Bible*. Thou shalt not make to thee an image, or any form, that is in the heavens above,—or that is in the earth beneath,—or that is in the waters beneath the earth: thou shalt not bow thyself down to them nor be led to serve them—For, I, Yahweh, thy God, am a jealous GOD, visiting the iniquity of fathers upon sons, unto three generations and, unto four, of them that hate me; but shewing lovingkindness unto thousands of generations ,—of them who love me, and keep my commandments.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

"You shall not make for yourself any idol, or any likeness (form, manifestation) of what is in heaven above or on the earth beneath or in the water under the earth [as an object to worship]. You shall not worship them nor serve them; for I, the Lord your God, am a jealous (impassioned) God [^[a]demanding what is rightfully and uniquely mine], visiting (avenging) the iniquity (sin, guilt) of the fathers on the children [that is, calling the children to account for the sins of their fathers], to the third and fourth generations of those who hate Me, but showing graciousness and steadfast lovingkindness to thousands [of generations] of those who love Me and keep My commandments.

^[a] God does not tolerate the transfer of the honor and worship that is due Him to any other being or object.

The Expanded Bible

"You must not make for yourselves an idol that looks like anything in the ·sky [heavens] above or on the earth below or in the water below the ·land [earth]. You must not worship or serve them, because I, the Lord your God, am a jealous God. ·If you hate me, I will punish your children, and even your grandchildren and great-grandchildren [^LI will visit/punish the guilt of the fathers on the sons/^Tchildren until the third and fourth generations of those who hate me]. But I show kindness to ·thousands [or thousands of generations of those] who love me and obey my commands.

The Geneva Bible

Kretzmann's Commentary

Thou shalt not make unto thee any graven image, a carved or sculptured idol, or any likeness of anything, any representation that is intended for religious worship, that is in heaven above, birds or stars (heavenly bodies) of any kind, or that is in the earth beneath, men or beasts, or that is in the water under the earth, and marine animals; thou shalt not bow down thyself to them, in the act of adoration, nor serve them, actually giving them the worship, the honor which pertains to God alone, for that is the point of the entire prohibition, that pictures and images should not be made for purposes of worship. 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, not with the certainty of absolute fatality, but as a just punishment of those children that follow their parents and ancestors in their evil ways; and showing mercy unto thousands of them that love Me and keep My commandments. The Lord's holiness and righteousness demands that He visit the sinners with His punitive justice, but He takes far greater pleasure in giving proofs of His mercy and kindness: He would rather reward than punish.

Syndein/Thieme

"You shall not make unto you any graven image, or any 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."

{4-Generation Curse}

"You shall not bow down yourself to them, nor serve them. For I, Jehovah/God your 'Elohim/Godhead am a jealous 'El/God {anthropopathism} . . . visiting the iniquity of the fathers upon the children unto the third and fourth generation of them who hate {negative volition} Me."

"And showing mercy unto thousands of them who love Me, and keep My commandments."

The Voice

You are not to make any idol *or image of other gods*. *In fact*, you are not to make an image of anything in the heavens above, on the earth below, or in the waters beneath. You are not to bow down and serve any image, for I, the Eternal your God, am a jealous God. As for those who are not loyal to Me, their children will endure the consequences of their sins for three or four generations. But for those who love Me and keep My directives, their children will experience My loyal love for a thousand generations.

Bible Translations with Many Footnotes:

The Complete Tanach

You shall not make for yourself a graven image or any likeness which is in the heavens above, which is on the earth below, or which is in the water beneath the earth.

a graven image: Heb. פֶּסֶל [It is called by this name] because it is sculpted (פִּסְּלָה).

or any likeness: The likeness of anything that is in the heavens.

You shall neither prostrate yourself before them nor worship them, for I, the Lord, your God, am a zealous God, Who visits the iniquity of the fathers upon the sons, upon the third and the fourth generation of those who hate Me,...

a zealous God: Heb. קַנָּן, zealous to mete out punishment. He does not forgo retaliating by forgiving the sin of idolatry. Every [expression of] קַנָּן means enprement in Old French, zealous anger. He directs His attention to mete out punishment.

of those who hate Me: As the Targum [Onkelos paraphrases: when the sons continue to sin following their fathers, i.e.], when they cling to their fathers' deeds. — [from Sanh. 27b]

...and [I] perform loving kindness to thousands [of generations], to those who love Me and to those who keep My commandments.

perform loving-kindness: that a person does, to pay the reward until the two-thousandth generation. It is thus found that the measure of reward [from God] exceeds the measure of [His] retribution by [the ratio of] one to five hundred, for this one is for four generations, and that one is for two thousand [generations]. -[from Tosefta Sotah 4:1]

Kaplan Translation

Do not represent [such] gods by any carved statue or picture of anything in the heaven above, on the earth below, or in the water below the land. **Do not bow down to [such gods] or worship them.** I am God your Lord, a God **who demands exclusive worship**. Where My enemies are concerned, I keep in mind the sin of the fathers for **[their] descendants**, to the third and fourth **[generation]**. But for those who love Me and keep My commandments, I show love for thousands **[of generations]**.

Do not represent....

(Sefer HaMitzvoth, Negative Commandment 2; Yad, Avodath Kokhavim 3:9). Literally, 'do not make.' See Exodus 20:20.

who demands...

(Hirsch). Kana in Hebrew, used exclusively with relation to God; Exodus 34:14, Deuteronomy 4:24, 5:9, 6:15; cf. Joshua 24:19, Nahum 1:2. On the basis of the

verbal form, 'jealous,' 'zealous,' or 'vengeful' (Mekhilta; Rashi), but more accurately, 'acting to punish' (Moreh Nevukhim 1:44; cf. Saadia Gaon).

for their descendants

But only if they follow their fathers' ways; cf. Deuteronomy 24:16 (Berakhoth 7a).
generations

(Targum; Rashi).

NET Bible®

"You shall not make for yourself a carved image⁹ or any likeness¹⁰ of anything¹¹ that is in heaven above or that is on the earth beneath or that is in the water below.¹² You shall not bow down to them or serve them,¹³ for I, the Lord, your God, am a jealous¹⁴ God, responding to¹⁵ the transgression of fathers by dealing with children to the third and fourth generations¹⁶ of those who reject me,¹⁷ and showing covenant faithfulness¹⁸ to a thousand generations¹⁹ of those who love me and keep my commandments.

^{9tn} A פסל (pesel) is an image that was carved out of wood or stone. The Law was concerned with a statue that would be made for the purpose of worship, an idol to be venerated, and not any ordinary statue.

^{10tn} The word הַנִּמְנָה (tkmunah) refers to the mental pattern from which the פסל (pesel) is constructed; it is a real or imagined resemblance. If this is to stand as a second object to the verb, then the verb itself takes a slightly different nuance here. It would convey "you shall not make an image, neither shall you conceive a form" for worship (B. Jacob, Exodus, 547). Some simply make the second word qualify the first: "you shall not make an idol in the form of..." (NIV).

^{11tn} Here the phrase "of anything" has been supplied.

^{12tn} Heb "under the earth" (so KJV, ASV, NASB, NRSV).

^{13tn} The combination of these two verbs customarily refers to the worship of pagan deities (e.g., Deut 17:3; 30:17; Jer 8:2; see J. J. Stamm and M. E. Andrew, The Ten Commandments in Recent Research [SBT], 86). The first verb is הִתְחַבֵּהוּ (lo' tishtakhavah), now to be classified as a hishtaphel imperfect from חָבַה (khavah; BDB 1005 s.v. חָבַה), "to cause oneself to be low to the ground." It is used of the true worship of God as well. The second verb is מִדְּבַעַת אֲלֵהֶם (vd'bd'at 'al'hem). The two could be taken as a hendiadys: "you will not prostrate yourself to serve them." In an interesting side comment U. Cassuto (Exodus, 242) offers an explanation of the spelling of the second verb: he suggests that it was spelled with the qamets khatuf vowel to show contempt for pagan worship, as if their conduct does not even warrant a correct spelling of the word "serve." Gesenius says that the forms like this are anomalous, but he wonders if they were pointed as if the verb was a Hophal with the meaning "you shall not allow yourself to be brought to worship them" (GKC 161 §60.b). But this is unlikely.

^{14sn} The word "jealous" is the same word often translated "zeal" or "zealous." The word describes a passionate intensity to protect or defend something that is jeopardized. The word can also have the sense of "envy," but in that case the object is out of bounds. God's zeal or jealousy is to protect his people or his institutions or his honor. Yahweh's honor is bound up with the life of his people.

^{15tn} Verses 5 and 6 are very concise, and the word פָּקַד (paqad) is difficult to translate. Often rendered "visiting," it might here be rendered "dealing with" in a negative sense or "punishing," but it describes positive attention in 13:19. When used of God, it essentially means that God intervenes in the lives of people for blessing or for cursing. Some would simply translate the participle here as "punishing" the children for the sins of the fathers (cf. Lev 18:25; Isa 26:21; Jer 29:32; 36:31; Hos 1:4; Amos 3:2). That is workable, but may not say enough. The verse may indicate that those who hate Yahweh and do not keep his commandments will repeat the sins their fathers committed and suffer for them. Deut 24:16 says that individuals will die for their own sins and not their father's sins (see also Deut 7:10 and Ezek 18). It may have more to do with patterns of sin being repeated from generation to generation; if the sin and the guilt were not fully developed in the one generation, then left unchecked they would develop and continue in the next. But it may also indicate that the effects of the sins of the fathers will be experienced in the following generations, especially in the case of Israel as a national entity (U. Cassuto, Exodus, 243). God is showing here that his ethical character is displayed in how he deals with sin and righteousness, all of which he describes as giving strong motivation for loyalty to him and for avoiding idolatry. There is a justice at work in the dealings of God that is not present in the pagan world.

^{16tn} The Hebrew word for “generations” is not found in v. 5 or 6. The numbers are short for a longer expression, which is understood as part of the description of the children already mentioned (see Deut 7:9, where “generation” [דֹר, *dor*] is present and more necessary, since “children” have not been mentioned).

^{17tn} This is an important qualification to the principle. The word rendered “reject” is often translated “hate” and carries with it the idea of defiantly rejecting and opposing God and his word. Such people are doomed to carry on the sins of their ancestors and bear guilt with them.

^{18tn} Literally “doing loyal love” (עֲשֵׂה חֶסֶד, *'oseh khased*). The noun refers to God’s covenant loyalty, his faithful love to those who belong to him. These are members of the covenant, recipients of grace, the people of God, whom God will preserve and protect from evil and its effects.

^{19tn} Heb “to thousands” or “to thousandth.” After “tenth,” Hebrew uses cardinal numbers for ordinals also. This statement is the antithesis of the preceding line. The “thousands” or “thousandth [generation]” are those who love Yahweh and keep his commands. These are descendants from the righteous, and even associates with them, who benefit from the mercy that God extends to his people. S. R. Driver (Exodus, 195) says that this passage teaches that God’s mercy transcends his wrath; in his providence the beneficial consequences of a life of goodness extend indefinitely further than the retribution that is the penalty for persisting in sin. To say that God’s loyal love extends to thousands of generations or the thousandth generation is parallel to saying that it endures forever (Ps. 118). See also Exod 34:7; Deut 5:10; 7:9; Ps 18:51; Jer 32:18.

New American Bible (2011) **You shall not make for yourself an idol** [Ex 34:17; Lv 26:1; Dt 4:15–19; 27:15] **or a likeness of anything*** in the heavens above or on the earth below or in the waters beneath the earth; you shall not bow down before them or serve them. [Ex 34:7, 14; Nm 14:18; Dt 4:24; 6:15] **For I, the LORD, your God, am a jealous God, inflicting punishment for their ancestors’ wickedness on the children of those who hate me, down to the third and fourth generation*;** but showing love down to the thousandth generation of those who love me and keep my commandments.

* [20:4] **Or a likeness of anything:** compare this formulation to that found in Dt 5:8, which understands this phrase and the following phrases as specifications of the prohibited idol (Hebrew *pesel*), which usually refers to an image that is carved or hewn rather than cast.

* [20:5] **Jealous:** demanding exclusive allegiance. **Inflicting punishment...the third and fourth generation:** the intended emphasis is on God’s mercy by the contrast between punishment and mercy (“to the thousandth generation”—v. 6). Other Old Testament texts repudiate the idea of punishment devolving on later generations (cf. Dt 24:16; Jer 31:29–30; Ez 18:2–4). Yet it is known that later generations may suffer the punishing effects of sins of earlier generations, but not the guilt.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. ...you will not (make) (for) you a sculpture and (any) resemblance which is in the skies <above>, and which is in the land <below>, and which is in the waters <below> the land, you will not bend yourself down to them, and you will not be made to serve them, given that I am **"YHWH"** ^{He Is} your **"Elohiym"** ^{Powers}, the mighty one of zealousness, registering the iniquity of the fathers upon the sons, upon the third generation, and upon the fourth generation, to the ones hating me, and doing kindness to the thousands, to the ones loving me, and to the ones safeguarding my directives...

Charles Thompson OT Thou shalt not make for thyself an idol, nor the likeness of any thing, which is in the heaven above, or in the earth below, or in the waters under the earth; thou shalt not worship them; nor serve them; for I, the Lord thy God, am a zealous God, retributing to them who hate me the sins of fathers upon children to the third and fourth

C. Thompson (updated) OT Context Group Version	. You shall not make for yourself a carved image, nor any likeness [of any thing] that is in the skies above, or that is in the land beneath, or that is in the water under the land. You shall not bow yourself down to them, nor serve them, for I YHWH your God am a possessive God, visiting the iniquity of the fathers on the sons, on the third and on the fourth generation of those that spurn me, and showing family allegiance to thousands of those that give allegiance to me and keep my commandments.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow yourself down to them, nor serve them, for I, Yahweh your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate Me, and showing loving kindness to thousands of those who love Me and keep my commandments.
New King James Version	“You shall not make for yourself a carved image—any likeness <i>of anything</i> that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve [<i>worship</i>] them. For I, the LORD your God, <i>am</i> a jealous God, visiting [<i>punishing</i>] the iniquity of the fathers upon the children to the third and fourth <i>generations of</i> those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	“You will not make to yourself a graven image, or any likeness which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth. You will not bow yourself to them, nor serve them: for I, Jehovah your God, am a zealous God, charging iniquity of fathers on sons, on the third generation , and on the fourth, of those hating Me, and doing kindness to thousands, of those loving Me and keeping My commands.
The gist of this passage:	The second commandment is for the people not to manufacture any idol and worship it.

4-6

Exodus 20:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אֵל or אֱל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Exodus 20:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
peçel (פֶּסֶל) [pronounced <i>PEH-cell</i>]	<i>sculpted image, carved image, graven image, engraved image</i>	masculine singular noun	Strong's #6459 BDB #820

Translation: You will not make for yourself [any] sculpted image...

The second commandment is a warning against idolatry. It focuses upon the idolatry of specific religious objects, but can be applied to any form of idolatry.

Specifically, there is a warning against the making of an object and then worshipping it. Obviously, that is worshipping the product of your own hands.

Exodus 20:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
t ^e mûwnâh (תְּמוּנָה) [pronounced <i>tem-oo-NAW</i>]	<i>a form, image; likeness, representation, similitude, semblance; something portioned out, an undefinable shape, a manifestation; statue, idol</i>	feminine singular noun	Strong's #8544 BDB #568
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 20:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
ma'al (מֵעַל) [pronounced MAH-ġahl]	higher, higher part, above, upon, forward	preposition	Strong's #4605 BDB #751

With the preposition, this means *from above, above, upon; near, by*.

Translation: ...or any representation [of] that [which is] in the heavens above,...

We are not to produce any object that represents any of the unseen world. We do not make an object that we believe represents something in the heavens. This might be angels or God or the throne room of God.

God would allow for specific religious artifacts to be constructed (like the Ark of God), but they would be utilized in very specific ways; and these artifacts were never to be worshiped.

Exodus 20:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
b ^e (בְּ) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577

Exodus 20:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition; pausal form	Strong's #8478 BDB #1065

Min + tachath together mean *below, beneath, from under, from beneath* and it is used of those that were *under* anything and came out from there.

Translation: ...or in the earth below,...

We do not make any images of that which we believe to be living below us. This likely refers to the several compartments of Hades.

The Bible speaks of a great unseen world; and God forbids us to try to make physical representations of it.

Exodus 20:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition; pausal form	Strong's #8478 BDB #1065

Min + tachath together mean *below, beneath, from under, from beneath* and it is used of those that were *under* anything and came out from there.

lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
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Exodus 20:4d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (עֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...or in the waters under the earth.

There is water under the earth (underground wells); we are not to make any images related to the unseen world and how it is related to underground water wells. This is somewhat perplexing to me.

V. 4 begins the commandment against idolatry. There is a great, vast reality far beyond what our five senses perceive. It is a realm occupied by our triune God, by angels and by demons. We are not to create anything with our hands which represents these things in the regions beyond our sight and sound.

Many people in hearing this verse just zip right by it without a thought. They have not built any idols lately, they don't even worship Satan, so they feel as though everything is fine here. However, the idols which we create today are of a subtler nature. For some it is wealth and fame; for others position and power; for others it is recognition and admiration; for others it is the accumulation of material things; for others, it is the accumulation of status symbols. Some people build their entire lives around striving for these various idols, attempting to attain them, being envious of those who have them. This is idolatry. An idol is in the soul. You do not have to have a Buddha statue in your house in order to be an idolater. All you have to do is to put something else ahead of God—that is the essence of idolatry. When that thing placed ahead of God has some religious significance, then it is all the more damnable. Furthermore, there is but one way to know God and that is through His Word. Any person, no matter how religious and how nice and how soft spoken they are, if they do not want to know God's Word, then they do not want to know God and, therefore, they are idolaters.

If you believe the government is capable of taking care of you and giving you good healthcare and equaling out all of the disparities of life, then you are in idolatry. No government can do this; never has a government been capable of providing these things. If you somehow believe that socialism is the answer to all economic woes, then you are in idolatry.

For those who reject God, you are automatically by definition are in soul idolatry. You either worship things, possessions, culture, yourself, your intelligence, science, the position of man on this earth—you have something that you do obeisance to. Most often, it is self-worship and faith in your own abilities and your own mind. I recall an atheist who still studied religions to find the good that was in them; he did not see that as a contradiction nor do I. He is arrogant enough to decide that he is able to pick and chose from what Satan has provided and determine which is good, moral and important and which is not.

Whereas I am loathed to make pop culture references, Bob Dylan wrote *you gotta serve somebody*. When you are in idolatry, you are in slavery. Recall, these commandments are the basis and the framework for true freedom. If you are idolatrous, whether overtly or in your soul, you are under slavery to Satan.

Exodus 20:4 You will not make for yourself [any] sculpted image or any representation [of] that [which is] in the heavens above, or in the earth below, or in the waters under the earth.

Doctrine of Idolatry (by Ken Reed)

1. Definition:
 - 1) Idolatry is the exchange of honoring God for honoring any created thing; that is, ascribing divine glory to natural or supernatural phenomena. Rom.1:21-25
 - 2) It is a satanic attempt to substitute false gods and concepts for God's Person and plan. His purpose is to blind mankind with respect to God's plan. He does this by setting up a series of counterfeits. 2Cor.4:3,4 cp.11:14
 - 3) There is religious idolatry (the regimented and ritualistic worship of idols e.g., pagan worship) and practical idolatry (applied idolatry in principle). Cf.Deu.8:19 "...and go after other gods and serve them and worship them..."
 - 4) One can apply idolatry in principle apart from assembly. Cp.Col.3:5
2. Vocabulary:
 - 1) Hebrew:
 - (1) אֱמוּמִים – 'eymiym; terrors, idols: So called because of the terror that they cause to worshippers (Jer.50:38b).
 - (2) אֱלֹהִים – 'elohim; gods, deities; as false gods (Deu.29:18;31:16; etc.)
 - (3) בֹּשֶׁת – bosheth; an idol that deceives the hope of worshippers and puts them to shame, shameful thing (Jer.3:24; 11:13; Hos.9:10)
 - (4) מִשְׁכֵּית – mesekkiyth; image, figure, the chamber of images, walls adorned with painted or carved figures of idols (Eze.8:12).
 - (5) נֹסֶךְ – nasak; a molten image (Isa.48:5c; Jer.51:17)
 - (6) סֶמֶל – semel; a statue or carved idol (Eze.8:3,5).
 - (7) פֶּסֶל – pesel; a graven image, a molten idol (Isa.21:9; Isa.48:5c; Jer.50:38c; 51:17).
 - (8) תְּרָפִים – teraphiym; domestic (household) gods, small figurines, personal or family gods (Gen.31:19,34,35; Eze.21:21; Zec.10:2).
 - (9) צִיר – tsiyr; an idol (Isa.45:16).
 - 2) Greek:
 - (1) εἰδωλοθυτὸν – eidolothutos; signifying things (meat) offered to idols (Act.15:29; 1Cor.8:1,4,7,10).
 - (2) εἰδωλολατρίᾱ – eidololatrias; an idolater (1Cor.5:10,11; 6:9; 10:7;
 - (3) εἰδωλολατρία – eidolalatria; idolatry (1Cor.10:14; Gal.5:20; Col.3:5;
 - (4) εἰκὼν – eikon; image, likeness, form, appearance (Rom.1:23; Rev.13:14,15; 14:9,11).
3. Things that can comprise idolatry:
 - 1) Inanimate objects such as wood, stone, metal, trees, rivers, mountains, etc. Psalms.115:4-8; 135:15-18; Isa.44:9-20; Jer.10:3-11; Dan.5:4
 - 2) Animals. Deu.4:17,18; Rom.1:23
 - 3) People such as ancestors, great leaders, heroes, etc. Gen.4:17 (Cain, an unbeliever dedicating the city to Enoch); Deu.4:16
 - 4) Powers of the natural realm such as earth, air (wind), fire, water, etc. Deu.12:31
 - 5) Heavenly bodies. Deu.4:19; Job 31:26-28
 - 6) Abstract mental qualities such as righteousness, justice, love, hate, good, etc. Psalms.14:1c; Isa.64:6; Rom.1:24
 - 7) Things such as power, wealth, fame, beauty, age, health, etc. Job 31:24,25; Psalms.49:6; 52:7; Proverbs.6:25; 11:28; Mark.10:23,24; Heb.13:5
 - 8) Worshipping God through icons. Isa.40:18-20; 46:5-7
 - 9) Worshipping the symbol or image itself. Rom.1:23
 - 10) Other gods. Exo.20:3-5; Deu.5:7-9
 - 11) Satan or angels. Mat.4:8-10; Luk.4:7-8; Rev.19:10; 22:8,9
4. Idolatry results in negative volition to the gospel. Rom.1:18-25
 - 1) This produces false concepts introducing soul idolatry. Rom.1:18-21
 - 2) This leads to overt idolatry. Rom.1:22-23
5. The development of idolatry in postdiluvian civilization:

Doctrine of Idolatry (by Ken Reed)

- 1) What forms of idolatry that pre-existed the Noahic flood was wiped out leaving only believers in Noah and his family.
- 2) The first recorded postdiluvian example of idolatry is found in Gen.11:1-9
- 3) The time: immediately after the flood.
- 4) The place: historical Babylon. Gen.10:8-10; 11:9
- 5) The human instigators: Cush, Nimrod and Samerimus and the Samaritans (Shinar). Gen.10:8-12; Gen.11:1-9
- 6) The images of idolatry: the city and the tower. Gen.11:4
- 7) The city = political idolatry; the tower = religious idolatry.
- 8) The concept: One world order and a one-world religion.
- 9) The one world political order is further depicted in Jer.51:7 and Rev.18 under the code name Babylon.
- 10) The one world religion is further depicted in Rev.17 esp. vss.1,4,5 under the code name Babylon.
- 11) The distinctive characteristics of the cult: mother son. She was known as the goddess of love (Ashtarti, Isis, Diana, Venus, Mary, the queen of heaven). Nimrod (Baal, Brahma, Osirus, Jupiter, Bacchus). Salvation by works, many holidays, prayers for the dead and purgatory, false priesthoods; this organization sponsored the phallic cult.
6. Both the political and religious systems of idolatry are carried over into the Church Age. Rev.17-18 cp. 2The.2:7
 - 1) Christian titles and terminology were adopted.
 - 2) Responsible for the death of millions. Rev.17:6; 18:24
 - 3) Its concept and philosophy under religiosity dominates the world. Rev.17:1-2,18

Doctrine of Idolatry Lake Erie Bible Church P-T Ken Reed May 2003; Revised Feb., 2015

From <http://lakeeriebiblechurch.org/doctrine/pdf/IDOLATRY.pdf> accessed June 20, 2019.

Also see Grace Notes on Idolatry: <https://www2.gracenotes.info/topics/idolatry.html>

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[Charts, Graphics and Short Doctrines](#)

Exodus 20:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	2 nd person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: You will not bow down to these images [lit., to them]...

We begin v. 5 with the negative *lô'* (לֹא or לוֹל) [pronounced *low*] and the 2nd person singular, Hithpael imperfect of *shâchah* (שָׁחָה) [pronounced *shaw-KHAW*] and it comes from a root word meaning *to sink, to depress*. It means *bow down, worship, prostrate oneself*. The Hithpael stem is the intensive reflexive, meaning *you will not bow yourself down or you will not prostrate yourself*. The *lâmed* preposition means *to* and it is affixed to the 3rd person, masculine singular suffix (*them*).

The people are not to make any images based upon the unseen world, nor are they to worship these images in any way. This certainly applies to statues of Mary, statues of Jesus, or any saint that a person might pray to. We do not pray to saints.

It is difficult to break these passages up without losing some meaning; however, this verse is going to require a lot of exegesis and explanation because many important issues are raised here; therefore, even though the second commandment is comprised of vv. 4–6, I will have to break that up into several parts in order to cover it properly.

Exodus 20:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
<i>lô'</i> (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to be led or enticed to serve [work, labor], to be made [persuaded, incited] to serve</i>	2 nd person masculine singular, Hophal perfect with the 3 rd person masculine plural suffix	Strong's #5647 BDB #712

Translation: ...and you will not [be caused] to serve them;...

We do not serve these images or these manufactured gods. They should not be made and if there are some which are made, they should have exactly no impact on our lives at all.

This is followed by the waw conjunction (which we usually translate as *and*, but it can be translated in a number of different ways). Then, the negative and the Hophal (causative passive) imperfect of ʿâbad (עָבַד) [pronounced *gaw^b-VAHD*] and it means *work, serve, enslave, labor*. When your efforts are directed toward the acquisition of material things, toward making others think highly of you, toward making a lot of money, toward making others jealous, toward sleeping with as many women as you can; then you are enslaved by these things; you are being caused to work for these things. Some women when they ask a man what their goals and hopes and dreams are, although this sounds very noble and meaningful, but it often means *what salary range do you see yourself in ten years and what kind of material things do you want to possess?*

In the first verb, you are choosing to worship these things and the second verb means that they have got their hooks into you and now you are trapped into serving them. This has a wide application to involvement in an apostate church to accumulation of material things. I have known several people who were involved with apostate churches; however, they got in early, received a lot of approbation, and were so high up in the organization that they ended up enslaved to that organization (I hesitate to use the word *church* in many cases).

Idolatry can refer to material things. Who has known someone who has stretched their earnings to a point of social status which has turned around and enslaved that person to a job which they despise, but are enslaved to in order to maintain their level of apparent material wealth. Who hasn't known a male Lothario who began by find

women attractive, but with each new conquest finds himself more and more enslaved to the pursuit of the female (yet, often enough, develops a deep-seated hatred of the woman). I knew one male that after a conquest, he confided to me that he couldn't wait for them to leave his bedroom and house altogether. Again, the progression here is that you choose to become an idolater and you are then enslaved to the idol.

Exodus 20:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
ʾĒl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun	Strong's #410 BDB #42
qannâ' (קַנָּא) [pronounced kahn-NAW]	<i>jealous</i>	masculine singular adjective	Strong's #7067 BDB #888

Translation: ...for I Y^ehowah your Elohim [am] a jealous Ēl [= God],...

Let's cover the translation of the verse first. As most of us know, *jealousy* is a sin and God does not sin. This is an anthropopathism so that we have a clearer understanding of God's motivation. Just as a husband expects his wife to place no man before him and to sleep with no other man, God expects the same of us on a spiritual level. Spiritual faithfulness involves worshiping the one and true God and living in the Word.

God uses an anthropopathism. God is not actually jealous; God does not have emotions as we understand emotions. The term *jealousy* is used here to convey the concept that God does not allow for any competition when it comes to worship. We do not worship other gods; and we do not worship people.

This is not the same as respecting other people in our past (or in our nation's past); but they are not to take the place of God in any way.

Exodus 20:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>going to a person, visiting, having personal contact with, sorting out, visiting a person, committing; charging to the care of; falling upon, attacking, numbering, taking a census</i>	Qal active participle	Strong's #6485 BDB #823
ʿâvôwn (עָוֹן) [pronounced ġaw-VOHN]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730
ʾâbôwth (אָבוֹת) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun	Strong's #1 BDB #3
ʿal (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun	Strong's #1121 BDB #119

Translation: ...visiting the iniquity of the fathers upon their [lit., the] sons; and upon...

Then we have the Qal active participle of pâqad (פָּקַד) [pronounced paw-KAHD] and it means *to attend to, to visit, to muster, to appoint*. The Brit translation of this is, *to sort out*. In this passage and several others, punishment is implied.

Vv. 5b–6 give the rationale behind the second commandment and raise an issue which some theologians have trouble with but which is relatively simple in its concept.

If a generation of Israelites fall into idolatry, God will deal with this iniquity in them and in their sons.

Here is where we have the problem. Just because a father sins in his idolatry, should God discipline his children, grandchildren and great grandchildren? How can God be just and fair and do such a thing? Therefore, we should take this in points:

God's Judgment Upon Subsequent Generations

1. God holds us all accountable for the choices that we make from our own volition.
2. Those who make good choices in their lives often receive blessing because (1) God enjoys blessing Christians who have the capacity for it; and (2) God vindicates His word wherever it is found; even in the soul of the believer.
3. Those who make poor choices in their lives reap what they sow.
4. So how do we reconcile these points with v. 5b? Let me handle this by illustration. Children are impressionable and when we have children, we are very responsible for their behavior, their ideas, their goals, etc. A person who brings their child up in the respect and admonition of the Lord will have a child

God's Judgment Upon Subsequent Generations

- who, when he is old, will not depart from God's Word.
5. I have heard of parents say, in their human arrogance, that they will allow their child to attend church if they want to and allow their children to make whatever spiritual decisions that they feel are right for them. As I said: children are very impressionable and when they observe their parents not worshiping God; not having any thought toward God; when they observe their mother having sleep-over boyfriends, when they observe the cursing of God at the dinner table, when they notice that their parents do not thank God for the food He provided for them, when they realize that there is a place called church where people go to worship God but their parents do not—how do you think they will choose? The parental influence is very great and they will grow up to have little or no thought about Who and What God really is. This is not an absolute, but since parents have such a tremendous influence over their children, it makes sense that their children will emulate them in their lack of any faith in God. There are some exceptions and those who pursue God, even though in their young years they have no encouragement to do so; but, for the most part, other children are warped. When they have children, they might even be more passive about presenting God's Word. And their children will follow in kind. What this verse indicates is that when a family begins to neglect service to the Lord Who bought them; when in particular, they neglect Bible doctrine, they pass on this horrible attitude for as long as the third and forth generations. God attends to the judgement onto the third and forth generation because these people pick up where their negative volitioned parents lead off.
 6. The key to this verse is that very last portion where the verse adds, *of those who hate me*. The key to those that God will attend to with punishment are those who, even after three or four generations, still hate Him as did their grandparents and great grandparents.
 7. So, there is a judgment on later generations, but this is often the result of the teaching of the first generation.
 8. For more detail, see the **Doctrine of the Four-Generation Curse**.

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Exodus 20:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shillêsh (שָׁלֹשׁ) [pronounced <i>shill-LAYSH</i>]	<i>pertaining to the third, a third [generation]</i>	masculine plural adjective	Strong's #8029 BDB #1026
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
ribbê‘ym (רִבְעִים) [pronounced <i>rihb-bay-GEEM</i>]	<i>pertaining to the fourth (in a series), a fourth [generation]</i>	masculine plural adjective	Strong's #7256 BDB #918

Exodus 20:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
sânê' (שנא) [pronounced saw-NAY]	<i>hating ones, the ones hating, the haters, enemies</i>	masculine plural, Qal active participle with the 1 st person singular suffix; pausal form	Strong's #8130 BDB #971

Translation: ...the third and fourth generations [if necessary] of those who hate Me.

God will continue to deal with the iniquity of those in the 3rd and 4th generations from an idolatrous generation.

Notice that God specifies, *those who hate Me*. God does not cause bad things to happen just because they are in the line of an idolater. The idolater hates God, because he refuses to obey God's commandments; and very often, his son and grandsons will feel the same way.

Exodus 20:5 You will not bow down to these images [lit., *to them*] and you will not [be caused] to serve them; for I Y^ehowah your Elohim [am] a jealous Êl [= God], visiting the iniquity of the fathers upon their [lit., *the*] sons; and upon the third and fourth generations [if necessary] of those who hate Me.

The Four Generation Curse (by Buddy Dano)

1. This doctrine is directly stated in the Ten Commandments. Exodus 20:4-6, "Thou shalt not make unto thee any graven image, or any 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. Thou shalt not bow down thyself to 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; And showing mercy unto thousands of them that love Me, and keep My commandments." And in Deuteronomy 5:8-10, "Thou shalt not make thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the waters beneath the Earth: Thou shalt not bow down thyself 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. And shewing mercy unto thousands of them that love Me and keep My commandments."

2. The four generation curse occurred as a part of the rejection of God's GRACE.

Exodus 34:6, 7, "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and Truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Numbers 14:18, "The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation."

You will never have the four generation curse where people respond to the GRACE of God.

The Four Generation Curse (by Buddy Dano)

3. The mechanics of the four generation curse are given in Proverbs 30:11-17.

“THERE IS A GENERATION that curseth their father, and doth not bless their mother. THERE IS A GENERATION that are pure in their own eyes, and yet is not washed from their filthiness. THERE IS A GENERATION, O how lofty are their eyes! and their eyelids are lifted up. THERE IS A GENERATION, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the Earth, and the needy from among men. The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough. The grave; and the barren womb; the Earth that is not filled with water; and the fire that saith not, It is enough. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.”

4. The four generation curse cannot be understood apart from the law of culpability.

Deuteronomy 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.” Jeremiah 31:29, 30, “In those days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.”

This law simply states that children are not responsible for their parents’ sins without culpability of their own.

5. The principle of God’s fairness to children is given in Deuteronomy 21:15-17. “If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be her’s that was hated: Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.”

It is incompatible with God’s character for Him to be unfair. God is sovereign, righteousness, justice, love, eternal life, omniscient, omnipotent, omnipresent, immutability and veracity. It is impossible for a righteous and just God to be anything other than His essence, immutability and veracity adds up to fairness.

6. A principle existed in the Old Testament times which is not in effect during the present Church Age. Namely, maximum discipline for a negative or a rebellious son. There were some teenagers in the Old Testament who would never accept authority and were permanently in a state of rebellion. They were put on trial, and if they were convicted, they were executed, capital punishment was used. They were a part of a revolution, and all revolutions are never condoned by God. The war we fought to establish America as a free, independent nation was a war for independence and WAS NOT based on revolutionary principles. It was not the Revolutionary War. It was a war for freedom.

7. The Word of God breaks the four generation curse. Deuteronomy 6:4-13, “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. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the Lord thy God shall have brought thee into the land which He sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; Then beware lest thou forget the Lord, which brought thee forth out of the

The Four Generation Curse (by Buddy Dano)

land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His Name."

Verse 4, "Hear, O Israel: The Lord our God (ELOHIM) is one Lord (JEHOVAH)." ELOHIM is plural, indicating that the Jews believed in the Trinity. The Father, the Son and the Holy Spirit all are co-equal and coeternal, possessing the same essence. When all Three are mentioned together the word "ELOHIM," or God, is used. When one Person specifically is mentioned, the word "JEHOVAH," Lord, is used."

"The Lord our God is one Lord" refers to the Lord Jesus Christ, the God of Israel. There is only one God, One Lord in the sense of the King or the Ruler of Israel. Verse 6, "And thou shalt love the Lord thy God with all thine heart." The heart refers to the mentality of the soul, which is the authority of the soul. Literally, "with all thy soul." You cannot love God with your soul until the commander of the soul loves, because it is the mind that contains the Word and all that is necessary for the capacity to love.

"And with all thy might." Literally, "all thy excess." This is the Word of God producing to the maximum capacity in the life. "And these words I command thee this day, shall be" ... where? In your emotions? NO! The emotions do not contain the Word. "These words shall be in your mind," verse 6.

Verse 7, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down, and when thou riseth up." The intake of the Word of God should be part of your daily routine at home.

Verse 8, "And thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes." Carried around the head, they just pulled it out, unrolled it, and read it. It was the original Jewish training aid.

Verse 9, "And thou shalt write them upon the posts of thy house, and on thy gates." A place where everyone could meet, see, and talk about it. And think about it. This is one of several passages that shows how the Word of God breaks the four generation curse. Others: Deuteronomy 7:9, "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." Psalm 100:5, "For the Lord is good; His mercy is everlasting; and His Truth endureth to all generations." Jeremiah 31:15, 16, "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

8. In the Millennium maximum knowledge of the Word breaks the four generation curse, Jeremiah 31:29-34. "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an Husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

In this passage Jeremiah looks ahead to the Second Advent of Jesus Christ, at which time the four

The Four Generation Curse (by Buddy Dano)

generation curse will be broken under the New Covenant to Israel. THE PERSONAL REIGN OF THE LORD JESUS CHRIST ON EARTH WILL GIVE THE WORLD THE GREATEST FREEDOM IT HAS EVER KNOWN.

9. In the time of Jeremiah the four generation curse on idolatry reached its peak, and the fifth cycle of discipline was administered by God. Jeremiah 16:10-13, "And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? Or what is our iniquity? or what is our sin that we have committed against the Lord our God? Then shalt thou say unto them, Because your fathers have forsaken Me, saith the Lord, and have walked after other gods, and have served them, and have worshiped them, and have forsaken Me, and have not kept My law."

Exodus 20:6, continuing with the second commandment.

THE MANUFACTURE OF GRACE. We see the GRACE of God toward those who break away. "Showing mercy unto thousands of them that love Me and keep My commandments." The word "showing" does not mean to show. But what it does say is MANUFACTURE something out of something else. In this passage it means to manufacture GRACE out of the character of God. The Hebrew word here is actually not "mercy," but GRACE. Literally, "MANUFACTURING GRACE UNTO THOUSANDS OF THEM THAT LOVE ME." The word "love" is the basic word for love, but here it refers to the constant presence and reception of the Word of God into the mind. The word "keep" is literally translated "to guard," to guard something that is important that belongs to you.

Therefore this portion of Scripture should be read this way. "Manufacturing GRACE unto thousands of them that keep on loving Me, and keep on guarding My commandments." How do we guard God's commandments? By a system of morality? NO! You guard them through the continuous intake of the Word of God as you establish your mind as the authority of your soul for life.

From:

<https://wisdomknowledge.wordpress.com/2010/04/09/the-second-commandment-%E2%80%93-the-four-generation-curse/> accessed June 27, 2019.

Links to the Four Generation Curse

See also:

The Four Generation Curse ([Bible News1](#)) This has a great many illustrations from the Bible.

Doctrine of the Fourth Generation Curse ([L. G. Merritt](#))

The Four Generation Curse ([Ron Adema](#))

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 20:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>doing, making, manufacturing, constructing, fashioning, forming, preparing; producing</i>	Qal active participle	Strong's #6213 BDB #793

Exodus 20:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun	Strong's #2617 BDB #338
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ălâpîhîym (אֲלָפִיִּים) pronounced <i>uh-law-FEEM</i>	<i>thousands, families, [military] units</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âhêb (אָהֵב) [pronounced <i>aw-HAYV⁶</i>]	<i>lovers; friends; those who are desired or loved, the ones loving</i>	masculine plural, Qal active participle with the 1 st person singular suffix	Strong's #157 BDB #12

Translation: *However* [lit., *and*], [*I will*] manufacture grace to thousands, to those who love Me ...

Regardless of who these people are, if they show positive volition toward the God is Israel, then God will manufacture grace to them.

This is only the second time in the book of Exodus that grace is mentioned. This is a book about the Law; not a book about grace.

The first verb is 'âsâh (עָשָׂה) [pronounced *gaw-SAWH*] which generally means *to do, to make* in the widest sense. It has a variety of applications, from being involved in creation (Gen. 1:7 3:1), in doing God's commandments and statutes (Deut. 16:12 30:8), in performing signs and miracles (Joshua 24:17). We could get away with either *performing acts of graciousness* or *manufacturing grace* in this verse.

Translating the beginning of v. 6 will require some work. Cheçed (חֶסֶד) [pronounced *KHEH-sed*] is a word which is alternately translated *mercy* and *lovingkindness* by the KJV. It means *grace, gracious*, although the Hebrews did not understand the full impact of this word. In the Old Testament we might view grace by the definition *unmerited favor*, because the Hebrews did not fully comprehend the reason behind God's graciousness and mercy and kindness toward them. In fact, many became exceedingly legalistic, not only in their attempt to follow the Law, but to improve upon it and embellish it, in order to receive grace from God. These legalists had no concept of God's grace. Those who did, like Moses, were grace-oriented men. They realized that their power and strength both lie with God; that God poured out lovingkindness to them far beyond what they could have ever earned or deserved. Since the cross, we have a better understanding of grace and the reason behind it. R. B. Thieme jr.'s definition as *all that God is free to do for us on the basis of the cross*; that these acts of mercy and kindness is unmerited goes without saying; all the merit is to Christ's and what He did on our behalf on the cross.

Cheçed means grace.

Doctrine of Grace (by Jack M. Ballinger of Maranatha Church)

I. Introduction.

- A. Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works.

Doctrine of Grace (by Jack M. Ballinger of Maranatha Church)

- B. Grace is the policy of God and the title of God's plan, (2Tim.1:9).
- C. Grace completely excludes human merit and works as the basis of access to divine blessing, Rom.11:6 "But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace"; Rom.4:4 "Now to the one who works, his wage is not credited according to grace but as what is due."
- D. Grace benefits are bestowed on the basis of faith, Rom.5:1,2 "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God."
- E. Faith must always be directed toward the teachings of Scripture to secure the grace benefit, Rom.10:17 "So faith comes from hearing, and hearing from the word of Christ."
- F. All three adjustments to God are according to grace by faith apart from works.
 - 1. SAJG (salvation adjustment to the justice of God; Gal.2:16; Eph.2:8,9).
 - 2. RBJG (rebound adjustment to the justice of God; 1Jn.1:9).
 - 3. MAJG (maturity adjustment to the justice of God; Jam.1:21,22; 2Pet.3:18; see Doctrine of GAP).
- G. Bible Doctrine is called "the word of His grace" (Act.20:32).
- H. Grace can be rejected, which brings divine judgment, Heb.10:29 "has insulted the Spirit of grace".
- I. However, grace always precedes divine judgment.
- J. Certain phrases show the primacy of grace.
 - 1. "the grace of God" (Act.11:23; 13:43; 2Cor.1:12).
 - 2. "the word of His grace" (Act.20:32).
 - 3. "the true grace of God" (1Pet.4:12).
 - 4. "riches of His grace" (Eph.1:7; 2:7).
 - 5. "grace to you and peace" (2Cor.1:3).
- K. Mercy is a synonym for grace (2Cor.1:3, grace in action).
- L. Greek vocabulary.
 - 1. Verb, χαρίζομαι, charizomai, used 23X: grant, give, bestow on, deal generously or graciously with, forgive.
 - 2. Noun, χάρις, charis, used 155X: grace, favor, gift, blessing.
 - 3. Verb, χαρίτω,ω, charitoo, used 2X: to bestow on freely (Eph.1:6;
 - 4. Noun, χάρισμα, charisma, used 17X: gift; used of salvation and spiritual gifts.
- M. The Hebrew equivalent is חֵן, chen, a noun: grace, favor, charm, etc. (Gen.6:8; Ex.33:12 in an expression "found grace").
- N. Grace exists in five general categories: saving, living, maturity, dying, and surpassing grace.
- II. Saving grace is all the Godhead has done to provide eternal salvation (Eph.2:5,8,9).
 - A. We were called by grace (Gal.1:15).
 - B. We were justified by grace (Ti.3:7).
 - C. All mankind are candidates for this grace (Ti.2:11; Heb.2:9).
 - D. This grace is realized only by faith (Rom.4:16).
 - E. This grace is not received by works (Rom.3:20,24; 5:15,16; 2Tim.1:9; Ti.3:7; cf. vs.5).
 - F. The SAJG is our access into all other spheres of grace (Rom.5:2).
 - G. This grace is called positional grace to the Royal Family (Eph.1:6).
- III. Living grace includes the believers physical and spiritual provision to make the MAJG.
 - A. The physical provision includes food, shelter, clothing, etc. (Mt.6:25-33; cf. 6:11; Phil.4:19).
 - B. Living grace includes deliverance and protection so that we can finish our course (2Tim.3:11; 4:7,8,17,18). We will be persecuted, but our enemies cannot keep us from the adjustments.
 - C. Living grace will be tested as with the Exodus generation. They flunked the test (Ex.17:2,7; Num.14:22; Ps.78:18,41,56; 95:9; Heb.3:9; Abraham in Canaan, Gen.12:10).
 - D. Living grace is provided for all men (sometimes called common grace; Mt.5:45; Act.14:17).
 - E. Living grace also covers all of the special spiritual assets associated with the indwelling of the Holy Spirit to the Church (Act.2:38; 10:45; Eph.4:7).
 - F. The completed canon, the local assembly, and the pastor-teacher are the grace heritage of the

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- royal priesthood (1Cor.2:6-16; Eph.4:11).
- G. We are to be content with our allotment (1Tim.6:8).
- IV. Surpassing grace blessings in Phase 2 (SG2) are the blessings, privileges, tests, and Phase 3 blessings associated with seizing and holding maturity.
- A. SG2 results from maximum application of Bible Doctrine (BD) over the years (Lk.8:15; cf. vs.14).
- B. Temporal (overt) prosperity will vary greatly from believer to believer (as illustrated from the extremes in Heb.11).
- C. SG2 has been distorted into a "riches equals godliness" formula (1Tim.6:5; cf. 9,10). All mature believers will not have great wealth, perfect health, sexual prosperity, etc.
- D. Passages like Mk.10:28-30 and 1Tim.4:8 clearly indicate the promise of temporal blessing for faithfulness.
- E. The temporal blessings (beyond the living grace needs) will be tested. Example: Abraham in Gen.22.
- V. Dying grace is the blessings associated with the believer's promotion into heaven (Phase 3). (Means of death is not an issue.)
- A. It includes the spiritual stimulation associated with having a clear conscience regarding Most Pressing Responsibility (MPR; 2Tim.1:3).
- B. It includes the fragrance of memories on the glory road (2Tim.1:3-5).
- C. It includes the proper doctrinal perspective concerning Phase 3 (Ph3);
- D. It includes the grace apparatus for perception (GAP) and divine good to the end (Paul executing his apostolic duties).
- E. The alternative is the sin unto death (Prov.8:36; cf. 1Jn.5:16), which can be cancelled with reversion recovery (incestuous Corinthian).
- VI. Surpassing grace blessings in Phase 3 (SG3) refers to the special blessings and rewards reserved for us in Ph3 (1Pet.1:4).
- A. The terminology is taken from Eph.1:19.
- B. It is available to all believers, but not all believers will receive it (1Cor.3:14,15; 9:24-27; Lk.8:14; Jn.15:5,6; 2Tim.2:5; Heb.6:7,8; Rev.3:11).
- C. That which is done apart from the filling of the Holy Spirit (1Cor.13 "love") is rejected as human good (1Cor.3:12-15).
- D. Bible Doctrine prepares us for every good work (2Tim.2:21).
- E. There is a special category of SG3 for those who stick with MPR to the end (Heb.10:32-39; cf. 3:6,14; 6:11; Rev.2:26).
- F. As the conflict intensifies, follow 1Pet.1:13.
- VII. The Church Age is called the dispensation of the grace of God because of our positional truth (grace; Eph.3:1-9).
- A. Union with Christ guarantees every grace blessing for Phases 1, 2, and 3 under the three adjustments (SAJG, RAJG, MAJG; 1Cor.1:4).
- B. Each Church Age saint has access to this grace (Eph.4:7).
- C. Paul (the worst sinner, and the twelfth apostle) received this grace in abundance (1Tim.1:12-16; 1Cor.3:10; Gal.2:9).
- VIII. Old Testament saints were under Phase 1, 2, and 3 grace as illustrated by Abraham in Rom.4 (cf. Heb.11).
- IX. Right woman is a grace provision (Prov.18:22). The Hebrew word *jx*, *chen*, is translated "favor" in the New American Standard, but should be translated grace (cf. 31:30, where *jx* is correctly translated "charm").
- X. Grace orientation:
- A. Is commanded (2Pet.3:18).
- B. Is associated with correct prayer (Heb.4:16, "the throne of grace").
- C. Should characterize the sacrifice of praise (Col.3:16).
- D. Should characterize the sacrifice of giving (1Cor.16:3; 2Cor.8:1-9,19; 9:8).
- E. Should characterize the sacrifice of thanksgiving (Heb.12:28; 13:15).
- F. Should characterize all our speech (Col.4:6).

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- G. Paul demonstrates his grace orientation as the super apostle (1Cor.15:10).
- XI. "Greater grace" is provided for the believer who puts the application of Bible Doctrine over personal interests, Jam.4:6 "But He gives a greater grace (mei,zona ca,rin, meizona charin.)"
- A. The believer who refuses to compromise his norms and standards with the cosmos comes under severe attack and pressure to conform (Jam.4:4).
- B. As he/she sticks with the divine viewpoint, refusing to quench and grieve God the Holy Spirit, relying on God for vindication, he/she is up for "greater grace" (the only time the word grace occurs in Jam.).
- C. Such a believer, who refuses to conform to societies' STA (sinful trend of Adam) standards and who bears up under testing, is called "humble".
- D. To that believer, God gives grace (Prov.3:34).
- E. The arrogant man rejects and rationalizes divine viewpoint, hoping to get along, but misses "greater grace".
- F. When you opt for the indwelling STA (flesh) over the indwelling Holy Spirit, you are arrogant and miss "greater grace".
- G. If you have been playing the arrogant world-ling by refusing to apply, implement Jam.4:7-9.
- H. And the promise of "greater grace" will be yours (vs.10; 1Pet.5:6).
- XII. Misapplications of grace.
- A. Sin so grace may abound. This is a distortion (Rom.6:1,2).
- B. Legalism distorts salvation and spirituality (Gal.1:6-9; 2:21; 3:1-3).
- C. The substitution of ritual for reality (Heb.10:29).
- D. Liberals who label homosexual perversion along with right man/right woman as grace (Jd.4).
- XIII. A description of believers who reject true grace (1Pet.5:12).
- A. Receive the grace of God in vain (2Cor.6:1; cf. Gal.2:2; 3:4; 4:11).
- B. Fallen from grace (Gal.5:4, legalism).
- C. Come short of the grace of God (Heb.12:15, mental attitude sin).
- D. Insult the Spirit of grace (Heb.10:29).
- XIV. The Lord is the supreme example of grace because He was totally aware of, and committed to, all truth (Jn.1:14,17); the First Advent epitomizes grace orientation under the hypostasis and is the example for grace giving (2Cor.8:9).
- XV. Israel's election is based on grace (Rom.11; cf. vs.5, "election of grace").
- XVI. New Testament exhortations related to grace.
- A. We are to grow in grace and knowledge (2Pet.3:18). This is the highest Biblical imperative, (MPR).
- B. We are to be strong in the grace of God that is in Christ Jesus (2Tim.2:1).
- C. We are to continue in the grace of God (Act.13:13, of the Galatian churches before reversionism).
- D. Stand firm in it (1Pet.5:12). Believers are under persecution from the cosmos.
- XVII. The salutations and benedictions in the epistles emphasize both the external provisions as well as the mental attitude.
- A. Salutations include: Rom.1:7; 1Cor.1:3; 2Cor.1:2; Gal.1:13; Eph.1:2; Phil.1:2; Col.1:2; 1Thess.1:1; 2Thess.1:2; 1Tim.1:2; 2Tim.1:2; Ti.1:1; Philm.3; 1Pet.1:2; 3Jn.3; Rev.1:4.
- B. Benedictions include: Rom.16:20,24; 1Cor.16:23; 2Cor.13:14; Gal.6:18; Eph.6:24; Phil.4:23; Col.4:18; 1Thess.5:28; 2Thess.3:18; 1Tim.6:21; 2Tim.4:22; Ti.3:15; Philm.25; Heb.13:25.
- C. The last verse in the Bible deals with grace, Rev.22:21 "The grace of the Lord Jesus be with you all. Amen."

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Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see how several other translators dealt with this portion of v. 6:

<i>The Amplified Bible</i>	...but showing mercy and steadfast love
<i>The Emphasized Bible</i>	...but shewing lovingkindness
KJV	...and showing mercy
NASB	...but showing loving kindness
NIV	...but showing love
NRSV and Owen's	...but showing steadfast love

Note that there are two things required to acquire God's grace: love toward Him and obedience. Christians do not automatically love God. A Christian who is someone who has believed in Jesus Christ. There are many bitter Christians. We know this from personal experience and from Scripture where there are many passages exhorting us not to be bitter. If some Christians were not bitter, then there would be no reason for this exhortation.

In salvation, we are redeemed by what Jesus Christ has done for us on the cross. Once we enter into our spiritual life, a myriad of things may cause us to be bitter, the primary reason being failure to grow spiritually, the secondary reasons might be failed loved relationship, failure in business or friends and relatives who disappoint us, etc. Love is toward God is not an automatic thing.

Unsaved people do not love God. For the unsaved person reading or hearing this, you might take offense at this statement, but God's love is revealed by His sending His Son to die in our stead (John 3:16, 36). We respond to that love by believing in Him. If we reject the greatest gift that God has given us, the gift that God desires all man to take, then obviously we do not love the true God. Now, an unbeliever might love the god that he has manufactured in his own soul, but this is a god which he has created in his own image and this love is thinly veiled self-love and self-worship. And if it is any consolation, most believers do not love God. To love God is to love His Word and only a small percentage of believers love His Word. The only way we get to know God is through His Word; this is how He reveals His character to us after salvation. The man-woman analogy: you cannot truly be in love with a woman (or a man) whom you do not know. You may be terribly attracted to that person, but that is simple physical attraction at best, lust at worst. That is not love. Often you may see a wonderfully packaged product only to open it up and discover a horrible person underneath all that. The only way you can ever love a person of the opposite sex is to know them and this is the only way we can love God. Knowing God is key in the mature Christian life. Notice that this is a step up from the Old Testament notion of *fearing and respecting* God. The first indicates salvation or being on the brink of salvation; the second indicates some knowledge and understanding of God.

This does not mean that a person who does not love God and who is not obedient to Him (except with respect to the gospel) receives no grace. All believers are recipients of God's grace. We receive far, far more than we deserve.

Exodus 20:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>keepers, those who guard, watchers, spies; the ones watching [guarding]; preservers</i>	masculine plural, Qal active participle	Strong's #8104 BDB #1036
mits ^e ôwth (מִצְוָה) [pronounced <i>mits^e-OHTH</i>]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the 1 st person singular suffix	Strong's #4687 BDB #846

Translation: ...and those who keep My commandments.

Those who obey God's commandments will enjoy grace from Him.

This indicates spiritual growth after salvation. The second half of this is keeping, or guarding His commandments. When we grow spiritually, we begin to understand that what God requires of us is for our own good and for our own benefit. As we learn more about God and His Word we have a better understanding of what is right and wrong (the new Christian and the unbeliever barely even have a clue in this regard), we have a more earnest desire to fulfill His plan for our lives, and therefore have a tendency to be more obedient.

God's response is grace and more grace. As has been covered, we do not deserve this; however, God is under no obligation to pour out His blessings and grace to overflowing upon those who have no appreciation for it. King David and King Saul both occupied the same throne and ruled over the same people. David repeatedly revealed a happy mental attitude and Saul became miserable in his position to the point of mental illness. It is a matter of capacity. If we have no capacity for blessing, then it doesn't matter what God gives us, it will not make us happy for a sustained period of time. Illustration: for a child's first birthday, he may wake up crabby and crying so you decide to give this child the keys to your new car and the deed to your house. Will that stop him from crying? Certainly not. He has no capacity for these things. A child has not the slightest clue as to what these things are.

On the adult level, there are many people who meet their right man or right woman and even marry them and they are unhappy. Why? They have no true capacity for love. They lie to the other person, they treat them badly, they cheat on them, they belittle them in public and in private—and they wonder why they are not happy with their mate. They do not have the capacity for love. Even the unbeliever can develop a limited capacity for right man-right woman love through following the laws of divine establishment (which is what we are embarking upon at this moment). The unbeliever who endeavors to follow God's Law, apart from salvation, if he avoids severe legalism, will have happiness far greater than the unbeliever who is a hedonist and chases after the very elusive god, pleasure. They will both spend eternity in the lake of fire in regret, severe misery and pain—but in the very, very short time that they spend upon this earth, the one who tries to follow God's Law, even ignoring God's greatest commandment,¹¹ will be happier during this life. This is because God knows human nature—even fallen human nature in the devil's world—and He has made provision for it.

Exodus 20:6 **However** [lit., *and*], **[I will] manufacture grace to thousands, to those who love Me and those who keep My commandments.**

Exodus 20:4–6 **You will not make any sort of sculpted image which represents some deity figure in the heavens above, in the earth below, or in the waters under the earth. You will not make such images and you will not bow**

¹¹ *Believe on the Lord Jesus Christ and you will be saved*; that is a commandment to all unbelievers

down to them nor will you serve them, for I am Jehovah-God and I am a jealous God. Furthermore, I will visit the iniquity of the fathers upon their sons and upon the next two generations after them of those who hate Me. But, I will provide grace for those who love Me and I will give grace to those who keep My commandments.

<p>You will not lift up a name of Y^ehowah your Elohim for vanity [or, <i>iniquity, falsehood</i>], for will not acquit Y^ehowah whoever lifts up His name for vanity [or, <i>iniquity, falsehood</i>].</p>	<p>Exodus 20:7</p>	<p>You will not lift up the name of Y^ehowah your Elohim for vanity [or, <i>iniquity, falsehood</i>], for Y^ehowah will not leave unpunished whoever lifts up His name for vanity [or, <i>iniquity, falsehood</i>].</p>
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You will not take the Lord your God's name in vain; Jehovah will not leave you unpunished if you do that.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not lift up a name of Y ^e howah your Elohim for vanity [or, <i>iniquity, falsehood</i>], for will not acquit Y ^e howah whoever lifts up His name for vanity [or, <i>iniquity, falsehood</i>].
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Thou shalt not swear in the name of the Lord thy God vainly; for the Lord will not acquit him who sweareth in His Name with falsity.
Targum (Pseudo-Jonathan)	My people of the house of Israel, Let no one of you swear by the name of the Word of the Lord your God in vain; for in the day of the great judgment the Lord will not hold guiltless any one who sweareth by His name in vain.
Revised Douay-Rheims	You shall not take the name of the Lord your God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall not take the name of Mar-Yah your God in vain, for Mar-Yah will not hold him guiltless who takes his name in vain.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not take a false oath in the name of the LORD your God; for the LORD will not declare him innocent who takes an oath in his name falsely.
Updated Brenton (Greek)	Thou shalt not take the name of the Lord thy God in vain; for the Lord thy God will not acquit him that takes his name in vain.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You are not to make use of the name of the Lord your God for an evil purpose; whoever takes the Lord's name on his lips for an evil purpose will be judged a sinner by the Lord.
Easy English	You must not use the name of the LORD your God in a wrong way. The LORD will be angry with anyone who uses his name in a wrong way.
Easy-to-Read Version—2001	"You must not use the name of the Lord your God in a wrong way. If a person uses the Lord's name in a wrong way, then that person is guilty. And the Lord will not make him innocent.

Easy-to-Read Version–2006	"You must not use the name of the LORD your God to make empty promises. If you do, the LORD will not let you go unpunished.
God's Word™	.
Good News Bible (TEV)	"Do not use my name for evil purposes, for I, the LORD your God, will punish anyone who misuses my name.
The Message	No using the name of GOD, your God, in curses or silly banter; GOD won't put up with the irreverent use of his name.
Names of God Bible	"Never use the name of Yahweh your Elohim carelessly. Yahweh will make sure that anyone who carelessly uses his name will be punished.
NIRV	.
New Simplified Bible	»Never use the name of Jehovah your God in a false and evil way. Jehovah will make sure that anyone who is false, evil, careless and vain with his name will be punished.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Do not misuse my name. I am the LORD your God, and I will punish anyone who misuses my name.
The Living Bible	"You shall not use the name of Jehovah your God irreverently [or "You must not use the name of the Lord your God to swear falsely.'], nor use it to swear to a falsehood. You will not escape punishment if you do.
New Berkeley Version	.
New Life Version	"Do not use the name of the Lord your God in a false way. For the Lord will punish the one who uses His name in a false way.
New Living Translation	.
Unlocked Dynamic Bible	Do not use my name carelessly because I am Yahweh your Almighty, the one whom you should worship, and I will certainly punish those who use my name for wrong purposes.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'You must not misuse the Name of your God Jehovah; for Jehovah your God will not forgive those who misuse His Name.
Beck's American Translation	.
Common English Bible	Do not use the LORD your God's name as if it were of no significance; the LORD won't forgive anyone who uses his name that way.
New Advent (Knox) Bible	Thou shalt not take the name of the Lord thy God lightly on thy lips; if a man uses that name lightly, the Lord will not acquit him of sin.
Translation for Translators	Do not use my name carelessly (OR, for wrong/evil purposes), because I am Yahweh God, the one whom you <i>should worship</i> , and I will certainly punish those who use my name for wrong/evil purposes [LIT].

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	You shall not take up the Name of the LORD your God carelessly. The LORD will not find a person innocent if he takes up His Name carelessly." Literally, "futilely."
Ferrar-Fenton Bible	Commandment III. You shall not take the Name of your EVER-LIVING GOD in vain, for the LORD will not hold guiltless the taking of His Name in vain.

God's Truth (Tyndale) HCSB	. Do not misuse the name of the LORD your God, because the LORD will not leave anyone unpunished who misuses His name.
International Standard V	λ "You are not to misuse ^f the name of the LORD your God, because the LORD will not leave the one who misuses ^g his name unpunished. <i>f</i> 20:7 Or <i>take in vain</i> <i>g</i> 20:7 Or <i>takes in vain</i>
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	You must not take the name of me, Yahweh your God, in vain, for I will not hold guiltless anyone who takes my name in vain.
Urim-Thummim Version	[3] YOU WILL NOT TAKE THE NAME OF YHWH YOUR ELOHIM IN VAIN; for YHWH will not hold him guiltless that takes his Name in vain.
Wikipedia Bible Project	And you will not carry the name of Yahweh your God in vain, because Yahweh will not absolve he who carries his name in vain.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	You shall not lift the name of Jehovah, your God, for ruin, because Jehovah will not consider him clean who lifts his name for ruin.
New American Bible (2002)	.
New American Bible (2011)	You shall not invoke the name of the LORD, your God, in vain.* [Lv 19:12; 24:16] For the LORD will not leave unpunished anyone who invokes his name in vain. * [20:7] In vain: i.e., to no good purpose, a general framing of the prohibition which includes swearing falsely, especially in the context of a legal proceeding, but also goes beyond it (cf. Lv 24:16; Prv 30:8–9).
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.
Revised English Bible—1989	You must not make wrong use of the name of the LORD your God; the LORD will not leave unpunished anyone who misuses his name.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	λ "You are not to use lightly the name of <i>ADONAI</i> your God, because <i>ADONAI</i> will not leave unpunished someone who uses his name lightly.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	"You do not bring ¹ the Name of הוהי your Elohim to naught, for הוהי does not leave the one unpunished who brings His Name to naught. ¹ Or <i>lift up</i> , or <i>take</i> .
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	YOU SHALL NOT TAKE THE NAME OF JESUS YOUR THEOS (<i>Alpha & Omega</i>) IN VAIN; FOR JESUS YOUR THEOS (<i>Alpha & Omega</i>) WILL NOT ACQUIT HIM THAT TAKES HIS NAME IN VAIN. †(<i>This means to treat our calling lightly & say that we are His, yet live a sinful deathstyle which brings shame to His Name. Heb_6:6. It is not impossible to repent. 1Jn_1:9. But when we have to repent every day for the same sin over & over & over, & when we live like the world instead of in Holiness, we take His Name in Vain as if it doesn't mean anything to be His Ambassadors to this world. Mat_5:33</i>)
Awful Scroll Bible	Were yous to take the name of Jehovah, he of mighty ones, in molestation? - was Jehovah to hold clean, he who was to take his name in molestation?
Charles Thompson OT Concordant Literal Version	.
Darby Translation	You shall not take up the name of Yahweh your Elohim for futility, for Yahweh shall not hold innocent him who takes up His name for futility.
exeGesés companion Bible	Thou shalt not idly utter the name of Jehovah thy God; for Jehovah will not hold him guiltless that idly uttereth his name.
Orthodox Jewish Bible	Bear not the name of Yah Veh your Elohim in defamation; for Yah Veh exonerates him not who bears his name in defamation.
Rotherham's <i>Emphasized B.</i>	Thou shalt not take the Shem Hashem Eloheicha in vain; for Hashem will not hold him guiltless that taketh Shmo in vain.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"You shall not take the name of the Lord your God in vain [that is, irreverently, in false affirmations or in ways that impugn the character of God]; for the Lord will not hold guiltless nor leave unpunished the one who ^[b] takes His name in vain [disregarding its reverence and its power]. ^[b] Using the name of God in a casual, frivolous way establishes a mindset that diminishes and dishonors the omnipotent God. Using the name of God to abuse, manipulate, or deceive invites judgment.
The Expanded Bible	"You must not use the name of the Lord your God thoughtlessly [take/lift up the name of the Lord your God in vain]; the Lord will punish [^L not hold/treat as innocent; not acquit] anyone who misuses [takes in vain] his name.
The Geneva Bible	.
Kretzmann's Commentary	Thou shalt not take the name of the Lord, thy God, in vain, without purpose and object, in a frivolous manner; for the Lord will not hold him guiltless that taketh His name in vain, an emphatic warning that the punishment of God will surely strike everyone who lightly and blasphemously utters the Lord's name, whether this be in thoughtless foolishness or in deliberate perjury.
Syndein/Thieme	"You shall not take the name of the Jehovah/God your 'Elohiym/Godhead in vain. For the Jehovah/God will not hold him guiltless who takes His name in vain." {Note: When mankind make oaths, they make them based on someone or something 'greater' than they are. So to take the name of God in vain means to make a solemn oath like 'I swear to God I will . . . ' and then do not. Or to swear on the Bible that what you say is the Truth - and then lie.}.
The Voice	You are not to use My name for your own idle purposes, for the Eternal will punish anyone who treats His name as anything less than sacred.

Bible Translations with Many Footnotes:

The Complete Tanach

You shall not take the name of the Lord, your God, in vain, for the Lord will not hold blameless anyone who takes His name in vain.

You shall not take the name of the Lord, your God, in vain: You shall not swear in vain by the name of the Lord, your God. — [Onkelos] אַןשׁל -[This word appears twice in this verse.] (The second [mention of אַןשׁל is an expression of falsehood, as the Targum [Onkelos] renders: אַרְקִישׁל, as it says [in Shavuot 21a]: "What constitutes a vain oath? If one swears contrary to what is known, [for example, saying] about a stone pillar that it is [made of] gold. (The first [mention of אַןשׁל is an expression of vanity, as the Targum [Onkelos] renders: [אַגְגָּל].) This [refers to] one who swears for no reason and in vain, [for example making an oath] concerning [a pillar] of wood, [saying] that it is wood, and concerning [a pillar] of stone, [saying] that it is stone. — [from Shevuot 29a, Mechilta]

Kaplan Translation

The Third Commandment

Do not take the name of God your Lord in vain. God will not allow the one who takes His name in vain to go unpunished.

name of God

The sense is changed from the first to the third person. Some therefore say that only the first two commandments were given directly by God (Makkoth 24a; Shir HaShirim Rabbah 1:13; Ramban). See note on Exodus 20:16.

in vain

Or, 'illegally' (cf. Exodus 23:1). This commandment primarily forbids false and trivial oaths (Mekhilta; Shevuot 21a; Targum Yonathan; Rashi). However, it also prohibits all unnecessary use of God's name (Ramban; Berakhoth 33a).

NET Bible®

"You shall not take²⁰ the name of the Lord your God in vain,²¹ for the Lord will not hold guiltless²² anyone who takes his name in vain.

²⁰tn Or "use" (NCV, TEV); NIV, CEV, NLT "misuse"; NRSV "make wrongful use of."

²¹tn שׁוּא (shav', "vain") describes "unreality." The command prohibits use of the name for any idle, frivolous, or insincere purpose (S. R. Driver, Exodus, 196). This would include perjury, pagan incantations, or idle talk. The name is to be treated with reverence and respect because it is the name of the holy God.

²²tn Or "leave unpunished."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...you will not lift up the title of "YHWH ^{He Is}" your "Elohiym ^{Powers}" (for) the falseness, given that "YHWH ^{He Is}" will not acquit one (who) will lift up his title (for) the falseness,...

Charles Thompson OT

C. Thompson (updated) OT

Context Group Version

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.

You shall not take the name of YHWH your God in emptiness; for YHWH will not hold him innocent that takes his name in emptiness.

English Standard Version

Green's Literal Translation

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You shall not take the name of Jehovah your God in vain; for Jehovah will not leave unpunished the *one* who takes His name in vain.

Modern English Version

Modern Literal Version

Modern KJV

New American Standard B.

New European Version

New King James Version

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"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..

Niobi Study Bible

Owen's Translation

Restored Holy Bible 6.0

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Updated Bible Version 2.17

You will not take the name of Yahweh your God in vain; for Yahweh will not hold him innocent who takes his name in vain.

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

"You will not take up the name of Jehovah your God for a vain thing, for Jehovah does not acquit him who takes up His name for a vain thing.

The gist of this passage:

Exodus 20:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (ל' או ל') [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâsâ' (נָסָא) [pronounced naw-SAW]	to lift up, to bear, to carry	2 nd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
Nâsâ' actually has a variety of Qal meanings: It means ❶ to take up, to lift up, to bear up; ❷ to lift up someone's head (this is used in a favorable way; i.e., it is mused to mean to make one cheerful or merry; ❸ to lift up one's own countenance, i.e., to be cheerful, full of confidence, ❹ to bear, to carry, ❺ to lift up in a balance, i.e., to weigh carefully; ❻ to bear one's sin or punishment, ❼ to lift up the voice (this can be used in the sense of bewailing, crying, crying out, rejoicing, to lift up any with the voice (a song, an instrument); ❽ to lift up the soul (i.e., to wish for, to desire); ❾ to have the heart lifted up (i.e., they are ready and willing to do something; ❿ to bear one's sin (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: to support, to sustain, to endure; to take, to take away, to carry off, to forgive.			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning	directional/relational preposition	No Strong's # BDB #510

Exodus 20:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâv ^e (שָׁוָה) [pronounced shawv]	wickedness, iniquity; destruction, calamity; falsehood, a lie, false report; vanity, emptiness, unsubstantial, worthlessness	masculine singular noun with the definite article	Strong's #7723 BDB #996
It is that which furnishes no support, that which cannot uphold or sustain, and will give away when any trust is placed in it.			
This is the first time this word is found in Scripture.			

Translation: You will not lift up the name of Y^ehowah your Elohim for vanity [or, iniquity, falsehood],...

There are quite a number of interpretations of this third commandment:

New King James Version	"You shall not take the name of the Lord your God in vain,...
The Voice	You are not to use My name for <i>your own</i> idle purposes,...
The Expanded Bible	"You must not use the name of the Lord your God thoughtlessly...
Darby Translation	Thou shalt not idly utter the name of Jehovah thy God;...
Complete Jewish Bible	λ "You are not to use lightly the name of ADONAI your God,...
New RSV	You shall not make wrongful use of the name of the Lord your God,...
New American Bible (2011)	You shall not invoke the name of the LORD, your God, in vain [i.e., to no good purpose].
HCSB	Do not misuse the name of the LORD your God,...
Translation for Translators	Do not use my name carelessly (OR, for wrong/evil purposes),...
Common English Bible	Do not use the LORD your God's name as if it were of no significance;...

Although most of us think we have a grasp of what is being said here, let's exegete this verse somewhat. This verse begins with the negative and the 2nd person masculine singular, Qal imperfect of nâsâ' (נָסָה) [pronounced naw-SAW] and it is another word similar to âsâh insofar as it is a word with many varied applications. Its basic meaning is *lift*; it also means *carry, take*. It can refer to lifting up something in order to carry it away (Gen. 21:18 2Sam. 2:32), but it is used more figuratively of lifting up one's feet to walk away (Gen. 31:17 42:26); it is used to pick up something and lay it upon someone in a figurative sense when someone lays an oath upon someone else; this is, requires an oath of someone else (1Kings 8:31). Here, when we say God's name, we are lifting it up before Him—we are calling upon Him when we use His name. Most translations say *take His name in vain*; which is fine, but the English concept of the word *take* here does not exactly correspond with the meaning of the word *take* as it applies to nâsâ'.

The next word, often translated, *vain*, is shâv^e (שָׁוָה) [pronounced shawv] and it means *emptiness, vanity, nothingness*. We are not to bring God's name to worthlessness. We are not to lift up the Lord's name with regard to that which is *empty* and *meaningless*.

There is a lot more in this verse than just taking God's name in vain. There is no excuse for a Christian to use our Lord's name lightly in vain chatter, in profanity or to liven up a conversation, using God's name or His Son's name to spice up your conversation. We are not to punctuate our conversation with an exclamation of our Lord's name. This is a poor testimony to trivialize the name of the Lord Who bought you.

This verse, I believe, goes further than that. The verb is not a direct reference to speaking. It is lifting up or carrying or taking God's name for that which is empty and meaningless. Let's see if I can illustrate this? When you prayed for that new car, you quite possibly blasphemed your Lord. When you asked God to give you something sinful or something which was wrong, you blasphemed the name of your Lord. When you ask for

something merely to satisfy your lust pattern whether it be materialism lust, sexual lust, approbation lust, power lust—you have lifted up God's name with regards to emptiness.

Whatever you do to lift up or bring His name (which also means His character and reputation) into a place of meaningless and emptiness, you have blasphemed the Lord Who died for your sins. God is not your best buddy who hangs with you and when you claim some special goofy relationship with Him, you trivialize God and He will hold you as guilty of sin and you need to rebound. **You ask and you do not receive because you ask with wrong motivation so that you may squander [it] on your pleasure lusts** (James 4:3). Furthermore, this includes taking some meaningless oath in God's name or swearing by God about something. This includes perjury where you have sworn that your testimony would be true. Thieme lists several areas where God's name is taken into vanity: *May God strike me dead*, *God is my witness* (when you are about to lie about something), and even, *this is God's will*, when you want to get your way in some endeavor.

God's name is not to be used to support a falsehood, to be used for a vain, worthless or empty reason; it is not to be used in pursuit of iniquity or wickedness.

Anytime we use God's name for a vain, meaningless or sinful purpose, we are lifting up His Name in vain.

It is of some fascination to me that the name of Jesus is probably the most used name in the film and television industry today—particularly when the medium is designed for the older teen or adult. I hear this in American film and TV, as well as Australian film and television (and British, to a lesser extent).

I don't hear the name of Mohammed or Buddha or even Moses tossed around; but writers love to use the name of Jesus. I think it is fair to say, *they are without excuse*.

Exodus 20:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
lō' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâqâh (נָקָה) [pronounced <i>naw-KAWH</i>]	<i>to be cleansed, to be acquitted, to be declared innocent; to leave unpunished</i>	3 rd person masculine singular, Piel imperfect	Strong #5352 BDB #667
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced <i>ayth</i>]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever</i> . Possibly <i>when, whenever</i> .			
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	2 nd person masculine singular, Qal imperfect	Strong's #5375 BDB #669

Exodus 20:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i>; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is mused to mean <i>to make one cheerful or merry</i>; ❸ <i>to lift up one's own countenance</i>, i.e., <i>to be cheerful, full of confidence</i>, ❹ <i>to bear, to carry</i>, ❺ <i>to lift up in a balance</i>, i.e., <i>to weigh carefully</i>; ❻ <i>to bear one's sin or punishment</i>, ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i>); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something; ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive</i>.</p>			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
shâv ^e (שָׁוָה) [pronounced shawv]	<i>wickedness, iniquity; destruction, calamity; falsehood, a lie, false report; vanity, emptiness, unsubstantial, worthlessness</i>	masculine singular noun with the definite article	Strong's #7723 BDB #996

Translation: ...for Y^ehowah will not leave unpunished whoever lifts up His name for vanity [or, iniquity, falsehood].

To clear up the final portion of this verse, the verb found is the negative plus the Piel imperfect of nâqâh (נָקָה) [pronounced *naw-KAWH*] and it means *cleanse, acquit, declare innocent, leave unpunished*. God will not allow us to use His name in vain under any circumstance and go unpunished for it. This is our verse which gives us this promise.

To understand the extent to which the Hebrews became legalistic, they would not even pronounce the name of Y^ehowah without an entire procedure to preface it. This went beyond respect to horrible legalism. As a result of this, we do not know the exact pronunciation of God's Old Testament name. We have covered this; but to review, there is no *J* in the Hebrew language, which means that His name was not pronounced Jehovah. There were no vowel points in the Hebrew text of the Old Testament until well after the birth of our Lord, so, although we can work with the consonants of His holy name, we do not know what the vowels were and the resulting pronunciation Y^ehowah is at best an educated guess. God does have a name which is revealed to us in the New Testament and that is Jesus Christ. This is not way it was originally pronounced; that is our English pronunciation. Anyone in any language can believe in Jesus Christ as pronounced in their language and they are eternally saved.

The key is not the pronunciation of His name but in the Work that He did on our behalf. When the Bible exhorts us to believe on the name of Jesus Christ, *name* means *character, reputation*. One cannot be saved apart from having a basic understanding of what Jesus Christ did on his behalf on the cross. Furthermore, the two names, Jesus (savior) and Christ (messiah), were rarely if ever put together until the New Testament epistles. Anytime a man was closely associated with being God, such a thing was considered blasphemous. Our Lord was

continually accused of blasphemy because he exhibited the attributes of deity and took upon Himself certain aspects of deity (e.g., Jesus allowed Himself to be worshipped, He forgave sins). Even though most liberals and unbelievers refuse to see Jesus Christ as God come in the flesh, the religious unbelievers of His day fully recognized how He presented Himself and many times take up stones to stone Him for what they perceived as blasphemy because they did not recognize the Lord Who bought them. Although some liberals might admit that Jesus acted very God-like, they do not seem to understand that, Jesus presented Himself as more than just *God-like*.

God promises punishment for the person who treats the name of God casually.

Exodus 20:7 You will not lift up the name of Y^ehowah your Elohim for vanity [or, *iniquity, falsehood*], for Y^ehowah will not leave unpunished whoever lifts up His name for vanity [or, *iniquity, falsehood*].

Exodus 20:7 You will not take the Lord your God's name in vain; Jehovah will not leave you unpunished if you do that.

Chapter Outline

Charts, Graphics and Short Doctrines

Commandment 4; Regarding the Sabbath

Remembering a day of the Sabbath to consecrate him. Six of days you will work and you have done all of your work; and a day of the seventh [will be] a sabbath to Y^ehowah your Elohim. You will not work any work—you and your sons and your daughter, your servants and your female servant and your cattle and your immigrant who [is] in your gates.

Exodus
20:8–10

Remember the sabbath day and consider it set apart [to God]. You will work for six days and you will do all of your work in those six days]; but the seventh day [will be] a sabbath to [honor] Y^ehowah your Elohim. You will not do any work—[not] you or your sons or daughters; [not] your male or female servants; [not even] your cattle or the immigrant within your gates.

Remember the sabbath day and set it aside as a holy day to God. You will complete all of your work in six days, but you will rest on the sabbath day to honor Jehovah your God. You will not do any work on the seventh day, nor will your children, your servants, your cattle or even your immigrants.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Remembering a day of the Sabbath to consecrate him. Six of days you will work and you have done all of your work; and a day of the seventh [will be] a sabbath to Y^ehowah your Elohim. You will not work any work—you and your sons and your daughter, your servants and your female servant and your cattle and your immigrant who [is] in your gates. For in six of days made Y^ehowah the heavens and the earth, the sea and all that [is] in them. And so He rests in the day the seventh. Upon so, blessed Y^ehowah a day of the sabbath and so he consecrated him.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
Remember the day of Shabbatha to sanctify it. Six days shalt thou do service and do all thy work; but the seventh day is Shabbath before the Lord thy God. Thou shalt not do every work; thou, nor thy son, nor thy daughter, thy servant nor thy

	handmaid, nor thy cattle, nor thy sojourner who is in thy city [Sam. Vers., “thy cities.”].
Targum (Pseudo-Jonathan)	My people of the house of Israel, Remember the day of Shabbatha, to sanctify it. Six days you shall labour, and do all your service: but the seventh day is (for) rest and quietude before the Lord your God: you shall not perform any work, you, and your sons, and your daughters, and your servants, and your handmaids, and your sojourners who are in your cities.
Revised Douay-Rheims	Remember that you keep holy the sabbath day. Six days shall you labour, and shall do all your works. But on the seventh day is the sabbath of the Lord your God: you shall do no work on it, you nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your beast, nor the stranger that is within your gates.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"Remember the Sabbath day, to keep it holy. You shall labour six days, and do all your work, but the seventh day is a Sabbath to Mar-Yah your God. You shall not do any work in it, you, nor your son, nor your daughter, your male servant, nor your female servant, nor your livestock, nor your stranger who is within your gates;...
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Remember the sabbath day to keep it holy. Six days shall you labor and do all your work; But the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your cattle, nor the sojourner who dwells in your towns;...
Updated Brenton (Greek)	Remember the sabbath day to keep it holy. Six days thou shalt labour, and shalt perform all thy work. But on the seventh day is the sabbath of the Lord thy God; on it thou shalt do no work, thou, nor thy son, nor thy daughter, thy servant nor thy maidservant, thine ox nor thine ass, nor any cattle of thine, nor the stranger that sojourns with thee.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Keep in memory the Sabbath and let it be a holy day. On six days do all your work: But the seventh day is a Sabbath to the Lord your God; on that day you are to do no work, you or your son or your daughter, your man-servant or your woman-servant, your cattle or the man from a strange country who is living among you:...
Easy English	Remember the Sabbath day and keep it as a special day. You must do all your work for six days. But the seventh day is a Sabbath to the LORD your God. You must not do any work on that day. Your son and your daughter must not work on that day. Your male servant and your female servant must not work on that day. The stranger who lives among you and even your animals must not work on that day.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	“You must remember to keep the Sabbath a special day. You may work six days a week to do your job. But the seventh day is a day of rest in honor of the LORD your God. So on that day no one should work—not you, your sons and daughters, or your men and women slaves. Even your animals and the foreigners living in your cities must not work!
God's Word™	.
Good News Bible (TEV)	.
The Message	Observe the Sabbath day, to keep it holy. Work six days and do everything you need to do. But the seventh day is a Sabbath to GOD, your God. Don't do any

	work—not you, nor your son, nor your daughter, nor your servant, nor your maid, nor your animals, not even the foreign guest visiting in your town.
Names of God Bible	“Remember the day of worship by observing it as a holy day. You have six days to do all your work. The seventh day is the day of worship dedicated to Yahweh your Elohim . You, your sons, your daughters, your male and female slaves, your cattle, and the foreigners living in your city must never do any work on that day.
NIRV	“Remember to keep the Sabbath day holy. Do all your work in six days. But the seventh day is a sabbath to honor the LORD your God. Do not do any work on that day. The same command applies to your sons and daughters, your male and female servants, and your animals. It also applies to any outsiders who live in your towns.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Remember that the Sabbath Day belongs to me. You have six days when you can do your work, but the seventh day of each week belongs to me, your God. No one is to work on that day—not you, your children, your slaves, your animals, or the foreigners who live in your towns.
The Living Bible	“Remember to observe the Sabbath as a holy day. Six days a week are for your daily duties and your regular work, but the seventh day is a day of Sabbath rest before the Lord your God. On that day you are to do no work of any kind, nor shall your son, daughter, or slaves—whether men or women—or your cattle or your house guests.
New Berkeley Version	.
New Life Version	“Remember the Day of Rest, to keep it holy. Six days you will do all your work. But the seventh day is a Day of Rest to the Lord your God. You, your son, your daughter, your male servant, your female servant, your cattle, or the traveler who stays with you, must not do any work on this day.
New Living Translation	“Remember to observe the Sabbath day by keeping it holy. You have six days each week for your ordinary work, but the seventh day is a Sabbath day of rest dedicated to the LORD your God. On that day no one in your household may do any work. This includes you, your sons and daughters, your male and female servants, your livestock, and any foreigners living among you.
Unlocked Dynamic Bible	Do not forget that the seventh day of every week belongs to me, so keep those days only for me. There are six days each week for you to do all your work, but the seventh day is a day of rest, a day dedicated to me, Yahweh your Almighty, the one whom you should worship. On that day you must not do any work. You and your sons and daughters and your male and female slaves must not work. You must not even force your livestock to work, and you must not allow foreigners to work, those strangers who are living in your country.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	‘Keep the Sabbath day and make it holy. You may work and get everything done in six days. However, the seventh day is the Sabbath of your God Jehovah, and you must do no work... not you, your sons, your daughters, your male servants, your female servants, your oxen, your burros, any of your cattle, or any strangers that are visiting among you.
Beck’s American Translation	.

Common English Bible	Remember the Sabbath day and treat it as holy. Six days you may work and do all your tasks, but the seventh day is a Sabbath to the LORD your God. Do not do any work on it—not you, your sons or daughters, your male or female servants, your animals, or the immigrant who is living with you.
New Advent (Knox) Bible	Remember to keep the sabbath day holy. Six days for drudgery, for doing all the work thou hast to do; when the seventh day comes, it is a day of rest, consecrated to the Lord thy God. That day, all work shall be at an end, for thee and every son and daughter of thine, thy servants and serving-women, thy beasts, too, and the aliens that live within thy gates.
Translation for Translators	Do not forget that the seventh day <i>of every week</i> is mine, so dedicate those days to me. There are six days each week for you to do all your work, but the seventh day is a day of rest, a day dedicated to me, Yahweh God, the one whom you <i>should worship</i> . On that day you must not do any work. You and your sons and daughters and your male and female slaves must not work. You must not even force your livestock to work, and you must not allow foreigners to work, those who are living in your country.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	“Remember the Sabbath day, and set it apart. For six days you will serve and do all your work. But the seventh day is the Sabbath of the LORD your God. In it you will not do any work, neither you, nor your son, nor your daughter, nor your manservant, your maidservant, your livestock, or the sojourner within your gates. The Sabbath is the seventh day of the week.
Ferrar-Fenton Bible	Commandment IV. “Remember the seventh day to keep it holy. Six days you may labour, and do all your business, but the seventh day is a Rest to your EVER-LIVING GOD. You shall not then do any business, you, or your son, or your daughter, your man- servant, or your maid-servant, or your cattle, or your stranger who is within your gates ;...
God’s Truth (Tyndale)	.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	“Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, 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.
Peter Pett’s translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	[4] REMEMBER THE SABBATH DAY AS CONSECRATED. Six days will you labor, and do all your work. But the 7th day is the Sabbath of YHWH your Elohim, in it you will not do any work, you, your son, daughter, male and female slave, livestock, nor the foreigner that resides within your gates.
Wikipedia Bible Project	Remember the shabbat (sabbath/rest) day, in its holiness. Six days you will work, and you will make all your craft. And the seventh day, rest for Yahweh your God. You will not do any craft, you and your sons and your daughters, and your slave, and your slave-woman, and your beasts, and the stranger who is within your gates.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns.
Revised English Bible—1989	Remember to keep the sabbath day holy. You have six days to labour and do all your work; but the seventh day is a sabbath of the LORD your God; that day you must not do any work, neither you, nor your son or your daughter, your slave or your slave-girl, your cattle, or the alien residing among you;...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ד “Remember the day, <i>Shabbat</i> , to set it apart for God. You have six days to labor and do all your work, but the seventh day is a <i>Shabbat</i> for <i>ADONAI</i> your God. On it, you are not to do any kind of work — not you, your son or your daughter, not your male or female slave, not your livestock, and not the foreigner staying with you inside the gates to your property.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	“Remember the Sabbath day, to set it apart. “Six days you labour, and shall do all your work, but the seventh day is a Sabbath ¹ of יהוה your Elohim. You do not do any 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. ¹ There are other Sabbaths, but this is the weekly Sabbath.
Tree of Life Version	“Remember <i>Yom Shabbat</i> , to keep it holy. You are to work six days, and do all your work, but the seventh day is a <i>Shabbat</i> to <i>ADONAI</i> your God. In it you shall not do any work—not you, nor your son, your daughter, your male servant, your female servant, your cattle, nor the outsider that is within your gates.

Weird English, 𐤀𐤋𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	REMEMBER THE SEVENTH DAY TO KEEP IT HOLY. SIX DAYS YOU SHALL LABOR, AND SHALL PERFORM ALL YOUR WORK. BUT ON THE SEVENTH DAY IS THE REST OF JESUS YOUR THEOS (<i>Alpha & Omega</i>); ON IT YOU SHALL DO NO WORK, YOU, NOR YOUR SON, NOR YOUR DAUGHTER, YOUR SERVANT NOR YOUR MAIDSERVANT, YOUR OX, NOR YOUR DONKEY, NOR ANY CATTLE OF YOURS, NOR THE STRANGER THAT SOJOURNS WITH YOU.
Awful Scroll Bible	Yous are to remember the sabbath day to set it apart. Six days yous were to work and are to produce of you all's business, and the seventh day is a sabbath to Jehovah, he of mighty ones - were yous to produce of your business, even you all's sons, daughters, men servants and maidservants, dumb beasts, and the nonnatives within you all's gates? -
Charles Thompson OT	.
Concordant Literal Version	.
Darby Translation	.

exeGeser's companion Bible	Remember the shabbath day, to hallow it: six days you serve and work all your work: but the seventh day is the shabbath of Yah Veh your Elohim: work no work therein; neither you, nor your son, nor your daughter, nor your servant, nor your maid, nor your animals, nor your sojourner within your portals:...
Orthodox Jewish Bible	Remember Yom HaShabbos, to keep it kodesh. Sheshet yamim shalt thou labor, and do all thy work: But the Yom HaShevi'i is the Shabbos of Hashem Eloheicha; in it thou shalt not do any melachah, thou, nor thy ben, nor thy bat, thy eved, nor thy maidservant, nor thy cattle, nor thy ger that is within thy gates;...
Rotherham's <i>Emphasized B.</i>	Remember the sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a sabbath unto Yahweh thy God,—thou shalt do no work, thou nor thy son nor thy daughter nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates, For, in six days, did Yahweh make the heavens and the earth, and the sea—and all that in them is, and rested on the seventh day,—for this cause, Yahweh blessed the sabbath day and hallowed it. V. 11 is included for context.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"Remember the Sabbath (seventh) day to keep it holy (set apart, dedicated to God). Six days you shall labor and do all your work, but the seventh day is a Sabbath [a day of rest dedicated] to the Lord your God; on that day you shall not do any work, you or your son, or your daughter, or your male servant, or your female servant, or your livestock or the temporary resident (foreigner) who stays within your [city] gates.
The Expanded Bible	"Remember to ·keep the Sabbath holy [consecrate/sanctify the Sabbath]. Work and get everything done during six days each week, but the seventh day is a ·day of rest to honor [Sabbath to] the Lord your God. On that day no one may do any work: not you, your son or daughter, your male or female slaves, your animals, or the ·foreigners [sojourners; wanderers; resident aliens] living in your ·cities [¹ gates].
The Geneva Bible Kretzmann's Commentary	. Remember the Sabbath-day to keep it holy. This commandment presupposes a knowledge of the Sabbath, but not of its formal celebration. All those that urge the keeping of the Sabbath according to the Jewish pattern with the argument that this day and this form were included in the will of God as written into the hearts of men at the beginning, overlook or ignore the facts of history as found in the Book of Exodus. The deliberate setting aside of this special day of the week and the form of observance of this day as outlined to the Jews was intended for them only. Six days shalt thou labor and do all thy work, perform everything connected with trade, business, or profession; but the seventh day is the Sabbath of the Lord, thy God; in it thou shalt not do any work, perform the labor of your ordinary occupations, thou, nor thy son, nor thy daughter; thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates, the enumeration purposely being made inclusive, in order to emphasize the commandment.
Syndein/Thieme	"Remember the Sabbath day . . . to keep it 'set apart to God'/holy. {Note: This was from Friday sundown until Saturday sundown. This was a Jewish Age commandment. In the Church Age, the commandment has been changed to 'keep every day as unto the Lord'. It is a HIGHER law that we are under. To whom much is given, much is expected.}

The Voice

"Six days shall you labor, and do all your work."

"But the seventh day is the Sabbath of Jehovah/God your 'Elohim/Godhead. In it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger who is within your gates." *You and your family are to remember the Sabbath Day; set it apart, and keep it holy. You have six days to do all your work, but the seventh day is to be different; it is the Sabbath of the Eternal your God. Keep it holy by not doing any work—not you, your sons, your daughters, your male and female servants, your livestock, or any outsiders living among you.*

Bible Translations with Many Footnotes:

The Complete Tanach

Remember the Sabbath day to sanctify it.

Remember: Heb. זָכוֹר [The words] “remember (זָכוֹר)” and “keep (שָׁמַר)” (Deut. 5:12) were pronounced with one utterance. Similarly [the statements], “Those who profane it shall be put to death” (Exod. 31:14) and “And on the Sabbath day, two lambs” (Num. 28:9) [were said in one utterance], and similarly, “You shall not wear shaatnez,” and “You shall make tzitzith for yourself” (Deut. 22:11, 12). Similarly, [the phrases] “The nakedness of your brother’s wife [you shall not uncover]” (Lev. 18:16), [and] “Her brother-in-law shall come in to her” (Deut. 25:5) [were said in one utterance]. This [occurrence of God saying two phrases simultaneously in one utterance] is the meaning of what is said: “God spoke one thing, I heard two” (Ps. 62:12) (Mechilta). [The word] זָכוֹר is in the לִוְעָפָה form, an expression of ongoing action, like “[Let us engage in] eating and drinking אָכַל וְשָׁתָה)” (Isa. 22:13), [and] “walking and weeping הָלַךְ וּבָכָה)” (II Sam. 3:16), and this is its interpretation: Pay attention to always remember the Sabbath day, so that if you chance upon a beautiful thing, you shall prepare it for the Sabbath (Mechilta).

Six days may you work and perform all your labor,...

and perform all your labor: When the Sabbath arrives, it shall seem to you as if all your work is done, that you shall not think about work.

...but the seventh day is a Sabbath to the Lord, your God; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your beast, nor your stranger who is in your cities.

neither you, your son, your daughter: These are young children. Or perhaps it refers to adult children? You must admit that they have already been warned [to observe the Sabbath]. Rather, [this word] comes only to warn adults concerning young children resting [from work] (Mechilta). This is the meaning of what we learned [in the Mishnah]: If a young child comes to extinguish [a fire on the Sabbath], you may not allow him [to do so] since you are responsible for his resting [from work] (Shab. 121a).

Kaplan Translation

The Fourth Commandment

Remember the Sabbath to keep it holy. You can work during the six weekdays and do all your tasks. But Saturday is the Sabbath to God your Lord. Do not do anything that constitutes work. [This includes] you, your son, your daughter, your slave, your maid, your animal, and the foreigner in your gates.

Saturday

Literally, 'the seventh day,' but this is the Hebrew expression for Saturday.

work

By tradition, there are 39 categories of work (Shabbath 73a). These include carrying (Exodus 16:29), cooking and other food preparation (Exodus 16:23), lighting fires (Exodus 35:3), and all agricultural activities (Exodus 34:21). By tradition, all such activities as writing, making cloth, sewing, making leather, building, laundering, and assembling articles are also forbidden.

foreigner

NET Bible®

(cf. Ramban). Especially a gentile employee (Ralbag) or, 'proselyte' (Mekhilta), even a minor (Ralbag). See Exodus 23:12.

“Remember²³ the Sabbath²⁴ day to set it apart as holy.²⁵ For six days²⁶ you may labor²⁷ and do all your work,²⁸ but the seventh day is a Sabbath to the Lord your God; on it²⁹ you shall not do any work, you,³⁰ or your son, or your daughter, or your male servant, or your female servant, or your cattle, or the resident foreigner who is in your gates.³¹”

^{23tn} The text uses the infinitive absolute זָכַר (zakhor) for the commandment for the Sabbath day, which is the sign of the Sinaitic Covenant. The infinitive absolute functions in place of the emphatic imperative here (see GKC 346 §113.bb); the absolute stresses the basic verbal idea of the root – remembering. The verb includes the mental activity of recalling and pondering as well as the consequent actions for such remembering.

^{24tn} The word “Sabbath” is clearly connected to the verb שָׁבַט (shavat, “to cease, desist, rest”). There are all kinds of theories as to the origin of the day, most notably in the Babylonian world, but the differences are striking in so far as the pagan world had these days filled with magic. Nevertheless, the pagan world does bear witness to a tradition of a regular day set aside for special sacrifices. See, for example, H. W. Wolff, “The Day of Rest in the Old Testament,” *LTQ* 7 (1972): 65-76; H. Routtenberg, “The Laws of Sabbath: Biblical Sources,” *Dor le Dor* 6 (1977): 41-43, 99-101, 153-55, 204-6; G. Robinson, “The Idea of Rest in the OT and the Search for the Basic Character of Sabbath,” *ZAW* 92 (1980): 32-42; and M. Tsevat, “The Basic Meaning of the Biblical Sabbath,” *ZAW* 84 (1972): 447-59.

^{25tn} The Piel infinitive construct provides the purpose of remembering the Sabbath day – to set it apart, to make it distinct from the other days. Verses 9 and 10 explain in part how this was to be done. To set this day apart as holy taught Israel the difference between the holy and the profane, that there was something higher than daily life. If an Israelite bent down to the ground laboring all week, the Sabbath called his attention to the heavens, to pattern life after the Creator (B. Jacob, *Exodus*, 569-70).

^{26tn} The text has simply “six days,” but this is an adverbial accusative of time, answering how long they were to work (GKC 374 §118.k).

^{27tn} The imperfect tense has traditionally been rendered as a commandment, “you will labor.” But the point of this commandment is the prohibition of work on the seventh day. The permission nuance of the imperfect works well here.

^{28tn} This is the occupation, or business of the work week.

^{29tn} The phrase “on it” has been supplied for clarity.

^{30sn} The wife is omitted in the list, not that she was considered unimportant, nor that she was excluded from the rest, but rather in reflecting her high status. She was not man’s servant, not lesser than the man, but included with the man as an equal before God. The “you” of the commandments is addressed to the Israelites individually, male and female, just as God in the Garden of Eden held both the man and the woman responsible for their individual sins (see B. Jacob, *Exodus*, 567-68).

^{31sn} The Sabbath day was the sign of the Sinaitic Covenant. It required Israel to cease from ordinary labors and devote the day to God. It required Israel to enter into the life of God, to share his Sabbath. It gave them a chance to recall the work of the Creator. But in the NT the apostolic teaching for the Church does not make one day holier than another, but calls for the entire life to be sanctified to God. This teaching is an application of the meaning of entering into the Sabbath of God. The book of Hebrews declares that those who believe in Christ cease from their works and enter into his Sabbath rest. For a Christian keeping Saturday holy is not a requirement from the NT; it may be a good and valuable thing to have a day of rest and refreshment, but it is not a binding law for the Church. The principle of setting aside time to worship and serve the Lord has been carried forward, but the strict regulations have not.

New American Bible (2011)

Remember the sabbath day—keep it holy.* Six days you may labor and do all your work, but the seventh day is a sabbath of the LORD your God. [[20:8–11] Ex 23:12; 31:13–16; 34:21; 35:2; Lv 23:3] You shall not do any work, either you, your son or your daughter, your male or female slave, your work animal, or the resident alien within your gates.

* [20:8] Keep it holy: i.e., to set it apart from the other days of the week, in part, as the following verse explains, by not doing work that is ordinarily done in the course

of a week. The special importance of this command can be seen in the fact that, together with vv. 9–11, it represents the longest of the Decalogue's precepts.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...remember the day of ceasing, to set him apart, six days you will serve, and you will do all your business, and the seventh day is a ceasing to "YHWH ^{He is} your "Elohiym ^{Powers} ", you will not do (any) business, you and your son and your daughter, your servant and your bondwoman, and your beast, and your stranger which is in your gates,...
Charles Thompson OT	.
C. Thompson (updated) OT	.
Context Group Version	Remember the Sabbath day, to keep it special. Six days you shall labor, and do all your work; but the seventh day is a Sabbath to YHWH your God: you shall not do any work, you, nor your son, nor your daughter, your male slave, nor your female slave, nor your cattle, nor your stranger that is inside your gates:...
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, 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.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"Remember the Sabbath-day to sanctify it; six days you will labour, and have done all your work, and the seventh day is a Sabbath to Jehovah your God; you will not do any work, thou, and your son, and your daughter, your man-servant, and your handmaid, and your cattle, and your sojourner who is within your gates,...

The gist of this passage: The fourth commandment is the setting aside of the seventh day, the Sabbath, to God. In that day, no work would be done—not by anyone in Israel.

8-10

Exodus 20:8			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
zâkar (זָכַר) [pronounced zaw-KAHR]	to remember, to recall, to call to mind	Qal infinitive construct	Strong's #2142 BDB #269

Exodus 20:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day</i> (with a definite article); possibly <i>immediately</i>	masculine singular construct	Strong's #3117 BDB #398
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAATH</i>]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine/masculine singular noun with the definite article	Strong's #7676 BDB #992
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #6942 BDB #872

Translation: Remember the sabbath day and consider it set apart [to God].

There has already been some preliminary discussion of the seventh day, so the people are aware that God sees it as an important day.

God calls for it to be regarded as holy—that is, set apart specifically for God.

The Ten Commandments, like the so-called Lord's prayer and the sermon on the mount, have been memorized or reread so many times in the King James Version that it is difficult to distance ourselves from it to attain a better understanding of what is here. This verse is not a command but almost a title of sorts. *Remembering* is in the Qal infinitive absolute, meaning that it is a verbal noun (although it can act as a noun, verb or adverb). The unfortunate neglect of prepositions has caused many scholars to overlook the lâmed preposition near the end of the verse, which means *to, for, in regard to*. Qâdash (קָדַשׁ) [pronounced *kaw-DAHSH*] is in the Piel infinitive construct, which is also a verbal noun which can be a noun, verb; it can take on prefixed prepositions, the article, and suffixes. It can be a subject, predicate, object of a preposition (which is what it is here). It means *to set apart, to make holy, to consecrate, to dedicate*. The examination of the word *Sabbath* will be reserved for later.

We do not have a command in this verse; but the injunction will follow in v. 10 (although, it will not be in the imperative).

Exodus 20:8 Remember the sabbath day and consider it set apart [to God].

Exodus 20:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 20:9			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shishshâh (שִׁשְׁשָׁה) [pronounced <i>shish-SHAW</i>]	six	feminine form of numeral; construct form	Strong's #8337 BDB #995
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
‘âbad (עָבַד) [pronounced <i>ġaw^b-VAHD</i>]	to work, to serve, to labor; to be a slave to	2 nd person masculine plural, Qal imperfect	Strong's #5647 BDB #712
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>ġaw-SAWH</i>]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
kôl (כָּל) [pronounced <i>kohl</i>]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
m ^e lâ’kâh (מְלָכָה) [pronounced <i>m^elaw-KAWH</i>]	work, occupation, labor, workmanship, items produced by work; that which is related to work	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #4399 BDB #521

Translation: You will work for six days and you will do all of your work in those six days];...

Whatever work a person believes needs to be done, will have to be done on the six other days of the week. So, God expects every person to work for 6 days.

Here is a verse pretty well translated correctly in any Bible. I have made one slight improvement in the common translation. The verb *labor* is in the Qal imperfect, which means continuous action. You work throughout the week. The second verb is ‘âsâh, which means *to do, to make*; but in the perfect tense, we are looking at a completed action, so I chose a synonym with that inference. In both cases, the verbs are in the 2nd person singular; so, like the rest of the commandments, these are addressed to each individual in Israel. However, the verbs in connection with this fourth commandment are not in the imperative.

This is a figure of speech where the imperfect and perfect tense are used to examine our work from two different perspectives: the daily grind and the week finished; however, the imperative mood is implied because of the 2nd person singular and the construction of the previous verses.

Exodus 20:9 You will work for six days and you will do all of your work in those six days];...

Exodus 20:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
sh ^e bîy'îy (שִׁבְעִי) [pronounced <i>sh^e-bee-EE</i>]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAATH</i>]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine/masculine singular noun	Strong's #7676 BDB #992
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43

Translation: ...but the seventh day [will be] a sabbath to [honor] Y^ehowah your Elohim.

V. 9 reads *six of days* and v. 10 reads (literally) *day of seventh*. It is a matter of the numeral is in the construct in v. 9 and *day* is in the construct in v. 10. This grammatically sets the seventh day apart. In a nutshell, *Sabbath* is a transliteration; it comes from the verb which means *rest, cease*. It is Saturday and not Sunday and there was no official command in the New Testament to change the Sabbath to Sunday. However, there is no command in the New Testament to keep the Sabbath, Heb. not withstanding.

From that point forward, the people would continue to work, but only for six days. The seventh day would be considered holy (set apart) to God. It would be considered like no other day.

Exodus 20:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אֵל or אֵל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Exodus 20:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
m ^e lâ'kâh (מְלָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular noun	Strong's #4399 BDB #521

Translation: You will not do any work—...

On the seventh day, no work was to be done. Here, as with the other commandments, the 2nd person masculine singular is used, so that each commandment applies to each and every person. Remember that God is saying these things directly to the people.

Exodus 20:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בַּת) [pronounced bahth]	<i>daughter; village</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #1323 BDB #123

Translation: ...[not] you or your sons or daughters;...

Again, God emphasizes that no one is to work on the seventh day. Nor is a person to pick up the slack by making his children work. The sons or daughters are not allowed to work.

Exodus 20:10d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿebed (עֶבֶד) [pronounced ʿE ^B -ved]	slave, servant; worker; underling; subject	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʾâmâh (אִמָּה) [pronounced aw-MAW]	maid, maidservant, handmaid, female servant, female slave	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51

Translation: ...[not] your male or female servants;...

They are not allowed to work their servants—not the male or female servants.

Exodus 20:10e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b ^e hêmâh (הַמָּה) [pronounced b ^e hay-MAW]	beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts	feminine singular noun often used in the collective sense; with the 2 nd person masculine singular suffix	Strong's #929 BDB #96
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
gêr (גֵּר) [pronounced gare]	sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1616 BDB #158
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
shaʿar (שַׁעַר) [pronounced SHAH-ğahr]	gates [control of city can be implied]; entrance [through the gates]; gates can be a metonym for cities	masculine plural noun with thye 2 nd person masculine singular suffix	Strong's #8179 BDB #1044

Translation: ...[not even] your cattle or the immigrant within your gates.

They are not to take their cattle out to do work; they are not to lay a work requirement on the temporary immigrant who lives with the family (perhaps hired for a short period of time, like for planting or harvesting).

God is eliminating all different ways that people might try to get around the Sabbath. They cannot decide that they want some work done and then assign it to someone else, and believe that they are still observing the Sabbath.

Exodus 20:10 ...but the seventh day [will be] a sabbath to [honor] Y^ehowah your Elohim. You will not do any work—[not] you or your sons or daughters; [not] your male or female servants; [not even] your cattle or the immigrant within your gates.

Exodus 20:8–10 Remember the sabbath day and set it aside as a holy day to God. You will complete all of your work in six days, but you will rest on the sabbath day to honor Jehovah your God. You will not do any work on the seventh day, nor will your children, your servants, your cattle or even your immigrants.

For in six of days made Yehowah the heavens and the earth, the sea and all that [is] in them. And so He rests in the day the seventh. Upon so, blessed Yehowah a day of the sabbath and so he consecrated him.

Exodus
20:11

For, in six days, Yehowah made the heavens and the earth, and the sea and all that is in them. Therefore, He rested on the seventh day. For this reason, Yehowah blessed the sabbath day and set it apart [to Himself].

This is because, in six days, Jehovah made the heavens and the earth; and the seas and everything in them. Therefore, because He was finished, He rested on the seventh day. So, for these reasons, Jehovah blessed the seventh day and set it apart from all other days.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	For in six of days made Yehowah the heavens and the earth, the sea and all that [is] in them. And so He rests in the day the seventh. Upon so, blessed Yehowah a day of the sabbath and so he consecrated him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	For in six days the Lord made the heavens and the earth, the seas and all that is in them, and rested on the seventh day; wherefore the Lord blessed the day of Shabbatha, and sanctified it.
Targum (Pseudo-Jonathan)	For in six days the Lord created the heavens, and the earth, and the sea, and whatever is therein, and rested on the seventh day: therefore the Lord hath blessed the day of Shabbatha and sanctified it.
Revised Douay-Rheims	For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	...for in six days Mar-Yah made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore Mar-Yah blessed the Sabbath day, and made it holy.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	For in six days the LORD made heaven and earth, the seas, and all things that are in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and sanctified it.

Updated Brenton (Greek) For in six days the Lord made the heaven and the earth, and the sea and all things in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and hallowed it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For in six days the Lord made heaven and earth, and the sea, and everything in them, and he took his rest on the seventh day: for this reason the Lord has given his blessing to the seventh day and made it holy.
Easy English	In six days, the LORD made the sky, the earth and the sea. He also made everything that is in them. But on the seventh day, the LORD rested. And he blessed the seventh day and he made it special.
Easy-to-Read Version—2001	Why? Because the Lord worked six days and made the sky, the earth, the sea, and everything in them. And on the seventh day, God rested. In this way, the Lord blessed the Sabbath--the day of rest. The Lord made that a very special day.
Easy-to-Read Version—2006	That is because the LORD worked six days and made the sky, the earth, the sea, and everything in them. And on the seventh day, he rested. In this way the LORD blessed the Sabbath—the day of rest. He made that a very special day.
God's Word™	.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	In six days Yahweh made heaven, earth, and the sea, along with everything in them. He didn't work on the seventh day. That's why Yahweh blessed the day he stopped his work and set this day apart as holy.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	In six days I made the sky, the earth, the oceans, and everything in them, but on the seventh day I rested. That's why I made the Sabbath a special day that belongs to me.
The Living Bible	For in six days the Lord made the heaven, earth, and sea, and everything in them, and rested the seventh day; so he blessed the Sabbath day and set it aside for rest [or "hallowed it."].
New Berkeley Version	.
New Life Version	For in six days the Lord made the heavens, the earth, the sea and all that is in them. And He rested on the seventh day. So the Lord gave honor to the Day of Rest and made it holy.
New Living Translation	.
Unlocked Dynamic Bible	I, Yahweh, created the sky, the earth, the ocean, and everything that is in them in six days. Then I stopped my work of creating everything and rested on the seventh day. That is the reason that I, Yahweh, have blessed the rest day and set it apart to be a sacred day.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	For after Jehovah made the skies, the lands, the seas, and everything in them, He rested on the seventh day. Then Jehovah blest the seventh day and made it holy.
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Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	It was six days the Lord spent in making heaven and earth and sea and all that is in them; on the seventh day he rested, and that is why the Lord has blessed the sabbath day, and hallowed it.
Translation for Translators	I, Yahweh, created the sky, the earth, the ocean, and everything that is in them, in six days. Then I stopped my work of creating everything, and rested on the seventh day. That is the reason that I, Yahweh, have blessed the rest day and set it apart to be a <i>sacred/special day</i> .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	"In six days the LORD made the heaven and the earth, and the sea, and everything in them, and stopped work on the seventh day. And so the LORD blessed the Sabbath day and made it special."
Ferrar-Fenton Bible	...for in six ages the EVER-LIVING made the heavens and the earth, the sea and all that is in them, but rested at the seventh age ; therefore the EVER-LIVING blessed the seventh day and hallowed it.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	...because the LORD made the heavens and the earth and the sea, and all that is in them, in six days, then he rested on the seventh day. Therefore, the LORD blessed the Sabbath day and made it holy [i.e. set it apart].
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	For in six days I, Yahweh, made the heavens, earth, and sea, and everything that is in them, and then rested on the seventh day. Therefore I, Yahweh, blessed the Sabbath day and set it apart to myself.
Urim-Thummim Version	For in 6 days YHWH made the visible universe and earth, the sea and all that is in them, and rested on the 7th day, then YHWH blessed the Sabbath day, and consecrated it.
Wikipedia Bible Project	Because six days did Yahweh make the skies and the Earth, and the seas and all that is within them, and he rested on the seventh day. Because of this, Yahweh blessed the sabbath day and made it holy.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New English Bible—1970	.
New Jerusalem Bible	For in six days Yahweh made the heavens, earth and sea and all that these contain, but on the seventh day he rested; that is why Yahweh has blessed the Sabbath day and made it sacred.
New RSV	For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it.

Revised English Bible—1989 ...for in six days the LORD made the heavens and the earth, the sea, and all that is in them, and on the seventh day he rested. Therefore the LORD blessed the sabbath day and declared it holy.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For in six days, <i>ADONAI</i> made heaven and earth, the sea and everything in them; but on the seventh day he rested. This is why <i>ADONAI</i> blessed the day, <i>Shabbat</i> , and separated it for himself.
exeGesés companion Bible	...for in six days Yah Veh worked the heavens and earth, the sea and all therein; and rested the seventh day: so Yah Veh blessed the shabbath day and hallowed it.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	It was during the six weekdays that God made the heaven, the earth, the sea, and all that is in them, but he rested on Saturday. God therefore blessed the Sabbath day and made it holy.
<i>The Scriptures</i> 1998	.
Tree of Life Version	For in six days <i>ADONAI</i> made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Thus <i>ADONAI</i> blessed <i>Yom Shabbat</i> , and made it holy.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	FOR IN SIX DAYS JESUS FASHIONED (<i>remodeled</i>) THE UNIVERSE AND THE EARTH, AND THE SEA AND ALL THINGS IN THEM, AND RESTED ON THE SEVENTH DAY; THEREFORE JESUS BLESSED THE SEVENTH DAY, AND SANCTIFIED IT. †(<i>Sanctified means to be made Holy & set apart from the other. This was NEVER done to the first day of the week, now done as "Sunday"</i>).
Awful Scroll Bible	For in six Days Jehovah is to have made the expanse, the solid grounds, and the sea, and was to rest on the seventh day; even Jehovah is to have found favorable the sabbath day, and was to set it apart.
Charles Thompson OT	.
Concordant Literal Version	For in six days Yahweh dealt with the heavens and earth, the sea and all that is in them, and He stopped on the seventh day. Therefore, Yahweh blessed the sabbath day and hallowed it.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	For in sheshet yamim Hashem made Shomayim and Ha'Aretz, the yam, and all that in them is, and rested Yom HaShevi'i; for this reason Hashem blessed Yom HaShabbos, and set it apart as kodesh.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	For in six days the Lord made the heavens and the earth, the sea and everything that is in them, and He rested (<i>ceased</i>) on the seventh day. That is why the Lord blessed the Sabbath day and made it holy [that is, set it apart for His purposes].
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The Expanded Bible	The reason is that in six days the Lord made everything—the sky [heavens], the earth, the sea, and everything in them. On the seventh day he rested. So the Lord blessed the Sabbath day and made it holy [consecrated/sanctified it].
Kretzmann's Commentary	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, set it apart to the Jews for His worship. The commandment was later fixed even more definitely by the mention of specific forms of labor which were not permitted among the children of Israel, Psalm 104:23; Num. 4:47; Neh. 3:15; Jer. 17:21; Amos 8:5; Num. 15:32 ff. Note that the simple understanding of the text demands the assumption that the Lord created the world in six ordinary days.
Syngein/Thieme The Voice	. For the Eternal made the heavens <i>above</i> , the earth <i>below</i> , the seas, and all the creatures in them in six days. Then, on the seventh day, He rested. That is why He blessed the Sabbath Day and made it sacred.

Bible Translations with Many Footnotes:

The Complete Tanach	For [in] six days the Lord made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, the Lord blessed the Sabbath day and sanctified it.
	<p>and He rested on the seventh day: As if [it were] possible, He ascribed rest [even] to Himself to teach (as an example) from Him of <i>kal vachomer</i> [a fortiori] reasoning for man, whose work is with toil and fatigue, that he must rest on the Sabbath. [I.e., although God does not and did not actually rest, He had His cessation of creating recorded as rest, so that humans would learn that if God, Whose work is accomplished without any toil or fatigue, rested on the Sabbath, surely people, whose work is accomplished only with hard work and fatigue, must rest on the Sabbath.]-[from Mechilta]</p> <p>blessed...and sanctified it: He blessed it with manna to double it on the sixth day-"double bread"-and He sanctified it with manna, that it did not fall then [on the Sabbath]. — [from Mechilta]</p>
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New American Bible (2011)	For 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. [Ex 31:17; Gn 2:2–3] That is why the LORD has blessed the sabbath day and made it holy.* * [20:11] Here, in a formulation which reflects Priestly theology, the veneration of the sabbath is grounded in God's own hallowing of the sabbath in creation. Compare 31:13; Dt 5:15.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...given that six days "YHWH ^{He Is} " (made) the skies and the land, the sea and all which is in them, and he rested in the seventh day, <therefore>, "YHWH ^{He Is} " [respected] the day of the ceasing, and he set him apart,...
Charles Thompson OT	.
C. Thompson (updated) OT	.
Context Group Version	...for in six days YHWH made the skies and land, the sea, and all that in them is, and rested the seventh day: therefore YHWH esteemed the Sabbath day, and santified it.

English Standard Version	For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.
Green's Literal Translation	For <i>in</i> six days Jehovah made the heavens and the earth, the sea, and all which is in them, and He rested on the seventh day; on account of this Jehovah blessed the sabbath day and sanctified it.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	...— for six days has Jehovah made the heavens and the earth, the sea, and all that is in them, and rests in the seventh day; therefore has Jehovah blessed the Sabbath-day, and does sanctify it.

The gist of this passage: The reason that God wanted the people to observe the Sabbath is, He made the heavens, the earth, the sea and all that was in them in 6 days, and then He rested on the 7th and declared that day set apart to Himself.

Exodus 20:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shishshâh (שִׁשָּׁה) [pronounced shish-SHAW]	six	feminine form of numeral; construct form	Strong's #8337 BDB #995
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 20:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: For, in six days, Y^ehowah made the heavens and the earth,...

God made the heavens and the earth in six days. In fact, God created the heavens and the earth in an instant (Gen. 1:1). But what God is dealing with here is the restoration of the earth (Gen. 1:2b–31), which had fallen into disrepair (Gen. 1:2a).

We do not have the word for *create* here, as that is not what God is speaking of, but He uses the word for *to make, to accomplish, to do*. This is the word where something is made out of something else. The heavens and the earth had already been created; during the six days, God restored the earth and its atmosphere to what we have today. This restoration process took six days; not because God was unable to do it sooner (it could have been instantaneous); but He worked for six days and rested on the seventh for a type. The Sabbath illustrates resting from our works for salvation. We enter into God's rest instead. We are able to do this because God has provided everything for us.

Exodus 20:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

Exodus 20:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever</i> .			
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: ...and the sea and all that is in them.

God set boundaries for the seas and dry land. All of life which is on land, in the heavens or in the sea—God created all of that within the six time period of restoration.

Also, God had an audience for the restoration of the earth, whereas, there was no audience for the instance that He created the heavens and the earth (Gen. 1:1). It appears that planet Earth was the living quarters for all angels, although it is not clear whether elect and fallen angels lived there together or how exactly all of that worked. In any case, God packed the earth in ice; and in the first chapter of Genesis, God thawed the earth (Gen. 1:2b) and restored it, with all angelic creation watching.

Exodus 20:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ, or וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nûwach (נָוַח) [pronounced <i>NOO-ahkh</i>]	<i>rest, cause to rest, to be at rest, set down, lay down, deposit, leave</i>	3 rd person masculine singular, Qal imperfect	Strong's #5117 (and #3240) BDB #628
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Exodus 20:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shēbîy'îy (שִׁבְיָי) [pronounced sh ^e -bee-EE]	seventh	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988

Translation: Therefore, He rested on the seventh day.

In restoring the earth, God did not rest on the seventh day due to exhaustion. He had completed all that He needed to do. He was done. So God stops working. There was nothing more to provide.

Exodus 20:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced kane]	so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted	adverb	Strong's #3651 BDB #485

Together, ‘al kên (עַל כֵּן) mean *so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason*. Literally, these words would be translated *upon so, upon therefore, upon then*.

bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse	3 rd person masculine singular, Piel perfect	Strong's #1288 BDB #138
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
‘êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yôwm (יוֹם) [pronounced yohm]	day; time; today or this day (with a definite article); possibly immediately	masculine singular construct	Strong's #3117 BDB #398
shâbbath (שַׁבָּת) [pronounced shawb-BAHTH]	ceasing, resting; desisting; transliterated <i>Sabbath</i>	feminine/masculine singular noun with the definite article	Strong's #7676 BDB #992

Translation: For this reason, Y^ehowah blessed the sabbath day...

God blessed the Sabbath day. He set it aside and He made it a day of rest and refreshment and for spiritual recharging.

I more or less observe the first day of the week, which is Sunday (the Sabbath day was Saturday). I sometimes do a little work, but I do not schedule any and spend the day writing and studying. For me, that is a great blessing and great enjoyment. You may be surprised, but careful examination of the Bible and writing commentary is a blessing to me from God.

Exodus 20:11e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâdash (קִדַּשׁ) [pronounced kaw-DAHSH]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	3 rd person masculine singular, Piel imperfect; Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #6942 BDB #872

Translation: ...and set it apart [to Himself].

God regards the seventh day as holy; as set apart for Him and to Him.

Exodus 20:11 For, in six days, Yehowah made the heavens and the earth, and the sea and all that is in them. Therefore, He rested on the seventh day. For this reason, Yehowah blessed the sabbath day and set it apart [to Himself].

Exodus 20:11 This is because, in six days, Jehovah made the heavens and the earth; and the seas and everything in them. Therefore, because He was finished, He rested on the seventh day. So, for these reasons, Jehovah blessed the seventh day and set it apart from all other days.

I need to update his Bible references. The ESV; capitalized is used below, replacing Merritt's references (which were probably from the KJV).

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- The word Sabbath is derived from the Hebrew Shabbat, which means "to cease" or "to desist."
 - The Greek word Sabbaton is sometimes used to designate a single Sabbath. The word is also applied to several festivals in the Old Testament, but principally and usually it refers to the seventh day of the week, the Jewish day of rest and worship.
- The Sabbath was instituted at creation (Gen 2:2, where the root occurs from which the word is derived). God ceased from His labor on the seventh day of creation and set a pattern for man to follow. Gen 2:2–3 *And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.*
- The incorporation of the Sabbath into the Decalogue was based on God's resting at the time of creation and on His deliverance of Israel from Egypt. (Exo 20:11; Deu 5:15) Exo 20:11 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

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blessed the sabbath day, and hallowed it. Deu 5:15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

4. Some have tried to trace the institution of the Sabbath back Babylonia. Although the word appears in Babylonian inscriptions, it was not attached to the seventh day of the week (the Babylonians had a five-day week), nor was it a day of cessation from labor.
 - 1) J. R. Sampey remarks: "Hence the assertions of some Assyriologists with regard to the Babylonian origin of the Sabbath must be taken with several grains of salt." The Bible attributes the origin of the Sabbath to God's example at creation.
 - 2) After the creation account, the Sabbath is next mentioned in relation to the giving of the manna (Exo 16:23-30); then at Sinai, when it became part of the Decalogue. (Exo 20:8-11)
 Exodus 16:22–30 *On the sixth day they gathered twice as much bread, two omers each. And when all the leaders of the congregation came and told Moses, he said to them, "This is what the LORD has commanded: 'Tomorrow is a day of solemn rest, a holy Sabbath to the LORD; bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning.'" So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it. Moses said, "Eat it today, for today is a Sabbath to the LORD; today you will not find it in the field. Six days you shall gather it, but on the seventh day, which is a Sabbath, there will be none." On the seventh day some of the people went out to gather, but they found none. And the LORD said to Moses, "How long will you refuse to keep my commandments and my laws? See! The LORD has given you the Sabbath; therefore on the sixth day he gives you bread for two days. Remain each of you in his place; let no one go out of his place on the seventh day." So the people rested on the seventh day.*
 Exodus 20:8–11 *"Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. "Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you.*
5. God ordained keeping the Sabbath as the sign of His covenant with Israel. (Exo 31:12-17)
 Exo 31:12–17 *And the LORD said to Moses, "You are to speak to the people of Israel and say, 'Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you. You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. Whoever does any work on it, that soul shall be cut off from among his people. Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the LORD. Whoever does any work on the Sabbath day shall be put to death. Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. It is a sign forever between me and the people of Israel that in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.'"*
 - 1) Thus it acted as the seal of the Mosaic covenant (Isa 56:4 and 6), corresponding to circumcision as the seal of the Abrahamic covenant. (Gen 17:11) Isa 56:3 *Let not the foreigner who has joined himself to the LORD say, "The LORD will surely separate me from his people"; and let not the eunuch say, "Behold, I am a dry tree." For thus says the LORD: "To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant, I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off. Gen 17:9–11 And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you.*
6. The other books of the Pentateuch contain legislation for Sabbath observance. The Day of Atonement

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was designated a Sabbath of complete rest, and the first, fifteenth, and twenty-third days of the seventh month (Feast of Trumpets, Feast of Tabernacles) were to be observed with a Sabbath rest.

7. The seventh year was to be a sabbatical year. (Lev 25:2-7) Lev. 25:2-7 **"Speak to the people of Israel and say to them, When you come into the land that I give you, the land shall keep a Sabbath to the LORD. For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits, but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the LORD. You shall not sow your field or prune your vineyard. You shall not reap what grows of itself in your harvest, or gather the grapes of your undressed vine. It shall be a year of solemn rest for the land. The Sabbath of the land shall provide food for you, for yourself and for your male and female slaves and for your hired worker and the sojourner who lives with you, and for your cattle and for the wild animals that are in your land: all its yield shall be for food.**
 - 1) Not only were the fields to enjoy a rest from cultivation but the debts of fellow Israelites were to be cancelled. (Deu 15:1-9) Deut. 15:1-3 **"At the end of every seven years you shall grant a release. And this is the manner of the release: every creditor shall release what he has lent to his neighbor. He shall not exact it of his neighbor, his brother, because the LORD's release has been proclaimed. Of a foreigner you may exact it, but whatever of yours is with your brother your hand shall release.**
8. After every series of seven sabbatical years the fiftieth year was to be observed as a year of jubilee when property reverted to its original owner and Israelites in servitude regained freedom. (Lev 25:8-54) Lev. 25:8-10 **"You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years. Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan. Lev. 25:54-55 And if he is not redeemed by these means, then he and his children with him shall be released in the year of jubilee. For it is to me that the people of Israel are servants. They are my servants whom I brought out of the land of Egypt: I am the LORD your God.**
9. With the development of the synagogue during the inter-testament period, the Sabbath became a day of worship and study of the law as well as cessation from work. The beginnings of legalism and petty restrictions on Sabbath observance began during this period.
10. Jesus declared Himself to be Lord of the Sabbath (Mar 2:28), and that the Sabbath was made for man, and not man for the Sabbath. (Mar 2:27) Mark 2:27-28 **And He said to them, "The Sabbath was made for man, not man for the Sabbath. So the Son of Man is lord even of the Sabbath."**
11. Jesus pointed the Jews back to the original intent of the Sabbath ordinance, to provide rest for man, and taught that the higher principle of mercy should take precedence. Matt 12:5-12 **Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless? I tell you, something greater than the temple is here. And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. For the Son of Man is Lord of the Sabbath."** He went on from there and entered their synagogue. And a man was there with a withered hand. And they asked Him, "Is it lawful to heal on the Sabbath?"—so that they might accuse Him. He said to them, "Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath."
12. Early Christians may have used the Sabbath for witnessing to Jews (Acts 13:14-15), but the first day of the week was their day of worship. (Acts 20:7) Acts 13:14-15 **And John left them and returned to Jerusalem, but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the synagogue and sat down. After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, "Brothers, if you have any word of encouragement for the people, say it."** Acts 20:7 **On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight.**
13. It is significant that the decrees of the council of Jerusalem made no mention of keeping the Sabbath in the requirements for Gentile Christians. (Acts 15:28-31) Acts 15:28-31 **For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: that you abstain from what**

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has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell." So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. And when they had read it, they rejoiced because of its encouragement.

- 1) However, the Sabbath will apparently be part of worship in the Millennium. Isa. 66:22–24 "For as the new heavens and the new earth that I make shall remain before me, says the LORD, so shall your offspring and your name remain. From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD. "And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh."
14. Numerous biblical regulations governed the observance of the Sabbath.
 - 1) The chief biblical prohibition concerning the Sabbath was against work on that day. Exodus 20:8–10 "Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates.
 - 2) The Old Testament does not define work in detail except that it specifically forbids the kindling of a fire for cooking (Exo 35:3–4) and the gathering of wood. (Num 15:32–36) Exodus 35:3–4 You shall kindle no fire in all your dwelling places on the Sabbath day." Moses said to all the congregation of the people of Israel, "This is the thing that the LORD has commanded. Num. 15:32–36 While the people of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. And those who found him gathering sticks brought him to Moses and Aaron and to all the congregation. They put him in custody, because it had not been made clear what should be done to him. And the LORD said to Moses, "The man shall be put to death; all the congregation shall stone him with stones outside the camp." And all the congregation brought him outside the camp and stoned him to death with stones, as the LORD commanded Moses.
 - 3) However, in keeping with the purpose of the Sabbath, bearing burdens (Jer 17:21–22.), traveling (Exo 16:29), and trading (Neh 10:31) were also forbidden. Jer. 17:21–22 Thus says the LORD: Take care for the sake of your lives, and do not bear a burden on the Sabbath day or bring it in by the gates of Jerusalem. And do not carry a burden out of your houses on the Sabbath or do any work, but keep the Sabbath day holy, as I commanded your fathers. Exodus 16:28–29 And the LORD said to Moses, "How long will you refuse to keep my commandments and my laws? See! The LORD has given you the Sabbath; therefore on the sixth day he gives you bread for two days. Remain each of you in his place; let no one go out of his place on the seventh day." Neh. 10:31 And if the peoples of the land bring in goods or any grain on the Sabbath day to sell, we will not buy from them on the Sabbath or on a holy day. And we will forego the crops of the seventh year and the exaction of every debt.
15. The Jewish Sabbath was also to be observed with a holy assembly, the doubling of the daily offerings, and the placing of new showbread in the holy place. (Num 28:9 ff.; Lev 24:5–8) Num. 28:9–10 "On the Sabbath day, two male lambs a year old without blemish, and two tenths of an ephah of fine flour for a grain offering, mixed with oil, and its drink offering: this is the burnt offering of every Sabbath, besides the regular burnt offering and its drink offering. Lev. 24:5–8 "You shall take fine flour and bake twelve loaves from it; two tenths of an ephah shall be in each loaf. And you shall set them in two piles, six in a pile, on the table of pure gold before the LORD. And you shall put pure frankincense on each pile, that it may go with the bread as a memorial portion as a food offering to the LORD. Every Sabbath day Aaron shall arrange it before the LORD regularly; it is from the people of Israel as a covenant forever.
16. The Sabbath was to be a day of gladness for it was to provide man an opportunity to put aside the duties of life and concentrate on spiritual activities for the refreshing of his soul. It was soon distorted and became an onerous legalistic burden--a heavy yoke as our Lord termed it.
17. For the believer in Christ, the Sabbath rest of God at the original creation is made an illustration of the rest into which the believer enters in the new creation when "he also hath ceased from his own works" by trusting Christ not only for his salvation but for daily living. Heb. 4:1–10 Therefore, while the promise

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of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. For we who have believed enter that rest, as he has said, "**As I swore in my wrath, 'They shall not enter my rest,'**" although his works were finished from the foundation of the world. For he has somewhere spoken of the seventh day in this way: "**And God rested on the seventh day from all his works.**" And again in this passage he said, "They shall not enter my rest." Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he appoints a certain day, "**Today,**" saying through David so long afterward, in the words already quoted, "**Today, if you hear his voice, do not harden your hearts.**" For if Joshua had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as God did from His. Psalm 95:11 Gen. 2:2 Psalm 95:11, 7–8

18. Two views are held today concerning the Sabbath:
 - 1) It has been done away with completely, and though man needs one day of rest in seven, it and all of the Mosaic law--and the Decalogue in particular--are no longer binding. 2Cor. 3:5–11 **Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, who has made us sufficient to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life. Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, will not the ministry of the Spirit have even more glory? For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory. Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it. For if what was being brought to an end came with glory, much more will what is permanent have glory.**
 - 2) Many Reformed theologians believe, however, that it is not possible to maintain that the Ten Commandments are no longer valid. That since the Son of Man is Lord of the Sabbath He had the right to change the day of its keeping for His Church from the last day of the week to the first, and did so in order that it might become a commemoration of His rising from the dead.
19. This appears to many to be the only explanation that fits all the facts. Since the Sabbath was made for man, Christ changed its celebration to bless man.

See also Tod Kennedy's **Sabbath Summary Doctrine**.

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Chapter Outline

Charts, Graphics and Short Doctrines

Although there is no clear mandate to worship on Sunday, that seems to be a tradition from the New Testament.

The Doctrine of Sunday Worship

1. We should differentiate between the 7th day of the week, the Sabbath; and the 1st day of the week, the day that believers in the Church Age worship.
2. There is very little disagreement that the sons of Israel worshiped on the Sabbath day, which is the 7th day of the week, which is Saturday. Many Jewish people today observe the Sabbath as well.
3. The word *Sunday* is not found in the New Testament; but the words *first day of the week* are.
4. Jesus was resurrected on the first day of the week. Luke 24:1–7 John 20:1–2
5. The disciples are gathered together on the first day of the week in John 20:19.
6. The disciples being gathered together on the first day of the week in Acts 20:7.
7. Paul exhorts the Corinthians to put money aside for giving on the first day of the week. 1Cor. 16:2
8. John speaks of being in the Spirit on the Lord's day, which would logically be Sunday. Rev. 1:10
9. Whereas, worship of God on the Sabbath was a very big deal to the Hebrew people, there is far less

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emphasis upon the 1st day of the week for Christian worship in the New Testament. Pastors and missionaries and evangelists do not confine their work to just Sundays; those with whatever spiritual gift rarely have a gift which only functions once a week.

10. It ought to be clear that it is very difficult for a person to grow spiritually based upon attendance at church once a week. The people of that era often spent a much longer time together on Sunday, which often included a meal and sermons and teaching which lasted so long, some people fell dead asleep. The closest I have seen to this is, R. B. Thieme, Jr., at one time, met twice on Sunday morning and then on Sunday night. His 1.3 hour-long sermons were probably a better parallel to the early church, when some people were only able to meet on Sunday.

This great contrast between Sunday worship for the church (where there is very little by way of specificity in the New Testament) and the Sabbath for the Old Testament saints, ought to suggest that, there can be more for the New Testament believer than worship only on Sunday.

Church of the Great God seems to have a reasonable [article](#) on this.

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In glancing through my NASB's topical concordance, I ran across two gross errors with respect to the Sabbath: (1) The Sabbath is called the Lord's day (Rev. 1:10); (2) The Sabbath is to be perpetuated forever (Ex. 31:16–17 Matt. 5:17–18). A third error, perpetuated by the legalistic branches of so-called *Christian* religions, is saying that we are still under the Sabbath and Heb. 4:9 is quoted (= **There still remains a Sabbath rest for the people of God**). (1) Rev. 1:10 has the designation *the Lord's day* and is not connected to the Sabbath at all—the word *Sabbath* occurs nowhere in this context. (2) As we have seen, the Law was given specifically to the Jew; not to the Gentile and not to the church. Ex. 31:13 reads: "*Speak to **sons of Israel** saying, 'You will definitely observe My Sabbaths...'*"

Explaining that **There still remains a Sabbath rest for the people of God:** Under the Law, there were a number of different Sabbaths and kinds of Sabbaths; Saturday was the primary Sabbath, however. The people observed the Sabbath each and every week. In vv. 16 & 17, again, notice the words "*So the **sons of Israel** will observe the Sabbath...as a perpetual covenant; it is a sign **between Me and the sons of Israel** forever.*" (3) Our system of numbering verse has been a blessing and a curse. It is marvelous for me to make a simple statement like "we are going to Heb. 10:9", and everyone can, given a few minutes, find this passage.

On the negative side, a speaker or writer can casually quote this verse: **There remains a Sabbath rest for the people of God** and many Christians are led astray by this. Every verse must be examined in context. Hebrews, first of all, is written to (now hold onto your seats) Hebrews. Therefore, it will abound with Old Testament references. Heb. 3 gives us the context: God had promised the sons of Israel the land of Canaan, but the Exodus generation could not enter into it because of unbelief. They had to continually wander through the desert, never entering into God's promise to them, the land of Canaan, thereby, in a sense, never entering into His rest. Heb. 4:1 exhorts not to make the same error. **Therefore, let us fear so that while a promise remains unclaimed of entering into His rest, that not any one of you should seem to come short of it** (Heb. 4:1).

A general theme of Hebrews is faith in Jesus Christ as the Messiah, the promised One of God and the problem with the Hebrews to whom this letter was written was their unbelief. *Rest* is a synonym here for salvation. The Hebrews continually worked for their salvation. God has done all of the work; Jesus Christ died for our sins on our behalf—He has done all the work for us to be saved; we only need to claim this promise by faith and enter into God's rest; a rest from our labors for God's approval. The unclaimed promise is appropriating Jesus Christ—the promised Messiah. Not claiming this promise from God is the greatest error the Jewish person can make. **For indeed we have had the good news preached to us, just as they also, but the word they heard did not profit them because it was not united by faith in those who heard** (Heb. 4:2).

In a nutshell we have the problem of the Exodus generation; they did not unite what they heard with faith; they did not mix the promises of God with faith. A contrast and comparison is set up here between the Hebrews reading this epistle and the Hebrews of the Exodus generation. What are the Hebrews to whom this epistle is addressed to unite with faith? The good news! **For we who have believed enter that rest, just as He has said, "As I swore in my wrath, they will not enter My rest."** although His works were finished from the foundation of the world (Heb. 4:3). In case you had trouble with *rest* being analogous to salvation, v. 3 explains this: those who believed entered into My rest. **For He has thus said somewhere concerning the seventh day, "And on the seventh day, God rested from all His works."** And again in [the Word]: **"They will not enter into My rest."** Since therefore it remains for some to enter it and those who formerly had good news preached to them failed to enter because of **obstinance (or, disobedience)** (Heb. 4:4–6). God's work was accomplished from the foundation of the world because His plan was true and His decrees immutable.

The Hebrews, although saved, never rested because of their unbelief in His Word. The Hebrews reading this will never enter into God's salvation rest because of their unbelief and obstinance. The Hebrew writer is very tactful here; all those who read this know about the hard-headed Exodus generation; so the writer can say these were obstinate or disobedient. But his inference are those who do not claim the promise of the good news—they do not claim it out of obstinance and disobedience. **He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "Today, if you hear His voice, do not harden your hearts."** (Heb. 4:7). This certain day being spoken of is not the Sabbath but the day this epistle is read, which has amounted to over a half a million days thus far. This is today; this is right now. The book of Hebrews is God speaking to the reader; this is God's voice and you are hearing it right now. Do not do what the Exodus generation did; they walked until they dropped like flies in the desert after 40 years. They heard God's voice and they hardened their hearts. They never entered into God's rest because of unbelief. You listening to God's voice right now—do not harden your heart; do not spend the rest of your life wandering through the hot, arid desert of life; do not because of your unbelief fail to claim this promise of God and enter into His rest. All you have to do is to believe in Jesus Christ. **For if Joshua had given them rest, He would not have spoken of another day after that** (Heb. 4:8). Joshua entered the land with the sons of the Exodus generation. If entering into the land was the true rest, why would David say **"Today, if you hear His voice, do not harden your hearts."**

Chronology is brought into the picture. The Hebrews have hardened their hearts for centuries. David had an audience to speak to. The writer of Hebrews still has an audience to speak to. Those who are alive today hearing or reading this—God is still speaking to you. Just because Joshua entered the land, doesn't mean that the Hebrews suddenly became great believers. Entering the land was analogous to God's rest, which is analogous to salvation. Notice how the context of this verse is entering into God's rest—this context has absolutely nothing to do with keeping the Sabbath. The Sabbath is being taught as a type of rest; a rest into which the Exodus generation did not enter because of unbelief. The sign of this was the fact that they wandered the desert for forty years and died there because of their unbelief and obstinance. **There remains, therefore, a Sabbath rest for the people of God** (Heb. 4:9). Who are the people of God? This context is not the church of God, the universal church of believers. The people of God are the Hebrews—those who are reading this epistle. There is still a Sabbath rest for the Hebrews reading this right now. The context is that the Exodus generation did not enter into the land—into God's rest. Even after Joshua took the next generation into the land, David still told them, **"Today, if you hear His voice, do not harden your hearts."** This Sabbath rest available to the Hebrews reading this epistle is not keeping the Sabbath under some legalistic system. The Sabbath rest is God's glorious salvation provided through the Messiah, the subject of the book of Hebrews, Jesus Christ (read Heb. 1). **For you see, the one who has entered His rest has himself also rested from his works, just as God did from His** (Heb. 4:10). Here the type or the analogy is further explained: when you enter into God's rest (which is obviously not keeping the Sabbath), then you are resting from your works just as God rested from his. **Remember, Not by works of righteousness which we have done, but by His own mercy He saved us** (Titus 3:5). **Let us therefore be diligent to enter that rest, so that no one fall through as the same example of disobedience** [i.e., the Exodus generation] (Heb. 4:11).

Let us approach this in a different way. We will simply exegete Hebrews 4:1–10. The ESV; capitalized will be used below.

Hebrews 4:1–10 Exegesis

Scripture	Text/Commentary
<p>Heb 4:1 Therefore, while the promise of entering His rest still stands, let us fear lest any of you should seem to have failed to reach it.</p>	<p>Heb. 4:1 sets up this passage, and it speaks about <i>entering into God's rest</i>. It is clearly not observing the Sabbath that is the topic here. The Hebrew people all observed the Sabbath.</p>
<p>Heb 4:2 For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened.</p>	<p>There is an <i>us</i> and a <i>them</i> specified here. <i>Us</i> refers to the writer of Hebrews and to other Christians. The good news came to them and they believed it (the good news being, <i>Jesus died for our sins and provided us the way to God</i>). But there are those who heard the good news, but they did not believe it.</p>
<p>Heb 4:3 For we who have believed enter that rest, as He has said, "As I swore in My wrath, 'They shall not enter my rest,'" although his works were finished from the foundation of the world. (Psalm 95:11)</p>	<p>Those who have believed the good news have entered into the rest which God has promised. The <i>rest</i> is the life that the believer enters into after believing that Jesus died for our sins.</p> <p>In the context of Psalm 95, the people about whom God is speaking is the Exodus generation, those whom He led in the desert, but never developed any trust in Him. However, the writer of Hebrews is applying this to any Jew who has heard the gospel of Jesus Christ, but has rejected it.</p>
<p>Heb 4:4 For he has somewhere spoken of the seventh day in this way: "And God rested on the seventh day from all his works." (Gen. 2:2)</p>	<p>The writer of Hebrews is connecting the rest of the Sabbath day—an observance that virtually every Jew of that day observed. He ties the observance to the 7th day where God rested from all of His works (He has provided everything necessary for life; there was nothing more for God to do).</p>
<p>Heb 4:5 And again in this passage he said, "They shall not enter My rest." (Psalm 95:11)</p>	<p>The writer then goes back and quotes Psalm 95:11, which says, "They will not enter into My rest." Again, this is the rest of salvation, not the rest of observing the Sabbath day.</p>
<p>Heb 4:6–7 Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again He appoints a certain day, "Today," saying through David so long afterward, in the words already quoted, "Today, if you hear His voice, do not harden your hearts." (Psalm 95:7–8)</p>	<p>There are many Jews out in the world who still need to enter into God's promised rest. The writer quotes David, saying, "Today, if you hear My voice, do not harden your hearts." What is the voice testifying to? The gospel of Jesus Christ. Contextually, even though we are speaking about the rest of God, this is not a reference to stopping work on Saturdays.</p> <p>God's voice is telling them about the rest that God wants them to enter—this is the rest from doing all their works (as the Jews had learned that they must work in order to gain God's approbation).</p>
<p>Heb 4:8 For if Joshua had given them rest, God would not have spoken of another day later on.</p>	<p>Joshua led the people into the land and they took the land. They lived in the land and they rested on the seventh day. However, if this is all there was to the Sabbath, then God would not have spoken about this later in Scripture (specifically, in Psalm 95).</p>
<p>Heb 4:9–10 So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as God did from His.</p>	<p>The people of God are the Hebrew people; and there is a Sabbath rest for them that awaits them. When they enter into that rest, then they can rest from their works just as God has rested from His. That is the true rest of salvation.</p>

When people quote Heb. 4:9 out of context, they lose 2 important contextual facts: (1) the *rest* spoken of here is not sitting around on Saturdays, enjoying a day off; and (2) the people of God is a direct reference to the Hebrew people, not to believers in the Church Age.

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Exodus 20:8–11 Remember the sabbath day and set it aside as a holy day to God. You will complete all of your work in six days, but you will rest on the sabbath day to honor Jehovah your God. You will not do any work on the seventh day, nor will your children, your servants, your cattle or even your immigrants. This is because, in six days, Jehovah made the heavens and the earth; and the seas and everything in them. Therefore, because He was finished, He rested on the seventh day. So, for these reasons, Jehovah blessed the seventh day and set it apart from all other days.

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Commandments 5–19; Regarding Fellow Man

The next five commandments are a freedom code, as Thieme was wont to say. These laws define our freedom and the things which keep a nation free. If a nation adheres to these laws, even as unbelievers, they will experience a certain amount of blessing and happiness. When we follow God's laws under any circumstances, our lives cannot help but be better for it. In fact, any society could adopt these laws, enforce the judgements, and see a great benefit from it. It would take a couple generations for people to adjust, but a stronger, better society with greater freedom would result.

I know that some people would take issue with that. People have gotten to the point where they define freedom in terms of how much they are able to sin. Many believe that their sins have no effects on society. One of the examples of this is drug usage. People believe that drugs are here to stay, they should be legalized, and that we should empty the jails of all those there on drug charges. Furthermore, some believe that the state should provide drugs at discount prices or even free of charge to those who desire them. The rationale behind this is that once drugs are provided, then those who use them will no longer be a drain on society and no longer engage in criminal activity. Not true.

I have been well-acquainted with several people who have spent a great deal of their lives using drugs and some of them have become hopeless and totally useless members of society who are unable to carry their own weight due to continued drug-abuse and we are to pay the bill to help them live (and provide them with drugs). Our homeless problem, although not made up of 100% drug users, has a very high percentage of drug and alcohol abusers. Our mental institutions have got a large percentage of drug abusers living there.

An outgrowth of hedonistic drug abuse has been hedonistic sexual activity, which has begun an AIDS epidemic which will cost society billions of dollars and untold human suffering and grief (including that which is suffered by those who received the HIV virus in birth, conjugal relations with their spouse and through blood transfusions). So every kid who thinks that they should be allowed to take drugs because it doesn't cause anyone else any harm is wrong. The drug epidemic has spiraled out of control beyond what was ever foreseeable in the 1960's. Furthermore, the drug-related crime would not disappear with the provision of free drugs. People who use drugs and cannot function as they should in society—holding a job, producing, and providing for their own—will turn to crime out of their envy and hedonistic tendencies to get the things that they want.

Honor your father and your mother to the end that will be long your days on the land which Y^ehowah your Elohim is giving to you.

Exodus
20:12

Give honor to your mother and father so that your days will be prolonged in the land which Y^ehowah your Elohim gives you.

Treat your parents with honor and respect, so that your days will be prolonged in the land that Jehovah your God gives to you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Honor your father and your mother to the end that will be long your days on the land which Y ^e howah your Elohim is giving to you.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Honour thy father and thy mother, that thy days may be prolonged upon the land which the Lord thy God giveth to thee.
Targum (Pseudo-Jonathan)	My people, the house of Israel, Let every man be instructed in the honour of his father and in the honour of his mother: that your days may be multiplied upon the land which the Lord your God giveth you.
Revised Douay-Rheims	Honour your father and your mother, that you may be long-lived upon the land which the Lord your God will give you.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"Honour your father and your mother, that your days may be long in the land which Mar-Yah your God gives you.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	Honor your father and your mother, that your days may be long upon the land which the LORD your God gives you.
Updated Brenton (Greek)	Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long on the good land, which the Lord thy God gives to thee.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Always be very kind to your father and your mother. Then you will live for many years in the country that the LORD will give to you.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"You must honor and respect your father and your mother. Do this so that you will have a full life in the land that the LORD your God gives you.
God's Word™	.
Good News Bible (TEV)	"Respect your father and your mother, so that you may live a long time in the land that I am giving you.
<i>The Message</i>	Honor your father and mother so that you'll live a long time in the land that God, your God, is giving you.
Names of God Bible	"Honor your father and your mother, so that you may live for a long time in the land Yahweh your Elohim is giving you.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	.

The Living Bible	"Honor your father and mother, that you may have a long, good life in the land the Lord your God will give you.
New Berkeley Version	.
New Life Version	.
New Living Translation	"Honor your father and mother. Then you will live a long, full life in the land the LORD your God is giving you.
Unlocked Dynamic Bible	Honor your father and your mother, in order that you may live a long time in the land that I, Yahweh your Almighty, will give you.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'Honor your father and mother, as Jehovah your God commanded you, so that things may go well for you and that you may live a long time in the land that Jehovah your God is giving to you.
Beck's American Translation	.
Common English Bible	Honor your father and your mother so that your life will be long on the fertile land that the LORD your God is giving you.
New Advent (Knox) Bible	Honour thy father and thy mother; so thou shalt live long to enjoy the land which the Lord thy God means to give thee.
Translation for Translators	Honor/Respect your fathers and your mothers, in order that you may live a long time in the land that I, Yahweh God, will give you.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	"Honor your father and your mother, so that your days will be prolonged on the ground that the LORD your God gives you." Literally, "Glorify your father and your mother..."
Ferrar-Fenton Bible	Commandment V. "Honour your father and your mother, that your days may be long in the land which the EVER-LIVING GOD will give to you.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	ה "Honor your father and your mother, so that you may live long [Lit. <i>so your days may increase</i>] in the land that the LORD your God is giving you.
Jubilee Bible 2000	Honour thy father and thy mother that thy days may be lengthened upon the land which the LORD thy God gives thee.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	[5] HONOR YOUR FATHER AND YOUR MOTHER, THAT YOUR DAYS MAY BE LONG ON THE LAND THAT YHWH YOUR ELOHIM GIVES YOU.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible	Heavily honor your father and your mother, so that your days may be long upon the soil which Jehovah, your God, gives you.
New American Bible (2002)	.
New American Bible (2011)	* ^h Honor your father and your mother, that you may have a long life in the land the LORD your God is giving you. Lv 20:9; Mt 15:4; Mk 7:10; Eph 6:2–3 * [20:12–17] The Decalogue falls into two parts: the preceding precepts refer to God, the following refer primarily to one's fellow Israelites. h. [20:12–16] Mt 19:18–19; Mk 10:19; Lk 18:20; Rom 13:9.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	Honour your father and your mother, so that you may enjoy long life in the land which the LORD your God is giving you.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ה "Honor your father and mother, so that you may live long in the land which ADONAI your God is giving you.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	<i>The Fifth Commandment</i> Honor your father and mother. You will then live long on the land that God your Lord is giving you.
<i>The Scriptures</i> 1998	"Respect your father and your mother, so that your days are prolonged upon the soil which יהוה your Elohim is giving you.
Tree of Life Version	.

Weird English, 𐤀𐤁𐤏𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	HONOR YOUR DAD AND YOUR MOM, THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE GOOD LAND, WHICH JESUS YOUR THEOS (Alpha & Omega) GIVES TO YOU. †(Honoring your parents does NOT mean condoning/accepting their sins or putting them first before JESUS. We must be willing to forsake parents, spouses, children, anyone, anything for JESUS if necessary. Mat_10:34 to Mat_10:39; Mat_19:29, Luk_18:28 to Luk_18:30)
Awful Scroll Bible	Be honoring your father and your mother, that you all's days were to be prolonged on the solid grounds, which Jehovah, he of mighty ones, is granting to you.
Charles Thompson OT Concordant Literal Version	.
Darby Translation	Glorify your father and your mother, that your days may be prolonged on the ground which Yahweh your Elohim is giving to you.
exeGesés companion Bible	.
Orthodox Jewish Bible	Honor thy av and thy em; that thy yamim may be long upon ha'adamah which Hashem Eloheicha giveth thee.
Rotherham's <i>Emphasized B.</i>	Honour thy father, and thy mother,—that thy days may be prolonged upon the soil, which Yahweh thy God is about to give unto thee.
Third Millennium Bible	.

Expanded/Embellished Bibles:

The Amplified Bible	"Honor (respect, obey, care for) your father and your mother, so that your days may be prolonged in the land the Lord your God gives you.
The Expanded Bible	"Honor your father and your mother so that you will live a long time [^L for many days] in the land that the Lord your God is going to give you.
The Geneva Bible	.
Kretzmann's Commentary	Verses 12-17 The Commandments Concerning the Love of One's Neighbor Honor thy father and thy mother, they are to be given the reverence due to them as the representatives of God, with heart, mouth, and hand, in thought, word, and deed. In the home, in the family, is the foundation of all social life, all governments really being dependent upon the relation of parents and children, the existence and the welfare of the nations depending upon the moral stability given them by the home in its proper form, as the promise indicates; that thy days may be long upon the land which the Lord, thy God, giveth thee. It is the first commandment with promise, as St. Paul writes Eph. 6:2-3, where he changes the text to apply to all men, and not only to the Jewish nation.
Syndein/Thieme	{5th Commandment} "Honor {obedience to authority in the home} your father and your mother . . . with the result that your days may be long {refers to your life span - a long life} in the land which Jehovah/God your 'Elohiym/Godhead gives you."
The Voice	You are to honor your father and mother. If you do, you and your children will live long and well in the land the Eternal your God has promised to give you.

Bible Translations with Many Footnotes:

The Complete Tanach	Honor your father and your mother, in order that your days be lengthened on the land that the Lord, your God, is giving you. in order that your days be lengthened: If you honor [your parents], your days will be lengthened, and if not, they will be shortened. The words of the Torah are written briefly; they are explained by deriving the negative from the affirmative and the affirmative from the negative. — [from Mechilta]
Kaplan Translation NET Bible®	. "Honor ³² your father and your mother, that you may live a long time ³³ in the land ³⁴ the Lord your God is giving to you. ^{32tn} The verb כָּבֵד (kabbed) is a Piel imperative; it calls for people to give their parents the respect and honor that is appropriate for them. It could be paraphrased to say, give them the weight of authority that they deserve. Next to God, parents were to be highly valued, cared for, and respected. ^{33tn} Heb "that your days may be long." ^{34sn} The promise here is national rather than individual, although it is certainly true that the blessing of life was promised for anyone who was obedient to God's commands (Deut 4:1, 8:1, etc.). But as W. C. Kaiser ("Exodus," EBC 2:424) summarizes, the land that was promised was the land of Canaan, and the duration of Israel in the land was to be based on morality and the fear of God as expressed in the home (Deut 4:26, 33, 40; 32:46-47). The captivity was in part caused by a breakdown in this area (Ezek 22:7, 15). Malachi would announce at the end of his book that Elijah would come at the end of the age to turn the hearts of the children and the parents toward each other again.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...[honor] your father and your mother (so) that your days will be made long upon the ground which "YHWH ^{He Is} your "Elohiym ^{Powers} is giving to you,...
Charles Thompson OT	.
C. Thompson (updated) OT	.
Context Group Version	.

English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	"Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	"Honor your father and your mother, that your days may be long in the land which Yahweh your God gives you.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"Honour your father and your mother, so that your days are prolonged on the ground which Jehovah your God is giving to you.

The gist of this passage: The people are to honor their parents, that they may enjoy a long life on the land that God gives them.

This brings us to the most fundamental commandment for society, the 5th commandment. The first step away from drug abuse and hedonism is the command given to all young people:

Exodus 20:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	make heavy, make insensible; honor, do honor to	Piel infinitive absolute (for 2 nd person masculine singular, Piel imperative?) ¹²	Strong's #3513 BDB #457
The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. ¹³			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âb (אָב) [pronounced aw ^b v]	father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

¹² What is in parentheses comes from Owens.

¹³ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Exodus 20:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וי) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'êm (אִם) [pronounced <i>aim</i>]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #517 BDB #51

Translation: Give honor to your mother and father...

Nearly everyone translates this as a Piel imperative, but it is actually a Piel infinitive absolute. Although the list of uses does not appear to include an imperative sense, one cannot help but understand that to be the sense of the verb, given this context.

One of the fundamental institutions of any nation is marriage often followed by family. This is why socialist and communist (and liberal) propaganda try to eliminate the family or reduce its influence. This can be accomplished in a myriad of ways, the chief one today being public education, which appears to be more dedicated to overthrowing the values instilled in children by their parents than it is to actual education. This is why so many public school student come out of a public education with socialist and liberal values, but without the ability to think, reason, spell, or do math. This is obviously not every student, nor does this mean that there is a hidden plot and conspiracy afoot. Liberals just tend to be very adamant about spreading their ideology and they will take every opportunity to do so.

Application: According to a Gallup Poll (from a [2018 CNBC article](#)), 51% of millennials view socialism favorably with only 45% of them favoring capitalism. This is clearly a result of public education brainwashing, it cannot come from their parents, because adults do not believe in socialism by a 51-45 margin, or anything close to that. If there was any kind of an objective study of China, Russia, Cuba, Venezuela, or even of many liberal European countries which are said to be socialistic (they are not), no one could come away with that kind of conclusion.

Application: There is a push all over the world is towards pre-school education, despite the benefits of such an education as being short-lived (if memory serves, they tent to improve the student's performance up until 3rd grade or so). Here, as soon as a child has some manageable cognitive skills, there is a growing faction who wants to get their hands on these children and *raise them correctly*.

Application: Parents, when raising their children, tend to have a more objective and realistic view of the world. When a child pays attention and respects their parents, they learn from them. After all, what the parent's job is, is to raise a child to be able and capable of taking care of himself (or herself). This objective is in opposition to socialistic programs, which want the state to raise the children, with a dependence upon the government.

Application: During the 2012 election, President Obama, running for a second term, proposed the *Life of Julia*, which followed the life of Julia from birth to death, and the many times her life intersected with the government and she was helped by the government. Even though a plethora of commentators continued to say, "You cannot

call President Obama a socialist” there was never a more blatantly socialist view of the world than the *Life of Julia* (which life is very difficult to find today, as it was parodied massively on the internet). It would be easier to find the parody than the original interactive *Life of Julia*. For whatever reason, the Obama organization removed this utopian view of man and his government.

Application: Children of today would be greatly benefitted by paying closer attention to the values of their parents than to the values being taught in our schools.

These illustrations which I use will, at some point in time, have little or no meaning for the reader. However, the cosmic system being what it is, there will always be similar illustrations which will rise up and take their place.

Exodus 20:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (למען) [pronounced l ^e -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (למען) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
'arak ^e (רָאַק) [pronounced aw-RAHK]	<i>to prolong [days]; to make [tent cords, poles] long, to lengthen; to be long; to grow long, to continue long, to live long; to retard; to delay, to tarry; to defer</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #748 BDB #73
yāmîym (יָמִים) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #3117 BDB #398
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'ādāmâh (אֲדָמָה) [pronounced uh-daw- MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
'āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
nāthan (נָתַן) [pronounced naw-THAHN]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678

Exodus 20:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person singular suffix; pausal form	No Strong's # BDB #510

Translation: ...so that your days will be prolonged in the land which Y^ehowah your Elohim gives you.

Several times in Scripture, there are ways delineated where a person might extend his life. This would be one of them. You are far better off in life when you respect your parents and heed the words of your parents than the child who is in constant rebellion against his parents.

I believe that this verse, although it certain has individual application, also refers to the people of Israel and the land that they will occupy. The more than they obey and respect their parents, the longer nation Israel will hold onto the land given them by God.

The key to this verse is respect for authority, upon which all orderly societies exist. Without this respect, society is degenerating. The child who believes an adult, a parent, a teacher, a policeman must first earn his respect and then he might consent to respect them—that child is totally disoriented to life. There are not enough hours in the day for those in authority to earn the respect of each and every single person they come into contact with. The primary people who face this daily are policemen. They have an extremely difficult and discouraging job to face. Whereas a teacher who is half-way decent or has a reasonable personality occasionally receives compliments from students and parents, the policeman who has to stop you for speeding, who has to question you because you fit a description of someone just placed on his radio or computer—this man rarely gets a compliment or a word of appreciation for helping to control the lawless elements of our society.

I am reminded of a totally arrogant jerk who once proudly told me and a couple of other people how he was questioned by the police while in a bar. Realizing he did not have to give the officer of the law a valid driver's license, he gave him one of these plastic cards that you get in the mail with your name on it enrolling you in a record club. How unbelievably arrogant and disrespectful! He was hauled down to the police station where he spent several hours and was finally released after engaging (and paying) a lawyer. Since I barely knew this person, I thought to myself, but did not express it aloud, *what an arrogant jerk; what a complete idiot!* I was glad that he spent that time in jail and had to go through the hassle that he went through. A policeman has a very difficult job to do and requires as much respect and cooperation as we are able to give—even if we are the one's receiving the ticket. This does not mean that some police officers are not wrong or that they never exercise poor judgment—they have old sin natures just like you and I have and there are certainly going to be some bad apples in any organization. However, this does not preclude our giving them the respect that they deserve. This verse is the basis for all authority orientation and respect, which, from a well-trained individual or from a grace-oriented person, is automatic.

Another important point—unrelated to this verse, but a pertinent tangent: only those who have been under authority and have respect for authority should wield authority. Those who want to be in control because they think they know what is best or they believe themselves to be smarter than those around them are not qualified either by desire or by intellectual ability to have authority. Even those who have the knowledge of the company, firm or organization should not necessarily be in authority. Just as a teenager sees the freedom that an adult has, yet does not see the accompanying responsibility; often the people who desire a leadership position can only see the power, but have not even a clue as to their responsibilities. A good policeman is first and foremost a servant of his community; a good administrator in a school is there first and foremost to make certain that his teachers have the opportunity to teach. A good coach is there first and foremost for the growth and training of their young people. A president of a company is there to correctly direct and serve the company, which makes him

responsible to and for every single employee there. The higher one climbs in authority, the greater is their responsibility for those beneath them.

After our relationship to God, the most important relationship which we have is with our parents (which includes step-parents, parents via adoption, guardians, relatives acting in place of the parents, etc.). In fact, it is often the relationship with our parents which leads us into salvation. The family is the most basic unit of society, based upon right man/right woman. When that unit breaks down, then society degenerates. We have seen that in our country; since the 1960's, the family unit has eroded due to materialism lust, hedonism, sexual infidelity and immorality. This approach is interesting for two reasons: there are two generations of Israelites who will hear these commandments—those who will die in the desert after wandering for forty years, due to their hatred of God's Word and their children, who will enter the land and begin to take it from the degenerate peoples which occupy it.

With this commandment, God is speaking to that younger generation of Israelites. Even though their parents are spiritually worthless, God mandates that they give their parents their respect and honor. The second thing which strikes me is that the family begins from the top down; that is, the parents train their children properly and a society benefits greatly. We have roughly three generations of degenerate children around whose parents for the most part did not take on the responsibility which comes with having children. Both parents worked in many cases not to break even but to gain great material possessions.

Instead of giving time, love and guidance, children of late have received their own rooms stereos, DVD players, TV's, computers and game boys (some of these are obviously dated references). In other families, the father deserted the family early on, leaving the mother to raise the children. Although this is the fault of the father, this is not only the fault of the father. Women have become immoral; they sleep with men who turn them on and couplings occur between people who are not at all suited for one another; or before either person is really ready for a lifetime commitment. By the time they realize this, they have children and the man leaves. Morality on the part of the woman and character on the part of the man would have turned a lot of families around. However, this approaches the family from the other direction. The child is born, he is old enough to make some decisions, and he learns God's commandments. Regardless of the short-comings of the parents (and every parent has an old sin nature, so every parent has short-comings), the child is told here to honor, respect, revere his parents.

This commandment was so important that any child who struck his parents could be put to death (Ex. 21:15) and a child who was rebellious and out of control could be brought before the court and executed (Deut. 21:18–21). Some children were so disrespectful, that even God desired that they be executed (1Sam. 2:22–25). The Bible gives us a much stronger concept of authority orientation that we are used to.

This is certainly a major theme in the New Testament. **Children, obey your parents in the Lord, for this is honorable. Honor your father and mother (which is the first commandment with a promise [which is]): that you may be prospered and that you may live long on the earth** (Eph. 6:1–3). **Children, be obedient to your parents in all things, for this is commendable in the Lord** (Col. 3:20). It is the common thought of the teenager that the rules and the limits set up by their parents have the express intention of curtailing as much fun as possible. The parent has made many mistakes by that time and out of love is attempting to save the child from amking the same mistakes.

That your days might be long has a two-fold meaning. By direct interpretation, *your* is the second person, masculine singular suffix and it refers to the individual believers, men and women. When you are properly oriented to authority by being first oriented to the authority of your parents, your life will be fuller in terms of days and in terms of quality. It is those people who are in continual rebellion against all forms of authority who are unhappy. They are unhappy because they will always have some form of authority over them and half of the time that authority will be unjust, unfair and unreasonable. This is normal and the person who has trouble with that will spend great portions of their life in misery because of this. By implication, a nation of people who are authority-oriented, first to their parents and then to authority in general, is a nation which will survive for a long time and will be healthy and strong.

The responsibility of the father is given in Heb. 12:6–8, given by way of analogy, implies the duties of a father: **For those whom the Lord loves, He disciplines and He scourges every son whom He receives. It is for discipline that you endure; God deals with you as with sons; for what son is there whom a father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.** Notice that even though this passage is not about a father's need to discipline his children, such behavior is expected. Today, because of some abusive fathers (and mothers), we have gone completely in the other direction, some people thinking it even wrong to spank a child. But what about abusive parents? The Bible covers that also. **Fathers, do not exasperate your children, that they may not lose heart (Col. 3:21). And fathers, do not provoke you children to anger; but bring them up in the discipline and instruction of the Lord (Eph. 5:4).** Notice that—this is the father who works every day all day long and who is put in charge of the child's spiritual growth? The father. I didn't write this and if it were me, I would have put the mother, who is with the children from birth, in charge of their spiritual growth. But God, who has a bit more insight than I do puts the father as the one ultimately responsible for the spiritual growth of the children. Further notice that this is not a mandate to beat your children or to spank them daily. Spankings should certainly be a last resort; they should be painful and they should be sparse. They lose their effectiveness if threatened and never carried out (as is true of all empty threats) and they are worthless when they are overdone. This destroys the fear and respect of the child for the father.

I need to point out that this does not leave the mother out of the picture altogether; for it stands written: **My son, observe the commandment of your father and do not forsake the teaching of your mother (Prov. 6:20).** Even though the previous verses listed only the father; this is because he is the head of the household and the one ultimately responsible for the salvation and spiritual growth of his children (within the limits of their own volition—it is possible for a father to do everything right and still end up with degenerate children). However, the man can delegate responsibility and the woman can initiate teaching of spiritual things to her children.

Another principle comes of of this, although we are out on the tangent of a tangent. Even though those who were at the crucifixion of our Lord were women and even though they seemed to have a clearer picture of what was going on than all of the disciples put together, God places spiritual responsibility square in the lap of the man. It is with men where honor and character should begin, and spiritual dedication. It is unfortunate in a family where only the woman has an interest in things spiritual because she does not have the authority; she is under the authority of her husband and an evil, degenerate husband can undermine the solid teaching she gives her children. And since we are on a tangent, one of the reasons the authority rests with the male in this life is seen with today's single parent families. How many women got themselves into a bad marriage because of their own immorality and materialism lust and sexual lust and then how many of these women as single parents with children living in their home, bring men that they are not married home and sleep with them; how many of these women move in a boyfriend. And we wonder why so many children begin having sex at age 11 or 12; just who do you think they learned it from?

Before we leave this verse, **notice its promise: that you may live long in the land.** Remember, this is directed to the second generation of those who exited Egypt and this promise is to them; therefore, interpretation is very limited. However, this has a wider application. For those who obey and honor their parents (which 98% of the time is for their own good), even if it is a matter of *do what I say and not what I do*; God here promises them longer life. Even for unbelievers, those who become involved in drugs and drinking and pre-marital sex and using a car without responsibility as if it is their teenage toy, they would do well to listen to the instruction of their parents and to obey their parents. It does not matter if their parents have been total failures; the children still need to obey their parents in all things and respect their parents. In most cases, they would be told to lay off the drugs and drinking, improve their school work, go to college or learn a trade, stay away from pre-marital sex; save that for marriage; and be responsible when dealing with adult tools, like a car—obeying these mandates would give them many days in the land.

Exodus 20:12 **Give honor to your mother and father so that your days will be prolonged in the land which Y^ehowah your Elohim gives you.**

Exodus 20:12 **Treat your parents with honor and respect, so that your days will be prolonged in the land that Jehovah your God gives to you.**

The next three commandments are the shortest commandments. Each consists of two words: the negative and the 2nd person masculine singular, Qal imperfect of some verb.

You will not murder.

Exodus
20:13

You will not murder.

You will not take the life of another by murder.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not murder.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Thou shalt not kill life.
Targum (Pseudo-Jonathan)	My people, the sons of Israel, You. shall not be murderers; you shall not be companions of or partakers with murderers: in the congregations of Israel there shall not be seen a murderous people; neither shall your sons rise up after you and teach one another to take part with murderers: for on account of the guilt of murder the sword cometh forth upon the world.
Revised Douay-Rheims	You shall not kill.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall not murder.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not kill.
Updated Brenton (Greek)	Thou shalt not kill. This is v. 15 in the Greek .

Significant differences: The chief difference is, in the Greek, this is v. 15, not 13; making this the 8th commandment rather than the 6th.

Limited Vocabulary Translations:

Bible in Basic English	Do not put anyone to death without cause.
Easy English	.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"You must not murder anyone.
God's Word™	"Never murder.
Good News Bible (TEV)	.
The Message	No murder.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	.
The Living Bible	"You must not murder.

New Berkeley Version	.
New Life Version	"Do not kill other people.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'You must not commit murder.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	Thou shalt do no murder.
Translation for Translators	Do not murder anyone.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	"Do not murder." The Hebrew הָרַצַּח (ratzach) literally means "murder" in the criminological sense.
Ferrar-Fenton Bible	COMMANDMENT VI. "You shall not murder.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	I "You are not to commit murder.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	You must not murder anyone.
Urim-Thummim Version	[6] YOU WILL NOT MURDER.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do not kill.
The Heritage Bible	You shall not kill.
New American Bible (2002)	.
New American Bible (2011)	You shall not kill.* Mt 5:21 * [20:13] Kill: as frequent instances of killing in the context of war or certain crimes (see vv. 12–18) demonstrate in the Old Testament, not all killing comes within the scope of the commandment. For this reason, the Hebrew verb translated here as "kill" is often understood as "murder," although it is in fact used in the Old Testament at times for unintentional acts of killing (e.g., Dt 4:41; Jos 20:3) and for legally sanctioned killing (Nm 35:30). The term may originally have designated any killing of another Israelite, including acts of manslaughter, for which the victim's kin could exact vengeance. In the present context, it denotes the killing of one Israelite by another, motivated by hatred or the like (Nm 35:20; cf. Hos 6:9).
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I "Do not murder.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	<i>The Sixth, Seventh, Eighth, and Ninth Commandments</i> Do not commit murder.
<i>The Scriptures</i> 1998	"You do not murder.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	YOU SHALL NOT MURDER. †(<i>Killing animals for food is NOT murder. JESUS commanded us to kill animals for food; Act_10:13, Gen_9:3. Serving in the military is NOT murder. JESUS sent Israel into war many times. HE determines the outcome of every war. Self defense is not Murder, although when it comes to persecution, we must be willing to lay down our lives for JESUS. Accidental killing is not murder. Capital Punishment is not murder. It is ordained & appointed in Scripture. Most of the time, murder is revenge & we are told to not take our own revenge, nor to repay evil for evil</i>) This is v. 15 in the AOB.
Awful Scroll Bible	Was you to murder?
Charles Thompson OT	.
Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	Murder not.
Orthodox Jewish Bible	.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"You shall not commit murder (unjustified, deliberate homicide).
The Expanded Bible	"You must not murder anyone.
The Geneva Bible	.
Kretzmann's Commentary	Thou shalt not kill, the duty of preserving the life which God has given to man being enjoined here in all its branches and manifestations.
Syngein/Thieme	"You will not murder {ratsach - means to murder}."
The Voice	You are not to murder.

Bible Translations with Many Footnotes:

The Complete Tanach	Commandments 6–9 are all presented as a single verse.
Kaplan Translation	.
NET Bible®	"You shall not murder." ³⁵ ³⁵ ^{tn} The verb <i>רָצַח</i> (ratsakh) refers to the premeditated or accidental taking of the life of another human being; it includes any unauthorized killing (it is used for the punishment of a murderer, but that would not be included in the prohibition). This commandment teaches the sanctity of all human life. See J. H. Yoder, "Exodus 20,13: 'Thou Shalt Not Kill'," <i>Int</i> 34 (1980): 394-99; and A. Phillips, "Another Look at Murder," <i>JJS</i> 28 (1977): 105-26.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.
Charles Thompson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	"You shall not murder. The Hebrew word also covers causing human death through carelessness or negligence
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	Thou shalt not kill.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"You will not murder.

The gist of this passage: The sixth commandment from God is not to murder.

Exodus 20:13			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אֵל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râtsach (רָצַח) [pronounced raw-TSAHKH]	<i>to murder, to kill, to slay [premeditated, accidental, as a slayer]; to break, to dash in pieces</i>	2 nd person masculine singular, Qal imperfect	Strong's #7523 BDB #953

Translation: You will not murder.

This is one of the shortest verses in the Bible, consisting of a negative and a single verb.

This verse does not read, *Thou shalt not kill*. Killing, under certain specific conditions, is legitimate. A soldier may kill his enemy in battle. A person may kill another in protection of himself or his family. A policeman may kill a person who is endangering himself or others. The state may execute a person for committing horrendous crimes.

What we are not allowed to do is intentionally kill someone simply because we believe that removing them from this world will somehow benefit us.

I recall in my youth attending a Baptist church in Berkeley, California once and listening to a Sunday School teacher teach this verse and point out that there are no exceptions herein stated; that no matter what, under any circumstances, we are not to kill anyone for any reason. This is absolutely false and I remember when I heard this guy expound eloquently on this verse, I sat there just grinding my teeth thinking to myself, *does this man have even a clue?* In the Hebrew, there are about ten different words for kill and each verb has several stems.

The Hebrew Words for Kill/Murder

1. Nâkâh (נָקָה) [pronounced *naw-KAW*] is one of the most common words in the Old Testament, taking up over six columns of references in *The New Englishman's Hebrew Concordance*. Despite its many appearances in the OT, it does not occur in the Qal stem, the most common of the Hebrew stems. It is most often translated *smite* in the KJV, and means *strike* in modern English. It can mean to strike so that the other person is killed, as in Ex. 21:12, 20 Joshua 10:26 11:17 1Sam. 17:50. N.ak.ah can be used figuratively to strike an entire city or population as in Joshua 19:47 Judges 1:5, 12. This word first occurs in Gen. 4:15 where it does mean to strike and kill. [Strong's #5221, BDB p. 645, NEHC p. 814]
2. Mûwth (מוּת) [pronounced *mooth*] means *to die*. It is found many times throughout the Old Testament; it takes up 10 columns in NEHC. It is usually literal (Gen. 44:20) but not always (Job 12:2); and it is not necessarily a result of violence (Gen. 48:7). It is the word which is used the most often when it comes to capital punishment in the Old Testament (Ex. 19:12 21:12 Deut. 13:10 17:5, 12 21:21 22:21) and it is often used of manslaughter (that is, the result of an act of manslaughter) (Ex. 21:12, 28, 35). This is a word which might be described as more the passive of *to kill*; this is the word which the victim does in the active voice, so to speak. [4191, 559, 675]
3. Hârag (הָרַג) [pronounced *haw-RAG*] simply means *to kill, to slay*. It is primarily used of killing which is done as an act of violence (Gen. 4:23 Joshua 10:11). It is rarely used for capital punishment (Ex. 32:27 Lev. 20:15–16) or animals (2Kings 17:25 Job 20:18). [2026, 246, 374]
4. Tâvag (טָוַג) [pronounced *taw-VAG*] is used for slaughtering sheep or other beasts (Gen. 43:16 Ex. 22:1) and is not found near as often as the previous three words. [2873, 370, 473]
5. Shâchat (שָׁחַת) [pronounced *shaw-KHAT*] is the word used primarily for ceremonial sacrifices ((Lev. 1:5, 11 3:2, 8 4:4, 15). [7819 & 7829, 1006, 1251]
6. Nâqaf (נָקַף) [pronounced *naw-KAF*] is a bit harder to pin down for a definition; it seems to mean *to strike off, to mutilate, to wound*. It is found once the result of which was death (Isa. 29:1). It also has what seems to be an entirely unrelated meaning which is how it is found most often (Joshua 6:3 2Kings 11:8 Job 1:5 Psalm 22:16). [5362, 668, 839]
7. Râtsach (רָצַח) [pronounced *raw-TSAKH*] is the word found in Ex. 20:13 and this word means *murder* (Deut. 22:26 Jer. 7:9) and murderer (Num. 35:16–18). It is, however, found occasionally for capital punishment (Num. 35:30) and for a person guilty of involuntary manslaughter (Num. 35:12). [7523, 953, 1190]
8. Num. 35:30 is a fascinating passage as so many of four forms of three of these words are found in this one verse. *If any one kills (nâkâh) a person based upon the evidence of witnesses, the murderer (the Qal active participle of râtsach) shall be killed (Qal imperfect of râtsach); furthermore, one person will not testify against a person to [cause him to be put to] death (Qal infinitive construct of mûwth)*. Two of the words left out are used for animals so that is most of what we have had so far.

Therefore, this particular passage does not outlaw every single form of killing.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Doctrine of Murder (by Jack M. Ballinger)

1. Satan is called a murderer (Jn.8:44 "You are of your father the devil [via the indwelling of Adam's original sin, genetic engineering, spiritual death] and you want to do the desires of your father [negative volition

The Doctrine of Murder (by Jack M. Ballinger)

- follows the STA {sinful trend of Adam} grid: they will murder Jesus]. He was a murderer from the beginning [Satan is an accomplice to every murder, since he is the father of the ISTA; from the first murderer to the victims of international politics in the present hour, cp. Rev.18:24], and does not stand in the truth, because there is no truth in him [Satan is behind every lie, every distortion, every conspiracy and every deception. The ISTA is his greatest tactical victory]. Whenever he speaks a lie, he speaks from his own nature [i.e., his fallen nature; he as the god of this world {2Cor.4:4} is behind every lie in the person of the ISTA]; for he is a liar and the father of lies." The fact that he is symbolized as a great red dragon lurking in the sea of humanity emphasizes his murderous ways. Red, as in "blood", is his color.)
2. The first murder victim was Abel, who was murdered by his brother, Cain (Gen.4:115; 1Jn.3:12).
 - 1) The murder was due to a conflict in belief (Heb.11:4).
 - 2) Religiously inspired murder is a regular feature of the Angelic Conflict (Jd.11; Mt.23:34-37; Rev.17:6, the murder of Jesus).
 3. Sinful anger constitutes mental attitude murder (Mt.5:21,22; Jam.4:1,2).
 4. Murder is one of the sins God particularly hates (Prov.6:16-19).
 5. Murder and the mental attitude sins that lead up to it are sponsored by the STA (Mk.7:21; Gal.5:19-21; Jam.4:1,2; jealousy, anger, greed, power lust).
 6. Heathenism is characterized by this sin (Rom.1:28-32; cp. 3:15).
 7. A believer can commit murder and still be a believer (1Pet.4:15, King David). However, every murderer does not have eternal life in him (1Jn.3:15).
 8. Murder is prohibited by the sixth commandment of the Mosaic Law (Ex.20:13; Deut.5:17 "You shall not commit murder" is the Qal.imperf.2per.pl. of רָצַח , ratsach. Of the 43X this verb occurs, only once is it used of sanctified killing, Num.35:27; some 30X it is used in connection with the incident of manslaughter [accidental killing]. The general Hebrew word for "killing" is קָטַל , Qatal, which is used both for legitimate and non-legitimate killing in the Old Testament).
 9. Capital punishment is the divinely ordained punishment for this crime (Deut.21:22,23; cf. 17:8-13). It was instituted before the Mosaic Law was instituted.
 - 1) Capital punishment is commanded to Noah's descendants and the nations they founded for the entire course of the postdiluvian civilization (Gen.9:6 "Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man").
 - 2) Capital punishment was incorporated into the Mosaic Law (Ex.21:12 "He who strikes a man so that he dies shall surely be put to death [Hophal imperf. w/Qal.infin.abs. of מוֹת , Moth: to die]").
 - 3) Was taught by Jesus Himself (Mt.26:50-54; Jn.13:10, 11; Lk.22:49, 50; cf. 22:36-38).
 - 4) Was taught by Paul as a valid practice (Rom.13:14), and by Peter (1Pet.2:13,14).
 - 5) Will be a legal reality in the Millennium (Rev.2:27; 12:5; 19:15).
 - 6) Paul taught the Royal Family that one of the lawful uses of the Law in the Church Age was that murder is a crime (2Tim.1:8-11 "Any who reject the items in this list as being criminal and subject to judicial prosecution are not affiliated with sound doctrine").
 10. Killing that does not constitute murder.
 - 1) Self-defense (Ex.22:2; Lk.22:36).
 - 2) Capital punishment (Gen.9:6).
 - 3) War (see Doctrine of; universal military training, Num.1).
 - (1) Covert aggression is the basis for declaring war (Num.31:1ff).
 - (2) Total victory (Deut.20:10-18).
 - (3) To use the Faith-Rest technique when entering battle (Deut.20:14).
 - (4) The Lord is known as "a man of war" (Ex.15:3), and as "the Lord of the armies" (1Sam.17:45).
 - (5) One of the books of the Jews was called "the book of the Wars of Yahweh" (Num.21:14).
 - (6) David praised God for giving him the skills to fight in combat (Psa.144:1).
 - (7) The Lord sent the army into battle (2Chr.13:12).
 - (8) He delivered the enemy into Israel's hands (Deut.20:13).
 - (9) The Lord will once again strap on His sword and defeat the nations in the Tribulation

The Doctrine of Murder (by Jack M. Ballinger)

(Rev. 19:15, 16).

- (10) He will unleash a new weapon upon the forces at Armageddon not approved by the Geneva Convention! (Zech. 14:12-15).

From <http://www.versebyverse.org/doctrine/murder.pdf> accessed June 27, 2019 (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

Also see the **Doctrine of Killing and Murder** (**L. G. Merritt**). Furthermore, for many of the commandments given in the Law, the penalty for them is execution by man—this obviously indicates that, under certain circumstances, killing is not only allowed but mandated. This is clearly taught, for instance, in Ex. 21:20 where the penalty for intentional manslaughter is death: **He that strikes a man so that he dies, shall be surely put to death**. See also Ex. 21:15–17. Furthermore, God will command the children of Israel to go into the land of Canaan and in some cases slaughter entire populations: man, woman, child and animal. So obviously there are circumstances where man is commanded by God to kill another man.

In many ways, murder is the ultimate sin because you deprive a man the use of his volition for good or for bad; a person's soul is not longer a part of the Angelic Conflict. The angelic conflict, to some extent, is dependent upon the decisions that we make. Without our volition, there is no angelic conflict. We are never to have our volition taken from us—not by a spiritual bully, not by parents running out lives after we have become an adult and have moved out of their house, not by the federal government. In murder, one is robbed of his earthly volition forever.

This exact commandment is repeated in the New Testament (Rom. 13:9) and, in fact, is taken quite a bit further in the New Testament. Jesus said, **"You have heard that the ancients were told, 'You will not commit murder' and 'Whoever commits murder will be liable to the courts.' But I say to you that every one who is angry with his brother will be guilty before the court; and whoever will say to his brother, 'Raca' shall be guilty before the supreme court; and whoever will say, 'You fool' will be guilty enough to go into the hell of fire"** (Matt. 5:21–23). Without going into great detail, which this verse demands, it places hatred on the same plane as murder, insofar as the eventual punishment is eternity in the Lake of Fire. The business about the courts sets up an analogy because a man certainly cannot be executed for anger. The important concept to grasp here is that the motivation behind murder and mental attitude sins are just as wrong in God's sight as the act of murder itself.

Exodus 20:13 **You will not murder.**

Exodus 20:13 **You will not take the life of another by murder.**

You will not commit adultery.

Exodus
20:14

You will not commit adultery.

You will not have sex outside of marriage.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not commit adultery.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Thou shalt not commit adultery.

Targum (Pseudo-Jonathan)	My people of the house of Israel, Be ye not adulterers, nor companions nor partakers with adulterers: nor in the congregations of Israel shall there be seen an adulterous people, that your sons may not arise after you to teach one another to have part with adulterers: for through the guilt of adultery death cometh forth upon the world.
Revised Douay-Rheims	You shall not commit adultery.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall not commit adultery.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not commit adultery.
Updated Brenton (Greek)	Thou shalt not commit adultery. This is v. 13 in the Greek.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Do not be false to the married relation.
Easy English	You must not have sex with another person's husband or wife.
Easy-to-Read Version–2001	"You must not do the sin of adultery.
Easy-to-Read Version–2006	.
God's Word™	"Never commit adultery.
Good News Bible (TEV)	.
The Message	No adultery.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Be faithful in marriage.
The Living Bible	.
New Berkeley Version	.
New Life Version	"Do not do sex sins.
New Living Translation	.
Unlocked Dynamic Bible	Do not commit adultery with anyone.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'You must not commit adultery.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	Do not ◀commit adultery/have sex with anyone other than your spouse▶.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	Commandment VII.

God's Truth (Tyndale)	"You shall not commit adultery.
HCSB	You shall not break wedlock.
International Standard V	.
Jubilee Bible 2000	"You are not to commit adultery.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	[7] YOU WILL NOT COMMIT ADULTERY.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	You shall not commit adultery. Lv 18:20; 20:10; Dt 22:22; Mt 5:27.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ר "Do not commit adultery.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	Do not commit adultery.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	YOU SHALL NOT COMMIT ADULTERY. †(Adultery is sex outside of marriage when you are already married. When a person looks at another person in a sexual way, when they are already married, they commit adultery in their heart. Mat_5:28. This is talking about when you are already in a sexual relationship/marriage. It is not adultery for a virgin to look at their prospective future mate in a sexual way. JESUS gave us natural sexual desire) [This is v. 13 in the AOB.]
Awful Scroll Bible	Was you to adulterize?
Charles Thompson OT	.
Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	Adulterize not.
Orthodox Jewish Bible	.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>"You shall not commit adultery.</p> <p>Jesus amplified this commandment in Matt 5:27, 28. Not only is adultery forbidden, but also any act of sexual impurity or unchastity, and any form of pornography or other obscenity.</p>
The Expanded Bible	"You must not be guilty of [commit] adultery.
The Geneva Bible	.
Kretzmann's Commentary	<p>Thou shalt not commit adultery, the word here used including not only the unfaithfulness of men and women within holy marriage, but every form of impurity directed against the holiness of God's institution of wedlock. Not only is every thought, word, and deed that is sanctioned and commanded within the confines of marriage forbidden outside of these bounds, but also every form of obscenity and every kind of familiarity which is connected with the sexual development of man.</p>
Syngein/Thieme	<p>You shall not commit adultery {na'aph}."</p> <p>{Note: Na'aph is a word usually pertaining to a man. It means to have sexual intercourse with another man's wife. The Commandments here are basically a social code with the emphasis on private property and respecting the rights of others. So, to murder is to deprive someone of the right to life, stealing infringes on a person's right to own and enjoy property. To lie in court deprives a person the right to be free. And, to commit adultery is to interfere with a spouse's exclusive right to enjoy an intimate relationship with their opposite number. Finally, remember Jesus told us that if you THINK adultery, you HAVE DONE IT. To think it is just as bad as doing it in the eyes of God.}.</p>
The Voice	You are not to commit adultery.

Bible Translations with Many Footnotes:

The Complete Tanach	<p>You shall not murder. You shall not commit adultery. This is v. 13a in the Tanach.</p> <div style="background-color: #fff9c4; padding: 10px; margin: 10px 0;"> <p>You shall not commit adultery: Adultery applies only [to relations] with a married woman, as it is said: "[And a man who commits adultery with the wife of a[nother] man, who commits adultery with the wife of his neighbor,] [both] the adulterer and the adulteress shall be put to death" (Lev. 20:10); [and it says,] "[You are] the adulterous wife, who, instead of her husband, takes strangers" (Ezek. 16:32). [In both these verses, the term "adultery" is used in reference to the extramarital relations of a married woman.]</p> </div>
Kaplan Translation NET Bible®	<p>.</p> <p>"You shall not commit adultery.³⁶</p> <p>^{36sn} This is a sin against the marriage of a fellow citizen – it destroys the home. The Law distinguished between adultery (which had a death penalty) and sexual contact with a young woman (which carried a monetary fine and usually marriage if the father was willing). So it distinguished fornication and adultery. Both were sins, but the significance of each was different. In the ancient world this sin is often referred to as "the great sin."</p>

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.
Charles Thompson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	"You shall not commit adultery.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Restored Holy Bible 6.0 .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT "You will not commit adultery.

The gist of this passage: The 7th commandment forbids adultery.

Exodus 20:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâ'aph (נֶאֱפַח) [pronounced naw-AHF]	<i>to commit adultery; figuratively, to commit idolatry</i>	2 nd person masculine singular, Qal imperfect	Strong's #5003 BDB #610

Translation: You will not commit adultery.

This verse is just as short as the previous verse, having just a negative and a verb.

There is a dispute just as to how narrow this commandment should be understood. Does it apply to sexual sins in general or is it confined simply to adultery? That would be a moot question, as other sexual sins are dealt with throughout the Law of Moses.

Again, there is a law in the Ten Commandments where marriage and family are protected. In ancient Israel, the person who interfered with a family in this way is executed.

Application: I have watched a number of British and Australian shows, and I was struck by how, in so many cases, two women will be talking and one is getting involved with a married man, and the other does not treat this as a sin or a major problem but, in so many cases, speaks of the woman finding her true love in life—rarely does the other woman say, “You’re true love in life is not going to be found with another woman’s husband.” Sometimes the bonds of marriage are tenuous, and it is wrong for a man or a woman to insert themselves into a troubled marriage, doing what is certain to be the death blow to that marriage.

Application: Even when adultery does not destroy a marriage, it often causes great pain and suffering to the parents (both of them) and to the children.

Although our society no longer executes adulterers, American society still strongly disapproves of adultery.

Adultery is unacceptable (a graphic); from the [Washington Post](#); accessed June 2, 2019. The differences in culture are quite amazing, when 84% of Americans believe that adultery is unacceptable; whereas less than half of France believes that to be so.

The contrast is quite astonishing, but this only goes to show that societies develop different values. There is a huge Christian influence in the United States, and, therefore, fundamental values as expressed in the Ten Commandments are more universally recognized (one of the benefits of a society which is influenced by Christian beliefs is, these beliefs are often extended to unbelievers, which strengthens that society).

My guess would be, there is a close correspondence between Protestant Christianity and beliefs such as this.

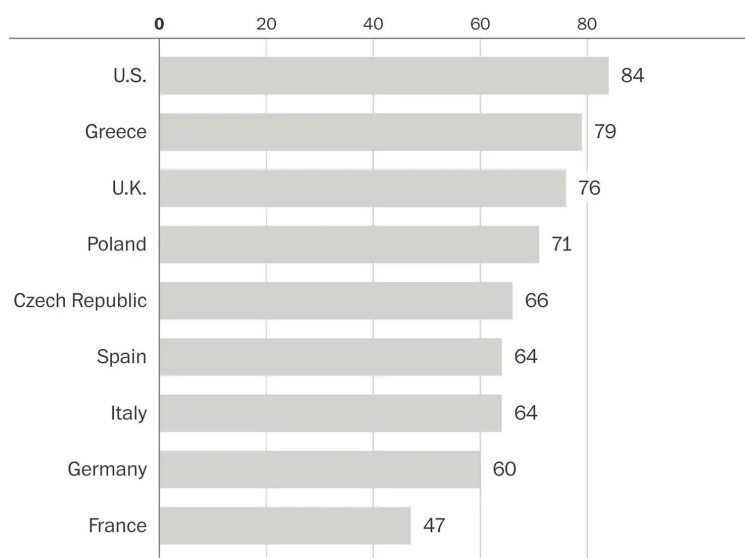
Exodus 20:14 [You will not commit adultery.](#)

Exodus 20:14 [You will not have sex outside of marriage.](#)

Society functions on the basis of 5 divine institutions: volition (the function of the soul), work, marriage, family and nation. With the exception of a very few fringe members, all believers and unbelievers have belonged and do belong to these institutions. They were designed by God for believers and unbelievers. They are the very structure of society. Attempts to modify or change these institutions are attacks by Satan. It is from him whence comes homosexual marriages, the state controlling our volition, the breakdown of nationalism for some sort of international system, children being raised by the state or by child-care institutions—all these are attacks on our society by Satan.

One of the greatest attacks in our society today is the over-emphasis upon sex; whereas people are made to think that if they are not having a lot of very exciting, erotic sex, then there is something wrong with them. In order to achieve this, people commit adultery, they have sex prior to marriage, they marry and remarry, and chase this illusive hedonism. Very few people ever find this, and when they do, it is very temporary, and it usually comes at the expense of love. Going on a hedonistic, sexual binge short-circuits a portion of your system and it makes it much more difficult, if not impossible, to identify your right man or right woman. And you do not get to go out on a youthful sexual-lust binge for 2-20 years and then think you can straighten it all out later. Adultery is just one of the sexual sins, but just as murder is an attack upon the first divine institution, volition; adultery is an attack on the second divine institution, marriage.

Do you believe that married people having an affair is morally unacceptable?



Source: Pew 2013

THE WASHINGTON POST

Strictly speaking, adultery is a married man or a married woman fornicating with someone other than their spouse. However, the New Testament takes this further.

Adultery

(1)

The New Testament clearly forbids adultery in the traditional sense (Matt. 19:18 Rom. 13:9).

(2)

Jesus forbids us to look upon a woman with lust and calls this sin equivalent to committing adultery (Matt. 5:27–28).

(3)

Having sex with someone prior to marriage is also forbidden—this is adultery with respect to your future spouse (1Cor. 7:1 Heb. 13:4). The verse in 1Corinthians should read: **It is not good for a man to, by touch, [or, light the fire] of a woman.**

(4)

Divorcing one's spouse and remarrying is, in most cases, adultery (Rom. 7:2–3).

This does not mean that these things were not against the Law in the Old Testament; all except #2 will be specifically dealt with in the Law in the additional commandments of God.

Chapter Outline

Return to the Chart and Map Index

Links to Doctrines About Sex and Adultery

This would be an ideal time to examine the **60 Verses on Sex** ([Knowing Jesus](#)), Biblical Sex ([Stan Murrell](#)); Sexual Health in the Bible ([Grace Notes](#)), and the **Doctrine of Adultery** ([HTML](#)) ([PDF](#)).

You will not steal.

Exodus
20:15

You will not steal.

You will not steal from others.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not steal.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Thou shalt not steal.
Targum (Pseudo-Jonathan)	Sons of Israel My people, Ye shall not be thieves, nor companions nor partakers with thieves: there shall not be seen in the congregations of Israel a thievish people; that your sons may not arise after you to teach one another to have part with thieves: for on account of the guilt of theft famine cometh forth upon the world.
Revised Douay-Rheims	You shall not steal.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall not steal.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not steal.
Updated Brenton (Greek)	Thou shalt not steal.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Do not take the property of another.
Easy English	You must not take another person's things for yourself.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	“You must not steal anything.
<i>God’s Word</i> TM	“Never steal.
Good News Bible (TEV)	.
<i>The Message</i>	No stealing.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	‘You must not steal.
Beck’s American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	Do not steal anything.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	Commandment VIII. ‘ You shall not steal.
God’s Truth (Tyndale)	.
HCSB	.
International Standard V	π “You are not to steal.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett’s translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	You must not steal from anyone.
Urim-Thummim Version	[8] YOU WILL NOT STEAL.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) [You shall not steal.](#) Lv 19:11.
 New English Bible—1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible [n “Do not steal.](#)
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Israeli Authorized Version .
 The Israel Bible (beta) .
 JPS (Tanakh—1985) .
 Kaplan Translation .
The Scriptures 1998 [“You do not steal.](#)
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .
 Awful Scroll Bible [Was you to steal?](#)
 Charles Thompson OT .
 Concordant Literal Version .
 Darby Translation .
 exeGeses companion Bible .
 Orthodox Jewish Bible .
 Rotherham's *Emphasized B.* .
 Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible [“You shall not steal](#) [secretly, openly, fraudulently, or through carelessness].
 The Expanded Bible [“You must not steal.](#)
 The Geneva Bible .
 Kretzmann's Commentary [Thou shalt not steal,](#) the Lord here protecting the property of one's neighbor, as the condition of the dignity and peacefulness of life, not only against robbery and theft, but also against unfaithfulness, neglect, and waste.
 Syndein/Thieme .
 The Voice [You are not to take what is not yours.](#)

Bible Translations with Many Footnotes:

The Complete Tanach [You shall not bear false witness against your neighbor.](#) This is v. 13b in the Tanakh.

You shall not steal: The text refers to kidnapping. [The verse] “You shall not steal” (Lev. 19:11) refers to stealing money. Or perhaps this one [verse] refers only to stealing money and the one written further (in Lev.) refers to kidnapping? You must admit that [the meaning of] a statement is derived from its context. Just as [the former two commandments] “You shall not murder” [and] “You shall not commit adultery” refer to capital sins, “You shall not steal” also refers to a capital sin [i.e., a sin punishable by death]. — [from Sanh. 86a]

Kaplan Translation

Do not steal.

Do not steal

This is primarily a commandment against kidnapping (Exodus 21:16; Mekhilta; Rashi). However, it also forbids all sorts of dishonesty (Targum Yonathan).

NET Bible®

“You shall not steal.”³⁷

^{37sn} This law protected the property of the Israelite citizen. See D. Little, “Exodus 20,15: ‘Thou Shalt Not Steal’,” Int 34 (1980): 399-405.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.
Charles Thompson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green’s Literal Translation	.
Modern English Version	.
Modern Literal Version	You will not steal.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen’s Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	“You shall not steal.
<i>Young’s Literal Translation</i>	.
Young’s Updated LT	“You will not steal.

The gist of this passage: The eighth commandment forbids stealing.

Exodus 20:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lôʾ (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
gânab (גָּנַב) [pronounced gaw-NAH ^P V]	<i>to steal, to take away by theft; to deceive</i>	2 nd person masculine singular, Qal imperfect	Strong’s #1589 BDB #170

Translation: **You will not steal.**

At least two *Jewish* Bibles suggest that this relates directly to *man-stealing* (taking someone into slavery), but I find no support for this theory.

God tells the people that they may not take things which belong to other people from them.

This verse first and foremostly protects private property. Believers and unbelievers, Hebrews and Gentiles all have the right to own property and all have the right to have their property safe from violation. Nowhere does the Bible state that all the earth is God's, therefore we all own our things in common because they first and foremost belong to God; and secondly, because we are all brothers, these things belong to all of us. There were special circumstances during times of severe persecution when men and women huddled together in small churches and shared what they had. However, this was all a matter of free will on their part.

Earlier, I mentioned the divine institutions, and you may have wondered, *do any of the Ten Commandments protect one's work?* Presumably, people work, over a period of time, to attain more than just necessary food. Work can translate into possessions and shelter. So, this, the 8th commandment and the 10th commandment both protect private property which is attained through work.

Communism and socialist mean to take away our personal property and possessions and our wealth. They are anti-God because they sponsor the government doing the exact opposite of what a good government is supposed to do. A good government looks to protect the private possessions of its citizenry—not to take them away. The Bible does not set up a particular form of government that we must all live under. It allows for a reasonable amount of freedom in governmental organization. However, any government which runs exactly counter to these commandments is evil to its core.

Some churches are so bent on taking your money from you, that we are made to feel as though there is something wrong with owning property, personal possessions, luxury items, etc. We have a divine right to property which we have earned legally. There is a place for giving, but that is not in view here. What is in view is what someone else owns is divinely protected. God demands that we allow others the right to purchase, collect, and own private property and that we have no right as individuals to steal it. This may be expanded to today's world where the state has no right to come in and steal private property. This does not preclude taxation, however. The New Testament affirms this in Matt. 19:18 and Rom. 13:9.

As there are in many issues, there are two divergent poles, both of which claim Biblical support. There are those who believe that we should give until it hurts, that we should not accumulate any material luxuries. There are others who believe that they may accumulate whatever they choose to without repercussion; that if we are spiritually mature, then God will give us great material wealth. The truth, as always, is somewhere in the middle. It is our priorities, our mental attitude, our positive volition toward God's Word and our willingness to share our prosperity which are the issues—not the accumulation of material things or the eschewing of such ownership.

Giving

1. In the area of priorities, people who spend their entire lives pursuing material things will, at some point, experience great misery and sorrow. *Come now, you rich, weep and howl for your miseries which are coming upon you. Your riches have rotted and your garments have become moth-eaten. Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! Behold, the pay of the laborers who mowed your fields which you have withheld, cries out! And the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter. You have condemned and put to death the righteous; he does not resist you* (James 5:1–6).
2. The illustration of the rich young ruler in Matt. 19:16–22 is not someone who could not be saved because he was wealthy. The rich young ruler was trying to be saved by works and Jesus Christ illustrated to him that if he was going to be saved by works, then one of the things he needed to do was to give away his material possessions. This would not have saved the man. This merely illustrates where his

Giving

- shortcomings were because he was a very self-righteous, rich young ruler.
3. When one's material wealth stands in the way of their spiritual growth or their salvation, then it is a stumbling block to them. Jesus Christ explained to the disciples that wealth sometimes blinds a person to their need for salvation (Matt. 19:23–26).
 4. Giving is a matter of giving as we have been prospered (2Cor. 8–9). God has given great prosperity to some people (David and Solomon come quickly to mind) and some wealthy men use their wealth wisely and support God's work. Similarly, some who do not make a great deal of money, also use what God has given them and support His work (remember the widow and the two mites).
 5. There are even periods of time during great persecution where Christians must bind themselves together and share what God has given them (Acts 4:32). Here, we must be careful. We are all members of the same family and the material things which we possess are given to us by God. Therefore, we should be willing to share our material prosperity with the members of our family and be willing to give as God has prospered us. However, we are not to deprive our own families (1Tim. 5:8).
 6. When churches begin financially supporting their members, great care has to be exercised. Paul gives Timothy advice in 1Tim. 5:9–13; which implies that those on the dole have a tendency to degenerate (see also 2Thess. 3:11). Those who are not actively working, should not eat (2Thess. 3:10).
 7. The point in mentioning these divergent passages is that different circumstances require different approaches by God's people; and there are often completely opposite viewpoints on things spiritual, neither of which are correct. This is a form of propaganda where a person sets up two alternatives and then says to choose one or the other. Often, these are not the only alternatives (a good example is hyper-Calvinism vs. Arminianism).

[Chapter Outline](#)

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Exodus 20:15 [You will not steal.](#)

Exodus 20:15 [You will not steal from others.](#)

You will not speak up in a neighbor a witness of falsehood.	Exodus 20:16	You will not testify [as] a false witness against a neighbor [or associate].
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[You will not speak falsely about a neighbor or an associate.](#)

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not speak up in a neighbor a witness of falsehood.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	Thou shalt not testify against thy neighbour a testimony of falsehood.
Targum (Pseudo-Jonathan)	Sons of Israel My people, Ye shall not testify against your neighbours a testimony of falsehood, nor be companions or partakers with those who bear false witness nor shall there be seen in the congregations of Israel a people who testify a testimony of falsehood; neither shall your sons arise after you to teach one another to have part with those who testify falsehood: for because of the guilt of false testimony the clouds go up and the rain cometh not down, and dryness cometh upon the world.

Revised Douay-Rheims	You shall not bear false witness against your neighbour.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not bear false witness against your neighbor.
Updated Brenton (Greek)	Thou shalt not bear false witness against thy neighbour.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	You must not say false things about your neighbour.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"You must not tell lies about other people. Or "You must not be a false witness against your neighbor."
God's Word™	"Never lie when you testify about your neighbor.
Good News Bible (TEV)	"Do not accuse anyone falsely.
The Message	No lies about your neighbor.
Names of God Bible	.
NIRV	"Do not be a false witness against your neighbor.
New Simplified Bible	»Do not (lie) accuse anyone falsely.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Do not tell lies about others.
The Living Bible	"You must not lie [or "You must not give false testimony in court."].
New Berkeley Version	.
New Life Version	"Do not tell a lie about your neighbor.
New Living Translation	.
Unlocked Dynamic Bible	Do not falsely accuse anyone of committing a crime.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'You must not testify falsely against your neighbor.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	Do not falsely accuse anyone of committing a crime.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	"Do not answer your associate with false testimony."
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	You shall bear no false witness against your neighbor.
HCSB	.
International Standard V	υ
	"You are not to testify falsely against your neighbor.

Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	"You shall not testify against your neighbor [with] a false witness.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	[9] YOU WILL NOT TESTIFY AS A FALSE WITNESS AGAINST ANOTHER PERSON.
Wikipedia Bible Project	You will not aggrieve your fellow man with false testimony.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	You shall not answer false testimony against your neighbor.
New American Bible (2002)	.
New American Bible (2011)	You shall not bear false witness against your neighbor. Ex 23:1; Dt 19:16–19; Prv 19:5, 9; 24:28.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	Do not give false evidence against your neighbour.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ו "Do not give false evidence against your neighbor.
exeGesés companion Bible	Answer not a false witness against your friend.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, ©18 English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Was you to testify falsely, witnessing against your fellow?
Charles Thompson OT	.
Concordant Literal Version	You shall not answer against your associate with false testimony.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	Thou shalt not bear ed sheker against thy neighbor.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"You shall not testify falsely [that is, lie, withhold, or manipulate the truth] against your neighbor (any person).
The Expanded Bible	"You must not ·tell lies about [bear false witness against] your neighbor.
The Geneva Bible	.

Kretzmann's Commentary	Thou shalt not bear false witness against thy neighbor , the object being to protect truth, not only in all public, civil relations, but also in the home, the malice of evil tongues being well known.
Syndein/Thieme	"You shall not bear false witness against your neighbor." {Note: Under Jewish law, if two witnesses gave the same story, that was sufficient evidence of guilt. To lie in court could have very serious consequences, so to be found guilty of this was a serious, serious matter.}.
The Voice	You are not to give false testimony against your neighbor.

Bible Translations with Many Footnotes:

The Complete Tanach Kaplan Translation	. Do not testify as a false witness against your neighbor. testify The Hebrew anah can also mean answer, respond, or speak up. However, it is also used specifically for testimony, see 1 Samuel 12:3, 2 Samuel 1:16, Isaiah 3:9, 59:12, Micah 6:3, Job 15:6, Numbers 35:30. neighbor Or, 'countryman.'
NET Bible®	"You shall not give³⁸ false testimony³⁹ against your neighbor. ^{38tn} Heb "answer" as in a court of law. ^{39tn} The expression אֵד שָׁקֶר ('ed shaqer) means "a lying witness" (B. S. Childs, Exodus [OTL], 388). In this verse the noun is an adverbial accusative, "you will not answer as a lying witness." The prohibition is against perjury. While the precise reference would be to legal proceedings, the law probably had a broader application to lying about other people in general (see Lev 5:1; Hos 4:2).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...you will not afflict your companion (with) a witness of falseness,...
Charles Thompson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	"You shall not bear false witness against your neighbor.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	You will not bear false witness against your fellow man.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	"You shall not give false testimony against your neighbor.
Young's Literal Translation	.
Young's Updated LT	"You will not answer against your neighbour a false testimony.

The gist of this passage: You are not to lie about anyone or bear false witness against them in court.

Exodus 20:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾânâh (אָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	2 nd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rêa' (עָר) [pronounced <i>RAY-ahg</i>]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7453 BDB #945
ʾêd (עֵד) [pronounced <i>gayde</i>]	<i>witness, testimony, solemn testimony, evidence; a statement of truth, something which stands as a testimony or memorial to a fact (e.g., Gen. 31:48 Deut. 31:19)</i>	masculine singular construct	Strong's #5707 BDB #729
sheqer (שֶׁקֶר) [pronounced <i>SHEH-ker</i>]	<i>a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely [absolute used as adverb]</i>	masculine singular noun; pausal form	Strong's #8267 BDB #1055

Translation: You will not testify [as] a false witness against a neighbor [or associate].

Because the KJV was *the* Bible for so long, and because certain passages were commonly memorized (the Ten Commandments, the Sermon on the Mount, the first few verses of Genesis), it is difficult to exegete some passages because the translation sometimes comes out so differently (e.g., Ex. 20:7). V. 16 begins as the previous three verses did: with a negative and the 2nd person, masculine singular, Qal imperfect of a verb; this verb being ʾânâh (אָנָה) [pronounced *gaw-NAWH*], a word with three very diverse meanings (actually, it is better seen as three words which are spelled the same). It means *answer, respond, testify; occupied with, busied with* (found very rarely in the Old Testament; Ecc. 1:13 3:10); and *afflicted, troubled*. Here it obviously means *answer, testify*. This is followed by the prefixed proposition b^e (ב) [pronounced *b^{eh}*] and it means *in, into, near, at, by, with*. It does not mean *against*. It is prefixed to the noun rêa' (עָר) [pronounced *RAY-ahg*] and it means *friend, companion*, and even *neighbor*, and it is found about 200 times in the Old Testament (Gen. 15:10 Ex. 2:13 32:27 2Sam. 16:17). Rêa' has a 2nd person, masculine singular suffix, translated *your*. A cooperative relationship rather than an adversarial one is implied. ʾÊd (עֵד) [pronounced *gayde*] means *witness, testimony, evidence* and it is in the construct; to give you an idea of how the construct is used, let's say that Moses has a tent. If we put *tent* in the construct and follow it with *Moses*, then the translation would be *the tent of Moses* or *Moses' tent*. The final word is sheqer (שֶׁקֶר) [pronounced *SHEH-ker*] and it means *deception, disappointment, falsehood*. The traditional way to render these two words is *a testimony of deception, a witness of falsehood, or a false witness*. This changes

the commonly rendered *you will not bear false witness against your neighbor* to *you will not testify with your neighbor [or, friend] a witness of deception*.

What is implied here is collusion on testimony which is false. Our word for this today is perjury, but here the person is perjuring themselves in order to agree with the testimony of another. This does not have to be a court case. Your friend can be gossiping about someone and you can chime in with a rumor which you have heard and possibly unthinkingly embellished. In any case, it is a lie, and it is against God's law to lie. Matt. 19:18 leaves out the portion about the neighbor; what is a sin is the lying. In Acts 5 we have one of the most famous cases of collusion and misrepresentation. Ananias and Sapphira were a couple who sold a piece of property and acted as though they had given all of the proceeds to the church. The problem was not that they held back some of the funds, but that they misled everyone into thinking that they had not. We are under no obligation to give all of our funds to the church, to the missionaries that come through our church, etc. We need only give as God has prospered. However, we should not act as though we are giving sacrificially when in reality we are not. Both Ananias and Sapphira died because they had lied to the Holy Spirit, insofar as they misled their fellow believers.

Although this appears to be speaking of giving testimony in a courtroom, it is applicable to all forms of false speech against a neighbor or an associate. This does not indicate that person is a friend or anything like that.

Exodus 20:16 *You will not testify [as] a false witness against a neighbor [or associate].*

Exodus 20:16 *You will not speak falsely about a neighbor or an associate.*

This is the 10th and final commandment; and the last words God will speak to the people of Israel.

You will not desire a house of your neighbor; you will not desire a woman of your neighbor; and his servant and his maidservant; and his ox and his ass; and all which [is] to your neighbor."

Exodus
20:17

You will not desire your neighbor's house; you will not desire your neighbor's wife; [nor] his male servant or female servant; [nor] his ox or his donkey; [you will not desire] anything which belongs to your neighbor."

You will not desire or lust after your neighbor's house, or his wife; or his servants; or his livestock; you will not desire or lust after anything which belongs to your neighbor."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	<i>You will not desire a house of your neighbor; you will not desire a woman of your neighbor; and his servant and his maidservant; and his ox and his ass; and all which [is] to your neighbor."</i>
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	<i>Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is thy neighbour's.</i>
Targum (Pseudo-Jonathan)	<i>Sons of Israel My people, Ye shall not be covetous companions or partakers with the covetous: nor shall there be seen in the congregations of Israel a covetous people; that your sons may not arise after you to teach one another to have part with the covetous: neither shall any among you covet the wife of his neighbour, nor his servant, nor his handmaid, nor his ox, nor his ass nor anything that belongeth to his neighbour; because through the guilt of covetousness the government</i>

	breaketh in upon the possessions of men to take them, and the wealthy are made poor, and slavery cometh upon the world.
Revised Douay-Rheims	You shall not covet your neighbour's house: neither shall you desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"You shall not covet your neighbour's house. You shall not covet your neighbour's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that belongs to your neighbour."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	You shall not covet your neighbors house, you shall not covet your neighbors wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is your neighbors.
Updated Brenton (Greek)	Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house; nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any of his cattle, nor whatever belongs to thy neighbour.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Let not your desire be turned to your neighbour's house, or his wife or his man-servant or his woman-servant or his ox or his ass or anything which is his.
Easy English	You must not want to take your neighbour's house, or his wife, or his servants. You must not want to take his cow, or his donkey, or anything that your neighbour has.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"You must not want to take your neighbor's house. You must not want his wife. And you must not want his men and women servants or his cattle or his donkeys. You must not want to take anything that belongs to another person."
God's Word™	.
Good News Bible (TEV)	.
The Message	No lusting after your neighbor's house—or wife or servant or maid or ox or donkey. Don't set your heart on anything that is your neighbor's.
Names of God Bible	.
NIRV	"Do not want to have anything your neighbor owns. Do not want to have your neighbor's house, wife, male or female servant, ox or donkey."
New Simplified Bible	»Do not covet (desire) another man's house. Do not desire his wife, his slaves, his cattle, his donkeys, or anything else that he owns.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Do not want anything that belongs to someone else. Don't want anyone's house, wife or husband, slaves, oxen, donkeys or anything else.
The Living Bible	"You must not be envious of your neighbor's house, or want to sleep with his wife, or want to own his slaves, oxen, donkeys, or anything else he has."
New Berkeley Version	.
New Life Version	"Do not have a desire for your neighbor's house. Do not have a desire for his wife or his male servant, his female servant, or his bull or his donkey or anything that belongs to your neighbor."
New Living Translation	.

Unlocked Dynamic Bible	Do not covet someone else's house, someone else's wife, someone else's male or female slave, someone else's livestock, someone else's donkeys, or anything else that another person owns."
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	'You must not desire your neighbor's woman, his house, his field, his male servant, his female servant, his ox, his burro, any other animal, or anything else that belongs to your neighbor.'
Beck's American Translation	.
Common English Bible	Do not desire and try to take your neighbor's house. Do not desire and try to take your neighbor's wife, male or female servant, ox, donkey, or anything else that belongs to your neighbor.
New Advent (Knox) Bible	Thou shalt not covet thy neighbour's house, or set thy heart upon thy neighbour's wife, or servant or hand-maid or ox or ass or anything else that is his.
Translation for Translators	Do not «covet/desire to have» someone else's house, someone else's wife, someone else's male or female slave, someone else's livestock, someone else's donkeys, or anything else that some other person owns."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	"Do not covet your associate's house, do not covet your associate's wife, nor his manservant, nor his maidservant, nor his bull, nor donkey, nor anything that belongs to your associate."
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	"You are not to covet your neighbor's house. [Or neighbor's family dynasty] You are not to covet your neighbor's wife, or his male or female servant, or his ox, or his donkey, or anything that belongs to your neighbor."
Jubilee Bible 2000	Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manslave, nor his maidslave, nor his ox, nor his ass, nor any thing that is thy neighbour's.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	You will not covet your fellow man's house, you will not covet your fellow man's wife, nor his male slave, nor his female slave, nor his ox, nor his donkey, nor anything that is your fellow man's.
Urim-Thummim Version	[10] YOU WILL NOT COVET another person's house, you will not covet another man's woman, nor his male or female slave, nor his ox, nor his donkey, nor anything that is another person's.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.

New American Bible (2011)	You shall not covet your neighbor's house. You shall not covet your neighbor's wife, his male or female slave, his ox or donkey, or anything that belongs to your neighbor. Rom 7:7.
New English Bible—1970	.
New Jerusalem Bible	'You shall not set your heart on your neighbour's house. You shall not set your heart on your neighbour's spouse, or servant, man or woman, or ox, or donkey, or any of your neighbour's possessions.'
New RSV	.
Revised English Bible—1989	Do not covet your neighbour's household: you must not covet your neighbour's wife, his slave, his slave-girl, his ox, his donkey, or anything that belongs to him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	· "Do not covet your neighbor's house; do not covet your neighbor's wife, his male or female slave, his ox, his donkey or anything that belongs to your neighbor."
exeGesés companion Bible	Desire not the house of your friend; desire not the woman of your friend; neither his servant, nor his maid, nor his ox, nor his he burro, nor aught that is of your friend.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	YOU SHALL NOT COVET YOUR NEIGHBOR'S WIFE; YOU SHALL NOT COVET YOUR NEIGHBOR'S HOUSE; NOR HIS FIELD, NOR HIS SERVANT, NOR HIS MAID, NOR HIS OX, NOR HIS DONKEY, NOR ANY OF HIS CATTLE, NOR WHATEVER BELONGS TO YOUR NEIGHBOR." †(This is not the same thing as "would like to have" something similar. This is wanting specifically THEIR property)
Awful Scroll Bible	Was you to desire your fellows house? Was you to desire your neighbor's wife, man servant or maidservant, plowing beast, ass, even that of your neighbor?
Charles Thompson OT Concordant Literal Version	. You shall not covet the house of your associate. You shall not covet the wife of your associate, his field, his servant or his maidservant, his bull, his donkey or anything which is your associate's.
Darby Translation	Thou shalt not desire thy neighbour's house, thou shalt not desire thy neighbour's wife, nor his bondman, nor his handmaid, nor his ox, nor his ass, nor anything that is thy neighbour's.
exeGesés companion Bible	.
Orthodox Jewish Bible	Thou shalt not covet thy neighbor's bais, thou shalt not covet thy neighbor's isha, nor his eved, nor his maidservant, nor his ox, nor his donkey, nor anything that is thy neighbor's.
Rotherham's <i>Emphasized B.</i>	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

The Amplified Bible	"You shall not covet [that is, selfishly desire and attempt to acquire] your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that belongs to your neighbor."
The Expanded Bible	"You must not want to take [covet] your neighbor's house. You must not want [covet] his wife or his male or female slaves, or his ox or his donkey, or anything that belongs to your neighbor [^C this commandment internalizes previous commandments]."
The Geneva Bible Kretzmann's Commentary	. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. Here the thoughts of the entire second table are once more summarized with reference to the source of sin; for it is out of the heart that the evil thoughts proceed which are afterward realized in various actual sins, Matt. 15:19. So the admirable and fitting order of the commandments, as Luther cans it, is brought to an end and the circle of injunctions completed; for it is only by the sanctification of the heart according to the Tenth Commandment that the true worship of God according to the First Commandment can be secured. It should be noted here that both the division of the Decalogue as such and the distinction between the Ninth and the Tenth Commandment are matters of no material consequence.
Syndein/Thieme	"You shall not 'lust for'/covet your neighbor's house, you shall not 'lust for'/covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbor's."
The Voice	You are not to covet what your neighbor has or set your heart on getting his house, his wife, his male or female servants, his ox or donkey, or anything else that belongs to your neighbor.

Bible Translations with Many Footnotes:

The Complete Tanach Kaplan Translation	. <i>The Tenth Commandment, Envy</i> Do not be envious of your neighbor's house. Do not be envious of your neighbor's wife, his slave, his maid, his ox, his donkey, or anything else that is your neighbor's. Do not be envious This is a continuation of the Tenth Commandment.
NET Bible®	"You shall not covet ⁴⁰ your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that belongs to your neighbor." ⁴¹ ^{40tn} The verb נָחַד (khamad) focuses not on an external act but on an internal mental activity behind the act, the motivation for it. The word can be used in a very good sense (Ps 19:10; 68:16), but it has a bad connotation in contexts where the object desired is off limits. This command is aimed at curtailing the greedy desire for something belonging to a neighbor, a desire that leads to the taking of it or the attempt to take it. It was used in the story of the Garden of Eden for the tree that was desired. ^{41sn} See further G. Wittenburg, "The Tenth Commandment in the Old Testament," <i>Journal for Theology in South Africa</i> 21 (1978): 3-17; and E. W. Nicholson, "The Decalogue as the Direct Address of God," <i>VT</i> 27 (1977): 422-33.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...you will not crave the house of your companion, you will not crave the woman of your companion, and his servant, and his bondwoman, and his ox, and his donkey, and all which belongs to your companion,...
Charles Thompson OT	.

C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's."
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"You will not desire the house of your neighbour, you will not desire the wife of your neighbour, or his man-servant, or his handmaid, or his ox, or his ass, or anything which is your neighbour's."

The gist of this passage: You are not to have an inordinate desire for things which your neighbor has.

R. B. Thieme, Jr. calls this last commandment the *Magna Carta of Freedom*. It is this commandment which gives us our rights to privacy, property, person and possessions. This is the commandment which tells us not to be envious of what another has; not to crave or desire any of their possessions. If you have owned a nice, relatively new, good-looking car, and it's been stolen or someone has keyed it, you have been the victim of covetousness. Someone envied what you had; someone was jealous of your possession and acting out of their old sin nature. If you have a spouse who is attractive, in soul and/or in appearance, we have possibly experienced (or they have experienced) a male or female Lothario hit on them, despite their wedding ring. You are victims of someone who has broken this commandment. If you have ever had one of your possessions stolen or experienced a break-in to your automobile or your personal residence, your privacy and person have been violated, as well as your right to own of property, by someone who has broken this commandment.

Exodus 20:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châmad (חָמַד) [pronounced <i>khaw-MAHD</i>]	<i>to delight [in something]; to desire, to covet, to take pleasure in</i>	2 nd person masculine singular, Qal imperfect	Strong's #2530 BDB #326

The NET Bible: The Hebrew verb used here (חָמַד, *khamad*) is different from the one translated "crave" (אָבַה, *'avah*) in the next line. The former has sexual overtones ("lust" or the like; cf. Song of Sol 2:3) whereas the latter has more the idea of a desire or craving for material things.¹⁴

¹⁴ From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

Exodus 20:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
rêa' (רֵעַ) [pronounced RAY-ahg]	associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #7453 BDB #945

Translation: You will not desire your neighbor's house;...

There is a wonderful old English word which describes this: *covetousness*—however, this word is such a relic that some people would not have a full understanding of what is going on. However, you see something which belongs to your neighbor, you develop a great desire for it and you crave it. He may have a beautiful wife and you desire her. He may have recently purchased a new Jaguar and you crave it. He may have purchased a Renoir and you are jealous and desire to have it. No matter where you look, there will always be someone who is thinner, richer, drives a nicer car, has a better looking spouse although they aren't as good-looking as you, they are smarter, wittier, etc. God has provided for our every need. He has made it possible for any one of us to have great happiness and great inner peace and tranquility on this earth; it just requires salvation, rebound, the intake of doctrine, and our trust in and deference to His judgement and guidance. As Paul wrote, **Not that I speak from want; for I have learned to be content in whatever circumstance I am; I now how to get along with humble means and I also know how to live in prosperity; in any and every circumstance, I have learned the secret of being filled and going hungry, both of having abundance and suffering need** (Phil. 4:11–12). It is this desire for things which others have which motivates lying, deceit, stealing, adultery and killing. Parents who do not teach their children not to lust raise a generation of criminals. Remove the lust for what you do not have but your neighbor does and you remove 70% of all criminal activity. Covetousness, or lust (which does not have to be exclusively a word used for sexual lust) is forbidden in the New Testament as well (Rom. 7:7–8).

At this point in time, the people of Israel live in tents. However, they will occupy houses when they enter into the land of promise. God is telling them not to lust after or desire the house your neighbor owns.

Exodus 20:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châmad (חָמַד) [pronounced khaw-MAHD]	to delight [in something]; to desire, to covet, to take pleasure in	2 nd person masculine singular, Qal imperfect	Strong's #2530 BDB #326

The NET Bible: *The Hebrew verb used here (חָמַד, khamad) is different from the one translated "crave" (אָוַה, 'avah) in the next line. The former has sexual overtones ("lust" or the like; cf. Song of Sol 2:3) whereas the latter has more the idea of a desire or craving for material things.*¹⁵

¹⁵ From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

Exodus 20:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾīshshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular construct	Strong's #802 BDB #61
rêaʿ (עַר) [pronounced RAY-ahgʻ]	associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #7453 BDB #945

Translation: ...you will not desire your neighbor's wife;...

They are not to desire or lust after a neighbor's wife. Again, this does not limit your lust by using the term *neighbor*; essentially, you are not to lust after any person's wife.

Once a marriage has been established, then that particular wife (or husband) should be seen as off-limits to everyone in their periphery. This part of the 10 commandment goes further than forbidding adultery in terms of prohibition.

Exodus 20:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿebed (עֶבֶד) [pronounced ĞE ^B -ved]	slave, servant; underling; subject	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʾâmâh (אִמָּה) [pronounced aw-MAW]	maid, maidservant, handmaid, female servant, female slave	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #519 BDB #51

Translation: ...[nor] his male servant or female servant;...

If your associate has great slaves or servants, you do not desire them. In the ancient world, a successful person was more likely to have servants (slaves). A servant, in that era, like a wife, belonged wholly to the slave owner. Therefore, they were totally off limits to others.

Today in the United States (as well as elsewhere), some people have housekeepers who come in a few hours a week (or a day); so this is not a ban against one neighbor asking another about Blanca the housekeeper and can she take on any new accounts.

This would be different in places like Hong Kong (and in many places in the Middle East), where young women are often hired to live in a home and to take care of children, the dying mother, and to also do cooking and

housecleaning. Such people are closer to the concept of being enslaved, with many of the limitations which come out of the Bible (there is a time limitation on Hebrew slaves; and more people employed in HK in similar positions are on 1–3 year contracts).

Exodus 20:17d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shôwr (שׁוֹר) [pronounced <i>shohr</i>]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #7794 BDB #1004
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chămôwr (חֹמֶר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2543 BDB #331

Translation: ...[nor] his ox or his donkey;...

In an agricultural society, livestock represents wealth. This is very much like a person's checking or savings account. You are not to desire the money that belongs to your neighbor.

Exodus 20:17e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever</i> .			
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
rêa' (רֵעַ) [pronounced <i>RAY-ahg</i>]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #7453 BDB #945

Translation: ...[you will not desire] anything which belongs to your neighbor."

These are the final words that God will speak directly to the people of Israel.

Whatever your neighbor has that you might want, you are to end the wanting for it. Now, if you like something that your neighbor has and you want to purchase it, that is fine. But, spending time being concerned about what your neighbor has and that you lack—that is a violation of the 10th commandment.

Application: Furthermore, this has great application to socialist propaganda. Socialists use the fact that there are only a few rich, but many people who are middle class and poor, and they try to drum up jealousy and desire in the many against the few. Power is often in a person's income, so they remove the power of their income, and they assume that power. For communists and socialists, this is a two-fer. They set this as the bait to cause the masses to become jealous of the few who are extremely rich; and, when such people are taken down by the communists, then their wealth and power is absorbed by the small, communist inner circle. As we have observed in Cuba and Venezuela, such promises do not end up prospering the country.

Application: Politicians today often try to sell the idea of somehow the government grows the middle class; and often that is sold by wealth redistribution. Wealth redistribution is another tool used by socialists. What they desire is the power to decide which money goes to which people. They always take their very sizeable cut off the top.

Application: I write this in 2019, and the first Democratic presidential debates have occurred, and one of their themes is wealth inequality and growing the middle class. Now, the implication is, they reduce the wealth of the wealthy and that somehow goes to those in the middle class, but, in reality, it never does. Those who are rich are taxed more, taxed excessively, and taxed to the point where they leave the state or the country where they are (if they are able to). New York and California have seen an exodus of the very rich (not all of them) because of their high taxation. Great Britain, because of its high tax policies, has seen many a successful rock group leave the country and find cheaper living elsewhere.

Exodus 20:17 You will not desire your neighbor's house; you will not desire your neighbor's wife; [nor] his male servant or female servant; [nor] his ox or his donkey; [you will not desire] anything which belongs to your neighbor."

Exodus 20:17 You will not desire or lust after your neighbor's house, or his wife; or his servants; or his livestock; you will not desire or lust after anything which belongs to your neighbor."

Paul accepted, to some degree as an unbeliever, the authority of the Bible (which, in his time, was just the Old Testament and a few epistles and a gospel or two, the latter two not in wide circulation yet). A portion of realizing that we need a savior is to recognize that no matter how hard we try, no matter what we do, we are not and never will be perfect. Since we do not fulfill the Law, then we are filthy before God. What clued Paul into his inadequacy is this commandment. I would not have come to the point of recognizing sin except by means of the Law; for you see, I would not have known about coveting had the Law not said, You will not covet. But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law, sin [would have been] dead [to me] (Rom. 7:7b–8). None of us keep any of the commandments except in the most legalistic, limited sense. However, Paul recognized that this is where his inadequacies lie.

Now that we have covered the Ten Commandments (lit., the Ten Words), we need to examine the **Doctrine of the Suzerain-vassal Treaties**:

[These are] notes from lectures of Dr. Meredith Kline, presented at Westminster Theological Seminary in Escondido, California, Westminster Theological Seminary in Philadelphia, Pennsylvania, and Gordon-Conwell Theological Seminary, in Massachusetts.

The Suzerain-Vassal Treaty

Brief Summary of Suzerain Treaties:

The Suzerain-Vassal Treaty

In the Ancient Near East, treaties between kings was common. These were treaties drawn up among equals and mostly outlined agreements to honor each other's boundaries, to maintain trade relations, and return run-away slaves. These treaties are preserved in the Mari Tablets and in the Amarna texts.

Also preserved in these collections are treaties drafted between a superior and his inferior. If the relationship was familial or friendly, the parties are referred to as "father" and "son." If the relationship is bereft of kindness and intimacy, the parties are referred to as "lord" and "servant," or "king" and "vassal," or "greater king" and "lesser king." The greater king is the suzerain and the lesser king is a prince, or a lesser lord in the service of the greater king. The lesser lord is a representative of all the common people who are under the protection of the greater king. He enforces the treaty among the masses.

These Suzerain/Vassal treaties open with two sections: 1) The identification of the Suzerain by his name and titles; 2) The historical survey of the Suzerain's dealings with the vassal. The purpose is to illustrate to the vassal how much the Suzerain has done to protect and establish the vassal who therefore owes submission and allegiance to the Suzerain. These two sections are referred to as the "Preamble."

The next section of these treaties list the "stipulations." What the vassal is required to do is spelled out in principal and detail. This section is often concluded with the requirement that the vassal deposit his copy of the treaty in his temple, where he is to occasionally read and study it to refresh his memory concerning his duties.

The last section of these treaties contains the blessings and curses of the Suzerain. If the stipulations are met by the vassal, he will receive the Suzerain's blessings, which are listed. If the vassal fails to meet the stipulations, he will receive the Suzerain's curses, which are also listed.

The Suzerain would keep one copy of the treaty and the vassal would keep one copy of the treaty. A number of ratifying ceremonies were used depending upon the era and culture. But the most widely used rite was that of cutting the bodies of animals in halves and placing them in two rows with enough space between for the two parties of the treaty to walk side by side. As they walked between the pieces, they were vowing to each other, "May what has happened to these animals, happen to me if I break this covenant with you."

Covenant Documents of the Bible Patterned After Suzerain Treaties:

Exodus 20

1. "Y^ehowah" is the Suzerain who delivered this Preamble to Moses, the vassal-lord who represents the people under the authority of the Suzerain. Ex. 20:1–2
2. Names & titles = "**I am the Lord, your God.**" Ex. 20:2
3. Historical prologue = "**Who brought you out of Egypt...**" Ex. 20:2
4. Stipulations with selected blessings and curses. Ex. 20:3–17
5. Stipulations = the 10 commandments. Ex. 20:3–17
6. Blessings and curses Ex. 20:5b–6, 7b, 12b

Deuteronomy

The Suzerain-Vassal Treaty

7. This entire book of Moses is saturated with Suzerain Treaty language and structure. It is not properly the treaty document itself, but it is based upon such a treaty, making reference to it often. Below are some examples.
8. Historical Prologue language and structure. Deut. 4:32–40
9. Stipulations. Deut. 4:44–5:21
10. Blessings and Curses. Deut. 6:4–25
11. Reflects all the sections of a suzerain treaty. Deut. 8
12. Reflects all the sections of a suzerain treaty. Deut. 11
13. Reflects the relationship of a vassal king to the Suzerain., Deut. 17:14-20
14. Reflects the language and structure of war-time arrangements between a Suzerain and his people. Deut. 20
15. Curses and Blessings. Deut. 27–28
16. Covenant Renewal. Deut. 29
17. Classic presentation of Ancient Near East Treaties! Deut. 30:11–19
18. A question along the lines of "what came first, the chicken or the egg?" Did God see fit to present his covenant to his people in a cultural form developed by Near Eastern empires, or did God's original pattern for his covenant in Eden inform and form the cultural pattern of the Ancient Near East?

Taken from <http://www.fivesolas.com/suzerain.htm> and edited.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The People are Afraid of God's Presence

And all the people, those seeing the thunderings and the lightning flashes; and a sound of the horn; and the mountain smoking. And so see [possibly, *are afraid*] the people, and so they tremble, and so they stand from a distance. And they say unto Moses, "You speak—you—with us; and we will listen! And should not speak with us Elohim, lest we die."

Exodus
20:18–19

And all the people, the ones seeing [and hearing all that was going on]: the thunderings and the lightning flashes, the sound of the horn, and the mountain [was] smoking—so the people saw [or, *the people are afraid*], and they are trembling and they stand far away [from the mountain]. They said to Moses, "You speak to us—[and only] you; and we will listen! [Let] Elohim not speak to us, so that we do not die."

The people could hear and see all that was going on: the great thunder, the lightning flashes, the persistent loud sound of the horn, as well as the mountain [which] smoked—the people saw all of this and they were afraid; they were trembling. They kept moving back away from the mountain. They pleaded with Moses, "Please, only you speak to us and we will listen to you. Please do not let God speak directly with us, or we will die."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And all the people, those seeing the thunderings and the lightning flashes; and a sound of the horn; and the mountain smoking. And so see [possibly, *are afraid*] the

people, and so they tremble, and so they stand from a distance. And they say unto Moses, "You speak—you—with us; and we will listen! And should not speak with us Elohim, lest we die."

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.
.
And all the people saw the thunders, and the flames, and the voice of the trumpet, and the mountain smoking; and the people saw, and trembled, and stood afar off. And they said to Mosheh, Speak thou with us, and we will hearken; but let it not be spoken to us from before the Lord, lest we die.

Targum (Pseudo-Jonathan)

And all the people saw the thunders, and were turned back, every one as he heard them coming forth from the midst of the lights, and the voice of the trumpet as it will raise the dead, and the mountain smoking; and all the people saw and drew back, and stood twelve miles off. And they said to Mosheh, Speak thou with us, and we can hear; but let it not be spoken with us any more from before the Lord, lest we die. [JERUSALEM. And all the people saw the thunders and the lights, and the sound of the trumpet, and the mountain smoking; and the people saw and trembled, and stood afar off.]

Revised Douay-Rheims

And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking; and being terrified and struck with fear, they stood afar off, Saying to Moses: Speak you to us, and we will hear: let not the Lord speak to us, lest we die.

Douay-Rheims 1899 (Amer.)

Aramaic ESV of Peshitta

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All the people witnessed the thundering, the lightning, the sound of the shofar, and the mountain smoking. When the people saw it, they trembled, and stayed at a distance. They said to Mosha, "Speak with us yourself, and we will listen; but do not let God speak with us, lest we die.

V. Alexander's Aramaic T.
Plain English Aramaic Bible
Lamsa's Peshitta (Syriac)

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.
And all the people observed the thunderings and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw all of this, they were afraid and they stood afar off. And they said to Moses, You speak to us, and we will listen; but let not God speak with us, lest we die.

Updated Brenton (Greek)

And all the people perceived the thundering, and the flashes, and the voice of the trumpet, and the mountain smoking; and all the people feared and stood afar off, and said to Moses, Speak thou to us, and let not God speak to us, lest we die.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And all the people were watching the thunderings and the flames and the sound of the horn and the mountain smoking; and when they saw it, they kept far off, shaking with fear. And they said to Moses, To your words we will give ear, but let not the voice of God come to our ears, for fear death may come on us.

Easy English

The people saw the very bright light and they heard the loud noises. They heard the loud music and they saw the smoke on the mountain. They were so afraid that they could not stop their bodies moving. They would not come near. 19 They said to Moses: 'Speak to us yourself. We will listen to you. But do not let God speak to us. If he does, we will die.'

Easy-to-Read Version—2001

Easy-to-Read Version—2006

The People Are Afraid of God

During all this time, the people in the valley heard the thundering and saw the lightning on the mountain. They saw smoke rising from the mountain and heard the sound of the trumpet. They were afraid and shook with fear. They stood away from

the mountain and watched. Then the people said to Moses, "If you want to speak to us, then we will listen. But please don't let God speak to us. If this happens, we will die."

God's Word™

Good News Bible (TEV)

The People's Fear

When the people heard the thunder and the trumpet blast and saw the lightning and the smoking mountain, they trembled with fear and stood a long way off. They said to Moses, "If you speak to us, we will listen; but we are afraid that if God speaks to us, we will die."

The Message

All the people, experiencing the thunder and lightning, the trumpet blast and the smoking mountain, were afraid—they pulled back and stood at a distance. They said to Moses, "You speak to us and we'll listen, but don't have God speak to us or we'll die."

Names of God Bible

The People's Reaction

All the people heard the thunder and saw the lightning. They heard the blast of the ram's horn and saw the mountain covered with smoke. So they shook with fear and stood at a distance. Then they said to Moses, "You speak to us, and we'll listen. But don't let *Elohim* speak to us, or we'll die!"

NIRV

The people saw the thunder and lightning. They heard the trumpet. They saw the mountain covered with smoke. They trembled with fear and stayed a long way off. They said to Moses, "Speak to us yourself. Then we'll listen. But don't let God speak to us. If he does, we'll die."

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

College Press Bible Study

Contemporary English V.

The people trembled with fear when they heard the thunder and the trumpet and saw the lightning and the smoke coming from the mountain. They stood a long way off and said to Moses, "If you speak to us, we will listen. But don't let God speak to us, or we will die!"

The Living Bible

All the people saw the lightning and the smoke billowing from the mountain, and heard the thunder and the long, frightening trumpet blast; and they stood at a distance, shaking with fear.

They said to Moses, "You tell us what God says and we will obey, but don't let God speak directly to us, or it will kill us."

New Berkeley Version

New Life Version

New Living Translation

When the people heard the thunder and the loud blast of the ram's horn, and when they saw the flashes of lightning and the smoke billowing from the mountain, they stood at a distance, trembling with fear.

And they said to Moses, "You speak to us, and we will listen. But don't let God speak directly to us, or we will die!"

Unlocked Dynamic Bible

When the people heard the thunder and saw the lightning, and when they heard the sound of the trumpet and saw the smoke on the mountain, they were afraid and trembled. They stood at a distance and said to Moses, "If you speak to us, we will listen. But do not let God speak anymore to us. We are afraid that if he speaks anymore to us, we will die."

Unfolding Bible Simplified

Partially literal and partially paraphrased translations:

American English Bible	Well all the while, the people were being distracted by all the thunder and lightning, the sounds of the trumpets, and the smoke on the mountain; and everyone was afraid and backing far away. So they told Moses: 'You talk to us... don't let God talk to us, because we're afraid that we might die!'
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	All the people stood watching while thunder rolled and lightning flashed, while the trumpet sounded and the mountain was wreathed in smoke, terrified and awe-stricken so that they kept their distance, and cried out to Moses, Do thou tell us the message; we are ready to obey thee. Do not let us hear the Lord speaking; it will cost us our lives.
Translation for Translators	When the people heard the thunder and saw the lightning, and when they heard the sound of the trumpet and saw the smoke on the mountain, they were afraid and trembled. They stood at a distance, and said to Moses/me, "If you speak to us, we will listen. But do not let God speak anymore to us. <i>We are afraid that</i> if he speaks <i>anymore</i> to us, we will die."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	All the people saw and heard the thunderings and lightnings and trumpet sounds, and the smoking of the mountain. When the people saw all this, they moved away and stood far away. They said to Moses, "You speak to us, and we will hear you. But don't let God speak with us, or we'll die!"
Ferrar-Fenton Bible	The Terror of Israel. And all the People perceived the sounds and the flamings, and the trumpet voice, and the smoke from the mountain;—so the people feared and shook in themselves, and stood at a distance, and said to Moses, " You speak with us, and we can listen: but let not GOD speak with us, for fear we should die."
God's Truth (Tyndale)	.
HCSB	The People's Reaction All the people witnessed [Lit saw] the thunder and lightning, the sound of the trumpet, and the mountain surrounded by smoke. When the people saw it [Sam, LXX, Syr, Tg, Vg read <i>smoking; the people (or they) were afraid</i>] they trembled and stood at a distance. "You speak to us, and we will listen," they said to Moses, "but don't let God speak to us, or we will die."
International Standard V	The People are Terrified in God's Presence All the people experienced the thunder and lightning, the sound of the ram's horn, and the smoking mountain. And as the people experienced it, they trembled and stood at a distance. They told Moses, "You speak to us and we will listen, but don't let God speak with us, or we may die."
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And all the people saw the voices, and the flames, and the voice of the trumpet, and the mountain smoking; and when the people saw, they vacillated back and forth, and stood afar off. And they said to Moses, You speak with us, and we will attentively hear; and do not let God speak with us lest we die.
New American Bible (2002)	When the people witnessed the thunder and lightning, the trumpet blast and the mountain smoking, they all feared and trembled. So they took up a position much farther away and said to Moses, "You speak to us, and we will listen; but let not God speak to us, or we shall die."
New American Bible (2011)	<i>Moses Accepted as Mediator.</i> Now as all the people witnessed the thunder and lightning, the blast of the shofar and the mountain smoking, they became afraid and trembled. So they took up a position farther away and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, or we shall die." Dt 4:11; 5:22–27; 18:16; Heb 12:18–19
New English Bible–1970	The people's fear. - Dt.5.22-33 When all the people saw how it thundered and the lightning flashed, when they heard the trumpet sound and saw the mountain smoking, they trembled and stood at a distance. 'Speak to us yourself,' they said to Moses, 'and we will listen; but if God speaks to us we shall die.'
New Jerusalem Bible	Seeing the thunder pealing, the lightning flashing, the trumpet blasting and the mountain smoking, the people were all terrified and kept their distance. 'Speak to us yourself,' they said to Moses, 'and we will obey; but do not let God speak to us, or we shall die.'
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(A: vii) All the people experienced the thunder, the lightning, the sound of the <i>shofar</i> , and the mountain smoking. When the people saw it, they trembled. Standing at a distance, they said to Moshe, "You, speak with us; and we will listen. But don't let God speak with us, or we will die."
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	And all the people saw the thunders, the lightning flashes, the sound of the ram's horn, and the mountain smoking. And the people saw it, and they trembled and stood at a distance, and said to Mosheh, "You speak with us and we hear, but let not Elohim speak with us, lest we die."
Tree of Life Version	.

Weird English, 𐤀𐤋𐤁𐤏 English, Anachronistic English Translations:

Alpha & Omega Bible	AND ALL THE PEOPLE PERCEIVED THE THUNDERING, AND THE FLASHES, AND THE VOICE OF THE TRUMPET, AND THE MOUNTAIN SMOKING; AND ALL THE PEOPLE FEARED AND STOOD AFAR OFF, AND SAID TO MOSES, "SPEAK YOU TO US, AND LET NOT THE THEOS (<i>Alpha & Omega</i>) SPEAK TO US, LEST WE DIE!"
Awful Scroll Bible	The people are perceiving the thunders and the lightnings, and the loud noise of the ram's horn, and the mountain smoking; even the people were to perceive them, and they drifted away, even were to stand afar. They were to say to Moses: Be you

	speaking with us, and we were to listen to you - was he of mighty ones to speak to us? - We were to die!
Charles Thompson OT Concordant Literal Version Darby Translation exeGeses companion Bible And all the people see voices and the flambeaus and the voice of the shophar and the mountain smoking: and when the people see, they shake and stand afar. And they say to Mosheh, Word with us and we hear: but have not Elohim word with us, lest we die.
Orthodox Jewish Bible	And kol HaAm saw the thunderings, and the lightnings, and the sound of the shofar, and HaHar smoking; and when HaAm saw it, they drew back, and stood afar off. And they said unto Moshe, Thou speak with us, and we will hear; but let not Elohim speak with us, lest we die (see Bereshis 42:23).
Rotherham's <i>Emphasized B.</i>	And, all the people, were witnessing the voices and the torches, and the sound of the horn, and the mountain smoking,—so then the people were struck with awe and shrank back, and stood afar off. And they said unto Moses, Speak, thou, with us, and we will hear,—but let not God speak with us lest we die.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now all the people witnessed the thunder and the flashes of lightning and the sound of the trumpet and the smoking mountain; and as they looked, the people were afraid, and they trembled [and moved backward] and stood at a [safe] distance. Then they said to Moses, "You speak to us and we will listen, but do not let God speak to us or we will die."
The Expanded Bible	When the people heard the thunder and the trumpet [ram's horn], and when they saw the lightning and the smoke rising from the mountain, they shook with fear [trembled] and stood far away from the mountain. Then they said to Moses, "Speak to us yourself, and we will listen. But don't let God speak to us, or we will die."
The Geneva Bible Kretzmann's Commentary	. Verses 18-21 The Terror of the People And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking. The impression was made on all the senses, but that of sight was chiefly involved. The manifestation of God's majesty was so powerful that it effected not only a wholesome awe of the great Jehovah, but an extreme terror as well. And when the people saw it, they removed, they shrank back from the vicinity of the mountain, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear, but let not God speak with us, lest we die. The consciousness of their own sinfulness, their freshly fear and terror, caused them to promise a ready obedience to an the words of Moses.
Syndein/Thieme The Voice	. As all the people witnessed <i>the signs of God's presence</i> —the blast of the ram's horn, the <i>roaring</i> thunder, the flashing lightning, and the smoke-covered mountain—they shook <i>with fear and astonishment</i> and <i>wisely</i> kept their distance. Israelites (to Moses): We are afraid to have God speak directly to us; we are certain that we will die. You speak to us instead; we promise to listen.

Bible Translations with Many Footnotes:

The Complete Tanach

And all the people saw the voices and the torches, the sound of the shofar, and the smoking mountain, and the people saw and trembled; so they stood from afar.

And all the people saw: [This] teaches [us] that there was not one blind person among them. From where do we know that [there was] no mute person among them? The Torah states: "And all the people replied" (Exod. 19:8). From where do we know that there was no deaf person among them? The Torah states: "We will do and hear" (Exod. 24:7). [from Mechilta]

the voices: They saw what was audible, which is impossible to see elsewhere. — [from Mechilta d'Rabbi Shimon ben Yochai]

the voices: Emanating from the mouth of the Almighty. Many voices, voices coming from every direction, and from the heavens, and from the earth. — [Rashi above, verse 2]

and trembled: Heb. עָנַן וְעָרָב means only trembling. — [from Mechilta]

so they stood from afar: They were drawing backwards twelve mil, as far as the length of their camp. The ministering angels came and assisted them [in order] to bring them back, as it is said: "Kings of hosts wander; yea they wander" (Ps. 68:13). [from Shab. 88b]

They said to Moses, "You speak with us, and we will hear, but let God not speak with us lest we die." The Complete Tanakh, the Kaplan Translation and other Jewish Bibles have this passage as vv. 15–16, as four of the commandments were combined into one verse.

Kaplan Translation

Aftermath of the Ten Commandments

All the people saw the sounds, the flames, the blast of the ram's horn, and the mountain smoking. The people trembled when they saw it, keeping their distance. They said to Moses, 'You speak to us, and we will listen. But let God not speak with us any more, for we will die if He does.'

the sounds, the flames

(Rashi). Or, 'the thunder and lightning' (Maaseh HaShem, Maaseh Torah 7; cf. Ramman).

They said to Moses...

According to many, this is in chronological order, and they asked Moses after the giving of the Ten Commandments (Mekhilta; Rashbam; Ibn Ezra, Abarbanel, on Exodus 20:15). Others say that this was before the Ten Commandments (Ramban). According to others, the people said this to Moses after the Second Commandment, and the rest were given through Moses (Chizzkuni; see note on Exodus 20:7).

All the people were seeing⁴² the thundering and the lightning, and heard⁴³ the sound of the horn, and saw⁴⁴ the mountain smoking – and when⁴⁵ the people saw it they trembled with fear⁴⁶ and kept their distance.⁴⁷ They said to Moses, "You speak⁴⁸ to us and we will listen, but do not let God speak with us, lest we die."

⁴²tn The participle is used here for durative action in the past time (GKC 359 §116.o).

⁴³tn The verb "to see" (רָאָה, ra'ah) refers to seeing with all the senses, or perceiving. W. C. Kaiser suggests that this is an example of the figure of speech called zeugma because the verb "saw" yokes together two objects, one that suits the verb and the other that does not. So, the verb "heard" is inserted here to clarify ("Exodus," EBC 2:427).

⁴⁴tn The verb "saw" is supplied here because it is expected in English (see the previous note on "heard").

⁴⁵tn The preterite with vav (ו) consecutive is here subordinated as a temporal clause to the following clause, which receives the prominence.

⁴⁶tn The meaning of נָוָה (nua') is "to shake, sway to and fro" in fear. Compare Isa 7:2 – "and his heart shook...as the trees of the forest shake with the wind."

⁴⁷tn Heb "and they stood from/at a distance."

⁴⁸tn The verb is a Piel imperative. In this context it has more of the sense of a request than a command. The independent personal pronoun "you" emphasizes the subject and forms the contrast with God's speaking.

NET Bible®

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and all the people were seeing the / and the torches and the voice of the ram horn and the hill of smoke, and the people saw, and staggered, and they stood from a distance, and they said to " Mosheh ^{Plucked out} , you will speak with us and we will hear, and do not let " Elohiym ^{Powers} speak with us, otherwise we will die,...
Charles Thompson OT	And all the people looked towards the thunder and the lightnings and the sound of the trumpet and the mount which was smoking; and all the people being struck with terror stood at a distance. And they said to Moses, Speak thou to us: and let not God speak to us lest we die.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	All the people perceived the ^[f] thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance. Then they said to Moses, "Speak ^[g] to us yourself and we will listen; but let not God speak ^[h] to us, or we will die." f. Exodus 20:18 Lit <i>sounds</i> g. Exodus 20:19 Lit <i>with</i> h. Exodus 20:19 Lit <i>with</i>
New European Version	The People Are Fearful All the people perceived the thunderings, the lightnings, the sound of the trumpet, and the mountain smoking. When the people saw it, they trembled, and stayed at a distance. They said to Moses, Speak with us yourself, and we will listen; but don't let God speak with us, lest we die.
New King James Version	The People Afraid of God's Presence Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. Then they said to Moses, "You speak with us, and we will hear; but let not God speak with us, lest we die."
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And all the people are seeing the voices, and the flames, and the sound of the trumpet, and the mount smoking; and the people see, and move, and stand afar off, and say unto Moses, 'Speak thou with us, and we hear, and let not God speak with us, lest we die.'
The gist of this passage:	Based upon the thundering and lightning, the people are quite afraid of what is happening and they ask Moses to act as an intermediary for them, between them and God.

Exodus 20:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (לָךְ) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
râ’âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>those seeing; the ones observing; those with understanding; seers, those who perceive</i>	masculine plural, Qal active participle	Strong's #7200 BDB #906
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôlôth (תְּלִלִים) [pronounced <i>kohl-OHT</i>]	<i>sounds, voices, noise; loud noises, thunderings</i>	masculine plural noun with the definite article	Strong's #6963 BDB #876
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lappîyḏîm (מְדִיפְלִים) hallappîyḏîm (מְדִיפְלֵה) [pronounced <i>hal-lahp-PEED-eem</i>]	<i>lightning, lightning flashes, lightnings; flames</i>	masculine plural noun with the definite article	Strong's #3940 BDB #542

The second form simply includes the definite article.

Translation: *And all the people, the ones seeing [and hearing all that was going on]: the thunderings and the lightning flashes,...*

Thunderings and lightnings do not specifically mean that. *Thunderings* means *noise or voice* and *lightnings* means *torch*. However, when these words are used in conjunction with one another, they likely mean *thunder and lightning*. Recall that there were not a lot of rains in Egypt so the Hebrews did not require a specialized vocabulary for everything which occurred in a storm. Everyone heard the Ten Commandments, but the people also saw and concerned themselves with the smoking and lightning and the thunder and the trumpet.

It is interesting that we do not have the verb for *to hear*, because they heard the storm, they heard the Ten Commandments spoken by God, and they heard the blasting horn.

What the people heard and saw was quite alarming. The verb translated *to see* can also mean, *to perceive*; so all of their senses were engaged as they stood at the foot of this mountain.

They heard amazingly loud thunder; they saw constant lightning flashes. This was quite alarming.

I went from a place that did not have many weather events and moved to a city with a number of weather events, which could be quite dramatic. I recall an evening storm—which I slept through—and later driving down a street nearby, and seeing large limbs and trees either thrust through or on top of every other house. Behind my house, on a two story house, there was a large tree, laid on top of the house, from end to end, the roots hanging over the edge on one side and the crown on the other. I regret today not taking a photo of that. It was as if some giant had pulled out a tree and carefully laid it on top of the house.

The Israelites had never seen anything like this before; and now, their senses are being overloaded with such great sounds and sights.

Exodus 20:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qôwl (לוֹק) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
shôwphâr (שׁוֹפָר) (also רֶפֶשׁ) [pronounced <i>shoh-FAWR</i>]	<i>horn, trumpet; transliterated shophar</i>	masculine singular noun with the definite article	Strong's #7782 BDB #1051

Translation: ...the sound of the horn,...

The horn is often used to represent power and authority; and all of the power and authority of the universe belongs to God. Surely there was a blasting horn, which was louder and more sustained than anything which they had seen before.

Exodus 20:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
har (רָה) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
‘âshên (אֶשֶׁן) [pronounced <i>gaw-SHANE</i>]	<i>smoky, smoking</i>	masculine singular adjective	Strong's #6226 BDB #798

Translation: ...and the mountain [was] smoking—...

The mountain is filled with smoke. One of the ways smoke is used in the Bible as a sweet savor rising up to God. Here, this smoke indicated the Presence of God on the mountain.

Exodus 20:18d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
An alternate reading is:			
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine singular, Qal imperfect	Strong's #3372 BDB #431
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: ...so the people saw [or, the people are afraid],...

The verb used with the word people is disputed. It is either the 3rd masculine singular, Qal imperfect of see or of fear. I prefer to think that it is see as their fear is already alluded to in the latter portion of this verse.

The first portion of this tells us what is happening, and what the people are perceiving, but it does not tell us how they are feeling or what they are thinking. This phrase either tells us that the people are afraid or it tells us, again, that the people are witnessing all of these great events.

Exodus 20:18e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nûwa' (נוּוָּא) [pronounced NOO-ahg]	<i>to wave, to quiver, to vibrate, to swing, to stagger, to tremble, to be unstable; to totter, go tottering; to move to and fro; sometimes used of the blind</i>	3 rd person masculine plural, Qal imperfect	Strong's #5128 BDB #631

Translation: ...and they are trembling...

The next two verbs are in the 3rd masculine plural, which is where we get a *they* from. They were very much afraid of God; even though He led them out of Egypt and has seen to their every need, they know what they are like inside and they are uncomfortable with such a Holy and powerful God. Moses has been a go-between and they are more than satisfied to keep Moses between them and God. This is a parallelism of the people's own volition which is wonderful. Religious people sneer or minimize God's great gift to us in the sacrifice of His Son. And because of the cross, Jesus stands between God and us, a mediator, One who is able to stand before the perfection and holiness of our God, yet gives to us a kindly hand. The people recognized this need and asked for Moses to stand in the gap between themselves and God.

The reason that we do not necessarily need to verb *to be afraid* in the previous section is because we are told here that the people are trembling. So, what they do here and say after is indicative of how they felt.

Exodus 20:18f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿamad (עָמַד) [pronounced <i>gaw-MAHD</i>]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person masculine plural, Qal imperfect	Strong's #5975 BDB #763
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
râchôwq (רָחוֹק) [pronounced <i>raw-KHOHK</i>]	<i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i>	Noun/adjective	Strong's #7350 BDB #935
Min + râchôwq mean <i>from afar off, far away; from an emotive distance</i> .			

Translation: ...and they stand far away [from the mountain].

In Exodus 19, God told Moses to cordon off the mountain so that the people did not try to get close to God in any way. At this point, that is not necessary.

To get a feel for what is happening, this is a massive crowd of people, and moving them from one point to another is not easy to do. However, it appears that, as this stuff is taking place, the people are inching further and further backwards, away from the mountain.

Although God voiced concern to Moses that the people might come too close to the mountain (Exodus 19:20–22), once the storm kicked in and the voice of God was heard, anyone interested in getting a closer view began to back off.

Exodus 20:18 And all the people, the ones seeing [and hearing all that was going on]: the thunderings and the lightning flashes, the sound of the horn, and the mountain [was] smoking—so the people saw [or, the people are afraid], and they are trembling and they stand far away [from the mountain].

Exodus 20:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: They said to Moses,...

It appears that, after the Ten Commandments, God's speaking came to an abrupt end. Some men came forward to speak to Moses, to express their concern for all that is happening. I would assume that they are providing the general pulse of the congregation.

Exodus 20:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
'îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 st person plural suffix	Strong's #5973 BDB #767

Translation: ...“You speak to us—[and only] you;...

The preposition used here is 'îm (עִם) [pronounced geem], which means *with*, not *to*.

The people were close to the Presence of God, marked by the loud noises and powerful storm. They heard God speak to them, which frightened them considerably. The people were willing to hear Moses. When they ask for

Moses only to speak to them, they mean, *instead of God*; or, *not God*. In this way, Moses would be an intermediary between God and the people, which is what God wanted Moses to be in the first place (remember, he initially resisted this and wanted to bring Aaron into the picture).

God through the Ten Commandments, speaks *to us*; God through Moses spoke *to the people*. However, God spoke *with Moses*, because the people feared to come too close to God. The people had good reason to fear God and His power. They had seen His strength in action against Pharaoh. More importantly, because they were short-sighted, they could see God's power in the storm.

Exodus 20:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וִ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâma' (שָׁמָע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person plural, Qal imperfect; with the Voluntative hê	Strong's #8085 BDB #1033

The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word *let, may, might, ought, should*.

Translation: ...and we will listen!

They promise here that they will listen to Moses when he speaks (turns out, they won't).

There is some humor in what the people are saying to Moses. "Listen, you speak to us and we will listen to you!" The implication is, they have not really been listening to Moses before—and that is certainly true.

The true breakdown in communication is, the people are not taking what they should be learning and understanding about God and believing it. They are not mixing this information with faith, and so this generation will fail multiple times while being led by Moses in the desert-wilderness.

Exodus 20:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וִ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	3 rd person masculine singular, Piel imperative	Strong's #1696 BDB #180

Exodus 20:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 st person plural suffix	Strong's #5973 BDB #767
’Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: [Let] Elohim not speak to us,...

They ask for a moratorium on God speaking to them. They cannot stand any more of this. They find it to be very disconcerting.

Exodus 20:19e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פֶּן) [pronounced <i>pen</i>]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	1 st person plural, Qal imperfect	Strong's #4191 BDB #559

Translation: ...so that we do not die.”

The people are concerned that they will die if they are exposed to God in the future as now. This had to be a shocking experience.

Exodus 20:19 They said to Moses, “You speak to us—[and only] you; and we will listen! [Let] Elohim not speak to us, so that we do not die.”

Exodus 20:18–19 The people could hear and see all that was going on: the great thunder, the lightning flashes, the persistent loud sound of the horn, as well as the mountain [which] smoked—the people saw all of this and they were afraid; they were trembling. They kept moving back away from the mountain. They pleaded with Moses, “Please, only you speak to us and we will listen to you. Please do not let God speak directly with us, or we will die.”

They tell Moses that they want him—and only him—to speak with them. They do not want God speaking to them any more.

And so says Moses unto the people, “You [all] will not fear for to the intent that proving you [all] has come the Elohim; and in order that is his fear upon your faces, so as not you [all] will sin.”

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Moses then said to the people, “You [all] should not fear, for the Elohim has come with the intent of proving you and in order that the fear of Him be upon your faces, so that you [all] do not sin.”

Moses then answered the people, saying, “You [all] should not be afraid of God, for He has come to you with the intent of proving your obedience to Him and in order that you reveal your fear and respect for Him, so that you [all] do not sin against Him.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses unto the people, “You [all] will not fear for to the intent that proving you [all] has come the Elohim; and in order that is his fear upon your faces, so as not you [all] will sin.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And Mosheh said to the people, Fear not; for that He may prove you He hath revealed to you the glory of the Lord, and that His fear may be before your face, that you may not sin.
Targum (Pseudo-Jonathan)	And Mosheh said to the people, Fear not; for the glory of the Lord is revealed to try you, whether His fear is before your faces, that ye may not sin.
Revised Douay-Rheims	And Moses said to the people: Fear not: for God is come to prove you, and that the dread of him might be in you, and you should not sin.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mosha said to the people, "Do not be afraid, for God has come to test you, and that his fear may be before you, that you will not sin."
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And Moses said to the people, Fear not; for God is come to prove you, that his worship may be before your faces, and that you may not sin.
Updated Brenton (Greek)	And Moses says to them, Be of good courage, for God is come to you to try you, that his fear may be among you, that ye sin not.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said to the people, Have no fear: for God has come to put you to the test, so that fearing him you may be kept from sin.
Easy English	Moses said to the people: 'Do not be afraid. God has only come to test you. He wants you to love him. He wants you to obey him. Then you will not want to do bad things.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	.
The Message	Moses spoke to the people: “Don't be afraid. God has come to test you and instill a deep and reverent awe within you so that you won't sin.”
Names of God Bible	Moses answered the people, “Don't be afraid! Elohim has come only to test you, so that you will be in awe of him and won't sin.”

NIRV	Moses said to the people, "Don't be afraid. God has come to test you. He wants you to have respect for him. That will keep you from sinning."
New Simplified Bible	Moses responded: »Do not be afraid. God has only come to test you and to inspire you to obey him, so that you will not sin.«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	"Don't be afraid!" Moses replied. "God has come only to test you, so that by obeying him you won't sin."
The Living Bible	They said to Moses, "You tell us what God says and we will obey, but don't let God speak directly to us, or it will kill us."
New Berkeley Version	.
New Life Version	.
New Living Translation	"Don't be afraid," Moses answered them, "for God has come in this way to test you, and so that your fear of him will keep you from sinning!"
Unlocked Dynamic Bible	Moses replied to the people, "Do not be afraid! God has come to determine how you will behave. He wants you to honor him and to not sin."
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	And Moses said to them: 'Be courageous! For The God came here to test you and to put the fear of Him into you, so you won't sin.'
Beck's American Translation	.
Common English Bible	Moses said to the people, "Don't be afraid, because God has come only to test you and to make sure you are always in awe of God so that you don't sin."
New Advent (Knox) Bible	But Moses said to the people, Do not be afraid; God has come here to make trial of your obedience; he would have you possessed with the fear of him, to preserve you from sin.
Translation for Translators	Moses/I replied, "Do not be afraid! God has come to determine/test <i>how you will behave</i> . He wants you to revere him, and to not sin."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	Moses, however, answered to the "Fear not! for GOD has come to you to try you, and to test whether you will fear Him henceforward."
God's Truth (Tyndale)	.
HCSB	Moses responded to the people, "Don't be afraid, for God has come to test you, so that you will fear Him and will not [Lit <i>that the fear of Him may be in you, and you do not</i>] sin."
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.

Urim-Thummim Version	Moses replied to the people, do not be terrified for Elohim has come to test you and to put his fear into your faces so that you do not sin.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses answered the people, "Do not be afraid, for God has come to test you, so that the fear of God may be with you, and that you may not sin again."
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	Moses answered, 'Do not be afraid. God has come only to test you, so that the fear of him may remain with you and keep you from sin.'
New Jerusalem Bible	Moses said to the people, 'Do not be afraid; God has come to test you, so that your fear of him, being always in your mind, may keep you from sinning.'
New RSV	.
Revised English Bible—1989	Moses answered, "Do not be afraid. God has come only to test you, so that the fear of him may remain with you and preserve you from sinning."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe answered the people, "Don't be afraid, because God has come only to test you and make you fear him, so that you won't commit sins."
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	So Moses said to the people, "Do not be afraid, for God has come to test you, so that His fear may be in you, so that you do not sin."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND MOSES SAYS TO THEM, "BE OF GOOD COURAGE, FOR THE THEOS (<i>Alpha & Omega</i>) IS COME TO YOU TO TRY YOU, THAT HIS FEAR MAY BE AMONG YOU, THAT YOU WON'T SIN." †(<i>Jude verse 23</i>)
Awful Scroll Bible	Moses was to say to the people: Were yous to be afraid? - He of mighty ones is to have come in order to test yous, indeed the fear of him is to be turned before yous, even were yous to be kept clean.
Charles Thompson OT Concordant Literal Version	Then Moses said to the people: Do not fear, for in order to probe you the One, Elohim has come, and in order that the fear of Him should come over your faces, that you may not sin.
Darby Translation	.
exeGesés companion Bible	And Mosheh says to the people, Awe not: for Elohim comes so as to test you and that his awe be in front of your faces so that you sin not.
Orthodox Jewish Bible	And Moshe said unto HaAm, Fear not: for HaElohim is come to test you, and that His fear may be upon your faces, that ye sin not.
Rotherham's <i>Emphasized B.</i>	.

Third Millennium Bible

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Moses said to the people, "Do not be afraid; for God has come in order to test you, and in order that the fear of Him [that is, a profound reverence for Him] will remain with you, so that you do not sin."
The Expanded Bible	Then Moses said to the people, "Don't be afraid, because God has come to test you. He wants you to respect him [^L to put the fear of him on you] so you will not sin."
The Geneva Bible Kretzmann's Commentary	And Moses said unto the people, Fear not; for God is come to prove you, His intention was to test the disposition of their hearts, to try them out with this terrifying aspect, that His fear may be before your faces that ye sin not. By the Law is the knowledge of sin, and God wanted to manifest His glory in order to work in their hearts the proper, holy reverence which would keep them from faithlessness and disobedience.
Syndein/Thieme	And Moses said unto the people, "Fear not. For 'Elohiym/Godhead is come to test/prove {nacah} you {nacah - an assayer's term - to test ore to see the quality of gold in it for example}, and that His respect for authority'/fear may be before your faces, that you sin not."
The Voice	Moses: Don't be afraid. These <i>powerful manifestations</i> are God's way of instilling <i>awe and fear</i> in you so that you will not sin; He is testing you <i>for your own good</i> .

Bible Translations with Many Footnotes:

The Complete Tanach	<p>But Moses said to the people, "Fear not, for God has come in order to exalt you, and in order that His awe shall be upon your faces, so that you shall not sin."</p> <p>in order to exalt you: To magnify you in the world, so that your name should circulate among the nations, that He in His glory revealed Himself to you. — [from Mechilta]</p> <p>to exalt: תָּסִיחַ, an expression of exaltation and greatness, similar to "lift up a banner (סֵמֶל)" (Isa. 62:10); "will I raise My standard (סֵמֶל)" (Isa. 49:22); "and like a flagpole (סֵמֶל) on a hill" (Isa. 30:17), which is upright. [Thus all these words signify "raising up."]</p> <p>and in order that His awe: By way of the fact that you saw that He is feared and dreaded, you will know that there is none beside Him and you will fear him.</p>
Kaplan Translation	<p>'Do not be afraid,' replied Moses to the people. 'God only came to raise you up. His fear will then be on your faces, and you will not sin.'</p> <p>raise you up (Mekhilta; Rashi). Or, 'test' or 'prove you' (Saadia; Ibn Ezra; Hirsch; cf. Exodus 16:4); 'admonish you' (Rashbam), 'refine you' (Ramban); 'train you' or 'accustom you [to prophecy]' (Moreh Nevukhim 3:24; Sforino; Ramban; cf. Ibn Janach. See Deuteronomy 8:16).</p>
NET Bible®	<p>Moses said to the people, "Do not fear, for God has come to test you,⁴⁹ that the fear of him⁵⁰ may be before you so that you do not⁵¹ sin."</p> <p>^{49tn} תָּסִיחַ (nassot) is the Piel infinitive construct; it forms the purpose of God's coming with all the accompanying phenomena. The verb can mean "to try, test, prove." The sense of "prove" fits this context best because the terrifying phenomena were intended to put the fear of God in their hearts so that they would obey. In other words, God was inspiring them to obey, not simply testing to see if they would.</p> <p>^{50tn} The suffix on the noun is an objective genitive, referring to the fear that the people would have of God (GKC 439 §135.m).</p>

^{51tn} The negative form יִתְּלַבֵּל (lkvilti) is used here with the imperfect tense (see for other examples GKC 483 §152.x). This gives the imperfect the nuance of a final imperfect: that you might not sin. Others: to keep you from sin.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and " Mosheh ^{Plucked out} said to the people, do not fear, given that " Elohiym ^{Powers} came (with) the intention to test you, and (with) the intention that his fearfulness will exist upon your faces (so) you will (not) err,...
Charles Thompson OT	Whereupon Moses said to them, Take courage; for God is come to you to prove you, that the dread of him may be in you, that you may not sin.
C. Thompson (updated) OT Context Group Version	. And Moses said to the people, Don't be afraid: for God has come to prove you (pl), and that his fear may be before you (pl), that you (pl) don't disgrace.
English Standard Version	.
Green's Literal Translation	And Moses said to the people, Do not be afraid, for God has come in order to test you, and so that His fear may be on your faces, that you may not sin.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Moses says unto the people, "Fear not, for to try you has God come, and in order that His fear may be before your faces—that you [all] sin not."

The gist of this passage: Moses tells the people not to be fearful, and that God's grand entrance was to give them enough fear not to sin against Him.

Exodus 20:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602

Exodus 20:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿel (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿam (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
ʿal (עַל) [pronounced al]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
yârêʾ (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 nd person masculine plural, Qal imperfect	Strong's #3372 BDB #431

Translation: Moses then said to the people, “You [all] should not fear,...

There is the mental attitude sins *fear* and there is the concept of a fear/respect for God. God ought to be feared.

Moses is telling the people to stop being afraid. God has just spoken to them and there is a great deal of commotion on the mountain, but no one is in danger of being harmed.

God is great and powerful, but if you are in the plan of God, He is not going to harm you.

Exodus 20:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
baʿăbûwr (בְּעִבּוּר) [pronounced bah-gûb-VOOR]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721

Actually a combination of the bêyth preposition (*in, into, at, by, near, on, with, before*) and ʿăbûwr (עִבּוּר) [pronounced gaw^v-BOOR] which means *a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective*. Properly, it is the passive participle of Strong's #5674 BDB #720. BDB and the e-sword KJV+ list it as Strong's #5676 BDB #719 combined with the bêyth preposition. Strong's #5668 BDB #721.

Exodus 20:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The lâmed preposition, the bêyth preposition and the word 'âbûwr (אוֹבֵר) [pronounced <i>gaw'-BOOR</i>] together appear to mean <i>to the intent that, with the intent that; for the intent that, to the end that; in order to</i> . That final definition came from BDB; the others came from the meanings of these words and the context of 2Sam. 17:14.			
nâçâh (נָחַח) [pronounced <i>naw-SAWH</i>]	<i>to test, to try, to prove, to tempt, to assay, put to the proof or test; to try to do a thing; to practice doing a thing</i>	Piel infinitive construct	Strong's #5254 BDB #650
'êth (אֶת) [pronounced <i>ayth</i>]	<i>you, you [all]; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: ...for the Elohim has come with the intent of proving you...

God has come to this mountain to this people in order to prove, assay or test them. They are to put together all of the things which have happened to them so far, and realize that God is acting on their behalf. Therefore, despite all that is happening when the Ten Commandments are given, the people are not to fear God, in the sense of believing that, He may harm some of them while giving the Ten Commandments.

They are to consider their circumstances and recognize, right at this moment, they should not fear God.

Exodus 20:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ba'âbûwr (בְּאוֹבֵר) [pronounced <i>bah-gûb'-VOOR</i>]	<i>because of, for, that, for the sake of, on account of, in order that, so that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721

Actually a combination of the bêyth preposition (*in, into, at, by, near, on, with, before*) and 'âbûwr (אוֹבֵר) [pronounced *gaw'-BOOR*] which means *a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective*. Properly, it is the passive participle of Strong's #5674 BDB #720. BDB and the e-sword KJV+ list it as Strong's #5676 BDB #719 combined with the bêyth preposition. Strong's #5668 BDB #721.

Exodus 20:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
BDB lists Strong's #5676 as meaning <i>region beyond or across, [the opposite] side</i> . Most translations suggest that, when this is understood geographically, the combination means <i>on the other [opposite] side; in the region beyond; across on the other side</i> .			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
yir ^e âh (יִרְאֶה) [pronounced yir ^e -AW]	<i>fear, dread, terror, reverence, respect, piety; it can also be used for the object of fear</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3374 BDB #432
‘al (עַל) [pronounced ‘ah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular) with the 2 nd person masculine plural suffix	Strong's #6440 BDB #815

Together, ‘al and pânîym mean *upon your face, against the face of; facing you, in front of you, before (as in preference to) you, in addition to you, overlooking you*. Owens translates this *before your eyes* in Exodus 20:20.

Translation: ...and in order that the fear of Him be upon your faces,...

Some translations reorder this verse somewhat to smooth it out. However, the intent is clear; God is revealing His power before them in order to continue to maintain their respect and fear of Him. It may seem like a contradiction that Moses tells the people not to be afraid and then tells them that part of the purpose of God's coming is to make them afraid. It is the same word; it is first a verb and then we have the noun cognate. This is a figure of speech where the *fear of Him* stands for that which makes people afraid. That is, the storm and the power and the trumpets and all the things that cause them to fear—it is those things which God places before their eyes so that they would not sin. Fear is simply a word which stands for their reaction to what God placed before them.

However, the people are to have fear/respect for God. They have not really developed that yet because they do not yet fully appreciate Who and What God is. He has revealed Himself to His people, but they have not really learned and accepted all that has happened.

Exodus 20:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
bil ^e tîy (יֵתִיב) pronounced bill ^e -TEE]	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116

Exodus 20:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This combination means <i>in that not, so that this [will not happen], so as not</i> . With the verb <i>to be</i> , this might be rendered <i>there will not be</i> .			
châṭâ' (נִחַטָּה) [pronounced <i>khaw-TAW</i>]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	2 nd person masculine plural, Qal imperfect; pausal form	Strong's #2398 BDB #306

Translation: ...so that you [all] do not sin."

The purpose of all that has happened is to keep these people from sinning. Their fear of God needs to be a fear/respect. They need to understand God's power and character, so that Israel, as a nation, does not try to turn against God. This would be to their own national detriment.

Exodus 20:20 Moses then said to the people, "You [all] should not fear, for the Elohim has come with the intent of proving you and in order that the fear of Him be upon your faces, so that you [all] do not sin."

Exodus 20:20 Moses then answered the people, saying, "You [all] should not be afraid of God, for He has come to you with the intent of proving your obedience to Him and in order that you reveal your fear and respect for Him, so that you [all] do not sin against Him."

This translation of *proving your obedience* needs some explanation. The Hebrew people have already believed in the Revealed God. This took place prior to the exodus from Egypt. It is through their obedience to His Word that the Hebrew people are proved experientially. Every person who is saved, first believed in the Revealed God (in Jesus in our dispensation). We cannot lose our salvation because we stand upon Jesus rather than upon our own works. However, after salvation, we learn more and more about God, and we obey Him, because His commandments are righteous. We cannot lose our salvation in our post-salvation life; but we can glorify God by our obedience to Him.

And so stand the people from a distance and Moses drew near unto the dark cloud which [is] there the Elohim.

Exodus
20:21

The people stood off from a distance while Moses drew near to the dark cloud, where Elohim [was].

The people stood their distance from the mountain, but Moses drew near to it, approaching the dark cloud where God was.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so stand the people from a distance and Moses drew near unto the dark cloud which [is] there the Elohim.

Dead Sea Scrolls
Jerusalem targum
Targum (Onkelos)

.

And the people stood afar off, but Mosheh drew nigh to the darkness where was the glory of the Lord.

Targum (Pseudo-Jonathan)	And the people stood twelve miles off; but Mosheh drew near to the height of the darkness where was the glory of the Lord.
Revised Douay-Rheims	And the people stood afar off. But Moses went to the dark cloud wherein God was.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	The people stayed at a distance, and Mosha drew near to the thick darkness where God was.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And the people stood afar off, and Moses drew near to the thick darkness where God was.
Updated Brenton (Greek)	And the people stood afar off, and Moses went into the darkness where God was.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	So the people stayed away from the mountain. But Moses walked toward the thick, dark cloud, where God was.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	But the people continued to stand a long way off, and only Moses went near the dark cloud where God was..
The Message	.
Names of God Bible	.
NIRV	Moses approached the thick darkness where God was. But the people remained a long way off.
New Simplified Bible	But the people continued to stand at a distance. Only Moses went near the dark cloud where God was.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	But when Moses went near the thick cloud where God was, the people stayed a long way off.
The Living Bible	As the people stood in the distance, Moses entered into the deep darkness where God was.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
Unlocked Dynamic Bible	Then, as the people watched from a distance, Moses went close to the black cloud where God was.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	However, the people just kept backing away.
Beck's American Translation	The people stood at a distance while Moses approached the thick darkness in which God was present.
Common English Bible	.
New Advent (Knox) Bible	So the people stood their ground far off, while Moses went up into the darkness where God was.

Translation for Translators Then, as the people *watched from a distance*, Moses/I went close to the black cloud where God was.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	The people stood far away, and Moses came close to the murkiness where God was.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And the people stood afar off, and Moses went into the thick cloud where God was.
HCSB	And the people remained standing at a distance as Moses approached the thick darkness where God was.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	And the people were some distance away when Moses approached the dark cloud-mass where Elohim was.
Wikipedia Bible Project	And the people stood at a distance, and Moses approached the fog, there where God was.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So the people kept at a distance while Moses went forward to the cloud where God was.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	So the people kept their distance while Moses approached the dark cloud where God was.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So the people stood at a distance, but Moshe approached the thick darkness where God was.
exeGesés companion Bible	And the people stand afar off and Mosheh draws near to the dripping darkness where Elohim is:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND THE PEOPLE STOOD AFAR OFF, AND MOSES WENT INTO THE THICK CLOUD WHERE THE THEOS (<i>Alpha & Omega</i>) WAS.
Awful Scroll Bible	The people were to stand afar, and Moses is to have drawn near the turbidity of he of mighty ones.
Charles Thompson OT Concordant Literal Version	. Then the people stood afar, yet Moses, he came close to the murkiness where the One, Elohim was.
Darby Translation	And the people stood afar off, and Moses drew near to the obscurity where God was.
exeGesés companion Bible	.
Orthodox Jewish Bible	And HaAm stood afar off, while Moshe drew near unto the thick cloud where HaElohim was.
Rotherham's <i>Emphasized B.</i>	So then the people stood afar off, and, Moses, approached unto the thick gloom, where God was.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
The Geneva Bible	.
Kretzmann's Commentary	And the people stood afar off, remained standing at a distance, and Moses, as the mediator of the people, drew near unto the thick darkness where God was; in order to receive the further commands of the Lord.
Syndein/Thieme	.
The Voice	But everyone remained far away <i>from the mountain</i> as Moses began moving toward the thick, dark cloud where God was.

Bible Translations with Many Footnotes:

The Complete Tanach	The people remained far off, but Moses drew near to the opaque darkness, where God was.
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drew near to the opaque darkness: Within three partitions: darkness, cloud, and opaque darkness, as it is said: "And the mountain was burning with fire unto the heart of the heavens, darkness, cloud, and opaque darkness" (Deut. 4:11). Opaque darkness is [synonymous with] "the thickness of the cloud," [concerning] which He [God] had said to him [Moses], "Behold, I am coming to you in the thickness of the cloud" (Exod. 19:9). [from Mechilta]

Kaplan Translation	The people kept their distance while Moses entered the mist where the Divine was [revealed].
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where the Divine was revealed

The narrative continues in Exodus 24:1.

NET Bible®	The people kept ⁵² their distance, but Moses drew near the thick darkness ⁵³ where God was. ⁵⁴
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^{52tn} Heb "and they stood"; the referent (the people) has been specified in the translation for clarity.

^{53sn} The word לִפְנֵי ('arafel) is used in poetry in Ps 18:9 and 1 Kgs 8:12; and it is used in Deut 4:11, 5:22 [19].

^{54sn} It will not be hard to expound the passage on the Ten Commandments once their place in scripture has been determined. They, for the most part, are reiterated in the NT, in one way or another, usually with a much higher standard that requires attention to the spirit of the laws. Thus, these laws reveal God's standard of righteousness by revealing sin. No wonder the Israelites were afraid when they saw the manifestation of God and heard his laws. When

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

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the people stood from a distance, and "Mosheh ^{Plucked out} had been drawn near to the thick darkness which there, is the "Elohiym ^{Powers} ",...
Charles Thompson OT	.
C. Thompson (updated) OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	The people stayed at a distance, and Moses came near to the thick darkness where God was.
Young's Literal Translation	.
Young's Updated LT	And the people stand afar off, and Moses has drawn near unto the thick darkness where God is.

The gist of this passage: The people stand afar off from the Mountain; and Moses walks towards it and onto it, where the manifestation of God's Presence is.

Exodus 20:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʿamad (עמד) [pronounced gaw-MAHD]	to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease	3 rd person masculine plural, Qal imperfect	Strong's #5975 BDB #763

Exodus 20:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
râchôwq (רָחוֹק) [pronounced <i>raw-KHOHK</i>]	<i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i>	Noun/adjective	Strong's #7350 BDB #935
Min + râchôwq mean <i>from afar off, far away; from an emotive distance</i> .			

Translation: The people stood off from a distance...

Moses' words did not seem to placate this people. They continued to stand off, away from the mountain. His words did not reassure them.

It seemed like, at first, there might be some men who wanted to see for themselves what is going on, on the mountain. Twice, God talks about keeping them off the mountain (Exodus 19:12–13, 21–22). But after God speaks to all of the people and manifests His Presence at that mountain, the people draw back from it.

Exodus 20:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i>]	<i>to draw near, to be brought near</i>	3 rd person masculine singular, Niphil perfect	Strong's #5066 BDB #620
‘el (עַל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
‘ârâphel (עֲרַפֶּל) [pronounced <i>gur-aw-FELL</i>]	<i>cloud, heavy or dark cloud, darkness, gross darkness, thick darkness</i>	masculine singular noun with the definite article	Strong's #6205 BDB #791
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81

Exodus 20:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
The two words 'ăsher + shâm can be rendered <i>where, in what place, to what place</i> when found together in the same phrase. Sometimes, the addition of the verb <i>to be</i> might be appropriate to smooth out the phrasing.			
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: ...while Moses drew near to the dark cloud, where Elohim [was].

Moses, on the other hand, moved closer to the mountain, toward the dark cloud which enveloped all or a portion of the mountain.

Moses was allowed by God to move towards the mountain; to come onto the mountain. For the past few weeks, Moses had communed directly with God. What Moses saw regarding the stormy and blackened cloud did not appear to concern him. He was going to speak to the same God that he had been speaking to.

Exodus 20:21 *The people stood off from a distance while Moses drew near to the dark cloud, where Elohim [was].*

Exodus 20:21 *The people stood their distance from the mountain, but Moses drew near to it, approaching the dark cloud where God was.*

The Ten Commandments are the basic freedom code, as Thieme put it; they are the skeleton upon which all the other laws hang. They are the essentials for Israel; now God will give Israel the details and the specifics. What the Hebrews did is they took all of these laws, the decalogue and the laws which come from them, and designed more laws—a deeply complex, very legalistic code which attempted to anticipate each and every possible situation and variation and give actions which must accompany those situations. This rabbinical study of the Law, in which they do not see God's grace, their own failures, or the sacrifices of Leviticus as being their Messiah—resulted in the Mishna, the Midrash and the Talmud.

The Mishna is the oral traditions of the Rabbis; a commentary, if you will, on the Torah, the Law of Moses. However, they go beyond being a commentary to being an addition to the Torah; a great complex list of laws, and if's and then's. It is not too far removed from our American constitution and then all the laws and statutes and resolutions and regulations which have resulted from the constitution. We could remove perhaps 80% of the governmental interpretation of the constitution and function just as well, if not better, than we are now. The Mishna is the verbal traditions based upon the Torah.

The Midrash is a linguistic study of the Old Testament; however, unlike this commentary, which attempts to derive meaning from the original language, the Midrash enters into this realm of triviality of the linguistics, pursuing such things as, as ZPEB put it, *farfetched connections made on the sheer analogies of the sounds of words*. When the Mishna was committed to writing, the Talmud was also written down and such things and the leading of beasts, the 39 kinds of work, the throwing of objects, the moving of objects, containers, and people were all related to the Sabbath into a huge list of do's and don't's. Although we do not know for certain the time periods in which these documents were produced, many of the legalistic additions to the Torah were obviously in effect at least by tradition, during the time of our Lord's walk on this earth. The first written version which I believe that we have of the Talmud was produced during the first four centuries A.D., although several versions and updates have been made since then. What is the connection between this verse and what I have just written. This verse describes

the history of the Hebrews: *the people stood at a distance while Moses approached the thick cloud where God [was].*

Chapter Outline

Charts, Graphics and Short Doctrines

How God Is and Is Not To Be Worshipped (Altars and Idols)

It appears that, at this point, the people are backing away from the mountain, but Moses has walked towards the mountain and onto it. So, at this time, Moses is with God, on the mountain, and God is speaking to Moses. From this point to the end of Exodus 23, God will begin to give very specific laws to Moses, which laws include some consequences for breaking them. In many cases, these will be laws related to the Ten Commandments; and in many cases, they will just be laws related to living in a new land.

Exodus 20:22–23:33 could have been presented as one very long chapter (perhaps to include the prologue of the previous 4 verses). I have seen some mark off sections of Exodus to match with the Ten Commandments. That cannot be done for the next 3½ chapters. Although some sets of laws might be reasonably grouped together, I do not yet fully appreciate the overall organization of these chapters.

I may change the title of this.	
This is the organization as I see it, grouping some of the laws together.	
Progression of Topics in Exodus 20:22–23:33	
Scripture	Text/Commentary
Exodus 20:22–26	God forbids idolatry and describes the function and design of altars.
Exodus 21:1–11	Laws regarding servitude to Hebrew masters. Time limits and marriages which might take place during servitude.
Exodus 21:12–27	Various forms of violence and penalties for these acts. A general principle is given at the end.
Exodus 21:28–36	Animal control laws; responsibility for what might reasonably be foreseen; penalties.
Exodus 22:1–15	Theft, restitution; taking responsibility for another's possessions.
Exodus 22:16–31	A series of moral and ceremonials laws, which includes topics such as, the loss of a maid's virginity, witches, bestiality, sacrificing to other gods, the fair treatment of strangers and the destitute, money lending and judges.
Exodus 23:1–9	Justice under the law for several categories of people—the poor, your enemy, the stranger; and the absolute importance of integrity in the judicial system.
Exodus 23:10–13	The Sabbath Year and the Sabbath Day.
Exodus 23:14–19	The 3 primary feasts of Israel.
Exodus 23:20–23	The Angel Who will go before Israel into the land.
Exodus 23:24–33	Warnings against idolatry in the land.
As you can see, God delivers a veritable cornucopia of laws, regulations and warnings for nascent Israel.	

Moses will return to commune with God soon after this, and God will deliver a massive set of ceremonial and (therefore) typical laws (Exodus 25–31). Narrative will resume in Exodus 32, but with no little time devoted to manufacturing of the items that will be used in the worship of God (these items themselves will *not* be worshiped). This will continue through Exodus 39. In Exodus 40, we will have the completion of the Tabernacle and God will issue some additional commands concerning the Tabernacle and the initial worship in and around it.

In general, the organization presented in the Niobi Study Bible (also called the **Patchworkid Study Bible**) for **e-sword** is followed.

Chapter Outline

Charts, Graphics and Short Doctrines

Most translations began a new paragraph and often a new section with v. 22. However, a few placed v. 21 with vv. 22–23. This will be reflected in the 90+ translations given below.

And so says Y^ehowah unto Moses, “Thus you will say unto sons of Israel: ‘You [all]—you [all] have seen that from the [two] heavens I have talked with you [all]. You [all] will not make to Me elohim of silver; and elohim of gold you will not make for yourselves.

Exodus
20:22–23

And Y^ehowah said to Moses, “So you will say to the sons of Israel: ‘You [all] have [clearly] seen from the heavens that I have spoken with you [all]. You [all] will not make to Me elohim of silver and you will not make elohim of gold for yourselves.

Jehovah said to Moses, “This is what you will say to the sons of Israel: ‘You have clearly seen that I have spoke with you from the heavens. Under no circumstances are you to make gods of silver which you dedicate to Me; you are not to make gods of gold for yourselves.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, “Thus you will say unto sons of Israel: ‘You [all]—you [all] have seen that from the [two] heavens I have talked with you [all]. You [all] will not make to Me elohim of silver; and elohim of gold you will not make for yourselves.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	And the Lord said to Mosheh, Thus shalt thou speak to the children of Israel; You have seen that I have spoken to you from the heavens. You shall not make before Me idols of silver, neither idols of gold shall you make to you.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Speak thus to the sons of Israel: You have seen that from the heavens I have spoken with you; sons of Israel, My people, you shall not make, that you may worship, the likeness of the sun or the moon or the stars, or the planets, or the angels who minister before Me; idols of silver, nor idols of gold, ye shall not make to you.
Revised Douay-Rheims	And the Lord said to Moses: Thus shall you say to the children of Israel: You have seen that I have spoken to you from heaven. You shall not make gods of silver, nor shall you make to yourselves gods of gold.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "This is what you shall tell the B'nai Yisrael: 'You yourselves have seen that I have talked with you from heaven. You shall most certainly not make alongside of me deities of silver, or deities of gold for yourselves.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.

Lamsa's Peshitta (Syriac)	And the LORD said to Moses, Thus you shall say to the children of Israel, You have seen that I have talked with you from heaven. You shall not make for yourselves gods of gold to be worshipped along with me, neither shall you make for yourselves gods of silver.
Updated Brenton (Greek)	And the Lord said to Moses, Thus shalt thou say to the house of Jacob, and thou shalt report it to the children of Israel, Ye have seen that I have spoken to you from heaven. Ye shall not make to yourselves gods of silver, and gods of gold ye shall not make to yourselves.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Say to the children of Israel, You yourselves have seen that my voice has come to you from heaven. Gods of silver and gods of gold you are not to make for yourselves.
Easy English	Then the LORD said to Moses: 'Tell the Israelites this: "You yourselves have heard me speak to you from heaven. Do not make any gods to be equal to me. Do not make for yourselves gods out of silver or out of gold."
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The people stood far away from the mountain while Moses went to the dark cloud where God was. Then the LORD told Moses to say this to the Israelites: "You people have seen that I talked with you from heaven. So you must not make idols using gold or silver to compete with me. You must not make these false gods. V. 21 is included for context.
God's Word™	.
Good News Bible (TEV)	.
The Message	GOD said to Moses, "Give this Message to the People of Israel: 'You've experienced firsthand how I spoke with you from Heaven. Don't make gods of silver and gods of gold and then set them alongside me.
Names of God Bible	General Rules for Worship Yahweh said to Moses, "This is what you must say to the Israelites: You've seen for yourselves that I have spoken to you from heaven. Never make any gods of silver or gold for yourselves. Never worship them.
NIRV	Worship the LORD Then the LORD said to Moses, "Here is what you must tell the people of Israel. Say to them, 'You have seen for yourselves what I said to you from heaven. Do not put any other gods in place of me. Do not make silver or gold statues of them for yourselves.
New Simplified Bible	Jehovah commanded Moses to tell the Israelites: »You have seen how I have spoken to you from heaven. »Do not make for yourselves gods of silver or gold to be worshiped in addition to me.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	The LORD told Moses to say to the people of Israel: With your own eyes, you saw me speak to you from heaven. So you must never make idols of silver or gold to worship in place of me.
The Living Bible	And the Lord told Moses to be his spokesman to the people of Israel. "You are witnesses to the fact that I have made known my will to you from heaven. Remember, you must not make or worship idols made of silver or gold or of anything else!.

New Berkeley Version	.
New Life Version	Then the Lord said to Moses, "Say this to the people of Israel: 'You have seen for yourselves that I have spoken to you from heaven. Do not make any gods other than Me. Do not make for yourselves gods of silver or gods of gold.
New Living Translation	Proper Use of Altars And the LORD said to Moses, "Say this to the people of Israel: You saw for yourselves that I spoke to you from heaven. Remember, you must not make any idols of silver or gold to rival me.
Unlocked Dynamic Bible	.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	Then Moses went into the darkness where God was. 22 And Jehovah said to Moses: 'This is what you must say to the house of Jacob and what you must report to the children of Israel: <i>Now you have seen Me speaking to you from the sky; so, don't make gods of silver or gold for yourselves.</i>
Beck's American Translation	.
Common English Bible	Instructions about worship The LORD said to Moses: "Say this to the Israelites: You saw for yourselves how I spoke with you from heaven. Don't make alongside me gods of silver or gold for yourselves.
New Advent (Knox) Bible	And the Lord gave Moses this further message for the Israelites: You stood watching while I spoke to you out of heaven; it is not for you to make yourselves gods of silver or of gold.
Translation for Translators	Yahweh said to Moses/me, "Say this to the Israeli people: 'You have heard how I, Yahweh, have spoken to you from heaven. I told you that you must not make any idols of silver or gold <i>that you will worship instead of me.</i>

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	The LORD said to Moses, "Say this to the Sons of Israel: 'You saw that I spoke with you from the heavens. You will not make silver gods with me, nor make golden gods for yourselves."
Ferrar-Fenton Bible	Then the EVER-LIVING said to Moses; "Say this to the children of Israel, you have seen that from the heavens I have spoken with you. Never make for yourselves a God of silver, or a God of gold. You shall not make them for yourselves.
God's Truth (Tyndale)	And the Lord said unto Moses: thus you shall say unto the children of Israel: you have seen how that I have talked with you from out of heaven. You shall not make therefore with me gods of silver nor gods of gold: in no wise shall you do it.
HCSB	Moses Receives Additional Laws Then the LORD told Moses, "This is what you are to say to the Israelites: You have seen that I have spoken to you from heaven. You must not make gods of silver to rival Me; you must not make gods of gold for yourselves [Hb obscure].
International Standard V	Instruction about Idols and Altars The LORD told Moses, "This is what you are to say to the Israelis, 'You have seen for yourselves that I spoke to you from heaven. You are not to make gods of silver alongside me, nor are you to make for yourselves gods of gold.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	Instructions for Building Altars

NIV, ©2011	<p>And Yahweh said to Moses, "Thus you will say to the {Israelites}, 'You yourselves have seen that I have spoken to you from the heavens. You will not make alongside me gods of silver, and gods of gold you will not make for yourselves.</p> <p>Idols and Altars</p> <p>Then the LORD said to Moses, "Tell the Israelites this: 'You have seen for yourselves that I have spoken to you from heaven: Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold.</p>
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	Yahweh said to Moses, "This is what you must tell the Israelites: 'You yourselves have seen that I have talked with you from heaven. You will not make for yourselves other gods alongside me, gods of silver or gods of gold.
Urim-Thummim Version	Then YHWH spoke to Moses, This is what you will say to the children of Israel, You have seen that I have talked with you from the sky. You will not make elohim of silver to be worshipped along with me, neither will you make to yourselves elohim of gold.
Wikipedia Bible Project	<p>And Yahweh said to Moses:</p> <p>So you will say to the sons of Israel: "You have seen that I have spoken with you from the sky. With me you shall not make gods of silver and gods of Gold; these you shall not make for yourself.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh spoke to Moses, "Say this to the people of Israel: You have seen for yourselves that I have spoken to you from the heavens. 23.Do not make any gods of silver or gold to stand beside me.
The Heritage Bible	.
New American Bible (2002)	The LORD told Moses, "Thus shall you speak to the Israelites: You have seen for yourselves that I have spoken to you from heaven. Do not make anything to rank with me; neither gods of silver nor gods of gold shall you make for yourselves.
New American Bible (2011)	<p><i>The Covenant Code.</i></p> <p>* The LORD said to Moses: This is what you will say to the Israelites: You have seen for yourselves that I have spoken to you from heaven. You shall not make alongside of me gods of silver, nor shall you make for yourselves gods of gold. Ex 20:3–4</p> <p>* [20:22–23:33] This collection consists of the civil and religious laws, both apodictic (absolute) and casuistic (conditional), which were given to the people through the mediation of Moses. They will be written down by Moses in 24:4.</p>
New English Bible—1970	<p>Laws about Altars.</p> <p>THE LORD SAID TO MOSES, Say this to the Israelites: You know now that I have spoken to you from heaven. You shall not make gods of silver to be worshipped as well as me, nor shall you make yourselves gods of gold.</p>
New Jerusalem Bible	Yahweh said to Moses, 'Tell the Israelites this, "You have seen for yourselves how I have spoken to you from heaven. You must not make gods of silver to rival me, nor must you make yourselves gods of gold.
New RSV	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(A: Maftir) ADONAI said to Moshe, "Here is what you are to say to the people of Isra'el: 'You yourselves have seen that I spoke with you from heaven. You are not to make with me gods of silver, nor are you to make gods of gold for yourselves.
exeGeses companion Bible	.

Hebraic Roots Bible	And YAHWEH said to Moses, You shall say this to the sons of Israel, You have seen that I have spoken with you from the heavens. You shall not make Elohim of silver along with Me, and you shall not make Elohim of gold for yourselves.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	And יהוה said to Mosheh, “Say this to the children of Yisra’el: ‘You yourselves have seen that I have spoken to you from the heavens. ‘You do not make besides Me mighty ones of silver, and you do not make mighty ones of gold for yourselves. Then ADONAI said to Moses, “Say this to <i>Bnei-Yisrael</i> : You yourselves have seen that I have spoken to you from heaven. Do not make gods of silver alongside Me, and do not make gods of gold for yourselves.
Tree of Life Version	

Weird English, 𐤀𐤋𐤁𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND JESUS SAID TO MOSES, “THUS SHALL YOU SAY TO THE HOUSE OF JACOB, AND YOU SHALL REPORT IT TO THE CHILDREN OF ISRAEL, ‘YOU HAVE SEEN THAT I HAVE SPOKEN TO YOU FROM HEAVEN. YOU SHALL NOT MAKE TO YOURSELVES GODS OF SILVER, AND GODS OF GOLD YOU SHALL NOT MAKE [these] TO YOURSELVES.
Awful Scroll Bible	Jehovah was to say to Moses: You was to say to the sons of Isra-el: Yous are to have perceived, that I am to have spoken from the expanse. Were yous to make they he of mighty ones of silver, even were yous to make they he of mighty ones of gold? -
Charles Thompson OT	.
Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	...and Yah Veh says to Mosheh, Say thus to the sons of Yisra El, You see that I word with you from the heavens. Neither work me elohim of silver nor work yourselves elohim of gold:...
Orthodox Jewish Bible	And Hashem said unto Moshe, Thus thou shalt say unto the Bnei Yisroel, You yourselves have seen that from Shomayim I have spoken with you. Ye shall not make beside Me elohei kesef, neither shall ye make for yourselves elohei zahav.
Rotherham’s <i>Emphasized B.</i>	Then said Yahweh unto Moses, Thus, shalt thou say, unto the sons of Israel,—Ye yourselves, have seen that out of the heavens, have I spoken with you. Ye shall not make aught beside me,—neither gods of silver, nor gods of gold, shall ye make to yourselves.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the LORD said to Moses, “Thus you shall say to the Israelites, ‘You have seen for yourselves that I have spoken to you from heaven. You shall not make other gods [to worship] besides Me; gods of silver or gods of gold, you shall not make [these lifeless idols] for yourselves.
The Expanded Bible	The people stood far away from the mountain while Moses went near the dark cloud where God was. Then the LORD told Moses to say these things to the ·Israelites [¹ sons/ᵀ children of Israel]: “You yourselves have seen that I talked with you from heaven. You must not use gold or silver to make idols for yourselves; do not worship these gods in addition to me. V. 21 is included for context.

The Geneva Bible
Kretzmann's Commentary

Verses 22-26

The Precept Concerning the Altar

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. This fact proved the superiority. the authority of the Lord, His right to express His demands as He was now preparing to do. No false God would have had this power, and the incident was bound to establish Jehovah as the true God in the sight of Israel. Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold. The children of Israel were not to make and place on a level with Jehovah, for purposes of worship, idols of any kind, which they would then regard as their gods. The Making and worshiping of such images, every form of idolatry, was absolutely prohibited.

The Voice

Eternal One (to Moses): This is what I want you to tell the people of Israel: "You yourselves witnessed that I have spoken to you from heaven. *It is essential that you not make any idols to rival Me. Do not make any idols out of silver or gold for yourselves!*

Bible Translations with Many Footnotes:

The Complete Tanach

The Lord said to Moses, "So shall you say to the children of Israel, You have seen that from the heavens I have spoken with you.

So shall you say: with this language. — [from Mechilta] I.e., with this exact wording and in Hebrew. — [Mechilta]

You have seen: There is a difference between what a person sees and what others tell him. [Concerning] what others tell him, sometimes his heart is divided whether to believe [it or not]. — [from Mechilta]

from the heavens I have spoken: But another verse states: "**The Lord descended upon Mount Sinai**" (Exod. 19:20). The third verse comes and harmonizes them: "**From the heavens He let you hear His voice in order to discipline you, and on earth He showed you His great fire**" (Deut. 4:36). His glory was in heaven, His fire and His power were on the earth. Alternatively, He bent down the [lower] heavens and the highest heavens and spread them out upon the mountain. So [Scripture] says: "**And He bent the heavens, and He came down**" (Ps. 18:10). [from Mechilta]

You shall not make [images of anything that is] with Me. Gods of silver or gods of gold you shall not make for yourselves.

You shall not make [images of anything that is] with Me: You shall not make a likeness of my servants who serve Me on high. — [from Mechilta, R.H. 24]

Gods of silver: This [statement] comes to warn about the cherubim, which you make to stand with Me [in the Temple], that they may not be [made] of silver, for if you deviate to make them of silver, they are to Me as gods. — [from Mechilta]

or gods of gold: This [statement] comes to warn [us] that one shall not add [more cherubim] to [the two, which is the number God required]. For if you make four [cherubim], they are to Me as gods of gold. — [from Mechilta]

you shall not make for yourselves: You shall not say, "I will make cherubim in the synagogues and in the study halls, in the manner that I make [them] in the Temple." Therefore, it says: "you shall not make for yourselves." -[from Mechilta]

Kaplan Translation

Concluding Rules

God said to Moses: This is what you must tell the Israelites:
You have seen that I spoke to you from heaven.

Do not make a representation of anything that is with Me. Do not make silver or gold gods for yourselves.

Do not make a representation...

Literally, 'Do not make with me.' This is a commandment not to make a statue of anything associated with God, such as angels. It also extends to making replicas of articles used in the Holy Temple (Avodah Zarah 43a,b; Yad, Avodath Kokhavim 3:10; Sefer HaMitzvoth, Negative Commandment 4).

The Altar

⁵⁵ The Lord said⁵⁶ to Moses: "Thus you will tell the Israelites: 'You yourselves have seen that I have spoken with you from heaven. You must not make gods of silver alongside me,⁵⁷ nor make gods of gold for yourselves.'⁵⁸

^{55sn} Based on the revelation of the holy sovereign God, this pericope instructs Israel on the form of proper worship of such a God. It focuses on the altar, the centerpiece of worship. The point of the section is this: those who worship this holy God must preserve holiness in the way they worship – they worship where he permits, in the manner he prescribes, and with the blessings he promises. This paragraph is said to open the Book of the Covenant, which specifically rules on matters of life and worship.

^{56tn} Heb "and Yahweh said."

^{57tn} The direct object of the verb must be "gods of silver." The prepositional phrase modifies the whole verse to say that these gods would then be alongside the one true God.

^{58tn} Heb "neither will you make for you gods of gold."

sn U. Cassuto explains that by the understanding of parallelism each of the halves apply to the whole verse, so that "with me" and "for you" concern gods of silver or gods of gold (Exodus, 255).

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He Is} said to "Mosheh ^{Plucked out} ", in this way you will say to the sons of "Yisra'el ^{He turns El aside} , you saw that I spoke with you from the skies, you must not (make) me a "Elohiym ^{Powers} of silver and a "Elohiym ^{Powers} of gold, you will not (make) them (for) yourselves,...
Charles Thompson OT	And the Lord said to Moses, Thus shalt thou say to the house of Jacob and announce to the children of Israel, You have seen that I have spoken to you from heaven. You shall not make for yourselves gods of silver, nor shall you make for yourselves gods of gold.
C. Thompson (updated) OT Context Group Version	. And YHWH said to Moses, Thus you shall say to the sons of Israel, You (pl) yourselves have seen that I have talked with you (pl) from the skies. You (pl) shall not make me [into anything]. Gods of silver or gods of gold you (pl) shall not make for yourselves.
English Standard Version	Laws About Altars And the LORD said to Moses, "Thus you shall say to the people of Israel: 'You have seen for yourselves that I have talked with you from heaven. You shall not make gods of silver to be with me, nor shall you make for yourselves gods of gold.
Green's Literal Translation Modern English Version	. The Law About the Altar Then the LORD said to Moses: Thus you shall say to the children of Israel, "You yourselves have seen that I have spoken to you from heaven. You shall not make gods of silver alongside Me or make gods of gold for yourselves.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	The Law of the Altar

Niobi Study Bible
 Owen's Translation
 Restored Holy Bible 6.0
 Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Bible Translation
 World English Bible
 Young's Literal Translation
 Young's Updated LT

Then the LORD said to Moses, "Thus you shall say to the children of Israel: 'You have seen that I have talked with you from heaven. You shall not make anything to be with Me—gods of silver or gods of gold you shall not make for yourselves.

And Jehovah says unto Moses, "Thus will you say unto the sons of Israel: You [all]—you [all] have seen that from the heavens I have spoken with you; you [all] do not make with Me gods of silver, even gods of gold you [all] do not make to yourselves.

The gist of this passage:

God begins a long set of laws by speaking directly to idolatry and how God is and is not supposed to be worshiped.

22–23

Exodus 20:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: And Y^ehowah said to Moses,...

God then speaks to Moses.

It appears that God has called Moses into the mountain; or perhaps he was simply drawn there. So, while the sons of Israel attempt to draw back from the mountain, fearful of the cataclysmic weather that they are witnessing, Moses walks towards the mountain and, apparently, onto it. We do not know how far up Moses goes into the mountain or if he is simply within the cordoned off area now.

Exodus 20:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôh (כֹּה) [pronounced koh]	so, thus, here, hence; now; in the meantime	adverb	Strong's #3541 BDB #462
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	2 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בָּנִימ) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...“So you will say to the sons of Israel:...

God is giving Moses the pertinent message to deliver to the people.

God has a message for Moses to deliver to the people. They have heard the Ten Commandments; and they have made a strong request never to hear God's voice again, as it clearly frightened them. They want Moses to deliver all other messages from this point forever.

Exodus 20:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attem (אַתֶּם) [pronounced aht-TEM]	you all, you guys, you (often, the verb to be is implied)	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know	3 rd person masculine plural, Qal perfect	Strong's #7200 BDB #906
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than, greater than	preposition of separation	Strong's #4480 BDB #577

Exodus 20:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce	1 st person singular, Piel perfect	Strong's #1696 BDB #180
‘îm (עִם) [pronounced ġeem]	with, at, by, near; like; from	preposition of nearness and vicinity with the 2 nd person masculine plural suffix	Strong's #5973 BDB #767

Translation: ...‘You [all] have [clearly] seen from the heavens that I have spoken with you [all].

God uses the verb *to see* for something that the people *saw and heard*. Again, this word probably refers to a complete and total perception which takes place among the people—the smoke, the sounds and God’s voice. They know that this was God; they have no question about that.

We have two words for *with* in these pat two verses; they are prepositions which we have not examined before. In v. 22, we have the preposition ‘îm (עִם) [pronounced ġeem] and it means *with, in conjunction with, together with, as long as [in conjunction with time], close to, beside, in the possession of, in the custody or care of, besides (except)*.

Where this verse reads, *I have spoken with you from heaven*, this is not God speaking to Moses because *you* is in the plural and not the singular. God speaks to Moses, who speaks to the people. Since what Moses said came directly from the mouth of God, the words that the people received were as from heaven.

Exodus 20:22 And Y^ehowah said to Moses, “So you will say to the sons of Israel: ‘You [all] have [clearly] seen from the heavens that I have spoken with you [all].

Exodus 20:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Exodus 20:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (אָסָה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 1 st person singular suffix	Strong's #854 BDB #85
This preposition can also refer to being in one's possession or in one's keeping. This can also mean <i>to proceed from someone</i> . The key to this word is <i>close association with, close proximity to</i> beyond simple geographical proximity.			
Or, this may be understood to be a direct object:			
ʾêth (אֶת) [pronounced ayth]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84
ʾêlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural construct	Strong's #430 BDB #43
keṣeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494

Translation: You [all] will not make to Me elohim of silver...

The implication here is more than God speaking *to* the people (as He spoke *to* Egypt through Moses), here He speaks *with* the people, even though it is through Moses; a closer association is implied. Any young student can tell you the difference between a teacher speaking *to* them and *with* them. In v. 23, we have another preposition ʾêth (אֶת) [pronounced ayth] and this is a preposition of nearness, often translated *with, by, at among*. It is a preposition which is even closer than ʾim¹⁶.

Owens has the preposition ʾêth (אֶת) [pronounced ayth] noted here. There is no difference between the way the preposition and the direct object are written, so I believe that this is properly the direct object.

The people are not to make gods of silver dedicated to God.

¹⁶ I often complain of the ignoring of the prepositions by Strong and by Owen. Both of these prepositions have Strong's numbers and Owen at least notes the BDB reference of the second preposition.

Exodus 20:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural construct	Strong's #430 BDB #43
zâhâb (זָהָב) [pronounced <i>zaw-HAW^bV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: ...and you will not make elohim of gold for yourselves.

The people are not to make gods of gold for themselves. The second commandment is: "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. You shall not bow down to them or 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 the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments. (Exodus 20:4–6; ESV; capitalized)

God explicitly forbids the creation of any sort of idol, even if it is dedicated to Him.

Exodus 20:23 You [all] will not make to Me elohim of silver and you will not make elohim of gold for yourselves.

Exodus 20:22–23 Jehovah said to Moses, "This is what you will say to the sons of Israel: 'You have clearly seen that I have spoke with you from the heavens. Under no circumstances are you to make gods of silver which you dedicate to Me; you are not to make gods of gold for yourselves.

Not too long after God gave the people the Ten Commandments, this in particular was one of the very first laws which the Hebrews broke. This was a continuation of the second commandment; this expanded upon the second commandment. There were to be no idols, not even if the idol was supposed to represent the one true God. The second preposition, 'êth, means that no matter how closely the Hebrews associated the statue with God, it was still forbidden to them to make such an idol. Even if the idol was made out of the most precious metals, this was not what God wanted. Do you worship or often look toward that so-called picture of Jesus; do you have a statue of Mary, the mother of the humanity of God? This is idolatry. We do not know what either one looked like. Even

in His time, Jesus was not easily recognized (recall that Judas had to reveal to the mob which one Jesus was). What we have is a picture which was based upon artistic guesses from, if memory serves, the fifth century A.D.

An altar of earth you will make for Me and you have sacrificed upon it your burnt offerings and your peace offerings—your sheep and your oxen—in all the place where I cause to be remembered My name. I will come unto you and I have blessed you.

Exodus
20:24

You will make an altar of earth for Me and sacrifice upon it your burnt offerings and your peace offerings—your sheep and your oxen—in every place where I cause My name to be remembered. I will come to you and I will bless you.

You will make an altar of earth for Me and you will sacrifice your burnt offerings and your peace offerings upon it. You will offer up your sheep and oxen in every place where I cause My name to be known. I will come to you and I will bless you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	An altar of earth you will make for Me and you have sacrificed upon it your burnt offerings and your peace offerings—your sheep and your oxen—in all the place where I cause to be remembered My name. I will come unto you and I have blessed you.
Dead Sea Scrolls Jerusalem targum	. An altar grounded in the earth shalt thou make unto My name, and shalt offer upon it your burnt offerings and sacred oblations, your sheep and your oxen. In every place in which ye shall memorialize My holy Name, My Word shall be revealed to you, and bless you.
Targum (Onkelos)	An altar of earth shalt thou make before Me, and shalt sacrifice upon it thy burnt offerings and thy sanctified victims, thy sheep and thy oxen. In every place where I may cause My Shekinah to dwell, thither will I send My blessing, and will bless thee.
Targum (Pseudo-Jonathan)	An altar of earth ye shall make to My Name, and sacrifice upon it thy burnt offerings and thy sanctified oblations from thy sheep and from thy oxen. And in every place where My Shekinah shall dwell, and thou worship before Me, there will I send My blessing upon thee, and will bless thee.
Revised Douay-Rheims	You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace offerings, your sheep and oxen, in every place where the memory of my name shall be: I will come to you, and will bless you.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	You shall make an altar of earth for me, and shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your cattle. In every place where I record my name I will come to you and I will bless you.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	An altar of earth shall you make to me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I shall make a memorial to my name I will come to you and I will bless you.
Updated Brenton (Greek)	Ye shall make to me an altar of earth; and upon it ye shall sacrifice your whole burnt-offerings, and your peace-offerings, and your sheep and your calves in every place, where I shall record my name; and I will come to thee and bless thee.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Make for me an altar of earth, offering on it your burned offerings and your peace-offerings, your sheep and your oxen: in every place where I have put the memory of my name, I will come to you and give you my blessing.
Easy English	Make a table out of earth for me. Burn your dead animals upon it and also your other gifts to me. I will cause people in many places to love my name. And in those places, I will come to you and I will make you happy.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	“Make a special altar for me. You should use dirt to make this altar. Offer sheep and cattle as burnt offerings and fellowship offerings on this altar. Do this in every place where I tell you to remember me. Then I will come and bless you.
God’s Word™	“You must build an altar for me made out of dirt. Sacrifice your burnt offerings and your fellowship offerings, your sheep, goats, and cattle on it. Wherever I choose to have my name remembered, I will come to you and bless you.
Good News Bible (TEV)	Make an altar of earth for me, and on it sacrifice your sheep and your cattle as offerings to be completely burned and as fellowship offerings. In every place that I set aside for you to worship me, I will come to you and bless you.
The Message	Make me an earthen Altar. Sacrifice your Whole-Burnt-Offerings, your Peace-Offerings, your sheep, and your cattle on it. Every place where I cause my name to be honored in your worship, I’ll be there myself and bless you.
Names of God Bible NIRV	. “ ‘Make an altar out of dirt for me. Sacrifice your burnt offerings and friendship offerings on it. Sacrifice your sheep, goats and cattle on it. I will come to you and bless you everywhere I cause my name to be honored.
New Simplified Bible	»Make an altar of earth for me. Sacrifice your sheep and your cattle as offerings to be completely burned and as peace offerings. In every place that I set-aside for you to worship me, I will come to you and bless you.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	Build an altar out of earth, and offer on it your sacrifices of sheep, goats, and cattle. Wherever I choose to be worshiped, I will come down to bless you.
The Living Bible	“The altars you make for me must be simple altars of earth. Offer upon them your sacrifices to me—your burnt offerings and peace offerings of sheep and oxen. Build altars only where I tell you to, and I will come and bless you there.
New Berkeley Version	.
New Life Version	Make an altar of earth for Me, and on it give your burnt and peace gifts in worship, your sheep and cattle. In every place where My name is to be remembered, I will come to you and bring good to you.
New Living Translation	.
Unlocked Dynamic Bible	Make for me an altar from earth. Sacrifice on it your burnt offerings, your offerings to promise friendship with me, and also your sheep and oxen. Worship me in any place that I choose for you to honor me; if you do that, I will come to you and bless you.
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	<i>You may make an Altar to Me from the dirt in whichever place that I record My name, and that's where you must sacrifice your whole burnt offerings, as well as the peace offerings of your sheep and calves, and that's where I will come to you and bless you.</i>
Beck's American Translation	.
Common English Bible	Make for me an altar from fertile soil on which to sacrifice your entirely burned offerings, your well-being sacrifices, your sheep, and your oxen. I will come to you and bless you in every place where I make sure my name is remembered.
New Advent (Knox) Bible	It is enough to build me an altar of turf, on which to present burnt sacrifices and welcome-offerings, of sheep or oxen, wherever my name is honoured; so I will come to thee, and give thee my blessing.
Translation for Translators	Make for me an altar from dirt. Sacrifice on it the animals that you will burn completely. Also sacrifice on it the animals that you will not burn completely, to maintain fellowship with me. Worship me [MTY] in any place that I choose for you to honor/worship me; and if you do that, I will come to you and bless you.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	You shall make an altar of earth for Me, and you shall offer upon it your sacrifices and your thank offerings, your sheep, and your oxen. In every place where I record MY NAME, I will come to you and bless you.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	An altar of earth you will fashion for me, and will sacrifice on it your Burnt-Offerings and Peace-Offerings, your sheep and oxen in every place where I record my Name. I will come to you and I will bless you.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For me you are to make an altar of earth, and on it you will sacrifice burnt offerings and peace offerings, your sheep and your cattle. In every place where you come to remember my name, I will come to you and bless you.
The Heritage Bible	You shall make to me an altar of soil, and shall sacrifice your burnt offerings, and your peace offerings, your flock animals, and your cattle upon it; in all places where I cause my name to be remembered I will come to you, and I will kneel down with goodness to you.
New American Bible (2002)	"An altar of earth you shall make for me, and upon it you shall sacrifice your holocausts and peace offerings, your sheep and your oxen. In whatever place I choose for the remembrance of my name I will come to you and bless you. I choose for the remembrance of my name: literally, "where I make my name to be remembered": at the sacred site where God wishes to be worshiped and his name revered.

New American Bible (2011)	An altar of earth make for me, and sacrifice upon it your burnt offerings and communion sacrifices, your sheep and your oxen. [Dt 12:5, 11; 14:23; 16:6] In every place where I cause my name to be invoked* I will come to you and bless you. * [20:24] Where I cause my name to be invoked: i.e., at the sacred site where God wishes to be worshiped. Dt 12 will demand the centralization of all sacrificial worship in one place chosen by God.
New English Bible—1970	You shall make an altar of earth for me, and you shall sacrifice on it both your whole-offerings and your shared-offerings, your sheep and your cattle. Wherever I cause my name to be invoked, I will come to you and bless you.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	(S: Maftir) For me you need make only an altar of earth; on it you will sacrifice your burnt offerings, peace offerings, sheep, goats and cattle. In every place where I cause my name to be mentioned, I will come to you and bless you.
exeGesés companion Bible	...but work to me a sacrifice altar of soil and sacrifice thereon your holocausts and your shelamim - your flocks and your oxen in all places wherever I memorialize my name I come to you and I bless you:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	An altar of ground were yous to make, and are to have sacrificed you all's whole burnt offerings, and peace offerings, of the small cattle and large cattle. That place was to be a memorial for my name, and I was to come, and am to have approved of yous.
Charles Thompson OT	.
Concordant Literal Version	An altar of ground soil shall you make for Me, and you will sacrifice on it your ascent offerings and your peace offerings, your flock and your herd. In every place where I shall record My name I shall come to you and will bless you.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	Mizbe'ach adamah thou shalt make unto Me, and shalt sacrifice thereon thy olat, and thy shelamim, thy tzon, and thine oxen; in all places where I cause My Shem to be remembered, I will come unto thee, and I will bless thee.
Rotherham's <i>Emphasized B.</i>	An altar of earth, shalt thou make to me, then shalt thou offer thereupon thine ascending-sacrifices and thy peace-offerings, thy sheep, and thine oxen. In every place where I may mention my name, will I come in unto thee and will bless thee.
Third Millennium Bible	.

Expanded/Embellished Bibles:

The Amplified Bible

You shall make an altar of earth for Me, and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I cause My Name to be recorded and remembered [through revelation of My divine nature] I will come to you and bless you.

The Expanded Bible

“Make an altar of dirt for me, and sacrifice on it your whole burnt offerings [Lev. 1] and fellowship [or peace; Lev. 3] offerings, your sheep and your cattle. Worship me in every place that I choose, and I will come and bless you.

The Geneva Bible

Kretzmann's Commentary

. An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings and thy peace-offerings, thy sheep and thine oxen. Such offerings were a type and figure of the heart of man, as it arose in true worship to the throne of God, for which reason also plain ground, the soil as the Lord created it, was the material which He preferred, that being found practically everywhere where the children of Israel would assemble for worship. In all places where I record My name I will come unto thee, and I will bless thee. God is confined neither to Temple nor to Tabernacle, but is able to reveal His glorious majesty at any place which He may choose. And wherever this takes place, those who are fortunate enough to be witnesses of such a revelation will become partakers of God's blessings. It is this fact which is of such great value to us believers of the New Testament, since we have the assurance that the presence of the Lord in the Word and in the Sacraments guarantees to us His blessings.

Syndein/Thieme

The Voice

. Take earth and build an altar to Me and sacrifice all of your burnt offerings and peace offerings there. Offer Me *the best of* your sheep and oxen. Wherever I choose for My name to be remembered, I will come to you and shower blessings upon you.

Bible Translations with Many Footnotes:

The Complete Tanach

An altar of earth you shall make for Me, and you shall slaughter beside it your burnt offerings and your peace offerings, your sheep and your cattle. Wherever I allow My name to be mentioned, I will come to you and bless you.

An altar of earth: Attached to the ground, [meaning] that it should not be built on pillars or on a block of wood (another version: [on] a base). [According to the Mechilta and Rashi on Zev. 58a, the reading is “archways.”] Alternatively, [תַּבָּנוֹתֵי הַמִּזְבֵּחַ means] that he [Moses] would fill the hollow of the altar with earth when they [the Israelites] encamped. [from Mechilta]

you shall make for Me: That from the beginning, it shall be made in My name. [i.e., it should not be made for another purpose and then later used as an altar.]-[from Mechilta]

and you shall slaughter beside it: Heb. וְיִלֵּעַ, like “And beside it (וְיִלְעוּ) was the tribe of Manasseh” (Num. 2:20). Or perhaps וְיִלֵּעַ means literally “upon it.” Therefore, Scripture says: “the flesh and the blood on the altar of the Lord, your God” (Deut. 12:27), [meaning that only the flesh and blood are to be put on the altar] but the slaughtering is not [to be performed] on top of the altar. — [from Mechilta]

your burnt offerings and your peace offerings: which are from your sheep and your cattle. “Your sheep and your cattle” is the explanation of “your burnt offerings and your peace offerings.”

Wherever I allow My name to be mentioned, I will come to you and bless you: Heb. רִיכְזָא, lit., I will mention. [This should apparently read רִיכְזֹתְךָ, you will mention. Therefore, Rashi explains that it means: whenever] I will permit you to mention My Explicit Name, there I will come to you and bless you. I will cause My Shechinah to rest upon you. From here you learn that permission was given to mention the Explicit Name only in the place to which the Shechinah comes, and that is in the Temple in Jerusalem. There permission was given to the priests to mention the Explicit Name when they raise their hands to bless the people. — [from Mechilta, Sifrei, Num. 6:23, Sotah 38a]

Kaplan Translation

Make an earthen altar for Me. You can sacrifice your burnt offerings, your peace offerings, your sheep and your cattle on it. Wherever I allow My name to be mentioned, I will come to you and bless you.

burnt offerings

See note on Genesis 8:20. Also see Exodus 24:5.

[Note on Gen. 8:20:] Oloth in Hebrew, literally, offerings that ascend, since the entire offering ascends when it is burned. Usually translated as 'burnt offerings.' Others, however, interpret it as 'uplifting offerings' (Hirsch). Also see Genesis 22:2, Exodus 18:12, 24:5.

peace offerings

See Leviticus 3:1. Also see Exodus 24:5, 32:6. Or, 'fellowship offerings.'

Wherever I allow...

That is, in the Holy Temple, where the Tetragrammaton was used in prayers and blessings (Sotah 38a; Rashi).

NET Bible®

'You must make for me an altar made of earth,⁵⁹ and you will sacrifice on it your burnt offerings and your peace offerings,⁶⁰ your sheep and your cattle. In every place⁶¹ where I cause my name to be honored⁶² I will come to you and I will bless you.

^{59sn} The instructions here call for the altar to be made of natural things, not things manufactured or shaped by man. The altar was either to be made of clumps of earth or natural, unhewn rocks.

^{60sn} The "burnt offering" is the offering prescribed in Lev 1. Everything of this animal went up in smoke as a sweet aroma to God. It signified complete surrender by the worshiper who brought the animal, and complete acceptance by God, thereby making atonement. The "peace offering" is legislated in Lev 3 and 7. This was a communal meal offering to celebrate being at peace with God. It was made usually for thanksgiving, for payment of vows, or as a freewill offering.

^{61tn} Gesenius lists this as one of the few places where the noun in construct seems to be indefinite in spite of the fact that the genitive has the article. He says בִּוְקֶמְהָ־לְכָב (bkkhol-hammaqom) means "in all the place, sc. of the sanctuary, and is a dogmatic correction of "in every place" (בִּוְקֶמ־לֵךְ, kol-maqom). See GKC 412 §127.e.

^{62tn} The verb is רָכַז (zakhar, "to remember"), but in the Hiphil especially it can mean more than remember or cause to remember (remind) – it has the sense of praise or honor. B. S. Childs says it has a denominative meaning, "to proclaim" (Exodus [OTL], 447). The point of the verse is that God will give Israel reason for praising and honoring him, and in every place that occurs he will make his presence known by blessing them.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ..you will (make) an altar of ground (for) me, and you will sacrifice upon him your rising sacrifices and your complete sacrifices, your flocks and your cattle, in all the area (where) I will make my title remembered, I will come to you and I will [respect] you,....

Charles Thompson OT An altar of earth you shall make for me, and sacrifice thereon your whole burnt offerings and your offerings of thanksgiving, both your sheep and your young bulls in every place where I record my name.

C. Thompson (updated) OT .

Context Group Version	An altar of land you shall make to me, and shall sacrifice on it your ascension [offerings], and your peace-offerings, your sheep, and your oxen: in every place where I record my name I will come to you and I will esteem you.
English Standard Version	An altar of earth you shall make for me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I cause my name to be remembered I will come to you and bless you.
Green's Literal Translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	You shall make an altar of earth for Me, and shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your cattle. In every place where I record My name I will come down to you and I will bless you.
New King James Version	An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name [cause My name to be remembered] I will come to you, and I will bless you.
Niobi Study Bible	.
Owen's Translation	.
Restored Holy Bible 6.0	.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	"An altar of earth you will make for Me, and you have sacrificed on it your burnt-offerings and your peace-offerings, your flock and your herd; in every place where I cause My name to be remembered I come in unto you, and have blessed you.
The gist of this passage:	One approach to worship would be to make an altar of earth and to offer up burnt offerings or peace offerings. This would be done wherever God has caused His name to be remembered; and He would come to them and bless them.

Exodus 20:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	altar; possibly monument	masculine singular construct	Strong's #4196 BDB #258
'ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	ground, soil, dirt, earth, tillable earth, land, surface of the earth	feminine singular noun	Strong's #127 BDB #9
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: You will make an altar of earth for Me...

Altars were not be made in such a way for them to be extremely fancy. They would be made up of the materials from the ground.

My assumption would be that, the people of Israel could not afford much more than the sacrifices themselves at the beginning. Furthermore, there would be things of gold which would be designed.

The association of these sacrifices with the earth is an association with the humanity of Jesus Christ. It is the humanity of our Lord which died for our sins.

Exodus 20:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person masculine singular, Qal perfect	Strong's #2076 BDB #256
‘al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
‘ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine plural noun with the 2 nd person masculine singular suffix	Strong #5930 BDB #750

Translation: ...and sacrifice upon it your burnt offerings...

On each altar that is made, there would be burn offerings sacrificed upon them. The smoke of these burnt offerings would ascend into heaven.

Exodus 20:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Exodus 20:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shelem (שֶׁלֶם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #8002 BDB #1023
This is the first use of this word in the Bible.			

Translation: ...and your peace offerings...

This is the first time we have the word for *peace offering*; this is an offering which establishes peace between man and God. Of course, this is symbolic.

Exodus 20:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsô'n (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; with the 2 nd person masculine singular suffix	Strong's #6629 BDB #838
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; with the 2 nd person masculine singular suffix	Strong's #1241 BDB #133

Translation: ...—your sheep and your oxen—...

the sacrifices would be animals, sheep and oxen. Other animals could be offered up as well. I believe that these animals are illustrative rather than limiting.

Exodus 20:24e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 20:24e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
mâqôwm (מִקְוָם) [pronounced maw-KOHW]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun	Strong's #4725 BDB #879
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>to speak of; to remember, to cause to be remembered, to call to one's own mind, to bring to remembrance [before someone]; to make mention of [often with praise and/or celebration], to offer a memorial offering</i>	1 st person singular, Hiphil imperfect	Strong's #2142 BDB #269

When the Hiphil is associated with the *name of Jehovah* (or a similar phrase), we may translate it *to call upon, to invoke*. The relationship to the original words is, if Jesus Christ is in your memory center because you have studied the Word of God, certain circumstances will reasonably cause you to *invoke* His name from memory. See the exegesis of Psalm 20:7 for confirmation of this.

'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 1 st person singular suffix	Strong's #8034 BDB #1027

Translation: ...in every place where I cause My name to be remembered.

The altars would be put up wherever God's name is made known and remembered. This does not mean that God would point down from heaven to a spot and say, "There—remember My Name there!" For whatever reason, people would understand this or that place to be where God would be thought of. Perhaps something very personal like where a cow dropped a calve, or the first crops came up; or perhaps something more national, such as a place where a battle was won. Or, maybe there is a place where some great miracle took place. Whatever the reason, a person would associate that place with God.

Exodus 20:24f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	1 st person singular, Qal imperfect	Strong's #935 BDB #97

Exodus 20:24f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	1 st person singular, Piel perfect	Strong's #1288 BDB #138

Translation: I will come to you and I will bless you.

When the sons of Israel do this, God would come to them and God would bless them.

These sorts of things would go hand-in-hand. That is, the people being motivated to offer up a sacrifice to God; and God coming to them and blessing them.

Application: Many believers today see President Trump as a net blessing to the United States. Many people in this country pray for our nation; and there are, apparently, a number of believers in the United States. There is also a small pivot listening to doctrine and advancing to spiritual maturity. These things go hand-in-hand with blessings from God.

Application: On the other hand, it seems as if every evil force is aimed towards destroying the United States. Even one political party seems to have that aim. Will this blessing that we have enjoyed under President Trump be short-lived because these same believers praying for America are not advancing spiritually as they should be?

Application: It is fine to be informed politically and vote; particularly if you are a believer who understands the divine institutions and the laws of divine establishment. However, your focus needs to be on spiritual growth and the function of your spiritual gift. You might on occasion enter into a political discussion; but your focus needs to be upon our nation as a spiritual entity rather than as a political entity. Furthermore, we must be aware that, even when the wrong political party wins or there is not really a stark choice offered to us, that we understand that it is men and women advancing spiritually who make this nation work; not the workings of political figures and movements.

Application: Moses is not after political power; nor is he running for anything. Yet, in this point of time in human history, he is the most important person on each. Similarly, 500–600 years previous, the most important person on this earth was a traveling shepherd named Abraham. Do you remember any kings from that era or any great military men? Probably very few if any. But who you know about—and who is known about throughout the world—is Abraham, being sent by God from the east (Iraq) to Canaan.

Exodus 20:24 You will make an altar of earth for Me and sacrifice upon it your burnt offerings and your peace offerings—your sheep and your oxen—in every place where I cause My name to be remembered. I will come to you and I will bless you.

Exodus 20:24 You will make an altar of earth for Me and you will sacrifice your burnt offerings and your peace offerings upon it. You will offer up your sheep and oxen in every place where I cause My name to be known. I will come to you and I will bless you.

With an altar, there is no attempt on the Hebrews' part to make a likeness of God; to attempt something to even spiritually represent His features. The altar made of earth speaks of Jesus Christ coming to this earth and taking on a body made of earth, just as Adam was fashioned out of the chemical elements of the earth. However, the altar itself is not worshipped, nor is it thought by anyone to represent some kind of physical likeness of God (particularly since "**God is a Spirit and those who worship Him must worship Him in Spirit and in doctrine**"—John 4:24). Although burnt offerings have only been mentioned in a few places and although their is not much detail afforded to them prior to this time; the believers did have some kind of knowledge of their importance and the procedure which was to be followed.

And if an altar of stones you will make, you will not build them [of] hewn stone, for your tool you have shaken upon her and so you will profane her. And you will not go up in steps My altar, that is not exposed your nakedness upon him.

Exodus
20:25–26

If you make an altar of stones, you will not build it [with] hewn stonework, for [by] your tool you wield on it, you will profane it. You will also not go up to My altar by steps, so that your nakedness is not exposed upon it.

If you make an altar of stone, then you will not use hewn stonework to build it. The use of a human tool on it will profane the altar. Also, you will not go up to My altar by steps, so that your nakedness is not exposed by it.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And if an altar of stones you will make, you will not build them [of] hewn stone, for your tool you have shaken upon her and so you will profane her. And you will not go up in steps My altar, that is not exposed your nakedness upon him.

Dead Sea Scrolls
Jerusalem targum

.
But if you make an altar of stones unto My Name, you shall not build it with sculptured ones, because the sword is made of iron. If thou workest with iron upon it, thou wilt profane it. You also, the priests, the sons of Aharon, who stand and minister beside Mine altar, shall not ascend by steps unto Mine altar, lest your shame be disclosed upon it.

Targum (Onkelos)

And if thou wilt make Me an altar of stone before Me, thou shalt not build it with hewn stones lest thou lift up thy cutting-tool [Lit., "thy sword."] upon it and profane it. And thou shalt not ascend by steps to My altar, that thy nakedness may not be discerned upon it.

Targum (Pseudo-Jonathan)

But if thou wilt make an altar of stones unto My Name, thou shalt not build them sculptured; for if thou lift up iron, from which the sword is made, upon the stone, thou wilt profane it. And you, the priests, who stand to minister before Me, shall not ascend to My altar by steps, but by (sloping) bridges; that thy shame may not be seen thereupon.

Revised Douay-Rheims	And if you make an altar of stone unto me, you shall not build it of hewn stones: for if you lift up a tool upon it, it shall be defiled. You shall not go up by steps unto my altar, lest your nakedness be discovered.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	If you make me an altar of stone, you shall not build it of cut stones; for if you lift up your tool on it, you have polluted it. Neither shall you go up by steps to my altar, that your nakedness may not be exposed to it.'
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	And if you make me a stone altar, you shall not build it of hewn stones; for if you lift a tool of iron upon it, you will have polluted it. Neither shall you go up by steps to my altar, that your nakedness be not exposed on it.
Updated Brenton (Greek)	And if thou wilt make to me an altar of stones, thou shalt not build them hewn stones; for thou hast lifted up thy tool upon them, and they are defiled. Thou shalt not go up to my altar by steps, that thou mayest not uncover thy nakedness upon it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if you make me an altar of stone do not make it of cut stones: for the touch of an instrument will make it unclean. And do not go up by steps to my altar, for fear that your bodies may be seen uncovered.
Easy English	You can make a table of stone for me also. But do not build it with stones that you have cut. If you use tools on the stones, the table will not be clean for God. Do not climb up to my table on anything, because someone may see parts of your body."
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	But if you use stones to make an altar, then don't use stones that were cut with an iron tool. [Literally, "sword."] If you do that, it will make the altar unacceptable. And you must not make steps leading up to the altar. If there are steps, when people look up to the altar, they will be able to see under your clothes."
God's Word™	If you build an altar for me made out of stones, never make it with cut stone blocks. If you use a chisel on it, you will make it unacceptable to me. Never use stairs to go up to my altar. Otherwise, people will be able to see under your clothes."
Good News Bible (TEV)	If you make an altar of stone for me, do not build it out of cut stones, because when you use a chisel on stones, you make them unfit for my use. Do not build an altar for me with steps leading up to it; if you do, you will expose yourselves as you go up the steps.
The Message	.
Names of God Bible	.
NIRV	If you make an altar out of stones to honor me, do not build it with blocks of stone. You will make it "unclean" if you use a tool on it. Do not walk up steps to my altar. If you do, someone might see your naked body under your robes.'
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
College Press Bible Study	.
Contemporary English V.	If you ever build an altar for me out of stones, do not use any tools to chisel the stones, because that would make the altar unfit. And don't build an altar that requires steps; you might expose yourself when you climb up.

The Living Bible	You may also build altars from stone, but if you do, then use only uncut stones and boulders. Don't chip or shape the stones with a tool, for that would make them unfit for my altar. And don't make steps for the altar, or someone might look up beneath the skirts of your clothing and see your nakedness.
New Berkeley Version	.
New Life Version	If you make an altar of stone for Me, do not build it of cut stones. For if you use an object to cut it, it will be unclean. And do not go up on steps to My altar, so no part of your body may be seen without being covered.'
New Living Translation	If you use stones to build my altar, use only natural, uncut stones. Do not shape the stones with a tool, for that would make the altar unfit for holy use. And do not approach my altar by going up steps. If you do, someone might look up under your clothing and see your nakedness.
Unlocked Dynamic Bible	If you make for me an altar from stones, do not make it from stones that you have cut to make them look nice because you will make the altar unsuitable for worshiping me if you use tools to cut the stones. Do not make an altar that has steps in front of it because if you do that, the Almighty could see your naked body as you go up the steps.'"
Unfolding Bible Simplified	.

Partially literal and partially paraphrased translations:

American English Bible	<i>'However, if you should choose to build a stone Altar to Me, don't use cut stones; because, if you use tools on them, they will become unclean. And don't build any steps up to My Altar, so that the naked [parts of your bodies] will be seen from [below].'</i>
Beck's American Translation	.
Common English Bible	But if you do make for me an altar from stones, don't build it with chiseled stone since using your chisel on the stone will make it impure. Don't climb onto my altar using steps: then your genitals won't be exposed by doing so."
New Advent (Knox) Bible	Even if thou shouldst make me an altar of stone, thou shalt not build it of hewn stones; to use any tool in the making of it is to profane it. And when thou goest up to my altar, thou shalt not mount by steps, for fear of exposing thy body's nakedness.
Translation for Translators	If you make for me an altar from stones, do not make it from stones that you have cut <i>to make them look nice</i> , because you will make the altar unsuitable for <i>worshiping</i> me if you use tools to cut the stones. Do not make an altar that has steps in front of it, because if you do that, <i>people</i> could see your naked <i>buttocks</i> as you go up the steps.' "

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	If you make Me an altar of stone, you will not build it out of trimmed stone. If you lay any tool on it, you will profane it. And do not climb the stairs to My altar, so that your nakedness will not be exposed on it.'"
Ferrar-Fenton Bible	But if you make an altar of stone to Me, it shall not be of cut stones, for if you carve with a cutter upon it, then it will be polluted. And you shall not pile up pyramids for an altar so that your nakedness may not be discovered when you go up to it.
God's Truth (Tyndale)	.
HCSB	.
International Standard V	.
Jubilee Bible 2000	.
H. C. Leupold	.

Lexham English Bible	.
NIV, ©2011	.
Peter Pett's translation	.
Unfolding Bible Literal Text	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Wikipedia Bible Project	And if you make for me an altar of stone, you will not build them from hewn stones, because you strike it with your blade, and defile it. And you will not go up steps to my altar, so that your nakedness will not be revealed upon it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If you build an altar of stone, do not make it of cut stones, for you will defile it by using tools on it. And you will not ascend my altar on steps lest you expose your nakedness on it.
The Heritage Bible	And if you will make me an altar of stone, you shall not build it of cut stone, because if you move your cutting instrument back and forth upon it you have profaned it. And you shall not ascend by steps to my altar, so that your nakedness is not revealed upon it.
New American Bible (2002)	If you make an altar of stone for me, do not build it of cut stone, for by putting a tool to it you desecrate it. You shall not go up by steps to my altar, on which you must not be indecently uncovered.
New American Bible (2011)	But if you make an altar of stone for me, [Dt 27:5; Jos 8:31] do not build it of cut stone, for by putting a chisel to it you profane it. You shall not ascend to my altar by steps, lest your nakedness be exposed.
New English Bible—1970	If you make an altar of stones for me, you must not build it of hewn stones, for if you use a chisel on it, you will profane it. You must not mount up to my altar by steps, in case your private parts be exposed on it.
New Jerusalem Bible	If you make me an altar of stone, do not build it of dressed stones; for if you use a chisel on it, you will profane it. You must not go up to my altar by steps, in case you expose your nakedness on them." '
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	If you do make me an altar of stone, you are not to build it of cut stones; for if you use a tool on it, you profane it. Likewise, you are not to use steps to go up to my altar; so that you won't be indecently uncovered.”
exeGesés companion Bible	...and if you work me a sacrifice altar of stone, build it not of hewn stone: for if you shake your sword on it, you profane it: and ascend not to my sacrifice altar by degrees, so that your nakedness be not exposed thereon.
Hebraic Roots Bible	And if you make an altar of stone for Me, you shall not build them of cut stones. When you swing your tool on it, you defile it. And you shall not go up by steps to My altar, that your nakedness may not be uncovered on it.
Israeli Authorized Version	.
The Israel Bible (beta)	.
JPS (Tanakh—1985)	.
Kaplan Translation	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Were yous to make an altar of stone - was it to be built by hewing it? - are yous to have wield it with a sharp tool? - Yous were to profane it. Were yous to ascend up as by steps, to the altar? - You all's nakedness were to be disclosed.
Charles Thompson OT	.
Concordant Literal Version	.
Darby Translation	.
exeGesés companion Bible	.
Orthodox Jewish Bible	And if thou wilt make Me a Mizbe'ach avanim, thou shalt not build it of cut stone; for if thou lift up thy tool upon it, thou hast rendered it polluted. Neither shalt thou go up by stairs unto Mine Mizbe'ach, that thy nakedness be not discovered thereon.
Rotherham's <i>Emphasized B.</i>	But if, an altar of stones, thou wilt make to me, thou shalt not build them hewn,—for as soon as thou hast lifted, thy sharp tool, thereupon, thou hast profaned it; neither shalt thou go up, by steps unto mine altar,—lest by any means thy shame be discovered thereupon.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	If you use stones to make an altar for me, don't use ·stones that you have shaped with tools [hewn/cut stones]. When you use any ·tools [chisel] on them, you ·make them unsuitable for use in worship [profane them]. And you must not go up to my altar on steps, or ·people will be able to see under your clothes [^L your nakedness will be exposed on it; ^C meant to avoid a Canaanite-style fertility worship]."
The Geneva Bible	.
Kretzmann's Commentary	And if thou wilt make Me an altar of stone, if the children of Israel should prefer such an altar, thou shalt not build it of hewn stone; for it thou lift up thy tool upon it, thou hast polluted it, literally: for thy sharpness thou swingest above it, and thou desecratest It. Ornamentation of the altar of the Lord under the circumstances in which the Israelites found themselves would have redounded to their own glory, and not to that of the Lord. Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon, as would happen with the loose-fitting clothes then worn. Since the consciousness of sin came to man with the feeling of shame, therefore the revealing of nakedness is equivalent to a shameless exhibition of sin, and thus not permissible in the worship of Jehovah.
Syndein/Thieme	.
The Voice	But if you decide to build an altar out of stones for Me, use <i>only natural</i> stones, not hand-cut stones, because any attempt to shape them with your tools will desecrate the altar. Also, do not approach My altar by walking up steps, for <i>you might profane the altar by exposing your nakedness.</i> ".

Bible Translations with Many Footnotes:

The Complete Tanach	And when you make for Me an altar of stones, you shall not build them of hewn stones, lest you wield your sword upon it and desecrate it.
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And when you make for Me an altar of stones: Heb. אֲבָנִים. Rabbi Ishmael says: Every [mention of] אֲבָנִים in the Torah is optional except [for] three. [One of them is in this verse:] “And when (אֲבָנִים) you make Me an altar of stones.” Behold, this אֲבָנִים serves as an expression of אֲשֶׁר, when, [meaning] and “when you make Me an altar of stones, you shall not build them of hewn stones.” [This אֲבָנִים cannot mean “if,”] for it is incumbent upon you to build an altar of stones, for it is said: “[Of] whole stones shall you build” (Deut. 27:6). Similarly, “When (אֲבָנִים) you lend money” (Exod. 22:24) is obligatory, for it is said: “and you shall lend him” (Deut. 15:8). This one, too, serves as an expression of אֲשֶׁר, when. Similarly, “And when (אֲבָנִים) you offer up a first fruits offering” (Lev. 2:14). This is the omer offering, which is [also] obligatory. Thus [all] these instances of אֲבָנִים are not conditional but are definite and serve as an expression of אֲשֶׁר, when. — [from Mechilta]

hewn stones: Heb. אֲבָנִים חֲקוּשִׁים, an expression of shearing (אֲבָנִים חֲקוּשִׁים), [meaning] that [the stone-cutter] hews them and cuts them (אֲבָנִים חֲקוּשִׁים) with iron [tools].

lest you wield your sword upon it: Heb. אֲלֵךְ. This [instance of] אֲלֵךְ serves as an expression of אֲלֵךְ, lest, which is the same as “perhaps.” Perhaps you will wield your sword upon it.

and desecrate it: Thus you have learned that if you wield iron upon it, you have desecrated it, for the altar was created to lengthen man’s days, and iron was created to shorten man’s days [because it is used to make swords]. It is improper that the “shortener” be wielded over the “lengthener” (Middoth 3:4). Moreover, the altar makes peace between Israel and their Father in heaven. Therefore, the cutter and destroyer shall not come upon it. The matter is a kal vachomer [a fortiori] conclusion-if [concerning the] stones, which neither see, hear, nor speak, because [of the fact that] they make peace, the Torah said, “You shall not wield iron upon them” (Deut. 27:5), how much more [are we certain that] one who makes peace between husband and wife, between family and family, between man and his fellow, will have no troubles befall him!-[from Mechilta]

And you shall not ascend with steps upon My altar, so that your nakedness shall not be exposed upon it.' "

And you shall not ascend with steps: When you build a ramp for the altar, do not make it with steps, eschalons in Old French, but it must be smooth and slanting. — [from Mechilta].

so that your nakedness shall not be exposed: Because due to the steps, you must widen your stride, although it would not be an actual exposure of nakedness, for it is written: “And make them linen pants” (Exod. 28:42). Nevertheless, widening the strides is close to exposing the nakedness [of the one ascending the steps], and you behave toward them [the stones] in a humiliating manner. Now these matters are a kal vachomer [a fortiori] conclusion, that if [concerning] these stones-which have no intelligence to object to their humiliation-the Torah said that because they are necessary, you shall not behave toward them in a humiliating manner. [In contrast,] your friend, who is [created] in the likeness of your Creator and who does object to being humiliated, how much more [must you be careful not to embarrass him]!-[from Mechilta]

Kaplan Translation

When you eventually build a stone altar for Me, do not build it out of cut stone. Your sword will have been lifted against it, you will have profaned it. Do not climb up to My altar with steps, so that your nakedness not be revealed on it.

When...

This is saying that a permanent stone altar would have to be built eventually, for the Holy Temple. It was built of stone and filled with earth. (Mekhilta; Rashi). See Exodus 27:1.

with steps

NET Bible®	<p>Instead, it had a ramp (Mekhilta; Rashi).</p> <p>If you make me an altar of stone, you must not build it⁶³ of stones shaped with tools,⁶⁴ for if you use your tool on it you have defiled it.⁶⁵ And you must not go up by steps to my altar, so that your nakedness is not exposed.⁶⁶</p> <p>^{63tn} Heb “them” referring to the stones.</p> <p>^{64tn} Heb “of hewn stones.” Gesenius classifies this as an adverbial accusative – “you shall not build them (the stones of the altar) as hewn stones.” The remoter accusative is in apposition to the nearer (GKC 372 §117.kk).</p> <p>^{65tn} The verb is a preterite with vav (ו) consecutive. It forms the apodosis in a conditional clause: “if you lift up your tool on it...you have defiled it.”</p> <p>^{66tn} Heb “uncovered” (so ASV, NAB).</p>
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Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans. Charles Thompson OT
	And I will come to thee and bless thee. And if thou makest for me an altar of stones; thou shalt not build it of hewn stones: for thou hast put thy workmanship on them and they are polluted. Thou shalt not go up to my altar by steps, that thou mayst not discover thy nakedness on it.
C. Thompson (updated) OT Context Group Version English Standard Version Green’s Literal Translation Modern English Version Modern Literal Version Modern KJV
New American Standard B.	If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. And you shall not go up by steps to My altar, so that your nakedness will not be exposed on it.’
New European Version New King James Version	. And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it. Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it.’
Niobi Study Bible Owen’s Translation Restored Holy Bible 6.0 Updated Bible Version 2.17 A Voice in the Wilderness Webster’s Bible Translation World English Bible Young’s Literal Translation Young’s Updated LT “And if an altar of stones you will make to Me, you will not build them of hewn work; when your tool you have waved over it, then you will pollute it; neither will you go up by steps on Mine altar, that your nakedness be not revealed upon it.

The gist of this passage:	The other acceptable altar is one made of stones. However, they may not be cut stones, as that would pollute the altar. There is also not to be stairs up to the altar, as they would expose the nakedness of the priest.
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Exodus 20:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
ʾeben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural noun	Strong's #68 BDB #6
ʾâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: *If you make an altar of stones,...*

Altars were allowed to be made out of earth; and they could be made by using existing stones.

Exodus 20:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	2 nd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
ʾêth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person feminine plural suffix	Strong's #853 BDB #84

Exodus 20:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâzîyth (גִּזְיֹת) [pronounced gaw-ZEETYH]	<i>a cutting, hewing; squaring [a stone]; a hewn stone (s)</i>	feminine singular noun	Strong's #1496 BDB #159

Translation: ...you will not build it [with] hewn stonework,...

A person was not to modify the stones used. The stones were not to be cut and shaped.

Exodus 20:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
chereb (כֶּרֶב) [pronounced khe-RE ^B V]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #2719 BDB #352
nûwph (נוּפַּח) [pronounced noof]	<i>to wave, to shake [e.g., the hand to beckon someone]; to scatter, to shake forth [rain]</i>	2 nd person masculine singular, Hiphil perfect	Strong's #5130 BDB #631
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752

Translation: ...for [by] your tool you wield on it,...

When a person uses a tool on the stone, that represents the use of human effort. There was to be no human effort to be involved in worship.

Exodus 20:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châlal (חָלַל) [pronounced khaw-LAHL]	<i>to profane, to make [to treat as] common, defile, pollute; to violate the honour of, dishonour; to violate [break] (a covenant); to cast down, to destroy</i>	2 nd person masculine singular, Piel imperfect; with the 3 rd person feminine singular suffix	Strong's #2490 BDB #320

Translation: ...you will profane it.

Châlal (חָלַל) [pronounced *khaw-LAHL*] is based upon a root *to bore into*; thereby *wound*. It means *profane, pollute, defile, corrupt*; this is the antonym of *consecrate, set apart, purify*. The latter takes something which was common and sets it apart to God or dedicates it to God; châlal takes something which is holy and desecrates it, pollutes and defiles it; associates it with that which is common and filthy. This is in the Piel imperfect, 2nd masculine singular with a 3rd feminine singular suffix (which refers to the stone); this is addressed to each individual Jew and it is in the intensive stem, indicating the severity of this pollution of that which is holy. The imperfect indicates that the altar continues to be desecrated.

Those who are grace oriented understand the analogy immediately. The sacrifice is not to be associated with human works in any way, shape or form. We have saved by faith alone in Christ alone. If you stand upon your faith in Him **and** trust some little good deed that you have done, some attempt to be better, some vow to please God, some intention to turn your life around for Him; then you are not saved. Our salvation does not come from asking Jesus into our hearts or into our lives; it does not come from repenting of our sins; it does not come from making Him Lord over our lives; it comes from one thing and one thing only: by believing in Jesus Christ for our salvation; it comes from trusting His finished work upon the cross. There can be no mixture of human works into our salvation. So when we have an altar which speaks of Christ's work on the cross on our behalf, there can be no human works, no human artistic ability, no human stone work associated with it. Attempting to associate our puny works with His marvelous work on the cross profanes His holy work on our behalf.

The person who uses a tool on the stone, to make better stones, or better looking stones, profanes the work, because human effort is applied. Human effort profanes the plan of God.

Exodus 20:25 If you make an altar of stones, you will not build it [with] hewn stonework, for [by] your tool you wield on it, you will profane it.

Exodus 20:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	2 nd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ma'âlâh (מַעְלָה) [pronounced <i>mah-ġuh-LAW</i>]	<i>what comes up; steps, stair, stories, ascent; degrees; an upper room</i>	feminine plural noun	Strong's #4609 BDB #752
ʿal (עַל) [pronounced <i>ġah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the 1 st person singular suffix	Strong's #4196 BDB #258

Translation: You will also not go up to My altar by steps,...

A series of steps was not to be set up for an altar.

Exodus 20:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
lō' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gâlâh (הִלָּג) [pronounced gaw-LAWH]	<i>to be uncovered, to be made naked; to be revealed; to appear; to depart, to uncover, to remove, to reveal</i>	3 rd person feminine singular, Niphal imperfect	Strong's #1540 BDB #162
'er'wâh (הִרְוָה) [pronounced ger-VAWH]	<i>nakedness; lewdness, indecency, shameful exposure; shame; improper behavior; exposed, undefended</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #6172 BDB #788
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...so that your nakedness is not exposed upon it.

The explanation given is, their nakedness might be exposed when going up these steps. I am not sure what the application here would be. My guess is, people ascend up the stairs—which suggests that they are going up or reaching heights, which implies works.

I would think that, with the typical clothing worn by priests in that era would have potentially exposed a priest standing on a high platform.

Solomon will, in the future, build the Temple and there will be an altar outside of the Temple where the priest goes up steps to get to it. I don't believe that the nakedness of the priest was revealed here, but is Solomon violating these words of God?

Exodus 20:26 You will also not go up to My altar by steps, so that your nakedness is not exposed upon it.

Exodus 20:25–26 If you make an altar of stone, then you will not use hewn stonework to build it. The use of a human tool on it will profane the altar. Also, you will not go up to My altar by steps, so that your naked ness is not exposed by it.

Just as we have in v. 25, any sort of works profanes the altar. Going up by steps (possibly not unlike the stations of the cross?) implies that there are some works involved to come to the altar of God. However, when we come to God with our works in hand, we embarrass ourselves with their worthlessness. We in God's sight are exposed for the wretched creatures that we are. Our works that we bring do not please him. **For the heart of man is deceitful above all things and desperately wicked (Jer. 17:9). Our righteousnesses are as menstuous rags in His sight (Isa. 64:6).**

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Exodus folder	Exegetical Studies in Exodus

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 20 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 20

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 20

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippant.

Shmoop Summary of Exodus 20

The Ten Commandments

- Big chapter, people. Heads up.
- The Ten Commandments are some of the most influential words in the entire Bible, and they've influenced thousands of years of Western thinking. Even in our day-to-day lives, the Ten Commandments resonate with how people think about right and wrong. As you go through them, think about how they relate to your

Shmoop Summary of Exodus 20

life. We dare you.

- God gives the people the Ten Commandments orally. Let's tackle them one by one.
- **Commandment One: We're Exclusive...or are we?**
- "You shall have no other gods before me." (20:3)
- "Before" has also been translated as "besides." Naturally, this has provoked a lot of debate. "Before me" seems to imply that the worshipper can mess around with other gods as long as God is number one, but "besides me" implies an exclusive relationship. See how this can get tricky?
- If this sounds like two lovers talking about their relationship, then you're on the right track. God often acts like a spurned lover, and there are a lot of complicated issues in this marriage. Bottom line: God is getting promoted.
- **Commandment Two: No Idols. Ever.**
- "You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments." (20:4-6)
- Back in the ancient world, idol worship of statues and other objects was very common. It's pretty natural to attach yourself to an object, if you think about it.
- The main idea here is that these idols were contrary to the religious ideas of the writers. They believed that their God held something more intangible, more powerful than could be produced in a crude clay statue.
- This doesn't mean that God doesn't appear to the Israelites physically. No one is saying "God is an idea, not a force." After all, God is saying this to the Israelites in person in smoke and fire.
- What the Commandment does say is, "We're not going to engage in this particular form of physical worship anymore."
- **Commandment Three: Oaths, Swearwords, and Blasphemy**
- "You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name." (20:7)
- This one is all about respect for God. For the ancients, it wasn't a ban on naughty words, but an attempt to elevate God's name and give it some cultural currency. In other words, the writers wanted to make sure that God's name had some panache behind it.
- Think about The Godfather when Vito "swears on the souls of his grandchildren," or when Westley in The Princess Bride refuses to accept Inigo's word as a Spaniard because, "I've known too many Spaniards." Oaths means something and the writers here are just trying to give this stuff a punch.
- Blasphemy isn't just a ban on swearwords, but a ban on using God's name flippantly.
- **Commandment Four: Chillaxin' on a Weekend**
- "Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it." (20:8-11)
- When you think about it, this is a pretty good idea for society. Why shouldn't everyone just work all the time? We'd get way more done. Especially for the ancients, who had crops to worry about, this was a big deal.
- Taking aside one day for higher concerns (like God) is a major breakthrough because it moves the ancient world from pure survival mode to a more cosmopolitan way of life. If you're thinking about the next place to find food all day, you definitely aren't thinking about man's condition in the universe.
- **Commandment Five: The One Parents Always Cite**
- "Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you." (20:12)
- This one isn't just an attempt by parents to overcome their children. It's about setting up a society that works, and works well.

Shmoop Summary of Exodus 20

- Here's the thing. You probably can't have a functional society that standardizes parental disrespect (unless you're George Orwell and this is 1984).
- **Commandment Six: Killing...or Murder?**
- NRSV: "You shall not murder." (20:13)
- KJV: "Thou shalt not kill." (20:13)
- Ah, translations.
- "Murder" implies that you took another life for your own advantage. "Killing" might imply that there was a better reason—after all, Moses himself killed a man. This is nasty moral territory, folks.
- Given that God himself authorized Israelites to kill Amalekites, it's reasonable to assume that this rule only applies to your community. War seems like an exemption, and God himself takes life. It's messy, but the writers probably left it that way intentionally.
- **Commandment Seven: No Adultery**
- "You shall not commit adultery." (20:14)
- Remember, in ancient times, one man could have multiple wives, no problem. This isn't a romantic endorsement of marriage or anything. The writers are just trying to make sure that their society has rules.
- What this passage is really saying is that a married woman cannot have sex with a man who is not her husband. Sorry, gals—that's just the way this world worked.
- **Commandment Eight: No Stealing**
- "You shall not steal." (20:15)
- Seems pretty straightforward, right? But what about the Israelites "plundering" the Egyptians in 3:21-22? Wouldn't you say that counts as a kind of stealing?
- Also, what about taking the land in Canaan that God himself said belonged to other people? God has made it clear from the beginning that he's giving the land of others to the Israelites. Is that stealing, or just ancient regional politics?
- Yeah, it's complicated.
- **Commandment Nine: Testifying and Witnessing**
- "You shall not bear false witness against your neighbor." (20:16)
- Basically, you could take this two ways. You could interpret in Law & Order style and say that this commandment only prohibits lying on the stand in a trial. So if you see something happen, you can't lie about it when asked by the man. Makes good social sense, right?
- You could also take it as a complete ban on all lying. On a smaller scale, isn't lying bearing false witness? If you're not being truthful, then aren't you technically just a bad witness to life?
- In both cases, here's another attempt to regulate society and create a functional system of laws. That's not to say that there were no laws before the Commandments, but this represents an attempt to get everything written down.
- **Commandment Ten: Hey Jealousy**
- "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor." (20:17)
- On one level, this seems like a good idea. Envy and jealousy produce crime, so why not just ban it?
- A few historical goodies on this commandment. First, doesn't this seem like a way for people to deal with social inequalities? If everyone had an identical ox, why would you need to be envious of someone else's?
- Second, check out how "wife" gets lumped in with all kinds of property. That's just the way it was. Slavery is also taken for granted. No surprise there, since it's all over the Bible.
- Finally, did you notice that the images on this list are very pastoral? It's basically farm equipment and animals. Moses's is a very farming-oriented society. What would you put on today's list? iPads? Computers? Houses? Money?
- **The End**
- And that's it. Those are your ten commandments.
- But we're not done. Duh.
- Think about these commandments in this way: If you're a city planner, would you put up a "No Smoking" sign in a place where people don't smoke? Of course not. We're not saying that the ancient world was anarchy before these commandments, but you wouldn't make rules unless you had good reason.

Shmoop Summary of Exodus 20

Whoever wrote this stuff (God, Moses, the Biblical writers, or your grandmother) had a very certain idea in mind about how they wanted society to look.

- When we think of this chapter in a literary framework, even more question pop up: How would these rules look if Moses had said them? How would they look if God wasn't cloaked in fire and smoke? The point is that context matters. If Dumbledore or Gandalf says something, we shut up and listen. There's some speculation that the writers of the Exodus story inserted these rules to make them seem like God said them—if that's the case, it's kind of a brilliant strategy.
- If you want to dig into the archaeological, legal, and historical meat of these commandments, you'll find endless work on the subject. Most scholars agree that whoever wrote these commandments was heavily influenced by the world around them. Basically, the list boils down to Hittite influences to the north, Egyptian influences from the south, and Mesopotamian influences from the west. Hammurabi's Code looks an awful lot like the Ten Commandments, and Hittite treaties may have also been at work.
- A quick dip back into the story: After God gives out the Commandments, the people freak out and tell Moses that he should be the one talking to God. They're too scared. We might be, too.

The Book of the Covenant

- Whoa. Why are we suddenly combining all these chapters?
- Fear not, Shmoopers. We've got your back. This chunk of Exodus is considered to be one of the oldest pieces of legal mumbo-jumbo in the entire Bible.
- The thing is, the tone and content of this group of writings doesn't match the Ten Commandments and the stuff before it. We basically go from cosmic concerns about human life to technical laws about slaves and property.
- The document looks a lot like Mesopotamian legal code, and the Hebrew itself is a bit older. If you were writing this volume, and you needed to insert an older document into the new stuff, the moment right after the Ten Commandments is a great place to do it. It's like a network putting a new TV show on right after something they know people will watch. Better ratings, you know?
- P.S. This all comes to us as a revelation from God to Moses. Apparently God is a sucker for property law.
- The whole thing is worth reading, but we're going to give you a greatest hits section that gets at all the relevant pieces. Most of these laws are laid out in a format that was very common in the ancient world at the time: "If...then..." Hypotheticals were the basis for law—and for exceptions to it.
- Okay. On your mark, get set...
- **20:22-26: Altar Law**
- God makes it clear here that he doesn't want any gold or silver idols around his altar: "You shall not make gods of silver alongside me, nor shall you make for yourselves gods of gold. You need make for me only an altar of earth and sacrifice on it your burnt offerings" (20:23-24). This sounds kind of new age. Back to the earth, right? Also, check out how pastoral this statute is; anyone could build an altar to this guy. Oh, and one other thing: if you use stones, just make sure that they're not "hewn" stones that have felt iron. Only the super-organic stuff.

From <https://www.shmoop.com/exodus/chapter-20-summary.html> accessed June 13, 2019.

And from <https://www.shmoop.com/exodus/chapter-20-verse-22-chapter-23-summary.html> accessed June 13, 2019.

As is often the case, the Shmoop *summary* is far longer than the actual Biblical text.

Chapter Outline

Charts, Graphics and Short Doctrines

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 20

Israel At The Foot Of Mount Sinai - The Preparations For The Covenant - The "Ten Words?" And Their Meaning
Exodus 19-20:17

The revelation of God's will, which Israel heard from Mount Sinai, is contained in the ten commandments, or, as they are called in the Hebrew original, "the ten words."* These were prefaced by this declaration of what Jehovah was and what He had done:

"I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage."
(Exodus 20:2)

* The Decalogue, comp. Exodus 34:28; Deuteronomy 4:13.

This (as Calvin says) "to prepare the souls of the people for obedience." The "ten words" were afterwards written on two tables of stone, which were to be kept within the ark of the covenant, "the mercy-seat" being significantly placed over them. (Exodus 25:16; 40:20) It is not easy to say how they were arranged on these two tables, but not improbably the first four "words" with "the Preface" (in ver. 1) may have occupied the first, and the other six commandments the second Table of the Law.* But we only know for certain, that "the tables were written on both their sides, on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables."**

* Most likely not the whole of each commandment, but in every case only the actual direction (such as "Thou shalt not steal") was graven on the tables. This would give in the Hebrew, for the first four commandments, along with the "Preface," seventy-three words, and for the other six commandments thirty-one words. It is well known that the Roman Catholics and the Lutheran Church combine the two first commandments into one, and divide the tenth into two. But for this there is not the shadow of ground or authority, either in the Hebrew text or even in Jewish tradition.

** Exodus 32:15, 16. When we read that the law was "received by the ministration of angels" (Acts 7:53; Galatians 3:19; Hebrews 2:2), we are not to understand by it that God Himself did not speak all these words, but either to refer it to those "ten thousands" of angels who were His attendants when He spoke on Sinai (Deuteronomy 33:2; Psalm 68:17); or, more probably, to the difference between the Old and the New Testament dispensations. In the former, the Second Person of the Blessed Trinity appeared only in the Angel of the Covenant; in the latter, he became incarnate in the Person of Jesus Christ, the God-Man.

Considering more closely these "ten words", of the covenant," we notice, first, their number, ten, as that of completeness. Next, we see that the fifth commandment (to honor our parents) forms a transition from the first to the second table - the first table detailing our duties towards God; the second those towards man. But our duty to our parents is higher than that towards men generally; indeed, in a certain sense is Divine, just as the relationship to an earthly father symbolizes that to our Father in heaven. Hence the command is to honor, whereas our duty to men only requires us to love them. Again, almost all the commands are put in a negative form ("thou shalt not"), implying that transgression, not obedience, is natural to us. But "the commandment is exceeding broad," and requires a corresponding right state of mind. Accordingly we find that the law of the ten commandments is summed up in this. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself." Lastly, the first five "words" have always some reason or motive attached to them. Not so those of the second table, which are mostly put quite generally, to show that such commands as, not to kill, not to commit adultery, not to steal, not to bear false witness, are intended to apply to all possible cases, and not only to friends or fellow-citizens.

Passing from general considerations to particulars, we find that the "first word" not only forbids all idolatry in thought, word, and deed, but enjoins to love, fear, serve, and cleave to the Lord. (Deuteronomy 6:5, 13; 10:12, 20) The second word shows the manner in which the Lord will be served - more particularly, not under any image or by any outward representation. As Calvin remarks, it condemns "all fictitious worship which men have invented according to their own minds," and not according to the word of God. The third word forbids the profaning of the name of Jehovah, in which He has manifested His glory, by using it either for untruth or in vain words, that is, either in false or idle swearing, in cursing, in magic, or such like. The fourth word, which implies a previous knowledge of the Sabbath on the part of Israel, enjoins personal, domestic, and public rest from all

Edersheim Summarizes Exodus 20

manner of labor on God's holy day, which is to be spent in His service and for His glory. The fifth word directs honor to parents as (in the language of Luther) "the vicars of God," and hence implies similar reverence towards all God's representatives, especially magistrates and rulers. The Second Table progresses from outward deed (in the sixth, seventh, and eighth "words") to speech (ninth commandment), and finally to thought and desire. The sixth, seventh, and eighth words apply equally to what may injure our own life, chastity, or property, and those of others. The ninth word should be literally translated: "Thou shalt not answer against thy neighbor as a false witness" (or "as a witness of falsehood"). Comparing this with the statement in Deuteronomy 5:20, where the expression is "a witness of vanity," we gather that not only all untrue, but all unfounded statements against our neighbor are included in this commandment. Lastly, the tenth word sounds the inmost depths of our hearts, and forbids all wrong and inordinate desires in reference to anything that is our neighbor's.*

* In Deuteronomy 5:21 two different expressions are used - the "desire" being awakened from without by that which is seen to be beautiful; while the "coveting" springs from within - from the evil inclinations or supposed requirements of him who covets.

Such law was never given by man; never dreamed of in his highest conceptions. Had man only been able to observe it, assuredly not only life hereafter but happiness and joy here would have come with it. As it was, it brought only knowledge of sin. Yet, for ever blessed be God: "The law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17)

CHAPTER 11

Civil & Social Ordinances Of Israel As The People Of God - Their Religious Ordinances In Their National Aspect - The "Covenant Made By Sacrifice" And The Sacrificial Meal Of Acceptance
Exodus 20:18-24:12

THE impression produced upon the people by the phenomena accompanying God's revelation of His law was so deep, that they entreated that any further Divine communication might be made through the mediatorship of Moses. As Peter, when the Divine power of the Lord Jesus suddenly burst upon him, (Luke 5:8) felt that he, a sinful man, could not stand in the presence of his Lord, so were the children of Israel afraid of death, if they continued before God. But such feelings of fear have nothing spiritual in themselves. While Moses acceded to their request, he was careful to explain that the object of all they had witnessed had not been the excitement of fear (Exodus 20:20), but such searching of heart as might issue, not in slavish apprehension of outward consequences, but in that true fear of God, which would lead to the avoidance of sin.

And now Moses stood once more alone in the "thick darkness, where God was." The ordinances then given him must be regarded as the final preparation for that covenant which was so soon to be ratified. (Exodus 24) For, as the people of God, Israel must not be like the other nations. Alike in substance and in form, the conditions of their national life, the fundamental principles of their state, and the so-called civil rights and ordinances which were to form the groundwork of society, must be Divine. To use a figure: Israel was God's own possession. Before hallowing and formally setting it apart, God marked it out, and drew the boundary lines around His property. Such was the object and the meaning of the ordinances, (Exodus 20:22; 23) which preceded the formal conclusion of the covenant, recorded in Exodus 24: Accordingly the principles and "judgments" (21:1), or rather the "rights" and juridical arrangements, on which national life and civil society in Israel were based, were not only infinitely superior to anything known or thought of at the time, but such as to embody the solid and abiding principles of national life for all times.

And in truth they underlie all modern legislation, so that the Mosaic ordinances are, and will remain, the grand model on which civil society is constructed.*

* Fully to understand the sublime principles of the Mosaic, or rather the Divine Law, they must be examined in detail. This, of course, is impossible in this place.

Without entering into details, we note the general arrangement of these ordinances. They were preceded by a general indication of the manner in which Israel was to worship God. (Exodus 20:22-26) As God had spoken

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to Israel "from heaven," so they were not to make any earthly representation of what was heavenly. On the other hand, as God would "come unto" them - from heaven to earth, and there hold intercourse with them, the altar which was to rise from earth towards heaven was to be simply "an altar of earth" (ver. 24), or if of stones, of such as were in the condition in which they had been found in the earth. Moreover, as the altar indicated that place on earth where God would appear for the purpose of blessing Israel, it was only to be reared where God recorded His name, that is, where He appointed it. In other words, their worship was to be regulated by His manifestation in grace, and not by their own choice or preferences. For grace lies at the foundation of all praise and prayer.

The sacrifices and worship of Israel were not to procure grace; grace had been the originating cause of their worship. And so it ever is. "We love Him, because He first loved us," and the gift of His dear Son to us sinners is free and unconditional on the part of the Father, and makes our return unto Him possible. And because this grace is free, it becomes man all the more to serve God with holy reverence, which should show itself even in outward demeanor (ver. 26).

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-10.html accessed June 13, 2019 and <https://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-11.html> .

[Chapter Outline](#)

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Introduction and Text	First Verse	Addendum
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Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE EXODUS OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 5.

HOW MOSES ASCENDED UP TO MOUNT SINAI, AND RECEIVED LAWS FROM GOD, AND DELIVERED THEM TO THE HEBREWS. ⁽¹⁶⁾

2. So they passed two days in this way of feasting; but on the third day, before the sun was up, a cloud spread itself over the whole camp of the Hebrews, such a one as none had before seen, and encompassed the place where they had pitched their tents; and while all the rest of the air was clear, there came strong winds, that raised up large showers of rain, which became a mighty tempest. There was also such lightning, as was terrible to those that saw it; and thunder, with its thunderbolts, were sent down, and declared God to be there present in a gracious way to such as Moses desired he should be gracious. Now, as to these matters, every one of my readers may think as he pleases; but I am under a necessity of relating this history as it is described in the sacred books. This sight, and the amazing sound that came to their ears, disturbed the Hebrews to a prodigious degree, for they were not such as they were accustomed to; and then the rumor that was spread abroad, how

Josephus' History of this Time Period

God frequented that mountain, greatly astonished their minds, so they sorrowfully contained themselves within their tents, as both supposing Moses to be destroyed by the Divine wrath, and expecting the like destruction for themselves.

3. When they were under these apprehensions, Moses appeared as joyful and greatly exalted. When they saw him, they were freed from their fear, and admitted of more comfortable hopes as to what was to come. The air also was become clear and pure of its former disorders, upon the appearance of Moses; whereupon he called together the people to a congregation, in order to their hearing what God would say to them: and when they were gathered together, he stood on an eminence whence they might all hear him, and said, "God has received me graciously, O Hebrews, as he has formerly done; and has suggested a happy method of living for you, and an order of political government, and is now present in the camp: I therefore charge you, for his sake and the sake of his works, and what we have done by his means, that you do not put a low value on what I am going to say, because the commands have been given by me that now deliver them to you, nor because it is the tongue of a man that delivers them to you; but if you have a due regard to the great importance of the things themselves, you will understand the greatness of Him whose institutions they are, and who has not disdained to communicate them to me for our common advantage; for it is not to be supposed that the author of these institutions is barely Moses, the son of Amram and Jochebed, but He who obliged the Nile to run bloody for your sakes, and tamed the haughtiness of the Egyptians by various sorts of judgments; he who provided a way through the sea for us; he who contrived a method of sending us food from heaven, when we were distressed for want of it; he who made the water to issue out of a rock, when we had very little of it before; he by whose means Adam was made to partake of the fruits both of the land and of the sea; he by whose means Noah escaped the deluge; he by whose means our forefather Abraham, of a wandering pilgrim, was made the heir of the land of Canaan; he by whose means Isaac was born of parents that were very old; he by whose means Jacob was adorned with twelve virtuous sons; he by whose means Joseph became a potent lord over the Egyptians; he it is who conveys these instructions to you by me as his interpreter. And let them be to you venerable, and contended for more earnestly by you than your own children and your own wives; for if you will follow them, you will lead a happy life you will enjoy the land fruitful, the sea calm, and the fruit of the womb born complete, as nature requires; you will be also terrible to your enemies for I have been admitted into the presence of God and been made a hearer of his incorruptible voice so great is his concern for your nation, and its duration."

4. When he had said this, he brought the people, with their wives and children, so near the mountain, that they might hear God himself speaking to them about the precepts which they were to practice; that the energy of what should be spoken might not be hurt by its utterance by that tongue of a man, which could but imperfectly deliver it to their understanding. And they all heard a voice that came to all of them from above, insomuch that no one of these words escaped them, which Moses wrote on two tables; which it is not lawful for us to set down directly, but their import we will declare ⁽¹⁰⁾

5. The first commandment teaches us that there is but one God, and that we ought to worship him only. The second commands us not to make the image of any living creature to worship it. The third, that we must not swear by God in a false matter. The fourth, that we must keep the seventh day, by resting from all sorts of work. The fifth, that we must honor our parents. The sixth that we must abstain from murder. The seventh that we must not commit adultery. The eighth, that we must not be guilty of theft. The ninth, that we must not bear false witness. The tenth, that we must not admit of the desire of any thing that is another's.

6. Now when the multitude had heard God himself giving those precepts which Moses had discoursed of, they rejoiced at what was said; and the congregation was dissolved: but on the following days they came to his tent, and desired him to bring them, besides, other laws from God. Accordingly he appointed such laws, and afterwards informed them in what manner they should act in all cases; which laws I shall make mention of in their proper time; but I shall reserve most of those laws for another work, ⁽¹¹⁾ and make there a distinct explication of them.

Josephus' History of this Time Period

7. When matters were brought to this state, Moses went up again to Mount Sinai, of which he had told them beforehand. He made his ascent in their sight; and while he staid there so long a time, (for he was absent from them forty days,) fear seized upon the Hebrews, lest Moses should have come to any harm; nor was there any thing else so sad, and that so much troubled them, as this supposal that Moses was perished. Now there was a variety in their sentiments about it; some saying that he was fallen among wild beasts; and those that were of this opinion were chiefly such as were ill-disposed to him; but others said that he was departed, and gone to God; but the wiser sort were led by their reason to embrace neither of those opinions with any satisfaction, thinking, that as it was a thing that sometimes happens to men to fall among wild beasts and perish that way, so it was probable enough that he might depart and go to God, on account of his virtue; they therefore were quiet, and expected the event: yet were they exceeding sorry upon the supposal that they were deprived of a governor and a protector, such a one indeed as they could never recover again; nor would this suspicion give them leave to expect any comfortable event about this man, nor could they prevent their trouble and melancholy upon this occasion. However, the camp durst not remove all this while, because Moses had bidden them afore to stay there.

8. But when the forty days, and as many nights, were over, Moses came down, having tasted nothing of food usually appointed for the nourishment of men. His appearance filled the army with gladness, and he declared to them what care God had of them, and by what manner of conduct of their lives they might live happily; telling them, that during these days of his absence he had suggested to him also that he would have a tabernacle built for him, into which he would descend when he came to them, and how we should carry it about with us when we remove from this place; and that there would be no longer any occasion for going up to Mount Sinai, but that he would himself come and pitch his tabernacle amongst us, and be present at our prayers; as also, that the tabernacle should be of such measures and construction as he had shown him, and that you are to fall to the work, and prosecute it diligently. When he had said this, he showed them the two tables, with the ten commandments engraven upon them, five upon each table; and the writing was by the hand of God.

⁽¹⁰⁾ Of this and another like superstitious notion of the Pharisees, which Josephus complied with, see the note on Antiq. B. II. ch. 12. sect. 4.

⁽¹¹⁾ This other work of Josephus, here referred to, seems to be that which does not appear to have been ever published, which yet he intended to publish, about the reasons of many of the laws of Moses; of which see the note on the Preface, sect. 4.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed June 13, 2019. Josephus *Antiquities of the Jews*; Book 2, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 20

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Preamble to the Ten Commandments

Elohim spoke all of these words, saying, "I [am] Y^ehowah your Elohim; [it is] I Who brought you out from the land of Egypt, out from the house of slavery.

God spoke all of these words directly to the people of Israel, saying, "I am Jehovah your God. I am the One Who brought you out from the land of Egypt, taking you out of bondage.

Commandments #1–3 (regarding God)

[There] will not be to you other gods [= elohim] before [or, against, besides, in addition to] Me.

You will have no other gods before Me.

A Complete Translation of Exodus 20

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will not make for yourself [any] sculpted image or any representation [of] that [which is] in the heavens above, or in the earth below, or in the waters under the earth. You will not bow down to these images [lit., to them] and you will not [be caused] to serve them; for I Y ^e howah your Elohim [am] a jealous Êl [= God], visiting the iniquity of the fathers upon their [lit., the] sons; and upon the third and fourth generations [if necessary] of those who hate Me. However [lit., and], [I will] manufacture grace to thousands, to those who love Me and those who keep My commandments.	You will not make any sort of sculpted image which represents some deity figure in the heavens above, in the earth below, or in the waters under the earth. You will not make such images and you will not bow down to them nor will you serve them, for I am Jehovah-God and I am a jealous God. Furthermore, I will visit the iniquity of the fathers upon their sons and upon the next two generations after them of those who hate Me. But, I will provide grace for those who love Me and I will give grace to those who keep My commandments.
You will not lift up the name of Y ^e howah your Elohim for vanity [or, iniquity, falsehood], for Y ^e howah will not leave unpunished whoever lifts up His name for vanity [or, iniquity, falsehood].	You will not take the Lord your God's name in vain; Jehovah will not leave you unpunished if you do that.
Commandment #4 (regarding the Sabbath)	
Remember the sabbath day and consider it set apart [to God]. You will work for six days and you will do all of your work in those six days; but the seventh day [will be] a sabbath to [honor] Y ^e howah your Elohim.	Remember the sabbath day and set it aside as a holy day to God. You will complete all of your work in six days, but you will rest on the sabbath day to honor Jehovah your God.
You will not do any work—[not] you or your sons or daughters; [not] your male or female servants; [not even] your cattle or the immigrant within your gates.	You will not do any work on the seventh day, nor will your children, your servants, your cattle or even your immigrants.
For, in six days, Yehowah made the heavens and the earth, and the sea and all that is in them. Therefore, He rested on the seventh day.	This is because, in six days, Jehovah made the heavens and the earth; and the seas and everything in them. Therefore, because He was finished, He rested on the seventh day.
For this reason, Yehowah blessed the sabbath day and set it apart [to Himself].	So, for these reasons, Jehovah blessed the seventh day and set it apart from all other days.
Commandments #5–10 (regarding one's fellow man)	
Give honor to your mother and father so that your days will be prolonged in the land which Y ^e howah your Elohim gives you.	Treat your parents with honor and respect, so that your days will be prolonged in the land that Jehovah your God gives to you.
You will not murder.	You will not take the life of another by murder.
You will not commit adultery.	You will not have sex outside of marriage.
You will not steal.	You will not steal from others.
You will not testify [as] a false witness against a neighbor [or associate].	You will not speak falsely about a neighbor or an associate.

A Complete Translation of Exodus 20	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will not desire your neighbor's house; you will not desire your neighbor's wife; [nor] his male servant or female servant; [nor] his ox or his donkey; [you will not desire] anything which belongs to your neighbor."	You will not desire or lust after your neighbor's house, or his wife; or is servants; or his livestock; you will not desire or lust after anything which belongs to your neighbor."
The people plead with Moses to speak for God because they fear God's voice greatly	
And all the people, the ones seeing [and hearing all that was going on]: the thunderings and the lightning flashes, the sound of the horn, and the mountain [was] smoking—so the people saw [or, <i>the people are afraid</i>], and they are trembling and they stand far away [from the mountain].	The people could hear and see all that was going on: the great thunder, the lightning flashes, the persistent loud sound of the horn, as well as the mountain [which] smoked—the people saw all of this and they were afraid; they were trembling. They kept moving back away from the mountain.
They said to Moses, "You speak to us—[and only] you; and we will listen! [Let] Elohim not speak to us, so that we do not die."	They pleaded with Moses, "Please, only you speak to us and we will listen to you. Please do not let God speak directly with us, or we will die."
Moses then said to the people, "You [all] should not fear, for the Elohim has come with the intent of proving you and in order that the fear of Him be upon your faces, so that you [all] do not sin."	Moses then answered the people, saying, "You [all] should not be afraid of God, for He has come to you with the intent of proving your obedience to Him and in order that you reveal your fear and respect for Him, so that you [all] do not sin against Him."
The people stood off from a distance while Moses drew near to the dark cloud, where Elohim [was].	The people stood their distance from the mountain, but Moses drew near to it, approaching the dark cloud where God was.
God tells Moses how He should be worshiped	
And Y ^e howah said to Moses, "So you will say to the sons of Israel: 'You [all] have [clearly] seen from the heavens that I have spoken with you [all].	Jehovah said to Moses, "This is what you will say to the sons of Israel: 'You have clearly seen that I have spoke with you from the heavens.
You [all] will not make to Me elohim of silver and you will not make elohim of gold for yourselves.	Under no circumstances are you to make gods of silver which you dedicate to Me; you are not to make gods of gold for yourselves.
You will make an altar of earth for Me and sacrifice upon it your burnt offerings and your peace offerings—your sheep and your oxen—in every place where I cause My name to be remembered.	You will make an altar of earth for Me and you will sacrifice your burnt offerings and your peace offerings upon it. You will offer up your sheep and oxen in every place where I cause My name to be known.
I will come to you and I will bless you.	I will come to you and I will bless you.
If you make an altar of stones, you will not build it [with] hewn stonework, for [by] your tool you wield on it, you will profane it.	If you make an altar of stone, then you will not use hewn stonework to build it. The use of a human tool on it will profane the altar.
You will also not go up to My altar by steps, so that your nakedness is not exposed upon it.	Also, you will not go up to My altar by steps, so that your nakedness is not exposed by it.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Exodus 20			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1969 Basic Series (102)	#59	20:4-6
	1992 Spiritual Dynamics (376)	#1022	20:2-6
	1992 Spiritual Dynamics (376)	#1023	20:5-6
	1985 Ephesians (412)	#1212	20:4-6
	1970 Jeremiah (540) (Also the called the 1971 Ten Commandments Special #1–6)	#72–77	20:1-17
	1976 Teens (776)	#208	20:1-17

