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Exodus 20:1-6

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1. Original Text

A. Text from the *Biblia Hebraica Stuttgartensia*:

20 וַיִּדְבֹר אֱלֹהִים^a אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאָמֹר: ס

2 אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:

3 לֹא יִהְיֶה־לְךָ אֱלֹהִים אַחֲרָיִם^a עַל־פְּנֵי^b

4 לֹא תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ

מִתַּחַת וְאֲשֶׁר בַּמַּיִם | מִתַּחַת לָאָרֶץ^a

5 לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא^a פֶּקֶד

עֵזֶן אֲבֹת עַל־בָּנִים עַל־שֹׁלֵשִׁים וְעַל־רִבְעִים לְשָׁנָאִי:

6 וַעֲשֵׂה חֶסֶד לְאֻלָּפִים לְאַהֲבֵי וּלְשֹׁמְרֵי מִצְוֹתַי: ס

B. Apparatus from the *Biblia Hebraica Stuttgartensia*:

3^{a-a} Ⲅ(ⲚⲤⲤ^{JP}) πλὴν ἐμοῦ ||^b sic L, mlt Mss Edd :

4^a cf 3^b

5^a Pap Nash קנוא

2. Original Text of Deuteronomy 5:6-10

In Exodus 20:1-6, we're addressing the first two of the Ten Commandments. Since the Ten Commandments are echoed in the book of Deuteronomy, it's appropriate that we also consider any Text Critical Issues which may be found therein.

In Exodus 20:1-6, verse 1 is the preamble, verses 2 and 3 are the First Commandment, and verses 4-6 are the Second Commandment. In the parallel presentation of the Ten Commandments in Deuteronomy, verses 6 and 7 are the First Commandment and verses 8-10 are the Second Commandment.

A. Text from the *Biblia Hebraica Stuttgartensia*:

אֲנֹכִי^a יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:

לֹא^a יְהִי-לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי:

לֹא־תַעֲשֶׂה לְךָ פֶסֶל^a | כֹּל־תְמוּנָה^a אֲשֶׁר בַּשָּׁמַיִם | מִמֶּעַל וְאֲשֶׁר⁸

בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם | מִתַּחַת לָאָרֶץ:

לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם^a | כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ | אֵל קָנָא פִקֵּד⁹

עֹן אֲבוֹת עַל־בְּנֵי וְעַל־שִׁלְשִׁים^b וְעַל־רִבְעִים לְשָׁנָאִי:

וְעָשָׂה^a חֶסֶד לְאֱלֹפִים לְאֹהֲבֵי^b וּלְשֹׂמְרֵי מִצְוֹתָו:^c¹⁰

At the last word of verse 10, we find Ketib = מִצְוֹתָו and Qere = מִצְוֹתֵי:

B. Apparatus from the *Biblia Hebraica Stuttgartensia*:

6^a 6–21 \mathfrak{C}^J libere tradit

7^a \mathfrak{Q} כי לא

8^{a-a} mlt Mss $\mathfrak{Q}_{ms} \mathfrak{S} \mathfrak{C}^{Ms} \mathfrak{C}^J \mathfrak{E}$ וכל־ת' ut Ex 20,4; \mathfrak{S} οὐδὲ παντὸς ὁμοίωμα

9^a prb recte, \mathfrak{Q} תעוב' prp תע' cf 13,3^a ||^b mlt Mss Vrs \mathfrak{C}^J על ut Ex 20,5

10^a \mathfrak{Q} עושי ||^b \mathfrak{Q} אוהבי ||^c l c Q mlt Mss \mathfrak{C}_{ms} Vrs \mathfrak{C}^J תי— ut Ex 20,6

3. Text-Critical Issues

The *Biblia Hebraica Stuttgartensia* (BHS) is based upon the Leningrad Codex B19a (L), as was the previous 1937 Third Edition of Kittel's *Biblia Hebraica* (BHK³). The Second Edition (1905-1906) of Kittel's *Biblia Hebraica* (BHK²) was based upon the "eclectic Ben Hayyim text of 1524-25, also known as the Bomberg Bible, the *Second Rabbinic Bible*, or the *Textus Receptus*". (Kelley, Mynatt, & Crawford, 1998, p. xi).

A comparison of the text of BHS at Exodus 20:1-6 with that of BHK², reveals that the two texts are identical except for some differences in accents, and the placements of maqqeph in two instances. (BHS, pp 118-119; Kittel, 1905, pp.102-103).

Likewise, a comparison of the BHS at Deuteronomy 5:6-10 with that of BHK², reveals that the two texts are identical except for some differences in accents. (BHS, pp 294-295; Kittel, 1905, p.251).

According to the apparatus at Exodus 20:1 – Where the Hebrew Text is אֱלֹהִים (God), the Greek Septuagint (LXX) Version shows κύριος (Lord), and the Latin Vulgate follows the LXX by using Dominus (Lord).

I tend to give some countenance to LXX renderings because some quotations in the New Testament follow the LXX more closely than they do the Masoretic Hebrew text (MT). Specifically, Archer and Chirichigno found that roughly 72% of the New Testament quotations of the Old Testament closely follow the MT instead of the LXX, 12% are a close match to both the MT and the LXX (i.e. the LXX is a close match to the MT in these passages), 5% closely

follow the LXX instead of the MT, and 11% significantly vary from both the MT and the LXX. (1983, pp. xxv-xxxii).

Exodus 20:1-7 is not directly quoted in the New Testament, but I consider it to be nonetheless appropriate to briefly examine the LXX's preference for "Lord" over against the MT's preference for "God".

In TDOT, we find that there are over 6700 occurrences of Yahweh in the Old Testament, and about 450 of Adonai. (Eissfeldt, 1974, p. 71). In addition:

Köhler writes: "The divine name Yahweh occurs more than 6700 times in the OT. In speech, Judaism uses instead the word *'adhonāi*, the *pluralis excellentiae*, 'my Lord,' in the sense of 'my dominion,' and this expression has become such a fixed usage that it is best and most correctly translated 'the Lord.' This is the *kýrios* of the Septuagint. God is called in the OT 'Lord'." Ringgren says: "the real proper name of the Israelite God, however, is Yahweh.... The Septuagint simply translates it with *Kyrios*, 'Lord' because at the time of translation motives of reverence prevented people from pronouncing the name of God; they replaced it instead with *'adhonāi*, 'the Lord (lit. 'my Lord')." (Eissfeldt, 1974, pp. 63-64).

And also:

The consonants of the Tetragrammaton יהוה came to be pronounced *'adhonāi*, or if *yhvh* was preceded by *'adhonāi*, it was pronounced *'elohim*, and in the Massoretic Text it is written as יהוה or יהוה. (Eissfeldt, 1974, p.71).

Furthermore:

When a man addressed God as “Lord of all,” he expressed his close relationship to God, for the LXX translators often render *'adhonāi* not by *kýrios mou*, “my Lord” but simply by *kýrios*, “Lord,” indicating that by addressing God as “Lord” they felt a man was expressing the idea that God is the Lord of the worshipper. . (Eissfeldt, 1974, p. 68).

In TDNT, we find similar discussions of the various Greek names and titles for God, as well as their relationships to the Hebrew names and titles:

With comparatively few exceptions θεός in the LXX corresponds to the Heb. Words אֱלֹהִים, אֱלֹהֵי and אֱלֹהֵי, which for their part are only rarely translated by κύριος or other terms. Apart from θεός and κύριος, ισχυρός is used some 20 times for אֱלֹהֵי, and elsewhere δύναμις (Neh. 5:5) or δυνάστης (Sir. 46:7, 16). In these cases etymological considerations can hardly have carried much weight..., and the same is true in relation to ἄρχων, ἐπίσκοπος, ἄγγελος (Job 20:15), οὐραζός, ὑφιστος, εἰδωλον, ἅγιος etc. The picture is less varied but essentially the same in respect of אֱלֹהֵי (Zech. 11:4: παντοκράτωρ) and אֱלֹהֵי. For the divine

names יהוה and יהוָ we usually have... κύριος; θεός occurs only some 330 times. (Kleinknecht et. al., 1965, p. 79).

And:

The LXX... decided the path taken by later Judaism, when it to the most prominent of God's ancient titles, Κύριος, and made it the representative proper name of God. (Kleinknecht et. al., 1965, p. 113).

Also from the TDNT:

The Heb. בעל denotes more the owner, while יהוה is the Lord as the one who has power. Baethgen puts it as follows: "The master in relation to the slave is בעל as the owner of the slave and יהוה as the one who can dispose of this possession as he wills." The distinction between the terms is similar to that between δεσπότης and κύριος, and linguistically κύριος is the equivalent of יהוה. (Quell & Foerster, 1965, p. 1053).

And:

The word κύριος, "lord," as a name for God in the LXX is a strict translation only in cases where it is used for יהוה or יהוָ (in the ketib). As a rule, however, it is used as an expository equivalent for the divine name יהוה. It is thus meant to express what the name, or the use of the name, signifies in the original.

That it does not altogether succeed in this may be seen at once from the switching of the name to the general concept and also from the fact that in the Bible, as in common usage, κύριος cannot be restricted to the one function of being a term for God. On the contrary, it is also used of men as well as God, like the Heb. אֲדֹנָי (“lord”), e.g., in the respectful term of address אֲדֹנָי, plur. אֲדֹנָי (Gn. 19:2), of which there are 192 instances. בַּעַל too, which can have the secular sense of “owner,” is regularly translated κύριος (15 times). The same is true of גַּבִּיר, “master” (Gn. 27:29, 37), of the Aram. מַרְא, “lord” (Da. Θ 2:47; 4:16, 21 [19, 24]; 5:23), which can also be used of God, and שָׂרֵיט, “ruler” (Da. Θ 4:14 [17]).

On the other hand, when בַּעַל is used of a pagan deity, the LXX either uses (ὁ or ἡ) βάαλ as a proper name or introduces εἰδωλον (Jer. 9:13; 2 Ch. 17:3; 28:2) or αἰσχύνη (1 K. 18:19, 25). In the religious sphere, then, κύριος or ὁ κύριος is reserved for the true God, and, apart from unimportant periphrases of the name in figurative speech, it is used regularly, i.e., some 6156 times, for the proper name יהוה in all its pointings and in the combination יהוה צְבָאוֹת or in the short form יהִ. Only by way of exception is κύριος used for the other terms for God: 60 times for אֱלֹהִים, 23 for אֱלֹהֵינוּ, 193 for אֱלֹהֵי יִשְׂרָאֵל, and 3 for אֱלֹהֵי צְבָאוֹת. (Quell & Foerster, 1965, pp. 1058-1059).

Given all this, it is my assessment that the LXX use of κύριος in this instance at Exodus 20:1 should not be allowed to overpower the MT's use of אֱלֹהֵי יְהוָה. Thus “God spoke” is preferred over “The Lord spoke”.

There is no apparatus entry for Exodus 20:2. The apparatus entry for Deuteronomy 5:6 (which corresponds to Exodus 20:2) indicates that for verses 6 to 21, the Targum Pseudo-Jonathan translates freely. Since the MT of Deuteronomy 5:6 is identical to the MT of Exodus 20:2, I have concluded that this particular text-critical issue is inconsequential.

The words of Exodus 20:3 and Deuteronomy 5:7 are also identical in the MT. The apparatus tells us that, in a Hebrew manuscript found at Qumran, Deuteronomy 5:7 begins with לֹא כִּי (“That not”) instead of just לֹא (“Not”). This does not appear to be significant. The apparatus also tells us that, in the LXX (which the Syriac, the Targum according to Sperber, the Targum Pseudo-Jonathan, and the Palestinian Targum also follow), Exodus 20:3 ends with πλὴν ἐμοῦ (than me) instead of עַל-פְּנֵי (besides me). Also, the ^b note, i.e. “sic L, mlt Mss Edd :” means that the editors of the BHS take the reading in the Leningrad Codex to be an error and suggest that the end-of-sentence symbol, i.e. “.” (the Hebrew period) should appear at the end of the verse. I concur with the Editors’ assessment, but the change has no impact upon the meaning of the text.

The words of Exodus 20:4 and Deuteronomy 5:8 are identical in the MT, except that the fifth word of Exodus 20:4 begins with וְ (“and”), while the fifth word of Deuteronomy 5:8 does not, although the apparatus at Deuteronomy 5:8 informs us that many manuscripts do indeed

have the ׀. The Daghesh Forte in the following ׀ is a result of preceding the word with ׀. Also, the first and second words of Deuteronomy 5:8 have Maqqeph between them, while the first and second words of Exodus 20:4 do not. These differences are not significant for the determination of the text of Exodus 20:4. At Deuteronomy 5:8, the LXX has οὐδὲ παντὸς ὁμοίωμα (“nor likeness of anything”) instead of כָּל־תְּמוּנָה (‘‘any likeness’’). This also will not impact upon the reading of Exodus 20:4. Also, the ^a note, i.e. ‘‘sic L, mlt Mss Edd :’’ means that the editors of the BHS take the reading in the Leningrad Codex to be an error and suggest that the end-of-sentence symbol, i.e. ‘‘:’’ (the Hebrew period) should appear at the end of the verse. I concur with the Editors’ assessment, but the change has no impact upon the meaning of the text.

Deuteronomy 5:9 is the wording as Exodus 20:5, except Deuteronomy 5:9 precedes its 17th word with ׀ (‘‘and’’), a variance which will not affect the reading of Exodus 20:5. Further, the apparatus for Deuteronomy 5:9 indicates that many manuscripts do not add this, and thus match Exodus 20:5 exactly. The apparatus for Deuteronomy 5:9 also indicates some spelling variations in the Qumran manuscripts. The apparatus for Exodus 20:5 indicates that the Nash Papyrii has אָנָּן instead of אָנָּן at the eleventh word. This is simply an alternate spelling; both renderings are the singular masculine noun ‘‘jealous’’. (Davidson, 1848, pp. 661-662).

Exodus 20:6 and Deuteronomy 5:10 are identical in the MT. There is no apparatus entry for Exodus 20:6. The apparatus for Deuteronomy 5:10 shows some variations in the Qumran manuscripts and in the Targums, but none of these should have any effect upon the reading for Exodus 20:6.

All of the above leads to my conclusion that the Masoretic Text of Exodus 20:1-6, as it stands, is the closest available to the true original autographs from among all the textual variants currently extant.

4. Literal Translation

¹And God spoke all these words, saying, ²"I am the LORD your God, which brought you out of the land of Egypt, out of the house of bondage. ³You shall have no other gods before me. ⁴You shall not make unto yourself any 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. ⁵You shall not bow yourself down to them nor serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, ⁶but showing steadfast love unto thousands of those who love me and keep my commandments."

5. Dynamic-Equivalent Translation

¹God spoke these laws in these words: ²"I am the LORD your God who brought you out of your slavery in Egypt. ³You are to worship no god other than me. ⁴Do not make for yourself any idolatrous images of anything like birds or animals or fish. ⁵You must never bow down to any idol or worship it, because I am the LORD your God and I am jealous and allow no rivals. I punish those who hate me and their descendants down to the third and fourth generation. ⁶But I show my love to thousands of generations of those who love me and obey my laws."

6. Historical Considerations

There is strong evidence that Exodus was written by Moses sometime around 1446 B. C.

The Scriptures themselves lead us to understand that Moses was the author of Exodus (and the other four books of the Penteteuch).

In Exodus 34:4, 27-29, it is recorded that God told Moses to write down the Ten Commandments, and in Exodus 24:4, it is recorded that Moses wrote down everything which the Lord had said.

In Mark 12:26, Jesus said, “²⁶ And as touching the dead, that they rise: have ye not read *in the book of Moses*, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?” (KJV - emphasis mine). Here, Jesus is quoting from Exodus 3:6.

And in Luke 2:22-23, we read “²² And when the days of her purification *according to the law of Moses* were accomplished, they brought him to Jerusalem, to present *him* to the Lord; ²³ (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)” (KJV – emphasis mine). This is a quote from Exodus 13:2.

While some scholars have suggested that the Book of Exodus was assembled from various sources at some point after 500 B. C., “these hypotheses directly oppose the clear internal claims of the Book of Exodus and the supporting external attributions of Mosaic authorship by other writers of Scripture.” (Kaiser, 1990, p. 288).

Kaiser also suggests a date of about 1446 B.C. for Exodus. (Kaiser, 1990, p. 291).

The late date (post-500 B.C.) would also be at variance with the straightforward usage of the Law. “On the contrary, we find that, from the time of Joshua to the age of Ezra and Nehemiah, the law of Moses and his book of the law were the only valid and unalterable code by which the national life was regulated, either in its civil or its religious institutions.” (Keil and Delitzsch, 1986, pp.17-18). It could hardly have been so used before it was even written.

7. Place of Text in Redemptive-History (Biblical Theology)

Exodus 20:1-6 presents the First and Second of the Ten Commandments, i.e. 1. You shall not have any gods other than Yahweh, and 2. You shall not make or worship any idols or images.

These are summed-up in Deuteronomy 6:4-5, “⁴ Hear, O Israel: The LORD our God *is* one LORD: ⁵ And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might” (KJV), which Jesus (Mark 12:29-30) affirmed as the first and greatest commandment.

I thus surmise that the First (in position within the list) and Second (in position) Commandments were thus, as combined together, the first (in priority) and the greatest (in importance) commandment of all.

These two Commandments were the foundation upon which was built the relationship between God as Israel’s God, and Israel as God’s people.

Furthermore, it is our continued and complete failure to obey these two commandments which points out our desperate need for salvation.

8. Contribution to Systematic Theology

God created man in His image and gave man only one prohibition; to not eat of the Tree of the Knowledge of Good and Evil. Man promptly disobeyed.

The Bible is the record of man's continually unsuccessful attempts to escape the consequences of that disobedience and to re-establish righteousness on his own terms. But, the Bible is also the record of God's salvation for man through the death and resurrection of His Son, Jesus Christ.

From the beginning, all men and women were aware of God's requirements for their lives (Romans 1:19-20). The Ten Commandments (and the other detailed provisions of the law) codified those requirements in written form. And James 2:10 tells us that violating one point of the law makes one guilty of violating the entire law.

We may understand this principle more clearly when we realize that the various moral laws of God are simply different aspects of his perfect moral character, to which he expects us to conform. To violate any one part of it is to become unlike him. For example, if I were to steal, I would not only break the commandment against stealing (Commandment 8), but I would also dishonor God's name (Commandment 3; see Prov. 30:9), dishonor my parents and their good name (Commandment 5), covet something that does not belong to me (Commandment 10), put some material possession ahead of God himself (Commandment 1; see Eph. 5:5), and carry out an action that harms another human being and damages his or her life (Commandment 6; cf. Matt. 5:22). With a little reflection, we can see how almost any sin violates some of the principles

embodied in each of the Ten Commandments. This is simply a reflection of the fact that God's laws are a unified whole and reflect the moral purity and perfection of God himself in the integrated oneness of his person. (Grudem, 1994, pp. 503-504).

And, the First and Second Commandments are the ones which we have all most frequently and most egregiously violated. Not one of us has ever loved the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength, at every moment of our entire lives. Thus, we are all guilty.

But the covenant of Sinai was not a renewal of the covenant of works; in it the law was made subservient to the covenant of grace. This is indicated already in the introduction to the ten commandments, Ex. 20:2; Deut. 5:6, and further in Rom. 3:20; Gal. 3:24. It is true that at Sinai a conditional element was added to the covenant, but it was not the salvation of the Israelite but his theocratic standing in the nation, and the enjoyment of external blessings that was made dependent on the keeping of the law, Deut. 28:1-14. The law served a twofold purpose in connection with the covenant of grace: (1) to increase the consciousness of sin, Rom. 3:20; 4:15; Gal 3:19; and (2) to be a tutor unto Christ, Gal 3:24. (Berkhof, 1941, p. 298).

9. Suggested Expository Outline

The presentation will be visually augmented with Microsoft PowerPoint. The presentation time is expected to be approximately 1 hour 20 minutes in a Bible Study format. This Outline would be suitably condensed for shorter formats.

Theme: The First and Most Important Thing God Requires.

Goal: For the listeners/students/participants/congregants to better understand God's requirements, the individuals' complete inability to meet those requirements, and the concomitant need for God's salvation.

I. Display and read Exodus 20:1-6 in the English translation which is used in the pew Bibles of the Church where the presentation is being made, e.g. NIV hereafter, to wit:

¹ And God spoke all these words: ² "I am the LORD your God, who brought you out of Egypt, out of the land of slavery. ³ "You shall have no other gods before me. ⁴ "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. ⁵ You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, ⁶ but showing love to a thousand generations of those who love me and keep my commandments.

II. Display Map. Wilderness of Sinai.

A. Author: Moses – no significant challenge to this.

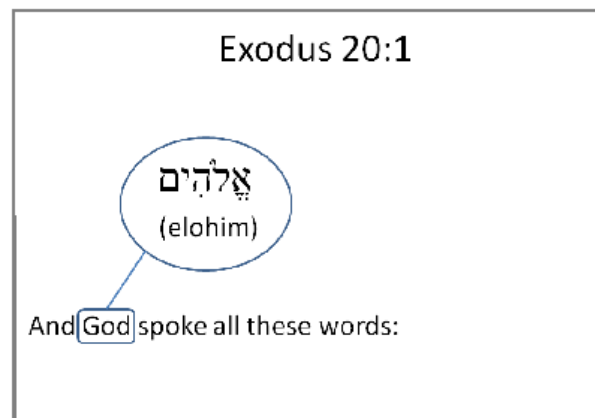
B. Date: circa 1446 B.C.

C. Purpose: To set forth God's Most Important Commandment.

E. Overall Theme: Love God and Worship Him Only.

F. Genre: Within the Pentateuch, Genesis, the first half of Exodus, and Numbers are Historical Narrative. The second half of Exodus (including here Exodus 20:1-6), together with Leviticus and Deuteronomy, constitutes The Law.

III. Display and read Exodus 20:1 with a “God- אֱלֹהִים” bubble (i.e. the Microsoft PowerPoint will show the NIV translation with “God” encircled, and with a line proceeding upwards and to the right to a bubble encircling “אֱלֹהִים (elohim)”):



This word is used in many passages to refer to “gods” in general. In many other passages, it is used, as here, to refer to the one true God.

IV. Display Exodus 20:1 with a “spoke- דִּבֶּר” bubble.

This is the general verb “to speak”.

A. Display and read Job 19:18 with a “spoke- דִּבֶּר” bubble.

B. Cross reference Deuteronomy 4:33; 5:4.

V. Display and read Exodus 20:2 with an “I-אֲנִי” bubble.

This is the emphatic “I”, i.e. “I, myself, and no other”.

A. Display and read Genesis 17:1 with an “I-אֲנִי” bubble.

B. Display and read Hosea 11:9 with an “I-אֲנִי” bubble.

VI. Display Exodus 20:2 with a “LORD-יְהוָה” bubble.

This is God’s covenant name, Yahweh (or Jehovah).

VII. Display Exodus 20:2 with a “brought out-אֶצֶר” bubble.

A. Display and read Genesis 15:7 with a “brought out-אֶצֶר” bubble.

B. Display and read Judges 6:30 with a “bring out-אֶצֶר” bubble.

VIII. Display Exodus 20:2 with a “slavery-עֶבֶד” bubble.

A. Display and read Leviticus 25:42 with a “servants-עֶבֶד” bubble.

B. Display and read Deuteronomy 15:7 with a “servant-עֶבֶד” bubble.

C. Cross-reference Leviticus 26:13; Hosea 13:4.

Expand and illustrate.

IX. Display and read Exodus 20:3 with a “shall have-**לֹא־יִהְיֶה**” bubble.

Literally, “Not there shall be for you”.

A. Display and read Numbers 5:10 with an “are-**הֲיִהְיֶה**” bubble.

B. Display and read Jeremiah 3:1 with a “marries-**יִהְיֶה**” bubble. – literally “becomes another man’s” – expand and illustrate.

X. Display Exodus 20:3 with an “other-**אֲחֵר**” bubble.

Display and read Nehemiah 7:34 with an “other-**אֲחֵר**” bubble.

XI. Display Exodus 20:3 with a “gods-**אֱלֹהִים**” bubble.

Same word as in Exodus 20:1. Discuss specific context.

XII. Display Exodus 20:3 with a “before-**עַל־פְּנֵיהֶם**” bubble.

A. **עַל** = "before" in the sense of “in front of”.

B. Display and read Genesis 18:8 with a “before-**עַל**” bubble.

C. **פְּנֵיהֶם** = "face" or "presence".

D. Display and read Genesis 32:31 with a “face (twice)-פָּנָה” bubble.

E. Expand and illustrate.

XIII. Display Exodus 20:3 with a “me-אֲנִי” bubble.

Emphatic “I/me”.

A. Display and read Judges 8:23 with an “I-אֲנִי” bubble.

B. Cross-reference Jeremiah 35:15; I John 5:20-21.

XIV. Display and read Exodus 20:4 with an “idol-פְּסֹלֶת” bubble.

HAL defines this word as meaning “originally a **divine image** carved from wood or sculpted from stone, but later cast in metal.” (Koehler, et. al., 1999).

A. Display and read Isaiah 45:20 with an “idols-פְּסֹלֶת” bubble.

B. Display and read Habakkuk 2:18 with an “idol-פְּסֹלֶת” bubble.

XV. Display Exodus 20:4 with a “heaven-שָׁמַיִם” bubble.

CHALOT gives “**heaven(s), sky**:—1. = firmament Gn 1:8; windows of heaven 7:11; rain fm. heaven 8:2, fire fm. heaven 19:24; stars in heaven 22:17;—2. = upper atmosphere (below the ‘firmament’), **air, sky**” (Holladay and Köhler, 2000).

Display and read Genesis 1:8 with a “heaven-שָׁמַיִם” bubble. Expand and illustrate.

XVI. Display Exodus 20:4 with an “earth-אֶרֶץ” bubble.

Display and read Genesis 1:10 with a “land-אֶרֶץ” bubble.

XVII. Display Exodus 20:4 with a “waters-מַיִם” bubble.

A. Display and read Amos 5:8 with a “waters-מַיִם” bubble.

B. Cross-reference Deuteronomy 4:15-19; Acts 17:29.

XVIII. Display and read Exodus 20:5 with a “You shall ... bow down-שָׁתַחֲוֶה” bubble.

Display and read Isaiah 49:23 with a “They shall ... bow down-שָׁחֲוּהוּ” bubble – expand and illustrate.

XIX. Display Exodus 20:5 with a “(You shall) ... worship-עָבַד” bubble.

HAL gives “to serve, honour”. (Koehler, et. al., 1999).

The King James Version reads, “⁵ Thou shalt not bow down thyself to them, nor *serve* them...” (emphasis mine).

Expand and illustrate.

XX. Display Exodus 20:5 with a “jealous-אֵינְךָ” bubble.

BDB gives, “**jealous**;—only of God: אֵינְךָ לֵאלֹהִים Ex 20:5 (E) = Dt 5:9 (as punishing those who hate him), Ex 34:14 (J), Dt 4:24; 6:15 (demanding exclusive service); אֵינְךָ אֱלֹהֵי אֱמֹנִים Ex 34:14”.

(Brown, Driver, and Briggs, 2000).

Display and read Exodus 34:14 with a “jealous (twice)-אֵינְךָ” bubble.

XXI. Display Exodus 20:5 with a “hate-אֲנִי־אֵינְךָ” bubble.

A. Display and read Psalm 38:20 with a “hate-אֲנִי־אֵינְךָ” bubble.

B. Cross-reference Numbers 14:18; Isaiah 65:6-7; John 15:23-24.

XXII. Display and read Exodus 20:6 with a “[first appearance of] love-אֲהַבְתֶּם” bubble.

DBL gives “**loyal love**, unfailing kindness, devotion, i.e., a love or affection that is steadfast based on a prior relationship (Ex 34:6, 7)” (Swanson, 1997).

Display and read Exodus 34:6-7 with a “[second appearance of] love-אֲהַבְתֶּם” bubble.

XXIII. Display Exodus 20:6 with a “[second appearance of] love-אַהֲבָה” bubble.

GHCLLOT gives “Part. אַהֲבָה *a friend*, i.e. one who is loving and beloved, intimate; different from רֵעַ a companion, Pro. 18:24; Est. 5:10, 14; Isa. 41:8, זֶרַע אַבְרָהָם אַהֲבָי ‘the seed of Abraham my friend.’” (Gesenius and Tregelles, 2003).

A. Display and read Isaiah 41:8 with a “friend-אַהֲבָה” bubble.

B. Compare and contrast this word with XXII (חֵסֶד) above.

XXIV. Display and read Exodus 20:1-6. Discuss goal as application.

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