



Exodus 20:1–2

¹ And God spoke all these words, saying: ² “I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

The People of God Meet the God of the People

Main idea: The living God has taken to Himself a people to whom He speaks. That people must therefore respond to His Word as a means by which we know Him and by which He maintains us in our relationship to Him.

Introduction: When someone has gone out of their way to grab your attention, you give it! How should we respond to the great glory of our God? Now that the Lord has gotten their attention, what does He want to drive home to us, as He’s about to give us the Ten Commandments?

1. **Heed His Word.** “And God spoke all these words, saying...” It’s His chosen way of communicating Himself to us (cf. Deut 4:10–15, 24; Psa 138:2)
2. **Honor His servants.** He has given us the Scriptures, but also addresses us by men (cf. 19:9; Josh 3:7, 4:14). He still does so today (cf. Heb 13:7, 17; 12:25). But those servants had better not crave admiration for themselves!
3. **Worship His Name.** “I am Yahweh.” (cf. 3:13–17). The uncreated Creator; the unsustained Sustainer; the covenant God Who defines us and our relation to Him.
4. **Embrace your covenant relation to Him.** “your God.” Amazing in light of His Name. The God Who binds Himself to us (faithfully) and us to Himself (in required faithfulness). What a marvelous thing to be able to say, covenantally, “my God”!
5. **Persist in repentance!** “Who brought you out of the land of Egypt.” When He was going to destroy Egypt, He didn’t leave them in it. He has gotten them out of Egypt, and the expectation is to get Egypt out of them. The law that He’s about to give is the opposite of the entire mindset of Egypt. “Don’t continue as you were in Egypt. God brought you out of that!
6. **Depend upon Him for that persisting.** “out of the house of bondage.” The Lord has delivered them from bondage to Egypt. As they’re about to hear, there is a greater bondage still from which to be delivered. But considering Who it is that calls them out of it, and the display that He has just made of Himself, we ought to know Who it is upon Whom we can depend for our persisting in repentance!

Conclusion: It’s no wonder, then, that the greater part of the moral law is our duty to God Himself! As we come to hear God’s own summary of the moral law in the coming weeks, let us remember Who He is, what He has done, and what this means for our duty and ability to keep these laws.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Exodus chapter 20. I'll remind you As we come now to this chapter, how the last chapter ended with all kinds of warnings and then Moses goes up on the mountain that has already terrifying and burning and smoking like a furnace and shaking like jello fresh out of the mold and all of these warnings and when Moses gets the top of the mountain, what has God tell him to do?

He says, go back down and warn them. Some more Moses talks back to God and this God, of all of this glory and holiness. Mercifully just sense. His servant away back down the mountain, to deliver the message. And now Moses is at the bottom of the mountain with the people and God has underscored many times.

In many ways just how dangerous is the greatness of his holiness and of his glory. That's what brings us to Exodus chapter 20 versus one and two. Let's ask God for his help for this week's portion.

Our Father, we still tremble whenever we see and think correctly about your holiness, We pray for the help of your spirit. We live in an age and which the greatness of your glory and the greatness of your holiness is hardly known or thought about even in the church. And yet when commanding our particular form of worship You command us to get and to have grace that we may worship you in reverence and awe for you are still the consuming fire and you shook the earth then, but you shake the heavens and the earth now and they will not remain, but be recreated.

And yet you have told us that one of the ways that you preserve us for an unshakable kingdom is by addressing us from Christ upon his throne with his blood-speaking better than that of Abel. So that it is another mountain altogether to which we have come. Although through Christ, we come to you who are still the same.

God. Oh, Lord. Help us because we come now to be engaged by you, and to engage you. And that, which is glory beyond our imagining and we need your spirit to give us grace that our hearing would be with faith. That our hearing would be with reverence and awe that we would not come as natural.

Men who cannot receive or know the things of God, but that we would come as spirit sustained. Men spirit regenerated. Men who have life from Christ to receive and respond to the words of Christ. Thank you. O God. For this marvelous thing. That is preaching but all have mercy now and help your servant who preaches and all of your servants who hear in this great and wonderful task for.

We ask it in Christ's name. Amen. Exodus chapter, 20, verses 1 and 2. These are the words of God and 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 So far, the reading of God's inspired and inherent worked Ezekiel.

Elijah Hakim, you are my own dear son.

Ezekiel gave me special attention, didn't he? It's one of the ways that we command special attention in our culture, is to use the first and last name and the you better pay attention to me. Now, middle Name. Well, The Lord God actually has something marvelous to say. In this passage, he has gotten Israel's attention, hasn't he?

This was much more powerful than the use of a middle name. This was a burning firing, fiery smoke going up like a furnace, the whole mountain shaking, multiple warnings, with threat of stoning, and don't even dare touch the dead body. If it happens threats, he has their attention. When someone gets your attention like that, You listen.

What is going to happen that? And God does not now come down upon the mountain in some new and visible representation. What we hear is and 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.

Isn't it a marvelous word? This relationship that he declares with us. This declaration of his redemption so far. How should we respond to the great glory of our God? Well, surely with Reverence and with awe, as the Apostle who who refers back to this event. In Hebrews chapter 12, concludes that chapter by saying let us have grace that we may worship with reverence in all because our God, our God is a consuming fire.

This is even more underlined for us because we know the lasting importance of the 10 words, the Ten Commandments that he is about to speak from the mountain. And then inscribe himself, not once, but twice into tablets of stone. And so the words before us, this afternoon, profoundly important words, The answer for us.

Both the question of how should we respond to the great glory of our God, looking backwards to chapter 19. And In, what way must we and can we obey the commandments of God, that the obedience of the commandments of God is something that must be done in response to his glory and can be done independence upon his glory.

And we see that in at least these six, were these six ways in which these verses before these two verses teach us to respond to the greatness of his glory. First heed His word and God spoke. All these words saying, remember, from Wednesday night in the opening verses of the book of Romans, we found, we have a very wordy.

God. We have a very verbal. God he speaks words and he speaks them for us But we are to heed that word. If God had chosen some other way in which to know him, then we would be hearing a sermon on heating, whatever. It was that God gave at that point, But the way God communicated himself to his people was by His words.

What that means. Dear Christian is that you have from God what he gave His people at Sinai. You hear the words of God, Indeed. You hear the words of God as told not by the Prophet Moses, but by the prophet capital P. Jesus, whose ministers on earth are servants in a lower way than Moses was because Jesus is a prophet in an infinitely higher way than Moses was.

And so, when you read the Bible which are very words of God, You give your attention to that word, as if God was on the mountain shaking it burning it smoking and he speaks, He breathes out those words. Sometimes when we have said every word of God, every word of Scripture is breathed out by God.

And we've talked about how when you read your Bible, it's just as very much. The words of God as if he was sitting to you speaking to you, But if it is the holy and glorious God is probably wrong for us to get the casualness of a chat at the coffee shop from the fact that his words are breathed out by him.

You might also have the terror of Israel at Sinai, if you didn't have the blood of Jesus to come through so that we have come not to Sinai, but to Zion, If his word is the way that he prefers to declare himself as he says, in Psalm 138 verse 2, that he is exalted, his name HITS are his no his exalted, his word above all his name that there are many displays that God makes of Himself in the creation.

There are many things that he has given by, which to communicate is divine attributes, but he has exalted His Word Psalm, 138 above all his name. So, we learned here to heed his word and not to desire. Some other form of his displaying himself to us, is given us.

The sacraments He's given us, He's given us his church, living representation of his body. He's given us many things, but he's given us his word, most of all. And one of the things that our hearts can be tempted to desire, is some experience of God, some revelation of God, that he hasn't given us, but that's to despise his word.

That's to say God, chose to speak, to me by his word, but I would like to have him in some different way when he comes to repeat these commandments in Deuteronomy chapter 5. One of the first one of the things he does immediately before in chapter 4, is he spends a lot of time saying, you didn't see any form at the mountain.

You only heard words. So when we come to the second commandment, he says, then the hate me, Then we'll understand why it is that making or using images as a way of thinking about God is hating him In the second place. Honor his servants In chapter in verse 9 of the previous chapter.

You always said to Moses, behold I come to you in the thick cloud that the people may hear when I speak with you, and believe you forever Later. When Moses dies in Joshua, is taking over the leadership of the people of Israel. We read in Joshua 3, verse 7 and Joshua 4 verse 14 that the Lord exalted Joshua in the people's eyes, so that they would hear him so that they would listen to him.

One of the reasons why God has made all of this display. And then, with Moses down at the bottom of the mountain spoke. All these words saying would be so that the people would listen to Moses. Now, this doesn't mean that the people got it correctly. In fact, they're going to spend most of the rest of the next 40 years.

Mostly not listening to Moses, but it's not for lack of God, communicating that they should have When God's finishes giving the Ten Commandments. The people will say, you know what Moses you being a prophet is a great idea. You go up the mountain, you listen to him,

we are going to just keep our distance over here, whatever he tells, you say to us so that every time a one whom God has sent to us speaks His Word to us.

We are to honor the servant to whom he has sent And that doesn't just mean me. It means children, especially those two people in your life, who hopefully God helping them speak His words to you a lot more than I do. Who speaks the Bible to you Zeph and Declan and Sophia who speaks the Bible to you?

Most of all and Misha. Who speaks the Bible to you? Most of all in this world, Is it not your mom and your dad? And has he not told them to give you the instruction of the Lord and does Hebrews 13 verse 7. Say not to honor and submit to and obey your elders.

But the ones who rule over you, who spoke the word to you, so that Hebrews 13:7 and Hebrews, 13:17, they do mean elders to the church, but they mean parents to children and you should honor the servants that he has sent to speak his word. What happens to your dear little hearts?

When you get accustomed, to not listening to mom and dad and to thinking that, you know, better than they do. And to setting what you want over against what they want, You stop honoring them little by little. And then when they speak God's words to you because you're not honoring them like you should all the time, you don't hear His words like you should.

When they tell you God's word, You should honor your father and mother just because God said. So but you hear the good command, don't you, that? Just as God made Israel to see Moses's honor so that they would hopefully they didn't they all got killed for it so that they would listen to the word better by the honored servant.

So also he has done, not just for your parents, but also for your elders that we must guard our hearts. And the way that we think about those who speak the Word to us, lest we dishonor the Word because we haven't been walking in honor and thinking and honor towards a servants.

Third thing that we are to third way in which we are to respond, to the greatness of God's glory. Not just heed his word and honor His servants. But worship His name. God spoke. All these words saying I am Yahweh. He is that he is He didn't have to ask this time.

Last time Moses was at the this mountain and he saw display of God in fire that was in a bush but the bush wasn't getting burned up like the mountain. Apparently is at this point last time Moses was there. He said, well whom shall I say, sent me and God revealed His name.

I am that I am and the Word. Yahweh is a contraction of that Hebrew phrase. We are to remember that we do not define him because he made everything. He is the uncreated Creator. The only thing that is not created is God. That's why when you say God created all things and a child or an atheist with the same level of spiritual knowledge.

Actually no Christian. Child has more says, will who made God? You're saying no one that's part of what being God is. He is that He is, He is Yahweh. The uncreated Creator and he's the unsustained sustainer, he upholds all things by the word of his power. Everything else needs his help to keep living right?

Psalm 104. He continued to take care of everything and if he were to stop for a moment, everything would perish. In fact, everything would cease to exist. And so he says, I am Yahweh, he is the one who has created all things. He is the one who is sustained, all things.

He doesn't get a definition from us but he defines everything else. An amazingly, His defined for his people to have a covenant relationship with him. If God is holy other and glorious and holy, then how amazing is it? That the next two words in the English, one word in the Hebrew, is your God, How can it be that?

God is the possession of these creatures that he has to sustain. It's because he has entered into covenant with us. He has found himself to us. It is a glorious amazing thing, in light of the fact of his complete otherness and his complete holiness that he would then say your God, It doesn't mean your God the same way that he's the God, of the Egyptians, or the Chaldeans, or the Sumerians, or anyone else.

At this time, he means the God who has taken you for my special people, where he says, you will be my people and I will be your God. This is one of the reasons why children? It's so bad to say my God or oh my god, as a throwaway word because that's a glorious truth, that there are creatures.

And even creatures who have been sinners and now we're forgiven of our sin and God is our possession. He's our inheritance. Even now we have the heritage of Jacob that we're supposed to feed upon when we keep the Sabbath. Well, Isaiah 58 says, God himself. Our delight and our possession.

It's such a glorious reality that he is mine and God forbid, literally third, commandment that I would treat. That reality is something small to be used. And throw away words when I'm surprised or irritated or delighted or whatever heed, his word, honor his servants worship, his name, embrace your covenant relationship to him.

Persist in your repentance. I am Yahweh. Your God who brought you out of the land of Egypt? Now, he's going to follow that up by saying out of the house of bondage and we'll get to that in a minute. But what just happened to Egypt is Egypt right now at the time of Exodus, 20 verses 1 and 2 is at a great empire.

With a thriving economy and happy healthy people. No, several plagues ago the counselors of Egypt. The politicians of Egypt took their life and their hands and came and told Faro off. Why don't you get rid of them already? Can't you see that? Egypt is destroyed When he says brought you out of the land of Egypt here, he's not doing so merely in the context of having saved you from the bondage that you're under.

Will hear about that in the next phrase. He's saying I have brought you out from the judgment that ought to have fallen upon you, but I decided to save you. It's like saying I am Yahweh, your God Noah, who brought you out of the flood? I am Yahweh, your God lot who brought you out of Sodom?

I am Yahweh, your God. Israel who have brought you out of the land of Egypt. I am Yawley your God Church who have brought you out of the fire of hell. The flames for which this world are reserved in the words of the Apostle Peter. You see what he's saying?

Here, he's saying you deserve what? The rest of the world has gotten or is getting but I have saved you out of that. And now in the following, however, many weeks will take on the on the Ten Commandments. He tells them how to act like Yahwehians or Israelites. Those who have the Lord as their God.

Instead of acting like Egyptians. There's a silly song when I was a kid called Walk Like an Egyptian because of my ethnicity. I got to hear it a lot but the important thing is to walk not like someone in love this world or off the flesh where we were in Galatians 5 today.

When he says that those who are in Christ, have crucified, the flesh with its passions, and desires. And therefore, if we live by the Spirit, if you have been saved from your fleshliness and what you deserve than walk, by the Spirit Walk like a Christian, that's your new nationality.

God has saved you out of what you deserve. Walk like that. Which Christ deserves for you. Persist in your repentance and then depend upon him for your persisting. I have. I'm always your God who brought you out of the land of Egypt. Out of the house of out of the house of bondage.

The Lord has delivered them from bondage to Egypt. But if we are going to hear the law rightly, If we're going to hear the Ten Commandments rightly and what they require of, not just the superficial behavior but even of the inner man of the heart if we are going to hear what the law requires not just not just really consistently doing but perfectly and completely doing.

If we are going to hear all those things, we're going to find out. There's a greater house of bondage. Then the land of Egypt isn't there. God saves slaves upon whom he sets his love. We say, I am always your God who has brought you out of the land of Egypt and we say What is it?

Whoa, the end of Romans 6. Sorry, seven wretched. That's it wretched. Man that I am. Who will deliver me from this body of death? Remember the apostle. What's he saying? I am trapped in a body that just won't stop sitting. He says God has given you the Holy Spirit to dwell in you and to apply Christ to you.

That's the answer in Romans 8:1-27, isn't it? And so the Apostle says thanks me to God to our Lord Jesus Christ and we come and we hear I am Yahweh. Your God who brought you out of the land of Egypt out of the house of bondage. And then he starts telling us the Ten Commandments and we say, how can I be delivered from my breaking of these commandments?

He says he's already delivered Israel. Out of one house. Abundance, Is he more intimidated by the strength of the remaining sin or to put up more pointedly to you Did? God find Egypt and Pharaoh and easy opponent. But suddenly because of your remaining sin, he thinks you're a real challenge.

No, he is. Yahweh your God. He has brought you out of the house of bondage. And when he tells you how to respond to Him, which establishes our duty to obey His commandments, He also presents us as the one who has already saved us and the one by whose power for us.

We are able to keep His commandments. So, as we come to hear God's own summary of His moral law in the coming weeks, let us. First of all, not be surprised that the first four commandments lay the foundation. The first great commandment is what Love the Lord. Your God.

And how do you love him by? Not being an Egyptian, right? They had a panoply of Gods, but he is the one God that's first commandment by hearing his word, and being content with whatever way he communicates himself to us. Well, that's the second commandment by, not taking him and his revelation to us and his relationship with us.

Lightly bearing lightly hit. That's the Third commandment and the fourth commandment by having our delight in him and are dependence upon him whom to worship how to worship with what Reverence to worship. And when especially to worship The first four commandments really are driven by and rest upon this revelation of himself that he's given in verses 1 and 2.

So let's not be surprised that the foundation is the first table and as we come to hear the whole thing, all Ten Commandments, let's remember who he is in himself, whom he has made himself to be to us our own God. What he has done has spared us from the wrath.

That is falling upon those with whom we deserved the same and what this means, for our duty and for our ability to keep these laws. He's the one who started saving us. We must look to him to be the one to finishes saving us. Amen. Let's pray Our Father in heaven.

We thank you that only what Christ has done. Is counted on our behalf before the bar of your justice and we come to you desiring to obey as the ones whom you have saved for holiness. The ones who you have saved from the wrath to come, but we are not motivated like we ought to be.

And so we ask for the help of your spirit to drive home, both the terror that we heard in chapter 19 and also the, the glory and the assurance, and the relationship that we have with you that is in these two verses by which you preface your law drive home to us the glory of belonging to you.

So that we will be motivated, help us. We pray then to depend upon you and upon your grace so that we would never water down the requirements. And the fullness of what is in your law in the weeks to come and the Ten Commandments. But even without watering it down, we could listen to it through faith in Christ, knowing that, you are our God, that you have all power in yourself, and that you are using it to work in us, both to will, and to work, according to your own good pleasure.

Do it for us by your spirit. We ask in Jesus name, Amen.