

Exodus 20:1–2

## How to Respond to God's Getting Our Attention at Sinai

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***How should Israel have responded to God's getting their attention at Sinai? Pastor leads his family in today's "Hopewell @Home" passage. Exodus 20:1–2 looks forward to the evening sermon on the coming Lord's Day. In this verse of Holy Scripture, the Holy Spirit teaches us that God was teaching Israel (and us) to heed His Word, to honor His servants, to worship His Name, to embrace our covenant relation to Him, to persist in repenting, and to depend upon Him for that repenting.***

### Friday, April 29, 2022 • Read Exodus 20:1–2

Questions from the Scripture text: Who speaks (v1)? How many of these words? Whom does He declare Himself to be (v2)? Whose does He declare Himself to be? From what place has He brought them in order to bring them to Himself? From what condition has He brought them in order to bring them to Himself?

God is terrifying. That was one of His main points in chapter 19, and though we may come to Him safely and even boldly through Christ (cf. Heb 4:16), it is no less true about Him now that He is a terrifying, consuming fire (cf. Heb 12:18–21, 28–29).

Considering the terrifying leadup to our passage today, we want to know **the right response to such a God and such a display of His power and glory**. Here, we see at least six: heed His Word, honor His servants, worship His Name, embrace your covenant relationship to Him, persist in your repentance, and depend upon His power for your persistence.

**Heed His Word.** “and God spoke all these words, saying.” After a display like in chapter 19, you take seriously whatever God does next. And what God does next is speak. This is His own preferred way of communicating Himself and displaying Himself. Ps 138:2 says “for You have magnified Your Word above all Your Name.” He makes us to see no form but rather to hear His voice (cf. Deut 4:10–15, 24). We should respect the sound of His Word like we would the sight of His glory.

So, believe everything He teaches. Obey everything He commands. Come with reverence, submission, adoration, and intent to every time you read, pray, sing, meditate upon, hear read, or hear preached His Word. And we must teach our children to do the same and teach their children in the same way (cf. Deut 4:14).

**Honor His servants.** In 19:9, Yahweh had said that one of the reasons for speaking to Moses in the hearing of Israel was so that they would believe *Moses* forever (implying whenever Moses spoke God's Word). Now, in our passage today, that moment has come. Yahweh is elevating His servant before the people (cf. Josh 3:7, 4:14).

This is not just for pastors and elders but even parents. Heb 13:7a commands respect for those whom the Lord has given us to teach us authoritatively, but it does not use one of the New Testament words for the teaching office in the church. God, Who gives conduct-transforming faith by means of His Word (cf. Heb 13:7b), does so through parents just as much as through elders and apostles (cf. 2Tim 3:14–17). Like Christian congregations with their ministers, Christian children should honor their parents not only with respect for their position but especially as the word-speaking servants of God, whom He has given them.

Now, for ministers and parents both, those who are appointed speakers in the Lord's behalf must resist the temptation to crave admiration for themselves. This would be in the same vein, but infinitely worse, than the best man at a wedding trying to allure the bride (cf. John 3:27–30). But, let the messenger seek that honor that will help the listeners hear him gladly, because it is by God's Word on his lips that they who are the Bride hear the Groom!

**Worship His Name.** “I am Yahweh,” the Lord begins in v2. He had revealed Himself to Moses on this mountain before, and had revealed His Name in some detail (cf. 3:13–17). He is the alone eternal God, the uncreated Creator. He is not defined by other aspects or entities; rather, He gives definition to all. And He has revealed Himself especially by covenant, as the God Who takes certain people to be His own covenanted people, and to whom therefore He is their own covenant God. He has introduced Himself as a consuming fire, and begins by declaring His Name, so let us reverence and adore that Name!

**Embrace your covenant relation to Him.** The Name is glorious: “I am Yahweh.” Therefore, the identification is wondrous, “your God.” If He is the independent I AM, Who is over all and defines all and undefinable by any, is it not truly amazing (mind-stopping in its magnitude) that He proceeds to *identify Himself with creatures*? And this marvelous identity will take bodily form in the incarnation!

Some think that it's gnat-straining to quibble about saying “my God” as an exclamatory throwaway. But the fact that He is “your God” to His people is one of the great marvels of Scripture, one of the great marvels of all reality. So, considering it to be gnat-straining is itself a violation of the third commandment!

Rather, we should rejoice that He is ours. And fulfill the obligations of being a member of His corporate people, since He is ours. And reject all incompatible allegiances, since He is ours. And value as small by comparison all other blessing and honor to the blessing on honor of having Him as ours. And be and live holy, since He is ours. And hate all sin and unholiness, since He is ours.

**Persist in your repentance.** “Who brought you out of the land of Egypt.” At the time that He says this, Egypt is not a great power. It is a ruin (cf. 10:7). It is a display by its destruction that all that opposes God in pride must also be destroyed (cf. 18:10–11). The cries of the Israelites (cf. 2:23–24) have been replaced three months ago by the great cry of Egypt (12:30). But as we have already seen, it is one thing to get the Israelite out of Egypt, but an altogether different thing to get Egypt out of the Israelite (cf. 16:3, 17:3).

Now God makes a new display of His greatness and glory and reminds them that He has brought them out of Egypt. He is not just saying that He has brought them out of what the Egyptians had been doing to them, but also that He brought them safely out of what they deserved to have God do to them. Is this not true of us? When He reminds us of that *from which* He has saved us, isn't He calling us to live in the manner *for which* He has saved us?

Rom 6:20–22, “For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.”

Rom 13:11–12, “And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.”

**Depend upon His power for your persistence.** “Out of the house of bondage.” If Egypt was too strong, against whom they were powerless, then how much more powerless they are against sin! And yet God is about to declare His moral law to them. How can they keep it? Because He speaks to them as One Who has already saved them. He speaks to them as One Who has brought them into covenanted union with Himself as their God. He speaks to them as One by Whose power they are enabled to live in the way required of them as His people.

For whom ought the greatness of God to be most terrifying? For whom ought the greatness of God to be most strengthening and gladdening? How much has your life been a responding to the greatness of God? What means has He given you by which to live more consciously as a response to Him? What use are you making of those means?

*Sample prayer: Lord, we thank You and praise You that You have spoken to us, revealed Yourself to us, made Yourself ours, and redeemed us. Forgive us for living in response to so many lesser things rather than in response to these great realities. And by Your own redeeming power, grant that Your Spirit would complete the work that You have begun in us we ask, through Christ, AMEN!*

Suggested songs: ARP5 “Listen to My Words, O LORD” or TPH5 “Hear My Words, O LORD”

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Exodus chapter, 20, verses 1 and 2. These are the words of God and God spoke. All these words saying I'm y'all hear your God who brought you out of the land of Egypt out of the house of bondage and then One of the things that we learned especially in chapter 19, one of the things got displayed to his people, especially in chapter 19 in the events.

At the mountain, is that the holy and all mighty living God is not to be trifled with, but is rather terrifying to finite creatures in particularly to sinful creatures, we may come to him safely and even boldly. Now through the Lord, Jesus, Hebrews 4 and Hebrews, 10 teaches us.

But God is not smaller or less terrifying in and of himself. Now then then he was then is still the consuming fire. He was 12 versus 28 and 29 says, even after it says we don't come to the smoking mountain and we come to Mount Zion, where Christ our Redeemer is and where his blood speaks and where there are already souls of the justified who have also been perfected.

But even as we come through Christ and in that assembly, we still come to a God who is a consuming fire and on the basis of his greatness and of, as holiness in the wake of this terrifying display that he has made himself to the Israelites. He communicates six things in the verses before us and they are short brief.

So let us read that again. And God spoke. All these words saying, I am y'all here God who brought you out of the land of Egypt, out of the house of bondage. So here he communicates, at least six things in the wake of that display that he has made himself and chapter 19.

They are and we must hear his word that we must honor his servants. That we must worship His name that we must embrace our covenant relationship to him or embrace being bound to him in covenant that we must persist in our repentance. And that we must depend upon his power.

Each of these could be a sermon or a series of sermons themselves if the Lord would just enable us to heed well versus one and two of Exodus chapter 20, that would go a long way to our keeping well, the Ten Commandments which follow. So the first thing is that we should heed his word.

God makes this great display of himself. And then the next thing he does is verse 1 and God spoke all these words saying when someone makes a great display to catch your attention, then whatever he does next, you give your attention to that. God has made a greater display here than any creature ever could to get our attention.

And the next thing he does is speak, God wants us to heed his words. He wants us to give our attention to his words as those who give attention to the living God. This is why often in our family worship often in the public worship. We say these are the words of God.

We heard about this. Also in the sermon at the midweek meeting in. Romans chapter 1. When we heard about the gospel and prophesying and promises and the Holy Scriptures, our God is a speaking. God, He gives himself to us by means of words. Psalm 138 verse 2 says you have magnified your word above all your name, God's name is all those ways in which he makes himself known to us when she tells us and shows us about himself and above all the other ways, that God tells us and shows us about himself.

He has set His Word and His words. And so when he shows the greatness of his glory in chapter 19, and then the first thing that we see in chapter 20 immediately following as and God, spoke, all these words is teaching us to heed his word. This is one of the reasons, one of the many reasons why it is so wrong to make pictures.

People say, well pictures will help little children, learn No nothing will help Any creature. Let alone any sinner learn except that by which God gives them to learn and he has not given us an image, He'll tell them later in Deuteronomy 4, as he prepares to restate the law.

You saw no form at the mountain. You only heard a voice. And so this is how God has given to us to know him. Do you want to know? God, If you don't want to know God, then you should cry out to him to help you want to because someone who does not want to know, God may not be going to spend eternity in.

Happy fellowship with God. So you need to answer that question in your heart for yourself, even right now. Do you want to know God? And if not, then lift your heart up to him and ask him to give you that desire to know him to give you to trust in Jesus, to rest upon, Jesus Christ to belong to Him, through faith in Christ to save you and to make you one of those people who want to know God.

But if the answer is yes, I do want to know God, then notice this, He has given us especially to know him by his words. So believe everything that he teaches obey, everything that he commands. And every time we read his word or pray, His Word or sing his word for meditate upon his word or here, his word read or hear his word preached, Then we should come with, reverence, for the Word, respect for the word submission, to the word, placing ourselves underneath it to be corrected, instructed rebuked and trained.

Adoration for him. And for his word that we would love to hear his word because it is His and we must teach our children to do the same and that they teach their children in the same way to do the same. This is how God gives himself to us.

This is one of the great reasons why he has given to me as your husband and as your father to open his words to you. So that you may know him. It is not good enough for for a husband or a dad to give himself for his family, or to his family.

We are to love our family. The way Christ has loved them and the way Christ has loved us and Christ has given himself, which is a much better gift than ourselves. The dad who gives himself in every way but does not give his children. The word is not giving his children the infinite, the most infinitesimal part of what he ought to be giving them.

Second place, honor his servants. Back in chapter 19, verse 9, one of the things God had said, was that he was going to speak to Moses in the hearing of Israel. So that they would believe Moses forever. In other words, he was going to speak words in such a way that they would know that when Moses comes and speaks to them.

It comes with all of the authority and all of the glory as what they hear from the mountain and indeed after the display that we have here and after the giving of the Ten Commandments, the people will say. All right, that's enough. You go up and listen and comment, tell us but we don't want to hear his very voice ever again.

And it doesn't have the desired effect on the people's hearts. They don't become good hearers but God has taught the lesson. Hasn't he that when his servant comes and speaks in his place and he has made in our house, he's made me his servant unto you and he has in the church made me in the elders, his servants in his church and to even a lesser extent to a lesser extent.

But still even truthfully. He has made us see his servants to one another, which is one of the reasons we have apostles prophets evangelists and Pastor teachers, because one of the things that we do and love for one another, according to Ephesians 4, is every member of the body speaks God's truth to one another and insofar as we are speaking.

The truth of God or hearing one of someone else in the church speak Scripturally, then we are to honor his servants and receive his word and give respect to those who speak to us His word and Hebrews 13 verse 7 and Hebrews 13 verse 17. It tells us give special respect and honor to those who speak the word to us.

Much harm is done in the churches and much harm is done in homes, by either congregations or children, who do not respect their elders or their father, or their parents, among all the other reasons that they should for this great reason. That these are the ones in God has sent to speak his words.

And when we dishonor our parents, if you disorder your parents listening, Sophia, when you dishonor mommy or you dishonor daddy you hurt your heart and its ability to honor the Word of God. When we speak it to you, that's one of the great things that mommies do that one day.

When you're a mommy, I hope that you will do speak the words of God to your children. But if you don't train your children to honor you as his servant to them than they will not honor his word. Well, and they will not listen well enough to what God says through you.

And that's the great reason. One of the great reasons, the great reason is because God said, so one of the great reasons that God has said for you to honor mommy and for you to honor me is so that with that honoring heart in place already that when Daddy tells you the words of God from the Bible, when mommy tells you the words of God from the Bible you will honor his servant like Israel was supposed to honor Moses which is one of the reasons why God does this in this way.

In Exodus, 20 verses 1 and 2. So heed his word honor his servants. Next worship. His name. What is the very, what are the very first words? Okay, we've learned that we need to heed the words, we need to honor the servants, whose delivering the words, so that we will heed the words.

Well, well, then the next question as well. What are the words? And the very first words are I Yahweh, I am Yahweh who he is, is the basis for all knowledge. You know, the the person, the secular person who was quoted in the Sabbath school, almost got it right to.

And they said all knowledge, all true knowledge begins with the knowledge of self Well alter knowledge begins with the knowledge of God and ourselves. But especially of God, We only know ourselves rightly in the image of God. We know, we only know ourselves rightly when we know God as our purpose.

We know our well, you know, ourselves rightly when we know how little we know and indeed how we know nothing apart from God, says very important to know yourself or you won't get anything else right? That's true but you can't know yourself. Unless you know God all knowledge begins with the knowledge of God.

Why? Because all everything begins with God, he alone is the, I am that I am. He only has existence in himself, He only has power in himself, nothing else exists, except that he is created and nothing else can even continue to exist except that he sustains it. He is the great.

I am the uncreated Creator. He has not defined by anything that he has made rather as the one who is the maker. He gives definition to everything else and when he comes down on the mountain as a consuming fire and he says, I am Yahweh. He's doing what he had done in in smaller form at the same mountain.

You remember when Moses first really quote unquote met him? You remember the incident with the bush and he came upon the bush and yet he has done much worse to the mountain than he did to the bush because the bush was on fire. But was not consumed. The mountain is on fire and the whole mountain is going up in smoke.

Like a furnace to heaven. And so, he wants us to worship His name. He wants us to know him as the Creator and the sustainer son, who made all things by the speaking of his word, he spoke and it was established, he declared it when it stood firm, he wants us to know him as the one who upholds, all things by the word of his power and he wants us to know Him as the Holy One.

The One who is a consuming fire he appears in the bush to Moses and it is a fire. And the very first thing he says, is take your shoes off the place where you are is holy Why? So that we can, you know, go treasure hunting now and try to find the spot where the bush was 3,500 years later.

That's utterly foolish and ridiculous. It was wholly because that is where he was making himself known. So he wants us to know him as holy as the uncreated Creator. The one from whom are all things and through whom are all things and therefore to whom are all things that we would be obsessed with the glory of the name of our God and with her His holiness.

So that when our hearts respond this way to him and know that everything that exists and we ourselves exist for Him and everything that happens and everything that happens to us and everything that we do should be for him. That when we live this way, then, even when we come to pray, the first thing out of our mouth.

The first request out of our mouth will be hallowed. Be your name. And so he says worship. He's communicating up to us to worship his name and then to embrace our covenant relationship to him. The next two words in the English, one word, and the Hebrew is your God.

And that's actually very surprising because if he's the uncreated creator, if he is compete completely separate from and other than all the creation, then nothing in the creation, has any right to make an exclusive claim upon him or a special claim upon him in distinction or contradiction from the rest of the creation.

And we did not take that to ourselves. We wouldn't have the right God. However by his right has taken for himself, a people has bound us to himself in a special way. He says, I am Yahweh your God. He definitely means in a way that at this point, does not mean the Egyptians God or the Canaanites got.

He is saying, I have brought you into a special relationship with me that others don't have. I have bound you to myself by gracious, covenant, and we see the gracious part in the rest of the verse, but we are to embrace our covenant relationship with Him.

This is one reason by the way, that we should never say as a throwaway word. My God or oh my god, because it is such a great and glorious thing that he is

specifically yours that he has brought a people into covenant with himself that he has bound himself to us and us to him in a special relationship by the person.

And by the blood of the Lord Jesus Christ, it is a wonderful thing to come to him in prayer. It is a majestic thing to come to him in prayer and say, my God. And to know that he is mine to be like, perhaps, John Payton. I think we read said at one point and how, all those who have had godly fathers and Christian fathers should be able to say my God.

And my father's god Remembering that God has not only bound you to himself. But that this is a heritage that has been passed down to you because he had bound your parents to himself. And so, so we mustn't use it as a throwaway word. But if we just make a rule, okay, I'm not going to use this phrase anymore.

Then we're missing one of the great reasons for the rule which is to treasure. The fact that the living God has made himself are very own and so, So we are to embrace our covenant relationship with him that we are not just to do all things unto his glory because all things are through him and through him into him.

But we, especially of all the creatures. Must be the leaders of creation and doing all things to his glory because we are His own special people. And therefore, we don't just do it with devotion. We do it with delight because he has given us this special place from all the creatures creatures in all of the creation as the ones who belong to him.

And so when we do it unto his glory, we don't do it. Merely as His creatures. But even as those who are in covenant with him, embraced, your covenant relationship to him, in the fifth place upon the display that he's made him of himself and he's comes. And he speaks all these words saying I'm always your God.

The next thing he says, who brought you out of the land of Egypt? In other words, persist in your repentance. One of the things that he's been telling them is don't go back to Egypt. And one of the ways that they're wickedness, has already expressed itself. Even before they got here, just three months after the bass over one of the ways that wickedness is expressed itself, a couple of times already is oh if only we can be back in Egypt or if only, we could have stayed in Egypt until we died by the hand of Yahweh and what awful curses.

But here, as he's about to give it, then the Ten Commandments he's saying, don't be like the Egyptians I brought you out of that. I brought you out of that so you would act as my people and not as those people and he's giving them instruction so that when they go into Canaan, they will not act as that people but act as God's people and so he tells them what he is already done for them.

I have brought you out of the land of Egypt so that they will persist in their repentance Egypt. Were at the time he says this, when he says, I brought you out of the land of Egypt, Egypt is not a great power. At the moment, Egypt is ruined. That's one of the things that the the counselors and the all of the other chief politicians in Egypt, except for Pharaoh had said to him which and another circumstance would have been taking their life into their own hands to argue with Pharaoh and tell him how crazy he was being.

And yet, well, there was one who was the vizier, which is what the office that Joseph was raised to that, that was allowed to say stuff like that. But that's Egyptian politics. We don't need to but they had said to him, don't you realize yet? That Egypt is destroyed.

And so God is saying, not just that he's brought them out of the house abundance, which will talk about in a moment. But he's saying I destroyed that place and I brought you out of it. It's like if he comes to lot and says I am Yahwe your God who brought you out of Sodom.

He didn't just save him from Sodom, he saved him, from what he did to Sodom. That was the point to bringing him out that when he destroyed Sodom that lot wouldn't come under the same destruction or he says to Noah. I brought you out of the flood that he saved him, from what he did to the world, He saved, Noah from what God saved.

Noah from what God did to the world, God, saved a lot from what God did to Sodom God saved, Israel, from what God did to Egypt. And so, when he says, who brought you out of the land of Egypt, he's saying you deserved to perish under the plagues in Egypt with them, just like Noah deserved to perish under the flood with the rest of the world and a lot deserved to perish in Sodom and Gomorrah with the rest of Sodom and Gomorrah.

The Israelites deserved to perish under the hand of God, in the land of Egypt, but God has been merciful and brought them out. So also he has done for you. Hasn't he If you believe in Jesus, he has brought you out of the hell that you deserve with the rest of the world.

A hell that all those who do not believe in Jesus will suffer forever. And now he says I brought you out from suffering what you deserve. So live as those who instead of being devoted to destruction have now been devoted unto God in holiness, persist in your repentance, God has turned you from and brought you out of the rest of the world.

The way that they live do not be conformed to them live like those who are going to be holy and happy forever. When he reminds us of that from which he has saved us, He calls us to live in the manner for which he has saved us by grace, your saved through faith.

And that not of yourselves. Just the gift of God not of work so that no man can boast for. We are His workmanship created in Christ. Jesus to walk in. Good works, which he prepared beforehand. When you were slaves of sin, you were free from righteousness. But what fruit did you have, then?

And the things of which you are now ashamed, the end of those things is death. Just like the end of Egypt was destruction, but now having been set free from sin and having become slaves of God, have fruit unto holiness and it's end everlasting life. If you have been justified by believing in Jesus, then your salvation will be complete at the return of Jesus and you should live that way Do this knowing the time now, it has high time to awake out of sleep.

For. Now, our salvation is nearer than when we first believed. So when we first believed we were made righteous in Christ. He brought us out of the world and joined us to Jesus, but we're not yet. What we will be. He saved us from the world, in order that we would be finally and ultimately saved to be perfectly.

Holy and so there are many, many ways in which the Lord says the similar thing that he's saying here. When he says, who brought you out of the land of Egypt, he's saying persist in your repentance and finally he says, out of the house of bondage depend upon his power.

For that persistence, for that repentance Egypt was too strong against tomb. They were powerless how much more strong however is our own sin. That God has delivered us from from the world and the fate that the world has. If God has delivered us from all that the world will do to us, Egypt was a house of bondage for them.

Then God, alone is the one who can help us to stop sinning, and to grow in righteousness. And to grow in holiness, God is about to declare, has lot of Israel and that's something that has to be kept from the heart. How can we keep the commandments of God from the heart only because God speaks to us as someone

who has already saved us?

He comes in verse 2 and he reminds them. He's already saved them and that's how they can keep his commandments, He speaks to them as the one who has brought them to himself and who has bound them to himself in covenant. He speaks to them as one by whose power.

They are enabled to live in the way that is required of them as his people and someone God speaks to us all these words and he gives us all these other things. We are to remember also that he has given himself to be the power. The ability the way by which we can do these things If we learn everything else except that and then we try to do it in our own strength, we will find it crushing an impossible and one of two things will happen either we will be depressed and helpless and give up or we'll start to water down what it means to walk with God and obey.

God because we'll try and make it into something that seems capable in our own strength which is still folly. So, let us not miss this. Last part that if he's the one who delivers us from the house of bondage than it is his power upon which we must depend in order to heed his word in order to honor his servants, in order to reverence his name in order to embrace that he is bonded us to himself and covenant in order to persist and I'll repentance living more and more like that ultimate.

Blessedness and holiness for which he has saved us from the world. A man. Let's pray. Our Father in heaven. We thank you that you've given us. This portion of your word today as a family, we thank you for making great Revelation of yourself to your people at Sinai. We thank you for making even greater revelation to your people of yourself in our Lord.

Jesus Christ that grace and truth have come through him and he has fully revealed you to us and if we have seen him, we have seen the Father and your spirit makes the light of the knowledge of your glory to shine in our hearts, in the face of Jesus Christ.

And so we pray that all of these implications of who you are that that we've just seen with respect to Israel at the mountain that you would bring it home to us with even more meaning and more power. More effectiveness. Because you have revealed yourself to us in Jesus, the word made flesh.

Glorify him unto our hearts and minds that our thoughts are emotions. Our choices would be full of him, all of our days in this life and then perfectly in eternity. We ask it in his name, Amen.