

# The Sanctuary – The Ten Commandments Given by God

## ST Series 24

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### God Descends upon Mt. Sinai (Ex.19:16-20)

There are three great events in the history of our world, when God came down to meet with man: Creation, Mount Sinai/Giving of His Law, and the Incarnation of Christ.

We are here delving into this second event in world history and with the Holy Spirit's guidance seeking to understand this subject more fully. Truly we are on HOLY GROUND. Before we actually unpack each of these precepts spoken by the Father and the Son, we must yet explore some hidden realities in chapter 19 of Exodus.

A) How many times did God call Moses up to the Mount to again return to convey a message to the people? (See Ex.19: 3, 8 & 9, 14,20,25) \_\_\_\_\_

B) What message did God convey in each of these times?

Vs. 4,5: \_\_\_\_\_

Vss.10-13: \_\_\_\_\_

Vss.21-22: \_\_\_\_\_

C) What is significant about Moses sanctifying the people and that "they wash their clothes" before the Lord come down and speak His law? Hint—see Heb.12:14; Rev.7:14

Twofold answer: Hint—Moses is acting as \_\_\_\_\_

How do we 'wash our clothes' \_\_\_\_\_

"When the law was proclaimed from Sinai, God made known to men **the holiness of His character**, that by contrast they might see the sinfulness of their own." {ST, March 29, 1910 par. 8}

### God's Rule of Love -All my Affections are Christ's

God is love" (1 John 4:8). Love is the principle which originated with Deity and is displayed in designing, making and maintaining ideal relationships. It is fascinating to realize that 'a law' is a description of a *relationship* of some kind. Webster suggests that a law is

*"a formulation describing a relationship that is presumed to hold between or among phenomena for all cases in which the specified conditions are met."*

So, would it not be logical to say that the relationship existed prior to the law which formulated it?

The Divine principle which devises, makes and maintains these relationships is **agape-love**.

### The Law reveals the Gospel

When Sin entered, the system of sacrifices was established. Note:

*"The system of sacrifices was then established, to keep before the fallen race that which the serpent made Eve disbelieve, that **the penalty of disobedience is death**... The sacrificial system was designed **to teach man humility**, in view of his fallen condition, and **to lead him to repentance** toward God and **faith in the promised Redeemer** for pardon of past transgressions" (ST 10 June 1889, par 9)*

"The decalogue reveals and illustrates the principles of the gospel" (DA 608). **God is agape.**

"The law of God is as sacred as Himself. It is a transcript of His character" (PP 52).

"The central theme of the Bible is the redemption plan, the restoration in the human soul of the image of God. . . . The burden of every book and every passage of the Bible is the unfolding of this wondrous theme" (Ed 125, 126).

Since "God is love," to become like Him, that is, to behave in our sphere as He behaves in His, is to love as He loves. This means we must conform to His laws which describe that behavior.

"The law is an expression of the thought of God; when received in Christ, it becomes our thought. {ST 3/29/1910}

## The First Four Precepts of Jehovah (Ex.20:1-11)

### The Preamble (vs.2)

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

*"The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27. See also Deuteronomy 6:4, 5; Leviticus 19:18. In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man. {PP 305.2}*

### Positive Injunction

#### I. "Thou shalt have no other gods before Me."

*Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we \_\_\_\_\_ that tends to lessen our love for God or to \_\_\_\_\_ with the service due Him, of that do we make a god. {PP 305.4}*

#### II. "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."

*The second commandment forbids the worship of the true God by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshiped, but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would \_\_\_\_\_ man's conception of God. The mind, turned away from the infinite \_\_\_\_\_ of Jehovah, would be attracted to the creature rather than to the Creator. And as his conceptions of God were lowered, so would man become \_\_\_\_\_. {PP 306.1}*

#### "I the Lord thy God am a jealous God."

*The close and sacred relation of God to His people is represented under the figure of \_\_\_\_\_. Idolatry being spiritual adultery, the displeasure of God against it is fitly called jealousy. {PP 306.2}*

#### "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me."

*It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin. {PP 306.3}*

"Showing mercy unto thousands of them that love Me, and keep My commandments."

*In prohibiting the worship of false gods, the second commandment by implication enjoins the worship of the true God. And to those who are \_\_\_\_\_ in His service, \_\_\_\_\_ is promised, not merely to the third and fourth generation as is the wrath threatened against those who hate Him, but to thousands of generations. {PP 306.4}*

III. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

*This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a \_\_\_\_\_ or \_\_\_\_\_ manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and \_\_\_\_\_ repetition of His name, we dishonor Him. "Holy and reverend is His name." Psalm 111:9. All should \_\_\_\_\_ upon His majesty, His purity and holiness, that the heart may be impressed with a sense of His exalted character; and His holy name should be uttered with reverence and solemnity. {PP 306.6}*

IV. "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 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."

*The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and \_\_\_\_\_ as the memorial of the Creator's work. Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day signify by this act that they are \_\_\_\_\_ of Jehovah. Thus the Sabbath is the sign of man's \_\_\_\_\_ to God as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the \_\_\_\_\_ and the \_\_\_\_\_ of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the \_\_\_\_\_ of God, affixed to His law as evidence of its authenticity and binding force. {PP 307.2}*

*God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of \_\_\_\_\_ and \_\_\_\_\_ are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. "Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and . . . honor Him, not doing thine own ways, nor finding thine own pleasure." Isaiah 58:13. Nor does the prohibition end here. "Nor speaking thine own words," says the prophet. Those who discuss \_\_\_\_\_ matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to \_\_\_\_\_ upon things of a worldly character. And the commandment includes all within our \_\_\_\_\_. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by \_\_\_\_\_ service upon His holy day. {PP 307.3}*

Obedience to the First Four Precepts Displays Love to God. The question remains how are we to keep such holy and sacred laws, if we are to live in the presence of the King forever? The plan of Salvation answers this question and a correct understanding of the gospel and application of it to our lives in these last days.

*Next week: The second table of Jehovah...*