

V. 2. *I am*; in the actual present, as really as in the days of Abraham, Isaac and Jacob. *The Lord*; Jehovah, the changeless one, who will be to His people more than words can express. (See ch. 6:2-4, and compare ch. 3:14.) *Which . . . brought thee out*; thus showing His love before He claimed obedience. This is always the divine order, —God's love first and then human obedience. (See Rom. 12:1.) The one who imposes the Commandments is Israel's God and has been Israel's benefactor: He, therefore, has both the right to enact them and a claim upon Israel's obedience to them.

#### II. Worship—Whom? 3.

V. 3. *Thou*. This pronoun would bring the Commandment home to each individual. It is like an index finger, pointing to each Israelite the way of obedience. *No other gods*. The Egyptians and other peoples round about Israel worshiped many false gods; Israel was to worship only the one true God. The Commandment forbids idolatry, which includes, not only the bowing down to gods of wood and stone, but also loving any person or thing, as money, pleasure or power, more than God. *Before me*; literally, "in front of Me," insulting God by their very presence.

#### III. Worship God—How? 4-7.

V. 4. *Not . . . any graven image*; image of carved wood (sometimes enclosed in a metal casing) or of stone, such as were common in ancient times, and are so still, of course, amongst the heathen. *Any likeness*. Since God is a Spirit (John 4:24), no material image can represent Him. *In heaven above*; including the sun (Deut. 4:17, 19), idols representing various heavenly bodies as gods and birds. *In the earth beneath*; plants and animals. *In the water under the earth*. The Hebrews pictured the earth as flat and resting upon a huge watery abyss. Fish, in ancient times, were, in Egypt, regarded as sacred. Indeed, in some countries they were looked upon as gods.

Vs. 5, 6. *Thou shalt not bow down . . . to them, nor serve them*. It is not the making of images, as in painting or sculpture, that is forbidden, but making them for the purpose of worshiping and serving them as gods.

*A jealous god*; resenting, like the loving father that He is, the giving of His place to any other person or object. *Visiting the iniquity, etc.* It is a fact that, when parents sow the seeds of sin, their children, generation after generation, reap a harvest of evil. *Third and fourth generation*. God mercifully puts a limit on the inheritance of evil. *Hate me*; and therefore break My laws. *Mercy*; kindness and good-will. *Thousands*; Rev. Ver. Margin, "a thousand generations" (see also Deut. 7:9; Ps. 105:8). There is no limit to the mercy of God. *Love me, and keep my commandments*. Love and obedience go hand in hand.

V. 7. *Name of . . . God*. This expression includes everything that can be known of God, as well as His actual titles. *In vain*; for an unworthy purpose. The Commandment forbids perjury, and also the idle, irreverent use of God's name for any purpose whatsoever. *Will not hold him guiltless*; that is, will punish him.

#### IV. Worship—When? 8-11.

Vs. 8, 9. *Remember the sabbath day*. The Sabbath was not a new institution. There are traces of it at a much earlier period amongst other nations, as well as amongst the Hebrews. (See Gen. 2:2, 3.) But a new emphasis was now laid upon it, and its observance was treated as a special pledge of the nation's fidelity to God. (See ch. 31:12-17.) *To keep it holy*; a day specially set apart for God and kept free from worldly employments. *Six days . . . work*. Useful employment on week days is as much a duty as Sabbath rest.

Vs. 10, 11. *Seventh day . . . the sabbath*. Since the resurrection of our Lord, the first day of the week has been the Christian Sabbath (see Shorter Catechism, Ques. 59). *Not do any work*; except, of course, deeds of necessity and mercy (see Luke 13:14-16). *Son . . . daughter . . . manservant . . . maid servant . . . cattle . . . stranger*. This is the great charter of labor, declaring the right of every worker to a weekly day of rest. *For, etc.* Three reasons are given for Sabbath keeping: 1. The Sabbath commemorates creation. 2. God's example. 3. God's blessing on the day, to be shared by all who keep it. *Hallowed, set apart for sacred uses*.