

Exodus 20:5-7

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Introduction

The event I call the Mt. Sinai event is of such importance I can't express them well enough, but with my commentary on just these few verses I will try. These verses are of such importance because...

- This is where we answer the question *quo warranto*? i.e. this where we can make a claim for the power and authority of who we are and what we're doing.
- This is the essence of My motto and Maxim¹
- This is why covenant / contract² takes precedence over theology. If you don't have a contract, then you got nothing...your just Whistling Dixie and left with religious trinkets that you can show off to others.
- It's also important to connect the covenants given to Abram / Abraham through Isaac and then Jacob to the nation of Israel.

Exodus 20:5-6 – visiting (*paqad*)³ the iniquity of the fathers

⁵ Thou shalt not bow down thyself to them, nor serve them: for I YHVH thy Elohim *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; ⁶ And shewing mercy unto thousands of them that love me, and keep my commandments.⁴

Love and Hate

Exodus chapter 20 is, simply put, one of the most awesome events of mankind. Why? Because a nation called Israel is contracting with the Creator of the Universe. The first four verses of the chapter declare that YHVH is Israel's Elohim and to have no others. This begs the question what does Elohim mean and why do you have,

¹ **Motto:** "Nothing, nothing, nothing is more important than my covenant/contract with the Creator of the Universe"; **#1 Maxim** "It is through law that you will have great clarity regarding your religion"

² A covenant is a special form of contract but a contract none the less. A covenant therefore must have all the elements of a contract.

³ See "Word-Study-H6485-paqad-number-visit-punish-H6490-piqqud-precepts-commandments", Article [#405](#)

⁴ Hebrew words ... **jealous** is *qana* H7067; **visiting** is *paqad* H6485; **iniquity** is *avon*, hate is *sane* and **keep** is *shomer* H8104. For the word jealous, see Numbers-Chapter-5-Spirit-of-Jealousy.doc (Num 5:11-31) . Other verses where YHVH describes himself as being a jealous Elohim Exo 34:14, Deu 4:24, Deu 5:9 and Deu 6:15 .

want or need one? I look at Elohim as YHVH taking up the office of Elohim and to the question why I would want this, the answer is simple it's because I seek an Elohim that will protect me and bless me.

YHVH describes himself as being a Jealous Elohim and if provoked into jealousy it will mean that Israel hates Him. The trigger that causes this to occur is when Israel bows herself down to and serves false gods of whatever form. The punishment for those who do **hate** YHVH will be visited upon their children to the third or fourth generation. On the other hand, reward will be given unto thousands to those who keep his commandments and it will be said of those people that they **love** Him.

If you take the emotion out of these two very emotional laden words then, as I would argue based on Marsing's motto and # 1 maxim, love is performing the terms and conditions of the Mt. Sinai covenant and hate is not performing them.

For my commentary for the next verse I would like to continue to look at this from a contractual perspective.

Exodus 20:7 – take the name YHVH thy Elohim in vain

⁷ Thou shalt not take⁵ the name of YHVH thy Elohim in vain; for YHVH will not hold him guiltless that taketh his name in vain.

The words "...taketh his name..." implies that this contract gives **agency**⁶ to Israel and therefore to do the bidding of YHVH. The actions Israel takes which come from this Mt. Sinai covenant will be the answer to the question of their authority. It is by agency that the answer is given to the question *quo warranto*.

Dennis Prager teaches⁷ that, **take** (*nasah*), as not meaning to say his name like "Oh my God", but more in the sense of picking up and carry His Name like people going to war in the name of (their) God with vain intent. He gives an example of vain intent as the Islamic Fascist who 'fight' war with the intent of forcing their Islamic Religion on others. This is an example of vanity because man's religious ideas are the final say, not God's. He equates this as an unforgivable sin⁸.

I would like to expand on the second to the last question where he says...

This is an example of vanity because man's religious ideas are the final say, not God's

I would agree with this but feels it needs clarification. When man's religious ideas are carried out without *quo warranto*, that would be vanity. To use the example of the Islamic Fascist that Dennis Prager gives, the question to be asked is "Where is their authority?" What sacred contract could they cite that gives them the right, power and authority to do what Islamic Fascists do? Just saying his name doesn't cut it. They are citing his name in vain because there is no underlying covenant/contract to support the use of the name.

⁵ The Hebrew word for take is *nasah* ^{H5375}.

⁶ Think of agency as a spiritual employee contract of which Israel is the Employee.

⁷ See "C:\Documents and Settings\John\My Documents\My Audio\Political\Dennis Prager\2007-08-26 - Who's Killed More – Religious or Secular Evil.mp3"

⁸ Interesting. Compare to Y'shua's words in Mat 12:31-32 KJV ³¹ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. ³² And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the *Ruach HaKodesh* (Holy Ghost), it shall not be forgiven him, neither in this world, neither in the world to come.

In contrast, for those who are in alignment with the Torah, they have authority via agency. YHVH is the author of the Mt. Sinai covenant and gave it (i.e. he is the lawgiver) to Israel who said “I Do” (Exo 19:8). By being the **author** of the covenant, then all who do that which is in accordance to it operate **authority** is as it is the will of YHVH. And further, the signature of YHVH is found on it as well see Exo 31:18.

Exo 31:18 KJV And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Looking at this from the other side, if you claim to be Israel and you’re not doing what the contract says Israel should do, are you not also taking his name in vain? I appreciate that my brothers, whom I call *Netsarim*⁹, have made great strides in shirking off the confines of Marcion / Constantine Christianity and have discovered the wonders of Torah. I appreciate that they realize they need to embrace it as well as proclaiming the salvation of Y’shua. I admit that this is no small task and a life changing event, but is that it? Getting the basic theology right is important, but if you don’t engage it into something as meaningful and as powerful as taking control of your birth right, what power do you have? More importantly, as a self-proclaimed agent of YHVH who doesn’t act on the power given to him, are you not belittling it i.e. taking His name in vain?

Here is a more literal word order for this verse, which by the way has a standalone Aleph Tav

⁷ Thou shalt not take the name of YHVH Eloheyka in vain¹⁰; for will not hold him guiltless YHVH **Aleph Tav** who taketh his name in vain.

A lot could be said about this given that I subscribe to the idea that the Messiah is the Aleph Tav and how it’s connected in this verse to the name of YHVH. This also gets into the my criticism¹¹ of the “sacred name movement” the essential criticism is that they treat YHVH like a “hocus pocus” god.

This is beyond the scope of this article, so I won’t discuss it here, but I do want to explore what the possible meaning of this standalone Aleph Tav. I like the idea that the Aleph Tav is the one who sits between YHVH and Israel (actually Moshe sits in between the Aleph Tav and Israel).

⁹ See Netser-vs-Messianic.doc

¹⁰ The Hebrew word for vain is *shav* H7723.

¹¹ See My-Thoughts-on-HaShem_A-Critique-of-the-Sacred-Name-Movement.Doc

Substituting the name of the patriarchs as the three or four generations.

If you take Exo 20:5 and identify the names of the four generations of the patriarchs (including Joseph as the fourth) you would get the following.

- I YHVH thy Elohim *am* a jealous God
- visiting
- the iniquity of the fathers
- unto the third and fourth *generation* of them that hate me
 1. Abram aka Abraham
 2. Isaac
 3. Jacob aka Israel
 4. Joseph aka Zaphenath-Paneah

If you take into consideration the maxim “what happens to the fathers happens to the sons”. This could be viewed at a micro level (e.g. Isaac and his two sons Esau and Jacob) or at the macro level which is what Exo 20:5-6 is about. The audience of this verse is obviously those in the Sinai dessert but it’s also applies to those living today who take this covenant seriously.

After the story of Joseph, the next generations aren’t mentioned (or at least there is no details of them) until the exodus.

ToDo: consider referencing The-Great-Commission-is-to-Teach-Torah.doc