

## From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 1

"All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance" (v. 18.)

COMMAND #1. "You shall have no other gods before me" (v. 3.)

This commandment ordains and orders a collapse of distance between God's perspective and the human perspective, or between the mind of God and the mind of a man. They are to be one.

*Here we have the first order of the human mind.* The thought world of Israel was thereby *constrained and enriched*. The context of this law is God Himself; not time, materiality, culture and not sociology; not human reason nor human lived experience. All reasoning is to begin being predicated on this *central rule*. Such a commandment drives a wedge between the Israelites and world perspectives and magnitudes. Human imagination cannot invent gods nor accept gods that are only exaggerations of human characteristics. Therefore, the command instills a necessary dependence upon revelation not human wisdom. All things temporal are relative to and downstream from the central reality of God. Beyond one's limited personal horizon, there is something else and Someone else.

We are faced by *the superseding God*. He is the axis of everything, the source of everything. It is highly impractical to run afoul of Him. Americans need to pay attention to the thunder from the throne. By its presence is forbidden cultural relativism and the socialization of religion.

## From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 2

COMMAND #2. "You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth"(v. 4-6.)

The Lord addresses the issue and origin of symbolism and the power of symbolism (its ideas). Any "idol" is a symbol.

*Every symbol, to be a symbol, points to or refers to something outside of and beyond itself.* Human beings always use symbols (the Civil War statue in the park). But the power to create *sacred symbolism* belongs to God alone. This command draws a line between revealed symbolism and "specious symbolism." Specious means to mislead.

Based upon temporal entities, things in the sky, the earth, the oceans, man, animals, places; a range of specious symbolism is developed and proposed. Its purpose is sinister. It attempts to rob God of His rightful place in our reasoning. It angers "the Lord your God," "a jealous God" (v.

5) as it tries to defraud, manipulate and self-justify. The motive for false and specious symbolism is hatred of God (v. 5.)

Living by faith, therefore, necessarily means that there must be *a war of symbolism* between those who "love God" (v. 6) and those who "hate God" (v. 5.) We swim in an ocean of human specious symbolism. It offers meanings about everything:

- The Earth, our environment, is part of "Gaia".
- The fetus symbolizes loss of personal control over one's preferences.
- Sex, the symbol of unrestriction.
- Language use refers to social vested interest.
- Idols and false meanings abound.

The church wages war against false meanings. It is not to be corrupted by them. The Lord is serious (v. 5, 6.)

From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 3

COMMAND #3. "You shall not take the name of the Lord your God in vain, for the Lord will not leave him unpunished who takes His name in vain" (v. 7.)

By generalization, "the name of God" would include any reference to the Almighty.

Immediately, the factor of a horizon comes to bear. The human and temporal horizon is a factor with which we must contend. In part, the struggle to deal with this horizon is played out in our everyday language. *The name of God is a symbol of and a reference to Him who exists beyond our limited personal horizon.* Consequently, believers and right thinking persons respect that references to God are to be kept inviolate. A wall of correctness will have to be erected around our language about the Lord and all the other things we cannot see.

This is not a wall around God, but a ring of protection around the linguistic symbols about Him. References we make to or about Him are not subject to the corruptions of the human temporal horizon. *The fear of God puts a supernatural seal on our language about Him: "For the Lord will not leave him unpunished who takes His name in vain"(v. 7.)*

The Lord is not subject to *anthropomorphism*, that is, thinking of God as if He were like a man. The way one talks about God infers an order of things. Our words spoken daily in any and all circumstances reflect either the total reality of God over man, or a fragmented reality of man over God. Using His name in vain is hallmark of the latter.

In other words, our language models our picture of reality. Think of it. The church and all its members are set for the defense of language that makes reference to *the compelling, interesting and limitless Person beyond our temporal, material, cultural and social horizon*. The words that come out of our mouths are measured by this commandment. Let us avoid all such language sins.

From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 4

COMMAND #4. "Remember the Sabbath day, to keep it holy" (v. 8-11.)

This commandment turns "the Sabbath day" (every seventh day) into a peculiar symbol. As a biblical symbol, it stands against naturalism. Generalization from this command produces the idea that all biblical symbolism is anti-naturalism. Why is this true? It is true because the Sabbath day was not primarily designated as a day of rest. Rather, it was the conscious, public acknowledgement by Israel of supreme causation: "Six days you shall labor and do all your work" (v. 9.) "but the seventh day is a Sabbath of the Lord your God" (v. 10.) Why? "For in six days the Lord made the heavens"- "earth"- "sea"- "and all that is in them"- "and rested on the seventh day"(v. 11.)

It is the celebration of the creation sequence, the declaration of our supernatural origin, and of our dependence upon supreme causation. The only thing pre-existent about the universe was the Creator. "Therefore the Lord blessed the Sabbath day and made it holy" (v. 11.)

The Israelites were prone to naturalistic impressions and perception, as are we. That is why they refused to take the promised land and were sentenced by God, the supreme cause, to wander 40 years in futility (Numbers 13, 14). Naturalism also explains Abraham's failure of faith with Hagar (Genesis 16).

The Sabbath day was the perpetual reminder that living by faith is the antithesis of relying on naturalism and human reason that supports it. The practice of the Sabbath was supposed to teach all subsequent generations of Jews that faith in supreme causation was an order of magnitude higher than anything human wisdom could offer.

We cannot read the Bible through the lens of naturalism. But, of course, we do. That limits prayer and faith.

From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 5

COMMAND #5. "Honor your father and your mother, that your days may be prolonged in the land which The Lord your God gives you" (v. 12.)

Generalized from this commandment is the truth that behavior is directly related to God, and that the Lord is directly related to subsequent events and history.

A spiritual cohesion is required to be built between parents and children, between one generation and another. The formation of such a spiritual bond is not inherent in that relation. It will have to be built, for it is not automatic, and therefore cannot be taken for granted. The home is *commanded into existence*. In this regard, the family is an organic structure of minds shaped by revealed truth.

The generalization is: The home and family is established and ordained as the engine of faith creation. This ubiquitous structure is chartered to function at the behest of God; not culture nor social norms, nor the government. Bottom line: There is no such thing as "the modern family", from the Lord's point of view. There is a purpose the family has that is beyond itself, and that is the conservation of the nation's relation to the unseen reality .

If the family fails, then the nation ultimately fails. Spiritual failure of the family will have devastating consequences in time, life and history: "Your days may"-not-"be prolonged in the land."

The family structure of one man, one women and children is exclusive. No variation is permitted. The conception of the family comes from beyond time. Children are to grow up bearing in their souls a profound indebtedness to parents and to previous generations for what they have received from them. Spiritual cohesion of faith in God creates a seamless continuum of generations reaching from heaven to the end of time.

From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 6.

COMMAND #6. "You shall not murder" (v. 13.)

#1. Killing is a world magnitude. This commandment is laid across the entire spectrum of killing. But the command discriminates; not all killing is murder. Murder is arbitrary. There is no inherent necessity for it. It is planned or spontaneous. That would have no effect on its nature. And murder is willful.

#2. The context of the meaning of murder is the will of God, and not situation nor circumstance.

#3. Murder is overruling the law of God by human will and design. It is possibly at the summit of human overreach. Murder is an unwarranted violent reaction to circumstance of whatever kind.

#4. There is no such thing as the right to murder. It is not given to government the right to murder, nor to individuals. Therefore, the Lord puts a cleavage between the right to do something and the power to do something . These are not in the same universe. This cleavage is an eternal prohibition. Legal powers are generated to overturn the laws of God.

Today the fetus has no right to protection from being killed. Legally the unborn are not persons, not people. And so it is not murder to kill an aggregate of protoplasm. The terminally ill (a clinical appreciation) have become subject to euthanasia; when life becomes "wrongful" (a humanistic appreciation).

Murder The Ten Commandments - then murder the people. More than one holocaust is materializing in our time. Murder is a crowning example of using human power over the word of God. King Herod murdered the innocents for pragmatic reasons (Matthew 2:16-18.) Jesus was murdered for pragmatic interests.

#5. This command generalizes to situations where one has the power to act but not the right to act.

#6. Amply proven historically is the premise: Kill The Ten Commandments - Kill the person. "You shall not murder" (v. 13.)

From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 7

COMMAND #7. "You shall not commit adultery" (v. 14.)

#1. The commandment inherently recognizes marriage. Marriage is ordained by God Himself. There will be consequences for the breakage of the commandments of God. In this case, "adultery" *induces a warping effect* into time, life, circumstance and behavior.

#2. The violation of any command of the Almighty will warp a situation, like a marriage, into a reality that God does not recognize.

#3. Therefore, the question is posed: What is the place of experience in life? Put another way: What is the point of every circumstance?

#4. On the precipice of committing this sin or any other, one must ask: "Shall I warp time and circumstance in this way or not?"

#5. A believer must prepare to face and resist temptation in advance. Unchecked human appetites can and perhaps will warp human personal conditions beyond redemption. The command impinges upon child rearing. No believer should construe that he/she is invulnerable. This is self-deception. No one is to knowingly walk into a situation wherein is the danger of violating The Ten Commandments.

#6. This registry of the will of God *is the grammar (rules) for human nature*. Against human nature, the power of abstinence is greatly overmatched. Obedience to The Ten Commandments is the only possibility of averting the human warping effect upon history and the lives of others.

#7. Obedience displaces rationalism as the grammar for human nature. Of course, the world sees the warping effect as an advancement, modern, liberating. But the Lord promises to redress the warping effect .

#8. Situation and circumstance are to be devoted to the purpose of God.

Trust in The Ten Commandments isolates daily life from the warping effect.

From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 8

ADDENDUM TO COMMAND #7: Genesis 15:12-21.

#1. By the time that the Lord spoke to Abraham about the future of Canaan, a dark cloud was already gathering over that land. That was the dark cloud of guilt. The precedent culture in the land of promise at that point in history was the Amorite culture. "Then in the fourth generation they (future Israel) will return here, for the iniquity of the Amorite is not yet complete" Genesis 15:16.

#2. God was timing the steady, persistent drumbeat increment in the Amorite warping of history . They were a people devoted to the warping effect. In circumstance after circumstance those people, heartily one supposes, determined to warp history into something unacceptable to God. The Amorite sociology was on *an ascending warping gradient* .

#3. The Lord promised Abraham that that increasing gradient of sinful thought, speech and behavior would reach its zenith. By that time, determined by the Lord, Abraham's children (who at that point did not exist) would be numerous, free of Egypt and drawn up in battle order against the Amorites. Why? Because "the iniquity of the Amorite" was at that time complete.

#4. Generalization from Genesis 15 to our present more than suggests that American culture is astride the warping gradient. It holds only one fixed destiny: direct confrontation with God. Those who subscribe to revealed truth wash their hands of the warping gradient. The church is the lone voice against it.

It would be wise to map The Ten Commandments on to the present. Certain destructive histories can be averted. Exodus 34:11,12 promotes this truth. "Be sure to observe what I am commanding you this day; behold, I am going to drive out the Amorite before you." "Watch

yourself that you make no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst."

From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 9

COMMAND #8. "You shall not steal" (v. 15.)

#1. Inferred by the wording of the commandment is the feature of personal property. Holding personal property refers to a relationship between a person and things .

#2. If a thing belongs to a certain person, then a condition is "set" on this relation of ownership. *The Set-Condition*: The something in question that belongs to no one else.

#3. The Ten Commandments assert that the entire human race lives under just such supernatural set-conditions. In fact, every one of these commandments is a member of a series of set-conditions that assure the well-being of the nation of Israel.

#4. The commandment addresses the will of the one who does not recognize nor acknowledge the unity of the set-condition between the person and the thing.

#5. Stealing or breaking that unity by force, stealth, massaged legality, or subterfuge is universally forbidden. The Lord sponsors, authorizes and protects personal private ownership . This commandment invalidates socialism, communism, collectivism.

#6. In fact, God institutes economic freedom as long as The Ten Commandments are obeyed. People living by the word of God can have things, can own things. Big things, little things, farms, money, houses, businesses, tracts of land. One can build it, one can buy it, one can inherit it, but one cannot steal it.

#7. Neither government nor individuals are permitted to steal. The Lord warned the Israelites upon their request for a human king (1Samuel 8) that bureaucratic government would dislodge this commandment, by confiscation. This command is an example of God's articulation of set-conditions.

#8. How can God impose set-conditions? Because He owns all things.

Those who steal trample underfoot set-conditions.

From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 10

ADDENDUM TO COMMAND #8. The actuality of *set-conditions* is one of the reasons why a believer prays. We are seeking just such set-conditions.

#1. Scripture assures us that the entirety of creation is held within applied set-conditions . Example: If one is born a male, let not that one pursue gender change. Maleness is a set-condition not disturbed by emotion nor the socialization of gender. From Romans 1 the assumptions and practices of homosexuality correspond to the abandonment of set-conditions. Governments among men habitually make efforts to overrule supernatural set-conditions, as in the attack upon traditional marriage.

#2. Naturalism is fixed on the rejection of *the biblical inventory of supernatural set-conditions* .

#3. "You shall not steal" (v. 15) is one command among many that both forbids a behavior and as well explains social consequences of its violation. Home invasion, robbery, fraud, identity theft, shoplifting and other crimes are committed by those who bear no respect for set-conditions.

#4. The forbidden tree and its fruit (Genesis 3) were placed within the range of the human reach. But from the time of creation, the human reach has been circumscribed by supernatural set-conditions. There is no doubt. The growth of injustice, the impulse to moral decay, the collapse of social cohesion are directly indexed to the dismissal of set-conditions. "Now the earth was corrupt in the sight of God, and the earth was filled with violence. God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth" (Genesis 6:11, 12.)

#5. And then there is the issue: "Will a man rob God"?

## THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 11

### ADDENDUM TO COMMAND #8. Malachi 3:8-15.

#1. This text is surely a treatise on set-conditions. In few words, the Holy Spirit avers that supernatural set-conditions preceded man in the universe. We are held in, framed by and constrained by them.

#2. "Will a man rob God?" (v. 8.) The contention is that the Almighty Himself is the principal set-condition which obliges and constrains human thought, speech and behavior. This invisible eminence expects to be treated as the premier set-condition for human existence.

#3. But He was not. "Yet you are robbing me! But you say, 'How have we robbed You?' In tithes and offerings" (v. 8.)



#4. The people of Israel had torn themselves away from any understanding of the commanding power of set-conditions. A not so modern idea. "You have said, 'It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked in mourning before The Lord of hosts'?" (v. 14.) This is a quite persistent thought in human reasoning: That revealed religion is an exercise of temporal futility. So Israel devoted themselves to what they considered to be practical of this world's pursuits. Common sense acted as a set-condition on the actuality of God.

#5. Human wisdom, human will and doubts about the word of God were consciously put in place to stipulate that man himself was the set condition for God--and not the other way around.

#6. This is typical of minds that will not accept eternal set-conditions. "Your words have been arrogant against Me, says the Lord" (v. 13.)

#7. Having turned their backs on God and His word they hobbled themselves with empiric reasoning. That is the only thing left. Thinking themselves enlightened and liberated from superstition, something happened to them and their way of life. "You are cursed with a curse, for you are robbing Me, the whole nation of you!" (v. 9.)

#8. The Lord called them back to what they abandoned (v. 10-12.) What are such blessings except unmerited set-conditions that the Lord intends to "pour out for you," "until it overflows" (v. 10.)

"You shall not steal."

From Exodus. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 12

COMMAND #9. "You shall not bear false witness against your neighbor" (v. 16.)

#1. To "bear false witness" is to contend publicly that one has witnessed, personally, another's sinful behavior; all the while knowing that the accusation was a lie. This sin is beyond even malicious gossip.

#2. The aim of this forbidden behavior is to create, for whatever reasons, a public scandal.

#3. To force collective action against the accused is *the calculus (way of reasoning)*. Political rhetoric is full of this sin. Tabloids, in some cases, if not routinely, "bear false witness"; that is their business.

#4. The violation of this commandment we may call *the sin of the four axes*.

- First: It is a sin-->against the truth.
- Second: It is a sin against-->God.
- Third: It is a sin against-->"your neighbor."
- Four: It is a sin against-->the community.

#5. Every breakage of a commandment begins as an abstraction, an idea. Bearing false witness is evidence of a corrupt mind. The author of the lie activates fears, introduces questions, induces doubts and fires the imagination with falsehoods. Saul Alinsky did not invent the rules.

#6. Inevitably, the idea conceived in falsehood crosses the threshold and becomes a literal sin. It creates distortions in the relational fabric. Trust in one another is damaged. Cohesion in the collective may collapse. People can turn to cynicism; believing that others are motivated only by self-interest.

#7. The false accusation throws the innocent party on the defensive. How does the accused *prove that something that never happened (the lie) never happened?*

#8. The generalization is to total incrimination : Attempting to falsely incriminate the target and the collective, hoping the whole group will believe the lie. It can do this by assuming that such an accusation is a possibility.

"After all, we are all sinners. So, it might be true." Now we have the doubt as to innocence. It is called "poisoning the well".

From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE PART 13

COMMAND #10. "You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor" (v. 17.)

#1. One command: do not covet. But with a *complex of applications*. To covet is to want for yourself that something which belongs to another and perhaps try to get it.

#2. Coveting is, at the very least, the beginning of a process, rationalized, calculated to obtain that which rightfully belongs to someone else.

#3. Violation of this order immediately puts a distance between pragmatics and virtue . But world practicality (pragmatics) is not permitted to breach the fortress of personal virtue.

#4. This commandment provides an extraordinary insight: A way of reasoning is also a personal motive. In the world of things believers are accountable for their way of reasoning, which houses motive.

#5. The Lord is always asking us, "What do you want"?

#6. The act of sin inherently involves pragmatic, practical, workable processes. This is the way to get what one wants. Apostolic teaching: "therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry" Colossians 3:5. The covetous worships at the throne of the self. Think of it: immorality, impurity, passion, evil desires and greed are pragmatic ways of obtaining what one wants. But this commandment drives a permanent wedge between being purely pragmatic and the virtuous mind.

#7. One's life develops by means of the linkage of personal virtue to the Almighty Himself. In consequence, personal gratification is pushed by faith in God, out of the picture.

"You shall not covet." The virtuous mind does not covet what the world can offer. The Ten Commandments draw the line. Their observance is our voice in the world.

From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 14

THE PERFECT IDEA (with a nod to Dwight Eisenhower).

#1. That which is called perfect is defined by its origin and not by time, situation, circumstance nor the human mind. The origin of the perfect idea is God.

#2. The Ten Commandments should be classified as perfect ideas. Anything perfect is that, upon which, no improvement can be brought to bear.

#3. As thought, speech and behavior are entrained to the commandments then it follows that they will themselves partake of this perfection.

#4. How perfect: The first command sets the law that governs the mental processes of men in time and materiality.

#5. How perfect: The second command sets revealed symbolism above the physical environment.

#6. How perfect: The third command sets the factor of a horizon. There is so much more beyond the temporal horizon.

#7. How perfect: The fourth command sets absolute causation (God) above naturalism. Reasoning is made independent of naturalism.

#8. How perfect: The fifth command sets the charter for the family. It is the engine of faith creation.

#9. How Perfect: The sixth command sets the differential between what we have the power to do and what we have the right to do.

#10. How perfect: The seventh command sets the prohibition on the rational warping of experience.

#11. How perfect: The eighth command sets the articulation for supernatural set-conditions.

#12. How perfect: The ninth command sets the identity of the corrupt mind and its distortion of human relations.

#13. How perfect: The tenth command sets the wall between human practical action and the condition of virtue.

#14. Perfect ideas stand alone. They cannot be improved by human reason.

From Exodus 20. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE THEN THUNDER FROM THE PULPIT, PART 15.

#1. The Ten Commandments run like an axis through time. This axis of revelation runs from the reserved geography of Mt. Sinai-->to the reserved purpose of the pulpits of the churches.

#2. The Ten Commandments was the beginning of Israel's real understanding of God. "And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain" Exodus 19:17.

#3. The pulpit is also a place "to meet God", and that through the preaching of the word of God. Possessed by the gravity of revelation the pulpits are to be unshackled from human opinion and social approval. The pulpits will abide no compromise nor abridgement of the revealed truth.

#4. Now, today one might conclude that the pulpit has lost its thunder; as it comforts itself in the acceptance of socialized religion. Apostate, "progressive" ideology has ruled *thunder from the pulpit out of order*.

#5. If preachers have anything to say, it comes from the uncompromised language manifold of scripture and its meaning. There can be no thunder from the pulpit once the word of God is submerged in the rationalization of the Bible.

#6. The Ten Commandments and all the other revealed truth of scripture are to thunder from the pulpits of the land with a startling realization: "Moses said to the people, 'Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin'" Exodus 20:20.

#7. Thunder from the pulpit is directly indexed to the goodness of God and to the abhorrence of sin.

#8. The pulpit must not ever be muted. But it is. It is muted by unbelief. Moses reported to the people of Israel with the thunder from the throne scarcely abated: "For it is not an idle word for you; indeed, it is your life. And by this word you will prolong your days in the land, which you are about to cross the Jordan to possess" Deuteronomy 32:47. This thunder from the throne obligates the thunder from the pulpit. These are irretrievably one piece.

From Exodus 20:18. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 16

THE DIRECT ORIGIN OF THE FEAR OF GOD.

#1. The Almighty generated a massive set of geophysical phenomena (v. 18.) Its severity was interpreted by the Israelites as a sensory overload. Accordingly, they "trembled" and "stood at a distance". *Fear*. THE MOMENT OF SIGNIFICANCE: There was the word of God, the Ten Commandments-->plus the sensory overload. The point of significance was that the two *were linked*. The presence of the word of God was related to consequences in time and materiality. The Israelites were being forced to that conclusion.

#2. A Contemporary question: Has the church in the present willingly, purposefully dispensed with this foundational biblical doctrine?

#3. The Lord's point in this demonstration of supernatural power was this: To explain the supreme importance of revelation. The Scripture is placed by God into human possession to teach us about the causal relation that exists between the Eternal Unseen-->and time, space, materiality, men. The acknowledgement of this this relation was to result in the fear of God. It did.

#4. Infinite wisdom knew that this revealed truth would be quickly rationalized out of importance and careful consideration; and it eventually was. But this causal relation cannot be rationalized out of existence.

#5. Once Scripture meaning is subject to rationalism *then it no longer connects God to time*. Shorn of its imperious significance, the Bible is read as a book of history; a branch of literature.

Revealed truth was dissipated among the Israelites; the fear of God went with it. And here we are today. The Bible is read and studied as literature, but not as revelation. There is no fear of God in the land.

From Exodus 20:19-21. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 17

THE WILL TO HUMANIZE.

#1. The demonstration of total power frightened the Israelites v.19. The people feared that they would "die." The atmospherics of this event conduced to their idea of a solution. "Then they said to Moses, 'Speak to us yourself and we will listen; but let not God speak to us, or we will die'" (v. 19.)

#2. At the heart of their request was the desire to humanize the encounter between themselves and the Lord. In this way, they could *soften the personal effects of the approach of God*.

#3. These people did not understand nor comprehend the phenomenon of the fear of God. To them it was an unwanted, intolerable sensation. Why? Because every day they would have to consider their thought, speech and behavior and how the Almighty was judging it all. Such a direct intrusion into their lives was unacceptable.

Today the Bible is not permitted to intrude "too far" into our lives. Human reason is the designated watchdog. If biblical truth does not pass the muster of rationalism or common sense, then it's stopped cold. And that is *the humanization of Scripture*.

#4. Humanization is an effective deception. Moses' speaking to the people did not diminish the revealed truth neither in the particle nor the whole.

#5. So, just the knowledge of The Ten Commandments or any other word from God was not sufficient. The fear of God was needed to predetermine our obedience to that revealed language manifold. The indispensable unity is between the word of God-->and the fear of God.

The desert generation refused to learn and accept its providence. Humanization overruled the fear of God and consequently the word of God. What do you think?

From Exodus 20:24. THE TEN COMMADMENTS: THUNDER FROM THE THRONE, PART 19

THE APPROACH TO GOD.

#1. Altar worship was to be based on the word of God and the honesty of the worshipper.

#2. This approach to God through a rough-hewn altar was controlled and shaped by the Lord Himself. "You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you " (v. 24.)

#3. Altar worship was a personal matter and personal necessity. This means that material existence is purely dependent upon invisible, eternal absolutes. The universe is not a closed system. There is nothing in the universe that is or can be self-sustaining. "Climate change ideology" has the wrong cosmology.

#4. No permanent place of altar worship was to be fixed in place. *God cannot be localized. The Lord cannot be contained.*

#5. The glory of altar worship was not, nor ever could be, in external conditions. It was only and always in the heart.

#6. Altar worship was related to change of circumstance; "I will come to you and bless you." Worship was rooted in hope.

#7. Worship doesn't leverage anything. It influences the Almighty *directly*. And then the Lord amends situation as He chooses.

#8. Altar worship is the act of elevating God above time, things, circumstance, self. It is not particularly about patterns, forms and externals.

Altar worship is the direct response to a supernatural cause. "I cause My name to be remembered". Raise an altar in the home, on the job, in hardships; and in the mind.

From Exodus 20:25, 26. THE TEN COMMANDMENTS: THUNDER FROM THE THRONE, PART 20

#### RATIONALIZED WORSHIP

#1. If the rough-hewn altar was substituted for one made of "cut stones" and "by steps" engineered for ascent, then that would constitute a desecration of worship-- "you will profane it". It expresses a state of mind.

#2. The force driving the desecration was the overt, conscious insertion of human will, motive and reason beyond the word of God.

#3. This amounts to the rationalization of worship and religion. There is nothing new in this. The world is, always has been and will always be awash in rationalized worship and religion.

#4. But its effects are especially non-trivial. "And you shall not go up by steps to my altar, so that your nakedness will not be exposed on it". Such a result is not an enhancement. Human reason is not permitted to determine its own approach to the Almighty".

#5. Once revelation from God is displaced by human rationalization a course is plotted that recognizes no limits, no boundaries. "your nakedness. . .exposed on it. One may expect even the savage and unthinkable.

#6. Revealed altar worship was given to us to collapse the distance between the eternal world and the world of men. But it is our personal and collective expression of complete relativity to God and Scripture.

#7. Rationalized religion, worship and understanding of the Bible will not deliver those peculiar ends.

#8. Today, as always, the most immediate threat that the churches confront is within. It is the first temptation -- Genesis 3; that is to rationalize the word of God. In many churches, what is allowed to pass for spiritual leadership is the very personification of this sin.

"The Bible is too old to really understand"; they tell us. "Our values are not those of such an antiquated past", we are taught.

#9. At "the mountain" (v. 18) the people "trembled" and then promptly rationalized away the fear of God.