

7. Exodus 20:2-21. What does the First Command teach?
Where does it say that we must keep the Law to attain a
Self-Righteousness by our own fleshly Self-Righteousness?

² “I am **the Lord your God**, who **brought you out** of the land of Egypt, out of the house of slavery. ³ “You shall have **no other gods** before me.

¹⁸ Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were **afraid and trembled**, and they stood far off ¹⁹ and said to Moses, “You speak to us, and we will listen; but **do not let God speak to us, lest we die.**” ²⁰ Moses said to the people, “Do not fear, for God has come to test you, that the **fear of him** may be before you, that you may not sin.” ²¹ The people stood far off, while Moses drew near to the thick darkness where God was. Exodus 20:2-3, 18-21

- **Faith at the Beginning:** To understand the first “word,” that is, commandment of the Lord God, let’s first understand the natural conditions by which our Creator ordained our lives as human beings (being a son of Abraham or even David does not change this condition into which we are born). From the beginning, the Lord God ordained that we have life *only in him*:

⁷ then **the Lord God** formed the **man** of **dust** from the ground and **breathed** into his nostrils **the breath of life**, and the man became a **living creature**. Genesis 2:7

We are alive only “in” the Lord God—more specifically, in God *under* the Lordship of God. There is no other position to occupy that pleases God. Of course, the Lord God gives us free will, so the Serpent convinced our first parents to take the second option.

We can be “like God”—that is, replicate and usurp his place in our lives, by standing *apart* from God under our own Self-Rule—determining for ourselves what is “good” and “evil.”

⁴ But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will **be like God, knowing good and evil.**” ⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. Genesis 3:4-6

The Serpent was not speaking untruth—to choose to be one’s own “Lord” to have the power to decide for oneself “good” and “evil” despite, regardless, accompanying, or against the Command of God was Mankind’s second option, so Havah reasons for herself the advantages of sin: material benefit, pleasure, and self-awareness, so she chose to Sin and go against God’s command. Of course, to stand apart from God in this way is “death”—they exchanged the Lordship of God for the world’s dark lordship.

Now, has Israel truly submitted to the Lordship of God? After receiving the Tanakh—the Word of God, has Israel chosen Option #1 to submit to the Lordship of God, as commanded by the Law? Consider the first commandment.

² “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. ³ “You shall have no other gods before me. Exodus 20:2-3

Israel rightly considers verse 2 the start of the First Command, which the Gentiles ignorantly start at verse 3. The First Command states: “I am the Lord your God”—establishing the basis for all Law-Keeping. And, to keep Option #1—to be Under the Lordship to abide in God, what we would call-faith, living in a surrendered and dependent relationship with God—one needs to first surrender “salvation” to him, letting be the only one to *save, deliver, redeem, or free from* “the house of slavery” (v.2).

Thus, to keep the First Command is to choose to live under our original mandate, which our first parents rejected at the Tree:

So, let's now consider if Israel has indeed kept the First Command to determine if Israel has kept the First Command. Remember, the First Command installs God-Elohim as Lord, and to be “under” his Lordship is to surrender all to him, including what Adam and Eve had usurped—the *Self-Entitlement* to act and speak by one's own authority to stand apart.

	Faith: Abide in God under His Lordship .	Unbelief: Standing Apart Under one's own Self-Rule .
Evidence:	Obey Torah: Simply Accepting his Commands to Do them.	Oral Torah: Modifying, Adding to, Revising, Voiding, Replacing his Commands.
Fruit:	God's Plan: Freed from Slavery by his power/ purpose/ plan/ redemption/ grace, deliverance.	Man's Plan: Seek Self-Redemption to achieve a Self-Righteousness apart from his plan of Redemption in Mashiach.

Over the course of Israel's long history, have we seen evidence and fruit of its *subjection to the Lordship of God or the fruit of surrender to His plan of redemption?*

God's Torah and Tankah testify of His Lordship, and its plentiful examples of prophets and kings who submitted to His Lordship. All these did “all” that the Lord commanded, including hope in his promised Redemption:

- Abraham believed in the LORD God, who promised future salvation in His Zera, Mashiach:

⁵ And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” ⁶ And he **believed** the Lord, and he **counted** it to him as **righteousness**. Genesis 15:5-6

And again, after Abraham had proven his Faith—his subjection to God's Lordship—by being willing to *sacrifice* his very son Isaac to the Lord, God re-affirmed the promise of Abraham's Zera, Mashiach, by saying:

¹⁷ I will surely **bless you**, and I will surely **multiply your Zera-Seed (offspring)** as the **stars** of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his^[d] enemies, ¹⁸ and in your **Zera-Seed (offspring)** shall **all the nations of the earth be blessed**, because you have obeyed my voice.” Genesis 22:17-18

As is fundamental to God’s nature and blessing, the Lord God promises assigns all of Abraham’s inheritance to his Firstborn Heir, not Isaac in the flesh but his promised Zera, Mashiach, who would be *multiplied* as the “stars of heaven.” (v.17). While Isaac and Jacob’s descendants have become like the sands of the seashore, they are still earthbound, mortal, fleshly, and will “die like men” though they are considered the earthly “sons of the Most High” (Psalm 82:6). But, only the Mashiach, “pierced” by wicked men (Psalm 22:16) to make atonement for Israel’s transgressions (Isaiah 53:5-6,10), will multiply many “brothers” to stand before God in the “great congregation” (Psalm 22:22), bring God’s blessing to all the families of the earth (Gen. 22:18) as “all the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before you” (Psalm 22:27).

Only the “Seed” of Abraham, the Lord’s Mashiach, will do this. Now, is it possible that Israel the nation will bring God’s blessing to all the nations? Can the Zeraim of Abraham actually *supplant* the Zera of Abraham to bring redemption and salvation to the world?

The only picture we have of Israel, before Mashiach returns to save them from annihilation (Ezekiel 38:22, Zechariah 12:2-10) is a *provocation to the nations*, a stone that draws the surrounding nations to seek to destroy it—Russia, Iran, Ethiopia, Turkey.

Thus, it is God’s Purpose that Israel is blessed only through His Redemption through its appointed Firstborn, the Zera of Abraham, the Zera of David, the “Firstborn Son” whom Israel will look upon as the One Pierced yet who brings it Salvation and its Inheritance (Zechariah 12:10). To submit to the Lord’s Purpose in Mashiach is Israel’s only path—everything else is unbelief. For, only the Lord, by his Mashiach “raised up for David,” is Israel’s “Righteousness” (Jeremiah 23:6). NEVER is it by unbelief, and fleshly observances to achieve Self-Righteousness.