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﻿The first commandment says You  shall have no other gods before me.

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But are we sure we know exactly what  that means? Because the ancient Hebrew

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tells us something that is absolutely  amazing and is relevant for you today.

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Hello, everyone, I'm Jim Staley Passion for truth  ministries, and we're going to uncover the real

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meaning of the First Commandment where it says  You shall have no other gods before me. So let's

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turn to Exodus chapter 20, verses two and three,  let's start off with the commandment itself. And

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then we'll uncover how this commandment can  really impact our lives today. It says this,

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it says, I am the Lord your God who brought you  out of the land of Egypt, out of the house of

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bondage, You shall have no other gods before me.  Now what's really important for you to know about

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this is there's two major Hebrew words here in  this verse. One is the word Lord. All caps LORD.

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Anytime you see that in your Bibles, that's the  actual proper name of God. That's Yahweh. Yod,

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Hey Vav, Hey, in the Hebrew, when it says, Your  God, that word God there is Elohim. So he says,

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I'm the Elohim. And then he says, You shall  have no other gods. And that word in Hebrew

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is Elohim. So he says, I'm Yahweh, your Elohim,  You shall have no other elohim besides me,

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period. So what is the word Elohim mean? Because  it's critical to understand that in English,

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we don't really get it because it says gods,  but does it really 100% always mean gods,

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it can actually mean men, it can mean judges. So  the original word, it comes from Eloha, which in

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the plural is Elohim. So Eloha is singular, or El, you might have heard is singular, and the plural

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is Elohim. So why is Elohim plural? Well, it's  very similar to the kings and queens of ancient

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England, even today, kings and queens will call  themselves in the mid majestic, plural majesty,

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they'll say, we are going to draw our royal bath,  and they're really just talking about themselves.

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And so the plural of this in Hebrew, okay, is, is  more of the idea of all power in all authority.

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So God uses the term Elohim as a, it's a kind  of letting us know that he has all authority,

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all power, there's nothing else besides Him. That  is Elohim. The reality is, is Elohim truly means

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judge. That's what he is, when you are the supreme  one, when you are all authority, and there is none

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besides you, you are the judge. So let's take  a look at a few Scriptures where it mentions

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Yahweh being the judge this Elohim in the form of  judge and see how that connects to us today in the

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21st century. Exodus chapter 22, Verse eight says,  If the thief is not found, then the master of the

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house shall be brought to the judges, to see  whether he has put his hand into his neighbor's

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goods, that word judges is Elohim. Certainly,  it's not talking about bringing them before God.

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It's talking about bringing them before the  local magistrates. And so the word Elohim here is

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translated as judges. Let's take a look at another  one. Exodus chapter 21, verse six, it says,

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"Then his master shall bring him to the judges,  he shall also bring him to the door, or to the

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doorpost, and his master shall Pierce's ear within  all, and he shall serve him forever." And so in

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this particular scripture, it's talking about the  bondservant who becomes a bondservant forever,

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and he is brought before the Elohim, in that case.  And so in this context, the word Elohim, again,

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is judges. This is a critical concept, my friends  because, at the end of the day, God is saying, I

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am Yahweh, your judges, You shall have no other  judges besides me. Now, when you put it in that

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context, this is this radically changes the entire  meaning of this verse, or I should say, It deepens

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the meaning because of course, we should not have  any other gods. We're not supposed to worship

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any other gods. But when you put it in  the context of its ancient language,

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in a Cultural Historical context, what comes  out of that is a far deeper meaning than just

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serving other gods because I don't know very  many believers that are serving are worshipping

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other gods, of course, so the first commandment  becomes almost a ride off. It's too easy because

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we're not going to worship another God. But when  you interpret it as beyond worshiping another God

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and not letting anyone else be your judge? Oh,  that changes everything, my friend. That brings

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us to Matthew chapter seven. So let's read that.  And verses one through five. It says judge not

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that you be not judged, For with what judgment you  judge, you will be judged. And with the measure

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you use, it will be measured back to you. And why  do you lack? Look at the speck in your brother's

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eye, but you do not consider the plank in your  own eye? Or how can you say to your brother,

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let me remove the speck from your eye and  look, a plank is in your own eye, hypocrite,

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first remove the plank from your own eye? And then  you'll clearly be able to see to remove the speck

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from your brother's eye. This is a very popular  set of scriptures here in Matthew chapter seven,

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where it says, Don't judge lest you be the judge.  The reality here is that when you judge someone,

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this is connected to the first commandment, when  you judge someone, you're becoming their Elohim.

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And God says, You're not allowed to do that. No  one can have an Elohim except for God Himself.

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And so God says, Look, don't play God. Don't play  Elohim don't play judge with your brother. Now,

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does that mean that you can't call something out?  Uh, no, of course not. If something's written in

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the Word of God, you're not judging. You're just  saying, Hey, this is what the Word of God says,

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and in love. You can correct rebuke and encourage  with great patience and careful instruction.

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But judgment is a final judgment, you're not  allowed to do that we as believers are not allowed

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to play God and put ourselves in the position of  Elohim unless the Father gives us that authority,

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or that person gives us that authority  in their life, to keep them accountable,

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and so on and so forth. Let's take a look at  Romans chapter 14, verse four, it says this,

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who are you to judge another servant  to his own master, he stands or falls,

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indeed, he will be made to stand for God is able  to make him stand. Look at this, my friends,

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God is telling us through Paul, the Apostle Paul  to the church of Rome, and a church of Rome,

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we don't have the right to judge. He says, Who are  you to judge another man's servant, you're not the

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master. So back off, pray for them, encourage them  and let them be on their own journey. He's the man

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God doesn't need you to help them stand. God  can make them stand because He is God. He is the

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Elohim. And so it's better to pray that someone  be sensitive to the Spirit of God moving in and

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around them so they can hear and feel God and  know that they're supposed to go left or right.

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So again, God says, don't put any other people  before me, don't put any other judges before me.

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You know, in the end, I want to encourage you  that the real meaning of this verse is, look,

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don't let anyone judge you. Don't let  them when we fall into the place where

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we have to dress like the world because we want to  please the world. We get to drive a certain car,

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live in a certain house or act a certain way or  be on social media like everybody else. Because

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if we're not, then we'll be deemed as different.  The Father says, Don't get your identity

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from anything or anyone else. If you do,  you are putting another Elohim before me.

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The Father says I love you with all my heart,  mind, soul, and strength. He says in Psalms 139,

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He says in verses 16, and 17: "Your eyes saw  my substance being yet unformed. And in your book,

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they were all written the days fashioned for  me when as yet there were none of them.

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How precious also are Your thoughts to me Oh, God! How great is the sum of them!

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My friends,  look at this before we were even formed in the  womb, God knew exactly everything that He had

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planned for you. So why do we spend so much time  trying to impress people that we don't even like?

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And we spend very little time trying  to impress the people that we do.

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And we spend even less time trying to impress the  One that we say that we serve? Did you know that

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when we tried to do those things, and we try to  keep up with the world, and we feel like we got to

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do this and do that so that people will like us?  Ultimately, we are breaking the first commandment

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because the original Hebrew meaning of the first commandment is you should not put another judge

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before him. And when we are trying to please the  world, what are we doing? We're letting the world

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judge us, we're afraid that the world is going to judge us or this person is going to judge us,

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so we do things to line up to please those people.  And the end result is we're putting another god

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another elohim before the true Elohim! So my friends, let your identity be found in the Messiah

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and nowhere else. Let's keep a path that  straight a mind that sober and let us

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continue to be washed by the water of the  Word. I'm Jim Staley with Passion for Truth

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ministries. I can't wait to get to the second  commandment, we're going to go through all 10.

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If this video has blessed you, I encourage you to watch this video and this video as well,

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and make sure you subscribe to our YouTube channel and turn on those notifications.

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So you don't miss a single video that  we put out here at Passion for truth.

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Until then, I'm Jim Staley, and  I'll see you in the next video.