



The real critical understanding of the Ten Commandments, sometimes called the Decalogue (“ten words (ha-devarim)” or “ten declarations”), in Ex. 20 & Deut. 5, when Moses ascended up Mt. Sinai to meet the Supreme Father, who “descended upon it in fire; and the smoke of it went up like the smoke of a kiln, and the whole mountain quaked greatly.” (Exodus 19:18). Than later again before the Yisraelites has enter the Promise Land.

This is אלהים what said to Moses to tell the Yisraelites:

1. אלהים your Supreme Father, who brought you out of the land of Egypt, out of the house of slavery; there shall not be for you any other “supreme fathers” (like me) before my face.
2. You shall not make for yourself an idol statue, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. We shall not bow down to them or worship them; for אלהים your Supreme Father AM a jealous Creator ONE, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject ME, but showing steadfast love to the thousandth generation of those who love ME and observe my commandments.
3. You shall not raise the name אלהים for worthlessness, for the Master will not acquit anyone who misuses HIS name.
4. Observe to cease (sabbat), to sanctify it; just as אלהים your Supreme Father has commanded you. Six days you shall work, and you shall do all of your work, but the seventh day is to cease unto אלהים your Supreme Father; you shall not do any work, or your son, or your daughter, or your slave, or your slave woman, or your ox, or your donkey, or any of your domestic animals, or your resident alien who is in your towns, so that your slave and your slave woman may cease as you cease. And you shall remember that you were a slave in the land of Egypt, and אלהים your Supreme Father brought you out with a strong hand and with an out-stretched arm; therefore, אלהים your Supreme Father commanded you to cease.

5. Honor your father and your mother, so that your days may be prolonged in the land which the Master of your Supreme Father is giving you.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

Notice: that there are some minor differences between what Exodus Chapter 20 said and what Deuteronomy chapter 5 said about the Ten Commandments. The reason for these two differences, the two versions of the Ten Commandments were given by **יהוה** at different times and for different purposes. Exodus chapter 20 records the first time **יהוה** spoke the Ten Commandments to the Israelites at Mount Sinai, shortly after they left Egypt. Deuteronomy chapter 5 records the second time Moses repeated the Ten Commandments to the Israelites in the plains of Moab, before they entered the Promised Land. The differences in wording reflect the different contexts and audiences of the two versions. For example, the fourth commandment in Exodus 20 gives the reason for observing the Sabbath as **יהוה** creation and rest, while the fourth commandment in Deuteronomy 5 gives the reason as **יהוה** redemption and liberation of the Israelites from slavery. The tenth commandment in Exodus 20 uses the word "covet" twice, while the tenth commandment in Deuteronomy 5 uses the word "covet" once and the word "desire" once. This may be to emphasize the difference between an inner feeling and an outward action, or to avoid repetition. The two versions of the Ten Commandments are not contradictory, but complementary (emphasize). They show that **יהוה** law is not static, but dynamic to different situations and the needs to understand.

That is why readers like you see here in this document article a critical difference about the Ten Commandments. It's not only about how it is written in a dynamic or complementary way but also how the translation should be traditional in English with our heavenly Father's ancient honor name more properly.