

## Human Disobedience Results in Jealousy and Punishment of God Based on Exodus 20:5

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**Abstract:** *Humans often break their relationship with God by disobeying them. Humans live according to their own will, so this has an impact on the damage to the relationship between man and God. Seeing this, the author investigates man's disobedience to God and its effects based on Exodus 20: 5. The study used in this research is a biblical study using the expository approach. The purpose of this writing is what constitutes human disobedience and its impact on humans. The result is that human disobedience results in punishment for humans. The purpose of this punishment was to improve God's relationship with the Israelites and to become the foundation of the Israelites' life.*

**Keywords:** *disobedience; Exodus 20; God's punishment; jealousy*

**Abstrak:** Manusia seringkali merusak hubungannya dengan Allah dengan ketidaktaatan. Manusia hidup sesuai kehendaknya sendiri, maka hal ini berdampak rusaknya hubungan antara manusia dan Allah. Melihat hal ini, penulis menyelidiki ketidaktaatan manusia dengan Allah dan dampaknya berdasarkan Keluaran 20:5. Studi yang digunakan pada penelitian adalah studi biblika dengan menggunakan metode ekposisi. Tujuan dari penulisan ini adalah apa yang menjadi ketidaktaatan manusia dan dampaknya pada manusia. Hasilnya adalah ketidaktaatan manusia menghasilkan hukuman kepada manusia. Tujuan dari hukuman ini adalah memper-baiki hubungan Allah dengan bangsa Israel serta menjadi dasar hidup bangsa Israel.

Kata kunci: hukuman Allah; kecemburuan; Keluaran 20; ketidaktaatan

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### INTRODUCTION

About 3,300 years ago, God gave the Ten Commandments to the Israelites. It is interesting to remember that the incident took place on Mount Sinai, which is in the current state of Saudi Arabia. Before the Ten Commandments were given, the Israelites had been enslaved in Egypt for more than four hundred years. But then God released His chosen people and led them out of slavery in Egypt to the land that had been promised to them. This land is called the Promised Land, the land where the Son of Man was born 1,300 years later. For 40 years, the Jews had to wander in the desert waiting for God to allow them to enter the Promised Land. Why? Because God had many lessons to teach the Israelites before He allowed them to own the land.

The book of Exodus continues the story that began in Genesis. The title of this book is taken from the Greek word *exodos* (the title used in the Septuagint, which is the Old Testament in Greek) which means "exodus" or "departure". This word refers to Israel's

extraordinary freedom from bondage in Egypt by God and departure. they came from the land as God's people. The book of Exodus was written to provide an account of the history and redemptive acts of God that resulted in Israel being delivered from Egypt, adopted as His chosen people, and given a written revelation of His covenant with them.

It was also written as a very important link in all of God's gradual revelations culminating in Jesus Christ and in the New Testament. The book of Exodus begins with the suffering of Jacob's descendants due to oppression, slavery, and infanticide in Egypt. The book concludes with God's presence, power, and glory manifesting in the midst of His freed people in the wilderness. One of the things discussed in the Book of Exodus is the Ten Commandments contained in (Exodus 20:1-17), which it contains a summary of God's moral law and righteous demands for His people, and thus provides a basis for ethics and principles. biblical morals in later revelations.

Where these laws of God, mean more than just salvation, but also mean as a tool to help Israel become a "holy people," separate to God. God's law is also defined as a form of behavior that must be done in terms of loving God, thus obedience to the law is an expression of faith for God's people and each individual nation of Israel. Idols can mean anything we hold dearly that tends to absorb our emotional and mental energy, or our time resources. Or idols can be anything we place above our relationship with God.<sup>1</sup>

So it is this idolatry that hinders the relationship between God and man. Worshiping idols then shifts to an attitude of demeaning spiritual values, putting aside the inner life (religious life) and prioritizing physical life. Everyone has different idols, some worship wealth, some revere their hobbies, enjoy sex, some respect and others glorify their intelligence or ideas.<sup>2</sup>

A personal relationship with God occupies every channel of life through faithful response to God. The law is usually called the "Torah." This Hebrew word comes from the verb "Hora" which means: to teach, to show. When the Israelites faced an important decision, they asked for the "Torah" through a prophet or faith and the "Torah" there means divine instructions, or divine decree.

So the second commandment contained in Exodus 20:5 explains that this second commandment forbade the Israelites to worship other gods who were different from God's nature and image. This is because at that time, the statue was considered the abode of the god it represented. This means that God is static and limited, even controllable. The statues when the Israelites came out of the land of Egypt tended to attract the hearts of the Israelites to worship pagan gods. So through this verse, God gives orders to His people to remind them again of their evil crimes, namely to double up on God in their person and make them disobedient to God. The basis for this prohibition is also because "the Lord your God is a jealous God" the term "jealous" in English jealous or zealous God (in Hebrew: el qanna) cannot be interpreted that God is a jealous God in a negative sense, full of suspicion. , do not like to see success or envy. When the term "el qanna" is used for God, it denotes first, it denotes the quality of His character which demands the full devotion of His people in order to know correctly who they worship, and secondly, to show the firm

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<sup>1</sup> Robert M. Paterson. *Kitab Keluaran*. (Jakarta: BPK Gunung Mulia, 2018).

<sup>2</sup> Jan Assmann. *The Invention of Religion: Faith and Covenant in the Book of Exodus*. (Princeton: Princeton University Press, 2018).

nature of God to each and every one of them. those who oppose Him, as well as a third, show the power that God uses to judge His people. Thus, jealousy is an emotional expression by which, God is moved or compelled to act on anything that hinders the power of His love from happening in the lives of His people.<sup>3</sup> So that through the above understanding it is known that the consequences of sin also seem to affect three or four generations, but God's mercy reaches thousands of generations. God does not say that he will be faithful or just with those who keep his law, but that he will be merciful.<sup>4</sup>

Based on the explanation of the background above, the main problem of writing this scientific paper is first, what is meant by human disobedience to God's law (Law of the Torah)? Second, what is the meaning of God's jealousy according to Exodus 20:5? Third, what is the punishment that God brings to man as a result of man's disobedience to his law and its relevance to the life of Christians today?

The purposes of writing this scientific paper are: First, to explain what forms of human disobedience to God's law (Law of Torah) are. Second, to understand what the purpose and meaning of God's jealousy according to Exodus 20:5, and thirdly so that Christians today understand the true meaning of human disobedience to God's law (Law) which results in God's jealousy which brings punishment, by through a review of biblical studies based on the true perspective of the Bible and its relevance to the lives of Christians today.

## METHODS

The writing of this scientific paper uses a hermeneutical exposition methodology. Expository hermeneutics is the study of the norms of Bible interpretation in order to lay the framework for verifying the accuracy of one's interpretation and application. Expository Hermeneutics pioneers the development of ideas and methodologies for the historico-grammatical, or 'literal,' reading of scripture.<sup>5</sup> This approach interprets the Bible at Exodus 20:5 regarding man's disobedience to God's laws resulting in God's jealousy which brings punishment.

## DISCUSSION

לא־תִשְׁתַּחֲוּהוּ לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קָדֹם אֲבֹת עַל־בָּנִים עַל־שָׁלִשִׁים וְעַל־5 רְבָעִים לְשָׁנָאִי:

The meaning of the word *lo-tistahweh lahem* transliterated in English is thou shalt not bow down thyself to them, which in Indonesian is transliterated "Do not prostrate to worship him". The suffix is directed at them, and the word "they" implies the things that

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<sup>3</sup> Anggreiny Claudia Tuladin, "Sabat Menurut Keluaran 35 : 1-3," *Jurnal* 1, no. 2 (2019): 154–173, <http://localhost:8080/xmlui/handle/123456789/525>.

<sup>4</sup> Robert M. Paterson. *Kitab Keluaran*; Jan Assmann. *The Invention of Religion: Faith and Covenant in the Book of Exodus*.

<sup>5</sup> Elliot Johnson. *Expository Hermeneutics: An Introduction*. (Grand Rapids, MI: Zondervan Academic, 1999); John C. Slemp "Expository: Principles and Methods of Bible Interpretation and Exposition." *Review & Expositor* 34, no. 4 (October 1937): 452–469. <https://doi.org/10.1177/003463733703400404>.

are in the heavens, on the earth, and in the water under the earth which are manifested in statues as the main object of worship of the symbol of God.<sup>6</sup>

Then the meaning of the word *welo toobdem* which is translated nor serve them, which in Indonesian is translated as "worship to Him". The combination of these two verbs *tistahweh* and *toobdem* as usual refers to idol worship. So in this section it states firmly the prohibition to worship and worship idols made by human hands, such as statues and so on. Worship is not aimed at idols at all. But only to God alone, because He is worthy of worship.

Then the meaning of the word *ki anoki (adonay) eloheka* which is transliterated in English is for I the Lord thy God, which in Indonesian is transliterated as "because I, the Lord your God." The word *anoki* is the first-person singular form of the pronoun. This word is used as a formula for introducing God.

Furthermore, the meaning of the word *el-qanna* where the English translation is am a jealous God, which in Indonesian is transliterated '*Allah yang cemburu*'.<sup>7</sup> The word '*el*' means God, while the meaning of the word *qanna* is a singular masculine adjective transliterated jealous.<sup>8</sup> This word is always used to describe God's attitude toward idolatry, which arouses God's own jealousy and anger and punishes those who practice idolatry. The reason why there is a prohibition against worshiping idols is because God Himself is the subject of worship and in reality, He is a jealous God. That's why humans are strictly forbidden by God to try to represent any visible idol, whether it is made with the skill of an artist or a sculptor.<sup>9</sup>

Then the meaning of the word *poqed awon avot al-vanimi* which is transliterated in English is visiting the iniquity of the fathers upon the children, and in Indonesian it is transliterated, namely "those who avenge the mistakes of the father to his children." *Avot* is transliterated as father. The meaning of this word is father or can be said head of household, ancestor. This word is mainly used to refer to the physical father. While the word *al-vanim* in its translation is shown to his children. In the sense of this word it refers to children in general, both male and female, also to descendants such as grandchildren.<sup>10</sup> Thus the pattern of patriarchal errors repeated from generation to generation here needs to be considered again. If sins and mistakes do not fully arise in one generation, it is also undeniable that the same mistakes will arise and continue. Or it may also mean that the effects or consequences of the father's sin will also be experienced by the generations that follow him, but this is more specifically in the case of the people of Israel.<sup>11</sup>

In this context, Yochanan Muffs convincingly argues that *avon avot* expresses, albeit counterintuitively, God's mercy, not wrath. Instead of emphasizing that children brutally suffer for the sins of their parents, the dictum teaches that God does not punish sinners

<sup>6</sup> Robert M. Paterson. *Kitab Keluaran*; John C. Slemph "Expository: Principles and Methods of Bible Interpretation and Exposition", 452–469.

<sup>7</sup> Lembaga Alkitab Indonesia, *Alkitab Terjemahan Baru*, (Jakarta: Lembaga Alkitab Indonesia, 1974).

<sup>8</sup> Joseph H. Thayer. *Greek-English Lexicon of the New Testament* (Grand Rapids: Zondervan, 1988 Revised edition; Arndt Bauer and Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature Second Edition* (Chicago: University of Chicago Press, 1979), 338.

<sup>9</sup> James A. Lola. "Memaknai Iconography Kristen dari Perspektif Keluaran 20:4-6." *BIA: Jurnal Teologi dan Pendidikan Kristen Kontekstual*, Vol.1, No.2, (2018): 220-242. <https://doi.org/10.34307/b.v1i2.62>.

<sup>10</sup> Robert M. Paterson. *Kitab Keluaran*.

<sup>11</sup> Robert M. Paterson. *Kitab Keluaran*.

immediately, but mercifully defers their punishment until the next generation. Despite the discrepancy between the presentation of Avon avot in Exodus 20 and Exodus 34, both verses stipulate, in principle, that innocent children be punished for the sins of their parents.<sup>12</sup>

The word *lesonay*, the preposition 'le' which translates to those who hate me. This word means hating God or other people. But more specifically this word means the one who hates Me, in this case, is God Himself. Through this word, it can be concluded that God Himself clearly states that He punishes children for the sins their fathers committed for the third and fourth generations in the context of those who hate Him. The word "hate" conveys the idea of rejection with and against God and His word. Therefore, such people will be punished to carry on the sins of their ancestors and bear the same guilt.<sup>13</sup>

In this 5th verse, which is to continue the explanation in the second part of the law which is a continuation of the 4th verse, that is, apart from the Israelites being prohibited from making statues, they were expressly prohibited from worshipping or worshipping statues or statues, or idols made by humans. The reason is that God Himself is a jealous God, who does not allow the worship or worship of man-made idols that have absolutely no power whatsoever. Then God will act to punish by avenging his guilt, against people who worship idols, who are called people who hate God, also this punishment is felt by people who are related to that person, for a long period of time.<sup>14</sup>

#### **Man's disobedience to God's Law (Torah)**

The book of Exodus 20:1-17 records that the law that God gave to the people of Israel, aims to improve God's relationship with the Israelites because God was angry to see the sins that were often committed by the nation, as well as the law that became the basis of the life of the Israelites. Thus, the law given by God is also, where a character named Lasor emphasizes how the people (the nation of Israel) must be obedient and loyal to God. There is a relationship that the Israelites must maintain with God.<sup>15</sup>

Because when we look at the disclosure of the ten existing laws, God reveals who He is. In this case, He revealed that He was the God who brought them out of the house of bondage. Furthermore, the Israelites were obliged to worship God because God Himself was the deliverer of the Israelites from all their misery. God's will is expressed through the law of Moses, namely for all the people of Israel to obey all the commandments of God. Basically, the law of Moses is a theocratic constitution of the kingdom, namely a system of government that upholds and is guided by divine principles. Therefore, the obligation of the Israelites to obey God is a manifestation of their self-awareness that they are nothing without God's help. Therefore, it is clear why the Israelites were obliged to worship God (Yahweh) because they were bound by law. If described in the perspective of marriage, God is the groom who came to choose the nation of Israel as his bride. When

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<sup>12</sup> Dov Weiss. "Sins of the Parents in Rabbinic and Early Christian Literature." *The Journal of Religion*, Vol.97, No.1 (2017):6. <https://doi.org/10.1086/688993>; Lihat Yochanan Muffs, *Love and Joy: Law, Language, and Religion in Ancient Israel*. (New York: Jewish Theological Seminary of America, 1992), 6.

<sup>13</sup> Robert M. Paterson. *Kitab Keluaran*.

<sup>14</sup> Queency Christie Wauran. "Kajian Biblika Kecemburuan Allah Terhadap Penyembahan Berhala Berdasarkan Keluaran 20:4-6." *Jurnal Jaffray*, Vol.13, No.2 (2015): 249–284. Doi: <http://dx.doi.org/10.25278/jj71.v13i2.180>.

<sup>15</sup> William Sanford LaSor, D.A. Hubbard, and F.W. Bush. *Pengantar Perjanjian Lama: Taurat dan Sejarah*. (Jakarta: BPK Gunung Mulia, 2014), 207.

the law was given, the law became a binding ring between God and the Israelites who received the law became one with God who had to worship and live holy lives like God.<sup>16</sup>

So for every human being who believes in Jesus Christ, especially in the context of the Book of Exodus 20:5, which is directed to the nation of Israel, wherein principle sin means disobedience to the law. In this case, it is understood that when they do not obey the law it means "apostasy" i.e., that they have chosen their own way (Isa. 53:6). In the Hebrew text, the word "fallacy" is *taah*. Heresy was the act of the Israelites following the lifestyle of the pagans around them. Following the lifestyle of the pagan nations around them meant a lifestyle that was against the law.

This often happens especially when God's people or people are attracted to various idols or other gods, such as Ashtoreth, Baal, Dagon, Moloch, Milcom, and so on. so they get caught up in idolatrous practices. When they are oriented to foreign gods, they will automatically and simultaneously violate other laws related to worshipping YHWH (GOD).<sup>17</sup>

Violation of the law is like a citizen who violates the laws imposed in a country or kingdom. This means that sin is rebellion against the law. God's will as Sovereign is represented in this form of law. So breaking the law is tantamount to an attitude or action that is contrary to God's will.

### **The Purpose of God's Jealousy According to Exodus 20:5**

The concept of God's jealousy is often misunderstood by believers. Indeed, the word "jealousy" itself can lead to many interpretations, which can make people misunderstand God's jealousy. Of Hebrew origin, the word used for jealousy is *qin'a*. The word *qin'a* means displeasure towards someone who has something that does not belong to him. This word is used to describe Rachel's jealousy towards her sister (Gen. 30:1). In other places such as Proverbs 27:4, the word jealous describes evil, and in Proverbs 14:30 the word jealous is used to be translated envy. Based on the meaning of the word, believers sometimes mistake a jealous God that God's jealousy is the same as humans.<sup>18</sup> In addition, God's jealousy is often associated with punishment for His resurrected wrath. So that a correct understanding of the meaning of God's jealousy is needed as well as the reason why God's jealousy is always associated with idol worship.<sup>19</sup>

Jealousy in the Old Testament is translated from the Hebrew root *qannā*. The word *qannā* is a word which means jealousy. As a verb, *qannā* is used to express or indicate a strong feeling where the subject is in dire need of some aspect or possession of the object. Derived from the word *qin'a*, originally flaming, then it means the red color appearing on one's face filled with burning feelings, then displeasure towards someone who has something that doesn't belong to him. It is interesting that the word "jealousy" (*qanna*) is

<sup>16</sup> Esther Rela Intarti, Kaleb Samalinggai, Devi W. Setiawati, & Noh I. Boiliu. "Implementasi Hukum dan Kalimat Hukum Dalam Pendidikan Kristen." *Jurnal Dinamika Pendidikan*, Vol.13, No.2 (2020): 185-196. <http://ejournal.uki.ac.id/index.php/jdp/article/view/1725>; Dov Weiss. "Sins of the Parents in Rabbinic and Early Christian Literature.":6-18.

<sup>17</sup> James A. Lola. "Memaknai Iconography Kristen dari Perspektif Keluaran 20:4-6.": 220-242.

<sup>18</sup> Thomas Egger. "'Visiting Iniquity of Fathers Against Sons' in Exodus". Doctor of Philosophy. Dissertation. (St. Louis: Concordia Seminary, 2019), 62. <https://scholar.csl.edu/phd/62>.

<sup>19</sup> Matthew Henry. *Tafsiran Alkitab Matthew Henry Kitab Keluaran, Imamat*. (Surabaya: Momentum, 2012); Compare John J. Davis. *Eksposisi Kitab Kejadian*. (Malang: Gandum Mas, 2001), 177-178; Walter Lemp. *Tafsiran Alkitab: Kitab Kejadian 12:4-25:18*. (Jakarta: BPK Gunung Mulia, 2013).

used only of God, it occurs only five times in the Old Testament and first appears in Exodus 20:5 and there is a parallel between idolatry and adultery.<sup>20</sup>

The word "jealous" can mean worrying about losing exclusive devotion, intolerance of competition or infidelity, being hostile to someone who is believed to be enjoying an advantage, and being wary of protecting what is one's own. These four aspects of jealousy are evident in Exodus 20:5. Because God has a deep concern, a passion not to lose the exclusive devotion that those who believe in Him should have. God also does not tolerate competition or disloyalty. He himself was also hostile to idols who enjoyed the benefits of a service that should belong to God. In fact, He is hostile to those who remain unfaithful to Him.<sup>21</sup>

So based on a study of the Ancient Hebrew roots for the word *qannā* there is a rich and profound explanation of a jealous God. The word *qannā* is formed from 'Q' which is a symbol of sunrise and sunset. For the Hebrews, the sun gathered light at sunset and darkened at dawn. Sunrise and sunset are understood as the rotation of the earth. The meaning of this symbol is that the sun rotates causing the gathering of light and darkness. While the 'N' is a symbol of the seed. Seeds are understood as the beginning of life for the mother plant. From there, many other crops were produced. The meaning of this symbol is the continuation of life from the seed. Combined into 'QeN' which is a symbol of gathering materials to build a nest. The meaning of this symbol is a collection of materials to make nests for seeds, namely eggs. And combined again into 'Qa-Neh' which means to make a nest. This symbol is referred to as a bird-like nest maker.<sup>22</sup>

Next comes the word *qannā* which in the meaning of this symbol is to protect. The root of this word is guard which is often translated as "jealous". This is like a bird guarding its new egg, then jealously defending the egg from enemies and preventing other birds from entering the nest. So, by combining these symbols it can be better understood that this is a Hebrew description of the jealous God in Exodus 20:5. Just as birds protect their eggs from predators (actions, not just emotions) so God protects their chicks from nests and protects them from predators, namely other gods.<sup>23</sup>

So, what God is jealous of is that He wants to protect what is His and He doesn't want to be rivaled by anyone or His creation to turn to anyone, including other gods. God Himself wants His people to live in His care. In God's command through the law given to every Israelite at that time, through His servant Moses as the leader of the Israelites. Where one of them is found in Exodus 20:5 is also closely related to the previous verse, namely "You shall not make any image for yourselves" in the heavens, or on earth which is found in Exodus 20:4. The commandment then adds, "Do not bow down to him or worship him" Exodus 20:5. This explains that God Himself did more than just forbid His people from physically worshiping idols, but also stated a fundamental priority in all ages. Furthermore, God also explained, "For I, the Lord your God, am a jealous God, who takes revenge from fathers for their children, to the third and fourth generation of those who

<sup>20</sup> Dov Weiss. "Sins of the Parents in Rabbinic and Early Christian Literature.": 6-18.

<sup>21</sup> James A. Lola. "Memaknai Iconography Kristen dari Perspektif Keluaran 20:4-6.": 220-242.

<sup>22</sup> Queency Christie Wauran. "Kajian Biblika Kecemburuan Allah Terhadap Penyembahan Berhala Berdasarkan Keluaran 20:4-6." *Jurnal Jaffray*, Vol.13, No.2 (2015): 249–284.

<sup>23</sup> Queency Christie Wauran. "Kajian Biblika Kecemburuan Allah Terhadap Penyembahan Berhala Berdasarkan Keluaran 20:4-6." *Jurnal Jaffray*, Vol.13, No.2 (2015): 249–284.

hate me. It can be underlined that the meaning of jealousy means that the above sentence is a Hebrew word which means “to have sensitive and deep feelings.” Therefore, God is offended when everyone who believes in Him “worships” other gods and has other top priorities.<sup>24</sup>

From this 5th verse what is meant is that there should be no other object besides God because this Second commandment is specifically aimed at worship which must be given to God. Do not prostrate to worship him and worship him states the prohibition that it is not permissible to worship other gods in any form. The object of worship is God Himself. With the fact that God is a jealous God. Worship of foreign gods is unacceptable. Worshiping God must be done directly to God without any object, either statues or other images. So this law forbade the Israelites to worship God in a way that was not in accordance with His nature. Because indeed at that time what was happening around the Israelites was worship which referred to the use of certain objects as symbols of God or other powers to be worshiped.<sup>25</sup>

In Egypt and Canaan, humans and animals played an important role in depicting the attributes of idols. Thus the Israelites were warned not to worship other gods as the beliefs around them did, because it would later lead them into idolatry. Although in the history of the Israelites later it was known that they also followed the worship of idols and even they made a representation of God through the golden calf. So, worship of objects other than God is like stating that there is another power equal to or greater than God. That is why the Israelites were strictly forbidden to worship objects other than God. God wants to declare that there is no other power equal to Him. Thus one of the precious truths that appears for the first time in the Bible is God's declaration that He is a jealous God. What is interesting is that this statement is given directly with the statement of God's Law. God's jealousy is described as arising as a result of idolatry. All idolatry will give rise to opposition or opposition to God.<sup>26</sup>

In the previous explanation that the jealousy of God is not in the sense of being jealous of the success or happiness of others, but that he Himself has a claim to the love of his people. In this section for the first time, God's jealousy is expressed. God's jealousy is the basis or reason for this second Commandment. God is jealous because He defends His right to be the only one worthy of worship. Indeed, God's jealousy is in principle God's protection for His people. God's jealousy occurs in two directions, namely on the one hand triggered by idolatry which is a usurpation of God's privileges or because of human disobedience to God. And the second is that God is jealous because of His holiness. Jealousy demands total obedience to God.

God's honor and glory will stir His jealousy because of His character and existence.<sup>27</sup> In Exodus 20:5, God talks about jealousy because people take what is theirs and give to others. In this verse also God speaks of those who make idols and prostrate to them instead of worshiping God properly. Worship and worship is for God alone. It is a sin as

<sup>24</sup> Matthew Henry. *Tafsiran Alkitab Matthew Henry Kitab Keluaran, Imamah*; Bandingkan John J. Davis. *Eksposisi Kitab Kejadian*, 177-190; Walter Lempp. *Tafsiran Alkitab: Kitab Kejadian 12:4-25:18*.

<sup>25</sup> Alemu Berhanu Woyessa. *The Old Testament Motif of Generational Curse: An Ethiopian Perspective with Special Emphasis of Exodus 20:5 and Ezekiel 18*, (Stavanger: School of Theology and Mission, 2015), 6-7.

<sup>26</sup> John J. Davis. *Eksposisi Kitab Kejadian*. (Malang: Gandum Mas, 2001), 177.

<sup>27</sup> Queency Christie Wauran. “Kajian Biblika Kecemburuan Allah Terhadap Penyembahan Berhala Berdasarkan Keluaran 20:4-6”: 249–284.



revealed by God in this commandment to worship or worship anything outside of the true God. Therefore, in summary, when God says He is a jealous God, here the word jealous is used differently. What God is jealous of is what truly belongs to Him, because worship and worship are His, and can only be given to Him, clearly showing that God presents Himself as the only God.

So God knows no God but Himself because the others are not God but idols. This jealousy of God is a manifestation of His deep and perfect love for His people. Likewise, God is just and righteous, so He punishes those who rebel or disobey Him, and also deliberately flout the laws or break the laws He has given.<sup>28</sup>

#### The Relevance of God's Punishment for Man's Disobedience Today.

In the sense of law in the Big Indonesian Dictionary, it is a regulation or custom that is officially considered binding which plays a role in regulating the social life of the community. The rule of law contains the words of commands and prohibitions, what to do and what not to do. In the Old Testament, God introduced His law to His people through an intermediary, namely a prophet.

So God's law that he gave to the Israelites here is associated with God, Moses, and Sinai, where God here acts as a lawgiver, while Moses acts as God's intermediary to the Israelites to give, convey, and guide the Israelites to understand, obey, and keep the ten commandments that the Lord has given. Meanwhile, Mount Sinai acts as the context in which (geographical location) was created and given by God the ten commandments to the Israelites through the intercessor of Moses.<sup>29</sup>

In the book "Exodus 20:1-17" it is also stated that the law given by God is intended to improve God's relationship with the Israelites because God is angry with the sins that the nation often commits, as well as the law that is the basis of the life of the Israelites. The nation of Israel is a chosen nation, so they are asked and obliged to live as a chosen nation, which is where they must obey all the commandments and laws of God. This had to be done because if Israel disobeyed God, or violated His laws and forgot His requirements to live as God's chosen nation, God would punish and reject them. Therefore, the Israelites must be holy because God Himself is holy. This holy God is a God who is jealous of those who double Himself, so He will act and punish those who disobey Him. Disobedience like idolatry always brings punishment. The punishment in question is to avenge the crime. To avenge this crime in the context of a covenant relationship. This is what the Israelites experienced as a result of idolatry.<sup>30</sup>

Idolatry was a violation of the covenant made with the Israelites, and sacrificing the blessing covenant so that their offspring would suffer for their sins. In Exodus 20:5, which relates to the punishment for sin due to idolatry, it is very clearly stated there, namely to avenge the iniquity of the father to his children, to the third and fourth generations of those who hate Me (God). The word "revenge" explains that God never ignores or forgets a sin even though it was committed some time ago. God will reward sin. The punishment

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<sup>28</sup> James A. Lola. "Memaknai Iconography Kristen dari Perspektif Keluaran 20:4-6.": 220-242.

<sup>29</sup> William Dyrness. *Tema-Tema Dalam Teologi Perjanjian Lama*. (Malang : Gandum Mas, 2014); Thomas Egger. "'Visiting Iniquity of Fathers Against Sons' in Exodus", 62.

<sup>30</sup> William Dyrness. *Tema-Tema Dalam Teologi Perjanjian Lama*; Thomas Egger. "'Visiting Iniquity of Fathers Against Sons' in Exodus", 62.

for idolatry is clear. To punish is to avenge the guilt of a father to his son until the third and fourth generations. This implies that punishment will be experienced not only for that generation but for the third and fourth generations. The statement "father's fault for the child" is a system or concept of worship that is passed down, meaning that the wrong way of worship or worship of parents will be passed on by their children and grandchildren later. Parental mistakes will be a model for children to do the same in the future.

Children suffer from the sins of their parents. God punishes the sins of fathers against their children to the third and fourth generations regarding those who hate Him. God does not punish children for going against their parents, but if children commit the same sins as their fathers, then they will be punished in the same way. Also the sins of parents affect their children against the wicked and bring punishment for certain sins which are inevitably shared with their offspring, for example diseases caused by disobedience and poverty caused by extravagance. Idolatry always carries severe punishment. Just as God valued Israel as His own, so through His jealousy there will be punishment for those who worship idols.<sup>31</sup>

So the conclusion is that the law that God gave was intended to improve God's relationship with the Israelites, as well as the law that became the basis of life for the Israelites. God himself is an absolute subject to be worshipped. The Israelites were obliged to worship God. The Israelites were bound by a promise with God and on that promise Israel lived life. Through this agreement it proves that God Himself is sovereign over human life and everything He does is a form of His love. The basic reason the Israelites had to live holy lives was because Israel was the chosen nation. Israel was required to obey all of God's commandments and laws. This was done because if Israel disobeyed God and forgot His requirements to live as God's chosen nation, then God would punish and reject them.

Likewise, the relevance of Exodus 20:5 in the contemporary context, namely worshiping other gods is no longer worship of idols as in the past. Jerry Bridges writes that Christians do not worship idols of wood, metal, and stone today. The problem is what some call "idols of the heart." In this sense, idol can mean anything we hold very well that tends to absorb our emotional and mental energy, or our resource time. Or idols can be anything we place above our relationship with God. Idolatry is what hinders the relationship between God and man. Worshiping idols then shifts to an attitude of demeaning spiritual values, putting aside the inner life (religious life) and prioritizing physical life.<sup>32</sup> Everyone has different idols, some worship wealth, some revere their hobbies, enjoy sex, some respect and others glorify their intelligence or ideas. So only God is worshiped which means that believers have to get rid of the things that prevent them from worshiping God i.e. idols. Every believer must get rid of everything that worships idols in his life. God's judgment is available as a reward for every sin and transgression of

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<sup>31</sup> Queency Christie Wauran. "Kajian Biblika Kecemburuan Allah Terhadap Penyembahan Berhala Berdasarkan Keluaran 20:4-6": 249–284; see also Yochanan Muffs. *Love and Joy: Law, Language, and Religion in Ancient Israel*. (New York: Jewish Theological Seminary of America, 1992); Gregory A. Boyd. *Crucifixion of the Warrior God: Interpreting the Old Testament's Violent Portraits of God in Light of the Cross*. 2 Vols. (Minneapolis: Fortress Press, 2017).

<sup>32</sup> Jerry Bridges, *Respectable Sins* (Colorado Springs: NavPress, 2007), 149.

God's statutes and commandments. Likewise, idol worshipers have to accept the consequences for their actions. Idolatry always brings punishment, because God is jealous. He is the God of justice and holiness. A holy God does not ignore sin.<sup>33</sup>

A holy God hates sin so Christians or believers should also live in the same hatred of sin and stay away from idol worship. Even if it is difficult to do in today's world because of the influence and temptations of the world are so strong. What the world has to offer always seems pleasing. Idolatry also feels so good that Christians or believers sometimes don't realize it has become idols and they worship idols. In fact, it is often seen that the lives of the wicked are much better and pleasant than the lives of the righteous<sup>34</sup>. But all of that should not weaken faith and dampen the spirit and struggle of the people to continue to live holy lives. Because a holy and just God will surely give a reward in the form of a blessing or a reward for every obedience performed by those who love Him.

## CONCLUSION

In Exodus 20:5 it is explained about the Law that God gave to the Israelites which aims to improve God's relationship with the Israelites, as well as this law as the basis of the life of the Israelites. God alone is an absolute subject to be worshipped. This holy God is a God who is jealous of those who double Himself, so He will act and punish those who disobey Him. Disobedience like idolatry always brings punishment. God's judgment is available as a reward for every sin and transgression of God's statutes and commandments. Likewise, idol worshipers have to accept the consequences for their actions. Idolatry always brings punishment, because God is jealous. Likewise in Christian life today, that only God must be worshiped in the sense that believers must get rid of the things that prevent them from worshiping God namely idols. Every believer must get rid of everything that worships idols in his life.

For every Christian today who truly believes and acknowledges Jesus as Lord in his life, he must realize that there is no other object worthy of worship besides Jesus the Lord, so everything that prevents believers from worshiping the true God must be removed from us. in our life. The Church and every Servant of God should also play an important role in this regard to demonstrate their duty and calling among believers, through imparting a true understanding of God and His Word.

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<sup>33</sup> Queency Christie Wauran. "Kajian Biblika Kecemburuan Allah Terhadap Penyembahan Berhala Berdasarkan Keluaran 20:4-6": 249–284; Gregory A. Boyd. *Crucifixion of the Warrior God: Interpreting the Old Testament's Violent Portraits of God in Light of the Cross*.

<sup>34</sup> Hadi Widoyo and Christian Ade Maranatha, and Yohanis Ndapamuri. "Kuasa Allah Dalam Elia Dam Implikasinya Bagi Umat Tuhan Pada Masa Kini (God's Power In Elia And The Implications For The People Of The Lord Now)." *QUAERENS: Journal of Theology and Christianity Studies*, Vol.2, No.1 (2020): 19-29. <https://doi.org/10.46362/quaerens.v2i1.20>.

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