

**3<sup>rd</sup> March 2024**

**Scripture Reading: Exodus 20: 1-17**

**Theme: "I am Yahweh Your God"**

## **Introduction**

Exodus lays a theological foundation in which God reveals his ***name***, his ***attributes***, his ***redemptive power***, his law and **how he is to be worshiped**. The book of exodus records the appointment and work of Moses as the mediator of the Sinaitic covenant between God and his people. Furthermore, the genre describes the beginnings of the priesthood in Israel and defines the role of the prophet in the ancient covenant between God and his people.

Exodus" is a Latin word derived from the Greek word **Exodos**. The word means "exit," "departure" or "Journey." Additionally, in reference to Christian faith, we are on a spiritual journey searching and seeking for peace and freedom. As we seek and search, God unveil himself more and more to us in ways that are more practical rather just an idea.

## **Exegesis and Application**

It is reassuring to know that God remembers and is concerned about his people. In similar ways, God introduces himself to the Israelites by recounting the previous encounter of mercy with his people from Egypt. **Friends**, against this background, God introduces himself in Hebrew as

**YAHWEH** as opposed to the Lord which is an English conventional. The Ten Commandments bring out the contraction of a royal treaty between **YAHWEH** and his people. Through this treaty, **Yahweh** is formally acknowledged as Israel's King and that Israel is his subject people.

**Friends**, as expected by the confines of logic, the subject is to render complete humility, allegiance, and obedience. As partners in the covenant, Israel is reminded about Yahweh's mercies, and reverence for his sovereignty and trust for continuing care. Humility is modest action and willingness to act in ways that are fair to everyone. Action in the positive sense builds mutual relationships and a sense of care towards each other. God is speaking in many ways even through the suffering of others for us to act with the attitude of Christ for Justice.

In the covenant treaty, God takes his place as loving and tendering object of worship. In this relationship, God ushers us into the presence of mercy and love. In His presence, **Yahweh** empowers us as agents of revival and renewal in people's lives. Lent is a gift presented to us by God, a gift in which love is not just spoken but expressed, and where relationships are mutually built to benefit all people.

**Friends**, our private individual prayer life is as equally important as the corporate worship in acknowledging mutual relationship with God. On

the other hand, let us be recognizant in our worship to pray for the part of the world where equality, and abundance is missing.

People are dying across the world, and some are threatened by hunger caused by drought in many parts of Africa. People lining up for food in Zambia, and Children dying out of starvation in Malawi. In the face of suffering, poverty, and hunger, and injustice, **Yahweh** wants us to live out a covenant relationship with Him by the act of Love and become the hands of Christ to the poor and less privileged in the society.

## **Conclusion**

In Christ, we are empowered to show mercy to others just as we received mercy from God. In Christ, and in all things, Yahweh is our God.

Amen!

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