

Slighting a Parent or Ruler

What is the fifth commandment?

Honor your father and your mother, that your days may be long in the land which the LORD your God is giving you. (Ex 20:12)

We have a choice to honor, or not to honor, which is to dishonor. Ex 22:28 — *T̄revile* is to curse, to hang our Master up to public shame (Heb 6:4-6), as with abusive language and behavior.

Ex 21:17 — *T̄course* is to treat with disrespect, not *honoring* as in Ex 20:12. This shows that they are not very significant in your estimation. *To not honor one's parents is to slight them, which means to curse them, to shame them. To slight a father or mother, which puts them to shame, is a capital offence. The consequence is being ousted from the land of the living.*

Oust — to eject, force out, to expel, as for such a sin as Num 15:30 (1 Cor 5:5). Heb 10:26-27 — *Deliberate disobedience of Eph 6:1-3 makes one the fulfillment of Mal 3:18 and Mt 5:13 — the wicked who are thrown out and trampled underfoot by men.*

Without fulfilling Mal 4:6 and Gen 18:19, all who claim to see are proven to be hypocrites as Jn 9:41, meaning that the guilt of their sin remains eternally, without hope of a second life with the nations, since they claimed to be the salt and light to the nations.

Mt 5:16 — The "you" in verses 13 and 14 is the corporate expression of the life of Messiah. It can become good for nothing, expressing a false light that attracts people to believe in a false gospel (2 Cor 11:3,4,13-15; Col 2:23). Mt 15:8-9 — Morning by morning (Ps 101:8, NRSV), evening by evening the wicked are cut off as they presume to offer their unclean bodies as a living sacrifice (Heb 10:19; Rom 12:1-2).

Ex 20:12; 21:17; 22:28 — Whatever is a capital offence, whatever is a sin unto death (1 Jn 5:16-17), whether anyone in the Edah sees it or not, God who gives grace and faith sees all one does (Eph 5:12-13; Heb 4:11-13).

So in Ex 22:28, concerning a ruler or leader (Heb 13:17), since God is the Ultimate Ruler, to curse a ruler of His people, whom He has anointed and who is recognized by His people, is to slight or revile God Himself. So to slight a ruler encourages disrespect for God's authority and destroys the very Temple He is building by His apostles (1 Cor 3:9,10,16,17). No one can be in fellowship with the apostles and slight authority in any way (Acts 2:42; 1 Jn 1:3; Titus 1:5-9; Rom 12:21 – 13:5).

The person who slights authority does not deserve to be in Israel as a future ruler of the Universe (1 Cor 2:9-10; Ps 102:28), as one of the perpetual descendents from His servants (Rev 22:3-5; Isa 9:7).

To not honor is to slight. To not hold in high esteem and treat as very insignificant is to slight. Eph 6:1 — To obey is better than sacrifice (1 Sam 15:22-23). To obey is the highest form of love (Jn 14:15).

To ignore is the highest form of hatred. To not give one's attention to someone whom one's full attention should be given to is to slight, to dishonor, to disrespect, which could be a capital offence.

This kind of consistent behavior, as is noticeable to the spiritual, is to be brought to court to be judged, and condemned if found guilty (Num 15:30-36; Mt 18:15-19; Jn 20:23).

Ex 20:12 — T̄honor is to treat with significance — the opposite of vain or slight (Ex 20:7). Never use the name of God — Father, Son, or Holy Spirit — in a slight way, but always with the full significance due to His name. Never ask anything in His name that does not come from faith (Rom 14:23; 1 Jn 3:22; 5:14-15; Jn 15:7).

To treat parents with the pre-eminence of ultimate respect and obedience is to honor them, which secures one's security in the land. Pre-eminent means superior to all others. To take God's name in vain is to treat Him or consider Him as not significant (vain). To slight is to not honor as significant.

To not honor or to slight, or as Ex 20:7, to treat one's parents in vain, or to slight God by using His name in vain involves TRIVIALIZING His name by regarding it as insignificant. To use His name in selfish prayers, or to use one's parent's name to gain one's own will and purpose, is to dishonor God or one's parents, to treat them insignificantly. To slight them is to treat them as of small importance, to snub, insult, ignore, neglect, to be discourteous or disrespectful. To leave the community while under

the authority of one's parents is to bring dishonor to them.

To *snub* someone, such as a brother or sister or parent, is to ignore or behave coldly toward him. To deliberately slight someone, especially parents or God, could be a deliberate sin for which one is brought into custody and judged as Num 15:30-36, which would be judged as a curse. But a *consistent* pattern of dishonoring parents or rulers shows *depravity of mind and soul and spirit, making one worthy of the Second Death in Rev 21:8*.

So to dishonor one's father or mother is to bring shame to them by the way one treats them. Dishonor means the loss of the honor a son or daughter brings to them, the loss of respect or reputation, which disgraces them. It is to cause a loss of honor due them, to bring shame or disgrace upon them.

To honor is to pay the highest respect, esteem, recognition, and distinction. Children are commanded to pay special recognition to their parents, to pay special attention to them and to their word, to confer honor upon them above all others, bringing distinction or recognition.

Breaking the fifth commandment was a capital offense (Ex 21:17; 20:12). In Ex 22:28, to revile God is equated with cursing father or mother. Every case of disrespect must be judged before total depravity sets in and there is no return, since they have gone over the waterfall without anyone caring enough to bring it into the open. They were uprooted from the land (Pr 2:22).

To honor, or dishonor? To not honor is to dishonor. A child cannot go against the commandment and still stay in the land (the community), unless God is mocked (Gal 6:7). Ex 22:28 — To dishonor is to not honor, which is to curse.

Acts 23:3-5 — It is not that the high priest was of a valid religion. Paul told it as it was, getting his point across, and then recanted, quoting the Scripture concerning the true religion of Israel. A "white-washed wall" is a thin layer of thin paint, just to cover its filth and guilt, or the act he got someone else to do, as Mt 27:25 Judaism was cursed in Paul's day (Mt 27:25; Rev 2:9; 3:9; Rom 2:14-24,28-29).

So we need to treat our fellow man with respect, in submission (Eph 5:21), to honor all, to make them feel significant. How does God make you feel when you serve His Son? (Jn 12:26). How dignified is the one who has His commandments and keeps them? (Jn 14:21). The gates of the underground cannot overtake a community that has revelation! (Mt 16:18).

When a parent observes a child, or his child, dishonoring them or a ruler, if he loves him, he will reprove him early or quickly, since otherwise he will be uprooted from the land. It is the same for anyone who slights a ruler of the people. It is a capital offense.

Parents will — that is, parents who love their sons — discipline their child, so that they will grow up right, even as Pr 13:24. Whoever slights a ruler or parent will surely be put to death.

The key to understanding is revelation. Parents will warn their child of his or her disrespect (or a husband will warn his wife if she is disrespectful). Those who receive will escape punishment. A child will surely be cut off for dishonoring his parents. To not honor is to dishonor. If you love your child, then when your child does not honor or treat you as significant, he breaks the fifth commandment and will surely die, that is, be cut off from the land.

2 Sam 14:14 — You must devise every means possible to correct your son, to save him from death.