

The Ten Commandments vs The Covenant of Promise

The Ten Commandments

The Ten Commandments are found in Exodus 20 which is the account of God Himself speaking the commandments to the people when they were delivered from Egypt. The second account is 40 years later in Moses final sermon and charge to the people found in Deuteronomy 5.

In Deut 4:13 They are called as-certh hadd-eb-arim, "The Ten Words"

In Exo 19:5, God calls them eth berithi, My Covenant. The word Covenant here evidently refers to the Laws given in this chapter as is evident in Deut 4:13. Frequently they are called The Decalogue, which is a literal translation into Greek of: "the Ten Words".

They are generally divided into the first and second tables. The first table containing the first, second, third and fourth commandments. This first table shows the respect and worship which is due to the Lord our God.

The second table contains the last six commandments which are ethics and moral duties which man owes to his fellow man.

The first table contains our duty to God, the second table contains our duty to our neighbor cf:

Matt 22:37-40 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

22:38 This is the first and great commandment. 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 22:40 On these two commandments hang all the law and the prophets.

The First Command

Exo 20:2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

YHWH Eloheycha The Lord thy God, each individual person is addressed here, and not the people collectively. By delivering them from the house of bondage, God has proved Himself to be superior to all the worlds so called gods, and unlimited in power, and most gracious in mercy and loving kindness.

Exo 20:3 Thou shalt have no other gods before me.

Elhoim acherim means “no strange gods” none that has not given you such proof of his power and Godhead by delivering you from the Egyptians, dividing the Red Sea, providing water out of the rock, and manna from Heaven. This commandment prohibits all mental idolatry.

The Second Commandment

Against Making or Worshipping Images

Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

The Hebrew word pas-al signifies to hew, carve, grave, etc. It means any kind of image, of wood, stone or metal on which the axe, chisel or graving tool has been used upon. This prohibits all the idolatry which they saw and was practiced in Egypt during their captivity.

40 years later when they were about to enter the land Moses said cf:

Deut 4:15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

The Roman catholic church in order to continue their image worship has left the whole of this second commandment out of the Decalogue. Thus they have lost one whole commandment. But they make up for it by dividing the tenth commandment into two. This second commandment is found in every ancient manuscript (MSS) and translation. It is in Samaritan, Chaldee, Syriac, Septuagent, Vulgate, Coptic, Arabic, and the Persian. Many copies of the books of Exodus and Deuteronomy were found in the Dead Sea Scrolls. There is not one word of this commandment missing from any of the ancient versions.

This commandment prohibits all external idolatry as the first commandment prohibits all internal idolatry.

Exo 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the

fathers upon the children unto the third and fourth *generation* of them that hate me;

This shows that God felt for them as the most affectionate husband could feel for his spouse, and was jealous for their loyalty because He willed their happiness.

Visiting the iniquity of the fathers implies if the children walk in the steps of their fathers cf:

Eze 18:2 & 19-20 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? Eze 18:19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. Eze 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Idolatry in particular is intended in visiting the sins. There will be both individual and national judgments. By withdrawing Divine protection, the idolatrous Israelis were delivered into the hands of their enemies. This God did to the third and fourth generation as may be seen in every part of Jewish history. Finally, the Babylonian captivity, cured the Israelis completely from idolatry, so that they never again disgraced themselves by it.

Exo 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

What a disproportion between works of justice and mercy. Justice works to the third and fourth generation, but mercy works to thousands of generations.

That “love me and keep My commandments”, is a clause that Christ used to state the fulfillment of the whole law.

The Third Command

Against False Swearing Blasphemy & Irreverent Use God's Name

Exo 20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

This not only includes all false oaths but all common swearing, where the name of God is used or where He is appealed to, as a witness of the truth. This forbids all light and irreverent mention of God. The original Hebrew word lash-shav, includes any prayer not accompanied with deep reverence and a spirit of genuine piety and repentance. All who do such, God will account him as guilty and punish him for it.

The Fourth Command

Against Breaking Sabbath & Idleness on Other Days of the Week

Exo 20:8 Remember the sabbath day, to keep it holy.

As this was the most ancient institution God calls upon them to remember it cf:

Genesis 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

The word Sabbath signifies rest or cessation from labor, and it has something representative in it and so it typifies the rest in glory which remains for the people of God cf:

Heb 4:9 There remaineth therefore a rest to the people of God.

Exo 20:9 Six days shalt thou labour, and do all thy work:

The lazy one who idles away time on the six days of labor, is as guilty before God as he who works on the Sabbath. Works of absolute necessity and mercy alone are accepted. The Lord's Day should be devoted to the rest of the body, the improvement of the mind, and the fellowship of our families and brethren.

The Fifth Command

Against Disrespect and Disobedience to Parents

Exo 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Affectionate respect is owed to our parents. For a considerable time parents were as if they were in the place of God to their children. Rebellion against their lawful commands can be considered rebellion against God. This command prohibits all irreverent acts and all unkindness or ill speech toward our parents. It also enjoins all necessary acts of kindness and obedience. When our parents fall weak, blind, or sick, we must exert ourselves to the uttermost in our support of them. God requires the children to provide for their parents as He required the parents to feed, nourish, support, and defend their children when they were in a helpless state of infancy.

The rabbis say quoting Prov 3:9 “Honor the Lord with thy substance,” and honor thy father and thy mother. Whether you have it or not, for if you have nothing, thou art bound to beg for them.

This is the first commandment that God has annexed a promise to, as the apostle Paul says cf:

Eph 6:2 Honour thy father and mother; (which is the first commandment with promise;)

Deut 5:16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

We may therefore conclude that it will go ill with the disobedient and that the untimely deaths of many young persons are the judicial consequences of their disobedience to their parents. Surely in the Judgment most who come to an early untimely end, will be obliged to confess, that this, along with the breach of the Sabbath, was the principal cause of their ruin. We must set an example and bring up our children in the fear and knowledge of God.

The Sixth Command

Against Murder and Cruelty

Exo 20:13 Thou shalt not kill.

This includes all actions by which the lives of our fellow creatures may be taken. Since we were created in the Image of God, murder is the

great insult against God which required the death penalty as God taught Noah. Cf:

Gen 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

All bad thoughts and attitudes that lead men to wish evil and meditate mischief against one another are as bad as doing the act. As Christians we are not allowed to have an enemies list.

1Jn 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

He who neglects to save a life when it is within his power to do so, is the same as he who takes it away.

The Seventh Command

Against Adultery and Uncleanliness

Exo 20:14 Thou shalt not commit adultery.

Adultery is defined by our laws as of two kinds: double when between two married persons, and single when one of the parties is married and the other single. The principal part of the criminality of adultery consists in its injustice. It robs a man or woman of their rights by taking from them the affection of their mate. It does them wrong by fathering or mothering upon them a spurious offspring or child. Not only adultery is included but also fornication and all kinds of mental and sensual un-cleanliness. We know that fornication is included, because our Lord expresses both words cf:

Matt 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Matt 5:27-28 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

The Eighth Command

Against Stealing and Dishonesty

Exo 20:15 Thou shalt not steal.

All theft is forbidden as well as national and commercial wrongs, petty larceny and private stealing. Even the taking advantage of a seller or buyer's ignorance to give them less or make them pay more for a commodity than it's worth, is a breach of this law. The word is principally applicable to clandestine stealing. It also includes political injustice and private wrongs. Kidnapping and slave dealing would be included whether practiced by state or individual. A state that enacts bad laws is as criminal before God as an individual who breaks good ones.

The Ninth Command

Against False Testimony & Perjury

Exo 20:16 Thou shalt not bear false witness against thy neighbour.

Not only false oaths to deprive a man of his life, rights or liberty are prohibited, but all whispering, tale bearing, and slander is forbidden. Whatever is deposed as a truth, and is false and tends to injure another is against the spirit and the letter of this law. On the other hand, suppressing the truth when it is known, is against the spirit of this law. By the term, neighbour, any human being is intended, whether he is among our friends or enemies.

The Tenth Command

Against Covetousness

Exo 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

Covet signifies to desire or long after, in order to enjoy as my property the person or thing coveted. He who seeks to deprive a man of his house or property, who lusts after his neighbor's wife, or, endeavors to integrate himself into her affections, or lessen her husband in her esteem, or possess for himself the servants or cattle of his neighbor, breaks this commandment. The wrongful desire of any property of

another, even the feeblest member of society is protected by this commandment.

The Ten Commandments are often referred to as The Law or the Law of Moses in the New Testament. Often this also refers to the whole corpus of laws given in the first five books of the Bible.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

Col. 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Rom 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Rom 7:7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

All of the 10 commandments except the Jewish Sabbath are legislated again in the New Testament. There are also other laws from the Old Testament brought forward into the New Testament that affect our salvation cf:

I Corinthians 6:9-10 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1Co 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Gal 5:19-21 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Gal 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God

Ephesians 4:28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

Not only must we not break the commandment literally but our attitudes of heart are considered.

This should make us cry out to God for mercy cf:

Romans 7:24-25 O wretched man that I am! who shall deliver me from the body of this death? **Rom 7:25** I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Rom 13:8-10 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. **Rom 13:9** For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. **Rom 13:10** Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

I John 5:2-4 By this we know that we love the children of God, when we love God, and keep his commandments. **1Jn 5:3** For this is the love of God, that we keep his commandments: and his commandments are not grievous. **1Jn 5:4** For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

Now study **Gal 3:1-29**

Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. **Gal 3:17** And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. **Gal 3:18** For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

What was the purpose of the Law?

Gal 3:19-25 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. **Gal 3:20** Now a mediator is not *a mediator* of one, but God is one. **Gal 3:21** *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. **Gal 3:22** But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. **Gal 3:23** But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. **Gal 3:24** Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. **Gal 3:25** But after that faith is come, we are no longer under a schoolmaster

Therefore our only hope is to come to Jesus Christ in the appointed way:

Gal. 3:26-29 For ye are all the children of God by faith in Christ Jesus. **Gal 3:27** For as many of you as have been baptized into Christ have put on Christ. **Gal 3:28** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. **Gal 3:29** And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Sources:

KJV Bible

Clarks Commentary

e-Sword