

a paper on EXODUS 20:1-17:

ON EVANGELIZING FROM THE TEN COMMANDMENTS

Robert Baral
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PREFACE

This paper was written as a Gospel evangelism message based on The Ten Commandments to be delivered before a mixed audience of adult GOD-fearing Jews and Christians. The purpose is three-fold: First, to reveal to both Christian and Jew that the heart of The Law of GOD is love; Second, to impart a deeper appreciation to Christians of the vital importance of The Old Testament to The New Testament; Third, to bring Jews to consider the matter of JESUS CHRIST as The Messiah Who fulfilled in The New Testament the messianic prophecies of The Old Testament.

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ABSTRACT

The Ten Commandments given to man from GOD through Moses and The Sermon on The Mount by JESUS CHRIST are inexorably linked and mutually reinforcing, the simultaneous study of which together reveal the love of The Almighty to usward. In considering both together with earnest hearts and open minds, the devout GOD-fearing Christian and Jew may come to a deeper understanding of our duty to GOD and neighbour, the heart of which Divine Law is love.

For Moses gives us the central core of The Law of GOD DEUTERONOMY 6:4-5, “Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.” And echoing these very words of Moses, when JESUS CHRIST was asked what is The Greatest Commandment, He replied as in MATTHEW 22:37-40, “...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and Great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two Commandments hang all the law and the prophets.”

DEDICATION

O LORD, that the day may soon come when all men will know in their hearts, souls and minds that Your Law may be understood most simply as this: Love GOD and love your neighbour. On that day, when Christians and Jews will be one in faith, one in love for Thee, O GOD, and one in love for each other and all men. May it come to be soon, O Divine Creator, when every knee shall bow, and every tongue confess, that JESUS CHRIST is Lord.

EPIGRAPH

MATTHEW 22:37-40: “...Thou shalt love The Lord thy GOD with all thy heart, and with all thy soul, and with all thy mind. This is The first and Great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On These two Commandments hang all The Law and the prophets.”

EDITORIAL NOTE

It is the practice of faithful Jewish people to not pronounce The Name of GOD - יהוה - out of reverence for Him, but rather in reading The Sacred Scriptures in The Hebrew to substitute הַשֵּׁם “HASHEM,” which means simply “The Name.” Out of deference to our Jewish brethren, I will follow that practice here throughout.

In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

I. A PROPOSITION

Man's duty under The Divine Law may be summarized as this: love GOD and love your neighbour. In this – and so much more – faithful and GOD-fearing Christians and Jews are and ought to be as one in love under The Ten Commandments of Moses and fulfilled in The Messiah JESUS CHRIST.

II. A SCRIPTURE - MATTHEW 22:35-40

35 Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying,

36 Master, which is The great Commandment in The Law?

37 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.

38 This is The first and great Commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two Commandments hang all The Law and the prophets.¹

III. INTRODUCTION

In the Old Testament, GOD's Holy Spirit dwelt among His People The ancient Israelites in the wilderness. The Shekinah Glory of The LORD hovered over the holy of holies of The Tabernacle. So we read in EXODUS 25:8 GOD's command to His people through Moses, "And let them make Me a sanctuary; that I may dwell among them."² And there in the wilderness, The Creator of the universe – blessed be His Name - first gave The Ten Commandments through Moses to the Israelites and thus to all mankind, as recorded in EXODUS 20:1-17. The foundation desire to keep The Ten Commandments in the lives of the Israelites was a love for GOD, summarized in "The Shema" in DEUTERONOMY 6:4-5, "Hear, O Israel: The LORD our GOD is one LORD: And thou shalt love the LORD thy GOD with all thine heart, and with all thy soul, and with all thy might."³

In JEREMIAH 31:31-34, we read of a time when The Spirit of GOD would no longer merely dwell among His People, but would come to dwell within them. Thus there was promised a time when GOD's Law would not only be applied externally to the lives of men, but a time when The Law of GOD would be written upon the hearts of men: "Behold, the days

¹ 1, KJV, MATTHEW 22:35-40.

² 1, KJV, EXODUS 25:8.

³ 1, KJV, DEUTERONOMY 6:4-5.

come, saith The LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith The LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith The LORD, I will put My Law in their inward parts, and write it in their hearts; and will be their GOD, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know The LORD: for they shall all know Me, from the least of them unto the greatest of them, saith The LORD: for I will forgive their iniquity, and I will remember their sin no more.”⁴

In fulfillment of That Promise in The New Testament, GOD’s Holy Spirit now comes to dwell within His People The Church, both Jewish and Gentile. The Jewish writer Leonard Kravits, in his article “Shekinah as GOD’s... Presence,” rightly observes that for Christians in the New Testament that the “The HOLY SPIRIT is... analogous to The Shekinah.”⁵ GOD The Father is The Creator; GOD The Son is The Redeemer; GOD The Holy Ghost is The Indweller Whose Shekinah tabernacles within the saved! For I CORINTHIANS 3:16 proclaims, “Know ye not that ye are the temple of GOD, and that The Spirit of GOD dwelleth in you?”⁶ And so in The Sermon on The Mount we find JESUS CHRIST speaking of the results of the results of The Law of GOD being written upon the hearts of men. For the foundation desire to keep The Ten Commandments in the lives of GOD-fearing men is and has always been an abiding love for GOD and our fellow man, who is made in GOD’s Image.

The Ten Commandments given to man from GOD through Moses and The Sermon on The Mount by JESUS CHRIST are inexorably linked and mutually reinforcing, the simultaneous study of which together reveal the love of The Almighty to usward. In considering both together with earnest hearts and open minds, the devout GOD-fearing Christian and Jew may come to a deeper understanding of our duty to GOD and neighbour, the heart of which Divine Law is Love. For Moses gives us the central core of The Law of GOD in DEUTERONOMY 6:5, “...thou shalt

⁴ 1, KJV, JEREMIAH 31:31-34.

⁵ 2, Kravits, “Shekinah as GOD’s... Presence,” Living Pulpit, vol 5, num 1, Jan/March 1996, p 23, paragraph 3.

⁶ 1, KJV, I CORINTHIANS 3:16.

love The LORD Thy GOD with all thine heart, and with all thy soul, and with all thy might.”⁷
And echoing These very Words of Moses, when JESUS CHRIST was asked what is The Greatest Commandment, He replied as in MATTHEW 22:37-40, “...Thou shalt love The Lord Thy GOD with all thy heart, and with all thy soul, and with all thy mind. This is The first and Great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On These two Commandments hang all The Law and the prophets.”⁸

IV. OVERVIEW OF THE TEN COMMANDMENTS

“The Mosaic Law in EXODUS has three parts: The Decalogue (EXODUS 20:1-21), The Book of the Covenant with civil and religious ordinances (20:22-24:11), and ceremonial regulations (24:12-31:18).”⁹ It is The Ten Commandments themselves which here will demand our attention, and which may be divided into two parts: “[The First Table, which is] The first four Commandments [of which] pertain to the relationship of the Israelites with GOD, and [the Second Table, in which] The other six [Commandments] deal with the social relationships within the covenant community.”¹⁰ The sum of The Ten Commandments – the heart of The Law of GOD – is repeated by CHRIST in MARK 12:29-31, “...the first of all the Commandments is, Hear, O Israel; The Lord our GOD is one Lord: And thou shalt love The Lord thy GOD with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is The first Commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other Commandment greater than these.”¹¹

Since the Jewish, Catholic and Protestant versions of The Ten Commandments differ slightly in organization, and we must pick one, we will employ the Protestant version. So in The First Table, we have the first four Commandments which reveal what GOD decrees as man's duties to Him: The First Commandment arises from EXODUS 20:3¹² in the King James

⁷ 1, KJV, DEUTERONOMY 6:5.

⁸ 1, KJV, MATTHEW 22:37-40.

⁹ 3, Bible Knowledge Commentary – Old Testament, The Decalogue (20:1-21), page 138-139.

¹⁰ 3, Bible Knowledge Commentary – Old Testament, a. The introduction to the Decalogue (20:1-2), page 139.

¹¹ 1, KJV, MARK 12:29-31.

¹² 1, KJV, EXODUS 20:3.

Version, "You shall have no other gods before Me," ¹³ From EXODUS 20:4 ¹⁴ we have The Second Commandment, which is commonly known as, "You shall not make unto you any graven images." ¹⁵ The Third Commandment arises from EXODUS 20:7 ¹⁶, and is typically given as, "You shall not take The Name of The LORD your GOD in vain." ¹⁷ And The Fourth Commandment, which arises from EXODUS 20:8 ¹⁸, is widely given as, "You shall remember The Sabbath and keep it holy." ¹⁹

And from The Second table, we have the remaining six Commandments which reveal what man's duty is to his fellow man: Arising in the King James Version from EXODUS 20:12 ²⁰ is The Fifth Commandment, which is widely known as "Honor your father and mother." ²¹ From EXODUS 20:13-16 ²² arise The Sixth, Seventh, Eighth and Ninth Commandments: "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness." ²³ Lastly is The Tenth Commandment, arising from EXODUS 20:17 ²⁴ which is commonly rendered as "You shall not covet anything that belongs to your neighbor." ²⁵

V. EXODUS 20:1-17 IN HEBREW AND ENGLISH TEXTS

In The Biblia Hebraica Stuttgartensia ²⁶ we find in modern Hebrew the Jewish "TaNaKh" ²⁷ or Bible – containing the holy Books of The Torah or Pentateuch, The Writings of The Psalms and Proverbs, and The Prophets – what Christians call The Old Testament. EXODUS 20:1-17 in

¹³ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment I, Protestant version.

¹⁴ 1, KJV, EXODUS 20:4.

¹⁵ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment II, Protestant version.

¹⁶ 1, KJV, EXODUS 20:7.

¹⁷ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment III, Protestant version.

¹⁸ 1, KJV, EXODUS 20:8.

¹⁹ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment IV, Protestant version.

²⁰ 1, KJV, EXODUS 20:12.

²¹ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment V, Protestant version.

²² 1, KJV, EXODUS 20:13-16.

²³ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandments VI, VII, VIII, IX, Protestant version.

²⁴ 1, KJV, EXODUS 20:17.

²⁵ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment X, Protestant version.

²⁶ 5, Biblia Hebraica Stuttgartensia, EXODUS 20:1-17, page 118-119.

²⁷ 4, Parsons, "A Brief Overview of The Ten Commandments," Glossary, Common Terms, entry for "TaNaKh."

The Biblia Hebraica Stuttgartensia ²⁸ gives us The Text from which we derive The Ten Commandments. It is this text from EXODUS 20:1-17 that we shall in Hebrew and in English. In doing so, let us seek as Jews and Christians to better understand and appreciate one another's Faiths as brethren in The Almighty.

A. PROLOGUE OF AUTHORITY

EXODUS 20:1 – “And GOD said...”

²⁹ וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאֹמֵר: ׀

VAYDABER 'ELOHIYM 'ET KAL-HADVARYM HA 'ELEH LE'MOR: ³⁰ Literally, “And (He) spoke GOD all the words the these, saying:” The New King James renders this, “And GOD spoke all these words, saying:” ³¹

B. COMMANDMENT I

EXODUS 20:2-3 - "You shall have no other gods before Me," ³²

³³ אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:

'ANOCHIY [HASHEM] 'ELOCHEYCHA, 'ASHER HOTSE'TIYCHA ME'ERETS MITSRAYIM MIBEYT “AVADIYM: ³⁴ Literally, “I [am] The LORD your GOD, Who caused to deliver out you from the land of Egypt and from the house slavery.” Or in the New King James, “2 I am the LORD your GOD, who brought you out of the land of Egypt, out of the house of bondage.” ³⁵

³⁶ לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי:

²⁸ 6, BHS, EXODUS 20;1-17.

²⁹ 6, BHS, EXODUS 20:1.

³⁰ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

³¹ 8, NKJV, EXODUS 20:1.

³² 4, Parsons, “A Brief Overview of The Ten Commandments,” Commandment I, Protestant version.

³³ 6, BHS, EXODUS 20:2.

³⁴ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

³⁵ 8, NKJV, EXODUS 20:2.

³⁶ 6, BHS, EXODUS 20:3.

LO' YIHYEH-LECHA 'ELOHIYM 'ACHRIYM "AL-PANAY.³⁷ Literally, "Not you will have for yourself gods other before My face." In the New King James, "3 You shall have no other gods before Me."³⁸

C. COMMANDMENT II

EXODUS 20:4-6 - "You shall not make unto you any graven images."³⁹

לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל
וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:⁴⁰

LO'-TA"ASEH-LECHA FESEL, VEKAL-TEMUNAH 'ASHER BASHSHAMAYIM, MIMMA"AL VA 'ASHER BA 'ARETS MITTACHAT VA 'ASHER BAMYIM, MITTACHAT LA 'ARETS.⁴¹ Literally, "Not you will make for yourself a graven image. And [not] every likeness which [is] in the heavens above. And [not] which [is] in the earth below. And [not] which [is] in the waters under the earth." The New King James renders this as, "4 You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;"⁴²

קָנָא פְּקֹד עֵינָי אֶת־עַל־בְּנֵי־עַל־שָׁמַיִם וְעַל־רִבְעִים לְשָׁמַיִם:⁴³ לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי־אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל

LO'-TISHTACHAVEH LAHEM VELO' TA"AVDEM KIY 'ANOCHIY [HASHEM] 'ELOHEYCHA 'EL QANNA' POQED "AVON 'AVOT "AL-PANIYM "AL-SHILLESHIYM VE'AL-RIB"YIM, LESNE'AY.⁴⁴ Literally, "Not you will bow down to them and not you will serve them. Because I [am] The LORD your GOD [a] jealous GOD. I appoint the guilt or

³⁷ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter ע ayin = "

³⁸ 8, NKJV, EXODUS 20:3.

³⁹ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment II, Protestant version.

⁴⁰ 6, BHS, EXODUS 20:4.

⁴¹ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter ע ayin = "

⁴² 8, NKJV, EXODUS 20:4.

⁴³ 6, BHS, EXODUS 20:5.

⁴⁴ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter ע ayin = "

punishment of the father upon the sons upon the third generation and upon the fourth generation of the ones hating Me.” Or in the New King James, “5 You shall not bow down to them nor serve them. For I, the LORD your GOD, am a jealous GOD, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me,”⁴⁵

וְעִשָּׂה חֶסֶד לְאֲלֹפִים לְאֹהָבָי וּלְשֹׂמְרֵי מִצְוֹתַי: ס⁴⁶

VE’ OSEH CHESED LA’LAFIYM LE’OHAVAY, ULESHMEREY MITSUTAY.⁴⁷ Literally, “And instituting or bringing about goodness upon the thousandth [generation] towards the ones loving Me and towards the ones keeping My Commandments.” In the New King James, “6 but showing mercy to thousands, to those who love Me and keep My Commandments.”⁴⁸

D. COMMANDMENT III

EXODUS 20:7 - "You shall not take The Name of The LORD your GOD in vain."⁴⁹

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי לֹא יִנְקֶה יְהוָה⁷

אֶת־אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׁוּא: פ⁵⁰

LO’ TISSA’ ‘ET-SHEM-[HASHEM] ‘ELOHEYCHA LASHHAVE’ KIY LO’ YENAQQEH [HASHEM] ‘ET ‘ASHER-YISSA’ ‘ET-SHEMO LASHHAVE’.⁵¹ Literally, “Not you will lift up The Name of The LORD Your GOD in emptiness. Because not I The LORD will acquit the one who lifts up The Name [of GOD] in emptiness.” The New King James gives this as, “7 You shall not take The Name of The LORD your GOD in vain, for The LORD will not hold him guiltless who takes His Name in vain.”⁵²

⁴⁵ 8, NKJV, EXODUS 20:5.

⁴⁶ 6, BHS, EXODUS 20:6.

⁴⁷ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

⁴⁸ 8, NKJV, EXODUS 20:6.

⁴⁹ 4, Parsons, “A Brief Overview of The Ten Commandments,” Commandment III, Protestant version.

⁵⁰ 6, BHS, EXODUS 20:7.

⁵¹ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

⁵² 8, NKJV, EXODUS 20:7.

E. COMMANDMENT IV

EXODUS 20:8-11 - "You shall remember the Sabbath and keep it holy."⁵³

זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:⁵⁴

TACHOR 'ET-YOM HASHSHABAT LEQADDESHO.⁵⁵ Literally, "Remembering The Day of The Sabbath for setting apart as holy." Or in the New King James, "8 Remember The Sabbath Day, to keep it holy."⁵⁶

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלַאכְתֶּךָ:⁵⁷

SHESHET YAMIYM TA"AVOD VE"ASIYTA KAL-MELA'CHETTECHA.⁵⁸ Literally, "Six days you work and you do all your work." Or as the New King James says, "9 Six days you shall labor and do all your work,"⁵⁹

וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלַאכָה

אַתָּה וּבִנְךָ-וּבִתֶּךָ עַבְדְּךָ וְאִמְתֶּךָ וּבַהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ:⁶⁰

VEYOM HASHSHEVIY"Y SHABAT, LA[HASHEM] 'ELOHEYCHA LO'-TA"ASEH CHAL-MELA'CHAH 'ATTAH, UVINECHA-UVITTECHA "AVEDCHA VA'AMATECHA UVEHEMTECHA VEGERCHA 'ASHER BISH"AREYCHA.⁶¹ Literally, "And The Day the seventh [is] The Sabbath for The LORD Your GOD. Not you do all your work you. And your son and your daughter and your servant and your maid and your animal visitor within your gates." The New King James gives us, "10 but The seventh Day is The Sabbath of The LORD your GOD. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates."⁶²

⁵³ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment IV, Protestant version.

⁵⁴ 6, BHS, EXODUS 20:8.

⁵⁵ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter ע ayin = "

⁵⁶ 8, NKJV, EXODUS 20:8.

⁵⁷ 6, BHS, EXODUS 20:9.

⁵⁸ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter ע ayin = "

⁵⁹ 8, NKJV, EXODUS 20:9.

⁶⁰ 6, BHS, EXODUS 20:10.

⁶¹ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter ע ayin = "

⁶² 8, NKJV, EXODUS 20:10.

כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־כָּל־אֲשֶׁר־בָּם¹¹

וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ: ס⁶³

KIY SHESHET-YAMIYM “ASAH [HASHEM] ‘ET-HASHSHAMAYIM VE’ET-HA’ARETS ‘ET-HAYYAM VE’ET-KAL-‘ASHER-BAM VAYYANACH BAYYOM HASHSHEVIY”IY “AL-KEN BERECH [HASHEM] ‘ET-YOM HASHSHABAT VAYQADSHEHU. ⁶⁴ Literally, “Because six days (He) made The LORD the heavens and the earth and aall which in them [is]. And He rested in the day the seventh upon thus He blessed The LORD The Day The Sabbath. And He set it apart as holy.” Or in the New King James, “11For in six days The LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore The LORD blessed The Sabbath day and hallowed it.” ⁶⁵

F. COMMANDMENT V

EXODUS 20:12 - "Honor your father and mother." ⁶⁶

כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ לְמַעַן יָאָרְכוּן יְמֵיךָ עַל הָאָרֶץ אֲשֶׁר־יְהוָה¹²

אֱלֹהֶיךָ נֹתֵן לָךְ: ס⁶⁷

KABED ‘ET-‘AVIYCHA VE’ET-‘IMMECHA LEMA”AN YA’ARICHUN YAMEYCHA “AL HA’ADAMAH ‘ASHER-[HASHEM] ‘ELOHEYCHA NOTEN LACH. ⁶⁸ Literally, “You honor your father and your mother! In order that they are prolonged the days upon that land which The LORD Your GOD is giving for you.” Or in the New King James, “12 Honor your father and your mother, that your days may be long upon the land which The LORD your GOD is giving you.” ⁶⁹

⁶³ 6, BHS, EXODUS 20:11.

⁶⁴ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

⁶⁵ 6, NKJV, EXODUS 20:11.

⁶⁶ 4, Parsons, “A Brief Overview of The Ten Commandments,” Commandment V, Protestant version.

⁶⁷ 6, BHS, EXODUS 20:12.

⁶⁸ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ‘ and the letter ע ayin = “

⁶⁹ 8, NKJV, EXODUS 20:12.

G. COMMANDMENT VI

EXODUS 20:13 - "You shall not murder!" ⁷⁰

⁷¹ לֹא תִרְצַח: ם ¹³

LO' TIRETSACH! Literally, "Not you murder!" The New King James gives, "13 You shall not murder."⁷²

H. COMMANDMENT VII

EXODUS 20:14 - "You shall not commit adultery!" ⁷³

⁷⁴ לֹא תִנָּאֵף: ם ¹⁴

LO' TINE'AF! Literally, "Not you commit adultery!" The New King James gives, "14 You shall not commit adultery."⁷⁵

I. COMMANDMENT VIII

EXODUS 20:15 - "You shall not steal!" ⁷⁶

⁷⁷ לֹא תִגְנוֹב: ם ¹⁵

LO' TIGENOV! Literally, "Not you steal!" The New King James gives, "15 You shall not steal."⁷⁸

J. COMMANDMENT IX

EXODUS 20:16 - "You shall not bear false witness!" ⁷⁹

⁸⁰ לֹא־תַעֲנֶה בְרַעַף עַד שִׁקְרָה: ם ¹⁶

⁷⁰ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment VI, Protestant version.

⁷¹ 8, NKJV, EXODUS 20:13.

⁷² 8, NKJV, EXODUS 20:13.

⁷³ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment VII, Protestant version.

⁷⁴ 6, BHS, EXODUS 20:14.

⁷⁵ 8, NKJV, EXODUS 20:14.

⁷⁶ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandments VIII, Protestant version.

⁷⁷ 6, BHS, EXODUS 20:15.

⁷⁸ 8, NKJV, EXODUS 20:15.

⁷⁹ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandments VI, VII, VIII, IX, Protestant version.

⁸⁰ 6, BHS, EXODUS 20:16.

LO'-TA" ANEH VERE"CHA "ED SHAQER!⁸¹ Literally, "Not you answer at your neighbour [as] a witness [of] falsehood!" The New King James gives, "16 You shall not bear false witness against your neighbor."⁸²

K. COMMANDMENT X

EXODUS 20:17 - "You shall not covet anything that belongs to your neighbor."⁸³

לֹא תַחְמוֹד בֵּית רֵעֶךָ לְאֶת־תַּחְמוֹד אִשֶּׁת רֵעֶךָ וְעַבְדְּךָ וְאִמָּתוֹ וְשׂוֹרְךָ וְחֲמֹרֶיךָ וְכָל
אֲשֶׁר לְרֵעֶךָ: פ⁸⁴

LO' TACHMOD BEYT RE"ECHA LO-TACHMOD 'ESHET RE"ECHA VE"AVDO
VA'AMATO VESHORO VACHAMORO VECHOL 'ASHER LERE"ECHA.⁸⁵ Literally, "Not
you will desire the house of your neighbor! Not you will desire the wife [of] your neighbor!
And his servant, and his maid, and his cattle, and his donkey, and all which [is] your
neighbor's!" Or in the New King James, "17 You shall not covet your neighbor's house; you
shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor
his donkey, nor anything that is your neighbor's."⁸⁶

VI. THE TEN COMMANDMENTS THROUGH JEWISH AND CHRISTIAN EYES

As we shall see, The Ten Commandments are the foundation of faith for both orthodox Jewish and Christian Faiths. For we have already noted that Moses gives us the sum of The Law in the Jewish Faith in "The Shema" of DEUTERONOMY 6:4-5, "Hear, O Israel: The LORD our God is one LORD: And thou shalt love The LORD thy God with all thine heart, and with all thy soul, and with all thy might."⁸⁷ Likewise, we have already noted that CHRIST gives us the sum of The Law in the Christian Faith in MATTHEW 22:37-40: "...Thou shalt love The Lord thy GOD with all thy heart, and with all thy soul, and with all thy mind. This is The first and Great

⁸¹ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter א ayin = "

⁸² 8, NKJV, EXODUS 20:16.

⁸³ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment X, Protestant version.

⁸⁴ 6, BHS, EXODUS 20:17.

⁸⁵ 7, A Grammar for Biblical Hebrew, Hebrew alphabet page 1, Hebrew vowel points page 6. In my transliteration of The Hebrew Text, I will represent the letter א aleph = ' and the letter א ayin = "

⁸⁶ 8, NKJV, EXODUS 20:17.

⁸⁷ 1, KJV, DEUTERONOMY 6:4-5.

Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On These two Commandments hang all The Law and the prophets.”⁸⁸ It is the connection between Moses and CHRIST that I pray will soon become more apparent to you all, my friends in Faith.

A. PROLOGUE OF AUTHORITY – “And GOD said...” [EXODUS 20:1]

From EXODUS 20:1, we have “1 And GOD spoke all these words, saying:”⁸⁹ From - דָּבַר - DABAR, we see that GOD spoke The Words of The Ten Commandments to Moses, the verb of “he speaks” here being in the 3rd person masculine singular, active, Piel imperfect, intensified and ongoing form. דָּבַר DABAR is translated in the KJV to English most often as speak, but also to say, talk, promise, tell, commune, pronounce, utter, and command.⁹⁰ In so speaking These Words, GOD gives continuing emphasis to what He delivers and commands as He speaks. דָּבַר DABAR is combined of The Speaker here with the next verb to add emphasis: אָמַר AMAR, which is the Qal infinitive form meaning, “saying.”⁹¹

In GENESIS 1 the perfect or past sense of the same verb אָמַר AMAR⁹² is used when GOD brought forth into existence the elements of creation: GENESIS 1:3, “And GOD said, let there be light, and there was light.”⁹³ This formula is used throughout the creation account in GENESIS, where on each day of creation The Almighty spoke forth into existence His works, each in a completed sense, by His word. But when the infinitive or present form of אָמַר AMAR is used, recording in the Hebrew text, “GOD created, ...saying,” it may convey the sense of GOD speaking a command to His creation to do that which He dictates for ongoing obedience.

⁸⁸ 1, KJV, MATTHEW 22:37-40.

⁸⁹ 8, NKJV, EXODUS 20:1.

⁹⁰ 9, BLB, EXODUS 20:1, DABAR דָּבַר – to speak, Strong’s 01696.

⁹¹ 9, BLB, EXODUS 20:1, ‘AMAR אָמַר – to say, Strong’s 0559.

⁹² 9, BLB, GENESIS 1:3, ‘AMAR אָמַר – to say, Strong’s 0559.

⁹³ 1, KJV, GENESIS 1:3.

So in GENESIS 1:22, after GOD created all living creatures before making man by having spoken them forth into existence, we then read, “And GOD blessed them, saying, Be fruitful, and multiply and fill the waters in the seas; and let fowl multiply in the earth.”⁹⁴ Now GOD is commanding in an ongoing sense all the creatures He created to continually obey Him by being fruitful, multiplying and filling the earth. In the same way, Christians hold from JOHN 1:1-3 that CHRIST The Son was with GOD The Father from before the creation of the heavens and the earth, from before time and creation began: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”⁹⁵

B. COMMANDMENT I - "You shall have no other gods before Me." ⁹⁶ [EXODUS 20:2-3]

From EXODUS 20:2-3, we have “2 I am the LORD your GOD, Who brought you out of the land of Egypt, out of the house of bondage. 3 You shall have no other gods before Me.”⁹⁷ In EXODUS 20:2 begins, ‘ANOCHIY [HASHEM] ‘ELOHEYCHA - אֲנֹכִי יְהוָה אֱלֹהֶיךָ⁹⁸ - “I am The LORD Thy GOD...”⁹⁹ First is the personal pronoun ANOCHIY - אֲנֹכִי - for “I.”¹⁰⁰ Second is The personal revelatory Name of GOD The Creator [HASMEM] - יְהוָה¹⁰¹ Third is a possessive form of ‘ELOHIYM - אֱלֹהִים - marking a covenantal relationship between The Almighty and His people Israel.¹⁰²

This unspoken, personally revelatory Name of The Almighty derives from the verb HAYAH - הָיָה - to be, the verb of existence, in the 1st person common singular Qal imperfect.

⁹⁴ 1, KJV, GENESIS 1:22.

⁹⁵ 1, KJV Bible, JOHN 1:1-3.

⁹⁶ 4, The Ten Commandments, Commandment I, Protestant version.

⁹⁷ 8, NKJV, EXODUS 20:2-3.

⁹⁸ 6, BHS, EXODUS 20:2.

⁹⁹ 1, KJV, EXODUS 20:2.

¹⁰⁰ 9, BLB, EXODUS 20:2, ANOCHIY אֲנֹכִי - the personal pronoun “I,” 1st person singular.

¹⁰¹ 6, BHS, EXODUS 20:2.

¹⁰² 9, EXODUS 20:2, BLB, ‘ELOHIYM אֱלֹהִים - GOD, Strong’s 0430.

¹⁰³ In Moses' first personal encounter with The Almighty at the burning bush, he asks in EXODUS 3:13, "...Behold, when I come unto the children of Israel, and shall say unto them, The GOD of your fathers hath sent me unto you; and they shall say to me, What is His Name? what shall I say unto them?"¹⁰⁴ The LORD replies in EXODUS 3:14, "...I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you!"¹⁰⁵ The English translation "I AM THAT I AM" is derived from The Hebrew Text 'EHEYEH 'ASHER 'EHEYEH - אֶהְיֶה אֲשֶׁר אֶהְיֶה¹⁰⁶

This verb form of HAYAH הָיָה means that the existence of The LORD is ongoing and never ending, WHICH The Creator appropriates in The Hebrew for Himself. The four Hebrew letters that represent The Name of The LORD in The Hebrew Scripture is then derived from the unspoken four Hebrew letters YHWH - יְהוָה - for GOD's Name of personal immanence with His people. Some refer to YHWH יְהוָה as "The Tetragrammaton."¹⁰⁷ This is rendered for instance in The Young's Literal Translation English Bible as "JEHOVAH."¹⁰⁸ In The King James Version this is given as "LORD,"¹⁰⁹ as well as in The New King James Version.¹¹⁰ In spoken form, it is proper in orthodox Judaism to not pronounce - יְהוָה - The Hebrew Name of The King of The Universe which we know then as "LORD" or "JEHOVAH:." For "He Who in the absolute sense exists and Who manifests His existence and His character ...as The GOD of revelation and grace..., " is transcendent and eternally exists in His Being.¹¹¹ This is The proper Name of The One forever existing GOD."

¹⁰³ 9, BLB, EXODUS 3:14, HAYAH הָיָה – to be, Strong's 01961.

¹⁰⁴ 1, KJV, EXODUS 3:13.

¹⁰⁵ 1, KJV, EXODUS 3:14.

¹⁰⁶ 6, BHS, EXODUS 3:14.

¹⁰⁷ 10, A Dictionary of The Bible, entry for "JEHOVAH", p 361, paragraph 1.

¹⁰⁸ 11, YLT, EXODUS 20:2.

¹⁰⁹ 1, KJV, EXODUS 20:2.

¹¹⁰ 8, NKJV, EXODUS 20:2.

¹¹¹ 10, A Dictionary of The Bible, entry for "JEHOVAH", p 361, paragraph 1.

The practice is to substitute alternatives, such as ADONAY - אֲדֹנָי¹¹² – found for example in PSALM 86:15 and translated as “Lord.”¹¹³ “But thou, O Lord, art a GOD full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.”¹¹⁴ A common Orthodox alternative substitute is הַשֵּׁם HASHEM, meaning “The Name” instead.¹¹⁵ We will substitute HASHEM when we encounter The Tetragrammaton in The Hebrew Text, following the traditional Jewish practice of such reverence for The Name of The LORD.

Another common Name for The Almighty in The Hebrew Scriptures is ‘ELOHIYM - אֱלֹהִים - “GOD.”¹¹⁶ This is however not in the singular, but in the plural. As we have noted, this is the same JEHOVAH GOD Who reveals Himself in EXODUS 3:14-15, “I AM THAT I AM” and “The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.”¹¹⁷ Thus EXODUS 20:2 here may be rendered, “I am JEHOVAH The Always Existing One True GOD, your GOD and The GOD of your fathers.”

Before The LORD spoke forth The Words of The Ten Commandments, Walvoord and Zuck observe that The LORD reminds the Israelites of two things: “His unique relationship with His people (I am The LORD your GOD)... and... what He had done for them (brought you out of Egypt... the land of slavery...)”¹¹⁸ So Matthew Henry summarizes in like manner, “The first Commandment concerns the object of worship, JEHOVAH, and Him only. The worship of creatures is here forbidden. Whatever comes short of perfect love, gratitude, reverence, or worship, breaks This Commandment. Whatsoever ye do, do all to the glory of GOD.”¹¹⁹

¹¹² 6, BHS, PSALM 86:15.

¹¹³ 9, BLB, PSALM 86:15, ADONAY אֲדֹנָי - The Lord, Strong’s 0136.

¹¹⁴ 1, KJV, PSALM 86:15.

¹¹⁵ 9, BLB, EXODUS 20:2, YHWY [HASMEN] יְהוָה – The LORD, JEHOVAH, Strong’s 03068.

¹¹⁶ 9, BLB, EXODUS 20:2, ‘ELOHIYM אֱלֹהִים - GOD, Strong’s 0430.

¹¹⁷ 1, KJV, EXODUS 3:14-15.

¹¹⁸ 3, Bible Knowledge Commentary – Old Testament, a. The introduction to the Decalogue (20:1-2), page 139.

¹¹⁹ 12, Matthew Henry Commentary, EXODUS 20:3-11.

So in EXODUS 20:2 GOD gives the reason that the Israelites are bound to worship Him only. First, He is their GOD. Second, it was GOD Who delivered, from YATSA' - **יָצָא** - the Israelites out of slavery, the verb given in the active Hiphil perfect causative and completed sense, meaning to have caused "to go out of, come out of, exit, go forth, to go forward to, to lead out, to deliver out of."¹²⁰ Noah Webster defines 'to deliver' as "1. To free; to release, as from restraint; to set at liberty; as to deliver one from captivity. 2. To rescue, or save. Deliver me, O my GOD, from the hand of the wicked. [Ps lxxi.] (PSALM 71) 3. to give, or transfer; to put into another's hand or power... 4. To surrender; to yield; to give up... 5. To disburden [in childbirth] of a child. 6. To utter; to pronounce; to speak; to send forth in words."¹²¹ Embedded in The First Commandment is thus the constant reminder that the Israelite's freedom and very existence is entirely dependant upon The LORD.

The same usage is made of YATSA' - **יָצָא** - in EXODUS 16:6,¹²² which again emphasizes that it was The LORD Who caused the Israelites to be delivered out of their Egyptian bondage, not themselves. And so we read, "And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that The LORD hath brought you out from the land of Egypt."¹²³ The Almighty set at liberty and rescued Israel from slavery under the Egyptians and their false deities, that they might serve Him, love Him and be His people for His purposes. So here the Israelites are reminded that it was not their own hands that delivered themselves from such physical and spiritual bondage, but rather their deliverance was by the hand of JEHOVAH Himself. So it is also with salvation at The Cross of CHRIST, which is by GOD's Grace.

Therefore, the Israelites are to worship only JEHOVAH and not to bring before His face false gods which divert the people's worship from Him. Sadly, as we do even today, the ancient Israelites were constantly affronting The LORD with their worship of false gods, the pagan deities of the heathen nations which surrounded them. This resulted in Divine chastisement, which brought the people to repent and return to The LORD for a time. In the resulting Divine

¹²⁰ 9, BLB, EXODUS 20:2, **יָצָא** YATSA' – to bring out, Strong's 03318.

¹²¹ 13, Noah Webster's 1828 Dictionary, page DEL-DEL to DEL-DEM, [verb] "deliver."

¹²² 9, BLB, EXODUS 16:6, **יָצָא** YATSA' – to bring out, Strong's 03318.

¹²³ 1, KJV, EXODUS 16:6.

protection and blessing, their allegiance to only The Almighty as GOD was forever failing. Like the frail and fallible men that we ourselves are in our own lives even today, the ancient Israelites were forever drifting back to the false gods of their pagan neighbours and the idols of the world, the flesh and the devil. Thus the never ending cycle of apostasy-chastisement-repentance-renewal & revival-blessing & protection-compromise-apostasy that we see throughout the Old Testament history of Israel and in our own lives on this earth!

Just as JEHOVAH called the ancient Israelites to bring no false deities before His Presence in their worship, and to worship Him only, so Christians are also called to bring no false messiahs before The Presence of CHRIST, and to worship Him only. The same Hebrew verb to deliver - YATSA' - **יָצָא** - which we saw in EXODUS 16:6¹²⁴ speaks of how CHRIST has delivered us from the slavery of the world and the spiritual death of separation from GOD. This is the same deliverance of Grace given to ancient Israel that is now extended at The Cross to both Jews and Gentiles to the four corners of the earth through The Savior JESUS CHRIST. The prophet Isaiah foresaw this by The Spirit of GOD in ISAIAH 42:1, where The LORD speaks of His sending forth of The Messiah: "Behold My Servant, whom I uphold; Mine elect, in Whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles."¹²⁵ In the same way Saint Paul assures us in GALATIANS 1:4 that it is CHRIST "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of GOD and our Father" unto salvation.¹²⁶

So deliverance and salvation from both physical bondage and spiritual darkness is brought forth by The Saviour on our behalf, and not by any good works we may claim before Heaven. If Christians desire to avoid the same destructive cycle of faith to unfaith to faith over and over again in this life that beset the ancient Israelites, we must be true to our Saviour JESUS CHRIST. By Him alone are our hearts, minds and souls to be ruled! Therefore John Wesley observes the many forms of idolatry that tempt us away from The Creator: "The sin against This Commandment, which we are most in danger of, is giving that glory to any creature which is due

¹²⁴ 9, BLB, EXODUS 16:6, **יָצָא** YATSA' – to bring out, Strong's 03318.

¹²⁵ 1, KJV, ISAIAH 42:1.

¹²⁶ 1, KJV, GALATIANS 1:4.

to GOD only. Pride makes a GOD of ourselves, covetousness makes a GOD of money, sensuality makes a GOD of the belly. Whatever is loved, feared, delighted in, or depended on, more than GOD, that we make a [false] god of. This prohibition includes a precept which is the foundation of The whole Law, that we take The Lord for our GOD, accept Him for ours, adore Him with humble reverence, and set our affections entirely upon Him!"¹²⁷

C. COMMANDMENT II - "You shall not make unto you any graven images."¹²⁸ [EXODUS 20:4-6]

From EXODUS 20:4-6, we have "4 You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 You shall not bow down to them nor serve them. For I, The LORD your GOD, am a jealous GOD, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My Commandments."¹²⁹

The word here for idol in The Hebrew Text is PECHEL - פֶּסֶל - which is a "graven or carved image of an idol."¹³⁰ Noah Webster defines an 'idol' as "1. An image, form or representation, usually of a man or other animal, consecrated as an object of worship; a pagan deity. Idols are usually statues or images, carved out of wood or stone, or formed of metals, particularly of silver or gold. The gods of the nations are idols. [Ps. xvi.] (PSALM 16) 3. A person loved and honored to adoration. The prince was the idol of the people. 4. Any thing on which we set our affections; that to which we indulge an excessive and sinful attachment. Little children, keep yourselves from idols. [I John v.] (I JOHN 5) An idol is any thing which usurps the place of GOD in the hearts of His rational creatures..."¹³¹

John Wesley comments, "...we are forbidden to worship even the true GOD by images... The Jews - at least after the captivity - thought themselves forbidden by this to make any image or picture whatsoever. It is certain it forbids making any image of GOD, for to whom can we

¹²⁷ 14, John Wesley Commentary, EXODUS 20:3.

¹²⁸ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment II, Protestant version.

¹²⁹ 8, NKJV, EXODUS 20:4-6.

¹³⁰ 9, BLB, EXODUS 20:4, PECHEL פֶּסֶל - an idol, Strong's 06459.

¹³¹ 13, Noah Webster's 1828 Dictionary, page IDL-IDO, entry for [noun] "idol."

liken Him? ...It also forbids us to make images of GOD in our fancies, as if he were a man as we are. Our religious worship must be governed by the power of faith, not by the power of imagination. Secondly, They must not bow down to them - Shew any sign of honour to them, much less serve them by sacrifice, or any other act of religious worship. When they paid their devotion to the true GOD, they must not have any image before them for the directing, exciting, or assisting their devotion. Though the worship was designed to terminate in GOD, it would not please him if it came to him through an image.”¹³² For no mere image can represent the greatness of The Creator, as we read in ISAIAH 40:28, “Hast thou not known? hast thou not heard, that The everlasting GOD, The LORD, The Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding!”¹³³

Walvoord and Zuck observe from This Commandment that GOD is “zealous that devotion be given exclusively to Him. His uniqueness... requires unique devotion. Absence of such dedication is sin and has its effect on [even] future generations. Those who thus are influenced to hate GOD will be punished by Him.”¹³⁴ Those effects are felt down even to the third and fourth generation of the idolatrous and the apostate. Yet The Almighty extends His mercy to thousands of generations of children of those who love Him and worship Him in spirit and in truth. The LORD did not tolerate His Chosen People to worship both Him and also bow down before and worship idols. And therefore woe unto, not only the idolater and apostate who comes to hate GOD with compromised and divided worship or outright paganism, but also woe to his children and children’s children to the fourth generation!

But note also that GOD shows mercy - רַחֲמֵי - CHESED to those who worship Him only. GOD’s רַחֲמֵי CHESED is Divine “goodness; kindness; faithfulness; zeal towards in a good sense.”¹³⁵ Noah Webster gives this definition of mercy in general and of Divine mercy in particular: “1. That benevolence, mildness or tenderness of heart which disposes a person to overlook injuries, or to treat an offender better than he deserves; the disposition that tempers

¹³² 14, John Wesley Commentary, EXODUS 20:3.

¹³³ 1, KJV, ISAIAH 40:28.

¹³⁴ 3, Bible Knowledge Commentary – Old Testament, c. The Second Commandment (20:4-6), page 139.

¹³⁵ 9, BLB, EXODUS 20:6, CHESED רַחֲמֵי - mercy, Strong’s 02617.

justice, and induces an injured person to forgive trespass and injuries, and to forbear punishment, or inflict less than law or justice will warrant. In this sense, there is perhaps no word in our language precisely synonymous with mercy. That which comes nearest to it is grace. It implies benevolence, tenderness, mildness, pity or compassion, and clemency, but exercised only towards offender. Mercy is a distinguishing attribute of The Supreme Being. The Lord is long-suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty. [Num. xiv.] (NUMBERS 14)”¹³⁶

The grace, favor and mercy of GOD is in the same way seen in PSALM 48:10,¹³⁷ which reads, “According to Thy Name, O GOD, so is Thy praise unto the ends of the earth: Thy right hand is full of righteousness.”¹³⁸ Or again, as in PSALM 36:6,¹³⁹ “Thy righteousness is like the great mountains; Thy judgments are a great deep: O LORD, Thou preservest man and beast.”¹⁴⁰ Thus are men encouraged by GOD’s boundless loving CHESED רַחֲמִים which He bestows upon those who worship Him fully and Him only, and upon their children and children’s children unto the thousandth generation! For GOD’s holy judgement is always tempered by His loving mercy!

CHRIST reminds us in JOHN 4:24, “GOD is Spirit: and they that worship Him must worship Him in spirit and in truth.”¹⁴¹ Therefore The Second Commandment forbids men from making idols or formed images to represent Him for use in worship. “Since GOD is spiritual no material representation can possibly resemble Him. To make an idol of GOD, like something in the sky (sun, moon, stars), or on the earth (animals), or in the waters below (fish, crocodiles, or other sea life) was forbidden.” Why? Because as JOSHUA 24:19 warns, The LORD “...is an holy GOD; He is a jealous GOD.”¹⁴² We hear The same Words of warning from our Lord in MATTHEW 6:24,²⁴ “No man can serve two masters: for either he will hate the one, and love the

¹³⁶ 13, Noah Webster’s 1828 Dictionary, page MER-MER, entry for [noun] “mercy.”

¹³⁷ 9, BLB, PSALM 48:10, CHESED רַחֲמִים - mercy, Strong’s 02617.

¹³⁸ 1, KJV, PSALM 48:10.

¹³⁹ 9, BLB, PSALM 36:6, CHESED רַחֲמִים - mercy, Strong’s 02617.

¹⁴⁰ 1, KJV, PSALM 36:6.

¹⁴¹ 1, KJV, JOHN 4:24.

¹⁴² 1, KJV, JOSHUA 24:19.

other; or else he will hold to the one, and despise the other. Ye cannot serve GOD and mammon,” or things of this world whatever their form! ¹⁴³

And so Saint John warns further from giving in to sinful attachment to any works of men’s hands or minds that might entice our worship of CHRIST JESUS into idolatry. I JOHN 5:20-21 warns against worship of idols, for why would any Christian desire to bow down and worship idols of the world, the flesh or the devil when we have The living and glorified CHRIST as our Redeemer? So Saint John says, “And we know that The Son of GOD is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son JESUS CHRIST. This is The true GOD, and eternal life. Little children, keep yourselves from idols.” ¹⁴⁴ Shall we overcome the world, the flesh and the devil with faith in idols? GOD forbid! The victory is ours, but only in The Lord, as Saint John declares in I JOHN 5:6: “This is He that came by water and blood, even JESUS CHRIST; not by water only, but by water and blood. And it is The Spirit that beareth witness, because The Spirit is truth.” ¹⁴⁵

And so we have the just punishment of our jealous Lord upon idolaters who erect anything in their hearts, minds or souls – anything or anyone whatsoever in their lives - as an idol that takes the rightful place of CHRIST over who we are! Wycliffe concurs that this is exactly why Calvin states, “GOD does not say He will be faithful or just toward the keepers of His Law, but merciful... (to those who love Him and keep His Law as a result.) The fountain and origin of true righteousness is expressed, for the external observation of The Law would be of no avail unless it flowed from...” a man’s love for GOD Himself. ¹⁴⁶

And take care, Christian men and women, to not wag the finger of faith at the failings of ancient Israel without also examining the state of your own souls! For Matthew Henry observes that This Commandment also applies, not to just Israel, but also to The Church: “The Second Commandment refers to the worship we are to render to The Lord our GOD. It is forbidden to make any image or picture of the Deity, in any form, or for any purpose; or to worship any

¹⁴³ 1, KJV, MATTHEW 6:24.

¹⁴⁴ 1, KJV, I JOHN 5:20-21.

¹⁴⁵ 1, KJV, I JOHN 5:6.

¹⁴⁶ 15, Wycliffe Bible Commentary, EXODUS 20:1-13, 3, page 69.

creature, image, or picture. But the spiritual import of This Command extends much further. All kinds of superstition are here forbidden, and the using of mere human inventions in the worship of GOD.”¹⁴⁷ If the faithful have GOD The Father, GOD The Son and GOD The Holy Ghost, what more could we possibly seek after?

So here is the most reasonable and blessed line from Moses to CHRIST: The same Divine mercy or CHESED חֶסֶד that saved men’s lives and souls in covenant Israel now saves men’s lives and souls at The blessed Cross! It is the “benevolence, tenderness, mildness, pity or compassion, and clemency [of GOD which offers at The Cross to the penitent man] ...great mercy, forgiving iniquity and transgression, and by no means clearing the guilty!”¹⁴⁸ This is the same Divine mercy for which The LORD Himself came to redeem mankind and the world at Calvary! It is this same Divine mercy that led CHRIST JESUS to taking upon Himself the punishment for the sins of man what we ourselves should have had to bear before GOD on our day of judgment, but which we could not and yet live! And so we read in EPHESIANS 2:4-5, “But GOD, Who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with CHRIST, (by Grace ye are saved)!”¹⁴⁹

D. COMMANDMENT III - "You shall not take The Name of The LORD... in vain."¹⁵⁰ [EXODUS 20:7]

From EXODUS 20:7, we have "7 You shall not take The Name of The LORD your GOD in vain, for The LORD will not hold him guiltless who takes His Name in vain.”¹⁵¹ In vain, from SHAV’ - שָׁוְיָ - means hear taking GOD’s Name or glory falsely, with “emptiness; falsehood; vanity; emptiness of speech, lying; worthlessness of conduct.”¹⁵² Noah Webster offers this definition of ‘vain:’ “1. Empty; worthless; having no substance, value or importance... Every man walketh in a vain show. [Ps xxxix.] (PSALM 39) Why do the people imagine a vain thing? [Ps. ii.] (PSALM 2) 2. Fruitless; ineffectual... Vain is the force of man... 4. Empty; unreal; as a vain chimers. 6. Light; inconstant; worthless... 8. False;

¹⁴⁷ 12, Matthew Henry Commentary, EXODUS 20:3-11.

¹⁴⁸ 13, Noah Webster’s 1828 Dictionary, page MER-MER, entry for [noun] “mercy.”

¹⁴⁹ 1, KJV, EPHESIANS 2:4-5.

¹⁵⁰ 4, Parsons, “A Brief Overview of The Ten Commandments,” Commandment III, Protestant version.

¹⁵¹ 8, NKJV, EXODUS 20:7.

¹⁵² 9, BLB, EXODUS 20:7, SHAV’ שָׁוְיָ – vanity, Strong’s 07723.

deceitful; not genuine; spurious... 9. Not effectual; having no efficacy. Bring no more vain oblations. [Is. i]. (ISAIAH 1) ...In vain they do worship Me. [Matt. xv.] (MATTHEW 15) To take The Name of GOD in vain, to use The Name of GOD with levity or profaneness.”¹⁵³ GOD forbid that any such things should be found on our lips, in our lives or upon our souls!

How and in what forms do men take The Name of The LORD in vain? What applied to the ancient Israelites here applies to all men in all times. John Wesley gives us further insight into the many ways in which men break This Commandment: “First, By hypocrisy, making profession of God's Name, but not living up to that profession. Secondly, By covenant breaking. We make promises to OD, and perform not to The Lord our vows, we take His Name in vain. Thirdly, By rash swearing, mentioning The Name of GOD, or any of His attributes, in the form of an oath, without any just occasion for it, but to no purpose, or to no good purpose. Fourthly, By false - swearing, which some think is chiefly intended in the letter of The Commandment. Fifthly, By using The Name of GOD lightly and carelessly.”¹⁵⁴

Of all the possible false intents, words or deeds a man may offer up in vanity, and here the word SHAV' - שָׁוְיָ - applies very well, the most offensive then is to lift up falsely in The Name of GOD lying sacrifices of outward superficial righteousness which lack any inward and living holiness in who we are and how we daily live!¹⁵⁵ So we read in PSALM 24:3-4, “Who shall ascend into the hill of The LORD? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.”¹⁵⁶ GOD forbid, then, that a man employ The holy Name of GOD in vain, or as John Wesley puts it, “in the service of unbelief and lying... (or) to substantiate our falsehood by an appeal to GOD (for this) will bring certain judgment!”¹⁵⁷

The same sense of sin in taking in GOD's Name in vain in The Old Testament has an equal intense impact in The New Testament. For Christianity understands that, in the camp of Israel, The Spirit of GOD dwelt among men; but in Christians the Spirit of GOD dwells within

¹⁵³ 13, Noah Webster's 1828 Dictionary, page VAG-VAI, entry for [adjective] “vain.”

¹⁵⁴ 14, John Wesley Commentary, EXODUS 20:7.

¹⁵⁵ 9, BLB, EXODUS 20:7, SHAV' שָׁוְיָ – vanity, Strong's 07723.

¹⁵⁶ 1, KJV, PSALM 24:3-4.

¹⁵⁷ 15, Wycliffe Bible Commentary, EXODUS 20:4-6, page 69.

men. At the earthly Tabernacle and Temple, the blood shed to atone for men's sins was the blood of sacrificial animals. But on The Cross, The Blood shed to atone for men's sins was that of The Blood of The Lamb of GOD, The Creator incarnate as The Saviour Himself. If then the ancient Israelites were forbidden from taking The Name of The LORD in vain, how much equally are Christians forbidden – in the same sense of SHAV' - שָׁוְיָ - from taking His Name in “emptiness; falsehood; vanity; emptiness of speech, lying; worthlessness of conduct!”¹⁵⁸ For The Ten Commandments apply equally to those within the covenantal Body of The Church as to Israel!

Who then shall ascend into the hill of The LORD and dare to stand in the holy place in Heaven before The Throne of GOD? How can a man be found innocent of all impurity, vanity, deceit and sin before The Maker? For whenever we lift up in our vanity anything in our lives above our Redeemer Who suffered and died to save our souls, we are taking The Name of The LORD in vain, just as surely as if we were to intentionally utter The Name of CHRIST as a casual expression or a curse! So Saint Paul says in ROMANS 1:21, “Because that, when they knew GOD, they glorified Him not as GOD, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened!”¹⁵⁹

GOD forbid, then, that a man employ The holy Name of GOD, as Wycliffe frames it, “in the service of unbelief and lying... (or) to substantiate our falsehood by an appeal to GOD (for this) will bring certain judgment!”¹⁶⁰ But more than this, the Christian is called to bear The Name of Him Who redeemed our souls from separation from Himself at The Cross. For we read in EPHESIANS 4:1-3 The Command “...that ye walk worthy of the vocation wherewith ye are called (in and by CHRIST JESUS).” Therefore are we to walk as Christians “with all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of The Spirit in the bond of peace.”¹⁶¹

¹⁵⁸ 9, BLB, EXODUS 20:7, SHAV' שָׁוְיָ – vanity, Strong's 07723.

¹⁵⁹ 1, KJV, ROMANS 1:21.

¹⁶⁰ 15, Wycliffe Bible Commentary, EXODUS 20:4-6, page 69.

¹⁶¹ 1, KJV, EPHESIANS 4:1-3.

E. COMMANDMENT IV - "You shall remember the Sabbath and keep it holy." ¹⁶² [EXODUS 20:8-11]

From EXODUS 20:8-11, we have "8 Remember The Sabbath Day, to keep it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is The Sabbath of The LORD your GOD. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. 11 For in six days The LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore The LORD blessed The Sabbath day and hallowed it." ¹⁶³

For the ancient Israelites, the Day of Rest was the seventh day. For The Creator rested on The Sabbath – the seventh day of creation as recorded in GENESIS 2:2-3, “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. And GOD blessed the seventh day, and sanctified it: because that in it He had rested from all His work which GOD created and made.” ¹⁶⁴ So in EXODUS 20:11 the verb to rest - NUACH - נָח - is given as the 3rd person masculine singular active Qal imperfect. The ongoing sense of The LORD’s resting here is “to settle down and remain; to repose, have rest, be quiet.” ¹⁶⁵ Noah Webster defines ‘to rest’ as “1. To cease from action or motion of any kind; to stop... 2. To cease from labor, work or performance. GOD rested on the seventh day from all His work which He had made. [Gen. ii.] (GENESIS 2) So the people rested on the seventh day. [Ex. xvi.] (EXODUS 16) 3. To be quite or still... 5. To be quiet or tranquil, as the mind... 14. To terminate; to come to an end...” ¹⁶⁶

This is the perfect NUACH נָח of GOD’s rest and peace that the soul of every man longs for, when neither the labors of life, nor the worries of the mind, nor the burdens of the soul afflict. ¹⁶⁷ So did The LORD give rest to the Israelites in The Promised Land, as in JOSHUA 21:44-45, “And The LORD gave them rest round about, according to all that He swore unto their fathers: and there stood not a man of all their enemies before them; The LORD delivered all their

¹⁶² 4, Parsons, “A Brief Overview of The Ten Commandments,” Commandment IV, Protestant version.

¹⁶³ 8, NKJV, EXODUS 20:11.

¹⁶⁴ 1, KJV, GENESIS 2:2-3.

¹⁶⁵ 9, BLB, EXODUS 20:11, NUACH נָח – to rest, Strong’s 05117.

¹⁶⁶ 13, Noah Webster’s 1828 Dictionary, page RES-RES to RES-RES, entry for [verb] “rest.”

¹⁶⁷ 9, BLB, EXODUS 20:11, NUACH נָח – to rest, Strong’s 05117.

enemies into their hand. There failed not ought of any good thing which The LORD had spoken unto the house of Israel; all came to pass.”¹⁶⁸

The LORD blessed - from the verb BARACH בָּרַךְ - The Sabbath, given in the 3rd person masculine singular Piel perfect in an intensified and completed sense.¹⁶⁹ Noah Webster gives this definition of ‘to bless:’ “4. To set apart or consecrate to holy purposes; to make and pronounce holy. And GOD blessed the seventh day and sanctified it. [Gen. 2.] (GENESIS 2) 5. To consecrate by prayer; to invoke a blessing upon... 7. To praise; to magnify; to extol, for excellencies... 9. To pronounce a solemn prophetic benediction upon...”¹⁷⁰ As The LORD blesses The Sabbath, so men are to exalt and bless The LORD, as in PSALM 41:13, “Blessed be The LORD GOD of Israel from everlasting, and to everlasting.”¹⁷¹ As The LORD blesses The Sabbath, so men yearn to be so blessed by Him Who decreed That Day. And so we read in PSALM 5:12, “For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield!”¹⁷²

Therefore, as EXODUS 20:11 records, The LORD hallowed – from the verb QADASH קָדַשׁ - The Sabbath, which is given in The Text in the 3rd person masculine singular active Piel imperfect. QADASH קָדַשׁ in this intensified and ongoing sense conveys that GOD causes “to set apart as sacred, consecrate, dedicate; to observe and keep as holy; to honour as sacred” The Sabbath.¹⁷³ Noah Webster offers this definition of ‘to hallow:’ “1. To make holy; to consecrate; to set apart for holy or religious use... 2. To devote to holy or religious exercises; to treat as sacred. Hallow The Sabbath Day, to do no work therein. [Jer. xvii.] (JEREMIAH 17) 3. To reverence; to honor as sacred. Hallowed be Thy Name. Lord’s Prayer.”¹⁷⁴ So The Creator hallowed the rest of The Seventh Day in creation itself, making The Sabbath part of the Divinely spoken forth and ordered structure of the universe. Thus did GOD sanctify and set

¹⁶⁸ 1, KJV, JOSHUA 21:44-45.

¹⁶⁹ 9, BLB, EXODUS 20:11, BARACH בָּרַךְ – to bless, Strong’s 01288.

¹⁷⁰ 13, Noah Webster’s 1828 Dictionary, page BLE-BLI, entry for [verb] “bless.”

¹⁷¹ 1, KJV, PSALM 41:13.

¹⁷² 1, KJV, PSALM 5:12.

¹⁷³ 9, BLB, EXODUS 20:11, QADASH קָדַשׁ – to hallow, to sanctify, Strong’s 06942.

¹⁷⁴ 13, Noah Webster’s 1828 Dictionary, page HAL-HAM, entry for [verb] “hallow.”

apart for holy use The Sabbath. Therefore men are also to also set aside The Sabbath to observe and keep it holy unto The Almighty!

Recall the ancient Israelites, in their bondage as slaves in Egypt, worked to serve their heathen earthly masters – and the pagan gods of their earthly masters – seven days each week; there was no day of rest for them. But having been delivered from the bondage and slavery of Egypt, the ancient Israelites were commanded to put aside their earthly work on each Sabbath Day, that they might give thanks and praise to The One Who rescued them from oppressive darkness! They were to rest from the labours of the world on That Day each week, as are we, that they might have fellowship with The LORD and with one another. Walvoord and Zuck observe of The Sabbath, “This was not a Day of slothful inactivity, but of spiritual service through religious observances. For the violation of This Command GOD imposed on Israel the death penalty!”¹⁷⁵ For in EXODUS 31:15 we read, “Six days may work be done; but in the seventh is The Sabbath of rest, holy to The LORD: whosoever doeth any work in The Sabbath Day, he shall surely be put to death.”¹⁷⁶

For Christians, the Day of Rest – The Sabbath – and the weekly celebration of CHRIST’s resurrection are combined into not the seventh day, but the first day of each week. So in MATTHEW 28:1-6, we read of The Lord’s resurrection, “In the end of The Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre... And the angel answered and said unto the women, Fear not ye: for I know that ye seek JESUS, Which was crucified. He is not here: for he is risen, as He said...”¹⁷⁷ Therefore is CHRIST able to proclaim in JOHN 11:25, “...I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live!”¹⁷⁸ The New Advent Encyclopedia adds here, “The Church, on the other hand, after changing the day of rest from the Jewish Sabbath, or seventh day of the week, to the first, made the Third Commandment refer to Sunday as the day to be kept holy as The Lord’s Day. Thus The Church traditionally condemns those who deny that the Ten Commandments are binding on Christians (The Council of Trent, Sess.

¹⁷⁵ 3, Bible Knowledge Commentary – Old Testament, e. The fourth Commandment (20:8-11), page 139.

¹⁷⁶ 1, KJV, EXODUS 31:15.

¹⁷⁷ 1, KJV, MATTHEW 28:1-6.

¹⁷⁸ 1, KJV, JOHN 11:25.

VI, can. xix).”¹⁷⁹ Does a man claim The Name of The Redeemer, The CHRIST, over his life and soul? Why then is he not about The Lord’s business on The Sabbath Day, and not his own?

As Matthew Henry comments, “CHRIST allowed works of necessity, charity, and piety; for The Sabbath was made for man, and not man for The Sabbath...; but all works of luxury, vanity, or self-indulgence in any form, are forbidden. Trading, paying wages, settling accounts, writing letters of business, worldly studies, trifling visits, journeys, or light conversation, are not keeping this day holy to The Lord. Sloth and indolence may be a carnal, but not a holy rest. The Sabbath of The Lord should be a day of rest from worldly labour, and a rest in the service of GOD.”¹⁸⁰ Thus CHRIST teaches us in MATTHEW 12:11-12, “...What man shall there be among you, that shall have one sheep, and if it fall into a pit on The Sabbath Day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on The Sabbath Days.”¹⁸¹ So doing good, lessening human suffering, saving of human life is acceptable on The Sabbath are permissible because they are expressions of love for GOD and man. But the worldly works forbidden on That Day for Israel remain equally forbidden on That Day for The Church!

And so Christians celebrate The Day of Rest or NUACH - נַחַח - each Sunday.¹⁸² For deliverance is not only from earthly and spiritual oppression and bondage, but also from spiritual death and eternal separation from GOD. Thus does The Saviour offer us Divine rest from both earthly and eternal separation from GOD as in MATTHEW 11:28-29: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”¹⁸³

¹⁷⁹ 16, New Advent Catholic Encyclopedia, The Ten Commandments.

¹⁸⁰ 12, Matthew Henry Commentary, EXODUS 20:3-11.

¹⁸¹ 1, KJV, MATTHEW 12:11-12.

¹⁸² 9, BLB, EXODUS 20:11, NUACH נַחַח – to rest, Strong’s 05117.

¹⁸³ 1, KJV, MATTHEW 11:29-29.

And as The LORD blessed – from the verb BARACH בָּרַךְ - The Sabbath, so men are to bless one another, even those who are one's oppressors.¹⁸⁴ So The Saviour teaches us to bless one another and even our enemies in LUKE 6:27-28, "But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you."¹⁸⁵ For if we honor The Way of CHRIST and Him for Who He is, can we not fail to honor our neighbour, even those who hate us? For even the wicked do good to those that do good to them. But our Father in Heaven is loving and kind to all men, even to the wicked. Therefore, CHRIST calls us to show forth The Divine love to even our enemies, calling us in LUKE 6:31 to This Standard of holiness: "And as ye would that men should do to you, do ye also to them likewise."¹⁸⁶

And as The LORD hallowed – from QADASH קָדַשׁ - The Sabbath,¹⁸⁷ so does CHRIST consecrate and set apart as holy those Whom He saves. So in the heavenly Tabernacle does CHRIST sanctify us, for we read in HEBREWS 13:12, "Wherefore JESUS also, that He might sanctify the people with His Own Blood, suffered without the gate."¹⁸⁸ Saint Paul pray for The Church at Thessalonica, that they may be found hallowed in righteousness by their faith and works in CHRIST in I THESSALONIANS 5:23, "And the very GOD of peace sanctify you wholly; and I pray GOD your whole spirit and soul and body be preserved blameless unto the coming of our Lord JESUS CHRIST!"¹⁸⁹

F. COMMANDMENT V - "Honor your father and mother."¹⁹⁰ [EXODUS 20:12]

From EXODUS 20:12, we have "12 Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you."¹⁹¹ Here The Command, "You honor!" is given from the verb CHAVAD כָּבַד in the 2nd person masculine singular active Piel, which is in the intensified an imperative form. The Piel form here means both "to honor ;

¹⁸⁴ 9, BLB, EXODUS 20:11, BARACH בָּרַךְ – to bless, Strong's 01288.

¹⁸⁵ 1, KJV, LUKE 6:27-28.

¹⁸⁶ 1, KJV, LUKE 6:31.

¹⁸⁷ 9, BLB, EXODUS 20:11, QADASH קָדַשׁ – to hallow, to sanctify, Strong's 06942.

¹⁸⁸ 1, KJV, HEBREWS 13:12.

¹⁸⁹ 1, KJV, I THESSALONIANS 5:23.

¹⁹⁰ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment V, Protestant version.

¹⁹¹ 8, NKJV, EXODUS 20:12.

to glorify.”¹⁹² Why are we to glorify our parents? So that the children of Israel might dwell in The Promised Land, which is given to them by The LORD. JEHOVAH is giving - from NATHAN נתן - The Promised Land to His People. Nathan here in the present Qal active participle, in the continuing present tense.¹⁹³ The giving of The Promised Land to Israel was constantly and always presently contingent upon their obedience to GOD’s Commandments.

Specifically, the giving of dwelling in The Promised Land is contingent upon the ancient Israelites giving honor to their parents, that their days there may be long - from ARACH ארך – in That Place. The verb here is in the 3rd person masculine plural active Hiphil imperfect form, meaning “to prolong (days); to grow long, continue long.”¹⁹⁴ We note here the causative and ongoing form, meaning the days of possession of GOD’s blessings and dwelling in His Presence by His people are constantly dependant upon their ongoing obedience to His Revealed Will, particularly the honoring of their earthly parents. Why specifically contingent upon honoring one’s parents? Because if a man is not righteous enough to honor his earthly father, will he be righteous enough to honor his Heavenly Father?

Why does Table Two begin with This Commandment? Because, as The Catechism of The Catholic Church states, “The Divine Fatherhood is the source of human fatherhood; this is the foundation of the honor owed to parents.”¹⁹⁵ He who thus loves The Father in Heaven must love his father and mother on earth. For “respect for parents... derives from gratitude toward those who, by the gift of life, their love and their work, have brought their children into the world and enabled them to grow in stature, wisdom and grace.”¹⁹⁶

Therefore all men should take note of these words from SIRACH 3:2-7: “For The Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. Whoso honoureth his father maketh an atonement for his sins: And he that

¹⁹² 9, BLB, EXODUS 20:11, CHAVAD כבוד – to honor, Strong's 03513.

¹⁹³ 9, BLB, EXODUS 20:12, NATHAN נתן - to give, Strong's 05414.

¹⁹⁴ 9, BLB, EXODUS 20:11, ARACH ארך – to be long, Strong's 0748.

¹⁹⁵ 17, Catechism of The Catholic Church, # 2214, page 592, under III. The Duties of Family Members.

¹⁹⁶ 17, Catechism of The Catholic Church, # 2215, page 592.

honoureth his mother is as one that layeth up treasure. Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer, he shall be heard. He that honoureth his father shall have a long life; and he that is obedient unto The Lord shall be a comfort to his mother. He that feareth The Lord will honour his father, and will do service unto his parents, as to his masters!”¹⁹⁷

Reflected within the love and obedience due to a man’s earthly parents is a reflection of the very structure of the created universe in which The Creator has placed us. For as a man’s duty out of thankfulness and love is to honor and obey his earthly father for all the good that comes from him to his children, is a man not so much more bound to do so before our Heavenly Father? Thus may both Jew and Christian appreciate the words of Saint Paul’s call to keep This Commandment in EPHESIANS 6:1-4, “Children, obey your parents in The Lord: for this is right. Honour thy father and mother; (which is The first Commandment with promise;) That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of The Lord.”¹⁹⁸

G. COMMANDMENT VI - “You shall not murder!”¹⁹⁹ [EXODUS 20:13]

From EXODUS 20:13, we have “You shall not murder.”²⁰⁰ Here we have a negative commands, the verb being preceded with the negative particle LO’ לֹא. Literally, “Not you will murder!” – from the verb RATZACH - רָצַח - given in the 2nd person masculine singular active Qal imperfect as a negative imperative. The meaning is that we are not “to murder; to slay; to kill in a premeditated [manner or] as avenger.”²⁰¹ So the meaning of This Command is not merely, “Thou shalt not kill,” for this is too weak a translation. The full sense of this command is “Thou shalt not murder!” Note that CHRISTUS teaches us in JOHN 13:34, “A new Commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.”²⁰² For if a man loves his neighbour, he is not likely to murder him.

¹⁹⁷ 18, KJA, SIRACH 3:2-7.

¹⁹⁸ 1, KJV, EPHESIANS 6:1-4.

¹⁹⁹ 4, Parsons, “A Brief Overview of The Ten Commandments,” Commandment VI, Protestant version.

²⁰⁰ 8, NKJV, EXODUS 20:13.

²⁰¹ 9, BLB, EXODUS 20:13, RATZACH רָצַח – to murder, Strong's 07523.

²⁰² 1, KJV, JOHN 13:34.

Therefore CHRIST warns of the results of evil intentions in the heart that may lead to a man murdering his neighbour in MATTHEW 5:21-22, “You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire!”²⁰³ Here a man is in danger of judging the soul of his neighbour, and applying the punishment of death that only GOD Himself is entitled to pronounce.

And so John Wesley observes that we are not to be angry against our brother without cause, for “...the scribes and Pharisees themselves said as much as this. Even they taught, men ought not to be angry without a cause... But CHRIST teaches, that we ought not, for any cause, to be so angry as to call any man Raca, or fool. We ought not, for any cause, to be angry at the person of the sinner, but at his sins only.”²⁰⁴ For to call a brother “fool” is to so “revile, or seriously reproach” a man as to usurp GOD’s seat of judgement from Where only a man’s soul may be judged. Such animosity in our hearts negates our duty to love our neighbour as GOD loves us, setting the seeds for the physical act of committing RAZACH רָצַח against our neighbour!²⁰⁵

H. COMMANDMENT VII - “You shall not commit adultery!”²⁰⁶ [EXODUS 20:14]

From EXODUS 20:14, we have “You shall not commit adultery.”²⁰⁷ Again the verb is preceded by the negative particle LO' לֹא. Literally, “Not you will commit adultery!” – from the verb NA'AF נָאֵף - given again in the 2nd person masculine singular active Qal imperfect form as a negative imperative. The verb here means we are not “to commit adultery, [as a] man [with the] wife of another, [or as] adultery (of women); to commit idolatrous worship.”²⁰⁸ Marriage

²⁰³ 8, NKJV, MATTHEW 5:21-22.

²⁰⁴ 14, John Wesley’s Commentary, MATTHEW 5:21-22.

²⁰⁵ 9, BLB, EXODUS 20:13, RAZACH רָצַח – to murder, Strong's 07523.

²⁰⁶ 4, Parsons, “A Brief Overview of The Ten Commandments,” Commandment VII, Protestant version.

²⁰⁷ 8, NKJV, EXODUS 20:14.

²⁰⁸ 9, BLB, EXODUS 20:14, NA'AF נָאֵף – to commit adultery, Strong's 05003.

between a husband and wife is a sacred institution given to man by The Creator Himself. CHRIST cites the sacrament of marriage in The Garden in MATTHEW 19:4-6, "...Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore GOD hath joined together, let not man put asunder!"²⁰⁹

Any sexual sin that breaks this sacred bond within matrimony is forbidden in This Commandment. And note that, as The Old Testament often pictures Israel as the bride of JEHOVAH, worship of idols or any other form of false gods is also forbidden. And so The Almighty laments and complains of His Old Testament bride Israel in JEREMIAH 2:32, "Can a maid forget her ornaments, or a bride her attire? yet My people have forgotten Me days without number!"²¹⁰ Again CHRIST warns that impure desires in a man's heart must be rooted out, lest it leads to sin. So in MATTHEW 5:27-28 we read, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."²¹¹

Thus does Matthew Henry warn, "This Command forbids not only the acts of fornication and adultery, but... all appetites to them, all lusting after the forbidden object; this is the beginning of the sin, lust conceiving... ; it is a bad step towards the sin; and where the lust is dwelt upon and approved, and the wanton desire is rolled under the tongue as a sweet morsel, it is the commission of sin, as far as the heart can do it; there wants nothing but convenient opportunity for the sin itself."²¹² Thus we may all appreciate the danger of lust dwelling in the heart that leads to defilement of the soul and encourages the act itself. So Saint James warns in JAMES 1:14-15, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."²¹³ Thus does a polluted heart bring forth the death of the soul in sin, in

²⁰⁹ 1, KJV, MATTHEW 19:4-6.

²¹⁰ 1, KJV, JEREMIAH 2:32.

²¹¹ 1, KJV, MATTHEW 5:27-28

²¹² 12, Matthew Henry Commentary, MATTHEW 5:27-28.

²¹³ 1, KJV, JAMES 1:14-15.

this case springing forth from the full sense of the verb NA'AF נָאֵף in the committing of adultery!²¹⁴

I. COMMANDMENT VIII - "You shall not steal!"²¹⁵ [EXODUS 20:15]

From EXODUS 20:15, we have "You shall not steal."²¹⁶ Again the verb is preceded by the negative particle LO' לֹא. Literally, "Not you will steal!" - from the verb GANAV גָּנַב - again given in the 2nd person masculine singular active Qal imperfect as another negative imperative. The verb here means that we are not "to steal, steal away, carry away" what is not ours.²¹⁷ If we are walking with the Maker daily, He will provide for our needs. Why then would a man take from others what is not his? For CHRIST reminds us in MATTHEW 6:30, "Wherefore, if GOD so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"²¹⁸ To then carry away the good of others for the illicit benefit of oneself or others reveals a lack of faith in the provisions of Providence which are granted to men by The LORD and reaped by his own just labors.

It has always been that, as The Catechism of The Catholic Church states, "GOD blesses those who come to the aid of the poor and rebukes those who turn away from them..."²¹⁹ And just as in ancient Israel, so today "The Church's love for the poor... is part of her constant tradition... inspired by The Gospel of The Beatitudes, of the poverty of JESUS and of His concern for the poor."²²⁰ So the Torah commands in EXODUS 22:25, "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury."²²¹ And again in EXODUS 23:11a, "But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat."²²² And in LEVITICUS 19:15, "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person

²¹⁴ 9, BLB, EXODUS 20:14, NA'AF נָאֵף – to commit adultery, Strong's 05003.

²¹⁵ 4, Parsons, "A Brief Overview of The Ten Commandments," Commandment VIII, Protestant version.

²¹⁶ 8, NKJV, EXODUS 20:15.

²¹⁷ 9, BLB, EXODUS 20:15, GANAV גָּנַב – to steal, Strong's 01589.

²¹⁸ 1, KJV, MATTHEW 6:30.

²¹⁹ 17, Catechism of The Catholic Church, # 2443, page 646-647, under VI. Love For The Poor.

²²⁰ 17, Catechism of The Catholic Church, # 2444, page 647.

²²¹ 1, KJV, EXODUS 22:25.

²²² 1, KJV, EXODUS 23:11a.

of the mighty: but in righteousness shalt thou judge thy neighbour.”²²³ And in DEUTERONOMY 15:11, “For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.”²²⁴

In the same way CHRIST teaches in The Beatitudes, “Blessed are the poor in spirit: for theirs is The Kingdom of Heaven.”²²⁵ Matthew Henry offers here what JESUS sets right: “Blessed are they that are rich, and great, and honourable in the world; they spend their days in mirth, and their years in pleasure; they eat the fat, and drink the sweet, and carry all before them with a high hand...” The rich in things of this world who employ their earthly blessings, not as good stewards to minister to the needs of the less fortunate, but rather to their own lusts shall not inherit The Kingdom of GOD Above. For it is written in PSALMS 10:2-3, “The wicked in his pride doth persecute the poor... For the wicked boasteth of his heart's desire, and blesseth the covetous, whom The LORD abhorreth!”²²⁶

Note then that CHRIST begins The Sermon on The Mount with a blessing upon the poor, which “...is designed to remove the discouragements of the weak and poor who receive The Gospel, by assuring them that His Gospel did not make those only happy that were eminent in gifts, graces, comforts, and usefulness; but that even the least in The Kingdom of Heaven, whose heart was upright with GOD, was happy in the honours and privileges of That Kingdom.”²²⁷ Since then all men are of equal value before The Almighty, and we are all to be our brother's keeper when he can not keep himself, Gregory The Great offers: “When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice” unto the mercy and blessings of The LORD which have been given by His hand to us.²²⁸ Let us thus not steal, in the full sense of the verb GANAV גָּנַב - from our neighbour, but minister to one another as The King of The Universe ministers to us!²²⁹

²²³ 1, KJV, LEVITICUS 19:15.

²²⁴ 1, KJV, DEUTERONOMY 15:11.

²²⁵ 1, KJV, MATTHEW 5:3.

²²⁶ 1, KJV, PSALM 10:2-3.

²²⁷ 12, Matthew Henry Commentary, MATTHEW 5:3.

²²⁸ 17, Catechism of The Catholic Church, # 2446, page 647-648.

²²⁹ 9, BLB, EXODUS 20:15, GANAV גָּנַב – to steal, Strong's 01589.

J. COMMANDMENT IX - “You shall not bear false witness!”²³⁰ [EXODUS 20:16]

From EXODUS 20:16, we have “You shall not bear false witness against your neighbor.”²³¹ Here we again have the verb preceded by the negative particle LO’ לֹא. Literally, “You will not answer against your neighbour falsely!” – where we start with the verb to answer “ANAH עָנָה This is given in the 2nd person masculine singular active Qal imperfect as a negative imperative. The verb here means that we are not “to answer, respond to, testify [or] speak as a witness.”²³² But we have two questions here – to whom does This Commandment direct us, and how are not to answer to them as what kind of witness?

First, in This Commandment we are directed to not answer to “Against your neighbour,” from BERE’ACHA בִּרְעֵךָ²³³ The Israelites understood to object of this negative command - “your neighbour” – in the limited sense of only their fellow Israelites; those who were as them. But CHRIST teaches us that all men are our neighbour because all men are made in The Image of GOD. For Moses recorded The Maker’s testimony in GENESIS 1:27, “So GOD created man in His Own Image, in The Image of GOD created He him; male and female created He them.”²³⁴ GOD made all, not merely some, in His Image. Are we then our brother’s keeper? Most certainly, for we are all of the hand of The Almighty!

Second, we are not to answer as a witness of falsehood, from The Hebrew Text, “AD SHAQER עַד שֶׁקֶר²³⁵ The Almighty, when He declared His Name to Moses the friend of GOD, revealed of Himself in EXODUS 34:6, “...The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth!”²³⁶ GOD reveals to Moses the Divine call upon His people in LEVITICUS 11:44, “...ye shall be holy; for I am holy...!”²³⁷ Saint Peter repeats the same Command in I PETER 1:15-16, “But as He which hath called you is

²³⁰ 4, Parsons, “A Brief Overview of The Ten Commandments,” Commandment IX, Protestant version.

²³¹ 8, NKJV, EXODUS 20:16.

²³² 9, BLB, EXODUS 20:16, ANAH עָנָה - to bear, Strong's 06030.

²³³ 6, BHS, EXODUS 20:16.

²³⁴ 1, KJV, GENESIS 1:27.

²³⁵ 6, BHS, EXODUS 20:16.

²³⁶ 1, KJV, EXODUS 34:6.

²³⁷ 1, KJV, LEVITICUS 11:44.

holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy!”²³⁸ Now we have the full sense of This Commandment from The Hebrew Text, which is literally, “Not you will answer against your neighbour falsely!”

The Catechism of The Catholic Church declares that This Commandment forbids any “misrepresenting the truth in our relations [with The Almighty or] with other... [men]. This moral prescription flows from the vocation of the holy people to bear witness to their GOD Who is The Truth and [Who] wills the truth. Offenses against the truth express by word or deed a refusal to commit oneself to moral uprightness; they are fundamental infidelities to GOD and, in this sense, they undermine the [very] foundations of The Covenant[s]” – both Old and New.²³⁹ For PSALM 119:89-90 declares, “For ever, O LORD, Thy Word is settled in heaven. Thy faithfulness is unto all generations... Thy righteousness is an everlasting righteousness, and Thy Law is the truth.”²⁴⁰ So our Lord commands all men to speak truth, even as The Maker does, in MATTHEW 5:33: “Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto The Lord thine oaths.”²⁴¹

K. COMMANDMENT X - "You shall not covet... [belongs to] your neighbor." ²⁴² [EXODUS 20:17]

From EXODUS 20:17, we have “17 You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's.”²⁴³ We close with this last negative imperative, where once more the verb is preceded by the negative particle LO' לֹא. We are not to covet, from the verb CHAMED חָמַד which is given in the 2nd person masculine singular active Qal imperfect. This Commandment gives us the Divine imperative, which we may paraphrase as follows: “Not you will desire, covet, take pleasure in, delight in; desire anything or anyone which belongs to your neighbour!”²⁴⁴ And then The LORD adds further, “For all that is within

²³⁸ 1, KJV, I PETER 1:15-16.

²³⁹ 17, Catechism of The Catholic Church, # 2464, page 651, THE EIGHTH COMMANDMENT.

²⁴⁰ 1, KJV, PSALM 119:89,90,142.

²⁴¹ 1, KJV, MATTHEW 5:33.

²⁴² 4, Parsons, “A Brief Overview of The Ten Commandments,” Commandment X, Protestant version.

²⁴³ 8, NKJV, EXODUS 20:17.

²⁴⁴ 9, BLB, EXODUS 20:17, CHAMED חָמַד – to covet, Strong's 02530.

your neighbour's household is to not be coveted in your heart to possess!" Why not? Because whatever our neighbour has that is good is as a blessing from The Hand of GOD. Thus CHRIST warns in LUKE 12:15, "...Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."²⁴⁵

To covet the things of this world, including those things that belong to others, will not fill our spiritual hunger. Rather, as The Lord rebuked the devil in the wilderness in MATTHEW 4:4, "...It is written, Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of GOD."²⁴⁶ Therefore, as HEBREWS 13:5 declares, "Let your conversation be without covetousness; and be content with such things as ye have: for He [The LORD our GOD] hath said, I will never leave thee, nor forsake thee!"²⁴⁷ From the fuller meaning of CHAMED חמד which is to covet, we may render this verse, "You shall not hunger for worldly things, nor desire in your heart for anything or anyone that belongs to your neighbour; rather, have desire in your heart for GOD!"²⁴⁸

GOD forbid then that men should covet what is due their neighbour in love, that they might oppress those in need and blaspheme against The Creator! For the prophet declares in MICAH 2:1-2, "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage."²⁴⁹ Rather, as the prophet rebukes he that covets what is due his neighbour in love, we are convicted by the words in MICAH 6:8, "He hath shewed thee, O man, what is good; and what doth The LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy GOD!"²⁵⁰

²⁴⁵ 1, KJV, LUKE 12:15.

²⁴⁶ 1, KJV, MATTHEW 4:4.

²⁴⁷ 1, KJV, HEBREWS 13:5.

²⁴⁸ 9, BLB, EXODUS 20:17, CHAMED חמד – to covet, Strong's 02530.

²⁴⁹ 1, KJV, MICAH 2:1-2.

²⁵⁰ 1, KJV, MICAH 6:8.

Let us then note this well: In all these negative imperatives in which GOD forbids us to do evil to our fellow man, there is the message of CHRIST's Sermon on The Mount which - echoing and boring deep into our hearts The Words recorded by Moses, The Psalms and The Prophets - calls us to desire in our hearts to deal with all people as our neighbour. Our Lord calls us to love all men as The Father in Heaven loves all men as in MATTHEW 5:43-48: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in Heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in Heaven is perfect."²⁵¹ Purge the evil intents of the heart against your neighbour and you purge the evil actions that are sinful against all men. Therefore we may render this verse as, "Loved all men as your neighbour, just as I The LORD Your GOD love all men. For then you shall neither by intent or deed against your neighbour murder, commit adultery, steal, bear false witness or covet!"

VII. WHAT THEN IS THE HEART OF THE LAW FOR JEWS AND CHRISTIANS?

We began our search together with These Words of our Lord JESUS CHRIST in MATTHEW 22:37-40, Which rest firmly on The Law of Moses: "...Thou shalt love The Lord thy GOD with all thy heart, and with all thy soul, and with all thy mind. This is the first and Great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On These two Commandments hang all The Law and the prophets!"²⁵² Our Christian friends should now see that The New Testament is firmly rooted in and based upon the Old Testament; that without The First, we can not hope to fully understand the glory and joy offered to us in The Second. Our Jewish friends should now see that Christian Faith in the purest light is the child of The Jewish Faith that - although not holding to The Elder's Ceremonial Laws - places on the highest lampstand of faith within The grateful and loving arms of The Church Those Moral Laws given by GOD to man through Moses and His people Israel. For CHRIST declares in MATTHEW 5:17-18, "Think not that I am come to destroy The Law, or the prophets: I am not

²⁵¹ 1, KJV, MATTHEW 5:43,44,48.

²⁵² 1, KJV, MATTHEW 22:37-40.

come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from The Law, till all be fulfilled!”²⁵³

And as we have seen, the heart of The Law of GOD is love, that men should love GOD and his fellow man as himself. For this reason Saint Paul wrote in ROMANS 13:8-10, “Owe no one anything except to love one another, for he who loves another has fulfilled The Law. For The Commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other Commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself." Love does no harm to a neighbor; therefore love is the fulfillment of The Law.”²⁵⁴

Hear then, O Israel, and behold then, O Church! [HASHEM] - יהוה²⁵⁵ - The Eternal and Everlasting One has declared to you both for all time “The Shema” of your Faith, which summons you all before The Throne of GOD in obedience and holiness:

²⁵⁶ שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

SHEMA” YISRA’EL [HASHEM] ‘ELOHEYNU [HASHEM] ‘ECHAD! As Moses writes for us in DEUTERONOMY 6:4-5, “...The LORD our God is one LORD: And thou shalt love The LORD thy GOD with all thine heart, and with all thy soul, and with all thy might!”²⁵⁷ And therefore shall you also love your neighbour as yourself!

VIII. TWO QUESTIONS FOR MY CHRISTIAN AND JEWISH FRIENDS

My friends, the Biblical connection between The Ten Commandments given to us through Moses in The Old Testament and The Sermon on The Mount given to us by JESUS CHRIST faces us with two inescapable questions. Both of these two questions will no doubt leave everyone of you my dear listeners uncomfortable in one way or the other - or perhaps both. First, to my Christian friends, I beg your indulgence, putting painful historical and cultural biases aside, to ask this question: Can we truly understand The New Testament without an

²⁵³ 1, KJV, MATTHEW 5:17-18.

²⁵⁴ 8, NKJV, ROMANS 13:8-10.

²⁵⁵ 9, BLB, EXODUS 20:2, YHWY [HASHEM] יהוה - Strong’s 03068.

²⁵⁶ 6, BHS, DEUTERONOMY 6:4.

²⁵⁷ 1, KJV, DEUTERONOMY 6:4-5.

understanding of The Old Testament? Do we appreciate that, as it is written in JOHN 4:22, "...[that] salvation is of The Jews?"²⁵⁸ That we can not possibly hope to understand The Words of CHRIST without also understanding The Words recorded by Moses? For did not JESUS CHRIST come to mankind as a Jew, first to The Jews and only then after that to The Gentiles, in fulfillment of The Jewish Scriptures?

Second, to my Jewish friends, I beg your indulgence, putting painful historical and cultural biases aside, to ask this question: Have you earnestly considered the possibility that The CHRIST presented to us in The New Testament is not merely a moral man and example for us of pious godly living, but that He is indeed The very Jewish Messiah of which The Old Testament repeatedly promised? Do we appreciate that the prophet wrote in ISAIAH 53 of The Suffering Servant, not as only the nation Israel and The Jewish people for the glory of The Almighty, but also and completely of The Messiah in The Person of JESUS CHRIST for the salvation of men's souls? Do we fully appreciate the meaning of The Words of the prophet in ISAIAH 53:5: "...He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed?"²⁵⁹

IX. IN CONCLUSION

I close with this: For my Christian friends, I beg your consideration of how your New Testament Faith rests upon The Law, The Psalms and The Prophets of our Jewish brethren. For my Jewish friends, I beg your consideration of how your Old Testament Faith is not undone, but rather fulfilled and completed in The Person of JESUS CHRIST. Scofield offers that JESUS CHRIST's relationship to The Law of Moses is inseparable: "(1) He was made under The Law [GALATIANS 4:4]; (2) He lived in perfect obedience to The Law [JOHN 8:46; MATTHEW 17:5; I PETER 2:21-23]; (3) He was a minister of The Law to the Jews, clearing it from rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it... [LUKE 10:25-37], but confirming the promises made to the fathers under The Mosaic Covenant [ROMANS 15:8]; (4) He fulfilled the types of The Law by His holy life and sacrificial death [HEBREWS 9:11-26]; (5) He bore, vicariously, the curse of The Law that The Abrahamic

²⁵⁸ 1, KJV, JOHN 4:22b.

²⁵⁹ 1, KJV, ISAIAH 53:5.

Covenant might avail all who believe [GALATIANS 3:13,14]; (6) He brought out by His redemption all who believe from the place of servants under The Law into the place of sons [GALATIANS 4:1-7]; (7) He mediated by His blood The New Covenant of assurance and grace in which all believers stand [ROMANS 5:2; HEBREWS 8:6-13], so establishing The Law of CHRIST [GALATIANS 6:2] with its precepts of higher exaltation made possible by the indwelling [HOLY] SPIRIT.”²⁶⁰

When JESUS was asked what are The greatest Commandments, He replied in MATTHEW 22:37-40, “...Thou shalt love The Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and Great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all The Law and the prophets.”²⁶¹ In all this, we may thus summarize man’s duty under The Divine Law as this: love GOD and love your neighbour. In this, and as we have seen – so much more – faithful and GOD-fearing Christians and Jews are and ought to be as one in love under The Ten Commandments of Moses and fulfilled in The Messiah JESUS CHRIST. In The Name of GOD The Father, and The Son and The Holy Ghost. AMEN.

²⁶⁰ 19, Scofield Reference Notes 1917 Edition, MATTHEW 5:17.

²⁶¹ 1, KJV, MATTHEW 22:37-40.

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