

The Ten Commandments & the New Covenant

The Ten Commandments

Some of the commandments had been known for ages ...

Thus, the heart of the Decalogue was already Law.

There are 613 total Laws in the Pentateuch.

The Law Code of Hammurabi - was discovered in 1901 Morgan Iran,

"The differences are so obvious and numerous

The Ten Commandments were given to Israel as a Covenant Nation.

Not given to the gentiles Deuteronomy 5:2-3 Cf: Nem. 9

The Ten Commandments

The first and great commandment of God, was expanded by Christ.

Mark 12:29-31 And Jesus answered him, The first of all the commandments [is], Hear, O Israel; The Lord our God is one Lord: 30 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: (cf: Deut. 6:4-5) this [is] the first commandment. 31 And the second [is] like, [namely] this, Thou shalt love thy neighbour as thyself. (cf: Lev. 19:18) There is none other commandment greater than these.

Exodus 20:1 And God spake all these words, saying,

The First Commandment

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

The Lord thy God YHWH (Yahweh) Elo-hey'-cha, each individual person

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

***Elhoim acherim* means "no strange gods"**

The Second Commandment

Against Making or Worshipping Images

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

40 years later when they were about to enter the land Moses said speaking of when God gave the 10 commandments Himself cf:

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

Exodus 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

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

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

The Third Commandment

Against False Swearing Blasphemy & Irreverent Use God's Name

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

The Fourth Commandment

Against Breaking Sabbath & Idleness on Other Days of the Week

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

Acts 20:7 And upon the first [day] of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

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

**Exodus 20:9 Six days shalt thou labour, and do all thy work:
The Fifth Commandment**

Against Disrespect and Disobedience to Parents

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

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

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

The Sixth Commandment

Against Murder and Cruelty

Exodus 20:13 Thou shalt not kill.

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

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

The Seventh Command

Against Adultery and Uncleanliness

Exodus 20:14 Thou shalt not commit adultery.

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

Matthew 5:27-28 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That

whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

**The Eighth Commandment
Against Stealing and Dishonesty**

Exodus 20:15 Thou shalt not steal.

**The Ninth Commandment
Against False Testimony & Perjury**

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

**The Tenth Commandment
Against Covetousness**

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

Often this also refers to the whole corpus of 613 laws given in the first five books of the Bible.

But God had promised that He would bring a New Covenant.

Jeremiah 31:31-34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 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: 33 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. 34 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.

Hebrews 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

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

Deuteronomy 21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance.

Since Christ was crucified on "a tree" the curse of the Law rested upon the Saviour and Redeemer of all mankind, and this in spite of the fact that Jesus our Lord was the unique and only person of all time who ever kept the totality of the Law in perfection. It is correct in seeing in this verse a rough parallel with

II Corinthians 5:21 For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

Only by his crucifixion and suffering "without the camp" could the holy prophecies have been fulfilled by the Lord.

The great substitutionary passages of are behind such a declaration:

Isaiah 53:1-12 Who hath believed our report? and to whom is the arm of the LORD revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But 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. 6 All we like sheep have gone astray; we have turned everyone to his own

way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth. 10 Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Christ bore the sins of all people; his stripes were the healing of all people; his chastisement was the peace of all people; his suffering was the salvation of all people. "God laid upon him the iniquity of us all."

The righteousness of God ... All of the righteousness of God ever achieved upon earth was wrought by Jesus our Lord. Those who would participate in the righteousness of God must do so "in him," that is, "in Christ." It has been admitted by all who ever studied the question that only "the righteousness of God" can save people; and that righteousness is "in Christ"; thus no man can be saved out of Christ. In this context, it should also be observed that the righteousness of God was the achievement of God himself in Christ; and, in answer to the question of what constituted that righteousness, it was the perfect faith and obedience of Christ. The faith that saves, in any absolute sense, is therefore the FAITH OF CHRIST, a fact dogmatically affirmed no less than seven times in the Greek New Testament. Furthermore, even in the case of the faith of

Christ, it was not "faith only," but the perfect faith and obedience of the Son of God which wrought the true righteousness which is the foundation of all human salvation in him!

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

Blotting out ... This is a reference to the Decalogue and to the entire Law of Moses.

Distinction between moral and ceremonial Law has no meaning in Paul. The Law is a unity and is done away as a whole. For Paul, the hostile character of the Law is peculiarly associated with the moral side of it. The Law which slew him is represented by the 10th Commandment, and the ministry of death was engraved on tables of stone?

Handwriting of ordinances ... as in this verse, signifies the tables of stone inscribed by the finger of God. It is deplorable that "By omission of 'handwriting of ordinances' the revisionists break this connection." The words certainly belong as a sure testimony that the Ten Commandments is here indicated.

Took it out of the way ... nailing it to the cross ... These terms indicate the absolute cancellation and abrogation of the Law of Moses. Also, the fact should not be lost sight of that the heresy at Colossae was deeply involved with the Law of Moses, practically all of this chapter being particularly applicable to it.

The special application of this verse, as inclusive of the moral part of the Law of Moses:

The moral precepts of the Law of Moses are called the Chirograph, or handwriting of ordinances, because the most essential of these precepts were written by the hand of God on two tables of stone; and the rest Moses was directed to write in a book.

Saturday Sabbatarians make two profound mistakes: (1) in their understanding of the sabbath day commandment as in any sense a part of the moral law, and (2) in their insistence that the moral portion of the Law of Moses is still in effect; whereas nothing could be more

emphatic than the New Testament declarations that the Law, not part of it, but all of it, has been changed, abrogated, taken away, nailed to the cross, etc.

The Jew readily granted that the Gentile was under the judgment of God, and now Paul proves from the Jewish scriptures that the Jew likewise was under the judgment of God

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

Romans 3:10ff

That every mouth may be stopped ... Paul was determined to convict the total race of Adam, and the devastating charges he had just sustained against Israel have the collateral effect of condemning the Gentiles as well, for they were admittedly worse than the Jews. Paul's mention of "the law" in this verse is significant, in that it reveals an inspired definition of what is meant by "the law." It means not merely the Torah, or Pentateuch, but the entire Old Testament, as Paul here quoted from the prophets and from the Psalms, referring to all of his quotations as being from "the law."

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

The perverseness of human nature is such that the mere prohibition of an act suggests the desire to do that which is prohibited. The act when done is invested with the character of sin which it hitherto did not possess. It becomes a distinct breach of the law, where previously there had been no law to break.

It is exactly such facts regarding sin that may be observed in the example Paul gave from his own experience. Before the giving of the law of Moses, there were doubtless many who desired their neighbor's ox, or his ass, or his wife; but that was, at that time, a violation of no known law, the inward desire of forbidden things having never been prohibited prior to the law of Moses. Paul here

stated, of that very sin, that he would never have known what it was except the law had said, "Thou shalt not covet"!

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

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

And such were some of you ---

A vast proportion of the whole Corinthian population participated in such sins as are catalogued here; and the prevalence of such wickedness throughout the ancient empire resulted in its total destruction, after these debaucheries had run their course; but it was not the destruction of an empire that Paul had in view here; it was the loss of souls. The various actions mentioned in this paragraph are designated as unrighteousness. The people who continue in such wickedness "shall not inherit the kingdom of God."

Galatians 5:19-21 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

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

There are fifteen evils listed here by Paul, and they are characteristic of "the kinds of influence likely to affect the South Galatians recently converted from paganism." Any thoughtful person could today make

up his own list of the sins, perversions and gross wickedness characteristic of the current culture.

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

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

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

This is the cry of every man who is not saved. In the large view, it is the agonizing cry of all the world, especially of the without light populations of the pre-Christian ages. Victory was impossible until Jesus came. The law of Moses was indeed a beautiful and spiritual law, but it did not provide people with the power to keep its noble precepts. This failure was due to the fact that the great Enabling Act of man's redemption had not then taken place. The Saviour had not come.

“I thank God through Jesus Christ our Lord ...” stands as the answer of the agonizing question of the previous verse respecting delivery from the body of death; and, although it is not framed grammatically as the answer to anything, the quality of its constituting an answer is inherent in the context. If there had been no answer, there would have been no reason to thank God; and this outburst of praise, somewhat like a stroke of lightning, illuminates the darkness of this terrible chapter, and permits a fleeting glance at all that Paul was about to say in the eighth.

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

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

I John 1:5-10 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us [*our*] sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

I John 2:1-3 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for [*the sins of*] the whole world. 3 And hereby we do know that we know him, if we keep his commandments

Galatians 3:26 For ye are all the children of God by (the) faith in Christ Jesus.

It has already been noted that Paul in this section is using "faith" in the sense of historical Christianity, the same usage being continued here. Macknight translated this verse correctly thus: "For ye are all sons of God through the faith published by Christ Jesus." That this meaning is mandatory is clear enough from the whole context. As Cole remarked with reference to theology itself, "it is nothing more than ordinary rules of grammar and logic applied to the text of Scripture." It has long been apparent that it is not knowledge of the

Greek, but of the grammar, that leads to an accurate understanding of the New Testament.

Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.

Baptized into Christ ... is here used in exactly the same manner that "Faith" was in the preceding verse, that is, as a synecdoche for the primary steps of accepting the gospel and becoming a Christian; and by the use of it, Paul testified to the importance of it. It violates the rules of grammar to use in such a synecdoche any non-vital, unnecessary or unessential part to stand for the whole. Yet there is a difference between "faith" and "baptism," for here it is declared that people are baptized "into" Christ, a declaration nowhere existing in the New Testament with regard to "faith."

As many of you as have been baptized into Christ ... is only another way of saying that "all of the Galatians" had been so baptized. Howard was certain "that this refers to the initiatory rite of water baptism." Ramsay correctly read Paul's meaning here as follows: "Beyond all doubt Paul considered that, practically, to become a part of Christ implied membership in the church of Christ." The use of "As many of you ..." means that any who might not have been baptized were not in Christ. Ridderbos was correct in seeing this verse "as a limitation on the preceding verse," making the "ye all" of Galatians 3:26, to be modified and restricted to those who had received Christian baptism, thus clearly denying that any persons whomsoever had believed themselves into Christ without being baptized as Jesus commanded.

Of course, there are trainloads of books coming off the presses every month denying the obvious truth of this verse; and among the countless objections alleged against the truth, perhaps the most common is that "Well, not everyone who is baptized is saved." Such an error is due to a misunderstanding of the pre-requirements of baptism, faith and repentance. Now, any person being immersed without those vital prerequisites to baptism is not baptized at all, but merely wet. It

must be confessed that perhaps there are those who have thus been immersed without being saved.

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Every possible kind of racial, economic and sex distinction finds its great equalizer "in Christ." The bond of love and fellowship in the Lord is sufficiently strong to contain all outward differences among God's children.

Galatians 3:29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

This is not merely a continuation of the argument Paul has been making, but it is continued into Galatians 4. The true seed of Abraham (in the plural sense) are all of those who, believing the gospel, have been baptized into Christ, comprising in their corporate totality the seed singular which is Christ, in the sense of his spiritual body. This enabled the Gentiles to be accounted the true seed of Abraham, bypassing the Law of Moses altogether, thus inheriting through the promise to Abraham Genesis 12:3; 18:18; 22:18.

Those who believe in Christ and are baptized in him are to be understood as here being affirmed to be "Abraham's seed," because, being clothed with Christ, they share his position. "Heirs ..." They are heirs, not of Abraham, but of God; for the idea connects to that of the sonship to God Galatians 3:26, of believers in Christ.

Sources: KJV Bible, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight and JW McGarvey, George Faull Commentaries, Archaeology & the Old Testament by Alfred Hoerth, On the Reliability of the O.T. K.A. Kitchens, Google Images, Halley's Handbook, Wikipedia.