

DOWNLOAD PDF TEN COMMANDMENTS : FIRST THROUGH FIFTH (EXOD. 20:1-12)

Chapter 1 : Instructions about Work (Exodus and) | Bible Commentary | Theology of Work

First 40 years of the life of Moses, Exodus Thutmose 1 the Pharaoh or king of Egypt, Exodus Miriam kept eye on Moses after he had been placed as a baby in a boat, Exodus

As you begin your study of these ten principles revealed over three thousand years ago, ask yourself how relevant they are today. Do they form part of the gospel, or were they only for the ancient Israelites? This question is critical for you. DeMille, producer of the movie *The Ten Commandments*, made this observation: We can only break ourselves against them—or else, by keeping them, rise through them to the fulness of freedom under God. God means us to be free. With divine daring, He gave us the power of choice. Complete Points to Ponder as directed by your teacher. Individual study students should complete all of this section. Notes and Commentary on Exodus 20 Exodus The Ten Great Foundation Stones Perhaps the greatest indication of the importance of the Ten Commandments is that they are found in three of the four standard works of the Church. In addition to the first time they were given see Exodus 20, Moses repeated them when he summarized the experiences of Israel in the wilderness see Deuteronomy 5: The prophet Abinadi quoted them to the wicked priests of King Noah see Mosiah And, although not given in the exact form that they appear in these scriptures, the same principles are also found in the New Testament see Matthew 5: When the Lord emphasizes something with that much repetition, it must be important. They represent the basic law of the Almighty and have formed the underlying elements of civil and religious law ever since. They are an integral part of the restored gospel of the Lord Jesus Christ and are essential to our becoming perfect as our Father in heaven is perfect. These commandments show us the three great priorities of life. The first four commandments show us our proper relationship to God. The fifth commandment establishes the importance of the family and proper family relationships. The last five commandments regulate our relationships with others. If we are committed to the perfecting of our relationships with God, family, and others, we are well on our way to being perfected in all things. If God is not first, then all other things are affected. Nothing in life, not even life itself, can come before God. For if ye will not abide in my covenant ye are not worthy of me. In revelations to the Prophet Joseph Smith the Lord taught that we must have an eye single to the glory of God. At first some may think that this demand for exclusive worship and devotion by God for Himself sounds selfish. But two things should be remembered. So, His jealousy is not a protective concern for His own status. Anytime His children set anything before God in importance, they begin to thwart His work for them. He is the only source of power and knowledge sufficient to save. To set anything above Him lessens their ability to draw on that power and knowledge for their salvation. One Bible scholar put it this way: Some are of metal and plush and chrome, of wood and stone and fabrics. They are not in the image of God or of man, but are developed to give man comfort and enjoyment, to satisfy his wants, ambitions, passions and desires. Some are in no physical form at all, but are intangible. What difference does it make that the item concerned is not shaped like an idol? Degrees and letters and titles can become idols. Many young men decide to attend college when they should be on missions first. The degree, and the wealth and the security which come through it, appear so desirable that the mission takes second place. Some neglect Church service through their college years, feeling to give preference to the secular training and ignoring the spiritual covenants they have made. Whom do they worship? Certainly not the Lord of heaven and earth, for we serve whom we love and give first consideration to the object of our affection and desires. Young married couples who postpone parenthood until their degrees are attained might be shocked if their expressed preference were labeled idolatry. Their rationalization gives them degrees at the expense of children. Is it a justifiable exchange? Whom do they love and worship—their themselves or God? Other couples, recognizing that life is not intended primarily for comforts, ease, and luxuries, complete their educations while they move forward with full lives, having their children and giving Church and community service. Others have as their idols the games of sport, baseball, football, the bullfight, or golf. These pursuits more often than not interfere with the worship of the Lord and with

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giving service to the building up of the kingdom of God. To the participants this emphasis may not seem serious, yet it indicates where their allegiance and loyalty are. Many will trample underfoot the spiritual and often the ethical values in their climb to success. These gods of power, wealth, and influence are most demanding and are quite as real as the golden calves of the children of Israel in the wilderness. The reason seems clear. The only power to save mankind from sin lies with God. Any false worship cuts the sinner off from that power. Since God loves His children and wishes only their best eternal welfare, He is jealous that is, feels very strongly about any vain or false worship they perform. The rugged cliffs of Mount Sinai Exodus

First, the third commandment implies that His children must have a deep and reverential attitude about God and His name. It also necessarily forbids all light and irreverent mention of God, or any of his attributes. Elder LeGrand Richards said this of profanity: We appeal to our young people everywhere to hold in reverence the sacred name of Deity, that they may walk acceptably before the Lord, so that, should there come a time in their lives when they need his sustaining help, they may go to him with good conscience and call upon him with faith that he will hear their plea. There is an additional implication in the commandment to avoid taking the name of God in vain. An integral part of living the gospel is the making of oaths and covenants with God. If he forgets that solemn oath made at baptism, he has taken the name of the Lord in vain. At temple altars men and women covenant to abide by sacred commitments. If they leave those temples and live as though the promises have no meaning, they violate the third commandment even though they may not speak actual profanity. Those who take the sacrament each week with little or no thought for the covenant to take His name upon them, keep His commandments, and always remember Him, take His name in vain. Such light treatment of sacred things constitutes vainness in the sight of God. In addition to religious oaths and covenants, many formal acts in modern society are accompanied by solemn oaths and vows. And yet frequently these oaths are dismissed or set aside. Clearly the violation of such oaths is a violation of the third commandment also. The commandment has a dual aspect of promoting both work and worship. The commandment is to labor six days and rest the seventh. The Sabbath was given as a token or sign of the rest of the Gods after the work of the Creation. Under the Mosaic dispensation, the violation of the Sabbath was a capital crime see Exodus A noted Bible scholar made an important point about why this punishment was the case: First, the sabbath law involves a principle so important and basic that violation thereof is a capital offense. Second, the law conveys also the fact that violation of the sabbath laws involves a kind of death in and of itself, i. The prophets clearly made this assumption. Obedience, by implication, means life. The Lord teaches a similar concept of holiness or spiritual cleanliness in modern revelation: The concept of sanctification and the idea of rest as used in the scriptures seem closely related. Once each week man is commanded to cease his own labors and allow God to perform His work of sanctification on him. Resting on the Sabbath, then, implies far more than taking a nap or stopping normal activities. This work involves making themselves and others more godlike, another way to speak of sanctification. Doing the work of the Lord sanctification often involves great activity on the Sabbath day, and the day may not be restful in the usual sense. One can assume that if doing good to an animal on the Sabbath is approved by the Lord see Matthew The commandment to observe the Sabbath was not just for an individual himself but included servants employees, family members, and animals. Under the Mosaic law even the land itself was to have its rest once each seven years see Exodus That challenge was given in Leviticus Direct promises of temporal plenty, divine protection, and spiritual power are promised in connection with keeping the Sabbath. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. The heritage of Jacob was exaltation, and he was made a God! The promises of Doctrine and Covenants Kimball talked in some detail about the challenges of keeping the Sabbath day holy: On the negative side: Shops and stores carry large signs: Beaches, parks, and other places of amusement enjoy their best business.

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Chapter 2 : Ten Commandments - Baker's Evangelical Dictionary of Biblical Theology Online

The first four commandments deal with God; commandments six through ten deal with people. Between these is the fifth commandment, the commandment to honor one's parents. The term for "honor" could also apply to God's own glory (Exod ; Lev).

Life of Moses 16 June 10, In , the U. Then in , the Court ruled that it is unconstitutional for public schools to post the Ten Commandments on classroom walls. If the posted copies of the Ten Commandments are to have any effect at all it will be to induce the schoolchildren to read, meditate upon, perhaps to venerate and obey, the Commandments. However desirable this might be as a matter of private devotion, it is not a permissible state objective under the Establishment Clause. In other words, we dare not post the Ten Commandments because some students might actually read and obey them! There is a lot of debate and confusion among evangelicals as to whether we are required to obey the Ten Commandments. In part, this is due to the influence of moral relativism in the church. After all, if we mess up, He will forgive! The Lord descended on Mount Sinai in fire and smoke. The whole mountain quaked. There were thunder, lightning flashes, and loud blasts on a trumpet. If the people got too near the mountain, they would die. Both the people and Moses were terrified. We dare not presume on His grace by disobeying Him Rom. I admit that the issue of how Old Testament laws apply to New Testament believers is one of the most difficult theological matters to sort out. I cannot begin to explain all of these matters in this message. Most people think that they can get right with God by keeping the Ten Commandments. So He reminds them Exod. So, why did God give Israel the Law? First, as Paul explains Rom. The Law is like a mirror. All people know that they have violated their own consciences see Romans 2. As Paul states Gal. In specific, concrete terms, it shows us what God is like and how we are to live to please Him. He paid the penalty that we deserved. But why should you do that? Many erroneously think that God is like a mean father, who gives us His commandments to spoil our fun. Also, we see all of the famous, successful people in the world who disobey God but seem to be having a great life. But ever since you started obeying God, life has been one trial after another. Your unbelieving, immoral girlfriends have good-looking hunks for boyfriends, while you sit home alone ever since you committed yourself to obey the Lord! But the Bible consistently shows that God gives us His commandments for our good, to bless us when we keep them. Moses tells Israel Deut. But He also threatens punishment on those who disobey Exod. Sin always promises quick pleasure, but in the long run it damages the sinner and many others. But the ultimate reason we should obey God is for His glory. When we disobey God, it gives occasion to His enemies to blaspheme His holy name 2 Sam. Jesus said John They tell us how we can love God and love one another. Commandments show how to love God. But, there are different ways of numbering the ten. The Catholic Church, the Lutheran Church, and some other scholars combine the first two commandments and divide the last commandment into two. All people, including atheists, have their gods. Philip Ryken Exodus [Crossway], p. First, What do you love? This focuses on our desires. Because of our fallen nature, we all must fight against the love of self and the love of the world. We can even use God to try to fulfill self in the hopes that He will give us what we want. At the core of it all is that we put self before God. The second test is, What do you trust? Do you trust in your wisdom or ingenuity to get out of problems? Do you trust in your investments or wealth to meet your needs? Do you trust in your good works to get into heaven? Or, is your trust in the Lord alone Ps. This command does not forbid all art or sculpture. Even the tabernacle had the cherubim hovering over the Ark of the Covenant. But verse 5 clarifies the meaning of this command: As we will see Exod. To use His name in vain includes using it in sorcery or divination, in false prophecy, and in taking false oaths Ryken, p. This command does not prohibit taking legitimate oaths, since Deuteronomy 6: This is the most debated command among evangelical Christians. In fact, Paul seems to nullify it rather than affirm it Rom. While books have been written on this and I have read several , I can only comment briefly. My understanding is that Sunday is not the Christian Sabbath. The command to Israel involved both work on six days and rest on the

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seventh, including giving rest to their servants and animals. There is no mention of participating in worship services. There were severe penalties, including death, for violating this command Num. It was a serious matter to violate the Sabbath! In my experience, sincere Christians who attempt to impose this command on the church invariably end up mired in legalism. They come up with lists of what you can and cannot do on Sundays. Some even say that you have sinned if you talk or even think about anything other than spiritual matters on Sunday! I believe that we are not under the Old Testament Sabbath commandment. It was fulfilled in Christ, who is our true rest Col. At the same time, there is a valid principle that carries over to New Testament believers: Commandments show how to love your neighbor. Children who are still at home should respect and obey their parents. Parents should teach their children when they are very young that they are not permitted to defy their parents, hit their parents, or say that they hate them. The command also applies to adult children showing honor and taking care of their elderly parents. It establishes the family as the foundation of society. I recognize that it is extremely difficult to apply this command if your parents have been emotionally, physically, or sexually abusive. It is difficult for a believing young person to honor parents who attack his or her faith in Christ. In such cases, get godly counsel on how to show respect while protecting yourself from abuse. It may be necessary to report abusive parents to civil authorities. Jesus taught that outward sins such as murder, adultery, fornication, theft, lying, and slander all originate in the heart Matt. Sinful actions always begin with unchecked sinful thoughts. It does not prohibit governments imposing capital punishment for serious crimes after a fair trial with conclusive evidence. It does not forbid law enforcement officers from using deadly force when necessary to protect the innocent. It does prohibit killing babies in the womb unless the physical life of the mother is at stake. As with murder, Jesus extended this command to our thought life when He said that to lust after a woman is to commit adultery with her in your heart Matt. This is not to say that mental lust is as serious or harmful as physical adultery. God requires moral purity on the thought level. This command acknowledges the right to own private property. It forbids all theft, robbery, extortion, embezzlement, and taking bribes. It prohibits cheating on your income taxes, as well as welfare and Medicare fraud. You violate this command if you steal intellectual property through plagiarism or copyright violations. While sometimes bankruptcy is unavoidable, Christians should do their best to pay creditors what is owed. This is another sin that Jesus said originates in the heart Matt. The command primarily focuses on bearing false witness against your neighbor in a legal setting, where lying or misrepresenting something about him would damage him or wrongly be to your advantage. But it also extends to lying to or about someone or spreading half truths about him in any setting. God is the God of truth who cannot lie Isa.

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Chapter 3 : Ten Commandments

The Ten Commandments (Exodus) Bible Commentary / Produced by TOW Project The Ten Commandments are the supreme expression of God's will in the Old Testament and merit our close attention.

This adds powerful emphasis to the subject of the 10 Commandments in the Bible. You shall not make idols. Remember the Sabbath day, to keep it holy. Honor your father and your mother. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet. What are the 10 Commandments? Laws that show us how to love God gave humanity the Bible to reveal His way of life—His way of love. And the second is like it: The 10 Commandments expand on these two great commandments, with the first four commandments telling us how God wants to be loved, and the last six commandments showing how to demonstrate love for other people. God created these laws and they reflect His thinking. Disobeying the 10 Commandments shows a lack of love for God and our fellow humans. Jesus taught that obeying the 10 Commandments is essential for entering into eternal life Matthew 22:37-40. Because God created these laws and they reflect His thinking. Commandment breaking causes suffering and broken relationships. God, in His love and mercy, will not allow someone who refuses to obey these good laws to have eternal life. And, as we mentioned, sin causes suffering. Its eventual result is death: Sadly, every human being has sinned and disobeyed the 10 Commandments Romans 3:9-12. It is only because of the mercy of God that Jesus Christ was willing to pay our death penalty for us. Shall we continue in sin that grace may abound? Christians are given access to the power of God through the Holy Spirit to combat the temptations to sin Acts 26:6-8. The 10 Commandments in the New Testament A full list of the 10 Commandments is given twice in the Old Testament Exodus 20 and Deuteronomy 5 , and each commandment is mentioned many more times. But some have argued that obeying the 10 Commandments would not be required of Christians if they are not listed in the New Testament. Still, all of the 10 Commandments are mentioned in the New Testament, and as a group they are called:

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Chapter 4 : EXODUS CHAPTER 20 KJV

The Ten Commandments - And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery. "You shall have no other gods before me.

All scripture quotes above are from the King James Version unless otherwise stated. Click on verses at top of columns for other versions. Septuagint , generally followed by Orthodox Christians. Philo , same as the Septuagint, but with the prohibitions on killing and adultery reversed. Samaritan Pentateuch , with an additional commandment about Mount Gerizim as 10th. Jewish Talmud , makes the "prologue" the first "saying" or "matter" and combines the prohibition on worshiping deities other than Yahweh with the prohibition on idolatry. Augustine follows the Talmud in combining verses 3&6, but omits the prologue as a commandment and divides the prohibition on coveting in two and following the word order of Deuteronomy 5: Catechism of the Catholic Church , largely follows Augustine. On the morning of the third day of their encampment, "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud", and the people assembled at the base of the mount. After "the LORD [37] came down upon mount Sinai", Moses went up briefly and returned and prepared the people, and then in Exodus 20 "God spoke" to all the people the words of the covenant, that is, the "ten commandments" [38] as it is written. Modern biblical scholarship differs as to whether Exodus describes the people of Israel as having directly heard all or some of the decalogue, or whether the laws are only passed to them through Moses. Moses escorted a select group consisting of Aaron , Nadab and Abihu , and "seventy of the elders of Israel" to a location on the mount where they worshipped "afar off" [44] and they "saw the God of Israel" above a "paved work" like clear sapphire stone. The passages in Exodus 20 and Deuteronomy 5 contain more than ten imperative statements, totalling 14 or 15 in all. Religious interpretations[edit] The Ten Commandments concern matters of fundamental importance in Judaism and Christianity: They do not specify punishments for their violation. Their precise import must be worked out in each separate situation. They have a uniquely terse style. Echoing an earlier rabbinic comment found in the commentary of Rashi to the Songs of Songs 4: Tablets of Stone The arrangement of the commandments on the two tablets is interpreted in different ways in the classical Jewish tradition. Rabbi Hanina ben Gamaliel says that each tablet contained five commandments, "but the Sages say ten on one tablet and ten on the other", that is, that the tablets were duplicates. In some traditions, worshipers rise for the reading of the Ten Commandments to highlight their special significance [68] though many rabbis, including Maimonides , have opposed this custom since one may come to think that the Ten Commandments are more important than the rest of the Mitzvot. Samaritan[edit] The Samaritan Pentateuch varies in the Ten Commandments passages, both in that the Samaritan Deuteronomical version of the passage is much closer to that in Exodus, and in that Samaritans count as nine commandments what others count as ten. The Samaritan tenth commandment is on the sanctity of Mount Gerizim. The text of the Samaritan tenth commandment follows: That mountain is on the other side of the Jordan at the end of the road towards the going down of the sun in the land of the Canaanites who dwell in the Arabah facing Gilgal close by Elon Moreh facing Shechem. Christian views on the Old Covenant Most traditions of Christianity hold that the Ten Commandments have divine authority and continue to be valid, though they have different interpretations and uses of them. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother:

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Chapter 5 : Table of contents for Exodus

Even so, God promises His lovingkindness to those who love Him and keep His commandments (Exod. , 12). But He also threatens punishment on those who disobey (Exod. , 7). Often children and grandchildren suffer the results of the parents' sins.

Click here to view The preface to the ten commandments. This law God had given to man before; it was written in his heart; but sin so defaced it, that it was necessary to revive the knowledge of it. The law is spiritual, and takes knowledge of the secret thoughts, desires, and dispositions of the heart. Its grand demand is love, without which outward obedience is mere hypocrisy. It requires perfect, unfailling, constant obedience; no law in the world admits disobedience to itself. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all, Jas 2: Whether in the heart or the conduct, in thought, word, or deed, to omit or to vary any thing, is sin, and the wages of sin is death. It was fit that those should be put first, because man had a Maker to love, before he had a neighbour to love. It cannot be expected that he should be true to his brother, who is false to his God. 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 the glory of God. 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 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. The third commandment concerns the manner of worship, that it be with all possible reverence and seriousness. All false oaths are forbidden. All light appealing to God, all profane cursing, is a horrid breach of this command. It matters not whether the word of God, or sacred things, all such-like things break this commandment, and there is no profit, honour, or pleasure in them. The Lord will not hold him guiltless that taketh his name in vain. The form of the fourth commandment, "Remember," shows that it was not now first given, but was known by the people before. One day in seven is to be kept holy. Six days are allotted to worldly business, but not so as to neglect the service of God, and the care of our souls. On those days we must do all our work, and leave none to be done on the sabbath day. Christ allowed works of necessity, charity, and piety; for the sabbath was made for man, and not man for the sabbath, Mr 2: 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. The advantages from the due keeping of this holy day, were it only to the health and happiness of mankind, with the time it affords for taking care of the soul, show the excellency of this commandment. The day is blessed; men are blessed by it, and in it. The blessing and direction to keep holy are not limited to the seventh day, but are spoken of the sabbath day. Godliness and honesty must go together. The fifth commandment concerns the duties we owe to our relations. Honour thy father and thy mother, includes esteem of them, shown in our conduct; obedience to their lawful commands; come when they call you, go where they send you, do what they bid you, refrain from what they forbid you; and this, as children, cheerfully, and from a principle of love. Also submission to their counsels and corrections. Endeavouring, in every thing, to comfort parents, and to make their old age easy; maintaining them if they need support, which our Saviour makes to be particularly intended in this commandment, Mt Careful observers have noted a peculiar blessing in temporal things on obedient, and the reverse on disobedient children. The sixth commandment requires that we regard the life and the safety of others as we do our own. Magistrates and their officers, and witnesses testifying the truth, do not break this command. Self-defence is lawful; but much which is not deemed murder by the laws of man, is such before God. Furious passions, stirred up by anger or by drunkenness, are no excuse: All fighting, whether for wages, for renown, or out of anger and malice, breaks this command, and the bloodshed therein is murder. To tempt men to vice and crimes

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which shorten life, may be included. Misconduct, such as may break the heart, or shorten the lives of parents, wives, or other relatives, is a breach of this command. This command forbids all envy, malice, hatred, or anger, all provoking or insulting language. The destruction of our own lives is here forbidden. This commandment requires a spirit of kindness, longsuffering, and forgiveness. The seventh commandment concerns chastity. We should be as much afraid of that which defiles the body, as of that which destroys it. Whatever tends to pollute the imagination, or to raise the passions, falls under this law, as impure pictures, books, conversation, or any other like matters. The eighth commandment is the law of love as it respects the property of others. The portion of worldly things allotted us, as far as it is obtained in an honest way, is the bread which God hath given us; for that we ought to be thankful, to be contented with it, and, in the use of lawful means, to trust Providence for the future. Plunderers of kingdoms though above human justice, will be included in this sentence. Defrauding the public, contracting debts without prospect of paying them, or evading payment of just debts, extravagance, all living upon charity when not needful, all squeezing the poor in their wages; these, and such things, break this command; which requires industry, frugality, and content, and to do to others, about worldly property, as we would they should do to us. This forbids speaking falsely on any matter, lying, equivocating, and any way devising or designing to deceive our neighbour. Speaking unjustly against our neighbour, to hurt his reputation. How much this command is every day broken among persons of all ranks! The tenth commandment strikes at the root; Thou shalt not covet. The others forbid all desire of doing what will be an injury to our neighbour; this forbids all wrong desire of having what will gratify ourselves. If tried by this rule, we shall find our lives have been passed in transgressions. And with this holy law and an awful judgment before us, who can despise the gospel of Christ? And the knowledge of the law shows our need of repentance. The Holy Spirit enables him to hate sin and flee from it, to love and keep this law in sincerity and truth; nor will he cease to repent. Commentary by Matthew Henry, Discussion for Exodus

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Chapter 6 : Exod NIV - The Ten Commandments - And God spoke - Bible Gateway

The Bible tells us that God Himself spoke the 10 Commandments from Mount Sinai and wrote them with His own finger on tablets of stone (Exodus ;). This adds powerful emphasis to the subject of the 10 Commandments in the Bible.

But humanity as a whole has chosen to try to discover right and wrong by trial and error. Even worse, most people choose to experiment for themselves, not even learning from the mistakes of others! Love for God and love for others Matthew This basic approach is further defined by the great law God thundered from Mount Sinai—the 10 Commandments. The rest of the Bible further magnifies the holy, just and good law of God. It reveals a way of life that produces great benefits in this life and that is a prerequisite to entering eternal life Matthew How can we know how to love God except He tells us? But the apostle John shows the opposite: So instead of viewing them as burdensome, we can look at the 10 Commandments as the protective guardrails that can help guide us away from going over the edge of the cliff. But they can guide us in all areas of life and provide a structure for understanding the other complementary teachings of the Bible. Generally, the only commandment most object to is the Sabbath command. Different numbering for Jews, Catholics and Protestants One other disagreement should be mentioned here—how they are numbered. This is also reflected in the Greek word that came into English as Decalogue. But you may notice that different religions number those same commandments differently. We follow the numbering also used by most Protestant groups. But many Jewish resources will show Exodus These resources then combine verse 3 which we call the First Commandment and verses which we call the Second Commandment. From there, the numbering matches the way we list them. The Catholic numbering combines the ones we call the First and Second Commandments, calling the combination the First Commandment. From there, their numbering is one less than the list we use. For example, in the Catholic list, the Sabbath command is called the Third Commandment, rather than the Fourth Commandment in our list. To come up with 10, the Catholic list breaks the law against coveting into two parts. Of course, the important point is not the numbering or how they are grouped, but making sure none of the commandments are neglected. When the 10 Commandments are only looked at in short form, such neglect is a distinct danger. The rest of the Bible further magnifies Read More Subscribe to Daily Bible Verse Get inspiration and informative commentary by email each morning! A valid email address is required.

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Chapter 7 : 1st five of the Ten Commandments, Exodus | Bibleview

The Ten Commandments are the summation of the moral law, given by God Himself to Moses on Mount Sinai. (See Exodus)Fifty days after the Israelites departed from their slavery in Egypt and began their exodus to the Promised Land, God called Moses to the top of Mount Sinai, where the Israelites were camped.

The second commandment raises the issue of idolatry. Idols are gods of our own creation, gods that have nothing to them that did not originate with us, gods that we feel we control. In ancient times, idolatry often took the form of worshiping physical objects. But the issue is really one of trust and devotion. On what do we ultimately pin our hope of well-being and success? Anything that is not capable of fulfilling our hope—that is, anything other than God—is an idol, whether or not it is a physical object. The story of a family forging an idol with the intent to manipulate God, and the disastrous personal, social, and economic consequences that follow, are memorably told in Judges. In the world of work, it is common to speak of money, fame, and power as potential idols, and rightly so. Yet when we imagine that we have ultimate control over them, or that by achieving them our safety and prosperity will be secured, we have begun to fall into idolatry. The same may occur with virtually every other element of success, including preparation, hard work, creativity, risk, wealth and other resources, and favorable circumstances. As workers, we have to recognize how important these are. The distinctive element of idolatry is the human-made nature of the idol. At work, a danger of idolatry arises when we mistake our power, knowledge, and opinions for reality. But what is wrongful use? It includes, of course, disrespectful use in cursing, slandering, and blaspheming. But more significantly it includes falsely attributing human designs to God. Regrettably, some Christians seem to believe that following God at work consists primarily of speaking for God on the basis of their individual understanding, rather than working respectfully with others or taking responsibility for their actions. The third commandment also reminds us that respecting human names is important to God. Do you know the name of the person who empties your trash can, answers your customer service call, or drives your bus? If these examples do not concern the very name of the Lord, they do concern the name of those made in his image. Back to Table of Contents The issue of the Sabbath is complex, not only in the book of Exodus and the Old Testament, but also in Christian theology and practice. The first part of the command calls for ceasing labor one day in seven. In the context of the ancient world, the Sabbath was unique to Israel. On the one hand, this was an incomparable gift to the people of Israel. No other ancient people had the privilege of resting one day in seven. Six days of work had to be enough to plant crops, gather the harvest, carry water, spin cloth, and draw sustenance from creation. While Israel rested one day every week, the encircling nations continued to forge swords, feather arrows, and train soldiers. Israel had to trust God not to let a day of rest lead to economic and military catastrophe. Does it take seven days of work to hold a job or two or three jobs, clean the house, prepare the meals, mow the lawn, wash the car, pay the bills, finish the school work, and shop for the clothes, or can we trust God to provide for us even if we take a day off during the course of every week? The fourth commandment does not explain how God will make it all work out for us. It simply tells us to rest one day every seven. The polarity that actually undergirds the Sabbath is work and rest. Both work and rest are included in the fourth commandment. The six days of work are as much a part of the commandment as the one day of rest. Although many Christians are in danger of allowing work to squeeze the time set aside for rest, others are in danger of the opposite, of shirking work and trying to live a life of leisure and dissipation. If overwork is our main danger, we need to find a way to honor the fourth commandment without instituting a false, new legalism pitting the spiritual worship on Sunday against the secular work on Monday through Saturday. If avoiding work is our danger, we need to learn how to find joy and meaning in working as a service to God and our neighbors Eph. Back to Table of Contents There are many ways to honor—or dishonor—your father and mother. But Jesus pointed out that obeying this commandment requires working to provide for your parents Mark 7: We honor people by working for their good. For many people, good relationships with parents are one of the joys of life. Loving

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service to them is a delight, and obeying this commandment is easy. But we are put to the test by this commandment when we find it burdensome to work on behalf of our parents. We may have been ill-treated or neglected by them. They may be controlling and meddlesome. Even if we have good relationships with our parents, there may come a time when caring for them is a major burden simply because of the time and work it takes. If aging or dementia begins to rob them of their memory, capabilities, and good nature, caring for them can become a deep sorrow. We are not told how this will occur, but we are told to expect it, and to do that we must trust God see the first commandment. Because this is a command to work for the benefit of parents, it is inherently a workplace command. The place of work may be where we earn money to support them, or it may be in the place where we assist them in the tasks of daily life. When we take a job because it allows us to live near them, or send money to them, or make use of the values and gifts they developed in us, or accomplish things they taught us are important, we are honoring them. When we limit our careers so that we can be present with them, clean and cook for them, bathe and embrace them, take them to the places they love, or diminish their fears, we are honoring them. We must also recognize that in many cultures, the work people do is dictated by the choices of their parents and needs of their families rather than their own decisions and preferences. Even Jesus experienced such parental misunderstanding when Mary and Joseph could not understand why he remained behind in the temple while his family departed Jerusalem Luke 2: In our workplaces, we can help other people fulfill the fifth commandment, as well as obeying it ourselves. We can remember that employees, customers, co-workers, bosses, suppliers, and others also have families, and then can adjust our expectations to support them in honoring their families. When others share or complain about their struggles with parents, we can listen to them compassionately, support them practically for example, by offering to take a shift so they can be with their parents , perhaps offer a godly perspective for them to consider, or simply reflect the grace of Christ to those who feel they are failing in their parent-child relationships. Back to Table of Contents Sadly, the sixth commandment has an all-too-practical application in the modern workplace, where 10 percent of all job-related fatalities in the United States are homicides. Jesus said that even anger is a violation of the sixth commandment Matt. As Paul noted, we may not be able to prevent the feeling of anger, but we can learn how to cope with our it. Murder is intentional killing, but the case law that stems from the sixth commandment shows that we also have the duty to prevent unintended deaths. A particularly graphic case is when an ox a work animal gores a man or woman to death Exod. Yet workplaces of all kinds continue to require or allow workers to work in needlessly unsafe conditions. Christians who have any role in setting the conditions of work, supervising workers, or modeling workplace practices are reminded by the sixth commandment that safe working conditions are among their highest responsibilities in the world of work. Back to Table of Contents The workplace is one of the most common settings for adultery, not necessarily because adultery occurs in the workplace itself, but because it arises from the conditions of work and relationships with co-workers. The first application to the workplace, then, is literal. Married people should not have sex with people other than their spouses at, in, or because of their work. Obviously this rules out sex professions such as prostitution, pornography, and sex surrogacy, at least in most cases, to the degree workers have a choice. But any kind of work that erodes the bonds of marriage infringes the seventh commandment. There are many ways this can occur. Work that encourages strong emotional bonds among co-workers without adequately supporting their commitments to their spouses, as can happen in hospitals, entrepreneurial ventures, academic institutions and churches, among other places. Work that subjects people to sexual harassment and pressure to have sex with those holding power over them. Work that demands so much time away physically, mentally, or emotionally that it frays the bonds between spouses. All of these may pose dangers that Christians would do well to recognize and avoid, ameliorate, or guard against. Yet the seriousness of the seventh commandment arises not so much because adultery is illicit sex, as because it breaks a covenant ordained by God. Therefore, any breaking of faith with the God of Israel is figuratively adultery, whether it involves illicit sex or not. Therefore, work that requires or leads us into idolatry or worshipping other gods is to be avoided. Christian actors may find it difficult to perform profane,

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irreligious, or spiritually demoralizing roles. Everything we do in life, including work, tends in some degree either to enhance or diminish our relationship with God; over a lifetime, the constant stress of work that diminishes us spiritually may prove devastating. The distinctive aspect of covenants violated by adultery is that they are covenants with God. Contracts, promises, and agreements are surely things we do in word or deed, or both. If we do them all in the name of the Lord Jesus, it cannot be that some promises must be honored because they are covenants with God, while others may be broken because they are merely human. We are to honor all our agreements, and to avoid inducing others to break theirs. Whether this is contained in Exodus Back to Table of Contents The eighth commandment is another that takes work as its primary subject. Stealing is a violation of proper work because it dispossesses the victim of the fruits of his or her labor. It is also a violation of the commandment to labor six days a week, since in most cases stealing is intended as a shortcut around honest labor, which shows again the interrelation of the Ten Commandments. Stealing occurs in many forms besides robbing someone. Any time we acquire something of value from its rightful owner without consent, we are engaging in theft. Misappropriating resources or funds for personal use is stealing. Using deception to make sales, gain market share, or raise prices is stealing because the deception means that whatever the buyer consents to is not the actual situation. Violating patents, copyrights, and other intellectual property laws is stealing because it deprives owners of the ability to profit from their creation under the terms of civil law. Companies, governments, individuals, unions, and other players may use their power to coerce others into unfair wages, prices, financial terms, working conditions, hours, or other factors. Although we may not rob banks, steal from our employers, or shoplift, we may very likely be participating in unfair or unethical practices that deprive others of what rights should be theirs. It can be difficult, even career-limiting, to resist engaging in these practices, but we are called to do so nonetheless. Judicial decisions and other legal processes wield great power. Manipulating them undercuts the ethical fabric of society and thus constitutes a very serious offense. We should never say or do anything that misrepresents someone else. Brueggemann again provides insight:

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Chapter 8 : What Are the 10 Commandments? - Life, Hope & Truth

the Ten Commandments given to man from out of this world from our God is the Christ the Savior HE is called our Rock, and the only Words written in Rock is the Ten Commandments the only part of the Bible God wrote Himself and Mary in the book of John 20 12 see's the same scene as the Ark the Angle's at the Head and at the Feet Ten Commandments.

An Overview of the Ten Commandments Exodus We should also know that some portions of Scripture are more crucial than others. Some texts of Scripture serve as a key to the understanding of other Scripture. For example, the parable of the soils Matthew It is a key to grasping the reason for His use of parables Mark 4: It was also the key to understanding the differing responses of men to the message of our Lord. The essence of the Law is outlined for us first, and then the more detailed documentation of the Law will follow. Nevertheless, I will remind you that verse 1 of chapter 20 begins by informing us that these commandments were not indirectly given to the Israelites, but were spoken by God directly: Surely we must sense that something significant has been spoken, to which we should give heed. In following lessons, we will look at each of the commandments in detail, but in this lesson we will attempt to gain an appreciation for the Ten Commandments as a whole. They are, after all, a unit, and must be understood individually in relationship to the whole. We will therefore seek to get an overall impression of the commandments as a whole in preparation for our more exacting study of the Law in its parts. The Structure of the Decalogue I suppose that most of us have a mental picture of the Ten Commandments, with five of them engraved into each of the two stone tablets. Actually, there is a great difference of opinion on this particular matter. It has been noted that there are really only three positive statements made in verses , while the remaining statements are negative—prohibitions. This has led some to view the commandments as having a three-fold division. This is the general outline which will be assumed in our study of the commandments. The Characteristics of the Commandments As we consider the Ten Commandments as a whole, there are a number of characteristics which are noteworthy. In spite of its marvelous succinctness, economy of words, and comprehensive vision, it must not be thought that the Decalogue was inaugurated and promulgated at Sinai for the first time. All Ten Commandments had been part of the Law of God previously written on hearts instead of stone, for all ten appear, in one way or another, in Genesis. The first, Genesis Archeologists have discovered that there were certain literary forms by which treaties were made between the king and his subjects. Comparing the Decalogue with these Near Eastern treaties reveals that the same suzerainty-vassal treaty form was employed in the covenant which God gave Israel. Often lists of curses and blessings are appended: It has been observed that there are similarities between the Law of Moses and other Near Eastern treaties, such as the Code of Hammurabi. The two covenants are decidedly different in that the Mosaic covenant is based upon religious belief, while the Code of Hammurabi and others is not: The main similarity lies in their form, e. The purpose is not to inculcate godliness, but rather to regulate social relationships. The codes of other Near Eastern covenants is thoroughly secular. It [the Law] was, first of all, intensely personal. God spoke from heaven so all the people could hear his voice Deut. The ultimate motivation for doing the Law was to be like the Lord—in holiness Lev. The covenant aims to establish a personal relationship, not a code of conduct in the abstract. The mood, likewise, is that of exhortation. Each individual is therefore urged to enter into the joy of service of being a holy priesthood by adopting this covenant and by obeying the laws which are contained therein. As I was studying the commandments, it suddenly occurred to me that God was prescribing, to a large degree, the culture of the nation Israel. We evaluate men by their character or at least we should. But what is the measure of a nation? I submit to you that a people can, to a large degree, be judged by their culture. While some aspects of a culture are amoral, many are not. By giving Israel the Decalogue, God was prescribing the moral base for their culture. Remember that Israel had just emerged from the Egyptian culture. As a persecuted minority, the Egyptian culture, to which the Israelites had been exposed for years, was perhaps easier to shrug off when they left that land. Thus, God gave the Law to Israel to dictate not only individual conduct, but to establish a

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corporate code of behavior, a new culture, if you would. The significance of this can hardly be overemphasized. When God saved Israel, He did so as a nation. The nation is composed of individuals, with its corporate witness equal to the sum total of the godliness of every Israelite. From New Testament times, God has saved individuals, but He has made them a part of a corporate body, His church. While there is much room for cultural differences in the church cf. There is a sense in which the church corporately establishes its own culture. This may be one reason why John R. While this cannot be denied, I would suggest that the overall tone of the text is positive, nevertheless. I come to this conclusion on the basis of several factors. The main reason why we focus on the negatives here in the Decalogue is because we have a negative attitude toward the Law. The biblical stance, as I have previously proposed, is that the old covenant was good, while the new covenant is better. I am reminded of R. We cannot deny that the New Testament seems to reduce the number of capital offenses. By comparison the Old Testament seems radically severe. What we fail to remember, however, is that the Old Testament list represents a massive reduction in capital crimes from the original list. The Old Testament code represents a bending over backwards of divine patience and forbearance. The Old Testament Law is one of astonishing grace. I will say it again. The Old Testament list of capital crimes represents a massive reduction of the original list. It is an astonishing measure of grace. The Old Testament record is chiefly a record of the grace of God. That was not murder, rape, or kidnapping; it was disobedience to a simple command of God. In our society, it would hardly rate as a misdemeanor, let alone be considered a felony, worthy of the death sentence. The Law, then, greatly reduced the number of offenses which were punishable by death. Once again, we find that the Law had a very positive dimension. Every prohibition negatives is the outworking of an initial positive statement of which there are three. As we have seen above, the Decalogue can be viewed as having three positive statements, each of which is followed by corresponding prohibition. While we are inclined to focus on the fact that there are more negatives than positives, let us remember that the negatives are all the logical consequence of an initial positive statement. The laws of physics tell us that every action has an equal and opposite reaction. The same is true in the moral and spiritual realm. For every positive there are corresponding negatives. If we are to shine as lights in this dark world we must avoid the evil deeds of darkness. If we are to be pure and holy, we must avoid that which is unclean. The emphasis should be on the positive, not on the negative. Negatives are only necessary in order to produce positive results. One may wonder why it would not have been possible for God to have made more positive statements than negative ones. The answer is simple: As counted, there are something like nine negative commands, but this is a very few negatives when you think about it, especially when compared to the number of positive things which constitute obedience to the commandments. Let me attempt to illustrate the positive dimension of negative commandments by drawing your attention to the vows a husband takes in the marriage ceremony. In this mode of thinking, the husband could think of millions of women with whom he could not live as husband and wife. But he does not think this way. Instead, the husband who has just taken his vow to forsake all others goes his way rejoicing in this one positive truth, which overrides all others: In this light, the few negatives of the Ten Commandments are far outweighed by the positive blessing of having fellowship with God and taking part in being a priestly nation, which manifests God to men. In order to keep the commandments to a concise summary statement, God found it easier to list the few prohibitions negatives than to attempt to enumerate every positive freedom under the Law. You may eat of its fruit. You may eat its peaches. Satan attempted to take that one prohibition and to create in the minds of Adam and Eve the suspicion that God was really negative and restrictive, rather than generous and gracious. And so it can be with the Law as well. Satan would like nothing better than to underscore the negatives of the Law so that we would lose sight of the positive contribution of the Law. The Decalogue is positive because our Lord said so. Here, our Lord summarized the Law even more concisely, expressing its essence in two statements. If we were asked to capture the essence of the Law in but one word, based upon the response of our Lord in Matthew chapter 22, what would that one word be? Without a doubt, that word would have to be love. The Law can be summarized in this simple way: Love 1 God; and 2 your neighbor.

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Chapter 9 : Sermons on Exodus - calendrierdelascience.com

Below is a comparison of both readings of the Ten Commandments. The first as personally spoken and written by the finger of God and is found in Exodus and the second which was written down and spoken by Moses and is found in Deuteronomy

May This paper has come about because John Shavers asked me to do a sermon for Pentecost on the law given at Sinai on the Day of Pentecost. In preparation for the sermon I discovered for myself a calendar within the scriptures. This subject had also been mentioned by others as well in the past several years, but I had not been moved with enthusiasm to search it out before now. I must first emphasize that I believe the Spirit of God reveals things such as this to His people and it is not based upon any special knowledge or abilities that any of us may think they possess. The purpose of this work is to give more information and truth about the history of the people of God, both with the Old and New Testaments. The following calendar is a recreation of the events of the Exodus out of Egypt when God led Israel out of bondage. To establish the first day of the first month Nisan which has 30 days of that year we must use the scriptures in Exodus chapter For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. Since the common belief is that God performs and meets with His people on a holy day instead of a regular work day six days shall you labor and do all your work we will assume that the third day referred to here is a Sabbath or an annual holy day. We are also told that this is the third month of the year of the Exodus. We also can safely assume that this day is before or on the day of Pentecost by the balance of the scriptures we will cover later in this paper. Counting backwards we have determined that the first day of Unleavened bread is on a Thursday the 15th day of Nisan. We have a confirmation that this was a Thursday by Exodus If the Sabbath was the third day then the first day would have been on a Thursday. Exodus and Numbers 33 provide us the the details of the travels of Israel from the time they kept the Passover on the night of the thirteenth the 13th ends at sunset and the 14th begins the new day until Moses returns from the Mount after forty days and nights with the commandments of God. Below is the timeline transferred from the bible to a Calculated Hebrew Calendar. There are many interesting scriptures that give us additional insight to both this timeline and what laws were given in the agreement or contract covenant made between God and Israel. The scriptures will surprise and shock you! There is added comment between the calendars. Egypt was portrayed as a type of sin. To understand what the term proved assayed means listen to our sermon on " We Are Assayed ". Audio Only The next confirmation that our calendar is correct is Exodus Israel arrived at the Wilderness of Sin and on the 15th day of the second Month Iyar which has 29 days Israel murmurs to Moses and Aaron about food. God will give them both manna and quail and in doing so will continue to prove assay them and give them His laws again before mount Sinai and to establish His Sabbath day before them: And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. And it came to pass, that at even the quails came up, and covered the camp: And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: God appeared in the cloud on the Sabbath day day 15 and told Israel that at even after the sun has set, after the Sabbath day has ended on day 15 He would send them quail to eat. Then He would send them manna to gather the next morning the first day of the week, day They were to gather it every day day 16 through 21 and keep nothing until the morning. They were to gather it for six days and rest on the Sabbath day The manna established to Israel by God what was to be the work week and the day of rest. Out of gladness Jethro sacrifices to God. Jethro, Moses, Aaron and the elders eat before God. The next day is the Sabbath the last day of the second month day 29 and Jethro comes and

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observes Moses judging Israel. Jethro asks Moses what he is doing and one of the things Moses explains he is doing is that he is teaching the people the laws of God. This again is before the law is given to Israel at Mount Sinai. Between the first day and the fourth day Israel departs from Rephidim and come into the desert of Sinai and camp before Mount Sinai. When they arrive Moses goes up unto God in the Mount and speaks with God. Moses will meet with God several times on this day that we are able to establish as a Thursday the fifth day of the third month Sivan. The term "same day" here is in reference to a Thursday, the same day Israel came out of Egypt 15th day of the first month. God is ready to enter into a covenant with Israel. The process you will witness over the rest of these verses in Exodus 19 is a contract that is being negotiated between God and Israel with Moses as an intermediary. It is very similar to a purchase contract for a home where you have a seller, a buyer and a realtor. Over the next five chapters you will see the negotiation and completion of this contract that is called the covenant between God and His people Israel. Observe in the scriptures the following details of this covenant: The parties to the contract 2. The terms of the contract a.