

The Decalogue

Virtual Bible Study – Part I

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All Nations Apostolic Tabernacle

COVENANT



A binding promise of far-reaching importance in the relations between individuals, groups, and nations.

COVENANT

- In the Bible, it is an agreement between God and His people.
- In the Old Testament, God made agreements with Noah, Abraham, and Moses.
- To Noah, God promised that He would never again destroy the Earth with a flood.

COVENANT

- God promised **Abraham** that he would become the ancestor of a great nation.
- To **Moses**, God said that the Israelites would reach the Promised Land.
- In the New Testament, God promised salvation to those who believe in Jesus.

Nature & Significance




Covenants in the ancient world were solemn agreements by which societies attempted to regularize the behavior of both individuals and social organizations.

Nature & Significance

- The concept of covenant has been of enormous importance in the tradition rooted in the Hebrew Bible.
- In postbiblical Judaism, the concept of covenant has been a major source and foundation of religious thought.

Important
contrast between
the Covenant &
Law.



A covenant is a
promise that is
sanctioned by an
oath.

Distinguishing Between Covenant & Law

- Law characteristically does not require that each member of the legal community voluntarily swear an oath to obey the law.
- Sanctions of the law are carried out by appropriate agencies of the society itself, not by transcendent powers beyond human control.
- Individuals can bind only their own persons by an oath.

Distinguishing Between Covenant & Law

Distinguishing Between Covenant & Law



- The oath was usually accompanied by a ritual or symbolic act.
- One of the most frequent of these was the ritual identification of the promisor with a sacrificial animal.

The Decalogue



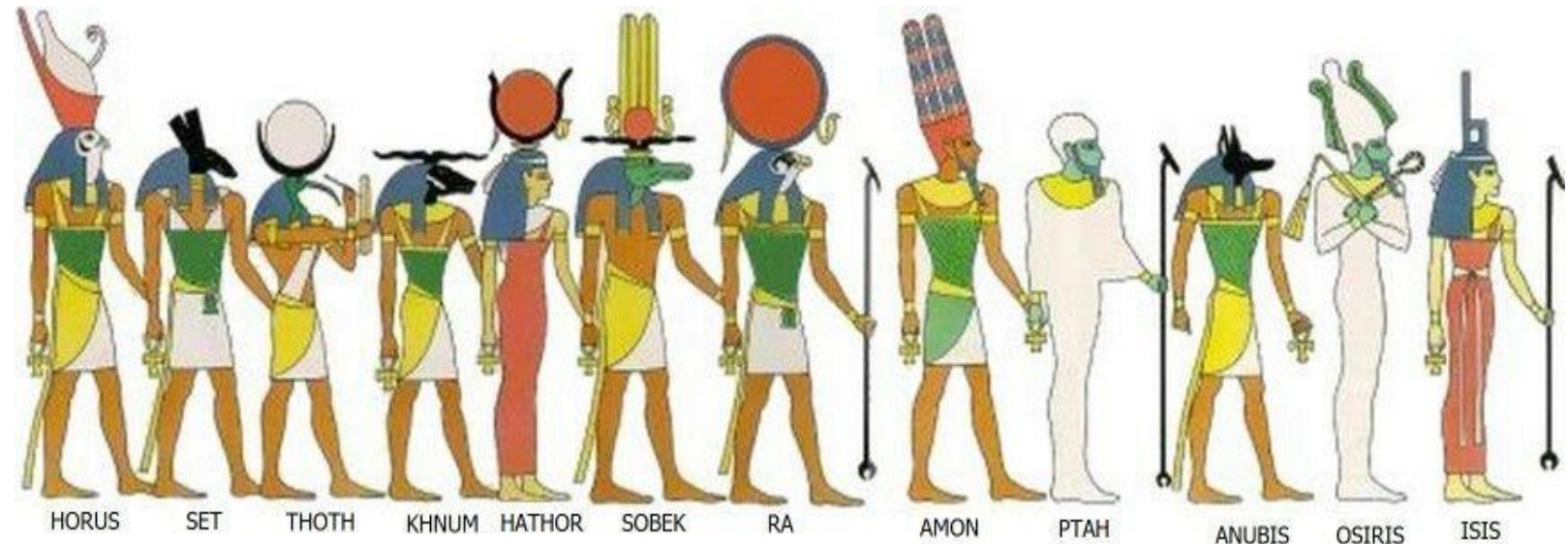
An In-depth Look - Exodus 20:2-17

***"I am the
Lord thy
God"
(v.2).***

- "The God of Israel is the Source not only of power and life, but of consciousness, personality, moral purpose and ethical action."
Tommy
- He identifies His position as it relates to man, "thy God."

I.
*"Thou shall
have no
other gods
before me
(v. 3).*

- "God desires to be all in all to His children and claims an exclusive right to their rights and obedience."
- This first commandment puts Israel on notice; they must not go after these false gods.



II.

"Thou shalt not make unto thee any graven image...I the Lord thy God am a jealous God" (vv. 4-6).

- Idolatry elevates man to the position of "a" creator and shifts man's dependency on himself rather than on the true God.
- "I...am a jealous God"(v. 5). "Term applied to God in an anthropomorphic sense."
- Demonstrates intimacy and possessiveness, "*I the Lord thy God..*" (v. 5).

II.
*"Thou shall have
no other gods
before me. Thou
shalt not make
unto thee a
graven image...I
the Lord thy God
am a jealous
God"
(vv. 4-6).*

- The Hebrew word used in this verse for Jealousy is "El-Kana," and has two meanings, "God of Jealousy/God of Zeal."
- It stems "[f]rom (1) the word אֵל ('el), God, and (2) the adjective קַנָּא (*qanna*), jealous or zealous."* (See also Deut. 4:24; 6:15).
- God "tempers justice and mercy..."

*<https://www.abarim-publications.com/Meaning/El-kana.html#.XxgvWChKiUk>

III.
*"Thou shalt
not take the
name of the
Lord thy
God in
vain"
(v. 7).*

- God is holy and His name is holy.
- We are to swear by God's name only when we are fully convinced of the truth of our declaration and then only when we are required to do so in a court of law. *"And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD"* (LEV. 19:12).
- His name should not be used in false or flippant oaths.
- God's name should not be used unnecessarily in common conversation.

IV.
***"Remember
the sabbath
day, to keep
it holy"***
(vv. 8-11).

- Remember means, bear it in mind and prepare for it.
- Sabbath comes from the "verb שבת (shabat), to cease or to rest."*
- It is a setting apart for the building of the spiritual element of man.

*<https://www.abarim-publications.com/>

IV.
*"Remember
the sabbath
day, to keep
it holy"*
(vv. 8-11).

- Physical health suffers without sabbatical relief.
- "The Sabbath is a boundless boon for mankind and the greatest wonder of religion.
- Sabbath should be in your dwelling (Lev. 23:3).
- It is a day of blessing to those who observe it.

IV.
*"Remember
the sabbath
day, to keep
it holy"*
(vv. 8-11).

- God endowed the Sabbath with sanctifying powers.
- "The Sabbath planted a heaven in every Jewish home."
- "The whole household rejoices on the Sabbath."



V.
*"Honour
thy father
and thy
mother"*
(v. 12).

- "This Commandment follows the Sabbath command, because the Sabbath is the source and the guarantor of the family life."
- Each one shall fear (i.e. reverence) his mother and his father. The child must revere the memory of the departed parent in act and feeling. The obligation extends beyond the grave.

"If a nation thinks of its past with contempt, it may well contemplate its future with despair; it perishes through moral suicide" Rabbi J.H. Hertz.

VI.
"Thou shalt
not kill"
(v. 13).

- Rightly translated, this verse would read, "Thou shalt not murder."
- This speaks to the sanctity of human life.
- "...man is created in the image of God."
- "God alone gives life, and He alone may take it away."

VII.
"Thou shalt
not commit
adultery"
(v. 14).

- Addresses the sanctity of marriage.
- Warns husband and wife alike against profaning the sacred Covenant of Marriage.
- The Hebrew word for a covenant is ברית (*b'riyt*, Strong's #1285), a noun derived from the verb ברה (*B.R.H*, Strong's #1262), which means "to select the best."

VII.
"Thou shalt
not commit
adultery"
(v. 14).

- "The phrase 'make a covenant,' such as in Genesis 26:28, appears eighty times in the Hebrew Bible..."
- "[I]n every instance, it is the Hebrew phrase כרת ברית (*karat b'riyt*), which literally means 'cut a covenant'."

VII.
"Thou shalt
not commit
adultery"
(v. 14).

- "This methodology of 'making" a covenant is clearly recorded in Jeremiah 34:18-20 (Benner, J. A., 2020).
- It is this same word (*b'riyt*) that God used in Genesis 19:5 to enter covenant with Israel.

**VIII.
"Thou
shalt not
steal"
(v. 15).**


- The sanctity of property is addressed in this commandment.
- Property represents the fruit of industry and intelligence.
- Forbids every illegal acquisition of property by cheating, embezzlement or forgery.

**IX.
"Thou
shalt not
bear false
witness"
(v. 16).**

- False witness is wrong inflicted by word of mouth.
- Includes all forms of slander, defamation & misrepresentation.
- Neighbor distinctly refers to the Egyptian and fellowman.

X.
"Thou shalt
not covet"
(v. 17).

To covet is to long for the possession of anything that we cannot get in an honest and legal manner.



It commands self-control.



Without such self-control, there can be no worthy human life.

X.
"Thou shalt
not covet"
(v. 17).

Covet: A three-step process

1. "Craving (א.ו.ה) something that someone else has, "do not crave your neighbor's household" (Deuteronomy 5:21)."*
2. "Coveting (נ.מ.ט), which includes planning and scheming to acquire an object that someone does not want to give you., which is a possible consequence of craving."*
3. "Robbing (א.ר.ל), which a person who fails to acquire the object he covets might resort to" (Greenspoon, 2013).*

Abolishment & Fulfillment

Understanding the Diference

DO not think that I came to abolish
the LAW or the PROPHETS



Knowing-Jesus.com

I did not come to abolish but to Fulfill.

Matthew 5:17

Abolishment & Fulfillment

Understanding the Difference

- "How is this relevant to us today, since the commandments were abolished?"

Ephesians 2: 15

*Having **abolished** in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;"*

- The method was abolished but not the principle.

Galatians 5:14

*"or all **the law** is **fulfilled** in one word, even in this; Thou shalt love thy neighbour as thyself."*

Abolishment & Fulfillment

Understanding the Difference

- Jesus is the fulfillment of the Law.

Mathew 5:17

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

- We have been given a "better promise."

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."