

## The Ten Commandments in the NT

**MAT 19:18** Then he said to Him, *Which ones?*

And Jesus said,

**NO 6 - YOU SHALL NOT COMMIT  
MURDER;**

**NO 7 - YOU SHALL NOT COMMIT  
ADULTERY;**

**NO 8 - YOU SHALL NOT STEAL;**

**NO 9 - YOU SHALL NOT BEAR FALSE  
WITNESS;**

**MAT 19:19**

**NO 5 - HONOR YOUR FATHER AND  
MOTHER; and**

**NO x - YOU SHALL LOVE YOUR  
NEIGHBOR AS YOURSELF.**

**MAT 22:36** *Teacher, which is the great  
commandment in the Law?* **MAT 22:37** *And  
He said to him,*

**NO 1 - YOU SHALL LOVE THE LORD  
YOUR GOD WITH ALL YOUR  
HEART, AND WITH ALL YOUR  
SOUL, AND WITH ALL YOUR**

*MIND. **MAT 22:38** This is the great and foremost commandment.*

***MAT 22:39** The second is like it,*

**NO X - YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF**  
(see Paul's comment at ROM 13:9).

***MAT 22:40** On these two commandments depend the whole Law and the Prophets.*

***LUK 18:20** You know the commandments,*  
**NO 7 - DO NOT COMMIT ADULTERY,**  
**NO 6 - DO NOT MURDER,**  
**NO 8 - DO NOT STEAL,**  
**NO 9 - DO NOT BEAR FALSE WITNESS,**  
**NO 5 - HONOR YOUR FATHER AND MOTHER.**

***ROM 7:7** What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said,*

**NO 10 - YOU SHALL NOT COVET.**

**ROM 13:9** For this,

**NO 7 - YOU SHALL NOT COMMIT  
ADULTERY,**

**NO 6 - YOU SHALL NOT MURDER,**

**NO 8 - YOU SHALL NOT STEAL,**

**NO 10 - YOU SHALL NOT COVET,**

**AND IF THERE IS ANY OTHER  
COMMANDMENT, IT IS SUMMED UP IN  
THIS SAYING,**

**NO X - YOU SHALL LOVE YOUR  
NEIGHBOR AS YOURSELF.**

**EPH 6:2**

**NO 5 - HONOR YOUR FATHER AND  
MOTHER (which is the first  
commandment with a promise),  
**EPH 6:3** SO THAT IT MAY BE  
WELL WITH YOU, AND THAT  
YOU MAY LIVE LONG ON  
THE EARTH.**

# The Ten Commandments in the OT

01 **EXO 20:3** *You shall have no other gods before Me.*

ynP'-I [; ~yrika] ~yhiil á/ ^E-hyhyI al tē <sup>WTT</sup> 3

02 **EXO 20:4** *You shall not make for yourself an idol, OR ANY LIKENESS OF WHAT IS IN HEAVEN ABOVE OR ON THE EARTH BENEATH OR IN THE WATER UNDER THE EARTH.*

ÿ~ymá/B rvä] hnñmT.-I kv>ÿI spá ^i .hf,[t] al tē <sup>WTT</sup> 4  
 #raP' tx:Tni ÿ~yMB; rvä]: tx:Tni #raB' rvä] I [Mñi

**EXO 20:5** *You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,*

^yh,I á/ hwñy ykñá yKä è-db.[t' al tē >é-hñ' hwä.Tv.tial } <sup>WTT</sup> 5  
 ~yvLvi-I [; ~ynB'-I [; tbâ' !w[ ] dqPû aNq; I ää  
 ya]fd . ~y[Bc-I [w>^yh,I á/ hwñy>

**EXO 20:6** *but showing loving kindness to thousands, to those who love Me and keep My commandments.*

s `yt(0mi yrEn.vd W ybhad . ~ypil 'a|| ; 'dsxp hf,[ü> WTT 6

**03** **EXO 20:7** *You shall not take the name of the LORD your God in vain*, for the LORD will not leave him unpunished who takes His name in vain.

al (ÛyKä awVt; ^yh|| á/ hw|hy>~vèta, aFzi al { WTT 7  
p `awV); AmR:-ta, aFyt-rva| taèhw|hy>'hQny>

**04** **EXO 20:8** *Remember the sabbath day, to keep it holy.*

`AvDq:l. tB|Wh; ~Ayèta, rAkz' WTT 8

**EXO 20:9** Six days you shall labor and do all your work,

è^T)kal m.-l K' tyf|W>èdb|[T]y' ~ymä" tv,vü WTT 9

**EXO 20:10** but the seventh day is a Sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you.

hf|[t;-al è^yh|| á/ hw|hy|; YtB|W; y[|b|Wh; ~Ay|W> WTT 10  
^B q|> ^T|nhbW ^t m|ajr. ^Dè.; ^T|B|W ^|b|W YhTä; hkè| m.-l K'  
^yr([VBi rvä|]

**EXO 20:11** “For in six days the LORD made the heavens and the Earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the Sabbath and made it holy.

~ymā/h;-ta, hwh>hf' •ymij"-tv,vé yKā<sup>WTT</sup> **11**  
y[ybM/h; ~AYB; xnYB: ~Bèrva] I K'-ta>'~Yh;-ta, #rañ'-ta>  
s `Vhv(əym) tBM/h; ~Ayəta, hwh>%rBe!KēI [;

**05 EXO 20:12** **Honor your father and your mother**, that your days may be prolonged in the land which the LORD your God gives you.

^ymj" !Vkaraj: ! [m]. ^Ma-i-ta>^yba'-ta, dBK;<sup>WTT</sup> **12**  
s `%I) !tēo ^yh| ē/ hwh>rva] hmd'ah' I [;..

**06 EXO 20:13** **You shall not murder.**

s `xclTāalē<sup>WTT</sup> **13**

**07 EXO 20:14** **You shall not commit adultery.**

s `@alTāalē<sup>WTT</sup> **14**

**08 EXO 20:15** **You shall not steal.**

s `bnqTāalē<sup>WTT</sup> **15**

**09 EXO 20:16** **You shall not bear false witness** against your neighbor.

s `rqv( d[ē^[]rb. hni[[]t;-al }<sup>WTT</sup> **16**

**10** **EXO 20:17** *You shall not covet* your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or **anything that belongs to your neighbor.**

^ [ʔE tvaä dm&t; aI} ^ [ʔE tyBä dm&t; aI {<sup>WTT</sup> **17**  
 p ` ^ [ʔ. rviä] I kʔ>Ar&çj: Ar&v>Atm'aj: ADb.[v>

**EXO 20:18** All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance.

( Aqä 'taw ~dyPLh;ta>tI (Qh;ta, ~yairo • [h'-I kI><sup>WTT</sup> **18**  
 `qx) the WdIn.[Yj: W[nW: '~ [h' arYit: !vE' rhB'-ta>rpVh; >

## **“THE FOURTH COMMANDMENT**

*Remember the Sabbath day, to keep it holy. Six days shall you labor and do all your work: But the seventh day is the Sabbath of the Lord thy God: in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates: For in six days the Lord made Heaven and Earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it [EXO 20:8-11].*

As in the case of the second commandment, please note the prominence with which the law of the Sabbath is presented. The fourth commandment is the longest in the decalogue. Remember this command, like the others, was engraved by the finger of God on tables of stone. May it, and they, be engraved indelibly upon the fleshly table of each heart.

The fourth commandment occupies an important position in the law, resting at the end of the section outlining man's duty to God, and before the section showing man's



duty to his fellow man. It appears as a keystone in the arch of the law. A proper keeping of the first three commandments demands the observance of the fourth commandment, and without the first four there can be no proper observance of numbers five to ten. So this command is the keystone in the bridge of the law.

### **The Nature of this Commandment**

It must be remembered that this is a MORAL command. The fourth commandment is not part of either the ceremonial or civil laws of Israel but it is part of the MORAL LAW. The law of the Sabbath extends from man's creation on Earth [GEN 2:1-3] to redeemed man in Heaven [HEB 4]. It cannot therefore be relegated to a bygone age, but should be observed.

It is primarily a CALL TO REMEMBRANCE. *Remember the Sabbath day.* Man is inclined to forget God's holy ordinances, and more so when they require a continual sustained effort as does the keeping of the Sabbath. There are several reasons for obeying the Sabbath.

First of all, the RATIONALITY of it. God has ordained six days in every week for our own temporal affairs and only ONE day per week to be set aside for Him. Is it not amazing that so many thankless people begrudge giving the Lord ONE day out of SEVEN? Their opposition could be understandable if God asked for SIX days for Him and ONE for them, but He doesn't. He only asks for one day.

The JUSTICE of observing the Sabbath. It is described in the commandment as *the Sabbath of the Lord your God*. Every day is the Lord's but the Sabbath is His day by special right [in a special way]. It belongs to Him. What right have we to defraud Him of that which is rightfully His?

God's own observance of the Sabbath must not be overlooked. We are told that after the six days of creation *He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it* [GEN 2:2-3]. The Christian ought to live a GODLY life. This entails the acceptance of God's sacrifice for sins and the following of His example of holiness. If God set aside a day for rest then so should His followers.

Certain benefits and blessings follow the observance of the Christian Sabbath. The scripture reminds us that *God blessed the Sabbath day and hallowed it*. It is a blessed day for those who love and observe it. Business days throughout the week tend to make God's people forget the Lord, His presence and His work. But the Sabbath is a delight as cold hearts are warmed by the breath of God. Believers meet on the Lord's day, in the Lord's house, and hear the Lord's Word and are blessed by the Lord's presence.

### **First or Seventh?**

The Christian today does not observe the Jewish 'seventh day' Sabbath, but worships on the Christian Sabbath—the Lord's Day—the first day of the week. The Word 'Sabbath' simply means 'rest' or 'day of rest.' The Christian Sabbath or Lord's Day is appointed by Christ. We are told that He *is Lord also of the Sabbath*. It is His day. The Lord's day is mentioned in Psalm 118. *The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes.*

*This is the day which the Lord has made; we will rejoice and be glad in it* [PSA 118:22-24]. It is interesting to note that this portion of scripture is quoted six times in the New Testament plus the original Psalm, making seven in all. . . . Now the question arises— which day was it the Lord ‘**made**’, and why should we **rejoice and be glad in it**? The answer is found in Acts 4 where Psalm 118 is quoted, and a divine commentary of the portion is given.

It is obvious the stone refused by the builders is a reference to the rejection and crucifixion of Christ [ACT 4:10-12]. The refused stone became the head stone of the corner when Jesus rose from the dead in glorious resurrection. Well did the Psalmist write, *This is the Lord’s doing; it is marvelous in our eyes*. He thus prophesied of the crucifixion and exults in the resurrection of Christ. Then the Psalmist states, ***This is THE DAY THE LORD HAS MADE***. What day? The Resurrection day—the first day of the week.

The Psalmist further mentions this day—the Lord’s day—would be a day of rejoicing and gladness. Now the Jewish Sabbath in the week of Christ’s crucifixion was not a day of

gladness. Jesus was dead and wrapped in grave clothes in Joseph's tomb. The disciples were shattered and scattered. They were not glad—they were sad in the extreme.

But the next day—the first day of the week—their sadness turned to exceeding great joy when they learned that Jesus had risen from the dead. The seventh day—the Jewish Sabbath—was a day of sorrow and sadness. The first day—the first Christian Sabbath—was a day of rejoicing and gladness.

For New Testament believers the first day of the week occupied an important place. They obviously met on the first day of the week. *Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them [ACT 20:7].*

So, on the first day of the week believers met together, broke bread and listened to the preaching of God's word together. They also laid aside their tithes and offerings for the work of God on this day [1CO 16:2]. It was the Lord's day when John the Apostle was in the Spirit, heard the voice of the Lord, and in vision beheld the Lord. And from that Spirit-anointed experience we received the book of Revelation [REV 1:10].

It is sometimes pointed out that the disciples preached in the synagogues on the Jewish Sabbath. This is true, but an examination of each reference will show the disciples took advantage of these Jewish assemblies as opportunities to expound the Gospel to them. The evidence shows definitely that meetings of believers took place on the Lord's day.

## **Our Responsibility Towards the Lord's Day**

The Sabbath is a gift from God to man. Jesus said, *The Sabbath was made for man, and not man for the Sabbath* [MAR 2:27]. It is a USEFUL GIFT. Some atheistic nations abolished the day of rest to improve production, but had to admit their experiment was a failure. The Lord's day is a COSTLY GIFT. It took the death of Christ on the cross to bring it to us.

Perhaps I can illustrate our responsibility towards the Lord's day. A young man I know made his mother a gift—a beautiful table made from the cross section of a tree trunk. It was a useful gift, and a costly one, for untold hours of painstaking work were expended before the final coat of varnish

was applied. How would the young man feel, after such cost to him, if his mother left the table neglected in the garage or his father abused it by making it a chopping block for wood? God, our Father, cannot be pleased when we NEGLECT or ABUSE His gift of the Lord's day.

On the other hand the young man's mother could have gone to the other extreme and decreed that not one speck of dust would ever fall on the beautiful table. She would have to house it in a dust-proof shelter with all kinds of dust extraction equipment to make sure nothing touched or marked it. The young man would be grieved that his beautiful gift was being obscured and not being used for the purpose he intended.

Legalism does this to the Sabbath. The Pharisees decreed a tailor could not so much as carry a needle in his clothing on the Sabbath as that would be deemed to be carrying a burden! The Sabbath thus becomes a burden in itself, and this is not the use the Lord intended for His day. The Lord's Day is not to be abused or neglected on one hand, nor applied with excessive legalism on the other.

## Some Practical Lessons

There should be SOLEMN PREPARATION for the Lord's Day. When God gave the manna to the children of Israel in the wilderness, they were to gather it daily except on the Sabbath. A double amount was to be gathered on the sixth day. Thus they had to prepare for the Sabbath day.

Likewise believers ought to prepare for the LORD'S DAY. Supplies of milk and bread should be gathered on Saturday, and the car filled with gasoline, to obviate the need to support those who desecrate the Lord's Day by opening their stores purely for sales and profit. The love of money is the root of all evil, and the quality of life in a nation drops dramatically when ungodly store owners, driven by the furious profit motive, make Sunday shopping wide open.

There should be SACRED observance of the Lord's Day. *In it you shall do no work.* The Lord does not condemn works of necessity or of mercy on His day. His disciples plucked and ate the ears of corn on the Sabbath much to the disgust of the legalistic Pharisees. If a beast fell into a pit its rescue



on the Sabbath was a legitimate act of mercy. Doctors, nurses, firemen and security forces must be on call twenty-four hours a day, seven days a week.

Each believer, before God, must ask if his work on the Lord's Day is an absolute necessity or a work of mercy. In cases of doubt it is always a good practice to give God the benefit of any doubt. Or as the well-known maxim puts it—"If in doubt—DON'T!" If the job is neither an absolute necessity nor a work of mercy then there is no excuse for working on Sunday.

Preparation of the soul for the Lord's Day is important. Few would dream of attending church services without washing and dressing their bodies, yet many spend more time on external preparation than they do on their souls.

It is good to pray and read God's Word before going out on the Lord's Day. A time of meditation is profitable. Meditate on the wonders of God's creation, His holiness, the love of Christ, salvation and Heaven and you will find His day a delight. It is worth noting that those who cannot abide the Lord's day generally cannot abide the Lord either.

The city of Toronto, and the Province of Ontario, has operated a closed Sunday policy for a long time. The city has had an enviable reputation as 'Toronto the good'. The author feels that title was not necessarily earned only by the goodness of its people, but also because the Lord's day was respected. In the case of some that respect was actively encouraged, and in the case of others it was passively observed. Either way the blessing of God was upon the city, and the crime rate relatively low for a city of its size. [For example, about thirty-five murders per year for a population of two and a half million, compared to the smaller Detroit, 250 miles away, where the murder rate is about 700-800 with a population of about one and a half million].

There is now a strong movement under way to have wide open Sunday shopping. Some ungodly store chain owners, with the lust of increased profits as their motivation, have not only broken the law of God but have also broken the law of the land. This irresponsible action has been taken to force the government's hand to permit Sunday shopping. If these law-breakers get their way then Toronto's crime rate will escalate

dramatically. Their law-breaking will encourage other criminal elements. By breaking the Lord's day, they will no longer have the restraining hand of God. The new age in Toronto will bring a new wave of crime.

God gave a sure promise regarding the Jewish Sabbath and it no doubt applies to the Lord's day: *If you turn away your foot from the Sabbath, from doing your pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words: Then you shall delight yourself in the Lord; and I will cause you to ride upon the high places of the Earth, and feed you with the heritage of Jacob your father: for the mouth of the Lord has spoken it [ISA 58:13-14].*

We have now concluded our study of the first table of the law which outlines our duty to God. May God help us all to love His law and to obey it.

[Frank McClelland, *The Ancient Law for the New Age*, pp. 55-62. Wittenburg Publications, 1990; Toronto ON CANADA].