

The
Ten Commandments
A Guide
To
Holiness

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Introduction To
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A Guide to Holiness

What is Holiness? How do we know when we are holy? What are the standards? What about Grace? What about Faith? How does it all fit together? These and many more questions I hope to answer in this study.

I am just an ordinary guy, I don't have a degree in the Bible or philosophy, in fact I am a truck driver and a Christen. I was saved many years ago at a Church camp in the mountains behind Los Angeles, California, I think I was eight or nine at the time, my mother threw a huge fit and I quickly learned to keep my faith to myself.

After the initial pink cloud of the conversion experience, my walk with the Lord resembled the history of the Jewish Nation, drawing near and then rebelling, repenting and withdrawing. Now in my fifties I think I have finally come to walk with the Lord for the rest of my life and hope and pray that I will be able to touch many lives for the Lord thru my writing.

This study has come about because I had decided to read thru the entire Bible from Genesis to Jude, (I skipped Revelation on purpose) and read it as if I would read a work of fiction, in other words without judgement or dissecting it for meaning, chapter and versus were no more than place holders, I viewed the people and places as factual (as indeed they are) and sought only to read the entire Bible.

Some days I just couldn't put it down, other days I could hardly get thru one chapter because of the boredom (like in Numbers).

Reading the scriptures this way may seem like sacrilege to many yet for me it did the most amazing thing, I began to see the real author behind this collection of books, I began to sense His realness, but most importantly, I began to have a real and living relationship with the Lord of the Universe and I found out that He is Love.

As a child in Sunday school I heard a concept of God that truly made no sense to me, He was vengeful, He was exclusive, He was a God of war, and then He made His one and only son to die a horrible death for me, and then I was told it was all because He Loved Me. It made no sense. And those Ten Commandments, “thou shalt not....”, who's this God think He is, telling me what I shall not do!

When I read the Bible thru I got to see just who He is, He really is a Loving Caring Father.

The, thou shalt not's, I saw, where not demands in the sense of, I am God and your Not and you will do as I say, but rather the sense of son if you touch a hot burner on the stove you will get burned, so, don't do it.

What I saw was a Loving Father constantly trying to get his ill-tempered, demanding, bratty children to see that if they did things His way they would live a rich and full-filling life and when it was all over here, that rich and full-filling life was just beginning over there, with Him, forever. Wow, what a revelation!

So why this study? Because once I saw just how Loving the Father really is, I wanted it all, I want all the Lord has to offer and now know that to achieve that, I must willingly seek after His heart, willingly seek His will for me and willingly obey so that I don't get burned on that hot stove.

Sounds selfish to me, you say, your right it is!

And that my friend is the mystery of it all, because the more I willingly obey, the more I seek His heart, the more I see His will for me, I see that He wants me to Love you in the same way He Loves me and now I want for you the same as He wants for me.

So why do I want me to be holy?

There are two reasons I have found, one is very carnal and the second is very spiritual.

But before answering that question maybe we should find out just what the word *holy* means:

Strong's Hebrew and Greek Dictionary

Holly H6942 (Hebrew)

קדש

qadash

kaw-dash'

A primitive root; to *be* (causatively *make*, *pronounce* or *observe* as) *clean* (ceremonially or morally): - appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied one, self), X wholly.

G40 (Greek)

αγιος

hagios

hag'-ee-os

From [αυος](#) *hagos* (an *awful* thing) compare [G53](#), [[H2282](#)]; *sacred* (physically *pure*, morally *blameless* or *religious*, ceremonially *consecrated*): - (most) holy (one, thing), saint.

G53 (Greek)

αἰὴν ἁγός

hagnos

hag-nos'

From the same as G40; properly *clean*, that is, (figuratively) *innocent, modest, perfect*: - chaste, clean, pure.

Webster Dictionary

Holy

HO'LY, a.

1. Properly, whole, entire or perfect, in a moral sense. Hence, pure in heart, temper or dispositions; free from sin and sinful affections. Applied to the Supreme Being, holy signifies perfectly pure, immaculate and complete in moral character; and man is more or less holy, as his heart is more or less sanctified, or purified from evil dispositions. We call a man holy, when his heart is conformed in some degree to the image of God, and his life is regulated by the divine precepts. Hence, holy is used as nearly synonymous with good, pious, godly.

Be ye holy; for I am holy. 1 Pet 1:16

2. Hallowed; consecrated or set apart to a sacred use, or to the service or worship of God; a sense frequent in Scripture; as the holy sabbath; holy oil; holy vessels; a holy nation; the holy temple; a holy priesthood.

3. Proceeding from pious principles, or directed to pious purposes; as holy zeal.

4. Perfectly just and good; as the holy law of God.

5. Sacred; as a holy witness.

What can we take from these definitions. The first thing that stands out to me is the word **moral** and the second word for me would be **clean or pure**.

Since the first day that Adam and Eve bit into the forbidden fruit, mankind has been endowed with an instinctive knowledge of good and evil and it has been our nature to gravitate towards evil, leaving us filled with guilt, remorse and shame, these emotions block our ability to communicate with God as is demonstrated here:

Gen 3:7 *And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*

Gen 3:8 *And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.*

Shame of their nakedness, guilt for their disobedience, and fear of what God would do, caused them to hid from the one who created them and called them friends. I do not have a scriptural reason for believing this but, I do believe that God created Adam and his wife with an instinctual propensity for good and that the forbidden fruit installed the instinct to not only recognize evil but also a drive to do evil, a drive that in time began to crowd out the good that God installed in us, eventually leading to the destruction of all but Noah and his family.

There is a great deal more we could get out of these definitions but I think to keep it simple

being holy means being pure in heart and mind, choosing good over evil, love over hate, peace over war.

So, why be holy?

Consider this bit of scripture:

Lev 26:3 *If ye walk in my statutes, and keep my commandments, and do them;*

Lev 26:4 *Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.*

Lev 26:5 *And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.*

Lev 26:6 *And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.*

Lev 26:7 *And ye shall chase your enemies, and they shall fall before you by the sword.*

Lev 26:8 *And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.*

Lev 26:9 *For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.*

Lev 26:10 *And ye shall eat old store, and bring forth the old because of the new.*

Lev 26:11 *And I will set my tabernacle among you: and my soul shall not abhor you.*

Lev 26:12 *And I will walk among you, and will be your God, and ye shall be my*

people.

This is the carnal reason that I alluded to earlier, a rich and full life in the here and now, blessed by God Himself.

The spiritual reasons are many, lets consider a few verses from the New Testament:

Mat 7:21 *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

Mat 13:44 *Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.*

Jesus never told us directly what heaven would be like, instead He used many parables to describe it, in my thinking it is because it is so truly wonderful and so beyond our earthly experience that it was not possible for Him to describe it the way we would describe a sunset or the beach. It would be like you trying to describe a sunset to a man who was blind from birth, that man would not be able to comprehend what you described to him since he would have to have had the experience of colour, of the vastness of the sky and the sense of what a cloud looks like in order to understand your description.

But there is more. Did you notice how the selection from Leviticus ends?

Lev 26:11 *And I will set my tabernacle among*

*you: and my soul shall not abhor you.
Lev 26:12 And I will walk among you, and will
be your God, and ye shall be my people.*

Why should that be important to you?

Have you ever noticed how when someone who is happy and up beat enters a room of people who are a bit shy or awkward with each other, how the mood of the whole room changes just because of the presence of that one person? In a very short time people begin to introduce themselves and chatter begins, before long the whole room's mood has become up beat and happy. Joy, happiness, love is contagious. Now imagine that that person is God Himself, pure Love, pure Joy, pure Happiness, what would His effect be on that same group of people? What would it mean to you if that room had only one occupant; you. Just imagine.

There is one important caveat to these promises in Leviticus:

Lev 26:3 *If ye walk in my statutes, and keep my commandments, and do them;*

So, ask me again why would I want me to be holy?

The simple answer, so God can bless me.

In the etymology (the study of words and their origin) that I added to the end of this chapter, I couldn't help but notice that one of the possible words of origin for holy from the Old English was "hal" a word that meant "good health". Nor did it escape my notice that another possible Old German root was "heil", a word we now associate with one of the most evil times in

human history, yet, in the old language it too meant health, happiness and good luck. Could it be that to be holy, to live a life of holiness, really means we will be living a life of health, happiness and good fortune. I think so, don't you?

From Entomology online

<http://www.etymonline.com/index.php?term=holyholy>

O.E. halig "holy, consecrated, sacred, godly," from P.Gmc. *hailaga- (cf. O.N. heilagr, O.Fris.

helich "holy," O.S. helag, M.Du. helich, O.H.G.

heilag, Ger. heilig, Goth. hailags "holy").

Adopted at conversion for L. sanctus.

Primary (pre-Christian) meaning is not possible to determine, but probably it was "that must be preserved whole or intact, that cannot be

transgressed or violated," and connected with O.E. hal

(see [health](#)) and O.H.G. heil "health, happiness, good luck" (source of the German salutation

heil). Holy water was in Old English. Holy has

been used as an intensifying word from 1837;

used in expletives since 1880s (e.g. Holy smoke,

1883, holy mackerel, 1876, holy cow, 1914,

holy moly etc.), most of them euphemisms for

holy Christ or Holy Moses.

Search results for the word Holy in the KJV

544 verses found, 611 matches

Exodus 45 verses found 55 matches

Exo_3:5; Exo_12:16; Exo_15:13; Exo_16:23;

Exo_19:6;

Exo_20:8; Exo_22:31; Exo_26:33; Exo_26:34;

Exo_28:2;

Exo_28:4; Exo_28:29; Exo_28:35; Exo_28:38;
Exo_28:43; Exo_29:6; Exo_29:29; Exo_29:30;
Exo_29:31;
Exo_29:33; Exo_29:34; Exo_29:37; Exo_30:10;
Exo_30:25; Exo_30:29; Exo_30:31; Exo_30:32;
Exo_30:35; Exo_30:36; Exo_30:37; Exo_31:10;
Exo_31:11;
Exo_31:14; Exo_31:15; Exo_35:2; Exo_35:19;
Exo_35:21;
Exo_37:29; Exo_38:24; Exo_39:1; Exo_39:30;
Exo_39:41;
Exo_40:9; Exo_40:10; Exo_40:13
Leviticus 77 verses found 94 matches
Lev_2:3; Lev_2:10; Lev_5:15; Lev_5:16;
Lev_6:16;
Lev_6:17; Lev_6:18; Lev_6:25; Lev_6:26;
Lev_6:27;
Lev_6:29; Lev_6:30; Lev_7:1; Lev_7:6; Lev_8:9;
Lev_10:10; Lev_10:12; Lev_10:13; Lev_10:17;
Lev_10:18;
Lev_11:44; Lev_11:45; Lev_14:13; Lev_16:2;
Lev_16:3;
Lev_16:4; Lev_16:16; Lev_16:17; Lev_16:20;
Lev_16:23;
Lev_16:24; Lev_16:27; Lev_16:32; Lev_16:33;
Lev_19:2;
Lev_19:24; Lev_20:3; Lev_20:7; Lev_20:26;
Lev_21:6;
Lev_21:7; Lev_21:8; Lev_21:22; Lev_22:2;
Lev_22:3;
Lev_22:4; Lev_22:6; Lev_22:7; Lev_22:10;
Lev_22:12;
Lev_22:14; Lev_22:15; Lev_22:16; Lev_22:32;
Lev_23:2;
Lev_23:3; Lev_23:4; Lev_23:7; Lev_23:8;
Lev_23:20;

Lev_23:21; Lev_23:24; Lev_23:27; Lev_23:35;
 Lev_23:36;
 Lev_23:37; Lev_24:9; Lev_25:12; Lev_27:9;
 Lev_27:10;
 Lev_27:14; Lev_27:21; Lev_27:23; Lev_27:28;
 Lev_27:30;
 Lev_27:32; Lev_27:33
 Numbers 27 verses found 29 matches
 Num_4:4; Num_4:15; Num_4:19; Num_4:20;
 Num_5:9;
 Num_5:17; Num_6:5; Num_6:8; Num_6:20;
 Num_15:40;
 Num_16:3; Num_16:5; Num_16:7; Num_18:9;
 Num_18:10; Num_18:17; Num_18:19;
 Num_18:32;
 Num_28:7; Num_28:18; Num_28:25;
 Num_28:26;
 Num_29:1; Num_29:7; Num_29:12; Num_31:6;
 Num_35:25
 Deuteronomy 9 verses found 9 matches
 Deu_7:6; Deu_12:26; Deu_14:2; Deu_14:21;
 Deu_23:14;
 Deu_26:15; Deu_26:19; Deu_28:9; Deu_33:8
 Joshua 2 verses found 2 matches
 Jos_5:15; Jos_24:19
 1 Samuel 3 verses found 3 matches
 1Sa_2:2; 1Sa_6:20; 1Sa_21:5
 1 Kings 6 verses found 6 matches
 1Ki_6:16; 1Ki_7:50; 1Ki_8:4; 1Ki_8:6; 1Ki_8:8;
 1Ki_8:10
 2 Kings 2 verses found 2 matches
 2Ki_4:9; 2Ki_19:22;
 1 Chronicles 9 verses found 9 matches
 1Ch_16:10; 1Ch_16:35; 1Ch_22:19; 1Ch_23:13;
 1Ch_23:28
 1Ch_23:32; 1Ch_29:3; 1Ch_29:16; 1Ch_6:49

2 Chronicles 16 verses found 17 matches

2Ch_3:10; 2Ch_4:22; 2Ch_5:5; 2Ch_5:7;
2Ch_5:11;
2Ch_8:11; 2Ch_23:6; 2Ch_29:5; 2Ch_29:7;
2Ch_30:27;
2Ch_31:6; 2Ch_31:14; 2Ch_35:3; 2Ch_35:5;
2Ch_35:13
2Ch_3:8;

Ezra 4 verses found 5 matches

Ezr_2:63; Ezr_8:28; Ezr_9:2; Ezr_9:8

Nehemiah 10 verses found 10 matches

Neh_7:65; Neh_8:9; Neh_8:10; Neh_8:11;
Neh_9:14;
Neh_10:31; Neh_10:33; Neh_11:1; Neh_11:18;
Neh_12:47

Job 1 verse found 1 match

Job_6:10

Psalms 38 verses found 39 matches

Psa_2:6; Psa_3:4; Psa_5:7; Psa_11:4; Psa_15:1;
Psa_16:10;
Psa_20:6; Psa_22:3; Psa_24:3; Psa_28:2;
Psa_33:21;
Psa_43:3; Psa_46:4; Psa_51:11; Psa_65:4;
Psa_68:5;
Psa_68:17; Psa_68:35; Psa_71:22; Psa_78:41;
Psa_79:1;
Psa_86:2; Psa_87:1; Psa_89:18; Psa_89:19;
Psa_89:20;
Psa_98:1; Psa_99:3; Psa_99:5; Psa_99:9;
Psa_103:1;
Psa_105:3; Psa_105:42; Psa_106:47; Psa_111:9;
Psa_138:2; Psa_145:17; Psa_145:21
Proverbs 3 verses found 3 matches
Pro_9:10; Pro_20:25; Pro_30:3
Ecclesiastes 1 verse found 1 match
Ecc_8:10

Isaiah 51 verses found 56 matches

Isa_1:4; Isa_4:3; Isa_5:16; Isa_5:19; Isa_5:24;
Isa_6:3;
Isa_6:13; Isa_10:17; Isa_10:20; Isa_11:9;
Isa_12:6;
Isa_17:7; Isa_27:13; Isa_29:19; Isa_29:23;
Isa_30:11;
Isa_30:12; Isa_30:15; Isa_30:29; Isa_31:1;
Isa_37:23;
Isa_40:25; Isa_41:14; Isa_41:16; Isa_41:20;
Isa_43:3;
Isa_43:14; Isa_43:15; Isa_45:11; Isa_47:4;
Isa_48:2;
Isa_48:17; Isa_49:7; Isa_52:1; Isa_52:10;
Isa_54:5;
Isa_55:5; Isa_56:7; Isa_57:13; Isa_57:15;
Isa_58:13;
Isa_60:9; Isa_60:14; Isa_62:12; Isa_63:10;
Isa_63:11;
Isa_64:10; Isa_64:11; Isa_65:11; Isa_65:25;
Isa_66:20

Jeremiah 5 verses found 5 matches

Jer_11:15; Jer_25:30; Jer_31:40; Jer_50:29;
Jer_51:5

Ezekiel 35 verses found 49 matches

Eze_7:24; Eze_20:39; Eze_20:40; Eze_21:2;
Eze_22:8;
Eze_22:26; Eze_28:14; Eze_36:20; Eze_36:21;
Eze_36:22;
Eze_36:38; Eze_39:7; Eze_39:25; Eze_41:4;
Eze_42:13;
Eze_42:14; Eze_43:7; Eze_43:8; Eze_43:12;
Eze_44:8;
Eze_44:13; Eze_44:19; Eze_44:23; Eze_45:1;
Eze_45:3;
Eze_45:4; Eze_45:6; Eze_45:7; Eze_46:19;

Eze_48:10;
Eze_48:12; Eze_48:14; Eze_48:18; Eze_48:20;
Eze_48:21
Daniel 15 verses found 17 matches
Dan_4:8; Dan_4:9; Dan_4:13; Dan_4:17;
Dan_4:18;
Dan_4:23; Dan_5:11; Dan_8:24; Dan_9:16;
Dan_9:20;
Dan_9:24; Dan_11:28; Dan_11:30; Dan_11:45;
Dan_12:7
Hosea 1 verse found 1 match
Hos_11:9
Joel 2 verses found 3 matches
Joe_2:1; Joe_3:17
Amos 1 verse found 1 match
Amo_2:7
Obadiah 1 verse found 1 match
Oba_1:16
Jonah 2 verses found 2 matches
Jon_2:4; Jon_2:7;
Micah 1 verse found 1 match
Mic_1:2
Habakkuk 3 verses found 3 matches
Hab_1:12; Hab_2:20; Hab_3:3
Zephaniah 1 verse found 1 match
Zep_3:11
Haggai 1 verse found 2 matches
Hag_2:12
Zechariah 3 verses found 3 matches
Zec_2:12; Zec_2:13; Zec_8:3
Matthew 11 verses found 11 matches
Mat_1:18; Mat_1:20; Mat_3:11; Mat_4:5;
Mat_7:6;
Mat_12:31; Mat_12:32; Mat_24:15; Mat_25:31;
Mat_27:53; Mat_28:19
Mark 7 verses found 7 matches

Mar_1:8; Mar_1:24; Mar_3:29; Mar_6:20;
Mar_8:38;
Mar_12:36; Mar_13:11
Luke 18 verses found 19 matches
Luk_1:15; Luk_1:35; Luk_1:41; Luk_1:49;
Luk_1:67;
Luk_1:70; Luk_1:72; Luk_2:23; Luk_2:25;
Luk_2:26;
Luk_3:16; Luk_3:22; Luk_4:1; Luk_4:34;
Luk_9:26;
Luk_11:13; Luk_12:10; Luk_12:12
John 5 verses found 5 matches
Joh_1:33; Joh_7:39; Joh_14:26; Joh_17:11;
Joh_20:22
Acts 51 verses found 52 matches
Act_1:2; Act_1:5; Act_1:8; Act_1:16; Act_2:4;
Act_2:27;
Act_2:33; Act_2:38; Act_3:14; Act_3:21;
Act_4:8;
Act_4:27; Act_4:30; Act_4:31; Act_5:3;
Act_5:32; Act_6:3;
Act_6:5; Act_6:13; Act_7:33; Act_7:51; Act_7:55;
Act_8:15; Act_8:17; Act_8:18; Act_8:19;
Act_9:17;
Act_9:31; Act_10:22; Act_10:38; Act_10:44;
Act_10:45;
Act_10:47; Act_11:15; Act_11:16; Act_11:24;
Act_13:2;
Act_13:4; Act_13:9; Act_13:35; Act_13:52;
Act_15:8;
Act_15:28; Act_16:6; Act_19:2; Act_19:6;
Act_20:23;
Act_20:28; Act_21:11; Act_21:28; Act_28:25
Romans 10 verses found 13 matches
Rom_1:2; Rom_5:5; Rom_7:12; Rom_9:1;
Rom_11:16;

Rom_12:1; Rom_14:17; Rom_15:13; Rom_15:16;
Rom_16:16
1 Corinthians 8 verses found 8 matches
1Co_2:13; 1Co_3:17; 1Co_6:19; 1Co_7:14;
1Co_7:34;
1Co_9:13; 1Co_12:3; 1Co_16:20
2 Corinthians 3 verses found 3 matches
2Co_6:6; 2Co_13:12; 2Co_13:14
Ephesians 6 verses found 6 matches
Eph_1:4; Eph_1:13; Eph_2:21; Eph_3:5;
Eph_4:30;
Eph_5:27
Colossians 2 verses found 2 matches
Col_1:22; Col_3:12
1 Thessalonians 5 verses found 5 matches
1Th_1:5; 1Th_1:6; 1Th_4:8; 1Th_5:26; 1Th_5:27
1 Timothy 1 verse found 1 match
1Ti_2:8;
2 Timothy 3 verses found 3 matches
2Ti_1:9; 2Ti_1:14; 2Ti_3:15
Titus 2 verses found 2 matches
Tit_3:5; Tit_1:8
Hebrews 10 verses found 10 matches
Heb_2:4; Heb_3:1; Heb_3:7; Heb_6:4;
Heb_7:26;
Heb_9:8; Heb_9:12; Heb_9:24; Heb_9:25;
Heb_10:15
1 Peter 6 verses found 8 matches
1Pe_1:12; 1Pe_1:15; 1Pe_1:16; 1Pe_2:5; 1Pe_2:9;
1Pe_3:5
2 Peter 5 verses found 6 matches
2Pe_1:18; 2Pe_1:21; 2Pe_2:21; 2Pe_3:2;
2Pe_3:11
1 John 2 verses found 2 matches
1Jn_2:20; 1Jn_5:7
Jude 1 verse found 2 matches

Jud_1:20

Revelation 13 verses found 16 matches

Rev_3:7; Rev_4:8; Rev_6:10; Rev_11:2;

Rev_14:10;

Rev_15:4; Rev_18:20; Rev_20:6; Rev_21:2;

Rev_21:10;

Rev_22:6; Rev_22:11; Rev_22:19

Salvation

Let me begin this chapter by saying that this book is not for those who have not been saved by Jesus The Messiah.

If you are not a Christen then this chapter may be the most important thing you read in your life.

If you are a Christen than this could be the most important chapter of your life in Christ barring the scripture it's self.

I make the above statement because if you are not a believer in Christ than you must be a seeker to have gotten this far, something in you knows that there is more to life than what you have experienced so far.

For the believer it is imperative that you understand just what it is that God did for you in Christ.

I will not boar you with all the pat reasons as to why you should believe that you have already heard like:

Rom 3:10 *As it is written, There is none righteous, no, not one:*

or this one:

Rom 3:23 *For all have sinned, and come short of the glory of God;*

While all this is true, to the person such as yourself who has yet to put his trust in the Messiah these passages from the New Testament mean very little.

Ask a believer what they really mean and you will hear things like, “ well you are separated from

God right now because of your sin and if you don't get right with God you will be sent to hell when you die.” Ok, this is true too but why?

And why should

you care? After all it seems that it is the greedy selfish sinners that are getting ahead in this world and are seldom punished for their miss deeds, yes your right, it does seem that way.

The key word here is “seems”, it only seems that way because they are the ones in the spot light, they are getting all the press. What you don't see are the millions of other people many who are believers that are reaping the benefits of this world without cheating, without stealing and without tooting their own horns because they recognize that the riches in this world that they are currently enjoying, are gifts from the Almighty, they are humble people who are often behind the scenes helping out the destitute and homeless and orphans. You don't hear about these people because the media is out for a story with emotional impact and they know that injustice gets you mad, so it is the few not the many that you get to hear about.

A question I have heard from non believers is; “Well if God is so loving then why is there so much pain and misery in this world?, Why doesn't He just fix it?”, That is a fair question and one that deserves a real answer. And, the real answer is that God is trying to fix it.

The pain and misery in this world is always because of mans rebellion against God, murder is forbidden by God because it causes pain and misery to those that are left behind, but in mans need to feel powerful, to be a god, he murders.

God forbids sex outside of marriage, why,

because for a moment of pleasure a lifetime of misery may follow.

All human suffering eventually leads back to man trying to be his own god and doing things his own way.

God is like a good father who leads his children into good decisions that will in the long run benefit the child. If God were to fix things the way many non-believers think He should, then we would have to charge Him with child abuse.

All of this pain and suffering began in the beginning when the first two people, the ones that God created with His own hands, disobeyed Him. They (Adam and Eve) had only one thing that they were not allowed to do, everything was provided for them. Adam and his wife wanted for nothing and God was walking and talking with them daily, teaching them in His ways, the way of Love and respect for all life.

However all of that was to change when Eve was deceived into believing that the Father had lied to them about the consequence of breaking His one and only rule. When Adam saw that his wife ate of the forbidden fruit and didn't immediately die he began to doubt God's word and he too broke God's one rule.

The problem with rules and consequences for children from a parent is that every parent hopes they will not have to enforce the consequence when the child does break the rule, but, for the child's own good the parent cannot back out or the kid will think he can do anything he wants no matter who it may hurt.

God believed his children would not disobey so when they did, it broke His heart and

He could not bear the thought of carrying out the consequence he had pronounced earlier, His solution was to remove His children from their cushy life and substitute an innocent animal for their life.

The innocent have been paying ever since.

God tried many different ways to get His children to behave, to do as He wanted, not for His sake but for their sake, they (we) rebelled.

At one point the rebellion was so bad that God could no longer stand the pain we caused Him and ourselves so He destroyed all but one family.

God tried to fix the problems through this one family that He had saved from the flood, but they too rebelled and before long hurtful desires began to rule the day again.

God then tried to work through one family as the father of that family wanted to do Gods will and believed what God told Him, God made promises to him because of his faithfulness to Gods desires.

In time even this family rebelled and could not see the good that God was trying so desperately to give to them.

God still had a promise to keep, a consequence to give and that consequence was to his other child who had rebelled, Lucifer.

Gen 3:15 *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

At the last God decided that He would only

work with those who showed an interest in the Good that He was trying to give the human race, that it would be one heart at a time that would be most effective in fixing the problem that Adam and his wife caused.

It was time to keep His promise to Lucifer and Jesus was born.

Jesus was both fully human and fully God and was just as innocent as Adam was before he disobeyed. God released all of His wrath on Jesus (Himself in human form) once again the innocent paid for our disobedience, our sin.

The good news is this was the final instalment, the last time Adams sin was to be punished and a New Contract was signed between God and His Son, we are allowed to reap the benefit of this contract through our belief .

One of those benefits is that God will give us a new heart one that will desire to do His will and live life according to the way God intended us to. When we mess up and confess our disobedience to Him it will be as if the mess up never happened and our relationship with God will not be interrupted.

Why would you want a relationship with God?

That's easy, you see we who have believed have found the happiness, joy and the freedom by simply trusting God and the work He did through His Son Jesus, that the rest of humanity is trying to find through all of their diversions.

So, at this point, the real question is; is this something that you want? If it is then their isn't much for you to do, it's simple.

In your mind in your heart admit to God that you have rebelled against Him that you have

tried to be your own god and that you have failed, and that you would like Him to enter into your life to wash away the guilt from your rebellion and that from this moment forward you would like Him to be the ruler of your life and renew your mind and heart.

If you mean it with all your heart He will not disappoint you and you will become a new person from the inside out, it won't happen overnight but as you let Him have more and more of your life your joy will grow.

Get into a regular habit of spending time with God every day and study His word, the Bible.

Finally, find a Bible teaching church, where you can fellowship and worship with other believers.

Will life become a piece of cake? No way, but you are no longer alone and you will have an inner strength that you could not have ever imagined before.

Scriptures to consider

Joh 10:9 *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.*

Joh 10:10 *The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

Joh 6:51 *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life*

of the world.

Act 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Act 2:39 *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

The New Covenant

Jer 31:31 *The LORD said: The time will surely come when I will make a new agreement with the people of Israel and Judah.*

Jer 31:32 It will be different from the agreement I made with their ancestors when I led them out of Egypt. Although I was their God, they broke that agreement.

Jer 31:33 Here is the new agreement that I, the LORD, will make with the people of Israel: "I will write my laws on their hearts and minds. I will be their God, and they will be my people.

Jer 31:34 "No longer will they have to teach one another to obey me. I, the LORD, promise that

Covenants

My reading of the Old Testament and subsequent study revealed to me something that is important to understanding before tackling the Ten Commandments and that is that God has dealt with man through **covenants**.

God has chosen to use covenants with mankind right from the beginning:

Gen 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Gen 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Gen 1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Gen 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

Gen 1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Note that God gave us dominion over “...every living thing that moves upon the earth”, in today’s way of thinking God gave us a title to

everything but the earth it's self,(v. 28).

It is much like when a man decides to build a large apartment complex on a piece of land that he owns, he hires the builder, installs the utilities, and even finds tenants but decides to lease it out to a manger. In creating that lease he gives the manager full rights to everything that was installed on that land, except:

Gen 2:15 *And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.*

Gen 2:16 *And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

Gen 2:17 *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

This covenant, the first between God and man, contained four basic elements or clauses:

- 1 God gave man a commandment to populate the earth
- 2 God gave man dominion over all life and was told to subdue the earth
- 3 God forbade man to eat of the tree of good and evil
- 4 God gave a “penalty clause” for disobedience of the 3rd clause.

Basically, the contract or covenant that God gave His friend Adam was this, I will give to you everything I have created to be treated as yours except, this one tree, this one you can not touch and if you do it will result in the penalty. In other words God gave man complete authority

over His creation.

We all know what happened next, Eve was deceived by the serpent and ate of the forbidden tree and Adam then took from his wife and ate knowing full well he was violating the terms of his contract with God.

God being a just and Holy God could not let this disobedience go unpunished, but instead of exercising His clause and because of his great Love for the man, he found a suitable substitute and struck a new clause in the covenant with all three parties involved in the transgression.

Gen 3:14 *And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:*

Gen 3:15 *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Gen 3:16 *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*

Gen 3:17 *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;*

Gen 3:18 *Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;*

Gen 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

While the scriptures don't actually say so, I believe that God chose to exercise His punishment clause the way He did because there was a third party involved with whom the transgression may have never occurred had that third party not been involved. The substitute that God chose to fulfil the death clause was that of an innocent animal which he killed:

Gen 3:21 *Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.*

The next covenant we need to look at is the covenant that God struck with Noah.

In Genesis chapter four, the story of Cain and Able and the true beginning of evil in this world.

I believe, that Eve believed that her son Cain was to be the promised one that would crush the head of the serpent, but after the murder of his brother Cain did not repent and we follow his lineage until Lamech where we see a very prideful and arrogant man who spurned God and again committed murder.

At the end of Chapter four, we are introduced to the Line of Seth who was to be seed that the promise would be fulfilled in. Cain's sons followed the way of evil but Seth's sons followed God:

Gen 4:26 *And to Seth, to him also there was*

born a son; and he called his name Enos: then began men to call upon the name of the LORD.

A mere nine generations after Adam,(in years it was much longer time than we count today since men lived much longer then), we find that evil had taken over all of humanity:

Gen 6:5 *And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*

Gen 6:6 *And it repented the LORD that he had made man on the earth, and it grieved him at his heart.*

Gen 6:7 *And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*

Noah had somehow escaped the corruption that was all around him and he had found favour with God:

Gen 6:8 *But Noah found grace in the eyes of the LORD. Noah was a man of faith, God said build an ark and Noah didn't question it he just did it.*

Gen 6:13 *And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.*

Gen 6:14 *Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. ...*

Gen 6:22 *Thus did Noah; according to all that*

God commanded him, so did he.

It was Noah's faithfulness that saved him from the destruction that was to come:

Gen 7:1 *And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.*

Noah built the ark on God's word, there was no evidence that a world wide flood was eminent ***the building of the ark was an act of faith.***

The Hebrew word that is here interpreted as “righteous” is “tsaddıIyq” pronounced tsad-deek which means “just: - just, lawful, righteous (man).” (Strong's Hebrew Greek Dictionary).

Noah obeyed God's word as if it were Law. ***So, Noah was made righteous through his faith.*** That faith was based on the promise of a covenant with the Lord:

Gen 6:18 *But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.*

At the end of the flood we find these words:

Gen 8:20 *And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.*

Gen 8:21 *And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for*

the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

Gen 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Gen 9:1 *And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.*

Gen 9:2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Gen 9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

Gen 9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

Gen 9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

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

Gen 9:7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

Gen 9:8 And God spake unto Noah, and to his sons with him, saying,

Gen 9:9 And I, behold, I establish my covenant with you, and with your seed after you;

Gen 9:10 And with every living creature that is

with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

Gen 9:11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

Gen 9:12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

Gen 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Gen 9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

Gen 9:15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

Gen 9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

Gen 9:17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

Gen 9:18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

God's covenant with Noah contained these terms:

1. That this covenant would last for the duration of the earth

2. That He would not again curse the earth for mans sake

3. Nor would He destroy all living flesh

4. Commanded Noah and his sons to repopulate the earth

5. That seed time and harvest, cold and heat, summer and winter, night and day would never cease

6. That all other creatures will be afraid of man and if an animal takes a mans life it's life will be forfeit.

7. That we are not to eat a live animals

8. That a murder's life would be forfeit

9. That the earth would never again be destroyed by flood.

We can see in this covenant a foreshadowing of the covenants to come. We see the beginning of what would later be spelled out in the Law (Sinai covenant), the forfeiting of the lives of those who commit murder whither man or beast and the Laws concerning food. We see the continuation of the Adamic covenant with the command to populate the earth and a reestablishing of mans authority (v 9:2 and 3). The terms are then sealed with the placement of the rainbow.

The important thing for our discussion is that Noah was considered righteous by God by his Faith. The result of that faith was the salvation of Noah and his family from the destruction that God had decreed upon all the rest of the earth.

The Next Covenant that we need to consider is the Covenant with Abraham. This is such an important covenant that I shall deal with it in it's own chapter.

COVENANT, n. [L, to come; a coming together; a meeting or agreement of minds.]

1. A mutual consent or agreement of two or more persons, to do or to forbear some act or thing; a contract; stipulation. A covenant is created by deed in writing, sealed and executed; or it may be implied in the contract.

2. A writing containing the terms of agreement or contract between parties; or the clause of agreement in a deed containing the covenant.

Covenant

c.1300, from O.Fr. *covenant* "agreement," originally prp. of *covenir* "agree, meet," from L. *convenire* "come together" (see **convene**). Applied in Scripture to God's arrangements with man, as a translation of L.*testamentum*, Gk. *diatheke*, both rendering Heb. *berith* (though *testament* is also used for the same word in different places). The verb is recorded from c.1300. *Covenanter* (1638), especially used of Scottish Presbyterians who signed the *Solemn League and Covenant* (1643) for the defense and furtherance of their cause.

From: <http://www.etymonline.com/index.php>

COVENANT

272 verses found, 292 matches

Genesis 23 verses found 26 matches

Exodus 13 verses found 13 matches

Leviticus 8 verses found 10 matches
Numbers 5 verses found 5 matches
Deuteronomy 26 verses found 27 matches
Joshua 16 verses found 17 matches
Judges 3 verses found 3 matches
1 Samuel 9 verses found 10 matches
2 Samuel 2 verses found 2 matches
1 Kings 11 verses found 12 matches
2 Kings 10 verses found 12 matches
1 Chronicles 14 verses found 14 matches
2 Chronicles 15 verses found 16 matches
Ezra 1 verse found 1 match

Nehemiah 5 verses found 5 matches
Job 2 verses found 2 matches
Psalms 21 verses found 21 matches
Proverbs 1 verse found 1 match
Isaiah 13 verses found 13 matches
Jeremiah 21 verses found 24 matches
Ezekiel 15 verses found 17 matches
Daniel 6 verses found 7 matches
Hosea 5 verses found 5 matches
Amos 1 verse found 1 match
Zechariah 2 verses found 2 matches
Malachi 6 verses found 6 matches
Luke 1 verse found 1 match
Acts 2 verses found 2 matches
Romans 1 verse found 1 match
Galatians 2 verses found 2 matches
Hebrews 12 verses found 14 matches
Gen_6:18; Gen_9:9; Gen_9:11; Gen_9:12;
Gen_9:13; Gen_9:15; Gen_9:16; Gen_9:17;
Gen_15:18;
Gen_17:2; Gen_17:4; Gen_17:7; Gen_17:9;
Gen_17:10; Gen_17:11; Gen_17:13; Gen_17:14;
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Deu_8:18;
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Hos_12:1;
Amo_1:9;
Zec_9:11; Zec_11:10;
Mal_2:4; Mal_2:5; Mal_2:8; Mal_2:10;
Mal_2:14; Mal_3:1;
Luk_1:72;
Act_3:25; Act_7:8;
Rom_11:27;
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Heb_8:10; Heb_8:13; Heb_9:1; Heb_9:4;
Heb_10:16;
Heb_10:29; Heb_12:24; Heb_13:20;

Faith and The Law

FAITH, n. [L. fides, fido, to trust; Gr. to persuade, to draw towards any thing, to conciliate; to believe, to obey.

1. Belief; the assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence; the judgment that what another states or testifies is the truth. I have strong faith or no faith in the testimony of a witness, or in what a historian narrates.

πίστις pistis *pis'-tis*

From [G3982](#); *persuasion*, that is, *credence*; moral *conviction* (of religious truth, or the truthfulness of God or a religious teacher), especially *reliance* upon Christ for salvation; abstractly *constancy* in such profession; by extension the system of religious (Gospel) *truth* itself: - assurance, belief, believe, faith, fidelity.

Faith. Now, there is a word that has been as much abused and misunderstood as the word Love. I don't know if I can clear it up any but I do want to try especially in consideration of our discussion about the Ten Commandments and how they relate to the Christen.

First, lets consider Websters definition (in the side bar). Faith is the belief that what another has said is the truth.

Jesus in many of the recorded healing s He performed said to the sick person. *"thy faith hath made thee whole"*(**Mk 5:34**) the sick persons faith is what healed them. I had to ask my self what faith was Jesus referring to, what was it that the woman in this example, (**Mk 5:25** thru **5:34**) believed and why did she

believe it?

We are told part of the answer in verse **28** “*For she said, If I may touch but his clothes, I shall be whole.*” Okay, so why did she believe that? Because, somebody told her He could heal her, and, she had no reason to doubt the truthfulness of that witness. Even if she had doubted that witness, surely she had come to the gathering and had seen for herself that Jesus was healing all those that came to him. Simple stuff, yet we complicate it.

This is important to our discussion of the Ten Commandments because The Lord tells us through the witness of Paul that it is not by fulfilling the Law that we are made righteous before God. So, why even consider the Ten Commandments if in fact it is by faith that we are made righteous?

The answer to that question is simple, consider these two verses:

Gal 2:16 *Knowing that a man is not **justified** by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be **justified** by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be **justified**.*

Mar 3:35 *For whosoever shall do the **will of God**, the same is my brother, and my sister, and mother.*

Notice in the above two verses we have two very different phrases, “Justified” is one and the other is the “will of God”. We know that God is the same yesterday, today and tomorrow:

Heb 13:8 *Jesus Christ the same yesterday, and to day, and for ever.*

In listening to many believers I came to realize that many of us have these two concepts confused with one another.

Do you remember, that Adam hid from God after he had disobeyed God? Adam experienced guilt and fear which changed the relationship between himself and God.

Do you remember before the flood, that it grieved God that he had made man because man was “evil in his heart”? And God said the same of man after the flood? It is this evil and it's attending shame and guilt that keeps us out of relationship with God.

Righteousness ,refers to our Relationship with God and as with Abram and David we too are made righteous in God's sight by faith.

Through our simple belief we can now have a relationship with the God of the Universe, our faith is in the finished work of the Old Testament through the life, sacrifice and resurrection of our Lord; Jesus of Nazareth.

What this means is that through our belief that Jesus is the Promised one, we can now enter the very throne room of God and have fellowship with Him as God had intended from the beginning and this fulfils the following conditions of the New Covenant:

Jer 31:34 *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.*

It is through this simple faith that the second part of the New Covenant is added to the believer:

Jer 31:33 *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.*

Joh 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

So, if the Comforter brings all things to remembrance that the Messiah said, the question remains why as believers, should we even consider the Ten Commandments?

The Ten Commandments were and are God's Will for His people.

As believers we are God's people so should we not want to live our lives in such a way as to bring Glory and Honour to His Name? Should we not live in such a way as to attract others into His Kingdom that they too might believe?

Yes, the Law and the Commandments have passed away as a means of coming into right relationship with God,

Rom 3:20 *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin*

after all no flesh has ever been justified by

keeping the Law and it's Commandments, but should we not want to live by the Law of the Kingdom in which we now reside?

So, by Faith we enter into relationship with God and by doing the best we can to keep the Commandments we Honour that relationship and bring Glory to God by outwardly displaying the Love for Him and our fellow humans that we have inwardly, a Love that in and of it's self is the expression of the Holy Ghost living within us.

I still have not fully answered the question; why, as believers, should we even consider the Ten Commandments? In the next chapters I hope to do so.

Word search results for Faith:

231 verses found

Deu 32:20;

Hab 2:4;

Mat 6:30; Mat 8:10; Mat 8:26; Mat 9:2;
Mat 9:22; Mat 9:29; Mat 14:31; Mat 15:28;
Mat 16:8; Mat 17:20; Mat 21:21; Mat 23:23;

Mar 2:5; Mar 4:40; Mar 5:34; Mar 10:52;
Mar 11:22;

Luk 5:20; Luk 7:9; Luk 7:50; Luk 8:25;
Luk 8:48; Luk 12:28; Luk 17:5; Luk 17:6;
Luk 17:19; Luk 18:8; Luk 18:42; Luk 22:32;

Act 3:16; Act 6:5; Act 6:7; Act 6:8;
Act 11:24; Act 13:8; Act 14:9; Act 14:22;
Act 14:27; Act 15:9; Act 16:5; Act 20:21;
Act 24:24; Act 26:18;

Rom 1:5; Rom 1:8; Rom 1:12; Rom 1:17;
Rom 3:3; Rom 3:22; Rom 3:25; Rom 3:27;
Rom 3:28; Rom 3:30; Rom 3:31; Rom 4:5;
Rom 4:9; Rom 4:11; Rom 4:12; Rom 4:13;
Rom 4:14; Rom 4:16; Rom 4:19; Rom 4:20;
Rom 5:1; Rom 5:2; Rom 9:30; Rom 9:32;
Rom 10:6; Rom 10:8; Rom 10:17;
Rom 11:20; Rom 12:3; Rom 12:6; Rom 14:1;
Rom 14:22; Rom 14:23; Rom 16:26;

1Co 2:5; 1Co 12:9; 1Co 13:2; 1Co 13:13;
1Co 15:14; 1Co 15:17; 1Co 16:13;

2Co 1:24; 2Co 4:13; 2Co 5:7; 2Co 8:7;
2Co 10:15; 2Co 13:5;

Gal 1:23; Gal 2:16; Gal 2:20; Gal 3:2;
Gal 3:5; Gal 3:7; Gal 3:8; Gal 3:9; Gal 3:11;
Gal 3:12; Gal 3:14; Gal 3:22; Gal 3:23;
Gal 3:24; Gal 3:25; Gal 3:26; Gal 5:5;
Gal 5:6; Gal 5:22; Gal 6:10;

Eph 1:15; Eph 2:8; Eph 3:12; Eph 3:17;
Eph 4:5; Eph 4:13; Eph 6:16; Eph 6:23;

Php 1:25; Php 1:27; Php 2:17; Php 3:9;

Col 1:4; Col 1:23; Col 2:5; Col 2:7; Col 2:12;

1Th 1:3; 1Th 1:8; 1Th 3:2; 1Th 3:5; 1Th 3:6;
1Th 3:7; 1Th 3:10; 1Th 5:8;

2Th 1:3; 2Th 1:4; 2Th 1:11; 2Th 3:2;

1Ti 1:2; 1Ti 1:4; 1Ti 1:5; 1Ti 1:14; 1Ti 1:19;
1Ti 2:7; 1Ti 2:15; 1Ti 3:9; 1Ti 3:13; 1Ti 4:1;
1Ti 4:6; 1Ti 4:12; 1Ti 5:8; 1Ti 5:12; 1Ti 6:10;
1Ti 6:11; 1Ti 6:12; 1Ti 6:21;

2Ti 1:5; 2Ti 1:13; 2Ti 2:18; 2Ti 2:22; 2Ti 3:8;
2Ti 3:10; 2Ti 3:15; 2Ti 4:7;

Tit 1:1; Tit 1:4; Tit 1:13; Tit 2:2; Tit 3:15;

Phm 1:5; Phm 1:6;

Heb 4:2; Heb 6:1; Heb 6:12; Heb 10:22;
Heb 10:23; Heb 10:38; Heb 11:1; Heb 11:3;

Heb 11:4; Heb 11:5; Heb 11:6; Heb 11:7;
Heb 11:8; Heb 11:9; Heb 11:11; Heb 11:13;
Heb 11:17; Heb 11:20; Heb 11:21; Heb 11:22;
Heb 11:23; Heb 11:24; Heb 11:27; Heb 11:28;
Heb 11:29; Heb 11:30; Heb 11:31; Heb 11:33;
Heb 11:39; Heb 12:2; Heb 13:7;

Jas 1:3; Jas 1:6; Jas 2:1; Jas 2:5; Jas 2:14;
Jas 2:17; Jas 2:18; Jas 2:20; Jas 2:22;
Jas 2:24; Jas 2:26; Jas 5:15;

1Pe 1:5; 1Pe 1:7; 1Pe 1:9; 1Pe 1:21; 1Pe 5:9;

2Pe 1:1; 2Pe 1:5;

1Jn 5:4;

Jud 1:3; Jud 1:20;

Rev 2:13; Rev 2:19; Rev 13:10; Rev 14:12;

The Covenant with Abraham

Heb 11:8 *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*

Up to this point we have looked at two covenants, the covenant with Adam and the covenant with Noah. One was broken, the other was kept. One God expressed faith and the other the man expressed faith. In this third covenant God expresses faith in one man but waits to see that man fully express his faithfulness before the fulfilment of that covenant.

This was to be a very important covenant with mankind and it had to be with the right man. It was going to be the beginning of what would eventually led to the fulfilment of the covenants made with man and the snake, the beginning of the end for that crafty old serpent.

Abram was seventy five years old when God called him and God gave Abram the following promise:

Gen 12:1 *Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:*

Gen 12:2 *And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:*

Gen 12:3 *And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

Gen 12:4 *So Abram departed, as the LORD had*

spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

Gen 12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

There are a couple of things to note out of this passage.

First of course is that God said go and Abram went. Abram didn't know where he was going he just went, Abram did what he was told,.... well, almost.

Abram was told to get out of the country and away from his family, he left but, he took Lot and Lot's family. God didn't say he couldn't take any of his family with him, so I suppose he thought he wasn't violating what God said and of course we will never know for sure what Abram was thinking.

I am sure the fact that Abram was 75 years old had crossed his mind and that he couldn't be a great nation without an heir to carry on the family tradition and gene pool and who better to be his heir and recipient of Gods promise than his favourite nephew. I am speculating here, but think about it, how many times have we been given what we believe is a word from God but instead of waiting on God to fulfil His part in an unmistakable way we try to figure it out and help Him out. God didn't tell Abram that he couldn't take any family with him, right? Did Abram miss God here? Just a little, I think.

Abrams next encounter with God concerned the establishment of the land that his seed was to inherit:

Gen 12:6 *And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.*
Gen 12:7 *And the LORD appeared unto Abram, and said, Unto thy seed will I give this land and there builded he an altar unto the LORD, who appeared unto him.*

Here we see Abrams faith again. Abram didn't question God, he believed that what God said was so and he built an alter which was a way of establishing a boundary in those times. Now if it had been me I think I may have argued with God saying something like, "are you sure God? There is still this other people living here you know, the Canaanites, they might think I am declaring war on them if I put a boundary marker here.". That's me, how about you?

Abrams next encounter with the Lord was after He and Lot had a falling out and had separated. In my thinking, even if God had been considering using Lot to fulfil His promise to Abram, Lot had become greedy which had led to his downfall and made him unsuitable for the receiving of God's promise.

Gen 13:14 *And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:*
Gen 13:15 *For all the land which thou seest, to*

thee will I give it, and to thy seed for ever.

Gen 13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Gen 13:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Gen 13:18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

In this encounter the Lord is reaffirming to Abram His promise to Abram, but of note is that the Lord actually told Abram this time, that it would be Abrams seed that would inherit the land. The Hebrew word translated here is:

"זרע" zera' (zeh'-rah) *seed; figuratively fruit, plant, sowing time, posterity: - X carnally, child, fruitful, seed (-time), sowing-time.*

Abram didn't miss it this time, consider this passage:

Gen 15:1 *After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*

Gen 15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

Gen 15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

Gen 15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Gen 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Gen 15:6 And he believed in the LORD; and he counted it to him for righteousness.

This passage really helps me in my daily walk. Consider this, Abram the man thought of as the father of faith, had had a momentary lapse of faith, “hey God, you said this land would belong to MY seed yet I ain’t got no kid and the only one who could inherit it is my servant”, I detect a little anger here don't you?

God's grace and patience is so well demonstrated here. Abram had every right to question God's faithfulness, the evidence was in, no kid, Abram had done everything asked of him up to this point and still no kid.

God had every right to get angry with Abram and say how dare you question me, yet He didn't, instead He took Abram outside and said count those stars if you can, that's how many descendents you will have.

Gen 15:6 is truly a great statement about Abram and the relationship that God had with him. I do like the Contemporary English Versions translation of this verse because it is more relational:

Gen 15:6 *Abram believed the LORD, and the LORD was pleased with him. (CEV)*

I find it interesting that in the very next verse God declares who He is and what He has done and yet even though Abram believes God He still asks for surety that God will perform what he has said he would. How many times do we do the same?

Gen 15:7 *And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*

Gen 15:8 *And he said, Lord GOD, whereby shall I know that I shall inherit it?*

What amazes me, is that God did not get mad and say something like “because I said so” or with exasperation said “do you still not believe me?” Instead God gave Abram just what Abram needed to feel secure in his faith, a contract.

What we are about to read is how contracts where signed in those days, this contract was a contract to death, a blood oath. While reading about how God made this contract please take special note of just who the contract was signed with.

Gen 15:8 *And he said, Lord GOD, whereby shall I know that I shall inherit it?*

Gen 15:9 *And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.*

Gen 15:10 *And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.*

Gen 15:11 *And when the fowls came down upon*

the carcasses, Abram drove them away.

Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

Gen 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

Gen 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Gen 15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Gen 15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

Gen 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

It is my understanding that during those days the two parties that are entering into a covenant must walk a figure eight between the carcasses of the slaughtered animals to seal the contract. Did you notice that it wasn't Abram and

God who walked between the pieces? (v 17). It was a smoking furnace and a burning lamp that came down to complete the contract. Just who did God make this covenant with?

Who is the smoking furnace? This symbol is a difficult one for me because normally we can find the meaning of a symbol in scripture by reading other occurrences of that symbol in other parts of scripture however this is the only occurrence of this symbol that I could find and appears to refer to the person of God.

Several commentaries seem to think that this symbol represents the four hundred years of captivity but that to me makes no sense since this is a ceremony to complete a covenant which takes place between persons. What makes more sense to me is that it does represent the person of the Father since we do find that God had presented Himself to Israel in a cloud of smoke by day and a pillar of fire by night. Since that is so then the first symbol is God the Father.

Who then is the burning lamp?

That is much easier to answer as other occurrences of that term does indicate that a burning lamp represents the word of God, consider:

Psa 119:105 *NUN. Thy word is a lamp unto my feet, and a light unto my path.*

And

Joh 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God.*

Joh 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of*

the only begotten of the Father,) full of grace and truth.

Is this a stretch? Perhaps, but in light of what is taking place it does make sense. Therefore, in my thinking the Lamp represents God the Son.

So, why didn't God ratify this contract with Abram and Himself? Consider what would happen if an everlasting contract were to be completed by a fallible man like Abram, it would be broken would it not? And who was setting the terms of the contract was it not God Himself? Also consider that God was giving Abram a symbolic ritual that was honoured amongst men of Abrams day, a symbol that meant an everlasting contract, it only makes since that it would be ratified in an everlasting way.

Abram was a witness to this contract and as such became a party to the contract. Abram had received his confirmation and now knew that God would in fact would deliver what He had promised. But, Abram is still a man and just like us he is impatient and has a hard time waiting upon the Lord to fulfil His word so:

Gen 16:1 *Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.*

Gen 16:2 *And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.*

Gen 16:3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

Gen 16:4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

We can learn a very important lesson here, I won't cover it much since it has been hammered on from the pulpit a great deal and I can't add much.

Put simply, when God makes a promise we are to wait on Him to fulfil it, in His time and in His way.

God never told Abram to take another wife to fulfil the promise and Abram never asked God if it was the right thing to do, Abram must have never stopped long enough to consider that God being supernatural and the creator of all could and would use supernatural means to fulfil His promise.

Abrams error here to me is another example of Gods Love and Grace as God could have considered this a breach of faith by Abram and could have used it as an opportunity to punish Abram. Perhaps this is why God ratified the covenant with Himself because if He hadn't He would have had no choice but to punish Abram for a breach of contract.

One further note, this error of Abrams did cause him a lot of heart ache. What we can learn from it is that what may seem like punishment from God often is really no more than the natural result of acting outside of Gods will.

Chapters 17 and 18 of Genesis is the next time that we have record of God meeting with Abram. It is far to long to present the text here so I will try to capture the most important points of this encounter.

The first point to note is that Abram is now

ninety nine years old and Sari is ninety and we are told they are beyond child bearing age. Secondly God is confirming that His covenant is with Abram and tells Abram that there is something more Abram must do to see the promise fulfilled, namely circumcision. Finally, God renames both Abram and his wife which is another act of covenant, marking a new beginning.

Abraham's faith is again demonstrated here especially when you consider the painful act that was to complete Abraham's part in the covenant and the fact that he had to endure the harassment and anger of his people to complete it. I wonder how many people abandoned him at this point and how many thought he had lost his mind. Surly, even he must have entertained the possibility that He had lost his mind and had misunderstood God when he considered the possibility of having a child at his age, (see verse 17:17 and 18) which is why he thought Ishmael was to be his heir.

There is one more act of faith that Abraham did that is not talked about from the pulpit for the obvious reason that it would embarrass most preachers and a great many parishioners, after he had healed from the circumcision he went into Sarah and "knew" her. Consider at ninety-nine years of age that could not have been an easy task for either of them. This had to of occurred since we know that indeed Issac the promised child was of Abraham's seed.

I have not covered all the points of this covenant and it would do one well to spend a good deal of time in studying and meditating on it as it is a very important covenant, my point here is to establish a background for the discussion concerning the Sinai covenant and how it is to be used by the believer in the New Covenant, it is by faith we are saved and not by the works of the Law, never the less Jesus said:

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

He also said:

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

This all may seem a bit pointless at this time but hang in there it will all come together in the end. The important points to take from this discussion is that God works through Covenants with people who have faith in Him. The concept of faith is so important in scripture that there are two hundred thirty one verses in the Bible that have that word in it, two hundred twenty nine of them in the New Testament alone. The word that is synonymous with Faith is believed which has one hundred eleven verses, 89 of those in the New Testament. So verses that refer to faith in some way total three hundred forty two verses which to me is somewhat significant.

One more important point to note, we all know how Abraham's story ends in chapter 22 with God calling Abraham to sacrifice his son. Abraham is now approximately one hundred thirteen years old, yet as in the first calling Abraham did not hesitate, he got up early in the morning and began his journey to an unknown destination but with a known outcome, the death of his only true son, at his own hand, as a burnt offering, the son that was the fulfilment of Gods

promise,

We will never know what thoughts went through Abraham's mind, did he doubt? Did he think he may have "missed God" in this act? Was there fear?

Considering all that went on before I believe Abraham had to have had some of these feelings and doubts but he was reassured because he had experience with God keeping His promises and God had promised that this son would be the bearer of Gods promise to Abraham.

Doubts and fears may have come but Abraham ACTED and obeyed God.

Here is the point Abraham acted even though there was absolutely no reason for the act that Abraham could have seen. God said; so Abraham did as God said, no matter what he felt or thought.

If you are not acting on God's promises are you believing He is the God of Covenant and will deliver what He has promised?

Gen 22:15 And the angel of the LORD called unto Abraham out of heaven the second time,
Gen 22:16 and said, By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son,
Gen 22:17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore. And thy seed shall possess the gate of his enemies.
Gen 22:18 And in thy seed shall all the nations of the earth be blessed. Because thou hast obeyed

my voice.

**Word search for Believed:
111 verses found, 116 matches**

Genesis	2 verses found	2 matches
Exodus	2 verses found	2 matches
Numbers	1 verse found	1 match
Deuteronomy	1 verse found	1 match
1 Samuel	1 verse found	1 match
1 Kings	1 verse found	1 match
2 Chronicles	1 verse found	1 match
Job	1 verse found	1 match
Psalms	7 verses found	7 matches
Isaiah	1 verse found	1 match
Jeremiah	1 verse found	1 match
Lamentations	1 verse found	1 match
Daniel	1 verse found	1 match
Jonah	1 verse found	1 match
Matthew	2 verses found	3 matches
Mark	3 verses found	3 matches

Luke	5 verses found	5 matches
John	25 verses found	27 matche
Acts	28 verses found	30 matches
Romans	8 verses found	8 matches
1 Corinthians	3 verses found	3 matches
2 Corinthians	1 verse found	1 match
Galatians	2 verses found	2 matches
Ephesians	1 verse found	1 match

2 Thessalonians	2 verses found	2 matches
1 Timothy	1 verse found	1 match
2 Timothy	1 verse found	1 match
Titus	1 verse found	1 match
Hebrews	3 verses found	3 matches
James	1 verse found	1 match
1 John	1 verse found	1 match
Jude	1 verse found	1 match

Siani Covenant

Gal 3:19 *Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made;*

In the above passage which is often quoted in sermons there is a very important word for this study on covenants and the Ten commandments that I feel is often overlooked and that is “*added*”. What exactly did Paul mean and what was the law added to? Why is that significant for the believer in the Way?

The Greek word translated as “added” here is:

προστίθημι

prostithēmi

pros-tith'-ay-mee

From [G4314](#) and [G5087](#); to *place additionally*, that is, *lay beside, annex, repeat*: - add, again, give more, increase, lay unto, proceed further, speak to any more.

It appears that the word has changed little over time, that it means the same today as it did when Paul wrote it. So what was the Law added to?

The Abrahamic Covenant.

I think a little more history is in order.

Gen 26:1 *And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.*

Gen 26:2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

Gen 26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

Gen 26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

Gen 26:5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Gen 26:6 And Isaac dwelt in Gerar:

Here we see that God is confirming His covenant with Abraham to Abraham's son Isaac.

We all know the story of Isaac's sons Esau and Jacob and how Jacob had become the recipient of the covenant through trickery and deceit, even so God had already determined that Jacob was to be the promised seed and as such God confirmed the covenant with Jacob:

Gen 28:10 *And Jacob went out from Beersheba, and went toward Haran.*

Gen 28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

Gen 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Gen 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

Gen 28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

Gen 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

Of Jacob's sons, 12 in all, God did not feel it necessary to confirm His covenant as the promise that Abraham's seed was to number as the dust of the earth and that they would be servants in a foreign land had begun to be fulfilled.

The rest of Genesis is the story of the 12 patriarchs and especially that of Joseph, the eleventh son of Jacob. If you are unfamiliar with Josephs' story please go and read it there are many valuable lessons to be learned from his

story.

We now move to Exodus where we are told about how the tribes of Israel became the slaves of Egypt and how there was a population explosion amongst them and the stage is set for the next redeemer, (the first being Noah). Moses (the next redeemer) was to fulfil Gods promise to Abraham to redeem Abraham's seed from the foreign land. Moses story is another story filled with many lessons concerning faith that are very valuable for the New Covenant believer.

Moses must have felt Gods calling on his heart as a young man, but as with so many of us, our lack of wisdom and understanding of Gods ways led to his acting in a foolish manner which resulted in his forty years of shepherding in Median, a time that God used to prepare him for the task that God had choose for him.

We then read about how God delivered His people from the cruel hand of their oppressor and are brought out to the desert of Sinai and before the Mount of God, it is here that God begins to revel his plan to create a great nation

In Chapter 19 we come to the time that God gives the Nation of Israel, a new nation, made of former slaves with no land to call their own the following charge;

Exo 19:1 *In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.*

Exo 19:2 *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.*

Exo 19:3 *And Moses went up unto God, and the*

LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Exo 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Exo 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Exo 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Exo 19:7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

Exo 19:8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

Please pay special notice to verse 8.

Any time an amendment to a contract is offered the one offering the amendment needs the agreement of the recipient of the contract, if the recipient does not agree then negotiations take place and a new amendment or contract is hammered out or both parties leave the contract and are no longer held responsible to each other.

All the people agreed, so arrangements were made for the signing of the amendment.

Chapter 20 gives the main text of the contract, we call them the Ten Commandments. The people of the New Nation said, "All that the LORD hath spoken we will do."

According to Jesus this contract was comprised of two conditions, the first being:

Mat 22:37 *Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.***

Mat 22:38 ***This is the first and great commandment.***

Exo 20:1 *And God spake all these words, saying,*

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

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

Exo 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:

Exo 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;

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

Exo 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.

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

Exo 20:9 Six days shalt thou labour, and do all thy work:

Exo 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any

work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

Exo 20:11 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.

The second condition is:

Mat 22:39 *And the second is like unto it, Thou shalt love thy neighbour as thyself.*

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

Exo 20:13 Thou shalt not kill.

Exo 20:14 Thou shalt not commit adultery.

Exo 20:15 Thou shalt not steal.

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

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

We know that this is the amendment that God had added because Jesus also said:

Mat 22:40 *On these two commandments hang all the law and the prophets.*

So the next question is why did God want

this amendment?

A quick review of history of man and his interaction with God will give us the answer.

Adam and his wife broke Gods heart and will by partaking of the forbidden fruit. Gods will was for His creation to live and prosper in a paradise that He had created for them. He wanted their Love and respect in return.

After Gods reprimand in the garden for the disobedience He let man continue to live by accepting the sacrifice of an innocent animal as an atonement for the disobedience and a reminder to man of what he lost because of his disobedience.

In short order it became clear to God that man would continue to disobey Him and man would not act in mans own best interest. The Name given to these acts that are not in mans own best interest is “sins and transgressions”.

Disobedience to God comes with it's own price, much the same as the law of motion in physics which states that for every action there is an equal and opposite reaction. It is not punishment from God but the natural consequences of that action that brings the “punishment”.

Gods Love is why He has tried over all these centuries to get us to obey Him. We know this is true because of what God Himself said before the flood:

Gen 6:5 *And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*

Gen 6:6 *And it repented the LORD that he had*

made man on the earth, and it grieved him at his heart.

After Noah it became clear that man would always be corrupt and prefer evil over good, that the destruction of all but one family who was the most righteous or had the least amount of corruption in their heart was not sufficient to purge the earth of evil.

God then decided to work through one family to try to bring His perfect will back into the earth, hence the Abrahamic Covenant.

God through the writing of Paul tells us that it was because of transgressions that God gave the Law to His people. God wanted a people that would be a demonstration to all the world as to why they should prefer His way rather than their own:

Gen 12:3 *And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

When Gods people had completed the time in captivity that the Lord had prophesied to Abraham, He then brought them out and gave them the Law so that He could use them to demonstrate to the world that His way was the best way.

As we know from the rest of scripture the Hebrew people frustrated God's purpose over and over again.

So many people, even today, ask the question, "if God is so powerful why doesn't He just make us all to do His will?". My answer is a question, "What joy would there be in this for Him or us if He were to make us obey?"

The blessing and curses should have been enough incentive for us to do what is right, yet it was not.

There is so much that God wants us to learn and put into practice from these pages in His word that I am struggling to stick to the point of using the commandments as a guide to holiness, so let me get back on point here.

The point is that God gave the commandments as guide to His perfect will, that if we (His people) followed them then He would bless us and if we didn't He would curse us. That's as far as most people ever get in their thinking about the Law and it's purpose, but that is not far enough because if we use the Law this way we are frustrating Gods purpose even further since the Law was not the last covenant given.

There are two more covenants we need to consider before returning to the Law and discussing it's proper use in the Believers life.

King David and The New Covenant

From the giving of the Law to the time of King David, approximately 880 years, we see a tiny nation struggling against all odds to control a small region in the Middle East.

This Nation was ruled first by the order established by Moses through the priesthood, and then by kings which the peoples had requested:

1Sa 8:4 *Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,*

1Sa 8:5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

1Sa 8:6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

1Sa 8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

1Sa 8:8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

1Sa 8:9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

1Sa 8:10 And Samuel told all the words of the LORD unto the people that asked of him a king.

In the above passage we see the people of Israel asking for a King to rule over them. We also see that God consents to this request, I suspect that God consented because His heart was broken, His people had continued to reject Him and now they delivered the ultimate slap in the face with their request for a monarch, perhaps they never understood that it was through the priest that God Himself ruled them.

Whatever the reason was that God consented to this request, the people had rejected God's Law and His rule and once again in rebellion, they had asked for a Monarch.

We also see, that while God consented to this inferior rule, He did not do so without a caveat. Perhaps this was to give the people a reason to reconsider their request, to show them how His rule was superior to the rulers of other Nations. Then again, perhaps it was to once again, drive them back to Him.

In my own life, God has allowed me to have many other "Kings" before Him and like the king that Israel was soon to receive, those "kings" placed many grievous demands upon me. It is only when I allow God to rule my life am I truly a freeman.

Why do people reject Gods rule in their life? Greed or covetousness is the simple answer as it was for Israel in this example:

1Sa 8:19 *Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;*

1Sa 8:20 *That we also may be like all the nations; and that our king may judge us, and go*

out before us, and fight our battles.

There is also the fact that the people had become tired of being ruled by the corrupt sons of Samuel which did precipitate their desire, but that is another subject.

Samuel appointed the man that God had chosen, Saul, to be Israel's first King and all that the Lord had said would happen with a king did under Saul's rule.

Within the first two years of Saul's reign in Israel, Saul committed a great sin against God and as a result Saul lost God's favour. Saul's heart was not committed to the things of the Lord but rather to his own leadership therefore a new king had to be chosen.

The next King was the most famous of all Kings of all times. This man new and understood what having a covenant with God means, as is demonstrated in his taunt of the giant Goliath

1Sa 17:45 *Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.*

1Sa 17:46 *This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.*

1Sa 17:47 *And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.*

David, even as a young man knew that his God would give him the victory, there was no doubt, God promised it therefore it was a done deal.

We are later told that David was a man after God's own heart and we see many examples in David's life that that was so, yet, even David fell to sin and lusted after a married women with whom he committed adultery and murder by conspiracy. God Loved David and knew that David Loved Him yet under the law their was not a sacrifice that could cover for this horrific sin and David should have been stoned to death for it.

Our God is Merciful to those who love Him and yet he could not let this sin go unpunished because if He had who would believe that God is just, and so the following:

2Sa 12:9 *Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.*

2Sa 12:10 *Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.*

2Sa 12:11 *Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.*

2Sa 12:12 *For thou didst it secretly: but I will do this thing before all Israel, and before the sun.*

2Sa 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

2Sa 12:14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

What made the difference between King David and King Saul in their sin against God? There are many differences but the most important one is best Described in Davids own words:

Psa 51:3 *For I acknowledge my transgressions: and my sin is ever before me.*

Psa 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

And:

Psa 51:16 *For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.*

Psa 51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

David acknowledged his sin and confessed it before the Lord, He was grieved not because he had been caught but because he had hurt the purposes of his God and friend.

David's focus was on the Lord not himself,

Saul's focus was on himself. David was truly sorry Saul was not, David repented, Saul blamed others and made excuses.

David accepted his punishment as righteous judgement from a righteous God, therefore God did not require David's life nor even his kingdom, though please note that once again an innocent died for the sin of another.

After David had conquered Israel's enemies, David desired to build the Lord a temple and after enquiring with God's prophet Nathaniel, who at first said "yes that's a great idea", (the Lord didn't think so), David was given this covenant:

***2Sa 7:5** Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?*

2Sa 7:6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

2Sa 7:7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

2Sa 7:8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the shepcote, from following the sheep, to be ruler over my people, over Israel:

2Sa 7:9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

2Sa 7:10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

2Sa 7:11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

2Sa 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

2Sa 7:13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

2Sa 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

2Sa 7:15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

2Sa 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

2Sa 7:17 According to all these words, and according to all this vision, so did Nathan speak unto David.

This covenant is made up of three parts. The first was fulfilled in Davids lifetime, verses 8 thru 11.

The second part was fulfilled during Solomon s lifetime , (Davids son and the next king), verses 12 thru 15 and finally verse 16 which

was fulfilled in the person of Jesus the Messiah.

We are now up to the most important covenant of all, the New Covenant:

Jer 31:31 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:
Jer 31:32 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:
Jer 31:33 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.
Jer 31:34 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.
Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Gods heart had been broke so many times that He divorced His people Israel and let the results of their sin destroy their nation, (Jeremiah 3:8), He knew this would happen and began the preparation to open the doors to any person that would accept Him by faith.

This new covenant has three basic parts

1. 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.
2. 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
3. I will forgive their iniquity, and I will remember their sin no more.

In Jesus all of the covenants we have discussed have been fulfilled.

Jesus, was the promised son of David and through His resurrection He ushered in a Kingdom that is to last forever.

Jesus having not violated one single precept of the Law lived a perfect life thereby fulfilling the Law and attaining righteousness through the Law.

Jesus demonstrated through His life and ministry what faith can do and emulated the faith of Abraham and has blessed all nations making all who believe in Him descendents of Abraham and heirs to the promises of God fulfilling the covenant with Abraham

Jesus conquered death by His resurrection, thereby crushing the head of the serpent and fulfilling the covenant with Eve.

Jesus, when hung on that cross, destroyed the curses of the Law fulfilling the third tenet of the New Covenant.

Jesus by His death destroyed the veil between God and man forever fulfilling the second tenet of the New Covenant

And finally, Jesus on the day of Pentecost released the Holy Spirit fulfilling the first tenet of the New Covenant

So how do we get in on this covenant?

Act 2:37 *Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*

Act 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Act 2:39 *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

Grace

At this point you may be asking, “why are we talking about the the ten commandments? After all we are under the law of Grace.”

What a great question. I have gone through most of my life misunderstanding this very concept, ie God's Grace, so I will attempt to answer it here in a way we lay people can understand.

Let's Start with some basic definitions:

GRACE, n. [L. gratia, which is formed on the Celtic; Eng. agree, congruous, and ready. The primary sense of gratus, is free, ready, quick, willing, prompt, from advancing.]

1. Favour; good will; kindness; disposition to oblige another; as a grant made as an act of grace.

Or each, or all, may win a lady's grace.

2. Appropriately, the free unmerited love and favour of God, the spring and source of all the benefits men receive from him.

And if by grace, then it is no more of works.

Rom 11.

3. Favourable influence of God; divine influence or the influence of the spirit, in renewing the heart and restraining from sin.

My grace is sufficient for thee. 2 Cor 12.

4. The application of Christ's righteousness to the sinner.

Where sin abounded, grace did much more abound.
Rom 5.

5. A state of reconciliation to God. Rom 5:2.

6. Virtuous or religious affection or disposition, as a liberal disposition, faith, meekness, humility, patience, &c. proceeding from divine influence.

H2580

ἡ

chên

khane

From [H2603](#);
graciousness, that is, subjectively (*kindness, favor*) or objectively (*beauty*): - favour, grace (-ious), pleasant, precious, [well-] favoured.

G5485

χάρις

charis

khari'-ece

From [G5463](#);
graciousness (as *gratifying*), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including *gratitude*): - acceptable, benefit, favour, gift, grace (-

	ious), joy liberality, pleasure, thank (-s, -worthy).
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The very first thing that is apparent is that our meaning of grace is slightly different than the Hebrew and Greek definitions. I am especially struck by the difference in the Greek definition which implies that grace is applied to our heart and is then shown outwardly, and not what I always believed, that it was an act from Gods heart towards us outwardly. It would then seem to me that the grace we speak about at church is really an unwarranted gift given by God to mans heart that is meant to cause an outward response of gratitude, joy, liberality, pleasure and gratitude.

I am reminded of this passage from Jeremiah which many believe is part of the terms of the New Testament (or covenant) that the Messiah would establish in the earth:

Jer 31:31 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:
Jer 31:32 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:
Jer 31:33 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.

And from the New Testament this verse:

Eph 4:23 *And be renewed in the spirit of your mind;*

Eph 4:24 *And that ye put on the new man, which after God is created in righteousness and true holiness.*

According to Strong's, the Hebrew word that was translated as "heart" in Jeremiah is;

ל;

lêb] *labe*

"also used (figuratively) very widely for the feelings, the will and even the intellect;"

which is very similar in definition to the Greek word interpreted as "mind" in Ephesians:

νοῦς

nous *nooce*

(the intellect, that is, mind (divine or human; in thought, feeling, or will)) .

So, in other words Gods Grace renews our minds, working in our desires and intellect, as a free gift given to us by God.

Also consider this passage from the New Testament:

2Pe 1:4 *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world*

through lust.

2Pe 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

2Pe 1:6 And to knowledge temperance; and to temperance patience; and to patience godliness;

2Pe 1:7 And to godliness brotherly kindness; and to brotherly kindness charity.

2Pe 1:8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Remember, in the previous chapter that I had said that my reading of the Bible straight through without study revealed to me a loving kindly Father who was constantly trying to get his bratty, self-centred children to live life the way He wanted us too, not necessarily for His sake but for their sake? Wouldn't it then stand to reason that God would extend His Grace to all of humanity and just dish it out the moment we took our first breath? I suppose that would seem like the logical thing for God to do, so why didn't He.

Why did God leave the tree of the knowledge of good and evil in the Garden? And further more why did He forbid Adam and his wife from eating of it?

I believe that it is because God Loves us so completely that He did not want us to be without one of his own attributes, "free will". He did not want a pet that was like Him in every other respect but this one. And most importantly He wanted His creation to be able to Love Him in return. So, if His Grace was applied to our heart at birth and we new Him and his Law without ever having a choice what kind of Love would that be, could it even be called Love? This line of

reasoning reminds me of the story in Luke
Chapter 7 :

Luk 7:36 *And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.*

Luk 7:37 *And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,*

Luk 7:38 *And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.*

Luk 7:39 *Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.*

Luk 7:40 *And Jesus answering said unto him, **Simon, I have somewhat to say unto thee.** And he saith, Master, say on.*

Luk 7:41 ***There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.***

Luk 7:42 ***And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?***

Luk 7:43 *Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, **Thou hast rightly judged.***

Luk 7:44 *And he turned to the woman, and said unto Simon, **Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.***

Luk 7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. ,

Luk 7:46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Luk 7:47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

Luk 7:48 And he said unto her, Thy sins are forgiven.

In this telling of what happened at dinner in Simon the Pharisees house we can get a glimpse into Gods way of reasoning. The Pharisee's had the law and we are told that they practised it “religiously” but here we see that it is indeed Love that our Lord desires from His children.

Something I found interesting and some what contradictory to my understanding concerning Gods grace towards man was that God has been giving men grace since the early times, for example;

Gen 6:8 *But Noah found grace in the eyes of the LORD.*

Take a look at the Old Testament references listed at the end of this chapter and you will find that Gods Grace had indeed been applied to men through out time. These men were men of faith and that seems to be the key to receiving Gods Grace. Once received we begin to want the things that God wants, and we begin to like the things that God likes, and do the the

things that God wants us to do. We still have our own will though and we can get off into error by following our own lusts (desires) which is why the authors of the New Testament Letters spent so much of their effort educating followers of The Way just what God expected, for example;

Gal 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

Gal 5:18 *But if ye be led of the Spirit, ye are not under the law.*

Gal 5:19 *Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,*

Gal 5:20 *Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,*

Gal 5:21 *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.*

Gal 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*

Gal 5:23 *Meekness, temperance: against such there is no law.*

Gal 5:24 *And they that are Christ's have crucified the flesh with the affections and lusts.*

Gal 5:25 *If we live in the Spirit, let us also walk in the Spirit.*

Gal 5:26 *Let us not be desirous of vain glory, provoking one another, envying one another.*

Now then verse 18 of the above passage would seem to make this discussion about the ten

commandments null and void but ask your self this question, why did Paul feel it was necessary to remind the Galatians just what the works of the flesh are? I propose it was because some of them were indeed having some trouble with these area's and may have even been trying to practice the offerings of the old covenant to cover their sins rather than accepting the urging from within that comes from God Grace, and accepting the forgiveness of sin from Christ's Sacrifice.

I suggest this because of the experience in my own life when I have fallen away. What I mean is, as I tried to live according to what I believed Christ would have me do, I would be encouraged from within but at those times when I would do or think things that were against God's will my guilt would make me feel unworthy and ashamed to where I now was unwilling to accept Christs forgiveness and felt that repentance wasn't available to me so I would just keep on doing these things and digging a deeper pit for myself.

A search of the word "**grace**" in the old testament (KJV) had the following results:

37 verses found, 39 matches

Genesis	11 verses found	11 matches
Exodus	5 verses found	6 matches
Numbers	1 verse found	1 match

Judges	1 verse found	1 match
Ruth	2 verses found	2 matches
1 Samuel	3 verses found	3 matches
2 Samuel	2 verses found	2 matches
Ezra	1 verse found	1 match
Esther	1 verse found	1 match
Psalms	2 verses found	2 matches
Proverbs	5 verses found	5 matches
Jeremiah	1 verse found	1 match
Zechariah	2 verses found	3 matches

Old Testament search results for the word Grace

Gen 6:8; Gen 19:19; Gen 32:5; Gen 33:8; Gen 33:10; Gen 33:15; Gen 34:11; Gen 39:4; Gen 47:25; Gen 47:29; Gen 50:4; Exo 33:12; Exo 33:13; Exo 33:16; Exo 33:17; Exo 34:9; Num 32:5; Jdg 6:17; Rth 2:2; Rth 2:10; 1Sa 1:18; 1Sa 20:3; 1Sa 27:5; 2Sa 14:22; 2Sa 16:4; Ezz 9:8; Est 2:17; Psa 45:2; Psa 84:11;

Pro 1:9; Pro 3:22; Pro 3:34; Pro 4:9;
Pro 22:11; Jer 31:2; Zec 4:7; Zec 12:10;

How the Believer should use the Ten Commandments

***1Ti 1:8** But we know that the law is good, if a man use it lawfully;
1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
1Ti 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;
1Ti 1:11 According to the glorious gospel of the blessed God, which was committed to my trust.*

What a mouthful Paul writes to his favoured son.

By, what Paul said in the above passage, this whole discussion would seem to be a pointless after all we are made righteous through our simple faith in the Lord Jesus.

We know from many other passages in the letters that there had been Jews that were making new converts get circumcised and directed them to follow all of the law and traditions of the Jews. These Judaizers were telling the new converts that they could not be “saved” if they didn't “do” the Law and traditions, this was contrary to what the disciples taught, in fact it is contrary to what our Lord taught as he spoke to the Samaritan woman at the well (**John 4:7**).

Jesus condemned the Religious leaders of his day over and over for their unlawful use of the law and traditions.

Is there a lawful use of the law then?

Yes, there is.

Rom 7:12 *Wherefore the law is holy, and the commandment holy, and just, and good.*

Rom 7:13 *Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*

Rom 7:14 *For we know that the law is spiritual: but I am carnal, sold under sin.*

Paul's discussion in the letter to the Romans is very difficult for us lay people to understand and while I by no means understand it all, I did get a better understanding by reading it in one sitting and realizing that he had written a letter to Jewish leaders of The Way arguing or clarifying his doctrine.

The key point in this passage is verse 12 that the law is just and good. In verse 13 Paul is telling us that the Law brings our attention to our sin and that we must be accountable for it. In verse 14 we are told that the Law is spiritual but we are carnal. As we continue with this passage Paul points out that even though he (we) would will to do the Law we just can't seem to do it because of our carnal nature. The point once again is *the Law does not Justify us with God.*

So, why would we want to be made aware of our sin which is what the Law and Commandments do?

Rom 8:5 *For they that are after the flesh do*

mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Rom 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Rom 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Rom 8:8 So then they that are in the flesh cannot please God.

Because of passages like the one above and the context in which it comes from many people believe that it is not possible for a child of God to live in the flesh, from personal experience I say that is a wrong belief, it is possible to fall back into the flesh in our daily dealings with the world, but because we are Gods people, just like Israel, the moment we turn away from our sin, our relationship with the Lord is restored and we begin to “live after the spirit” as Paul writes.

So, if we are to use the Law in a lawful way I would like to purpose that we use it to “check” ourselves daily, to use it as a means of assessing our behaviour during that day thus determining just what we need to confess to our Lord to keep our spiritual channel open and “live in the spirit”.

Before we get into the practical day by day use let's get something straight. WE DO NOT-LIVE UNDER THE LAW.

What that means is we as believers in the finished work of the Messiah are not required to be circumcised, offer sacrifices for sin, need a priest to pray for us or explain the scriptures or Gods will to us. Nor, do we have to eat kosher or any other tradition to be made righteous before God.

1Co 6:11 *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

1Co 6:12 *All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.*

Of course, Paul was not talking about the use of The Law here, he was talking about the spiritual condition of the Corinthians before they came to Christ, none the less the principal still holds true, we are washed, sanctified and justified in the name of the Lord Jesus, thereby making all things Lawful to us but not necessarily to our benefit, and they may poses a danger of taking control over us, such as with alcohol, gossip, lust, covetousness, drugs, etc..

The Law was given that we might know Gods will for our lives.

What is His will for us?

The answer, God wills that we would live lives that would exemplify His Glory as expressed in His Love for us and that such a life would be filled with the abundance of God to His Glory

Let me put it another way, if you are a parent and your children follows your rules for your home, you know they will be happy and safe, they are doing your will. Of course if those children obey your rules they will be rewarded with your pride, your love and material blessings, they will be trusted and respected and allowed more privileges.

God is our Father and He is no different

than a good earthly father, he has set rules that should we choose to follow them we will be happy, safe, loved and privileged. Should we choose not to follow them we will be a shame to our Father, lose His trust and in time be punished.

The good news is He is quick to forgive if we confess our error to Him and am willing to set the matter straight with any of our brothers and sisters we may have harmed by our disobedience, hence the reason for using the Commandments as a way of checking our self for the day.

Have we done His will to the best of our ability today?

Before we actually Look at the “how to” of this book lets take a look at the commandments themselves.

The Ten Commandments

Exo 20:1 And God spake all these words, saying.

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

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

Exo 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:

Exo 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;

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

Exo 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.

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

Exo 20:9 Six days shalt thou labour, and do all thy work:

Exo 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

Exo 20:11 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 20:12 Honour thy father and thy mother:
that thy days may be long upon the land which
the LORD thy God giveth thee.*

Exo 20:13 Thou shalt not kill.

Exo 20:14 Thou shalt not commit adultery.

Exo 20:15 Thou shalt not steal.

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

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

Any one who has been to Sunday school for any length of time has heard the story of Israel's Exodus from Egypt and how the Lord our God had miraculously saved a group of slaves from the tyranny of their slave-masters. Even if you never had been to Sunday school as a kid surely you have seen the Hollywood Movie starring Charles Heston, but if you haven't then you need to read the first 19 chapters of Exodus to get an idea of what has happened up to this point.

When questioned as to which commandment of the Law was most important our Lord answered :

Mat 22:37 *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

Mat 22:38 This is the first and great commandment.

Mat 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

Mat 22:40 On these two commandments hang all the law and the prophets.

For the purpose of our inventory I am going to divide the commandments into the two groups that our Lord had given in the verses quoted above

The first 11 verses of Exodus 20 is our first division.

Love GOD

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Mat 22:37

Here Jesus is quoting **Deu 6:5** a passage that is the record of Moses reminding the children of Israel of the covenant that they had agreed to as a condition of receiving the promised land and deliverance from Egypt. The elder generation had died in the wilderness for their lack of faith and their disobedience and now it was time for their children to take possession of the promised land and see the fulfilment of God's promise to Abraham.

This commandment is the first and greatest commandment because without it in our life the second can not be lived out.

So what does it “look like” to live this commandment?

The first four commandments tell us:

1. You shall worship God and Him alone
2. That nothing in Creation is to represent Him or be worshipped instead of Him.
3. You shall not use His name improperly
4. That you shall set aside a day, every seventh, that is dedicated to Him, a day of rest from self centred pursuits, a day to remember His works.

The first commandment is about worshipping God.

Worship is something that many believers seem to misunderstand, it seems that the common understanding is that if we show up at church every time the doors are open then we are worshipping the Lord.

Not so.

Worship is much more than that.

In the “1828 Websters Dictionary” which I have used for this study, too many definitions for Worship are listed to reprint here so I picked the most relevant:

WORSHIP, *v.t.*

1. To adore; to pay divine honors to; to reverence with supreme respect and veneration.

Thou shalt worship no other God. Exo 34.

2. To respect; to honor; to treat with civil reverence.

Nor worshipd with a waxen epitaph.

3. To honor with extravagant love and extreme submission; as a lover.

With bended knees I daily worship her.

Please note that these definitions primarily denote a relationship. I am reminded of two New Testament verses that seem very appropriate here:

Joh 4:23 *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

Joh 4:24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

And

Mat 6:21 *For where your treasure is, there will your heart be also.*

During the time that Jesus walked the earth in bodily form the Jewish religious leaders had turned worship into a religious practice, just something they did, much like the “Sunday Christens” of today.

Worship goes much deeper than that and is practised every day, every waking moment of everyday. It is a vibrant relationship with awe and reverence.

Picture if you will what it would be like to spend the day with, let's say, the Queen of England or the President of the United States, your attention would be on that person, you would treat them with dignity and respect and be in a constant state of awe for their ability to manage the affairs of these great nations and still pay attention to you. You would pay rapt attention to all they say and do and feel great honor for being allowed to be in their presence and share their day.

This is a privilege we have been granted with the King of the Universe, the creator of all we see, do, touch, feel and experience. This privilege was granted by the signing of the New Testament

with Jesus blood and was signified by the tearing of the curtain in front of the Holy of Hollies when Jesus died, yet so many of us take this relationship for granted and only offer worship a few moments of the day or worse on Sundays only.

So what does daily worship look like and how can we check our selves at the end of the day to see if we worshipped God today.

We can take a look at the Psalms for some basic ideas, I especially like Psalm 103.

In the 103rd Psalm we can see one of the main elements of daily worship.

Psa 103:1 A Psalm of David. Bless the LORD, O my soul: and all that is within me, *bless* his holy name.

Psa 103:2 Bless the LORD, O my soul, and forget not all his benefits:

Psa 103:3 Who forgiveth all thine iniquities; who healeth all thy diseases;

Psa 103:4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Psa 103:5 Who satisfieth thy mouth with good *things*; so that thy youth is renewed like the eagle's.

Psa 103:6 The LORD executeth righteousness and judgment for all that are oppressed.

The word that is translated as “bless” here is *bâarak* (pronounced *baw-rak'*) which means “to kneel; by implication to *bless* God (as an act of adoration)”.

Verse 2 tells us just how we can “bless the Lord”; “*forget not all his benefits*”, when we

remember all the Lord has done for us it almost automatically puts us into a state of reverential gratitude, which is an attitude of worship most appreciated by the Lord **(Psa 50:14)**.

It has been beat on us from the pulpit so much so that most of us don't hear it anymore but spending time in the Bible everyday is an important part of daily worship **(Psa 119:162)**

Consider this, you and your significant other are to be separated for six months and your significant other wrote you a “love letter”, wouldn't you read it, wouldn't you cherish it, wouldn't you read and think about it often?

Now, let's reverse that a little and see how you would feel if you were the author of that “love letter” and you found out that your significant other hadn't even opened that letter. Wouldn't you be crushed? Would you not believe the other person doesn't care?

If your not spending time daily reading and thinking about the Bible you are the lover who didn't even open the letter.

To extend the lover analogy some more, what if the only way you had of communicating with the one you love about who you are was thru letters and that person never opened those letters but relied on others to read them for them and summarize those letters to them. How would you feel about that?

So, so far we have two elements of daily worship:

1. Attitude of reverence and gratitude
2. Daily Bible reading

Let's think about communication just a bit

more.

How long do you think a relationship between two people would last if there wasn't face to face communication? What usually happens in long distance relationships that relies on letters only without a definite date of reunion? It usually fades away.

How can you have face to face communication with an invisible God?

In two words Prayer and Meditation.

Prayer

1. In worship, a solemn address to the Supreme Being, consisting of adoration, or an expression of our sense of God's glorious perfections, confession of our sins, supplication for mercy and forgiveness, intercession for blessings on others, and thanksgiving, or an expression of gratitude to God for his mercies and benefits. A prayer however may consist of a single petition, and it may be extemporaneous, written or printed.

(Websters 1812 Dictionary)

MED'ITATE, v.i. [L. meditor.]

1. To dwell on any thing in thought; to contemplate; to study; to turn or revolve any subject in the mind; appropriately but not exclusively used of pious contemplation, or a consideration of the great truths of religion.

His delight is in the law of the Lord, and in his law doth he meditate day and night. Psa 1.

(Websters 1812 Dictionary)

Of course, most of us know what prayer is,

we hear it in church, we hear it even at secular public events. We all know that we are supposed to pray over our meals, but how many of us have heard of or, even more importantly, exercised prayer as a running dialogue. What I mean is have you ever had a conversation with the Almighty, you talk, He answers, He talks, you answer. It is possible and I experience it often. How do I know it's God and not me? Faith, and enough knowledge of Gods character through Bible study and the contemplation (meditation) of His word that I just know.

God want's to converse with us, but we have to believe that He can and He will if we will only listen and believe.

He does have many ways of talking to us; that still small voice as just mentioned (**1Ki 19:12**), visions (**Gen 15:1**), dreams (**Gen 20:3**), revelation (**Eph 3:3**), but if you are not in His Word daily you may miss just what He is trying to say to you or worse be fooled by a voice not His.

So we now have one more element of the spirit of worship; prayer and meditation.

Lets now consider another important element;

PRAISE, v.t. [L. tollo, extollo; pretium.]

1. To commend; to applaud; to express approbation of personal worth or actions.

We praise not Hector, though his name we know

Is great in arms; 'tis hard to praise a foe.

2. To extol in words or song; to magnify; to glorify

on account of perfections or excellent works.

Praise him, all his angels, praise ye him, all his hosts. Psa 148.

3. To express gratitude for personal favors. Psa 138.

4. To do honor to; to display the excellence of.

All thy works shall praise thee, O Lord. Psa 145.
(Websters 1812 Dictionary)

Praise has many elements to it, but my favourite (I think Gods too) is the second definition. I am not a very good singer but my mind can remember all the great hymens of praise that I have heard over the years and I usually have one or more “songs of praise” running in the background of my mind or on the radio at all times. I Love my God and sing His praises all the day long most of the time.

I love this new testament passage about the power of praise:

Act 16:25 *And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.*

Act 16:26 *And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.*

So, to summarize, our daily Worship which is the living out of the first commandment should be filled with:

1. Attitude of reverence and gratitude
2. Daily Bible reading
3. Prayer and meditation
4. Praise

The second commandment is very much a part of the first, if in fact you do love the Lord you will not be tempted to create idols or images that will take His place in your worship and adoration of Him. However, that being said, we do still live in a carnal world in a carnal body and must be ever vigilant that we do not place any person, object, TV show, job, etc. Higher in our esteem than spending time with the Lord.

I think I do need to be a bit clearer here. I do not mean that we can not hold a person, object, etc, etc in high esteem, in fact we can not love others if we don't esteem them highly what I do mean is what was written:

1Col 10:31 *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

**Have I done all I do in word and deed in my life today to the Glory of God?
Would God be proud of my words, my attitudes and deeds today?**

Much has been said from the pulpit about the second commandment concerning idol worship so I won't take much time on it here, but to say, anything or anyone that we express an attitude of worship towards that is not God or one of His attributes is something that we need to consider eliminating from our lives

What I mean is that when something becomes more important than worshipping God then it has become an idol to us, a god in it's self and we are in danger of offending our Lord.

Have I put something or someone ahead of my affections for God today?

The Third commandment is one I really had to think and pray about, I finally decided to refer to several commentaries, my discovery made me realize how “unclean” I have been in this area myself.

Here, I shall quote from, “Adam Clark's Commentary on the Bible”:

“Thou shalt not take the name of the Lord thy God in vain - This precept not only forbids all false oaths, but all common swearing where the name of God is used, or where he is appealed to as a witness of the truth. It also necessarily forbids all light and irreverent mention of God, or any of his attributes; and this the original word נשׁוּב lashshav particularly imports: and we may safely add to all these, that every prayer, ejaculation, etc., that is not accompanied with deep reverence and the genuine spirit of piety, is here condemned also. In how many thousands of instances is this commandment broken in the prayers, whether read or extempore, of inconsiderate, bold, and presumptuous worshippers! And how few are there who do not break it, both in their public and private devotions! How low is piety when we are obliged in order to escape damnation, to pray to God to “pardon the sins of our holy

things!” Even heathens thought that the names of their gods should be treated with reverence.

Παντως μεν δη καλον επι ηδευμα, θεων ονοματα μη χραινειν ραδιως, εχοντα ως εχουσιν ημων εκαστοτε τα πολλα οι πλειστοι καθαροτητος τε και αγνηιας τα περι τους θεους “It is most undoubtedly right not easily to pollute the names of the gods, using them as we do common names; but to watch with purity and holiness all things belonging to the gods.”

The Lord will not hold him guiltless, etc.

- Whatever the person himself may think or hope, however he may plead in his own behalf, and say he intends no evil, etc.; if he in any of the above ways, or in any other way, takes the name of God in vain, God will not hold him guiltless - he will account him guilty and punish him for it. Is it necessary to say to any truly spiritual mind, that all such interjections as O God! my God! good God! good Heavens! etc., etc., are formal positive breaches of this law? How many who pass for Christians are highly criminal here!”

Have I treated Gods name today with all the dignity He deserves?

Sometimes, it seems, we think that the words we speak are not very important but consider this passage from James

Jas 3:8 *But the tongue can no man tame; it is an unruly evil, full of deadly poison.*

Jas 3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Jas 3:10 Out of the same mouth proceedeth

blessing and cursing. My brethren, these things ought not so to be.

Jas 3:11 Doth a fountain send forth at the same place sweet water and bitter?

Jas 3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Jas 3:13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

Consider this passage also;

Mat 18:18 *Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*

Mat 18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

Mat 18:20 For where two or three are gathered together in my name, there am I in the midst

Have I dishonored God with my words today?

HO'LY, a.

1. Properly, whole, entire or perfect, in a moral sense. Hence, pure in heart, temper or dispositions; free from sin and sinful affections. Applied to the Supreme Being, holy signifies perfectly pure, immaculate and complete in moral character; and man is more or less holy, as his heart is more or less sanctified, or purified from

evil dispositions. We call a man holy, when his heart is conformed in some degree to the image of God, and his life is regulated by the divine precepts. Hence, holy is used as nearly synonymous with good, pious, godly.

Be ye holy; for I am holy. 1 Pet 1.

2. Hallowed; consecrated or set apart to a sacred use, or to the service or worship of God; a sense frequent in Scripture; as the holy sabbath; holy oil; holy vessels; a holy nation; the holy temple; a holy priesthood.

(Websters 1812 Dictionary)

So, what are we to “remember”? I don't believe that it is a specific day, Saturday or Sunday, but rather that we set aside one day a week to cease from all self-centered activities and focus our attention on the Lord and to remember that He created it all and He called it good.

Jesus told us that the Sabbath had been created for man and not man for the Sabbath, I believe that what He meant was that we were not to be a slave to the concept of the Sabbath as the religious Jews of that day had become, there was so many things they could not do on that day that it was practically illegal to breath on the Sabbath, therefore a pious Jew was actually more concerned with not breaking the traditions that had been established to keep one from breaking the commandment that the purpose of the rest had been defeated.

How can we practice this concept in a daily sense, I would like to propose that we can have, if you will, “mini-Sabbath's”, a time every day set

aside just to remember God, to fellowship with him. This time is to be Holy in that it is specific in both time and purpose as well as esteem. In other words it is a time devoted entirely to God and is so important to you that you will not let anything interfere with it.

There is much more that can be written about the rest of the Sabbath but for the purpose of this book I am going to keep it simple.

So to conclude, we can at the end of our day, check and see if we have in deed and in thought kept the first half of the Ten Commandments:

Have I worshiped God today?

Did I?

- 1. Have an Attitude of reverence and gratitude**
- 2. Read the Bible today**
- 3. Pray and meditate**
- 4. Praise Him**

Have I put something or someone ahead of my affections for God today?

**Have I done all I do in word and deed in my life today to the Glory of God?
Would God be proud of my words, my attitudes as well as my deeds today?**

Have I treated Gods name today with all the dignity He deserves?

**Did I keep my appointed time with
God today?**

Have you fallen short today, I have. Thank-
God for His Grace through Jesus the Christ.

Through the strength of His Spirit I pray I
will do better tomorrow, Amen

Love People

***Mat 22:39 And the second is like unto it,
Thou shalt love thy neighbour as thyself.
Mat 22:40 On these two commandments
hang all the law and the prophets.***

Jesus was quoting Leviticus 19:18 where Moses had reiterated the Law to the people in a very concise way. Leviticus 19 and 20 is well worth reading to get a clearer sense of the Law in it's entirety.

For the purpose of this study and our inventory we will stick to the Ten Commandments as given in Exodus 20. The remaining commandments that are in our second division are:

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

Exo 20:13 Thou shalt not kill.

Exo 20:14 Thou shalt not commit adultery.

Exo 20:15 Thou shalt not steal.

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

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

According to our Lord this is what Loving others as ourselves looks like, but remember what Jesus had said about the commandment thou

shalt not kill:

Mat 5:21 *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:*

Mat 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

By this passage we can see that while the commandments are very specific there is a much deeper sense, a spiritual sense in which we must consider each of these commandments.

One more thing to consider is the statement, “*love thy neighbour as thyself*”, do you Love yourself? If you do then why would you even consider disrespecting your parents, or hating another person, or committing a sexual deviant behaviour. If you Love yourself would you want your neighbour to steal your stuff or lie about you or worse desire your possessions so strongly they are willing to do anything to get them.

Would You?

Now consider this passage:

Mat 15:16 *And Jesus said, Are ye also yet without understanding?*

Mat 15:17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

Mat 15:18 But those things which proceed out of the mouth come forth from the heart; and they

defile the man.

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

Mat 15:20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Jesus tells us that it is from our heart that all manner of evil or uncleanness comes from. It is our heart, which is our thoughts and emotions that produce the actions that result in our not living holly lives.

Even though we believers are filled with the Holly Spirit we still have a carnal mind and as such must keep a continuous watch on it so that we may confess the thoughts that are not in line with the Lords will so that He may disrupt them and bring us back into His will.

Why would we do this?

Because we Love the Lord our God with all our heart and soul.

Why would He want us to live a holly life?

For two reasons, Because He Loves us and wants the best for us and because He wants others to see how blessed and happy we are living for Him so they too may desire to Love God.

So let's take each of the remaining commandments and examine what kind of thoughts that they may expose for us that is sin in it's infancy.

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

Honour, just what does that mean:

HON'OR, *v.t on'or. [L. honoro.]*

1. To revere; to respect; to treat with deference and submission, and perform relative duties to.

Honor thy father and thy mother. Exo 20.

2. To reverence; to manifest the highest veneration for, in words and actions; to entertain the most exalted thoughts of; to worship; to adore.

That all men should honor the Son, even as they honor the Father. John 5.

3. To dignify; to raise to distinction or notice; to elevate in rank or station; to exalt. Men are sometimes honored with titles and offices, which they do not merit.

How do we feel about our parents? Are they the most wonderful people in the world? Or are they just so, so? Do we harbour any ill feelings towards our parents? Have we said anything about them that we would not want repeated to them? Have we every had the thought that we would have liked to have had different parents?

Does this mean we can never disagree with them? No, I don't believe it does. Does it mean that we cannot be hurt by their actions? No I don't think it means that either.

What I think it means is that we recognize that they are the people that God chose for us to be taught how to live in our world. That they like us are imperfect people. That they are OUR

parents, that they brought us into the world, that they are, in that sense wonderful, and while we are in their care they are to be obeyed and their will respected.

I had much resentment towards my own mother. I found that my life was a mess because of that resentment, but once I found forgiveness in my heart for her my life began to change and though I still do not like some of the things that happened in my childhood she is to me one of the most wonderful people in the world and she did the best that she knew how, with what she had to work with. Today I am very proud of my mother and I thank God that she and I became friends before her passing. Funny thing is she was a lot wiser than I gave her credit for once I could hear her and began to honour her.

One final thought on this commandment, your parents *are God's representatives in your life*, even if they are not Godly themselves. To disrespect your parents is to disrespect God.

Your parents may have been alcoholics or abusive, or even more hurtful than that, but you can still learn from them about what not to do in life. And besides that when we resent our parents we will, in some form in our own life, duplicate the behaviour that we find so objectionable. Why, because a resentment is a feeling with thoughts that lives just below the surface of our concise mind and as we know what is in our heart will be manifested in our life. This is the essence of faith in reverse.

Exo 20:13 Thou shalt not kill.

Now that's an easy one, right?

Is it now?
Hm mm, let me think.

Mat 5:22 *But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.*

Have you ever been so angry with someone that you said in your own mind I wish you had never been born? Then you are guilty of murder. Remember, from our heart proceeds all manner of sin.

Yes, such thoughts do occur to all of us and are often entertained for more than a few seconds. The longer we entertain such thoughts the more likely we are to act on them. Whether it is a foolish statement that we are sorry for or a full blown long term resentment that eventually overcomes our good sense and causes us to carry out an action that we will regret for all of eternity, we are in danger!

Resentment, or the re-feeling of anger is nearly always caused by an expectation not met by another human being. Sometimes we resent ourselves for not meeting expectations that we have for ourselves. When we resent God for not meeting our expectations, that's when we are in a real crises.

Our Lord in Matthew 5:22 uses two words that many of us do not understand.

The first one is “Raca”. According to Strongs Dictionary the Greek word is [ρᾶκα](#)

rhaka

rhak-ah'

Of Chaldee origin, O *empty* one, that is, thou *worthless* (as a term of utter vilification): - Raca.”

Have you ever thought or said what a “worthless piece of garbage”, did you repent? I hope so.

The other word is translated as the phrase, “*without a cause*”, the Greek word is “

εικῆ

eikē

i-kay'

Probably from [G1502](#) (through the idea of *failure*); *idly*, that is, *without reason* (or *effect*): - without a cause, (in) vain (-ly.)

Many people have used this phrase to “justify” their anger, which really isn't anger but rather a resentment or worse a judgement against another human being, in which case they have elevated their anger to the third statement in this verse, “*but whosoever shall say, Thou fool, shall be in danger of hell fire.*”

On a more personal level, anger, even anger “caused” by another's action's interferes with our relationship with God, consider this verse:

Mat 5:23 *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;*

Mat 5:24 *Leave there thy gift before the altar,*

and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

It is my personal belief that when we have “ought” against another (or against ourselves from another) we are suffering from that age old sin that got Satan tossed from Heaven namely; pride.

When we enter the Throne room of God in a state of pride He does not hear us, (consider Cain for an example.).

The solution and the more perfect way is to follow the advice of Christ and go make it right with the one you have offended or has offended you.

Consider the practical side of this, if you know that anyone you get angry with, you will have to go and humble yourself to, would it not give you more incentive to not create an offence or be offended in the first place?

So, you can see that looking at the “spirit” of the law rather than the letter of the law we all have fallen short, even as born again followers of Christ.

Thank- God that Jesus came and bore our sins on that awful day that He was pinned to the cross for our sins, but especially thank-God that the tomb is empty and we are no longer powerless to overcome our sins.

Exo 20:14 Thou shalt not commit adultery.

The first commandment in this section refers to our first relationship, our parents. The second refers to relationships with others, this one is our relationship with our spouses.

The Hebrew word translated here as adultery is:

“נאפ”

nâ'aph

naw-af'

A primitive root; to commit adultery; figuratively to apostatize: - adulterer (-ess), commit (-ing) adultery, woman that breaketh wedlock.

We all know the pain and misery adultery causes, even if the adulterers are not caught, their behaviour towards their family's and friends are affected. The adulterers are being extremely self-centred thinking only of themselves and their pleasure, elevating their own lust above all others concerned. God does not want this pain for us or those affected by it

I find it interesting and something I have not considered until this study that the Hebrew word used can also mean “to apostatize” which when defined means to fall away or backslide. Adulterers do backslide on their commitment to another, which leads me to the disturbing question of my own backsliding over the years to my original commitment to Christ.

In questioning myself I can now see how

that when I backslide. I became dissatisfied because an expectation was not met, a prayer not answered my way or in my time (for example). In other words I elevated my desire, (another word for lust), above God's desires and purposes. I was not in faith trusting God but rather more like a spoiled child demanding my way. My disappointed expectation led instead of repentance for my sin to rebellion against God.

If I had understood and had faith in God's covenants, I wonder if I would have backslid as far as I had.

Before leaving this commandment we must take a look at what Jesus said about this one.

Mat 5:28 *But I say unto you, That whosoever looketh on a woman to lust after her hath committed*

adultery with her already in his heart.

Mat 5:29 *And if thy right eye offend thee, pluck it*

out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Mat 5:30 *And if thy right hand offend thee, cut it off,*

and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

At first glance two things stand out to me. The first being that if one “*looketh on a woman to lust after her*”, implies more than just a casual glance that might excite the body, but rather an intention by the looker to excite his body. The use

of pornography comes to mind as an example.

The second thing that immediately comes to mind is how harshly we are to judge ourselves in this respect. Self-mutilation is a sin especially for religious reasons so surely Jesus did not mean this literally, if He did many of us would be blind and lame, not God's best, for sure. But, that being said, I do believe that He meant for us to understand that to purposes in our heart to fulfil our own lust is so grievous that such a punishment as mutilation is appropriate.

I believe that to rip out our "eye" or cut off our hand does have a meaning in this world in the sense that if something in our life is causing us to sin it is appropriate to rip it out of our life. For example, if you find yourself viewing programs on television that is causing you to doubt your belief in God or is interfering with your worship of God then it would be appropriate to "rip" it out of your life, whether that means shut it off! Sell it!, or whatever it takes to get it out of your life. This is repentance and a display to God that you are willing to do as He has said.

The "spiritual" implication in this law is we must judge ourselves harshly, especially, when we find ourselves setting out to satisfy our lusts in rebellion to God.

Thank- God that Jesus showed us a better way.

Joh 8:3 *And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,*

Joh 8:4 *They say unto him, Master, this woman was taken in adultery, in the very act.*

Joh 8:5 *Now Moses in the law commanded us, that such should be stoned: but what sayest*

thou?

Joh 8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

Joh 8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

Joh 8:8 And again he stooped down, and wrote on the ground.

Joh 8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

Joh 8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

Joh 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Exo 20:15 Thou shalt not steal.

This one doesn't need much explanation. To steal causes pain to those that we steal from and guilt that blocks us from communication with God.

Stealing can mean more than just taking an object that belongs to someone else. It can mean stealing time or emotions that belong to another, for example an internet addiction may be stealing time from serving our family, spouse or employer.

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

This one doesn't need much explanation either but, as with all of the commands we need to look a bit deeper after all we know that it is from our heart that all manner of sin stem from.

Have you listened to gossip today? Did you repeat it? Have you had unlovely thoughts about another person that may have little or no truth to them? There are many subtle violations of this commandment and it is extremely easy to find ourselves falling short.

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

We have arrived at the final and last command.

In my mind I do believe that this is the most important command of the Love people commands. Why? Because if we look at just the acts and not the spirit of the previous commands they are easy to keep.

Not very many people truly hate and dishonour their parents, fewer still kill another, some do commit adultery, and while all of us bear false witness now and again it seldom results in more than hurt feelings, but this commandment deals with our “want to”.

Do we want to steal, do we want to cause

harm by bearing false witness because we are jealous of that persons status or possessions. Do we want to have sex with our neighbours wife or husband, daughter, son gardener, etc.. Do we want to take what doesn't belong to us? This is what this commandment deals with.

This commandment is one all of us violate at some point in every day. You can believe that the enemy of our soul knows this and plays on it in a big way. Every advertisement is purposely designed to excite this basic flaw in human nature, a flaw that Satan used to entice Eve to sin against God

Am I saying it's a sin to want the good things of this life? NO Way! After all God makes hundreds of promises through out scripture that there are many good things for those who Love Him and obey His commands.

What I am saying is when we want because someone else has, then we are in violation.

Let me try to clarify this a bit better.

Television advertisements play on this character flaw. When have you seen an advertisement that extolls the virtues of the product they are trying to sell you without a celebrity or a attractive young person enjoying and using their product? There are a few out there but not many. Why? Because advertisers know there will be a jump in sales if they get you to believe someone else owns that product, they call it lending credibility. The sole purpose of that kind of advertising is to get you to look past the product it's self and the benefits you may get from it and want it because a celebrity or beautiful woman appears to have it. Tons of junk products are sold this way.

So, what to do about sin in our lives?

How can we be rid of it?

The answer may actually blow some of our minds because it is so simple. Trust God! That's it in a nut shell.

The Law and it's commandments defines what sin is and helps us to identify it in our life:

Rom 7:7 *What shall we say then? Is 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 New Covenant has released us from the bondage of the Law that we might live in the Kingdom of God, not just in the sweet by and by, but in the here and now as well.

Think of what that means in a global sense, no more poverty because greed would be stomped out, no more need for prisons because crime would end. Jealousy would be replaced with trust and loyalty. Fear would be hard to find, Love would be the rule of the day every day.

Of course that is a Utopia that scripture assures us will not happen on this worldly planet (Luk 17:26)

Now think of how much better your own life would be if in fact we could live by these standards!

Is this possible? It would seem not.

But, there is Good News!!!

Jesus said:

Joh 10:10 *The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

Using The Commandments to Live the Abundant Life

Remember that I had said we do not live under the bondage of the Commandments, that we can use them to find the will of God for our lives.

The bondage of the Law is that if we don't live by the Law, then we will suffer the curses of the Law, (read the book of Deuteronomy for the blessings and curses.). As we all know, it is impossible for any of us to live in perfect compliance to all the of the Law. That is why God provided the laws of sacrifice. However, sacrifice did not remove the sin from our celestial account. The sacrifices did not make men righteous before God, only perfect compliance with the Law could do that. The sacrifices were an act of sorrow for the peoples transgression and showed to God that He and His Law were first in the peoples heart and mind. It provided a temporary stay of God's curses.

Under the New Covenant, the curses have been removed as Jesus was the only human being who ever lived in perfect compliance with the Law and He was made our sacrifice for all of our transgressions and sins.

Heb 10:10 *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

Heb 10:11 *And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:*

Heb 10:12 *But this man, after he had offered one sacrifice for sins for ever, sat down on the*

right hand of God;

Gal 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Jesus sacrifice removed the curse from the Law:

Gal 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:*

If we were still under the curse of the Law we would still have to offer sacrifices every time we transgressed any part of the Law. Jesus ended that.

Gal 3:10 *For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

Did you notice that Christ sacrifice removed the curse of the Law and not the blessings?

Are you also aware that Jesus said that the Kingdom of God is here and now?

Luk 17:21 *Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.*

So why bother with the Law?

It is still God's best for us. The Law points us to how to relate to God and our fellow man.

Please consider reading the first five books of the Old Covenant and then read all of the letters of the Gospel, if you do, I think you will see as I have that even though we now live under Grace that the apostles asked believers to live in the spirit of the Law as a demonstration of the changes that have occurred within their hearts.

In the New Covenant God has provided the Holy Spirit to bring all things to remembrance;

Joh 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

But even with the Holy Spirit living in our heart our human nature is still selfish and self-centred causing us to error against God's best for us. (***Rom 7:15***) which is why I have purposed that we use the Ten Commandments as a guide to Holy living.

The mechanics of using the commandments this way can be as simple or as elaborate as your personality would find most useful.

One could just read them (***Exodus 20***) at bedtime and do a mental review of your day or create a chart with each of the commandments and the related thoughts, both thought and feelings that could result in violation as well as thoughts and feelings that result in compliance.

After reviewing your day and if you have found thoughts or feelings that you have not yet confessed to our Lord, now would be the time to

ask forgiveness and for the strength and wisdom to do better in the future. If you ask in faith you can be sure that the Lord will act, this is the greatness of the New Covenant, no longer do we have to rely on our strength through our flesh to effect the change that will bring us into harmony with Gods best for us. We can now trust Him to guide us from Glory to Glory until that day that we sit with Him in His Glory.

A Warning From the Author

This book is the result of my own study and has been prayerfully written.

I have learned much about myself and my relationship with the One and Only Almighty God as I have written it.

As with all humans I have clay feet and often fail my Lord. As such I want it clearly understood that I am not an authority, this is not a book to be used to bring men under subjection to the Law.

Nor is this a book to create a “new doctrine”. It is only a Tool to help the reader to walk closer with our Lord and Savior, Jesus the Christ of God.

Should you choose to use this tool, be prepared for a wild ride, when we seek to draw closer to the Almighty, we become the target of Satan and his minions.

Go in peace and Trust God.

Leslie R. Dege

If you are a computer user (and most of us are these days) and have not yet found **Sword of the Lord.com** You should check it out and please donate so this resource may continue to be provided free of charge. You can find it here:

<http://www.e-sword.net/index.html>

I have used this resource through out this book and wish to say Thank-you.

The Commandments and Related Scriptures

This chart is not in order nor is it complete. It is presented here as a way to get your mental juices flowing, and to provide some more study material.

The passages with small numbers after words (H1697) are Copied from King James version with Stongs reference Numbers. Those numbers represent a Greek word and it's definition that will be found in the STRONGS Greek Hebrew Dictionary.

<u>THE LAW</u>	<u>THE PATICULARES</u>
	<p>Exo 21:1 Now these^{H428} are the judgments^{H4941} which^{H834} thou shalt set^{H7760} before^{H6440} them.</p> <p><i>(These appear to be clarifications for the judges to use in determining judgement but also for the people to be made aware of)</i></p>
Exo 20:13 Thou shalt not kill.	Exo 21:12 He that smiteth a man, so that he die, shall be surely

	<p>put to death.</p> <p>Exo 21:13 And if a man lie not in wait, but God deliver <i>him</i> into his hand; then I will appoint thee a place whither he shall flee.</p> <p>Exo 21:14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.</p> <p>Exo 21:15 And he that smiteth his father, or his mother, shall be surely put to death.</p>
	<p>Exo 21:18 And if men strive together, and one smite another with a stone, or with <i>his</i> fist, and he die not, but keepeth <i>his</i> bed:</p> <p>Exo 21:19 If he rise again, and walk abroad upon his staff, then shall he that smote <i>him</i> be quit: only he shall pay <i>for</i> the loss of</p>

	<p>his time, and shall cause <i>him</i> to be thoroughly healed.</p> <p>Exo 21:20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.</p> <p>Exo 21:21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.</p> <p>Exo 21:22 If men strive, and hurt a woman with child, so that her fruit depart <i>from her</i>, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges <i>determine</i>.</p> <p>Exo 21:23 And if <i>any</i> mischief follow, then thou shalt give life for life,</p> <p>Exo 21:24 Eye for eye, tooth for tooth, hand for hand, foot</p>
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	<p>for foot, Exo 21:25 Burning for burning, wound for wound, stripe for stripe.</p> <p>Exo 21:26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.</p> <p>Exo 21:27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.</p> <p>Exo 21:28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox <i>shall be</i> quit.</p> <p>Exo 21:29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath</p>
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	<p>killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.</p> <p>Exo 21:30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.</p> <p>Exo 21:31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.</p> <p>Exo 21:32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.</p> <p>Exo 21:33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;</p> <p>Exo 21:34 The owner of the pit shall make <i>it</i></p>
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	<p>good, <i>and</i> give money unto the owner of them; and the dead <i>beast</i> shall be his.</p> <p>Exo 21:35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.</p> <p>Exo 21:36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.</p>
	<p>Lev 19:18 Stop being angry and don't try to take revenge. I am the LORD, and I command you to love others as much as you love yourself.</p>
<p>Exo 20:15 Thou shalt not steal.</p>	<p>Exo 22:1 If a man shall steal an ox, or a sheep, and kill it, or sell</p>

it; he shall restore five oxen for an ox, and four sheep for a sheep.

Exo 22:2 If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed* for him.

Exo 22:3 If the sun be risen upon him, *there shall be blood shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

Exo 22:4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

Exo 22:5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

Exo 22:6 If fire break

out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

Exo 22:7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

Exo 22:8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

Exo 22:9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause

	<p>of both parties shall come before the judges; <i>and</i> whom the judges shall condemn, he shall pay double unto his neighbour.</p> <p>Exo 22:10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing <i>it</i>:</p> <p>Exo 22:11 <i>Then</i> shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept <i>thereof</i>, and he shall not make <i>it</i> good.</p> <p>Exo 22:12 And if it be stolen from him, he shall make restitution unto the owner thereof.</p> <p>Exo 22:13 If it be torn in pieces, <i>then</i> let him bring it <i>for</i> witness, <i>and</i> he shall not make good</p>
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	<p>that which was torn. Exo 22:14 And if a man borrow <i>ought</i> of his neighbour, and it be hurt, or die, the owner thereof <i>being</i> not with it, he shall surely make <i>it</i> good. Exo 22:15 <i>But</i> if the owner thereof <i>be</i> with it, he shall not make <i>it</i> good: if it <i>be</i> an hired <i>thing</i>, it came for his hire. Exo 22:16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. Exo 22:17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.</p>
	<p>Exo 23:4 If^{H3588} thou meet^{H6293} thine enemy's^{H341} ox^{H7794} or^{H176} his ass^{H2543} going astray,^{H8582} thou shalt surely bring it back to him again.^{H7725 H7725} Exo 23:5 If^{H3588} thou see^{H7200} the ass^{H2543}</p>

	<p>of him that hateth^{H8130} thee lying^{H7257} under^{H8478} his burden,^{H4853} and wouldest forbear^{H2308} to help^{H4480 H5800} him, thou shalt surely help^{H5800 H5800} with^{H5973} him.</p>
	<p>Lev 19:11 Do not steal or tell lies or cheat others.</p>
	<p>Lev 19:35 Use honest scales and don't cheat when you weigh or measure anything. I am the LORD your God. I rescued you from Egypt, Lev 19:36 (<i>SEE 19:35</i>)</p>
<p>Exo 20:3 Thou shalt have no other gods before me.</p>	<p>Exo 22:20 He that sacrifice unto <i>any</i> god, save unto the LORD only, he shall be utterly destroyed.</p>
	<p>Exo 23:13 And in all^{H3605} <i>things</i> that^{H834} I have said^{H559} unto^{H413} you be circumspect:^{H8104} and make no</p>

	<p>mention^{H2142 H3808} of the name^{H8034} of other^{H312} gods,^{H430} neither^{H3808} let it be heard^{H8085} out of^{H5921} thy mouth.^{H6310}</p>
	<p>Exo 22:18 Thou shalt not^{H3808} suffer a witch to live.^{H2421 H3784}</p>
	<p>Exo 22:28 Thou shalt not^{H3808} revile^{H7043} the gods,^{H430} ...</p>
	<p>Exo 23:13 And in all^{H3605} <i>things</i> that^{H834} I have said^{H559} unto^{H413} you be circumspect.^{H8104} and make no mention^{H2142 H3808} of the name^{H8034} of other^{H312} gods,^{H430} neither^{H3808} let it be heard^{H8085} out of^{H5921} thy mouth.^{H6310}</p>
	<p>Lev 19:31 Don't make yourselves disgusting to me by going to people who claim they can talk to the dead.</p>
	<p>Lev 19:26 Don't eat the</p>

	<p>blood of any animal. Don't practice any kind of witchcraft. Lev 19:27 I forbid you to shave any part of your head or beard or to cut and tattoo yourself as a way of worshiping the dead.</p>
	<p>Lev 20:1 The LORD told Moses Lev 20:2 to say to the community of Israel: Death by stoning is the penalty for any citizens or foreigners in the country who sacrifice their children to the god Molech. Lev 20:3 They have disgraced both the place where I am worshiped and my holy name, and so I will turn against them and no longer let them belong to my people. Lev 20:4 Some of you may let them get away with human</p>

	<p>sacrifice, Lev 20:5 but not me. If any of you worship Molech, I will turn against you and your entire family, and I will no longer let you belong to my people.</p> <p>Lev 20:6 I will be your enemy if you go to someone who claims to speak with the dead, and I will destroy you from among my people.</p> <p>Lev 20:7 Dedicate yourselves to me and be holy because I am the LORD your God.</p> <p>Lev 20:8 I have chosen you as my people, and I expect you to obey my laws.</p>
	<p>Lev 20:27 If you claim to receive messages from the dead, you will be put to death by stoning, just as you deserve.</p>
	<p>Lev 19:31 Don't make yourselves disgusting to me by going to people</p>

	<p>who claim they can talk to the dead.</p>
	<p>Lev 20:7 Dedicate yourselves to me and be holy because I am the LORD your God. Lev 20:8 I have chosen you as my people, and I expect you to obey my laws.</p>
<p>Exo 20:16 Thou shalt not bear false witness against thy neighbour.</p>	<p>Exo 23:1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Exo 23:2 Thou shalt not follow a multitude to <i>do</i> evil; neither shalt thou speak in a cause to decline after many to wrest <i>judgment</i>: Exo 23:3 Neither shalt thou countenance a poor man in his cause.</p>
	<p>Exo 23:6 Thou shalt not^{H3808} wrest^{H5186} the judgment^{H4941} of thy poor^{H34} in his cause.^{H7379}</p>

Exo 23:7 Keep thee
far^{H7368} from a false
matter;^{H4480 H1697 H8267}
and the
innocent^{H5355} and
righteous^{H6662}
slay^{H2026} thou
not:^{H408} for^{H3588} I will
not^{H3808} justify^{H6663}
the wicked.^{H7563}

Exo 23:8 And thou
shalt take^{H3947}
no^{H3808} gift:^{H7810}
for^{H3588} the gift^{H7810}
blindeth^{H5786} the
wise,^{H6493} and
perverteth^{H5557} the
words^{H1697} of the
righteous.^{H6662}

Exo 23:9 Also thou
shalt not^{H3808}
oppress^{H3905} a
stranger:^{H1616} for
ye^{H859} know^{H3045 (H853)}
the heart^{H5315} of a
stranger,^{H1616}
seeing^{H3588} ye
were^{H1961}
strangers^{H1616} in the
land^{H776} of
Egypt.^{H4714}

Exo 22:22 Ye shall
not^{H3808} afflict^{H6031}
any^{H3605} widow,^{H490} or
fatherless child.^{H3490}

Exo 22:23 If^{H518} thou

	<p>afflict them in any wise,^{H6031 H6031 (H853)} and^{H3588} they cry at all^{H6817 H6817} unto^{H413} me, I will surely hear^{H8085 H8085} their cry;^{H6818}</p> <p>Exo 22:24 And my wrath^{H639} shall wax hot,^{H2734} and I will kill^{H2026} you with the sword;^{H2719} and your wives^{H802} shall be^{H1961} widows,^{H490} and your children^{H1121} fatherless.^{H3490}</p>
	<p>Lev 19:15 Be fair, no matter who is on trial-- don't favor either the poor or the rich.</p> <p>Lev 19:16 Don't be a gossip, but never hesitate to speak up in court, especially if your testimony can save someone's life.</p>
<p>Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of <i>any thing</i> that is in heaven above, or</p>	<p>Exo 20:23 Ye shall not^{H3808} make^{H6213} with^{H854} me gods^{H430} of silver,^{H3701} neither^{H3808} shall ye make^{H6213} unto you gods^{H430} of gold.^{H2091}</p>

**that is in the earth
beneath, or that is
in the water under
the earth:**

Exo 20:24 An altar^{H4196}
of earth^{H127} thou
shalt make^{H6213} unto
me, and shalt
sacrifice^{H2076}
thereon^{H5921 (H853)} thy
burnt offerings,^{H5930}
and thy peace
offerings,^{H8002 (H853)}
thy sheep,^{H6629} and
thine oxen.^{H1241} in
all^{H3605} places^{H4725}
where^{H834} I
record^{H2142 (H853)} my
name^{H8034} I will
come^{H935} unto^{H413}
thee, and I will
bless^{H1288} thee.

Exo 20:25 And if^{H518}
thou wilt make^{H6213}
me an altar^{H4196} of
stone,^{H68} thou shalt
not^{H3808} build^{H1129} it
of hewn stone.^{H1496}
for^{H3588} if thou lift
up^{H5130} thy tool^{H2719}
upon^{H5921} it, thou
hast polluted^{H2490} it.

Exo 20:26 Neither^{H3808}
shalt thou go up^{H5927}
by steps^{H4609}
unto^{H5921} mine
altar,^{H4196} that^{H834}
thy nakedness^{H6172}
be not^{H3808}
discovered^{H1540}

	thereon. ^{H5921}
<p>Exo 20:12 Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.</p>	<p>Lev 26:1 I am the LORD your God! So don't make or worship any sort of idols or images.</p> <p>Exo 21:17 And he that curseth^{H7043} his father,^{H1} or his mother,^{H517} shall surely be put to death.^{H4191 H4191}</p> <p>Exo 21:15 And he that smiteth^{H5221} his father,^{H1} or his mother,^{H517} shall be surely put to death.^{H4191 H4191}</p> <p>Lev 19:32 I command you to show respect for older people and to obey me with fear and trembling.</p> <p>Lev 20:9 If you curse your father or mother, you will be put to death, and it will be your own fault.</p>
<p>Exo 20:17 Thou shalt not^{H3808}</p>	<p>It appears that God did</p>

<p>covet^{H2530} thy neighbour's^{H7453} house,^{H1004} thou shalt not^{H3808} covet^{H2530} thy neighbour's^{H7453} wife,^{H802} nor his manservant,^{H5650} nor his maidservant,^{H519} nor his ox,^{H7794} nor his ass,^{H2543} nor any thing^{H3605} that^{H834} is thy neighbour's.^{H7453}</p>	<p>not feel there needed to be any clarification of this law at this time</p>
<p>Exo 20:14 Thou shalt not commit adultery.</p>	<p>Exo 22:16 And if^{H3588} a man^{H376} entice^{H6601} a maid^{H1330} that^{H834} is not^{H3808} betrothed,^{H781} and lie^{H7901} with^{H5973} her, he shall surely endow^{H4117 H4117} her to be his wife.^{H802}</p> <p>Exo 22:17 If^{H518} her father^{H1} utterly refuse^{H3985 H3985} to give^{H5414} her unto him, he shall pay^{H8254} money^{H3701} according to the dowry^{H4119} of virgins.^{H1330}</p> <p>Lev 19:20 If a man has</p>

	<p>sex with a slave woman who is promised in marriage to someone else, he must pay a fine, but they are not to be put to death. After all, she was still a slave at the time.</p> <p>Lev 19:21 The man must bring a ram to the entrance of the sacred tent and give it to a priest, who will then offer it as a sacrifice to me, so the man's sins will be forgiven.</p> <p>Lev 19:22 (<i>SEE 19:21</i>)</p>
	<p>Lev 19:29 Don't let your daughters serve as temple prostitutes--this would bring disgrace both to them and the land.</p>
	<p>Lev 20:10 If any of you men have sex with another man's wife, both you and the woman will be put to death.</p> <p>Lev 20:11 Having sex with one of your father's wives</p>

disgraces him. So both you and the woman will be put to death, just as you deserve.

Lev 20:12 It isn't natural to have sex with your daughter-in-law, and both of you will be put to death, just as you deserve.

Lev 20:13 It's disgusting for men to have sex with one another, and those who do will be put to death, just as they deserve.

Lev 20:14 It isn't natural for a man to marry both a mother and her daughter, and so all three of them will be burned to death.

Lev 20:15 If any of you have sex with an animal, both you and the animal will be put to death, just as you deserve.

Lev 20:16 (*SEE 20:15*)

Lev 20:17 If you marry one of your sisters, you will be

punished, and the two of you will be disgraced by being openly forced out of the community.

Lev 20:18 If you have sex with a woman during her monthly period, both you and the woman will be cut off from the people of Israel.

Lev 20:19 The sisters of your father and mother are your own relatives, and you will be punished for having sex with any of them.

Lev 20:20 If you have sex with your uncle's wife, neither you nor she will ever have any children.

Lev 20:21 And if you marry your sister-in-law, neither of you will ever have any children.

Lev 20:22 Obey my laws and teachings. Or else the land I am giving you will become sick of you and throw you out.

Lev 20:23 The nations

	<p>I am chasing out did these disgusting things, and I hated them for it, so don't follow their example.</p>
<p>Exo 20:8 Remember the sabbath day, to keep it holy. Exo 20:9 Six days shalt thou labour, and do all thy work: Exo 20:10 But the seventh day is the sabbath of the LORD thy God: <i>in it</i> thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: Exo 20:11 For <i>in</i> six days the LORD made heaven and earth, the sea, and all that in</p>	<p>Exo 23:12 Six^{H8337} days^{H3117} thou shalt do^{H6213} thy work,^{H4639} and on the seventh^{H7637} day^{H3117} thou shalt rest.^{H7673} that^{H4616} thine ox^{H7794} and thine ass^{H2543} may rest,^{H5117} and the son^{H1121} of thy handmaid,^{H519} and the stranger,^{H1616} may be refreshed.^{H5314}</p> <p>Lev 19:30 I command you to respect the Sabbath and the place where I am worshiped.</p> <p>Lev 23:3 You have six days when you can do your work, but the seventh day of each week is holy because it belongs to me. No matter where you live, you must rest on the Sabbath and come together for worship.</p>

<p>them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.</p>	<p>This law will never change.</p>
	<p>Lev 26:2 Respect the Sabbath and honor the place where I am worshiped, because I am the LORD.</p>
<p>Exo 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.</p>	<p>Self explanatory</p>
	<p>Lev 19:12 Do not misuse my name by making promises you don't intend to keep. I am the LORD your God.</p>
<p>Some other Laws that do not fit into the ten commandments</p>	<p>Lending Exo 22:25 If^{H518} thou lend^{H3867} money^{H3701} to <i>any of</i>^(H853) my people^{H5971} <i>that is</i>^(H853) poor^{H6041} by^{H5973} thee, thou shalt not^{H3808} be^{H1961} to him as an usurer,^{H5383} neither^{H3808} shalt thou lay^{H7760} upon^{H5921} him usury.^{H5392} Exo 22:26 If^{H518} thou at all take thy neighbour's raiment to pledge,^{H2254 H2254} ^{H7453 H8008} thou shalt deliver^{H7725} it unto him by that^{H5704} the</p>

sun^{H8121} goeth
down:^{H935}

Exo 22:27 For^{H3588}
that^{H1931} is his
covering^{H3682}
only,^{H905} it^{H1931} is his
raiment^{H8071} for his
skin:^{H5785}
wherein^{H4100} shall he
sleep?^{H7901} and it
shall come to
pass,^{H1961} when^{H3588}
he crieth^{H6817}
unto^{H413} me, that I
will hear;^{H8085}
for^{H3588} I^{H589} am
gracious.^{H2587}

Respect Rulers

Exo 22:28 Thou shalt
not^{H3808} revile^{H7043}
the gods,^{H430} nor^{H3808}
curse^{H779} the
ruler^{H5387} of thy
people.^{H5971}

Regarding Sacrifice

Exo 22:29 Thou shalt
not^{H3808} delay^{H309} to
offer the first of thy
ripe fruits,^{H4395} and
of thy liquors:^{H1831}
the firstborn^{H1060} of
thy sons^{H1121} shalt
thou give^{H5414} unto
me.

Exo 22:30 Likewise^{H3651}
shalt thou do^{H6213}

with thine oxen,^{H7794}
and with thy
sheep:^{H6629} seven^{H7651}
days^{H3117} it shall
be^{H1961} with^{H5973} his
dam;^{H517} on the
eighth^{H8066} day^{H3117}
thou shalt give^{H5414} it
me.

Dietary Law

Exo 22:31 And ye shall
be^{H1961} holy^{H6944}
men^{H376} unto me:
neither^{H3808} shall ye
eat^{H398} *any* flesh^{H1320}
that is torn of
beasts^{H2966} in the
field;^{H7704} ye shall
cast^{H7993} it to the
dogs.^{H3611}

Lev 20:24 I am the
LORD your God,
and I have promised
you their land that is
rich with milk and
honey. I have
chosen you to be
different from other
people.

Lev 20:25 That's why
you must make a
difference between
animals and birds
that I have said are
clean and unclean

--this will keep you from becoming disgusting to me.

Lev 20:26 I am the LORD, the holy God. You have been chosen to be my people, and so you must be holy too.

Agriculture Law

Exo 23:10 And six^{H8337} years^{H8141} thou shalt sow^{H2232 (H853)} thy land,^{H776} and shalt gather in^{H622 (H853)} the fruits^{H8393} thereof:

Exo 23:11 But the seventh^{H7637} *year* thou shalt let it rest^{H8058} and lie still,^{H5203} that the poor^{H34} of thy people^{H5971} may eat:^{H398} and what they leave^{H3499} the beasts^{H2416} of the field^{H7704} shall eat.^{H398} In like manner^{H3651} thou shalt deal^{H6213} with thy vineyard,^{H3754} *and* with thy oliveyard.^{H2132}

Lev 19:23 After you enter the land, you will plant fruit trees, but you are not to eat any of their fruit for the first three years.

Lev 19:24 In the fourth year the fruit must be set apart, as an expression of thanks

Lev 19:25 to me, the LORD God. Do this, and in the fifth year, those trees will produce an abundant harvest of fruit for you to eat.

Feast Laws

Exo 23:14 Three^{H7969} times^{H7272} thou shalt keep a feast^{H2287} unto me in the year.^{H8141}

Exo 23:15 Thou shalt keep^{H8104 (H853)} the feast^{H2282} of unleavened bread:^{H4682} (thou shalt eat^{H398} unleavened bread^{H4682} seven^{H7651} days,^{H3117} as^{H834} I commanded^{H6680} thee, in the time

appointed^{H4150} of the
month^{H2320} Abib;^{H24}
for^{H3588} in it thou
camest out^{H3318} from
Egypt:^{H4480 H4714} and
none^{H3808} shall
appear^{H7200}
before^{H6440} me
empty:)^{H7387}

Exo 23:16 And the
feast^{H2282} of
harvest,^{H7105} the
firstfruits^{H1061} of thy
labours,^{H4639}
which^{H834} thou hast
sown^{H2232} in the
field:^{H7704} and the
feast^{H2282} of
ingathering,^{H614}
which is in the
end^{H3318} of the
year,^{H8141} when thou
hast gathered in^{H622}
(^{H853}) thy labours^{H4639}
out of^{H4480} the
field.^{H7704}

Exo 23:17 Three^{H7969}
times^{H6471} in the
year^{H8141} all^{H3605} thy
males^{H2138} shall
appear^{H7200}
before^{H413 H6440} the
Lord^{H113} GOD.^{H3068}

Exo 23:18 Thou shalt
not^{H3808} offer^{H2076} the
blood^{H1818} of my

	<p>sacrifice^{H2077} with^{H5921} leavened bread;^{H2557} neither^{H3808} shall the fat^{H2459} of my sacrifice^{H2282} remain^{H3885} until^{H5704} the morning.^{H1242}</p> <p>Exo 23:19 The first^{H7225} of the firstfruits^{H1061} of thy land^{H127} thou shalt bring^{H935} into the house^{H1004} of the LORD^{H3068} thy God.^{H430} Thou shalt not^{H3808} seethe^{H1310} a kid^{H1423} in his mother's^{H517} milk.^{H2461}</p>
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