

210825-4 Deu 5, The Law Reiterated, O That There Were Such an Heart in Them—CThurman

The nation of Israel was to hearken to the statutes (customs) and judgments (discernments) which Moses taught to them. This was so that they might live and possess the land which the LORD God had promised to their fathers. Not a word was to be added to or diminished from the word of the LORD. This word was Israel's wisdom and understanding in the sight of the nations, which nations in turn would acknowledge the great nation of Israel to be a wise and understanding people.

Israel was to take good heed to themselves lest they forget the words of the LORD and those words depart from their hearts all the days of their lives. As a preventive to forgetting the word of God they were to teach it to their sons and their son's sons. Otherwise they would digress into idolatry, and the LORD would soon destroy them from off of the land, except they repent.

Now, remember that Moses is rehearsing all that the LORD had done for them after they crossed the Red Sea. Particularly, as Israel waits in the plains of Moab, just before they cross over the Jordan River to enter into the land of Canaan in a few days, Israel needs reminding of those things the LORD had done and the things which Israel suffered along the way because the entire generation of Israel from 20 years of age and upward had died during the wilderness sojourn. A new generation has been raised up to possess the land of Canaan.

1 ¶ And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

that ye may learn them, Qal pret. of the Hebrew verb לָמַד, lah-mad, tss. to learn, to teach, to instruct, and to be expert.

and keep, Qal pret. of the Hebrew verb שָׁמַר, shah-mar tss. to keep, to observe, to heed, to wait, to watch, to mark, to preserve, to lay in wait.

and [to]do them, Qal infin. of the Hebrew verb אָשָׂה, [g]ah-sah, tss. to make, to do, to get, to show, to effect, to perform, to commit, to bear.

Hear, O Israel the statutes and judgments – These refer to the customs and the discernments which the LORD imposed upon them by which they were to live. The purpose for the LORD giving these to Israel was for learning, keeping and doing. They were to learn these things. They were to preserve these things. They were to live by them. This was their wisdom and understanding before the Gentiles.

De 4:6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

Moses was learned in the wisdom of Egypt, but this was insufficient to delivery his brethren from Egyptian bondage.

Ac.7.22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

Rather, after the LORD taught him would he become a deliverer to Israel.

Ex 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

The wisdom of Egypt is parallel to the wisdom of the world. We should discern between what is the wisdom of the world from that which is the wisdom of God.

1Co.3.18 ¶ Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

This text concerns building one's life upon the foundation of Christ to receive a reward. Here this one must lay aside the wisdom when it comes to the things of Christ.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

It has been a few times over the years that I have seen men, professed brethren in Christ, that thought they should lead or teach in congregation of the LORD using tactics that apply to running a business; for example, treating the church as if it is a corporation. They seemed to think that their success qualified them as a leader or teacher in a church. While it is true that there can be successful businessmen that can lead or teach in a church, but that is so because they have learned to apply the wisdom of the word of God rather than the wisdom of the world to the service of the saints of God.

For Israel, to disregard the words of the LORD, His statutes and his judgments was to learn the way of the heathen.

Jer 10:2 Thus saith the LORD, Learn not the way of the heathen ...

If they learn the way of the heathen they will keep the way of the heathen. And, if they keep the way of the heathen they will do the way of the heathen. But the people of God are to be a peculiar people.

Ex.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:

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.

De 14:2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

As for Israel so it is for us. National Israel was peculiar because of the dealings that the LORD had with them over every other nation. Christians are to be a peculiar people.

*Tit 2:11 ¶ For the grace of God that bringeth salvation hath appeared to all men,
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*

The grace of God has appeared to all kinds of men, and it is teaching us how we should live in this present age.

*13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
14 Who (Jesus Christ) gave himself for us, that (in order that) he might redeem*

See the futurity of this redemption? We referenced this in our Ephesian study, at chapter 1. And this Titus text emphasizes how the child of God should specially yield His body in service to Christ.

us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

peculiar, an adj. of the noun περιούσιος, περί about, concerning, over + οὐσία *substance* [cf. Lk.15.12, *goods*, 13, *substance*]; a *substantial* people, lit. a people of substance.

Jesus Christ gave Himself for us or in our behalf ... that ... He might redeem and purify a peculiar people, a people zealous of good works.

1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (purchased possession, a deeded) people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

peculiar, περιποίησιν, acc. sing. of the noun περιποίησις, περί + ποίησις a deed, the verb ποιέω, to do; περιποίησις, is tss. Eph.1.14, a purchased possession; 1Th.5.9, to obtain; 2Th.2.14, obtaining; He.10.39, saving; 1Pe.2.9, a peculiar people.

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Israel's God was not the same as the gods of the nations. Israel's government, their religion, their manner of life and even their diet was not as the Gentiles. In one sense of the word, all that the LORD gave to Israel, their food, their manner of dress, their doctrine was for God's glory. Similarly, we may say,

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

God imposed upon Israel His statutes, judgments and law so that they lived by a completely different standard than the Gentiles. So the baptized, believing, church-related disciples of Christ live by a completely different standard than that by which the world lives. The word of God in the OT governed every aspect of the Jew's life just as the word of God in the NT governs every aspect of the Christian's life, whether he is a Jew or Gentile. No matter what the Gentile said then or the world says today the word of God was always the touchstone for the people of God. The world may change, but not the people of God because God's word never changes. Only by learning the word of God, by keeping and preserving the word of God and doing the word of God are we proved to be God's peculiar people, His purchased possession. Otherwise there would be no discernable difference between the people of God and the world. There ought to be a

discernable difference between us and the world. Can the world tell that we are Christ's?

Ac 4:13 Now when they (of the Sanhedrin) saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

How do others know that we are Christians? How can others tell that we have been with Jesus? They can't see into our hearts, but they do observe the things that we do.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 ¶ I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

The recitation of the Ten Commandments (vss.7-21)

First Commandment

7 Thou shalt have none other gods before me.
above

Second Commandment

8 Thou shalt not make thee any graven image,

graven, the Hebrew noun **פָּסֵל**, tss. *graven, carved*; the verb **פָּסַל**, also is tss. *to hew*.

or any likeness of any thing that is in heaven above,

likeness, **תְּנוּנָה**, a fem. noun, tss. *a likeness, a similitude, an image*.

or that is in the earth beneath, or that is in the waters beneath the earth:

9 Thou shalt not bow down thyself unto 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,

of them that hate me, a Qal part. (Poel) of the Hebrew verb אָנַשׁ, sa-neh, tss. to hate, to be an enemy, to be odious.

10 And shewing mercy unto thousands of them that love me and keep my commandments.

Third Commandment

11 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.

guiltless, Piel (intensive act.) fut. of the Hebrew verb נָקָה, nah-qah, tss. to be clear, to be quit, to be free, to be guiltless, to be blameless, to be innocent, to be innocent, to be unpunished, to be acquitted, to be left.

Fourth Commandment

**12 Keep the sabbath day to sanctify it,
keep it holy.**

to sanctify, an Hebrew Piel (intensive act.) inf. verb שָׁבַח, tss. to sanctify, to hallow, to be holy, to consecrate, to dedicate, to appoint, to keep, to purify.

as the LORD thy God hath commanded thee.

Ex 20:8 Remember the sabbath day, to keep it holy (Piel inf.).

**13 Six days thou shalt labour, and do all thy work:
serve perform**

thy work, a fem. noun מְלָאכָה, tss. a work, a workmanship, a business, a manner of work.

14 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, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Not until Sinai was the order to rest on the Sabbath day, which was on the 7th day. (cf. Ex.20.8-11) This was a rule given to the nation of Israel under the old covenant. This is not a new covenant rule. Some Christians, without any imperative from the word of God suppose, wrongly so, that the Sabbath was changed to Sunday. That simply has no Biblical basis. The seventh day is not the first day. Now, I would ask anyone to show me the imperative in the NT which teaches either the first day of the week Sabbath or a seventh day Sabbath for rest. And, if so does this Sabbath begin at evening on the seventh day (our Friday evening) or on the first day (our Saturday evening) The truth is that Christians have no NT Sabbath day.

Someone will very likely respond with, 'well the first Christians observed the seventh day Sabbath. Yes, They were all Jews under the old covenant when this was done.

Even after Christ's resurrection Paul went into synagogues on the seventh day Sabbath to reason with his Jewish brethren that Jesus is the Christ of God. Paul knew where His unsaved brethren would be on the seventh day Sabbath, and he used this occasion to preach Christ to them. No NT writer commands or implies a Sabbath observance. Quite contrarily Paul writes to the Colossian saints not to allow themselves to be condemned by others (probably false brethren coming to them being Jews) for their rejection of the dietary law, the holy days (of several Festivals, Passover, Unleavened

Bread, Firstfruits, Pentecost, Trumpets, and Booths) and the Sabbaths attached to some of these for holy convocations.

Fifth Commandment

16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged,

honour, כָּבֵד, a Hebrew verb, a Piel (intensive act.) imper. tss. to be great, to honor, to be heavy, to be honorable, to glorify.

may be prolonged, Hiphil (causative act.) fut. of the Hebrew verb אָרַךְ, ah-rak, tss. to be long, to be prolonged, to lengthen, to defer, to tarry long, to draw out; v.33, Hiphil pret.

and that it may go well with thee, in the land which the LORD thy God giveth thee.

Sixth Commandment

17 Thou shalt not kill.

thou shalt ... kill, רָצַח, a Qal fut. verb tss. to kill, slay, murder, put to death.

Our Lord Jesus interprets this for us in the NT.

Mt.19.18 ... Jesus said, Thou shalt do no murder ...

Many religionists cite this text to support a ban for administering capital punishment. But the Scriptures will not support this. The same word, רָצַח, is used in capital punishment.

Nu 35:30 Whoso killeth (Hiphil [causative] part. of נָכַח, smites, slays, kills) any person, the murderer (רָצַח,) shall be put to death (רָצַח,) by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

It is not murder to take the life of the murderer in judgment. It is not murder to use deadly force to protect yourself, your loved ones, your neighbor, or your country.

Seventh Commandment

18 Neither shalt thou commit adultery.

shalt thou commit adultery, אָנָּן, a Qal fut. verb, all but once tss. with the English word *adultery*, *to break wedlock* (1).

wedlock is defined as the state of being married; marriage, matrimony.

Adultery is to break wedlock by taking another's husband or wife.

Le 20:10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

Ez.16.32 But as a wife that committeth adultery, which taketh strangers instead of her husband!

Perhaps to clear up some misconception at this place, polygamy is not adultery or fornication. No man was ever said to have committed fornication or adultery that practiced polygamy, not Lamech, Abraham, Esau, Jacob, David, Solomon, etc. The practice of polygamy came early in the history of mankind. The first recorded instance of it is found in Ge.4.23. The Bible does not commend the practice of polygamy, but it does record the fact of it and regulates it under the Law of Moses. (cf. Ex.21.10, 11) It is to be noted that a man may have multiple wives without committing adultery but a woman may not without committing either the sin of fornication or adultery

If polygamy was practiced by the Jews of Jesus' day there is no account of it at all in the NT. Again, there is not a single instance of polygamy cited in the NT. This being the case, as this concerns the requisites for the two servant offices of the church (1Ti.3.2 & Tit.1.6), polygamy is not under

consideration at all by the apostle Paul. Rather, the issue is monogamy, not just one wife at a time (called digamy), but monogamy, which is one wife during the course of one's lifetime, and in this context of the servant offices this is the requisite if he desires to continue in that ministry. (comp. to the question whether the church should take to its care a widow, which requirement is that she was wife of only one man during her lifetime [1Ti.5.9]).

Eighth Commandment

19 Neither shalt thou steal.

shalt thou steal, Qal fut. of the Hebrew verb גָּנַב, tss. *to steal, carry away, to secretly get by stealth*; the masc. noun גַּנָּב, is tss. *a thief*.

Ninth Commandment

20 Neither shalt thou bear false witness against thy neighbour.

witness falsely
speaks a false testimony

shalt thou bear, Qal fut. of the Hebrew verb עָנָה, tss. *to speak, testify, answer, shout, cry, to bear*.

false, an Hebrew masc. noun אִשָּׁר, tss. *false, falsely, in vain, vanity, and lying*.

witness, an Hebrew masc. noun עֵד, always tss. with the English word *witness*.

Tenth Commandment

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

shalt thou desire, an Hebrew Qal fut. verb of רָמָה, tss. *to desire, to delight, to covet, to lust, to be beautiful, to be delectable, to be*

pleasant; the fem. noun $\eta\text{ד}\eta\text{מ}\eta$, is tss. *the desire*, as an adj. of *pleasant jewels, goodly vessels, precious vessels*.

covet, Hithpael fut. of the Hebrew verb $\eta\text{ד}\eta$, tss. *to desire, to long, to lust, to lust after, to covet, to greatly desire*.

My neighbor has better than I and I want it for myself.

Of the Law of God

Now concerning the law, it is not a sliding-scale measurement by which God might judge one to be less righteous or more righteous; less acceptable or more acceptable. The Law is the standard to show whether one is or is not righteous. It is not a means by which men might keep more of it and therefore be more righteous or less and be less righteous. The Law of God is one law, not ten laws. It is not the Ten Laws of God, but it is The Covenant in Ten Commandments.

Ex 34:28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

De 4:13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

Essentially it is the Law of God in Ten Commandments.

Pr 3:1 My son, forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace, shall they add to thee.

Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace ...

The Law of God stands and falls as a whole. The whole law is kept or the whole law is broken. Break one commandment and the whole law is broken.

Ja.2. 8 ¶ If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. (the law does not allow partiality; there is one law to all [Ex.12.49; Nu.15.16, 29])

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

The Law was given not to commend the righteous of man because man is a law-breaker. He has no righteousness.

Ro 3:10 ...There is none righteous, no, not one ...

The Law simply proves that men are sinners and that sin is not just a little mistake.

Ro 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.

Ro 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.

Sin, all sin, sins that we might consider little or great is an offense to the thrice Holy God.

Eze 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

Jesus Christ is the fulfillment of the Law to everyone that believes in Him.

Ro 10:4 For Christ is the end of the law for righteousness to every one that believeth.

end, τέλος, a noun tss. the end, the custom, the uttermost, finally; the verb τελέω, is tss. to make an end, to finish, to perform, to accomplish, to fulfil, to fill, to expire; the adj. τέλειος, is tss. perfect, full age.

Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

Sinners are declared just (righteous) by the Lord, not because of what they did, but because of what Jesus Christ did for them when He died upon the cross.

22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 ¶ And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

26 For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

This marks the difference between the two covenants, the old and the new. Under the old covenant they could not continue in the things that were written. The law or old covenant could not impart to them the love for the truth.

Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The new covenant imparts a new nature.

He.8.6 ¶ But now hath he (our High Priest, Jesus Christ) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless (so that it perfected sinners), then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord (external instruction): for all shall know me, from the least to the greatest (internally).

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

may prolonged, Hiphil (causative act.) pret. of the Hebrew verb אָרַךְ, ah-rak, tss. to be long, to be prolonged, to lengthen, to defer, to tarry long, to draw out; v.16, Hiphil pret.