

עשרת הדברות



TEN

COMMANDMENTS



לוחות הברית



I. History Of The Law.

1. *History of Miracle.*

*A*DOLPH SAPHIR, himself a Hebrew, once said: "The history of Israel is a *history of miracle* even as it is *the miracle of history*." No other nation on earth has had so many marvelous and spectacular displays of Divine power on its behalf, as has Israel.

2. *Preservation Guaranteed.*

No other nation has been so miraculously preserved against repeated attempts to destroy it, as has Israel. The preservation of the identity and the existence of the nation of Israel, through centuries of persecution, torture, confiscation and exile, at the hands of the Egyptians, the Babylonians, the Greeks, the Romans, the Scandinavian Crusaders, the Spanish Inquisitors, the Nazis and the Communists, is nothing short of miraculous.

3. *Outlives His Enemies.*

(a) *Mark Twain*, the great American humorist, serious for once, spoke truly of Israel when he said: "The Egyptians and the Babylonians arose,

filled the world with sound and splendor and then faded to dream stuff and passed away; the Greek and the Roman followed them, held the torch high for a time, but it burned out and they sit in the twilight. The Jew saw them all, beat them all and is today what he always has been, showing no decadence, no infirmities of age, no slowing of his energies, no dulling of his alert and his aggressive mind; all other forces pass; he remains." He then asked the all important question: "What is the secret of his immortality?"

(b) *Israel Zangwill*, well known Jewish writer, said of his nation: "The history of Israel reads like a romance of perilous adventure, in which the hero, again and again escapes death by a hair's breadth, yet always manages to come through safely. For thirty centuries and more, the nation of Israel has been hovering on the brink of the abyss of annihilation yet always has managed to recover her footing."

The true secret of Israel's miraculous preservation as a distinct nation, in spite of centuries of unexampled persecutions, is found, not so much in some mysterious qualities or characteristics possessed by the nation, but in the overruling providence of God.

4. Confirms Prophecy.

Confirmation of the fact that Israel would outlive her persecutors is found in the words of:

The Prophet Jeremiah who said: "For I am with thee saith the Lord, to save thee; though I

make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." (Jeremiah 30:11)

In the most unmistakable language, the Prophet Jeremiah speaking for the Lord God of Israel, prophesied that the continued existence of the nation would be maintained and their identity as a nation would be preserved regardless of what great catastrophic changes might come to the world.

"If those ordinances (of sun, moon and stars mentioned in the previous verse) depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." (Jeremiah 31:36)

The utter futility of any attempt to destroy the nation of Israel is further confirmed by:

(a) *The Prophet Isaiah* who said: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." (Isa. 54:17)

5. The Indestructible Jew.

Dr. Max Reich, former Instructor of Moody Institute, a Hebrew Christian Scholar has well said of the Jew, that:

"The famine of Canaan could not starve him,
The bondage of Egypt could not break him,
The waters of the Red Sea could not drown him;
The gallows of Haman could not hang him;
The fires of Nebuchadnezzar could not burn him;

The great fish of Jonah's day could not assimilate him."

TRULY INDEED HE IS THE INDESTRUCTIBLE JEW.

II. Nature Of The Law.

1. A Spectacular Display

One of the most impressive and spectacular displays of Divine power on Israel's behalf as well as one of the most momentous events in all Jewish history was the giving of the Law on Mount Sinai. The dramatic circumstances under which the Law was given were well calculated to impress the people of Israel with the holiness, majesty, glory and power of Almighty God and the sacred character of the Law and the fearful consequences of its violation.

2. Superior Moral and Legal Code.

To the accompaniment of fearful sights and sounds, of lightning flashes, and peals of loud thunder, fire and thick smoke, impressive darkness, violent earthquake, trumpet blast and the majestic voice of God speaking out of the midst of the fire, was given to Israel a Code of Laws, superior in character to that of all other nations and surpassing the wisdom and philosophies of the most enlightened age.

The Law as given by God to Moses on Mt. Sinai, consisted of a three-fold covenant embodying:

First: The Ten Commandments, which served to reveal the holy character of God and to govern the Moral Conduct of Israel: (Ex. 20:1-26).

Second: The Judgments which governed the Civil and Social Conduct of Israel: (Ex. 21:1-23:13).

Third: The ordinances which governed the Religious Conduct of Israel. (Ex. 23:14-EX. 31:18).

There were three distinct forms in which the Law was given to Israel:

First: Orally, and afterwards reduced to writing, as embodied in condensed form in the Ten Commandments. (Exodus 20:1-17)

Second: Written on tablets of stone by the Lord, Himself. (Exodus 24:12-18) and;

Third: Written a second time by the hand of the Lord (Ex. 34:1,2) on tablets of stone, prepared by Moses, to replace the first tablets which had been broken. (Exodus 34:1,28,29)

After having given detailed instructions to Moses on Mt. Sinai, regarding the various phases of the Law, the Lord gave Moses Two Tablets of stone, containing the Ten Commandments, written on front and back with the finger of God. (Exodus 31:18, 32: 15, 16)

3. Universal In Character.

This Code of Laws which was first given orally in the hearing of the people, has the unique distinction of being the only direct utter-

ance (Deuteronomy 5:22-26) made by Almighty God to *the nation* under the Old Covenant. It is in a very definite and peculiar sense a Jewish Institution, representing a solemn Covenant between the God of Abraham and Israel, a Covenant sealed in blood. (Exodus 24:7,8). However, strictly speaking, the nature of the Moral aspects of the Law, as stated in the Ten Commandments, represent God Almighty's standard of human conduct and because inherently and eternally right cannot be restricted to any one nation in particular, but becomes universal in application, obligation, and scope. These moral principles of the Law are eternal.

4. *Basic Fabric of Society.*

While these Ten Commandments or the Ten Words as they are frequently called, (Exodus 34:28) written by the hand of God (Exodus 32:16) represent the fundamental laws of Jewish society, they have become by voluntary adoption the basic fabric of human society the world over, as they have been incorporated in whole or in part into the legal systems of many nations.

III. Design Of The Law.

1. *A Yardstick of Human Behavior.*

This historic Law condensed into the form of the Ten Commandments, represents God Almighty's yard-stick of human behavior. They are in their very moral nature universal

in application and scope. It is God's standard of correct human behaviour. It presents a perfect pattern of human responsibility to God first, and then to our fellow-man. They cover the whole range of duty and prohibit every kind of wrong-doing.

2. *A Test of Obedience.*

The design of the Law was to furnish not only a moral code by which human conduct could be judged but a vital test of obedience, as indicated in Deuteronomy 8:2 "And thou shalt remember all the way which the Lord led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, WHETHER THOU Wouldest KEEP HIS COMMANDMENTS OR NO."

Human conduct when judged on the basis of this Law reveals a woeful lack that is common to all men, universally. Just as the Ten Commandments were a test of obedience for Israel, during their 40 years of wandering in the desert, so too they have proven to be a *universal measuring rod* and test of human conduct for all men, the world over.

3. *A Sacred Covenant.*

Moses at the commandment of the Lord, wrote all the words of the Lord and built an altar and offered sacrifice and sprinkled blood of sacrifice upon the altar and upon the people saying: "*Behold the blood of the covenant,*

which the Lord hath made with you concerning all these words." (Exodus 24: 5-8)

As Moses finished reading the words of the Law to the people, all the people answered with one voice, and said: "All the words which the Lord hath said will we do." (Exodus 24:3)

IV. Penalty Of The Law.

1. A Graphic Object Lesson.

In one of his last addresses to the children of Israel, Moses arranged for a ceremony to be inaugurated after the people had crossed the Jordan River and entered the promised land. (Deuteronomy 27:11-26)

This ceremony was designed to so dramatize the blessing of obedience and the grave consequences of disobedience to the Law, that it would be practically impossible to forget the commandments of the Lord

Mount Gerizim vs. Mount Ebal.

The twelve tribes of Israel were to be divided into two groups, the one group was to stand on Mount Gerizim to repeat the blessings of obedience, and the other group was to stand on Mount Ebal and repeat the curses of disobedience. (Deuteronomy 27) Thus the most graphic object lessons on the Law would be enacted in the sight of all Israel. Such a dramatic scene would present a never to be forgotten spectacle that would be indelibly and forever engraven upon the hearts and consciences of the people.

2. An Enduring Memorial.

To further impress upon the people of Israel the serious nature of the Law, as expressed in the Ten Commandments, and the solemn consequences of its violation, as well as to provide a perpetual and enduring reminder of the Law, Moses and the Elders of Israel instructed the people, after crossing the Jordan, to erect a monument of stone and to inscribe thereon all the words of the Law and an altar of sacrifice on the same site.

3. A Severe Penalty.

A lengthy list of the "blessings" that would result from obedience to the Law and a list of the "curses" resulting from disobedience to the Law are given in Deuteronomy Chapters 27 and 28.

So severe were some of the penalties resulting from a violation of the commandments that judgment would fall not only on the guilty but also upon their children unto the third and fourth generation. (Exodus 20:5) It should also be noted that the blessings of obedience would extend even further than the curse of disobedience, even to a thousand generations. (Deuteronomy 7:9)

Some idea of God's holy character and hatred of sin may be realized from the severity of the penalty for violation of the Law as set forth in Deuteronomy 28, which shows the curse of disobedience to the Law would come upon the

cities, the fields, the flocks, the herds and the families. Sickness and misery, famine and death would result, and together with bondage was the loss of the land and subsequent persecution in lands of their dispersion.

According to Deuteronomy 29:18-29, if one turns away from and forsakes the Lord God and serves other gods, then all the curses of the broken Law shall come upon him, and *"the Lord shall blot out his name from under heaven."* (Deuteronomy 29:20) In Exodus 32:33 the Lord said unto Moses: *"Whosoever hath sinned against me, him will I blot out of my book."*

In Deuteronomy 30:19 it is written: *"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both thou and thy seed may live."*

Moses in Deuteronomy 27:26, at the end of a long list of curses that would result from disobedience to the Law, summed them all up by saying: *"Cursed be he that confirmeth not all the words of this Law to do them."*

Failure to meet the requirement of any one of the laws of God, would bring one under the curse of the broken law and that means death, not only the death of the body but of the soul as well, for according to Ezekiel 18:20, *"The soul that sinneth it shall die."*

David in Psalm 9:17 states that: *"the wicked shall be turned into hell and all the nations that forget God."* Judaism teaches that "God re-

wards those who perform the Commandments of His Law, and punishes those who transgress them.

Elsewhere in the Bible we are told: *"The wages of sin is death but the gift of God is eternal life."* . . .

From a consideration of the above passages and many others like them, it becomes clear that one who turns away from God and who violates His Holy Commandments, is destined to suffer, not only here but hereafter as well. *The final outcome of a life of sin and unbelief is to be banished forever from the presence of God.*

V. Redemption Under The Law.

I. Failure Under Law.

Little did Israel realize when they entered into the solemn Covenant of obedience to the Law that they would within a brief time forget their solemn promise, turn their back on the sacred Law and join in the worship of the golden calf, long one of the many false gods of the Egyptians.

When the Lord finished communing with Moses in the Mount (Exodus 31:18) He gave unto him two tables of stone, written with the finger of God. Below in the valley, when the people saw that Moses delayed to come down from the Mount, they gathered themselves unto Aaron and demanded that he make them gods, saying: "Up, make us gods . . . as for this

Moses, that brought us out of Egypt, we know not what is become of him." Aaron then fashioned a golden calf of their earrings and they were worshipping it.

2. A Mediator Provided.

Moses returning from the Mount beheld the people worshipping before the golden calf; in righteous anger he threw the tablets of stone on the ground and broke them. Those broken tablets were symbolic of the law which the people were violating. As God was about to visit His people with judgment, destroying the entire nation for their wickedness, *Moses stepped into the breach and plead with God to turn from His purpose to destroy them*, reminding God of His promise to Abraham and his seed; he acknowledged the enormity of Israel's idolatrous sin and pleaded for forgiveness and *offered himself as a substitute and an atonement for the people*, saying: "If not, blot me, I pray thee, out of thy book." (Exodus 32:32) The Lord answered: "Whosoever hath sinned against me, him I will blot out of my book." (Exodus 32:33)

So serious was Israel's offense that at God's command, three thousand men lost their lives at the hands of the Priests, for their disobedience, and Moses took the golden calf, burnt it with fire, ground the residue to powder, sprinkled the powder upon the water and made Israel drink of that water.

3. A Way to Escape.

Israel's failure at Sinai was a failure of human nature. The story of their disobedience would have been the same had they been Gentiles instead of Hebrews, for measured by the holy standard of the Law set forth in the Ten Commandments, all mankind are found guilty today, for all have been "weighed in the balances" of God and have been found wanting.

As David in Psalm 14:3 said: "*There is none that doeth good, no not even one.*" This is a sweeping statement. It is a universal indictment of all mankind. It places us all under the curse of the broken law, which means that unless one finds a way of escape, he must eventually perish and be banned forever from the presence of God, in the life that is to come. The average man or woman would readily acknowledge that "all have sinned and come short," as judged by the Ten Commandments.

What humanity needs today is a second Moses, a Mediator, a Redeemer, a Holy One of Israel to plead our cause with the Lord in order that we like Israel of old might escape the just consequences of our violation of God's Holy Law. To offend in one point is to be guilty of all, for Moses said: "*Cursed is the man that confirmeth not all the words of this Covenant to do them.*" (Deuteronomy 27:26)

Moses is gone. The Temple has long since been destroyed, the Priesthood has been scattered, the sacrifices have ceased. *How then shall*

the guilty soul, Jew or Gentile, find peace and forgiveness?

The method whereby a guilty, sinful soul found forgiveness for his violation of the Law, in Moses' day, was by means of a *substitute, atoning sacrifice*, which he was instructed to bring before the Priest at the door of the Tabernacle. Here putting his hand upon the head of the sacrifice he identified himself with it, after which it was slain, the blood sprinkled upon the altar and the sacrifice burned. In this way was atonement made.

The blood of the innocent substitute-sacrifice, which represented its life, furnished an atonement for the soul as stated in Leviticus 17: 11, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

These sacrifices under the Law came to an end with the destruction of the Temple in A. D. 70 by the Roman Emperor Titus.

Why did God Almighty permit the City of Jerusalem and the Temple to be destroyed when that was the only place where the sacrifices for atonement could be made?

The answer to this question is found in Daniel 9:24 to 26 where it is clearly stated that before the City and the Temple would be destroyed for the second time prophecy would be fulfilled; Messiah would come; atonement for sin would be made; and Messiah would be put to

death; and then the City and The Temple would be destroyed for the second time. This passage fixes the time of Messiah's coming exactly. The "seven weeks and sixty and two weeks" of this prophecy represent prophetic weeks and on the principle of a year for a day, fix the period between the going forth of the commandment to restore and build the City and Temple (Nehe-miah 2), and the time of Messiah's coming at 483 years.

A careful study of the 53rd chapter of Isaiah's prophecy will show agreement with the prophecy of Daniel 9. Old time Rabbinic scholars interpreted this chapter of Messiah. According to this prophecy, Messiah was destined to become an atoning substitute, sacrifice and "offering for sin." He was to be "brought as a lamb to the slaughter," "as a sheep dumb before her shearers," to be "cut off, out of the land of the living," "for the transgression of MY PEOPLE" and to "bear the sin of many."

The identity of "the suffering servant" of Isaiah 53 can be determined with certainty, for the description there given fits but one person in all history. Rabbinic Scholars of an earlier school interpreted this chapter of Messiah. To interpret this chapter of the Nation of Israel is erroneous because as verse 8 shows this "despised and rejected" one is suffering FOR Israel.

Now it become apparent that the main reason why God Almighty permitted the Temple in Jerusalem to be destroyed and the sacrifices

to cease, was because the Messiah himself was to become the supreme, substitutionary and atoning sacrifice for sin, "the lamb of God that taketh away the sin of the world."

The sacrifices under the law were but types, shadows or figures of the ONE GREAT SACRIFICE of the LAMB OF GOD, the Jewish Messiah.

A careful study of many Old Testament prophecies concerning the Messiah of Israel, His ancestry (Jeremiah 23:5,6), birthplace (Micah 5:2), dual nature, human and Divine (Isaiah 9:6), death (Isaiah 53), will reveal the identity of the Messiah, beyond a shadow of doubt and show conclusively that the Lord Jesus Christ is he. "Neither is there salvation in any other for there is no other name under heaven, given among men whereby we must be saved." (Acts 4:12)

The object of the Law was to show mankind his sinfulness and to act as a "school-master to bring us to Christ that we might be justified by faith. But after that faith is come, we are no longer under a school-master," (or no longer under the law.) (Galatians 3:24, 25)

"We who are Jews by nature, and not sinners of the Gentiles, 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." (Galatians 2:15, 16)

"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."

But that no man is justified *by the Law* in the sight of God, it is evident: for "The just *shall live* by faith."

"Christ has 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.' (Galatians 3:10,11,13)

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Hebrew 9:11.

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. V. 12

For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: V. 13

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? V. 14

And for this cause he is the mediator of the new Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. V. 15

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: V. 24

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; V. 25

For them must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. V. 26

And as it is appointed unto men once to die, but after this the judgment: V. 27

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. V. 28

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. Hebrews 10:1

For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. V. 2

But in those sacrifices there is a remembrance again made of sins every year. V. 3

For it is not possible that the blood of bulls and goats should take away sins. V. 4

But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; V. 12

For by one offering he hath perfected for ever them that are sanctified. V. 14



There is much food for thought in the words of

Benjamin Disraeli

the great Jewish, British statesman, who said:

“The pupil of Moses may well ask himself if any of the Princes of the House of David have done so much for the Jews as that Prince who was crucified.

Has He not made their history the most famous in all the world? Has he not hung up their laws in every Temple? Has He not vindicated their many wrongs?

What did they expect? The wildest dreams of their Rabbis have been far exceeded.

Christians may continue to persecute Jews and Jews may continue to disbelieve Christians but who can deny that Jesus of Nazareth, the Son of the Most High God is the eternal glory of the Jewish race.”



Tribute to Israel.

We honor the Jewish people because, to them were committed the oracles (Divine written revelations) of God. We honor them for the extreme care with which their Scribes copied the sacred texts of the Scriptures to insure them against error. We honor the Jewish people for the way they have often preserved the Safer Torah even at the risk of their lives.

We honor them because their nation has given to the world the Prophets. We honor them because of the spiritual heritage that has come to the Christian world through them. We honor them because of Him who said: "*Salvation is of the Jews.*"

Properly understood, the Law of the Ten Commandments can prove of inestimable value to Jew or Gentile. When their design is rightly understood they can be a ladder reaching from earth to heaven.