

## THE TEN COMMANDMENTS FOR MODERN MAN

*Exodus 20:1-17 And God spoke all these words, saying,*

There are those who would teach that the Ten Commandments are not binding today as they were for the nation of Israel. They are wrong! The Ten Commandments are essentially the same as the moral law that God wrote on the hearts of mankind from the beginning. The Ten Commandments are also where we derive what is known as the rule of faith. This rule says that a believer knows by nature the difference between good and evil and is able to discern the will of God. "And God spoke all these words, saying," is a powerful statement as to the eternal nature of the Ten Commandments. Some simply try to mediate the Ten Commandments by saying that the New Testament Christian is subject to the commandments, but only in Christ and not as bondage to the law of the Old Testament. They too are simply wrong and the Ten Commandments stand as given from the mouth of God. God gave these words in person within the hearing of the entire nation of Israel. God will deliver to Moses on Mount Sinai the whole of the law found in the Old Testament, but these words God not only spoke God personally wrote them on stone tablets. God trusted the rest of the Bible to human writers and allowed them to be mediated by the knowledge and skills of the men God chose to speak through. This means God used the language and understanding of language that these men possessed and did not give to them special oratory skills or create words they did not know already.

The Westminster Larger Catechism presents what is perhaps the most extensive treatment of the Ten Commandments in reformed confessions. The Westminster Assembly used some fifty questions to deal with the Ten Commandments (Q98-Q148). This means that a full twenty-five percent of the Westminster Larger Catechism is devoted to the Ten Commandments. The Second Helvetic Confession of Faith says the ten Commandments are the same as the moral law written on the hearts of men by the finger of God (Chapter 12). While all of the reformed confessions and catechisms acknowledge the whole Bible as being God's word some allow that the ceremonial laws have been abrogated in Christ and while we use them to guide the life of God's people they are not binding. They further declare that the rest of the law is not applicable as it was to the nation of Israel but the equity of the law must be maintained. These confessions do not distinguish between the whole law and the Ten Commandments other than to acknowledge the special way in which God passed these ten rules to man.

While the Westminster Assembly is to be commended for their efforts to fully explain the Ten Commandments and how they are to be used today the list they create is extensive and the detail can in places appear to make this glorious law of God tedious and a burden to many in the church. The modern church has moved to the opposite extreme and attempts to limit the words of the ten to the two commandments given by Christ that Christ says is a summary of the whole law and prophets. The attempt here is to present the Ten Commandments with a brief explanation of what is meant and to give a short application for today in examples that fit our culture. The result is a presentation of the Ten Commandments that may be used to teach new converts and young Christians the essentials of the commandments without the detail and length other presentations and commentaries use. The Scripture used is the 1769 AV as modified by the author in correcting spellings, grammar, and changing archaic words. This is not meant to take away from the more complete expositions on the Ten Commandments but rather to help bring understanding of the binding nature of the ten on all mankind forever. This understanding should lead the believer to seek these more detailed works. What we have here then can be seen as an introduction to a complete study of God's law for modern man.

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

God begins this revelation of Himself and His law for mankind by bringing us to remembrance of who He is in relation to us. If God were making this presentation of His law today He might well begin, "I am the LORD your God that has brought you out of the bondage of sin by the blood of my Son Jesus Christ." Because Israel here was in bondage and were slaves God purchased them therefore they belong to God. God therefore has the right to place requirements or rules before them, which they must obey. This

too moves forward to us today as above since all mankind is in bondage God has purchased us and we are now bond slaves of God. As the Creator and the owner of all things God already had this right. However that we might better understand God allows the use of what He has done in history not creation to claim His title right to every living creature. Paul addresses this with the analogy of the clay telling the potter what to make or of the clay complaining to the potter as to what kind of vessel the potter has formed of the clay.

*3 Thou shall have no other gods before me.*

This begins what the reformed church teaches as the first table of the law. The Bible does not divide the law in this manner. However the Bible does say the law was written on two tables. Since the first four commandments deal with man's relationship to God and the last six deal with man's relationships one with another the commandments are divided with the first four on the first table and the last six on the second table by reformed teachers.

The whole world at this time worships gods created in the imagination of mankind and fashioned from material things. God says you will not have any other god before me. From other places in the Bible we know there is only one living God and only one that is truly God. This commandment then speaks directly to the order of things and says there shall not be anything combined with our worship of God alone. At the same time this commandment also says there is no other god period. All other gods are made by man and are not living beings, but powerless creations of man's vain imagination. The point in the text here is that nothing can be between God and His people.

#### APPLICATION:

The a world moves more and more toward a universal religion that allows worship of any and all things and rather than distinguishing the people of God as being set apart to God alone and calls all who believe in any god and have a system of worship as being people of faith. This commandment is the dividing line of God's people from all others. Christians cannot worship with or give any acknowledgement to the worship of any but the God of the Bible. This says the God of Islam contrary to what many want to teach is not the God of the Bible. That Christianity is exclusive and can never become all-inclusive is set before mankind as the first commandment. Failure to obey this command is rebellion against God and self-condemnation to hell for denying the God who saved us. We are not simply a people of faith, we believe in one God in three persons (Father, Son, and Holy Spirit). God will not tolerate any other god before Him and neither can the Christian.

*4 Thou shall 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: 5 Thou shall 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; 6 And showing mercy unto thousands of them that love me, and keep my commandments.*

God continues from the first commandment to explain exactly what He is talking about. The best example of what is happening here is seen in the children of Israel demanding a god they can see and touch at the very moment God was uttering and writing the Ten Commandments on Mount Sinai. The infant nation was not turning away from God they were trying to worship God through an earthly image. They were bowing down to worship the idol. Though the worship may have been directed to the God on the mountain above them, they needed to have a visible means to worship. God has never allowed such a mediator or required any other medium to worship Him. Job speaks of man needing a days man or mediator because God is so great and awesome that man cannot approach Him. From the beginning God has never required but one Mediator, Jesus Christ. God has always spoken directly with His people and continues to do so today by the Holy Spirit testifying from the Bible to the spirit of man. The holiness of God and the necessity of a mediator carried forward into the early church whereby the Roman Catholic Church established earthly saints that man was to pray to that they might carry the prayers to God. At first this was the holy apostles, later saints created by the church were included. This is a very obvious and direct

violation of the second commandment.

Some teach that this commandment forbids the creation of any image that can be worshiped. The reformed have long forbidden the creation of supposed likenesses of any person of the Trinity. This commandment has a conditional statement however that says they are not to be created for the purpose of worship. This allows some symbolism in the church such as the cross but not to bow before them to worship. The true church worships God alone and that without anyone or anything between the believer and their Master. Because God gave no image of Himself any such image is a violation of the ninth commandment and there is validity to not creating images of deity. Man in the flesh has not changed from Sinai and desires such visual aids, but they are forbidden. To carry this to the extreme and deny any image can be created is not the intent of God in this commandment. The purpose for which the image was created is very much a part of the intent of the commandment. Thus the church can have things of beauty within her walls and Christians can enjoy the beauty of art in the world.

God does not punish children for the sins of their fathers. What does it mean then that God will visit the iniquity of the fathers to the third and fourth generations? This means that children are to some extent the product of their home. This means that the beliefs and habits of the children will mirror those of their parents and to some extent the community which they grow up in. We see this not only in worship practices but also in other characteristics of parents. For example social workers have long recognized that children that grow up in homes where there is abuse of a physical nature or of substances such as alcohol will in the majority grow up to exhibit the same abuses in their own families. This can be understood a little better in the promise of the thousands God shows mercy to for obeying Him. This can be seen as a breadth of mercy and having an affect on the lives of much greater magnitude than within the immediate family. Everyone sees the harm of these abusive families and will try to avoid their excesses. Likewise all can see the love and order within a family that obeys God and will attempt to copy their way of life. The New Testament words this "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"(Matthew 5:16).

Application:

While some go to one extreme and deny any images whatsoever in the church or home that can be considered an idol or worshiped they misunderstand the condition of the second sentence. Others move to the opposite pole and take advantage of the condition of the second sentence and place no limitation on images. The Bible gives us a more moderate understanding. The first temple had adornments and things of beauty used symbolically. We can find and hold this moderate path today. Images of persons of the Trinity would still be a violation of the commandment. A cross on the steeple or behind the altar would not. Believers have debated this issue from very early in church history. However, the commandment is not a thing indifferent or to be lightly set aside. There can be seen in the conditional second sentence some liberty of conscience but care should be exercised lest we sin against God. We should within the bounds of our conscience recognize the freedom in Christ we have and not force our understanding on others where God has left such liberty to the believer.

*7 Thou shall not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that takes his name in vain.*

The name of God was so holy that the Jews would not say it or write it down. In the Bible the word for God (Yahweh) is written LORD in all caps to indicate the four Hebrew letters the Jews used to indicate the name of God. Jehovah is a form of this word brought about because the Hebrew language didn't use vowels and we only have the four consonants to work from. When different vowel points are used the English version becomes Jehovah instead of Yahweh. The name of God was not to be taken lightly then and used in any way except direct prayer to God and that in private. This isn't vain superstition as we read in the New Testament that in the end times Christ will give to each of us a name that is only known to Him (Rev. 2:17).

This forbidding of the vain or lightly using the name of God extends to so called minced oaths. This means words we choose to substitute for the name of God. For example Christians wouldn't dare use the name of God to condemn another but some would say, "confound you" which in their heart means the same thing. There is power in the name of God and that name belongs to the believers alone. The very name of God then is to be held in reverence and not lightly tossed about as a curse or as an exclamation. We see just a hint of the power of the name of Jesus when Christ speaks of the end times and those who come to Him and say in His name they have performed miracles. These who don't even know God see the power in His name. How much more should we reverence the name of God (Christ) and only use it with the utmost of respect, dignity, and love.

Application:

We will be held accountable for every idle word we utter. This should give pause and limit our conversation to those things that show God's sovereignty and glory in our lives. We need to be particularly careful in substituting other words for the name of God in what is known as minced oaths. It appears to be an almost universal response in times of surprise or fright to cry out "My God!" If that isn't the opening of a prayer, it is as bad as using the GD words. God knows our heart and mind, and mincing words does not fulfill the commandment. The Bible says we are to make no oath as such is not required of God. We are to make our yes and no mean what they say without an oath. Scripture continues that when we do make an oath God will hold us accountable to the last penny's worth of that oath. As we protect the name of God we will also find that we increase our integrity and value of our own name among men. God is jealous of His name and so should we be concerned then not only with God's name, but to hold up the standard of the Bible in our own name.

*8 Remember the Sabbath day, to keep it holy. 9 Six days shall thou labor, and do all thy work: 10 But the seventh day is the Sabbath of the LORD thy God: in it thou shall 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: 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.*

Among Christians we would be hard pushed to come up with a large number that obey this commandment. In fact we find many evangelical churches changing their times of worship and having early Sunday morning services so that people can attend early and have the rest of the day free. Few churches have Sunday evening services because the people will not come out to worship God again in the evening. We could appeal to culture and say it was easier to set aside a day when there was less stress and business in the world. Travel was mostly by foot and keeping the Sabbath much easier. Perhaps this is true but it has nothing to do with what God has commanded. There is absolutely no excuse for anyone who calls himself Christian for violating the Sabbath. God gave man six days. The seventh day God reserved for Himself and it is just as much robbery of God to violate the Sabbath, as it is to withhold the tithe.

Many use the excuse they have to work to support their families. This too may be true but it denies the sufficiency of the word of God where the promise is that God will meet all of our needs. Likewise if all Christians simply honored the Sabbath there would be few if any places to work on the Sabbath.

I have read of resort areas that now have drive through services and of services on the beaches that invite people to come as they are. This is not worship and in fact is an affront to God and very close to blasphemy to so gather in his name. The churches that do these things cry evangelism. They are in deep error if they think teaching people they can come into the presence of God scantily clad and ready for the next wave is not sin. They pervert the worship of God themselves and then encourage others to do like wise.

For those God has blessed with places of business that think they must work on the Sabbath, you too deny the sufficiency of the Scriptures and exhibit your weak faith in God. To this

gross error you add an even bigger sin by requiring others to also pollute the Sabbath. Christ declared He was Lord of the Sabbath also and continued the practice of the Jewish religion of permitting necessary acts of mercy or necessity. It sure is strange what some would consider necessity. No Sabbath day should pass in which all men do not gather to worship God in truth and spirit.

Application:

The application here is pretty straightforward; do not do anything on the Sabbath that is of our normal work or recreational life. The whole day is dedicated to God and used to pray, worship, and praise God. Anything else that is not of an emergency nature should be left for another time. Christians can make a big difference in the world by simply refraining from buying anything on the Sabbath and this includes prepared meals at a restaurant. When of necessity we do violate the Sabbath we should as has been noted concerning other commandments not assume God understands the infraction. We should humbly ask God to forgive the intrusion into His sacred day. For example many churches find the only time they can get all of their officers or members together for a business meeting is Sunday. It may or may not be true this is the only time but because they are doing the work of the church does not make this less of an infraction of God's law. When this is truly a necessity, the meeting should be opened and closed with acknowledgement of the intrusion and seeking God's mercy and forgiveness.

*12 ¶ Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God gives thee.*

The Westminster Assembly correctly pointed out that the terms father and mother extended far beyond earthly parents and includes all whom God has appointed over us in any place or circumstance. The Larger Catechism of this body points out the correct relationship between those appointed over us, those we consider peers, and to those we consider lesser in some way. The Westminster Assembly was correct and we find in their heading of all the passages in the Bible dealing with relationships among men under this commandment, as its head is solid exegesis of the Scriptures involved.

However the primary intent within common view here is the honor and respect due to parents alone. We see the violation of this commandment on all sides as children neglect their parents in their maturity and often consign them to institutions for safekeeping as so much used baggage. The family is in dire straits because this commandment is not kept within the Christian family as a whole and individually.

To obey the commandment in its most literal and simple presentation then needs no comment. To disobey is to ask God to remove His blessing from the family and allow the forces of darkness to spoil the goods of the Christian household. The Bible does not say only obey those you consider to be good parents. There is no parent that does not deserve the respect of the children of that family. No earthly circumstance allows disobedience to parents.

We could point to places where parents have obviously violated their place and abused the child. In such cases the child can be protected, but the child cannot curse the parent any more than a sinner can curse God the father for the circumstances they find themselves in. The sin of the parents will not justify the sin of the child.

Application:

God has providentially placed every person in several relationships. We are to respect the place God has called others to labor. This is particularly true with civil officials. We respect the title because God says we are to do so. We respect the person because they are created in the image of God. Honor can be seen as respect. We are commanded to love every other person to include our enemies in the Bible. This means then we respect offices and people. To trust or hold in high esteem will depend on the person and

how they carry out their God given responsibilities to those God has placed them into relationship with. To love another person does not mean to like another. We can hate what a person is or does and at the same time love that person and pray for them. This is the command of God that is reinforced in the Bible with the words that to the very best there is in us we are to live at peace with all people. What we owe mankind in general is doubled so to speak for our parents where there is a blood tie as well as the societal relationship. We may not like an abusive or coarse parent, but we will honor them and as long as we are in their household we will obey them.

*13 Thou shall not kill.*

This seems rather straightforward and leaves little room for debate. However we find that many attempt to justify capital punishment and soldiers at war by saying this commandment deals with illegal taking of life and not those where the courts of the land have sentenced a person to death or a soldier is forced in the preservation of his own life to take the life of another. All of this they teach is under the authority of the civil magistrate given the sword by God for just this purpose.

Such teachers are in error. The commandment says do not kill and does not extend circumstance where God will look the other way because of circumstance or divine providence. God said the man that sheds the blood of another would have his own blood required at the hand of man. This is the justification of capital punishment. This is true. However the taking of the life of any created in the image of God is a serious matter and to be confessed before God in repentance. We are told in the Bible that even in discipline to remember mercy for our own sake. James asks how we even dare condemn another created in the image of God? That is what is in view in this verse. It doesn't take away the necessity of killing another by civil law, war, or self-protection. It does say our hands are bloodied in this circumstance and we need to humbly bow before God confessing our own sinful nature and asking forgiveness for entering into His area even with permission as such. Only God gives and only God may take away life. Those whom by providence God has placed in such places must act with the utmost care and discretion less they sin in the performance of this duty. They must rely on the forgiveness of Christ alone to wash the blood from their hands. They must never stand on the law of man as their righteousness in taking another life. Man can only be righteous in Christ and there alone he places all of his trust.

Application:

Most will never be required to take the life of another in any circumstance. The Bible does set down conditions whereby man may lawfully shed man's blood. Paul's admonition that while all things are lawful for us not all things are good for us should be in mind as we carry out such duties if such is our place in life. To sit in judgment of another this way is legal in society and the Scripture. The actual execution of such a judgment violates the intent of the commandment and needs to be laid before God's throne of grace and never justified by the person.

*14 Thou shall not commit adultery.*

Adultery properly defined is sexual activity by a married person with someone other than his or her spouse. All other sexual immorality is fornication. Fornication for a married person is properly adultery. That is the extent of the commandment in this place. All sexual immorality is sin, but all forms of sexual activity are not addressed in this commandment. God sees the marriage and family as the highest among human contracts and it is not to be violated in any way. God chose the marriage and family as examples of His relationship to mankind. This relationship is therefore protected in this commandment. For purposes of illustration this can be seen in the light of the first table where God allows no other to be worshiped before him or for any other thing or image to be worshiped besides Him. God often accuses Israel of adultery and Christ calls the Jewish leaders of His day adulterers for this reason.

Application:

How does this apply to twenty-first century life? The application is short and simple; if you are not married keep your pants on. For this reason the apostle Paul wrote it is better to be married than burn (1 Cor.7:9). Though not in the Bible it is well to add the word hell to the end of this verse. Christ said to lust was the same as the deed. While Paul was speaking of the inner burning of lust it is true that believers should not be engaged in such lustful thoughts it is more true they cannot be involved with the actual activities.

For the singles in our midst this means you do not even date someone you would not marry. The sinful nature of the creature will lead us down that primrose path to destruction. This will also have an effect on how believers dress. Believers will not dress in ways that will evoke another to sin in thought or deed. It has an effect on what we read or which movies we watch. It is pure foolishness to have these sinful thoughts evoked within the mind. Paul admonishes believers to gird up or protect their minds. There is a spiritual war in the heavens that the Bible makes reference to. However, the larger part of this war for the individual is within his or her own mind. God has always existed in community and we are created in His image with this desire for companionship. There is not a man or woman alive that does not desire to touch and be touched; to love and be loved. This is the natural way of the flesh. God provided a holy way to meet this need of the flesh in marriage. Do not place yourself in situations where you may be tempted because sooner or later the tempter will win. The ultimate expression of love is between a man and a woman in the marriage bed and that undefiled. This also seems to be a natural instinct of the person that leads many into making bad or sinful choices as they equate sex with love. God provided the answer when in the Bible we are told to think of positive and good things. We are to pray constantly and to rejoice always in Christ. A mind thus engaged will not have time for the temptations of the flesh to take hold, much less come to fruit.

*15 Thou shall not steal.*

If it is not yours keep yours hands off of it. This seems pretty clear and able to stand without comment. Nonetheless we need to understand this is not just ribbing someone by force or stealth, but the taking of what does not belong to us whether physical or less tangible. For example to borrow something with no intention of returning it is stealing. To slander another thereby talking their good name is stealing as well as a violation of the ninth commandment. To carry supplies home from the office no matter what value is stealing. If such is done by inattention or accident, the same should be restored immediately. Value of the material is not considered. To take one cent is no different than a hundred dollars. Take the time to think through what do not steal implies. If we are careful with the small things and taking care not to inadvertently sin against God the larger things will take care of themselves.

Application:

We all understand what it means to steal but usually connect this to theft by force or deceit. It doesn't take a rocket scientist to understand what do not steal means in this sense. The problem is those small things we do that we might not even think of as being inherently wrong much less stealing. For example to collect a pay check for hours you did not work is stealing. Being at the place of work does not constitute work. The question is did you put forth the best effort you have while you were being paid for the time engaged? An employer is stealing when he pays less than is just for the job being done. This is perhaps made manifest in the difference of pay between the genders for the same job. Changing job titles or the written job description to satisfy laws that prohibit such discrimination does not remove the sin. If all the quarters that have been held back from the honors cup around an office coffee pot were to show up we could feed a nation for a goodly length of time. That fifty cent soda you drank from the community refrigerator at work that was not yours is stealing. Watch the small infractions and the big ones will care for themselves.

*16 Thou shall not bear false witness against thy neighbor.*

This could be worded you will not tell a lie. All lying is sin. Many will immediately in this place begin to search for a circumstance where a falsehood is okay. Most will pick Rahab and her telling lies to save the Israelite spies. They are wrong and it is a lie. I put this in the same category as thou shall not kill. We may find ourselves in a place where prudence says don't tell the truth or at least the whole truth in order to preserve life. Such may happen and while in the case of Rahab we see God bless her actions and name it faith in the Bible we cannot assume such and as with so-called justified killing must bow before God confessing what we have done less we assume to ourselves authority that belongs to God alone. The sin is to try to use circumstance to justify self when our only justification is by faith in Christ alone.

Then in the two most used biblical examples, the midwives of Exodus and Rahab are not Christians. God uses even that which is evil to so order events on earth for His glory and the good of His elect. Did Rahab repent? Scripture does not answer this question directly, but Scripture does say without repentance there is no salvation and we know Rehab was saved and so honored by God we find her in lineage of Jesus Christ in the New Testament. Scripture says both the midwives and Rahab feared God and we know from Scripture that the beginning of knowledge is the fear of God. The essence of what is happening here is that God has set before us a rule for life. Any violation of that rule demands confession. When we confess we know that God is honorable and just to forgive us our sins. The forgiveness is not conditioned by anything except our humble submission to God in making the confession. David prays that God protect him from the inadvertent sin. I believe this is what we are dealing with here. Let us not presume upon God then and acknowledge our deceit and ask forgiveness in Christ. Pride, which can manifest itself in demanding individual rights, is addressed in the Scripture this way, "Pride goes before the fall."

Application:

Mary answered the phone and then turned to her father and said, "the phone is for you." Her father replied, "Tell them I am not available." Who among us have not heard a conversation similar to this in our home? How often do we consider the awesome ramifications of this simple action? This is a lie and it is sin. Worse yet it causes another to sin as out of duty they repeat the lie. And even worse for the father in this simple illustration he has caused a child to sin. When we think of these simple things that most are inclined to let pass as insignificant we will understand that our lives are filled with sin and we are quenching the Holy Spirit and God's blessing cannot abide with us as God has promised those that trust Him. Partial truths or careful wording that will lead another to make the wrong conclusion is just as much a lie as this example. What a fantastic picture we see when Christ said of Nathaniel, "Behold an Israelite indeed, in whom is no guile! John" (1:47). Peter speaking of Christ said, "Who did no sin, neither was guile found in his mouth: found in his mouth: (1 Peter 2:22). It is Peter who also says that Christians are to actively make sure there is no guile in their lives.

*17 Thou shall not covet thy neighbor's house, thou shall not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.*

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Hebrews 13:5). "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11). To covet anything that another has is to deny that Christ is sufficient for all of our needs. If we have need of anything the Bible says God already knows that and we are to ask God for it. The Westminster Catechism answers the question, "what is prayer" by the statement "prayer is the asking of God what God has already promised."

We are whole, complete in Christ. To desire the things of another is to deny Christ. Human greed is part of the fallen person and this is perhaps one of the hardest commandments to

keep. However it can be done in Christ and all are so much better off for the keeping of the commandment. Paul says he learned to be content not only with what material things he had but in desires and circumstance also. It is a learned trait that is attainable in all Christians. It is a goal all should strive for most earnestly. When we can bow before God trusting God to provide that which is just right for each person our desires are bought capture to the Bible and we are blessed of God with what all mankind seeks, safety and contentment.

#### Application:

God calls us to Himself and places in our hearts the Holy Spirit who works within us sanctification whereby daily we become more like our Lord and Savior, Jesus Christ. The Holy Spirit bears fruit in the life of the believer. Paul in Galatians 5:22 and following lists the fruit of the Spirit as; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Paul continues, "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. In the flesh we cannot obey this commandment. We are programmed at birth to be self-centered and seek our own good above all others. We are a new person in Christ and the Holy Spirit enables us to learn and practice true humility and a benevolent heart. The list of the fruit of the Spirit is rendered in the singular in Scripture because we receive all of these abilities. Thought and prayer over our desires will separate the desires from the needs. Needs God has promised and will meet. Desires are not sinful in and of themselves but do require that we examine self and what motivates the desire. David says that God will indeed give us the desires of our heart. In Christ this heart can be pure and within the will of God. The only condition to prayer is that it is within the will of God. Do you desire more blessings from God in your life? Examine self and bring your desires within the will of God.

#### Conclusion:

The Moral Law, The Natural Law, and The Ten Commandments are different ways of denoting the same words of God written on the heart of the believer and upon Sinai engraved by the finger of God in stone. These are divine words that cannot change or be destroyed. Christ said not the smallest mark of the pen that made the written record of these words would pass away before the end of the world. Every dot of these ten words applies today even as they have from the creation of man by God. The Ten Commandments have not been set aside, abrogated, fulfilled, or any other term that would give even an idea they are not binding on not only Christians but the whole world today.

In closing let us note one principle of understanding the Ten Commandments is that every negative sanction implies its opposite as firmly as the sanction against does. For example the commandment to not kill just as surely says it is our Christian duty to preserve and nourish life. The reverse of this rule is also true. Where God says do this the opposite do not is an inherent part of the positive command.

This is an introduction and the way to approach the Ten Commandments. It is not intended to set aside or remove the necessity of further study from the Scriptures or the works of the fathers of the church through the years who have written much about these words from God. The desire is to teach a method of approaching the Scriptures to better understand them as much as provide some examples of application of the commandments to life.

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