**Information on the Commandments in general:**

 **Ex. 20:1, 3-5 (to ;)**

**Sometime the ten commandments are separated by *love for God* (the first five) and**

***love for man* (the second five). Jesus boils the ten commandments down to those two laws.**

“Ten ‘is one of the perfect numbers and signifies the perfection of Divine order’…” (Bullinger 243).

“Ten ‘symbolizes harmony and completeness. It is the number of the fundamental commandments’” (Fallows 1245).

“The number Ten was, we can hardly doubt, itself significant to Moses and the Israelites. The received symbol, then and at all times, of completeness, it taught the people that the Law of Jehovah was perfect (Ps 19:7)” (Smith 692).

“The term ‘Decalogue’ can be traced to Exodus 34:28 (‘he wrote on the tablets the words of the covenant—the Ten Commandments’) and Deut. 4:13 (‘he declared to you his covenant, the Ten Commandments’). These ‘ten words’ are distinguished from the rest of the law of God in that they are audibly delivered to Moses by God himself and later written by God on two tables of stone” (*EBC* 1.477).

 “These commands are not only to be learned but are also to be obeyed. They come directly from the Lord their God—the God who brought them up from Egypt, the land of slavery….They are divine commands—commands that come directly from the Lord” (*EBC* 3.53).

“The ‘words’ of the Decalogue were therefore conceived not as the other ‘laws’ of the Pentateuch but as divine commands given by revelation, which are different altogether from the ‘laws’ that could be enforced by an earthly court” (*AB Genesis* 249).

“The Decalogue. This is called the ‘Ten Words’ or ‘Commandments.’ It is also called the ‘Testimony’ in Ex. 25:16, and the ‘Covenant’ in Ex. 34:28. These words were uttered in the hearing of the awestruck people and afterwards graven by the finger of God on two tables of stone . . . When the ark was made, the two tables of the testimony were deposited in the innermost sanctuary of the tabernacle, this position of the Tables of the Law bore emphatic witness to the great truth that the beginning and end of all religious observances is the keeping of the commandments of God” (Dummelow 66).

“What our Lord did with regard to the Ten Commandments was 1) to sum them up under the two

obligations of love to God and love to our neighbor, which again, are the two sides of the one law of universal Love (‘love is the fulfilling of the law’); 2) to widen and deepen their scope, making them apply not only to the outward act, but to the inner spirit and motive, and 3) to change them from mere negative commands to abstain from certain sins to positive obligations, which are never exhausted and involve a perpetual advance in holiness where mere abstention from evil acts implies moral stagnation”

(Dummelow 67).

“As we have them, the Ten Commandments are edited by the priests of later generations, yet even as originally formulated, they were not anything new, but were a deft and inspired selection edited from the great mass of moral and religious precepts which had gained currency among the people. They have been divided: first through fourth--religious duties; fifth through tenth-- moral duties. . . . It has been surmised that the present form of the Ten Commandments came into being about the time of the Exile .. . In spite of its brevity and simplicity, the code contains the essence of the spiritual life of Israel . . . It is so universal in its appeal that it has become a world document” (IB 1.980).

“At Mount Sinai God’s covenant was renewed, this time with the nation of Israel. On the mount Moses saw God’s wondrous power and glory, and in conscious communion with Him he was given a further revelation of the divine nature in the Decalogue-the laws of His covenant, whose moral and spiritual principles laid the foundation of the religious and social life of the nation.

“To Moses was also divinely communicated a religious system, sacrificial and ceremonial in form, one whose every institution typified and prefigured the redemptive work of Israel’s coming Messiah” (Shotwell 107).

“These ten words God spoke directly to the people. Later, so that they might be preserved for

instruction, Moses was summoned to the summit of the mountain to receive the tables on which they were inscribed. God gave all other laws indirectly, through the mouth of Moses . . .

“That God spoke or wrote laws is a metaphor for the biblical view that all true orders and laws are an expression of God’s character and will. In the Bible, law is God in action” (IB 1.979).