

The superficiality and incoherence of the "Ten Commandments" from Decalogue

The "Ten Commandments", also known as Decalogue, are considered by many in Judaism and Christianity as pillars of the Old Testament law, which was ordained by angels under the command of Jehovah.

The Decalogue includes instructions such as worshiping Jehovah and keeping the Sabbath, as well as prohibitions against idolatry, murder, theft, dishonesty and adultery.

However, if we observe at a better view, we will conclude that the Ten Commandments are very superficial, if we compare them with the commandments that Jesus gave in his gospel.

Despite being so exalted by Christians and Jews, the commandments of the Decalogue do not differ significantly from any code of ethics and good conduct, existing in any religious or philanthropic organization around the world.

On the other hand, the commandments that Jesus gave to men, exhort so that the believers must seek for moral and character attitudes worthy of the true Father God, whose basic essence is love.

In addition to superficiality, there is much incoherence between everything Jehovah prescribed in his commandments and the attitudes he had throughout history.

Jesus said that he received from the Father the commandments that he relayed to men. Now, if the commandments that Jesus received from the Father are different or exceed the commandments ordained by the angels at Jehovah's command, we can conclude that the sources are not the same, that is, God the Father is not the same as Jehovah.

With this initial consideration, we can begin to analyze the Ten Commandments, comparing them with the commandments that Jesus taught.

The Ten Commandments listed in Exodus 20 and Deuteronomy 5 are the following:

- 1) Not having or recognizing other gods outside of Jehovah.
- 2) Do not make carved images or any likeness of that which is above in the heavens, neither on earth, nor in water, nor under the earth. Do not bow before idols.
- 3) Do not take the name of Jehovah in vain.
- 4) Sanctify the Sabbath.
- 5) Honor father and mother.
- 6) Do not kill.
- 7) Do not commit adultery.
- 8) Do not steal.
- 9) Do not raise false testimonies or lie.
- 10) Not to covet the woman of the neighbor and the goods of others.



Let us consider initially the first of the Ten Commandments: "*You shall have no other gods before me*" (Exodus 20: 3) and also the second, where Jehovah forbade making any image in the form of anything in heaven, above or on the earth, beneath or in the waters below. He also forbade bowing down to them or worshipping them (Exodus 20: 4).

The one who made such prohibitions was Jehovah, who, however, elsewhere ordered the people to bow to Nebuchadnezzar, king of Babylon, and for people to place their necks under the oppressive yoke of the idolatrous king. And the worst thing is that Jehovah still said that Nebuchadnezzar was "*his servant*".

He said in Jeremiah 27: 5-8: *I have made the earth, the man and the beast that are on the ground, by my great power and by my outstretched arm, and have given it to whom it seemed proper to me. And now I have given all these lands into the hand of **Nebuchadnezzar the king of Babylon, my servant**; and the beasts of the field I have also given him to serve him. So **all nations shall serve him and his son and his son's son, until the time of his land comes; and then many nations and great kings shall make him serve them. And it shall be, that the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish, says Jehovah, with the sword, the famine, and the pestilence, until I have consumed them by his hand.***

Now, I ask: Why did Jehovah order the people to bow before the statue of the king of Babylon if in his second commandment he forbade idolatry and the worship of images?

So, the first and second commandments of the Decalogue are contradictory with Jehovah's later order to the Jews in Babylon.

Another example of contradiction in the second commandment is Numbers 21: 8 and 9, in which Jehovah ordered Moses to make a bronze statue in the desert in the form of a serpent, so that everyone who was bitten by the vipers would be healed by looking at the statue of the serpent.

That flagrant contradiction between the commands that Jehovah gave Moses led people into an abominable idolatrous cult that persisted until the reign of Hezekiah, as we read in 2 Kings 18: 4, where the metal serpent was called "*Nehustán*".

However, in the gospel of Jesus there are no contradictions or inconsistencies. In John 8:32 we read that Jesus came to provide spiritual liberation through the knowledge of the truth.

Jesus also said in John 3:14 and 15 that he who looks at him with faith, without the necessity of any statue of idolatry, can be healed of his soul diseases, in an antithesis to the bronze serpent that Moses erected in the desert, which only healed the physical diseases.

Let us now focus in the third commandment of the Decalogue, which says: "*You shall not take the name of the Lord your God in vain, for Jehovah will not hold him guiltless who takes his name in vain*" (Exodus 20: 7).

Fearing Jehovah's threat, the Jews were afraid to pronounce his name, using only the consonants JHWH to refer to "God." And because of that, the correct pronouncement of the name "Jehovah" had been forgotten during the Babylonian exile.

However, for Jesus in the New Testament it happened in the opposite way, because a blind man, who was desperately screaming the name of Jesus, was healed just because he pronounced the name of the Son of God with all the faith of his heart, as we read in Mark 10:46-10.

In the Old Testament we can see is that the mention of Jehovah's name in discordance with the third commandment brought condemnation and reprobation, whereas in the New Testament the mention of the name of Jesus led to forgiveness and many were healed just because they had an attitude of faith and courage.

The fourth commandment of the Decalogue also reveals an inconsistency. He says in Exodus 20:10 that the seventh day is a resting place for Jehovah, and no work can be done in it.

However, the observance of a repose disguised in the format of a 24-hour Sabbath has no value for the true God, since repose for the soul can only be through Christ, who said: *Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find **rest for your souls*** (Matthew 11:29). About the "*rest that Joshua could not give to the people of Israel*" this is mentioned in Hebrews 4: 8-11.

The Jews were very concerned to keep that "*ceremonial Sabbath*" and therefore accused Jesus of transgressing the fourth commandment, because Jesus did not choose special dates to perform miracles and cures of many oppressed, as described in John 5:18.

The rest that Christ brought was not a mere rest of 24 hours, like the Sabbath prescribed in the fourth commandment of the Decalogue. That ephemeral rest of the law was strongly questioned in Hebrews 4: 8-11, which says: "*For if Joshua had given them rest, God would not have spoken later about **another day**. There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from their works, just as God did from his*".

The prohibition of work on the Jehovah's Sabbath just produced radicalism and religious fanaticism, as practiced by some Seventh-day Adventists and Jewish extremists.

In turn, Jesus transgressed the Sabbath observance several times and even said in John 5:17 that the true God Father works without any interruption and the Son in the same way.

The religious Sabbath does not produce any beneficial effect for the soul of any person, but whoever is in Christ and had the experience of the new birth, is already enjoying the rest for the soul that Jesus Christ promised.

The apostle Paul said in Colossians 2: 16-17 that the Sabbath, as well as other religious practices of the Old Testament, like Jewish holidays, physical circumcision and animal sacrifice, are practices based on human traditions and have no outstanding meaning, for they are mere "*shadows of things that are to come*", because the true reality can be found just in Jesus Christ.

By being easier to be fulfilled, the "Ten Commandments" generate pride and presumption in those who fulfill them, believing that this is enough to please God and consider themselves disciples of Jesus Christ. That is why Paul says in Ephesians 2: 8 and 9 that we are saved by grace through faith; and this does not come from our merits, for it is the gift of God. Neither comes from the works that we have done or from the observance of the law, for that no one should boast.

Continuing our analysis of the ten commandments of the Decalogue, we can observe that from the fifth to the ninth commandment, their precepts do not differ in any way from the existing principles in the codes of ethics of any civilized country, secular or not, whichever the religious orientation that this country has adopted.

Indeed, honoring father and mother, not killing, not committing adultery, not stealing, not raising false testimonies and not lying, should not even have been prescribed as "*God's commandments*", because it is the minimum that should be required for any good citizen, even being this person monotheistic, polytheist, agnostic or atheist.

In referring to one of the commandments of the Decalogue, Jesus said in Matthew 5: 21-22: "*You have heard that it was said to the people long ago: You shall not murder, and anyone who murders will be subject to judgment. **But I tell you that anyone who is angry with a brother or sister will be subject to judgment***".

It is important to note that by saying "*You have heard that **it was said** to the people long ago*", Jesus did not identify the author of the commandment, which means that anyone could have enunciated that command. If Jesus admitted that his Father was the author of the commandment, certainly he would not let it in *anonymity*, as he did.

Moreover, in speaking "*... **But I tell you** "*, Jesus gave a different and much more worthy commandment than the banal command that Jehovah gave in his Decalogue. "*Do not kill*" is a very shallow command, that any civilized society will demand of its citizens, and the one which transgresses it will certainly suffer the consequent penalties of his action.

That is one more proof that Jehovah is not the same as the Father, because Jesus did not reiterate the commandment of Jehovah, but gave his own commandment that he received from God Father.

By giving the commandment "*Thou shalt not kill*", Jehovah revealed all his hypocrisy, because the same one who condemned the murder, killed thousands of people, women, children, uncircumcised, enemies of Israel and others who were disliked for banal reasons, such as Uza and Onan, what is reported in 2 Samuel 6: 1-7 and Genesis 38: 9-10.

Also in the tenth commandment, Jehovah revealed his incoherence and bad example, for he said: "*You shall not covet the property of others*" while he ordered the Hebrews to strip pieces of silver, gold, clothing and other riches from the Egyptians, which is reported in Exodus 3:22 and 12:36.

We could then ask: What is the use of silver and gold that the Hebrews would have in a desert? Would not that be a stimulus for the making of the golden calf, which is reported in Exodus 32: 2 and 3? Would not this be a pretext for all those who deprive others and appropriate the property of others?

Those who defend the commandments given by Jehovah quote the text of Luke 18:20, where a young man asked Jesus how he could have eternal life, and Jesus said to him: "*You know the commandments: You shall not*

commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, honor your father and mother", which are some of the ten commandments. The young man responded by saying that everything he had kept from his youth.

Then Jesus said to him, *"You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.* But the young man hearing this, he became very sad, because he was very rich.

This means that Jesus considered the commandments of Jehovah's Decalogue extremely shallow, not requiring nobility of character from his followers. In turn, the commandments of Jesus demand outstanding attitudes based on the principles of love and mercy that Jesus received from his Father.

The Pharisees strictly obeyed the Old Testament law of Jehovah, but that did not give them any praise from Jesus. On the contrary, they were called *"race of vipers"* and people who *"strain out a gnat but swallow a camel"* (Matthew 23:24).

Another text in which Jesus seems to ratify the Old Testament law and the commandments of Jehovah is Matthew 5:17, where Jesus said: *Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.* However, I understand that in making that statement, Jesus was not approving the Old Testament law, but saying that those superficial commandments are only rules with a minimum of moral conduct, which should be demanded of any person living in a collectivity, whether it is based on secular or religious principles.

So, for example, it was said in the seventh commandment of the Decalogue: *Do not commit adultery*, while Jesus said in Matthew 5:28 that anyone who looks at a woman to lust for her has already committed adultery with her in his heart.

This means that the commandments of Jehovah are the *"wide door"* and the *"broad way"*, while the commandments of Jesus are the *"narrow door"* and the *"narrow way"*, which Jesus mentioned in Matthew 7:13 and 14.

This means also that fulfilling Jehovah's superficial commandments, as well as keeping religious days and holidays, being circumcised, not killing, not adulterating, and others, is the easy task. The difficult thing is to fulfill the commandments of Jesus, which demand renunciation and love of one's neighbor, whilst repressing revenge.

In the Old Testament, just the effective sin was reprobated. In turn, in the New Testament, the intention of the heart is already sufficient to characterize sin, which makes people even more dependent on the grace and forgiveness of God the Father.

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