

DEUTERONOMY 5:1 Moses called to all Israel, and said to them, "Hear, Israel, the statutes and the ordinances which I speak in your ears this day, that you may learn them, and observe to do them."

God's covenant with the people in Horeb, Deu 5:1-4. Moses the mediator of it, Deu 5:5. A repetition of the ten commandments, vv. 6-21; which God wrote on two tables of stone, Deu 5:22. The people are filled with dread at the terrible majesty of God, Deu 5:23-26; and beseech Moses to be their mediator, Deu 5:27. The Lord admits of their request, Deu 5:28; and deplores their ungodliness, Deu 5:29. They are exhorted to obedience, that they may be preserved in the possession of the promised land, Deu 5:30-33.

Verse 1

And Moses called all Israel, and said - Hear, etc. -

1. God speaks to the people.
 2. The people are called to hear what God speaks.
 3. To learn what they heard, that they may be thoroughly instructed in the will of God.
 4. To keep God's testimonies ever in mind, and to treasure them up in a believing and upright heart.
 5. That they might do them - obey the whole will of God, taking his word for the invariable rule of their conduct. Should not all these points be kept in view by every Christian assembly?
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DEUTERONOMY 5:2 The LORD our God made a covenant with us in Horeb.

DEUTERONOMY 5:3 The LORD didn't make this covenant with our fathers, but with us, even us, who are all of us here alive this day.

Verse 3

The Lord made not this covenant with our fathers (only) but with us (also).

DEUTERONOMY 5:4 The LORD spoke with you face to face on the mountain out of the midst of the fire,

DEUTERONOMY 5:5 (I stood between the LORD and you at that time, to show you the LORD's word: for you were afraid because of the fire, and didn't go up onto the mountain;) saying,

DEUTERONOMY 5:6 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

Verse 6

I am the Lord thy God - See these commandments explained in the notes on Exodus 20 (note).

DEUTERONOMY 5:7 "You shall have no other gods before me.

DEUTERONOMY 5:8 "You shall not make an engraved image for yourself, any likeness of what is in heaven above, or what is in the earth beneath, or that is in the water under the earth.

DEUTERONOMY 5:9 You shall not bow yourself down to them, nor serve them; for I, the LORD, your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and on the fourth generation of those who hate me;

DEUTERONOMY 5:10 and showing loving kindness to thousands of those who love me and keep my commandments.

DEUTERONOMY 5:11 "You shall not take the name of the LORD your God in vain: for the LORD will not hold him guiltless who takes his name in vain.

DEUTERONOMY 5:12 "Observe the Sabbath day, to keep it holy, as the LORD your God commanded you.

DEUTERONOMY 5:13 You shall labour six days, and do all your work;

DEUTERONOMY 5:14 but the seventh day is a Sabbath to the LORD your God, in which you shall not do any work, you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your livestock, nor your stranger who is within your gates; that your male servant and your female servant may rest as well as you.

DEUTERONOMY 5:15 You shall remember that you were a servant in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day.

Verse 15

And remember that thou wast a servant - In this and the latter clause of the preceding verse Moses adds another reason why one day in seven should be sanctified, viz., that the servants might rest, and this is urged upon them on the consideration of their having been servants in the land of Egypt. We see therefore that God had three grand ends in view by appointing a Sabbath.

1. To commemorate the creation.
2. To give a due proportion of rest to man and beast. When in Egypt they had no rest; their cruel task-masters caused them to labor without intermission; now God had given rest, and as he had showed them mercy, he teaches them to show mercy to their servants: Remember that thou wast a servant.
3. To afford peculiar spiritual advantages to the soul, that it might be kept in remembrance of the rest which remains at the right hand of God.

Therefore the Lord thy God commanded thee to keep the Sabbath day - Here is a variation in the manner of expression, Sabbath day for seventh, owing, it is supposed, to a change of the day at the exodus from Sunday to Saturday, effected upon the gathering of the manna, Exo 16:23. The Sabbath now became a twofold memorial of the deliverance, as well as of the creation; and this accounts for

the new reason assigned for its observance: "Therefore the Lord thy God commanded thee to keep the Sabbath day." See Dr. A. Bayley's Hebr. and Eng. Bible, and see the note on Exo 16:23.

DEUTERONOMY 5:16 "Honour your father and your mother, as the LORD your God commanded you; that your days may be long, and that it may go well with you, in the land which the LORD your God gives you.

DEUTERONOMY 5:17 "You shall not murder.

DEUTERONOMY 5:18 "You shall not commit adultery.

DEUTERONOMY 5:19 "You shall not steal.

DEUTERONOMY 5:20 "You shall not give false testimony against your neighbour.

DEUTERONOMY 5:21 "You shall not covet your neighbour's wife. Neither shall you desire your neighbour's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbour's."

Verse 21

His field - This clause is not in the tenth commandment as it stands in Exo 20:17.

DEUTERONOMY 5:22 the LORD spoke these words to all your assembly on the mountain out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice. He added no more. He wrote them on two stone tablets, and gave them to me.

DEUTERONOMY 5:23 When you heard the voice out of the midst of the darkness, while the mountain was burning with fire, you came near to me, even all the heads of your tribes, and your elders;

Verse 23

And it came to pass, when ye heard the voice - See the notes on Exo 20:18, etc.

DEUTERONOMY 5:24 and you said, "Behold, the LORD our God has shown 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 does speak with man, and he lives.

DEUTERONOMY 5:25 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.

DEUTERONOMY 5:26 For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

DEUTERONOMY 5:27 Go near, and hear all that the LORD our God shall say, and tell us all that the LORD our God tells you; and we will hear it, and do it.”

DEUTERONOMY 5:28 The LORD heard the voice of your words, when you spoke to me; and the LORD said to me, “I have heard the voice of the words of this people, which they have spoken to you. They have well said all that they have spoken.

DEUTERONOMY 5:29 Oh that there were such a 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 forever!

Verse 29

O that there were such a heart in them - Or rather, *מי יתן והיה לבבם זה* *mi yitten vehayah lebabam zeh*, Who will give such a heart to them, that they may fear, etc. They refuse to receive such a heart from me; who then can supply it? If they had not been such perfectly free agents as could either use or abuse their liberty, could God have made the complaint or expressed the earnest desire we find in this verse? He made the human will free; and in spite of all the influence of sin and Satan, he preserves its liberty. Had man no free will, he could neither be punished nor rewarded, because a mere machine, and consequently no more accountable for his actions than the fire for its consuming quality, or the stone for its gravity; the one having burned the house of the righteous, the other having crushed the innocent to death. See the note on Deu 29:4.

DEUTERONOMY 5:30 “Go tell them, ‘Return to your tents.’

DEUTERONOMY 5:31 But as for you, stand here by me, and I will tell you all the commandment, and the statutes, and the ordinances, which you shall teach them, that they may do them in the land which I give them to possess it.”

DEUTERONOMY 5:32 You shall observe to do therefore as the LORD your God has commanded you. You shall not turn aside to the right hand or to the left.

Verse 32

Ye shall observe to do - He who marks not the word of God is never likely to fulfill the will of God.

Ye shall not turn aside to the right hand or to the left - The way of truth and righteousness is a right line; a man must walk straight forward who wishes to go to glory; no crooked or devious path ever led to God or happiness.

DEUTERONOMY 5:33 You shall walk in all the way which the LORD your God has commanded you, that you may live, and that it may be well with you, and that you may prolong your days in the land which you shall possess.

Verse 33

Ye shall walk in all the ways, etc. - God never gave a commandment to man which he did not design that he should obey. He who selects from the Divine testimonies such precepts as he feels but little inclination to transgress, and lives in the breach of others, sins against the grand legislative authority of God, and shall be treated as a rebel.

That ye may live - תחיון ticheyun, that ye may enjoy life, (for the paragogic nun, at the end of the word, deepens the sense), that it may be well with you ותוב לכם vetob lachem, and good shall be to you - God will prosper you in all things essential to the welfare of your bodies, and the salvation of your souls.

That ye may prolong your days in the land - That ye may arrive at a good old age, and grow more and more meet for the inheritance among the saints in light.

On this very important verse we may remark, a long life is a great blessing, if a man live to God, because it is in life, and in life alone, that a preparation for eternal glory may be acquired. Those who wish to die soon, have never yet learned to live, and know not the value of life or time. Many have a vain hope that they shall get either in death, or in the other world, a preparation for glory. This is a fatal error. Here, alone, we may acquaint ourselves with God, and receive that holiness without which none can see him. Reader, be thankful to him that thou art still in a state of probation; and pray that thou mayest live for eternity.