



The 5th Commandment Promotes Spiritual & Establishment Order; The 10th Prohibits the Mental Attitude behind Overt Violations; All Sin Is Volitional

62. The relationship of the Fifth and Tenth Commandments to the other eight is discussed by:

Freedman, David Noel. *The Nine Commandments*. Edited by Astrid B. Beck. (New York: Doubleday, 2000), 155-57:

The tenth commandment is a supplement to the previous commandments. It presents the motivations behind the crimes, especially for violations of commandments six through nine. When Achan \ā' kan\ steals booty from Jericho, his crime occurs only after he acts upon his desires. [See Joshua 7:20-21] The same can be said for the inhabitants of Gibeah, who covet the Levite guest of their neighbor, and wind up brutally raping his concubine to death. [See Judges 19:22-26] David likewise covets, and the crime occurs when he acts upon this motivation and has sexual relations with his neighbor's wife. [See 2 Samuel 11:1-4] Jesus discusses coveting in his Sermon on the Mount, when he says that when one looks upon a married woman lustfully, he has already committed adultery in his heart. [Matthew 5:27-28] Thus according to the Decalogue and the Sermon on the Mount, David sins against God when he covets the wife of Uriah, but he commits adultery only after consummating his sexual relationship with Bathsheba.

In much the same fashion, Ahab violated the ninth commandment. His desire for his neighbor's property is not a punishable offense. It is only after he and Jezebel act upon their coveting and bring trumped-up charges against Naboth that they break biblical law. [See 1 Kings 21:1-16] Moreover, just as David's sin violated two commandments (adultery and murder), and Ahab and Jezebel's crime broke two (false witness and [stealing]), so the tenth commandment is directly involved in all four of the preceding regulations. Thus, the tenth commandment does not find a specific violation, because it is not like the previous nine. It provides the underlying motivation for each of the criminal violations in numbers six through nine.

The nature of the tenth commandment is further clarified by an understanding of the fifth commandment, to honor one's parents. Just as the tenth commandment controls or governs the preceding four (six through nine), so the fifth commandment is linked to its preceding laws (one through four). Adherence to the first four commandments necessitates parental obedience. This is why Moses instructs the people to learn the commandments.

In fact, throughout Deuteronomy 5 and 6, Moses implores the parents to teach the children to obey God, to perpetually "love Yahweh your God with all your heart, and with all you soul, and with all your might." Parents, not kings, or law courts, will convey the first four commandments to their children—this is why honoring parents is so vital. The fifth commandment is a pivot of the nine commandments. In practice it would be the prime rule of life, a law which necessitates compliance with all other commandments.

63. The Greek word for "covet" is the verb:

ἐπιθυμέω, *epithumeō* - "lust"

The word **θυμός, *thumos***, has two meanings. It means "anger" and "rage" but the meaning pertinent here is "passion" which when joined by the prefix **ἐπι-, *epi-*** intensifies the concept. It would be translated literally as "intensive passion" but the word means simply "lust."

64. Although the word ***epithumeō*** is not used in verse 10 it is implied by the context. The Tenth Commandment prohibits the mental attitude that leads to the overt acts that are used to illustrate violations of the other nine commandments.



65. Any sin that results from the temptations of the lust pattern is described as the “any other thing” that is contrary to sound doctrine.
66. Please note that the prohibitions listed in the Ten Commandments are directed toward overt behaviors with the exception of the First Commandment. It restricts mental attitude idolatry.
67. The mental attitudes behind these thoughts and behaviors are summed up by the Tenth Commandment which addresses the source of behaviors: volitional decisions to respond to the lustful ambitions of the sinful nature.
68. Rather than quote the Ten Commandments, Paul gives examples. A review of our passage is helpful:

1 Timothy 1:3 - I ordered you to remain behind at Ephesus while I went to Macedonia for the purpose that you might use your authority to the utmost toward **certain** ones that they teach no other doctrine,

v. 4 - nor become occupied with fables and endless genealogies, which cause useless speculation rather than edification as God would have it which is by means of doctrine.

v. 5 - But the objective of the commandment is love from the source of a pure heart [**status quo spirituality under the filling of the Holy Spirit**], from a good conscience [**establishment and doctrinal norms and standards**], and from doctrine without hypocrisy [**objectivity in the evaluation of Scripture**],

v. 6 - from which some communicators have deviated, having turned aside to fruitless chatter,

v. 7 - desiring to be teachers of the Law, even though they do not understand either what they are teaching or the things they assert.

v. 8 - But we know that the Law is good, if one uses it lawfully [**3d class condition: he may or my not do so**].

1 Timothy 1: 9 - Knowing that to the righteous the Law does not apply but it does apply to those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, [**a summary of those who violate the first four commandments**] for those who kill their fathers or mothers [**#5**], for murderers [**#6**]

v. 10 - and immoral men and homosexuals [**#7**] and kidnappers [**#8**] and liars and perjurers [**#9**], and whatever else is contrary to sound doctrinal teaching [**#10**],

69. Paul’s statement “whatever else is contrary” connotes that the things just mentioned *are* contrary to “sound doctrine.” The sins listed are parricide, murder, adulterers and assertive sodomites, kidnappers, and liars and perjurers.
70. The second half of this compound sentence is introduced by the continuative **καί, kai** followed by the subordinating conjunction **ἐἴ, ei** which introduces the protasis of a first class conditional sentence. It denotes a statement of fact, and is translated, “and whatever else is in fact contrary.”
71. The word “contrary” is the present middle indicative of the verb:



ἀντίκειμαι, *antikeimai* - “to be hostile or opposed to”; “an opponent or an enemy”

72. The sins listed are joined by other sins that are the “opponent” or the “enemy” of “sound doctrine.”

73. The word “sound” is the present active participle of the verb:

ὕγιαίνω, *hugiaiō* - Literally: to be healthy

74. In the classical Greek this word dealt primarily with one’s mental health and faculty of rational thought. Its etymology into the Koine Greek is discussed by:

Friedrich, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972), 8:312:

ὕγιαίνω (*hugiaiō*). NEW TESTAMENT. Christian proclamation and teaching is called ὕγιαίνουσα διδασκαλία (*hugainousa didaskalia*) in 1 Timothy 1:10. Teaching and proclamation are called sound because they avert the corrupting influences of the false teachers. “Sound doctrine” is true and correct teaching in contrast to perverted doctrine, to μύθοις καὶ γενεαλογίαις ἀπεράντοις (*muthos kai genealogiais aperantois*: fables and endless genealogies) in 1 Timothy 1:4. This is the traditional teaching which is established and validated by the apostles and preserved by the office to which Timothy is called.

75. The content of traditional teachings are the absolute principles of divine revelation, therefore we translate the word διδασκαλία, *didaskalia*, as “doctrinal teaching.”

1 Timothy 1:10 - and adulterers and homosexuals who are assertive sodomites and kidnappers and liars and perjurers, and whatever else is in fact in opposition to sound doctrinal teaching,

76. And “sound doctrinal teaching” must be based on the gospel which in context has to do with the truths associated with order in the soul. First the gospel of salvation followed by the gospel that presents the absolutes of the Christian way of life:

1 Timothy 1:11 - according to the gospel from the glory of the God of blessing with which gospel I have been entrusted.

77. Paul, a divinely appointed communicator of doctrine, is entrusted by God to teach the truth. When a person is entrusted with a duty he is under obligation to fulfill it. Paul had no option. Neither did Timothy. Neither do I.

78. And a part of Paul’s message to Timothy was a brief list of extreme sins that illustrate violations of the Ten Commandments. Among them is the “unspeakable sin” of homosexuality.

79. For example, the translators of the King James Version could not bring themselves to translate the two words we have noted in our study for what they really are because they considered them to be nefarious:

Simpson, D. P. (comp.). *Cassell’s Latin and English Dictionary*. New York: Macmillan Publishing Co., 1987), 146:
Nefandus. Not to be spoken of; abominable.

Webster, Noah. *An American Dictionary of the English Language*. (San Francisco: Foundation of American Christian Education, 1995; New York: S. Converse, 1828):



NEFANDOUS. Not to be named; abominable.

Webster, Noah. *Webster's New Twentieth Century Dictionary of the English Language*. Edited by Jean L. McKechnie. 2d. ed. (Cleveland: The World Publishing Co., 1966), 1202:

Nefandous. Not to be named; abominable, impious, or blasphemous in character.

Oxford English Dictionary. (New York: Oxford University Press, 1971), 1:1909:

Nefandous. Not to be spoken of; unmentionable; abominable, atrocious.

Hook, J. N. *The Grand Panjandrum*. (New York: Macmillan Publishing Co., 1980), 136:

Nefandous. Means not to be spoken of, and is used to describe anything so sacrilegious or horrible that it is considered unmentionable.

Interestingly, *The American Heritage Dictionary of the English Language* (© 1971), *Webster's Ninth New Collegiate Dictionary* (© 1986), *The New Oxford American Dictionary* (© 2001), and *Merriam-Webster OnLine* (© 2004) do not list the word "nefandous" thus indicating that at least since 1971 publishers of American dictionaries apparently do not think anything to be unmentionable. Whatever, the translators of the King James Version did in their 1611 translation:

1 Corinthians 6:9 - [KJV] Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

81. In this case, failure to be precise has allowed those who exegete from the English to easily ignore the behavior patterns that are common to the unbeliever reversionist.