



## Extreme Examples of Violating the 10 Commandments; The 5th is the Hinge Commandment that Connects Spiritual to Establishment Order, 1 Tim 1:9-10

40. The Hinge Commandment is the Fifth which mandates children to honor their parents. The first system of order to which a child is introduced is the home. In this environment parents are instructed to train their children from the biblical principles of order, justice, and freedom.
41. Once the child reaches adulthood he is then prepared to enter society and contribute to the maintenance and even the strengthening of its foundation by becoming a supportive thread in the warp and woof of the national tapestry.
42. When there is a breakdown of marriage and family then children are not properly ordered in thought, decision, and action and when they reach adulthood they become frayed threads who do not contribute to the maintenance of order but rather to the loss of national unity.
43. The most extreme violation of the Fifth Commandment is parricide, the murder of one's parents. This and all the dispositions that lead up to it define that group described by Paul as "those who kill their fathers and mothers."
44. Once order is lost in the divine institutions of marriage and family then threads begin to fray and snap throughout the commonwealth. The consequence is an increase in violations of the last five commandments.
45. If a society experiences those who murder their parents it can expect these and others to murder their fellow citizens. Paul point-blank identifies these as "murderers."
46. The Seventh Commandment addresses the next assault on marriage and family which is adultery.
47. Adultery may be defined as any sexual activity that transcends the boundaries of a monogamous, heterosexual relationship united in the bonds of marriage.
48. Paul makes this clear as he identifies two violations of this commandment; one is normal deviant behavior while the other is abnormal deviant behavior: immoral men and homosexuals.
49. The word for "immoral men" is the dative plural of personal reference of the noun:  
**πόρνος, pornos** - "whoremonger, fornication, licentiousness"

**Friedrich, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), 6:587, 593:**

**πόρνος.** The prophet Hosea (1-3) develops the metaphor of the marriage between God and His people. The conduct of his wife is a portrayal of the infidelity of Israel to its God, who chose it and declared it to be His own people. The unfaithfulness of Israel is thus set forth in an unequivocal image of great emotional force which brings it under the sternest condemnation and renders impossible any attempt to put it in a better light or to trivialize it. This forceful metaphor is found again and again in the prophetic writings which follow. In Jeremiah 3:1-4:4, the prophet accuses Israel and Judah of playing the harlot with many lovers, of committing adultery with wood and stone, and of defiling the land by their adulteries. In Jeremiah and Hosea the charge of infidelity goes hand in hand with an uncompromising rejection of the practice of sacral prostitution as this was found in the Canaanite cult. (p. 587)



The concrete directions of Paul bring to the attention of Gentile Christians the incompatibility of *porneia* and the kingdom of God. (In the lists of vices in Paul {Romans 1:24-32; 1 Corinthians 5:10 f.; 6:9 f.; 2 Corinthians 12:20 f.; Galatians 5:19-21; Colossians 3:5, 8 f.; cf. also Ephesians 4:25-31; 5:3 f.; 1 Timothy 1:9 f.; 2 Timothy 3:2-5} *porneia* occurs 8 times.) In 1 Corinthians 6:9 the sexual vices [ **our expanded translation: The sexually immoral, idolaters, adulterers, homosexuals who are submissive sodomites, homosexuals who are assertive sodomites** ] are put next to the chief sin of idolatry. In the shameful vices of unnatural sex relations, which spread like a plague in the Graeco-Roman world of his day, Paul sees the outworking of a severe judgment of God in Romans 1:18 ff.

As individuals are to steer clear of *porneia*, so it is the apostle's supreme concern to keep the communities free from such sins, since toleration of the offender makes the whole church guilty (1 Corinthians 5:1 ff). Thus Paul demands that the congregation expel the impenitent wrong-doer (1 Corinthians 5:13) and break off fellowship with those who live licentious lives (1 Corinthians 5:9). (p. 593)

50. “Immoral men” in the English translation refer to the sin of adultery practiced in any form. Paul next emphasizes a behavior that is described as so habitual in the Graeco-Roman culture that it “spread like a plague.” This is identified next by the dative plural of personal reference of the noun:

**ἀρσενοκοίτης, arsenokoitēs** - “homosexuals who are assertive sodomites”

51. These two categories of sexual immorality are violations of the Seventh Commandment and thus classify their behaviors as sinful.
52. Common sense and honesty plus a submissive spirit to the teachings of the inspired Word of God demand these conclusions and implore anyone who participates in them to correct his behavior immediately.
53. For the unbeliever the solution is faith alone in Christ alone and immediate involvement in Bible study. Sexual sins are among the most difficult to conquer but the person who has the desire plus enabling power of the Holy Spirit and the power of the Word of God can win this victory.
54. That the Ten Commandments are in view in this passage is evident as we continue the passage. Paul next addresses violations of the Eighth Commandment with the word “kidnappers”:

**ἀνδραποδιστής, andrapodistēs** - Literally, “to kidnap a slave.”

One who steals men to make them slaves or sell them into slavery. *Andrapodistēs* is not only he who by deceit reduces free men to slavery, but also seduces slaves from their masters in order to convey them elsewhere and sell them. (Zodhiates, *CWSD:NT*, 167)

55. Of all the things that could be stolen the most grievous offense would be to steal a person. An advance on this would be to compound the crime by then selling that person into slavery.
56. Please note that when giving his list of examples for violations of the Ten Commandments, Paul uses those of the most extreme nature. This is intended to assert that those of a lesser nature are also not only sinful but left unrestrained will eventuate into these more extreme behaviors.
57. It is one thing to lie. It is quite another thing to lie under oath. Both violate the Ninth Commandment which is mentioned next by another dative plural of personal reference this time from the noun:

**ψεύστης, pseustēs** - “False; breach of an agreement; a deliberately false statement; to deceive; to speak falsely; to lie.”



58. The nature of lying is better understood by an analysis of its relationship to truth. For this we consult:

**Friedrich, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), 9:595; 598; 601:**

**Ψεῦδος, ψεύστης.** Lying cannot be viewed merely as the opposite of truth. The norm of the ethical assessment of lying is the firm bond between **ἀλήθεια** [*alētheia*: “truth”] and **δική** [*dikē*: “penal justice”]. A lie is an activity or the result of an activity but truth is always present as an abstraction denoting something independent of any activity. At issue is the divinely protected order of the world. (p. 595)

Three spheres may be differentiated. Legally the worst offence against truth is perjury, Exodus 20:16 [the Ninth Commandment]. Lying is a transgression because Yahweh is the protector of the right. Perjury is a particularly heinous offence because the lie is in Yahweh’s name. A curse thus rests on the man who commits it, Zechariah 5:3-4. (p. 598)

In Romans 1:25 the noun **ψεῦδος** characterizes the total conduct of sinful humanity in exchanging the truth of God for a lie. Paul is not theorizing on the origin of lying. One might think of the work of Satan, but according to Romans 5:12 sin comes into the world through man.

We find the word in a loose series of admonitions in Ephesians 4:25 and in a list of particularly serious offences in 1 Timothy 1:9-10. (p. 601)

59. Listed right after “lying” is the word for those who lie under oath, the dative plural of personal reference of the noun:

**ἐπίορκος, *epiorkos*** - “to commit perjury; to swear falsely.”

**Friedrich, *Theological Dictionary of the New Testament*, 5:466:**

1 Timothy 1:8-10 deals with the relation of the Christian to the Law. To the righteous man, i.e., the justified man set in the new life, the requirement of the Law does not apply. Only where sins arise, which are enumerated in a catalogue of vices in verse 9 and verse 10, are the strictness and severity of the Law relevant. ... the list enumerates transgressors of the Ten Commandments. Perjurers are among the enemies of the Law.

60. The motivation behind the first nine commandments is the subject of the Tenth Commandment and is implied in the summary statement at the end of verse 10, “... and whatever else is contrary to sound doctrinal teaching.”

61. The sin prohibited in is “to covet,” referenced in Exodus 20:17 by Qal imperfect of:

**חַמַּת *chamath*** - “inordinate, ungoverned, selfish desire”