



THE TEN
COMMANDMENTS
OF
HASHEM

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The Ten Commandments

An artists impression of the two stone



tablets written by the finger of Hashem. Hashem invented the Hebrew letters c. 400 BCE. In Talmud. these characters are called the 'Ten Words.' They are brief.

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There are no vowels here. The words cannot be spoken. The actual teachings that Hashem gave to ‘Moses’ during the forty days and nights on Sinai consisted of 613 mitzvos – memorized by ‘Moses’ and later taught to Joshua, the Elders and the great council. Each mitzvot had a detailed explanation of what the Israelites must do in order to obey that particular Law. This explanation was memorized by the levite priests who were assigned to each of the twelve tribes.

The first ten commands are capital offenses for which the penalty for infringement was death by stoning.

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For instance: to dishonor your father and mother was a capital offense. So was Adultery (which was explained as sex with a married Jewess.)

The oldest copy of the ten commandments ever discovered was written around 200 BC in Greek. The Ten Commandments were briefly described in the Book of Deuteronomy by Ezra and the scribes (see end notes.) The full explanation of these commandments was retained in the memories of the Levites and was not written down for fear that the written documents would be stolen from them. So, all Law was memorized.

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It was not until some 200 years after Jesus that the memorized sayings were written down. It took some 300 years for all the laws to be codified and committed to writing in the two centers of Judaism, Babylon and Jerusalem. These books were called the Babylonian Talmud and the Jerusalem Talmud.

The Hebrew God

I have shown the Hebrew name for their God יהוה as it is written in Talmud. The real name of the Jewish God is never spoken by Jews only spoken as HaShem meaning The Name.

The Jewish version of the ten commandments in Talmud is different

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from the anglicized version we have in the King James Version. The Church has abbreviated them even more and left the beginning out, and the second commandment out. The beginning defines who is being addressed by HaShem and it is not gentiles. The second command against statues, paintings and so on or any depiction of God, was ignored by the Church.

A full explanation of the 613 commandments given to Moses is contained in Talmud.

The Ten Commandments

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. יהוה our God made a covenant with us in Horeb. יהוה made not this covenant with our fathers,¹ but with us, even us, who are all of us here alive this day. יהוה talked with you face to face in the mount out of the midst of the

¹ This was an addition to the Abrahamic Covenant.

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fire, (I stood between יהוה and you at that time, to shew you the word of יהוה: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

- I. I am יהוה thy God, **which brought thee out of the land of Egypt, from the house of bondage.**
- II. Thou shalt have none other gods before me.

Traditional Catholic Formula:

- I. I AM THE LORD YOUR GOD:
YOU SHALL NOT HAVE STRANGE
GODS BEFORE ME.
- II. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that

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is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I יהוה thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, And shewing mercy unto thousands of them that love me and keep my commandments.

Traditional Catholic Formula: Not mentioned because catholics made graven images, statues paintings etc. of God and Jesus whom they worshipped.

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III. Thou shalt not take the name of יהוה thy God in vain: for יהוה will not hold him guiltless that taketh his name in vain.

Traditional Catholic Formula:

2. YOU SHALL NOT TAKE THE NAME OF THE LORD YOUR GOD IN VAIN.

III. Keep the sabbath day to sanctify it, as יהוה thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day is the sabbath of יהוה thy God: in it thou shalt not do any work, thou, nor thy son,

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nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And **remember that thou wast a servant in the land of Egypt**, and that **יהוה** thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore **יהוה** thy God commanded thee to keep the sabbath day.

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Traditional Catholic Formula:

**3. REMEMBER TO KEEP HOLY THE
LORD'S DAY**

IV. Honour thy father and thy mother, as **יהוה** thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which **יהוה** thy God giveth thee.

Traditional Catholic Formula:

**4. HONOR YOUR FATHER AND
MOTHER.**

V. Thou shalt not kill.

Traditional Catholic Formula:

5. YOU SHALL NOT KILL.

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VI. Neither shalt thou commit adultery. Neither shalt thou steal. [meaning to take another Jew's wife away from him.]

Traditional Catholic Formula:

6. YOU SHALL NOT COMMIT
ADULTERY.

7. YOU SHALL NOT STEAL.

VIII. Neither shalt thou bear false witness against thy neighbour.

Traditional Catholic Formula:

8. YOU SHALL NOT BEAR FALSE
WITNESS AGAINST YOUR
NEIGHBOR

IX. Neither shalt thou desire thy neighbour's wife,

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neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

Traditional Catholic Formula:

9. THOU SHALT NOT COVET YOUR NEIGHBOR'S WIFE.

Traditional Catholic Formula:

10. YOU SHALT NOT COVET YOUR NEIGHBOR'S GOODS.

Moses continues:

These words **יהוה** spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness,

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with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. (De 5:1-22).

God spoke only to the Israelites.

... all the heads of your tribes, and your elders; And ye said, Behold, **יהוה** our God hath shewed 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 doth talk with man, and he liveth. ... (De 5:23-25).

God did not speak to any others. Each elder was required to teach these

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commandments to his son and grandson every day of his life.

Now these are the commandments, the statutes, and the judgments, which יהוה your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear יהוה thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as יהוה God of thy

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fathers hath promised thee, in the land that floweth with milk and honey.

Again we hear that the following teachings from יהוה are for Israel only.

Hear, O Israel: יהוה our God is one LORD: And thou shalt love hwhy thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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They are to be taught to each man's children every waking minute of the day.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

The Israelite would be reminded of the teachings by carrying them about with him and by attaching them to the doorpost.

Orthodox Jews do this today.

And it shall be, when יהוה thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which

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thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; Then beware lest thou forget יהוה,

which brought thee forth out of the land of Egypt, from the house of bondage.

Again יהוה reminds them that He is the G-D who saved them from captivity in Egypt.

Thou shalt fear יהוה thy God, and serve him, and shalt swear by his name.

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Ye shall not go after other gods, of **the gods of the people which are round about you**; (For יהוה thy God is a jealous God among you) lest the anger of יהוה thy God be kindled against thee, and destroy thee from off the face of the earth.

Ye shall not tempt יהוה your God, as ye tempted him in Massah.

Ye shall diligently keep the commandments of יהוה your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of יהוה: that it may be well with thee, and that thou mayest go in and possess

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the good land which יהוה sware unto thy fathers, To cast out all thine enemies from before thee, as יהוה hath spoken. And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which יהוה our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and יהוה brought us out of Egypt with a mighty hand: And יהוה shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our

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fathers. And יהוה commanded us to do all these statutes, to fear יהוה our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before יהוה our God, as he hath commanded us. When יהוה thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when יהוה thy God shall deliver them before thee;

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thou shalt smite them, and utterly destroy them;

thou shalt make no covenant with them, nor shew mercy unto them:

Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

For they will turn away thy son from following me, that they may serve other gods: so will the anger of יהוה be kindled against you, and destroy thee suddenly.

But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and

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cut down their groves, and burn their graven images with fire.

For thou art an holy people unto יהוה thy God: יהוה thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

יהוה did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because יהוה loved you, and because he would keep the oath which he had sworn unto your fathers, hath יהוה brought you out with a mighty hand, and redeemed you out of the house of bondmen,

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from the hand of Pharaoh king of Egypt.

Again יהוה reminds them that He is the god who saved them from captivity in Egypt.

Know therefore that יהוה thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments,

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which I command thee this day,
to do them. (De 6:1 -7:11).

1769 KING JAMES BASE WITH STRONG'S CONCORDANCE
NUMBERING SYSTEM

HOLY NAME & DIVINE TITLES RESTORED WITH
TRANSLITERATION NOTES

EXHAUSTIVE PROPER NOUN EMPHASIS FROM HEBREW &
ARAMAIC WITH NOTES

COLOR-CODED, EXHAUSTIVE LEXICAL NUMBER MAP,
COLLATING EXISTING SOURCES

DR. STRONG'S ORIGINAL HEBREW & CHALDEE (ARAMAIC)
DICTIONARY

ABRIDGED BROWN-DRIVER-BRIGGS HEBREW LEXICON

END NOTES

From NewAdvent Catholic

Encyclopedia. Ezra writes the five books of Moses c. 440 BCE

EZRA is known as ESDRAS in Latin.

“Esdras’s role in the restoration of the **Jews** after the exile left a lasting impression upon the minds of the people.

This is due mostly to the fact that henceforth Jewish life was shaped on the lines laid down by him, and in a way from which, in the main, it never departed. There is probably a great deal of **truth** in the tradition which attributes to him the organization of the **synagogues** and the

determination of the books hallowed as canonical among the **Jews**. Esdras's activity seems to have extended still further. He is credited by the Talmud with having compiled "his own book" (that is to say Esd.-Nehem.), "and the genealogies of the book of Chronicles as far as himself" (Treat. "Baba bathra", 15a). Modern scholars, however, differ widely as to the extent of his literary work: some regard him as the last editor of the **Hexateuch**, whereas, on the other hand, his part in the composition of Esdras-Nehemias and Paralipomenon is **doubted**. At any rate, it is **certain** that he had nothing to do with the composition of the so-called Third and Fourth books of Esdras. As is

the case with many men who played an important part at momentous epochs in history, in the course of **time** Esdras's **personality** and activity assumed, in the minds of the people, gigantic proportions; legend blended with history and supplied the scantiness of information concerning his life; he was looked upon as a second Moses to whom were attributed all institutions which could not possibly be ascribed to the former.

According to Jewish traditions, he restored from memory – an achievement little short of **miraculous – all the books of the **Old Testament**, which were believed to have perished during the **Exile**; he likewise replaced,**

in the copying of **Holy Writ**, the old **Phoenician** writing by the alphabet still in use. Until the **Middle Ages**, and even the **Renaissance**, the crop of legendary achievements attributed to him grew up; it was then that Esdras was hailed as the organizer of the famous Great Synagogue – the very existence of which seems to be a myth – and the inventor of the Hebrew vocal signs.”