

The Ten Commandments for Today's Christians

The Ten Commandments are familiar territory for most Christians. We learn them in childhood. This is appropriate, because they originally were arranged for easy memorization by beginners. Ten fingers, ten commandments! They offer a basic orientation to fundamental behaviors that make a decent society possible. Their very familiarity, however, may make us underestimate their significance. Though they do not cover every imaginable area of human existence, they do provide a starting point for moral reflection.

To understand them, we should pay attention to several elements:

- (1) **Structure.** The Ten Commandments break into two recognizable sections, with a bridge linking them. Commandments 1-4 (worship God, make no idols, avoid false oaths, and keep the Sabbath) orient us to God. Commandments 6-10 (do not murder, commit adultery, steal, lie in court, or covet) focus on human relationships and processes. Commandment 5 (honor parents) links the two because reverence for those who give us life relates closely to reverence for the ultimate source of life.
- (2) **Content and Character.** Commandments against violence, sexual infidelity, theft, and abuse of judicial process would hardly seem to need explanation or defense, and they receive none in this text. A society that tolerates such behaviors will have many problems. On the other hand, some of the other commandments seem less than obvious. Take the last one first. How does one enforce a command against covetousness? Answer: the commandment is trying to form character, not merely to create external rules. This commandment directly concerns justice because it instructs us to allow to each person what is rightfully his or hers. It assumes that humans need certain things to exist and that God's people should make sure that persons receive that much. Extend this point further to other commandments. For example, the rule of the Sabbath, because it concentrates on how a community regards itself in the presence of God, reveals two important aspects of justice. (a) Justice involves every person in the community, not just those with power. (b) Justice is rooted in God's creative act. We treat others justly because doing so helps return us to the state God intended for us in the first place. Moreover, the Commandments' attempt to connect human behavior with the nature and actions of God operates in the foundational commandments against idolatry and "taking God's name in vain" (involving God in our plans when we do not intend to be godly). The God of Israel does not resemble the unjust, fickle, cruel gods of the nations, but rather seeks the wholeness and happiness of human beings. To please God, to live as God intended humans to live, and thus to become God's people, we must treat each other well.

- (3) **Stories, laws, and spiritual formation.** Behind the Ten Commandments lies a story, as the introduction makes clear. The story is that God has rescued slaves from bondage and led them to a land in which they can flourish as free people. No longer must they be subject to the cruel whims of others. Now they must act as moral agents on their own. This story of faith creates the context in which the laws make sense.

We can draw two further lessons from this observation. The first is that many of the biblical stories make sense as ways of reflecting on the norms of behavior set forth in the Ten Commandments and other biblical law. Think of Joseph and Potiphar's wife (Genesis 39; adultery), or the murder of Naboth (1 Kings 21; bearing false witness), or the failed siege of Jericho (Joshua 7; involving God and the things of God in one's own nefarious plans), or the

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