

Did Christ distinguish between the ten commandments and other laws of the Mosaic era?

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Did Christ make any distinction between the eternal moral law of love - the ten commandments, and other laws of the Mosaic dispensation which were only temporal in nature? Let us examine Christ's classic Sermon on the Mount for the answer:

Matthew 5:17-21

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:"

NOTE: Christ first cites the law AND the prophets, then only refers to THE LAW in His emphatic statement that no JOT OR TITTLE shall pass from it (SEE ALSO Luke 16:16-18 WHERE IT IS STATED EVEN MORE EMPHATICALLY: "IT IS EASIER FOR HEAVEN TO PASS..."). One must COMPLETELY IGNORE these very clear, emphatic statements of our Lord in order to cling to the traditional myth that all law is abolished by the atonement of Christ. He then goes on to identify which law He refers to by specifying that it is the one which contains COMMANDMENTS ("...one of these least commandments..."), then He proceeds to MAGNIFY THEIR APPLICATION (Isaiah 42:21), BEYOND THEIR TRADITIONALLY UNDERSTOOD CONFINES in verses 22-30, 33-37.

NOW, BY CONTRAST, notice that in the same Sermon on the Mount Christ refers to OTHER LAWS, but clearly REPLACES THEM with 'new' commands which render the old NULL AND VOID:

5:31,32

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

5:38-42

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have [thy] cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Therefore, it is plainly manifest that Christ Himself in His classic Sermon, makes a distinction between

the law which NEVER passes away (THE TEN COMMANDMENTS) by citing their commandments and ENLARGING upon their application, while citing other Old Testament laws and authoritatively REPLACING THEM. We see that although all of these laws originated essentially from the same Source, the ten commandments were clearly made honorable by Christ, while others were discarded. Either Christ is entirely contradicting Himself in the same sermon by first claiming that heaven and earth would pass away before one jot or tittle of the law would, and then proceeding to do exactly what He said would not happen by causing certain laws to PASS AWAY by His authority as God, OR He made a clear distinction between the eternal, MORAL LAW of LOVE and laws of a more temporal nature.