

[4] The second table of the Ten Commandments is unmistakably referred to in verse 9 -- "For this, 'you shall not commit adultery, you shall not murder, you shall not steal, you shall not covet'; and if there is any other commandment, it is summed up in this word: 'You shall love your neighbor as yourself.'"

[5] This passage enables us to link together the Ten Commandments, Christ's statements in Matthew 22:36-40 summarizing the two great commandments of the Law and Prophets ("you shall love the Lord your God," and "you shall love your neighbor as yourself"); and Paul's statement here that the second table of the Ten Commandments is summarized by the command, "you shall love your neighbor as yourself." Paul's statement is the link that shows us that Christ's two great commands are summaries of the two tables of the Ten Commandments.

[6] The New Testament believer is thus obligated to obey the commandment, "You shall love your neighbor as yourself," not as Law, but as containing the values and norms of the second table of the Ten Commandments; i.e., as an expression of the will of God for our obedience.

Galatians 5:13-14 -- "For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. For the whole Law is fulfilled in one word, in the statement, 'You shall love your neighbor as yourself.'"

[1] Note that "the whole Law" refers to the whole of the second table of the Ten Commandments (i.e., the horizontal dimension of loving one's fellow human being), and that the second table is summarized by the statement, "You shall love your neighbor as yourself."

[2] Note also that Paul does not set liberty in opposition to service, or love in opposition to law. Believers have not been set at liberty in order to indulge their sinful desires (which would really be a return to bondage), but in order to serve one another. It is not liberty from service, but liberty to service that is the goal. And love is not contrary to law; rather love is what the law commands; thus love fulfills the law. We have been set at liberty in order to do what the law commands: namely to love one another and to express that love in service.

[3] Thus Paul is not speaking of a freedom to moral neutrality or philosophical indeterminism; but rather a freedom from sin to positive righteousness; not a license to indulge sinful appetites, but a liberty that enables us to pursue practical righteousness.

[4] The New Testament believer is thus obligated to obey the command, "Don't use your liberty to indulge the flesh, but by love serve one another," not as Law, but as containing the values and norms of the second table of the Ten Commandments; i.e., as an expression of the will of God for our obedience.

1 Timothy 1:8-11 -- "But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and