

CHAPTER II

THE CATECHISM

THE OBJECT of catechetical instruction is to fit us for communicant membership in the Church. Those who were baptized in infancy are members of the Church; but they are not admitted to the Lord's Supper, and hence do not become communicant members, until they have been instructed and confirmed.

LUTHER'S SMALL CATECHISM is our text-book for catechetical instruction. It is not only the best book for this purpose, but is one of the Confessions of our Church, and should become our personal confession of faith. It is called Luther's *Small Catechism*, because Luther wrote a larger one also.

THE AUTHOR of our catechism was Dr. Martin Luther (b. 1483, d. 1546), the great Reformer, through whom God effected the Reformation of the Church in the sixteenth century. He began the Reformation with his Ninety-five Theses against the sale of indulgences, contended against the many errors and abuses that had crept into the Church, and preached and taught the pure truth of the Gospel until his death. (Ninety-five Theses, 1517; Translation of the Bible into German, 1522-34; Larger and Smaller Catechisms, 1529; Augsburg Confession adopted 1530.)

THE CATECHISM CONTAINS the principal teachings of the Bible,--those things which we need to know in order to be saved and to lead a right Christian life.¹ It is not meant to displace the Bible, but to fit us to read and study the Bible with greater profit.²

THE FIVE PRINCIPAL PARTS of the catechism are 1. The Ten Commandments. 2. The Creed. 3. The Lord's Prayer. 4. The Sacrament of Holy Baptism. 5. The Sacrament of the Altar.* To these are added Questions on Confession, Morning and Evening Prayers, Thanksgiving before and after Meat, and A Table of Duties.

QUESTIONS.--1. What is the object of catechetical instruction? 2. What is to be said about the relation of baptized children to the Church? 3. What is Luther's Small Catechism, and what should it become for us? 4. Who was the author of our Catechism? 5. What does our Catechism contain? 6. Name the five principal parts of the catechism, and the additions to them.

SCRIPTURE READING.--Paul confesses his Faith, Acts 26.

1 Acts 16:30. Matt. 6:33.

2 John 5:39.

* Luther says that three things are necessary for every one who would be saved. 1. He must know what his sickness is. 2. He must know where the medicine is which will cure him. 3. He must desire and seek the medicine, and have it brought to him. Our sickness (sin) is revealed to us by the Ten Commandments. The medicine (God's grace) is made known to us in the Creed. We seek and ask for it in the Lord's Prayer. It is brought to us in the Sacraments.

PART I
THE TEN COMMANDMENTS
CHAPTER III
THE LAW

The Ten Commandments are called the *Moral Law*, or more briefly the Law, and sometimes the Decalogue or the Ten Words. They make known to us God's will, which is the law for all His creatures. Each commandment has a *negative* side, and *forbids* something; each has also a *positive* side, and *commands* or enjoins something.

THE GIVING OF THE LAW. The Law of God was originally written in man's heart at creation.¹ We call that law in the heart, Conscience. After the fall into sin, the conscience became darkened, and men did not always know right from wrong, and fell into gross idolatry.² God, therefore, through Moses at Mount Sinai, gave men His law anew,³ written on two Tables of stone.⁴ He also gave the Israelites national and ceremonial laws. These, being meant for a particular people and a certain era of the world, are no longer binding upon us. But the Moral Law has been expressly confirmed by our Lord Jesus Christ as valid for all time and binding upon all men.⁵

THE SUBSTANCE OF THE LAW is, “Thou shalt love the Lord Thy God with all thy heart and with all thy soul and with all thy mind” and “Thou shalt love thy neighbor as thyself.”

THE PURPOSE OF THE LAW is, 1. To put a check upon wicked men,⁶ 2. To convince us of our sinfulness⁷ and our need of the Saviour,⁸ and 3. To be our rule and guide for Christian conduct.⁹ It is especially with respect to the second purpose here mentioned, that the Ten Commandments were assigned by Luther to the first and not to a later place in his catechism.

THE TWO TABLES. The Ten Commandments may be divided into two parts, called the Two Tables of the Law.¹⁰ The First Table includes the first three commandments, and teaches us our Duty to God. The Second Table includes the last seven commandments, and teaches us our Duty to our Fellow-men.*

1 Rom. 2:14,15.

2 Rom. 1:21-23.

3 Exod. 20:1. Deut. 5:6.

4 Exod. 31:18.

5 Matt. 22:37-40.†

6 I Tim. 1:9.

7 Rom. 3:20.†

8 Gal. 3:24.†

9 John 14:15.† Matt. 7:12.†

10 Exod. 31:18.

* The Ten Commandments are not numbered in the Bible. A two-fold numbering is found among Christians. The first is that which is given in our Catechism, and which is accepted by the majority of Christians. The other numbering makes two com- mandments of our first (the second being the

QUESTIONS.--1. What other names are given to the Ten Commandments? 2. What do they make known to us? 3. What two sides are there to each commandment? 4. Where was the law of God originally written? 5. Why and when was the Law given anew? 6. Why is the Moral Law binding upon us, while the national and ceremonial laws of Israel are not? 7. What is the substance of the Law? 8. What is the threefold purpose of the Law? 9. Into how many Tables is the Law divided, and what does each Table teach? 10. How many commandments does each Table include?

SCRIPTURE VERSES.--Matt. 22: 37-40.
Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Rom. 3:20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by

the law is the knowledge of sin.

Gal. 3:24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

John 14:15. If ye love me, keep my commandments.

Matt. 7:12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

READING.--The Giving of the Law at Mt. Sinai, Exod. 19 and 20.

CHAPTER IV

THE LAWGIVER

I am the Lord thy God.

THESE INTRODUCTORY WORDS show who is the Lawgiver.¹ As earthly kings place their names at the beginning of their decrees to give them authority, so God places His name at the beginning of the commandments in order to make known who gives them, and whose displeasure we shall incur if we disobey them. These introductory words belong not only to the first but to all the commandments.

I AM. By these words God reminds us that He is a Person. He speaks to us. He is not an impersonal God who pervades and is a part of nature. He is above nature and has created it.²

THE LORD. The word here translated “Lord” means in the original Hebrew “I AM THAT I AM.”³ God thereby declares that He is the One and Only Self-existent,⁴ Eternal,⁵ and Unchangeable Being.⁶ He is the true and living God in contradistinction from all so-called gods.⁷ The name Jehovah or “Lord” is used in the Old Testament Scriptures to designate God as the covenant God of Israel. It signified that He stood in a specially near relation to them as His chosen people. The name has the same comforting meaning for Christians; for they are the New Testament people of God.⁸

THY GOD. These words express God's good-will toward us. He is *our God* who loves⁹ us and cares for us.¹⁰ He said to Israel, “I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.” He has delivered *us* from the still greater bondage of sin, death, and the devil through His Son Jesus Christ,¹¹ and has a right to expect our gratitude and love.

THE LORD THY GOD. He who gives us these commandments is a Spirit¹² of infinite majesty and goodness. He is:

1. *Eternal*; He always was and always will be.¹³

1 Jas. 4:12.

2 Gen. 1:1.

3 Exod. 3:14.†

4 Isa. 44:6.†

5 Ps. 90:1,2.†

6 Mal. 3:6.†

7 Jer. 10:10.

8 Tit. 2:14.† I Pet. 2:9.

9 Jer. 31:3.†

10 I Pet. 5:7.

11 Col. 1:13.†

12 John 4:24.†

13 Ps. 90:2.

2. *Unchangeable*; He always was and always will be the same.¹⁴
3. *Omnipresent*; He is present everywhere at the same time and all the time.¹⁵
4. *Omniscient*; He knows all the past, present, and future, and is acquainted with every thought, desire, and purpose of our hearts.¹⁶
5. *Omnipotent*, or Almighty; He is able to do all things which He wills to do.¹⁷
6. *Holy*; He is perfectly pure, and separate from all that is evil.¹⁸
7. *Just*; He will bless those who keep His law, and punish those who break it.¹⁹
8. *All-wise*; He always knows what is the best thing to do, and the best way to do it.²⁰
9. *Good*; He is Love itself.²¹ He is kind even to the unthankful,²² merciful to the penitent soul for Jesus' sake²³ and longsuffering toward the impenitent in order to lead them to repentance by His goodness.²⁴
10. *Faithful and True*; He can be absolutely relied upon to do all that He has promised or threatened.²⁵

Because of the Majesty and goodness of the Lord our God, we should FEAR and LOVE HIM, and KEEP His commandments.

QUESTIONS.--1. What do the introductory words show? 2. Of what do the words "I am" remind us? 3. What is the meaning of the Hebrew word translated "Lord"? 4. What do the words "thy God" express? 5. From what bondage has God delivered us? 6. Name and define God's attributes. 7. Why should we fear and love God?

SCRIPTURE VERSES.--Exod. 3: 14. And God said unto Moses, I AM THAT I AM.

Isa. 44:6. Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

Ps. 90:1,2. LORD, thou hast been our dwellingplace in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Mal. 3:6. For I am the LORD, I change not.

Tit. 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Jer. 31:3. I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Col. 1:13,14. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the

14 Mal. 3:6.

15 Ps. 139:7-11.

16 Ps. 139:2.

17 Luke 1:37.

18 Isa. 6:3.

19 Rom. 2:6.

20 Col. 2:3.

21 I John 4:8.

22 Matt. 5:45.

23 John 3:16.

24 II Pet. 3:9. Rom. 2:4.

25 Numb. 23:19.

forgiveness of sins.

John 4:24. God is a Spirit: and they that

READINGS--Ps. 14; Ps. 121.

worship him must worship him in spirit and in truth.

THE FIRST TABLE OF THE LAW OUR DUTY TO GOD

*"Thou shalt love the Lord Thy God with all thy heart, and with all thy mind, and with all thy soul."*¹

CHAPTER V

THE FIRST COMMANDMENT

GOD

Thou shalt have no other gods before me.

What is meant by this Commandment?

We should fear, love and trust in God above all things.

THE GREAT COMMANDMENT. This is the great commandment of the Law, because it includes all the rest.² Obedience to all the commandments must proceed from the love of God which the first commandment requires.³ Hence the explanation of the other nine begins with the words, "We should so fear and love God."

This Commandment forbids us to worship false gods, and commands us to worship the true God by fearing, loving and trusting in Him above all things.

I. WHAT IS FORBIDDEN

1. **ALL IDOLATRY.** "Thou shalt have no other gods." Idolatry is committed by all who put anything in God's place, the highest place in the heart. "Whatever we set our heart upon is our god."

*Open Idolatry*⁴ is committed by those who worship imaginary beings, the sun, moon, or stars, animals, dead ancestors, idols made with hands, images,* pictures, the Virgin Mary, saints, angels, the devil, or any other creature.

Secret Idolatry is committed by all who put (a) Self,⁵ (b) Fellow-men⁶ or (c) Objects of

1 Matt. 22:37.

2 Matt. 22:37, 38.

3 Rom. 13:9, 10.

4 Exod. 32:1-8. Ps. 135:15-17. Isa. 42:8. Rom. 1:21-23.

* When God gave the commandments to Israel, He forbade them to make any graven images or likenesses. God being a Spirit, the making of an image of God would at that period necessarily have resulted in idolatry. But since Christ has come in the flesh and was visible among men, we are permitted to make pictures and images of Him. Luther preached very forcibly against those persons who, during his absence from Wittenberg, destroyed the pictures and images in the churches. He said that we make a picture of Christ in our heart whenever we think of Him, and put pictures of Him in the Bible and other books; and that therefore it is not wrong to place pictures or images of Him in our churches so long as we do not worship them.

5 Prov. 3:5, 6.† Jer. 9:23, 24.

6 Acts 5:29.† Matt. 10:28.† Matt. 10:37.† Ps. 146:3-5.

this world⁷ (money, fame, business, pleasure, etc.) above God, by fearing, loving, or trusting in them more than in God.

2. **GODLESSNESS.**⁸ Neglect to worship the true God, unbelief, scepticism, superstition, infidelity, and atheism are a transgression of this commandment.

3. **DOUBLE SERVICE.**⁹ God forbids us to have other gods before or besides Him. He demands our whole heart.

II. WHAT IS COMMANDED

We should give God the highest place in our hearts, and “fear, love and trust in Him above all things.”¹⁰

1. **We should Fear God above All Things.** We should be more afraid of His anger than of anything else in the whole world.¹¹ Rather than disobey Him, we should be willing to suffer ridicule, persecution, loss of money, property, position, or friends, and even death itself.¹²

Why. We should fear God above all things, 1. Because He is omniscient, and we cannot hide anything from Him, not even our thoughts.¹³ 2. Because He is holy, and hates everything that is evil.¹⁴ 3. Because He is just, and will punish every sin.¹⁵

How. As Christians, our fear of God should be a child-like and not a slavish fear. Child-like fear is fear mingled with love. We should refrain from evil not simply from fear of punishment, but from fear of offending the God whom we love.¹⁶ “Slavish fear is afraid God will come; child-like fear is afraid He will go away.” 2. We should Love God above All Things, “with all our heart, and with all our mind and with all our soul.”¹⁷ Our first aim and our highest delight should always be to do God's will.¹⁸ We should be far more anxious to please Him than to please ourselves or any of our fellow-men. We should love Him far more than we love any one else¹⁹ (parents, brothers, sisters, friends, etc.), or any earthly objects²⁰ (money, pleasure, business and the like).

Why. We should love God above all things, 1. Because He is most worthy of our love.²¹ 2. Because He first loved us,²² and gave His Son to die for us. 3. Because our

7 I John 2:15-17.†

8 I Sam. 2:30. Ps. 10:4.

9 Matt. 6:24.†

10 Matt. 4:10.†

11 Gen. 39:9.† Ps. 33:8,9.

12 Matt. 10:28.† Acts 5:29.

13 Ps. 139:1, 2.†

14 Lev. 19:2.

15 Ps. 5:4.

16 Rom. 8:15.†

17 Matt. 22:37.

18 I John 5:3.†

19 Matt. 10:37.†

20 I John 2:15.†

21 Ps. 73:25,26.†

22 I John 4:19.† I John 4:9.†

highest happiness is found in loving Him.

How we should show our Love. We should show that we love God above all things
1. By leading a godly life.²³ 2. By loving the things of God, especially the Church and the Gospel.²⁴ 3. By loving our fellow-men for His sake.²⁵

3. **We should Trust in God above All Things.** We should rely with all our heart upon His love and care,²⁶ placing our chief dependence on Him, and not on our own wisdom, skill, or strength, or upon men, money, etc.

Why. We should trust in God with all our heart because 1. He loves us.²⁷ 2. He knows all our wants.²⁸ 3. He knows what is best for us. 4. He is able to do all things. 5. He has promised to care for us.²⁹

How we should show our Trust. If we trust in God above all things we will show that trust, 1. By freedom from unbelieving care and worry.³⁰ 2. By reliance upon God's help and protection at all times.³¹ 3. By committing the entire ordering of our lives to Him.³²

We have all broken this first commandment: for we have not always and everywhere feared, loved and trusted in God above all things.

QUESTIONS.--1. Why is this the Great Commandment? 2. Why does the explanation of all the other commandments begin with the words, "We should so fear and love God"? 3. What does this first commandment forbid? 4. What does it command? 5. What two kinds of idolatry are there? 6. Mention some forms of open idolatry. 7. Mention some forms of secret idolatry. 8. What does it mean to fear God above all things? 9. Why should we fear Him? 10. How should we fear Him? 11. What does it mean to love God above all things? 12. Why should we love God above all things? 13. How should we show our love to God? 14. What does it mean to trust in God above all things? 15. Why should we trust in God above all things? 16. How should we show our trust in God? 17. Have we kept this commandment?

SCRIPTURE VERSES.--Prov. 3: 5.6. Trust in the LORD with all thine heart, and lean not unto thine own understanding.

Acts 5:29. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Matt. 10:28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Matt. 10:37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

I John 2:15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Matt. 6:24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.

23 II John 6.

24 John 8:47.

25 I John 4:20.†

26 Prov. 3:5.†

27 Rom. 8:32.

28 Matt. 6:32.

29 Heb. 13:5. Isa. 54:10. Isa. 41:10.

30 Matt. 6:25. I Pet. 5:7.†

31 Ps. 33:18, 19.

32 Ps. 37:5.†

Ye cannot serve God and mammon.

Matt. 4:10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

Gen. 39:9. How then can I do this great wickedness, and sin against God?

Ps. 139:1,2. O Lord, thou hast searched me, and known me. Thou knowest my downsitting and my uprising, thou understandest my thoughts afar off.

Rom. 8:15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

I John 5:3. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Ps. 73:25,26. Whom have I in heaven but thee?

READING.--The Golden Calf, Exod. 32, or, The Golden Image Dan. 3.

ILLUSTRATIONS.--*Secret Idolatry*: Goliath, I Sam. 17:41 *seq.*; Nebuchadnezzar, Dan. 4:25 *seq.*; Herod, Acts 12:21-23; The Rich Young Ruler, Matt, 19:16-22; The Rich Fool, Luke 12:15-21; *Slavish Fear*; Adam, Gen. 3:10-11. *Child-like Fear*: Joseph, Gen. 39:9. *Love to God*; Abraham, Gen. 22:1-14; Peter and John, Acts 4:19, 20; Jesus, John 4:34. *Trust in God*: David Fighting Goliath, I Sam. 17. Daniel in the Lions' Den, Dan. 6.

and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever.

I John 4:19. We love him, because he first loved us.

I John 4:9. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

I John 4:20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

I Pet. 5:7. Casting all your care upon him; for he careth for you.

Ps. 37:5. Commit thy way unto the Lord, trust also in him; and he shall bring it to pass.

CHAPTER VI

THE SECOND COMMANDMENT

GOD'S NAME

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

What is meant by this Commandment?

We should so fear and love God as not to curse, swear, conjure, lie or deceive by His name, but call upon Him in every time of need, and worship Him with prayer, praise and thanksgiving.

THE NAME OF GOD.¹ A name is that by which we know a person. God's name means all by which He is known to us; hence not only the words God, Lord, Jehovah, Jesus Christ, the Almighty, the Eternal, the Omniscient One, etc., but the Word of God and the Sacraments, and all holy things. This Commandment *forbids* the wrong use, and *commands* the right use of God's holy name.

I. WHAT IS FORBIDDEN

TAKING GOD'S NAME IN VAIN:

1. *Thoughtlessly.* God's name is taken in vain thoughtlessly by using it as an exclamation in our conversation, by reading or hearing God's Word without devotion, jesting about sacred things, quoting Scripture in fun, and the like. Thoughtlessness is no excuse. We must give an account to God for every idle word;² how much more for every vain use of His name.

2. *Intentionally.* This is done by those who

Curse;³ that is, by those who call on God to do evil to themselves or to others. Disguised forms of cursing are sinful also.

Swear. We are forbidden to confirm what we say by the use of God's name, either

*Needlessly*⁴ in our ordinary conversation, or

*Falsely*⁵ before a magistrate. There is a Legal Oath:⁶ 1. Of Witness. 2. Of innocence. 3. Of Allegiance. 4. Of Office. The oath taken by our Lord before the high-priest shows that the oath before a magistrate is not forbidden.⁷ When taking a legal oath,

1 Ps. 111:9. Mal. 2:2. Rev. 15:4.

2 Matt. 12:36†

3 Jas. 3:9,10. Matt. 5:44. Rom. 12:14.†

4 Matt. 5:34-37.†

5 Lev. 19:12.†

6 Deut. 6:13. Heb. 6:16.

7 Matt. 26:63, 64

we must be careful to tell the truth, the whole truth, and nothing but the truth. False swearing or perjury is a great sin. It is punished by the State, and will be punished by God.⁸ Swearing by anything beside God's name is forbidden also.⁹

Conjure.¹⁰ This commandment forbids all magic arts, witchcraft, sorcery, fortune-telling, and all attempts by signs or formulas to discover what God has kept hidden or to attain what He has withheld. If results are obtained by such means, that is no justification for their use.¹¹ If we desire to obtain help through the use of God's name, we must *pray* and not conjure.

Lie. The eighth commandment forbids lying in general; this commandment forbids lying by God's name. It is broken by those who teach falsehood and error and yet declare that they are teaching God's Word.¹²

Deceive by His Name. This is done by those who assume Christ's name by calling themselves Christians, and yet are hypocrites, and use religion as a cloak.¹³

Sins against this Second Commandment are common, but not small sins. God will not hold him guiltless who commits them.

II. WHAT IS COMMANDED

We should

Call upon Him. God has given us His name so that we might call upon Him for His help and grace.¹⁴

In Every Time of Need. We should call upon God in every time of trouble, danger or distress.¹⁵ But if we call upon God only in times of special need, and do not call upon His name at other times also, we are not keeping this commandment.

And Worship Him¹⁶ in our hearts, in our homes and in church,

With Prayer¹⁷ for ourselves and for others,¹⁸

Praise¹⁹ for His majesty and glory and wonderful works,

And Thanksgiving for temporal and spiritual blessings.²⁰

8 Ezek. 17:19.

9 Matt. 5:34-37.†

10 Deut. 18:10-12.†

11 Matt. 16:26.

12 Gal. 1:8.

13 II Tim. 3:5.† Matt. 15:8.†

14 Ps. 145:18.†

15 Ps. 50:15.†

16 Col. 3:16.

17 Matt. 7:7.†

18 I Tim. 2:1,2.

19 Ps. 145:1.

20 Ps. 106:1.†

QUESTIONS.--1. What is meant by God's name? 2. What does this second commandment forbid and command? 3. How is God's name taken in vain thoughtlessly? 4. How is God's name taken in vain intentionally? 5. Define cursing. 6. Define swearing. 7. What kind of swearing is forbidden? 8. What kind of swearing is permitted? 9. When taking a legal oath, what must we be careful to do? 10. Define conjuring, lying and deceiving by God's name. 11. What is the right use of God's name? 12. Why should we call upon God? 13. When should we call upon Him? 14. Where shall we worship Him? 15. How shall we worship Him?

SCRIPTURE VERSES.--Matt. 12: 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

Rom. 12:14. Bless them which persecute you: bless, and curse not.

Matt. 5:34-37. But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay; for whatsoever is more than these commeth of evil.

Lev. 19:12. Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

Deut. 18:10-12. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an

enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them from before thee.

II Tim. 3:5. Having a form of godliness, but denying the power thereof: from such turn away.

Matt. 15:8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

Ps. 145:18. The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

Ps. 50:15. Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Matt. 7:7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Ps. 106:1. Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

READING.--Balaam, Numb. 22; Herod's Oath, Matt. 14:1-12; Saul and the Witch at Endor, I Sam. 28.

ILLUSTRATIONS.--*Cursing*; Job. 3:1-7. Shimei, II Sam. 16:5-14. *Swearing*: Herod; Peter, Matt. 26:69-75. *Conjuring*: Saul at Endor; Bar-jesus, Acts 13:1-12. *Lying and Deceiving*: The Pharisees, Matt. 23:13-36. *Calling on God's Name*: Jesus, Matt. 26:39-44; John 17; Jacob, Gen. 32:9-12; The First Christians, Acts 2:42.

CHAPTER VII

THE THIRD COMMANDMENT

GOD'S DAY

Remember the Sabbath day to keep it holy.

What is meant by this Commandment?

We should so fear and love God as not to despise His Word and the preaching of the Gospel, but deem it holy and willingly hear and learn it.

THE LORD'S DAY. Under the Old Testament the Israelites, by God's command, observed the seventh day of the week, Saturday, as the Sabbath or day of rest, because God rested from the work of Creation on the seventh day.¹ For the Christians all days are holy.² But from the earliest times the Christian Church set apart Sunday as a special day of worship,³ because it is the day on which Christ rose from the dead. The Sabbath of the Old Testament commemorated the completion of *Creation*; the Lord's Day of the New Testament commemorates the completion of *Redemption*.

A HOLY DAY. The Lord's Day is to be kept *holy* by devoting it to holy things. It is to be a day of rest in order that it may be a day of worship. Any unnecessary work or any recreation which hinders us from hearing and profiting by God's Word is sinful.

I. WHAT IS FORBIDDEN

We are not

To despise God's Word and the Preaching of the Gospel,⁴ by

1. Making light of God's Word, or regarding and treating it as the word of man.
2. Neglecting to go to church, and pleading poor excuses for absence.⁵
3. Inattention and lack of devotion in church.⁶
4. Filling the mind with worldly things on Sunday (business, pleasure, Sunday-newspapers, etc.), so that God's Word cannot be rightly received into the heart.⁷
5. Making Sunday a holiday, lounging-day, or pleasure-day.
6. Making it a working-day, and thus preventing attendance at church.

II. WHAT IS COMMANDED

We are To deem God's Word holy, and willingly hear and learn it, by

1 Gen. 2:2,3.

2 Rom. 14:5,6. Col. 2:16. Acts 2:46.

3 Acts 20:7. I Cor. 16:2.

4 Luke 10:16.†

5 Heb. 10:25.†

6 Eccl. 5:1.†

7 Luke 8:5,12.

1. Regarding it as God's voice speaking to us.⁸
2. Going to church gladly and regularly.⁹
3. Listening attentively and devoutly to God's Word, and joining heartily in the service.¹⁰
- 4 . Attending Sunday-school and learning our lessons.
5. Teaching in Sunday-school when we have become old enough and our services are needed.
6. Reading the Bible and good books.
7. Doing whatever promotes the worship and honoring of God by ourselves or by others.¹¹

A DAY OF REST. Sunday is meant for the good of the soul. But a rest on one day out of seven is necessary also for the welfare of the body. Sunday is a blessed privilege for body, mind, and soul. Sometimes, however, both the rest for body and mind and attendance at church must be sacrificed in order to perform works of mercy as a duty to our fellow-men.

THE CHURCH-YEAR. The Church has also arranged a Church-year for the commemoration of the principal events in the Savior's life. The order of the Church-year is as follows: Four Sundays in Advent, Christmas, New Year, Epiphany (January 6), from two to six Sundays after Epiphany (according as Easter comes early or late); three Sundays called Septuagesima, Sexagesima, Quinquagesima; Ash Wednesday (the first day in Lent), six Sundays in Lent (the sixth being Palm Sunday), Holy Week (including Good Friday), Easter, five Sundays after Easter, Ascension Day, Sunday after Ascension, Pentecost or Whitsunday, Trinity Sunday; and from twenty-three to twenty-seven Sundays after Trinity. The Lutheran Church observes also the Festival of the Reformation on the 31st day of October. Each Sunday and Festival Day has its own Gospel and Epistle lesson, as well as its own Introit and Collect.

QUESTIONS.--1. What is the difference between Sabbath and Sunday? 2. Why is Sunday to be a day of rest? 3. What does this commandment forbid? 4. In what way is this commandment broken? 5. What does this commandment command? 6. How is this commandment to be kept? 7. Why is Sunday a blessed privilege? 8. When must our Sunday's rest and our attendance at church be sacrificed? 9. What is the object of the Church-year? 10. Give the order of the Church-year.

SCRIPTURE VERSES.--Luke 10: 16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

Heb. 10:25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as

ye see the day approaching.

Eccl. 5:1. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

I Thess. 2:13. When ye received the word of

8 I Thess. 2:13. †

9 Ps. 122:1,2. †

10 Luke 11:28. †

11 Jas. 1:27. †

God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Ps. 122:1,2. I was glad when they said unto me, Let us go into the house of the LORD.

Luke 11:28. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

READING.--Jesus in Nazareth on the Sabbath, Luke 4:16-30.

ILLUSTRATIONS.--The Child Jesus in the Temple, Luke 2:42-52. Simeon and Anna, Luke 2:27 *seq* Mary, Luke 10:39. The Ethiopian Eunuch, Acts 8:27 *seq*. Lydia, Acts 16:14.

Jas. 1:21,22. Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.

Jas. 1:27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world.

THE SECOND TABLE OF THE LAW

OUR DUTY TO OUR FELLOW-MEN

*"Thou shalt love thy neighbor as thyself."*¹

OUR NEIGHBOR means every one. We are to love all men as we love ourselves;² not only our relatives, friends, and acquaintances, but strangers, enemies, and people of all nations and climes. We must be ready to do good to all who are in need of our help and kindness. Compare the Parable of the Good Samaritan.³

CHAPTER VIII

THE FOURTH COMMANDMENT

OUR PARENTS AND SUPERIORS

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

What is meant by this Commandment?

We should so fear and love God as not to despise nor displease our parents and superiors, but honor, serve, obey, love and esteem them.

PARENTS are God's representatives in the family for the maintenance of law and order in it. They are charged by God with the care and training of their children, and are clothed by Him with authority over them. Their will is law for their children, so long as it does not conflict with the law of God.

SUPERIORS are those who are placed over us in a position of authority in the Family, Church, School, or State; e.g., guardians, step-parents, grand-parents, pastors, teachers, rulers, etc. They also are to be honored and obeyed as such. In every case of a conflict of authority, we must "obey God rather than men."⁴

This commandment *forbids* us to despise or displease our parents and superiors, and *commands* us to honor, serve, obey, love, and esteem them.

OUR DUTY TO OUR PARENTS, GRAND

PARENTS, GUARDIANS, ETC.

I. WHAT IS FORBIDDEN

We must not

1 Matt. 22:39.

2 Matt. 7:12.

3 Luke 10:30-37.

4 Acts. 5:29.

Despise them, mock at them,⁵ make light of them, think ourselves wiser or above their authority, nor speak disrespectfully of them or to them.⁶

We must not

Displease them by lack of affection, grumbling, disobedience, stubbornness, rebelliousness, or wickedness.⁷

II. WHAT IS COMMANDED

We should

Honor them as those who are placed over us by God's appointment, look up to them, and always treat them with the proper respect⁸ and consideration.

Serve them, be helpful to them, lighten their burdens, and anticipate their wishes.⁹

Obey them by cheerfully and promptly doing their will, even when it is not to our liking.¹⁰

Love them, and show our love by a constant desire and effort to please them. We should call to mind what they have done and still do for us, that our love for them may grow deep and tender.¹¹

Esteem them. We should regard and appreciate them as a precious gift of God. Children who have lost father or mother have met with a great loss.

IN LATER YEARS. We should honor, love and *obey* our parents while we are young; and we should still *love* and *honor* them when we are older. We must not despise or be ashamed of them if we happen to rise to a higher position in life than they. When they have grown old and feeble, we should care tenderly for them; and after they are dead, we should treasure their memory.

OUR DUTY TO OUR SUPERIORS¹²

THE PASTOR is to be honored for the sake of the office which he holds. He is the ambassador of Christ;¹³ and when he preaches the Gospel, or speaks words of admonition and counsel in private, the Saviour speaks through him. Those who hear him hear Christ; those who despise him despise Christ.¹⁴ We should heed his admonitions,¹⁵ and, as far as we are able, help and encourage him in his work.

5 Prov. 30:17.†

6 Deut. 27:16.†

7 Exod. 21:15.†

8 Lev. 19:3. Eph. 6:2,3.†

9 I Tim. 5:4.

10 Eph. 6:1. Col. 3:20.† Prov. 1:8.

11 John 19:26, 27.

12 Rom. 13:7.†

13 II. Cor. 5:20.

14 Luke 10:16.

15 Heb. 13:17.† I Thess. 5:12,13.

OUR TEACHERS in Sunday-school and in other schools are placed over us in a position of authority, and must therefore be respected and honored.

RULERS AND THE GOVERNMENT. The State is God's servant to regulate temporal affairs and to maintain law and order in the land. Rulers and officials of the government must be respected and honored.¹⁶ Christians must be good citizens. They must always obey the law, so long as it does not conflict with the law of God.¹⁷ They should be patriotic, pray for their country, be ready to defend it, pay their taxes, and be concerned that it shall be a Christian land. Every voter shares in the responsibility of securing righteous government, and should cast his vote conscientiously.

OLD PERSONS in general are to be treated with respect and honor.¹⁸

A special blessing is promised to those who keep this commandment.

QUESTIONS.--1. What does the Second Table of the Law teach? 2. What is meant by "our neighbor"? 3. What is the position of parents in the family? 4. What is meant by "superiors"? 5. To whom is our highest obedience due? 6. What does this commandment forbid, and what does it command? 7. In order to avoid despising or displeasing our parents, what should we not do? 8. Why and how should we honor them? 9. How should we serve them? 10. How should we obey them? 11. How should we show our love to them? 12. What should we always remember concerning our parents? 13. What is meant by esteeming them? 14. How should we regard and treat them when we have grown older? 15. What is our duty to our pastor? 16. What is our duty to our teachers? 17. Why should we honor our rulers? 18. What are a Christian's duties to his country? 19. How must we treat old persons in general? 20. What special blessing is promised to those who keep this commandment?

SCRIPTURE VERSES.--Prov. 30: 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

Deut. 27:16. Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen.

Exod. 21:15. And he that smiteth his father, or his mother, shall be surely put to death.

Eph. 6:2, 3. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.

Col. 3:20. Children, obey your parents in all things: for this is well pleasing unto the Lord.

Rom. 13:7. Render therefore to all their dues:

tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Heb. 13:17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you.

Matt. 22:21. Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Rom. 13:1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Lev. 19:32. Thou shalt rise up before the hoary head, and honor the face of the old man and fear thy God: I am the LORD.

READING.--Joseph and his Father, Gen. 47:1-12.

16 Matt. 22:21.† Rom. 13:1-4.†

17 I Pet. 2:13. Acts 5:29.

18 Lev. 19:32.†

ILLUSTRATIONS.--*Despising and displeasing parents:* Jacob's sons, Gen. 37; Eli's sons, I Sam. 2:22-25; Absalom, II Sam. 15. *Honoring them:* Jesus, Luke 2:51.

CHAPTER IX

THE FIFTH COMMANDMENT

HUMAN LIFE

Thou shalt not kill.

What is meant by this Commandment?

We should so fear and love God as not to do our neighbor any bodily harm or injury, but rather assist and comfort him in danger and want.

HUMAN LIFE is sacred. It is man's most precious earthly possession; for without it he cannot enjoy any other. This commandment is meant to guard it. We dare not shorten another person's life, nor our own. God gives life, and He alone has the right to take it away.

This commandment *forbids* us to kill or injure other persons or ourselves. It *commands* us to assist and comfort our neighbor in danger and want.

I. WHAT IS FORBIDDEN

We must not

1. KILL OR INJURE OTHER PERSONS.

Murder. To destroy any human life, even if it be very young or yet unborn, is a great crime. He who commits murder is to be punished with death.¹ Among the motives which prompt to murder are anger, hatred,² envy,³ jealousy, revenge,⁴ frivolity, avarice, robbery, and a desire to hide past sin.⁵ We must be on our guard against all that would ever tempt us to this great crime.

Duels. It is foolish as well as sinful to pretend to establish the right or wrong of a question by a duel.

Unjust Wars are wholesale murder. Rulers must do all that they honorably can to prevent war. Yet as a last resort to maintain the right, war is justifiable.

Hatred is murder in the heart. "He that hateth his brother is a murderer."⁶

Tempting Others to useless risks in which they may perish or be injured, or to drunkenness, dissipation, etc., which will shorten their life, is a transgression of this commandment.

Causing Accidents by neglect, carelessness or bad workmanship, or

*Shortening Other People's Lives*⁷ by maltreatment, overwork, worryment, etc., makes

1 Gen. 9:6.†

2 Gen. 4:1-8.

3 Gen. 37.

4 Matt. 14:3-11. Rom. 12:19.†

5 II Sam. 11.

6 I John 3:15. Matt. 5:21, 22.†

7 Gen. 37:31-35.

men guilty of sin against this commandment

Neglect to Warn others of impending danger *or neglect to assist them* in need may result in their injury or death.

The law recognizes our right to defend our life when it is unjustly assailed. But killing others in self-defense must be our last resort. Many persons act hastily. The official who inflicts the death penalty on condemned criminals is not guilty of wrong, but is doing his duty as an officer of the State.⁸

It is a sin to kill our neighbor's *soul* by tempting him to sin, or enticing him to wrongdoing by our evil example.

2. KILL OR INJURE OURSELVES.

Suicide is often prompted by despair, remorse,⁹ cowardice, recklessness, or insanity. But it is sinful as well as foolish and cowardly. He who commits it robs himself of the opportunity to repent, and leaves others to bear the burdens from which he shrank. If we are tempted to despair, we should not commit suicide, but seek comfort and strength in God's Word. If we have fallen into disgrace by sin, we should repent and lead a better life.

Duels. We not only have no right to endanger another's life by a duel, but we have no right to endanger our own. The duel, which was once a common practice, has justly fallen under the condemnation of public opinion.

A Life of Sin. Impurity, drunkenness, gluttony, or dissipation will shorten our life, and make us die before our allotted time.

Disregard of the Laws of Health, overwork, needless exposure, carelessness, violent anger, needless worry, are all forbidden by this commandment. The voluntary sacrifice of our life for truth and right (martyrdom), or in defense of our country, or in an effort to rescue and save others, is not only justifiable but noble.¹⁰

II. WHAT IS COMMANDED

We should

Assist and Comfort Our Neighbor.¹¹

1. **In Danger.** We should

Warn him of danger.

Defend and rescue him.

Ward off danger from him.

Save him from worry and anxiety whenever we can.

⁸ Rom. 13:4.

⁹ Matt. 27:5

¹⁰ I John 3:16.

¹¹ Gal. 6:10.† Luke 10:30-35. Matt. 5:7.† Matt. 5:44.† Rom. 12:20. Matt. 22:39. Matt. 7:12.† Prov. 24:17.

2. In Want. We should

Aid the poor and destitute.

Minister to the sick.

Comfort the afflicted and distressed.

Give to organized charities: orphanages, asylums, hospitals, rescue-work, etc.

Give to missions in order to save souls.

QUESTIONS.--1. What is to be said about the sacredness of human life? 2. What does this fifth commandment forbid? 3. What does it command? 4. Whom are we forbidden to kill or injure? 5. Mention some ways in which this commandment is broken with respect to others. 6. What is to be said about the sin of murder and its punishment? 7. What are some of the motives which prompt men to murder? 8. What is to be said about duels? 9. Is war right? 10. What does the Bible say about hatred? 11. What is to be said about useless risks, accidents, maltreatment, etc.? 12. What is to be said about neglecting to warn or assist others? 13. What is to be said about the right of self-defense? 14. What is to be said about the official who inflicts the death-penalty on criminals? 15. Mention some ways in which this commandment is broken with respect to self. 16. What motives prompt men to suicide, and how should we guard against such a sin? 17. What is to be said about the folly and cowardice of the suicide's act? 18. What is to be said of the voluntary sacrifice of our life? 19. How are we to assist our neighbor in danger? 20. How are we to assist and comfort him in want?

SCRIPTURE VERSES.--Gen. 9:6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Rom. 12:19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Matt. 5:21,22. Ye have heard that it was said by them of old times, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Eph. 4:31,32. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put

away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Gal. 6:10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Matt. 5:7. Blessed are the merciful: for they shall obtain mercy.

Matt. 5:44,45. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven.

Matt. 7:12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

READING.--Cain kills Abel. Gen. 4:1-16.

ILLUSTRATIONS.--*Murder*: Cain; Joab, II Sam. 3:2,29; Ahab and Jezebel, I Kings 21:1-19; Herod, Matt. 2:16-18. *Hatred*: Josph's Brethren, Gen. 37. *Suicide*: Saul, I Sam. 31:5; Judas, Matt 27:5. *Assisting and Comforting*: The Good Samaritan, Luke 10:25-37.

CHAPTER X

THE SIXTH COMMANDMENT

PURITY, MARRIAGE

Thou shalt not commit adultery.

What is meant by this Commandment?

We should so fear and love God as to be chaste and pure in our words and deeds, each one also loving and honoring his wife or her husband.

This commandment is meant to preserve our personal purity, and to guard the holy estate of marriage. It *forbids* adultery and all impurity. It *commands* chastity and purity in thought, word, and deed.

I. PURITY

We should be **Chaste and Pure**

In Heart. We should keep our heart free from impure thoughts and desires.¹ God judges us by the state of our heart.² Unchaste thoughts must not be delighted in nor harbored, but subdued and stamped out. They poison the soul. They are themselves a transgression of this commandment,³ and they lead to further transgressions of it by word and deed.

In Words. We must avoid immodest conversation, unchaste words, vile stories, and shameless jests.⁴ Such things are not smart, as many think, but vile and despicable. We should never take part in nor listen to a conversation which we would be ashamed to have overheard by persons whom we respect.

In Deeds. We should carefully avoid every act which would bring the blush of shame to our cheeks if it were known to our parents or others whose opinion we cherish. Our bodies are to be God's temple,⁵ and they dare not be given over to sin and impurity.⁶ We should remember that God sees even in secret, and knows all our actions.⁷

Impurity of heart and life will not go unpunished.⁸ It is often followed by the most dreadful consequences: a ruined body, an enfeebled mind, a poisoned soul, a tortured conscience, public shame, dreadful disease and an untimely death.

To Keep ourselves Pure we should watch and pray,⁹ avoid idleness, evil company, bad books and papers, indecent songs and pictures, immoral plays, intemperance in eating

1 Matt. 5:8.† Prov. 4:23.† Ps. 51:10.

2 I Sam. 16:7.

3 Matt. 5:28.†

4 Eph. 5:3-4. Eph. 4:29.†

5 I Cor. 6:19, 20.†

6 Rom. 6:13.

7 Ps. 139:1-12.

8 I Cor. 3:16, 17.† Gal. 5:19-21.†

9 Matt. 26: 41.†

and drinking, and all that would incite to impurity. We should keep our minds occupied with good thoughts and desires, so that we have no room for evil ones.¹⁰

II. MARRIAGE

Marriage is the union of one man and one woman for life in the bonds of love and faithfulness.

A Holy Estate. Marriage was instituted by God in Eden,¹¹ and was sanctioned by Christ, who performed His first miracle at a wedding.¹² It is a holy estate. Celibacy is not a holier estate than marriage, as the Roman Catholic Church maintains.¹³

Indissoluble. The marriage tie is binding until one of the married persons dies.¹⁴ Except by death, the marriage relation cannot be broken or dissolved without sin against this sixth commandment.¹⁵ If one party to the marriage is guilty of adultery, the innocent party may obtain a divorce. No other divorces are allowed by Christ.

An Important Step. Marriage is the most important step in life. It must not be entered into hastily or thoughtlessly. If a mistake is made in the choice of a partner for life, the mistake can never be remedied. Those who contemplate such a step should pray for God's guidance. Marriage should not be entered upon for money, social advantages, and the like, but for love. Parents should be consulted. While marriage by a civil magistrate is valid, Christians should seek God's blessing upon their union and be married by His ordained servant. The laws of the State must be carefully obeyed. Marriage between near relatives is forbidden by God's Word.¹⁶ Those who are married should, if possible, be of the same faith. Marriages between Protestants and Roman Catholics are seldom happy.

Duty of Husband¹⁷ and Wife.¹⁸ Each should love and honor his wife or her husband. The man is the head of the family, but he must not be a tyrant. The wife is not his slave, but his dearest companion. They are no longer two but one, with a common love, a common life, a common property, common children, common hopes and aspirations, and a common Saviour.¹⁹ They should be patient with one another's faults, just to one another's virtues, and should unselfishly seek one another's happiness. They should live together in mutual love and faithfulness till separated by death. Only when husband and wife continue to love and honor one another can they be happy. The breaking of the marriage covenant is followed by shame and misery.

QUESTIONS.--1. What is this commandment meant to preserve and guard? 2. What does it

10 Rom. 13:14.

11 Gen. 2:18.

12 John 2:1-11.

13 I Tim. 4:1-3.

14 Matt. 19:6.†

15 Matt. 5:32.† Matt. 19:9.

16 Lev. 18.

17 Eph. 5:25.† Col. 3:19.

18 Eph. 5:22.† Col. 3:18.

19 I Pet. 3:7. I Pet. 3:1.

forbid and command? 3. What is to be said about purity of heart? 4. What is to be said about purity in words? 5. What is to be said about purity in deeds? 6. Mention some of the consequences which often follow upon impurity. 7. How may we keep ourselves pure? 8. What is marriage? 9. Why is marriage a holy estate? 10. How long is the marriage tie binding? 11. When only and by whom dare a divorce be obtained? 12. Why must marriage not be entered upon hastily or thoughtlessly? 13. What care should be exercised by those who think of being married? 14. What is the duty of husband and wife?

SCRIPTURE VERSES.--Matt. 5:8. Blessed are the pure in heart: for they shall see God.

Prov. 4:23. Keep thy heart with all diligence: for out of it are the issues of life.

Matt. 5:28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Eph. 4:29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

I Cor. 6:19,20. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's.

I Cor. 3:16,17. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

Gal. 5:19-21. Now the works of the flesh are

manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.

Matt. 26:41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Matt. 19:6. What therefore God hath joined together, let not man put asunder.

Matt. 5:32. 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.

Eph. 5:25. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.

Eph. 5:22. Wives, submit yourselves unto your own husbands, as unto the Lord.

READING.--The Creation of Eve, Gen. 2:18-25; or The Marriage at Cana, John 2:1-11.

CHAPTER XI

THE SEVENTH COMMANDMENT

PROPERTY, HONESTY

Thou shalt not steal.

What is meant by this commandment?

We should so fear and love God as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means, but rather assist him to improve and protect it.

THE OBJECT of this commandment is to protect every man in the possession of that which is lawfully his own. Without such protection the individual could not support his life, and society could not exist. The industrious and thrifty would be at the mercy of the lazy and wicked. This commandment *forbids* us to use dishonest means of acquiring property. It *commands* us to assist our neighbor to improve and protect his own.

PROPERTY consists of whatever each person lawfully acquires of the earth's lands, forests, water, mines, houses, goods or money. It may be rightfully acquired by original claim, inheritance, gift, or labor of body or mind. Honest labor united with economy is the best way to acquire it.

UNEQUAL DIVISION. God, who is the absolute owner of all things,¹ divides to each as He will.² He “maketh poor and maketh rich.”³ Much poverty, however, is due to men's own laziness, idleness,⁴ carelessness or extravagance; and much wealth has been wrongfully gained contrary to God's will as expressed in this commandment. *Communism*, or the equal division of property among all men is not practicable. It failed in the apostolic Church.⁵ If all things were equally divided, some would soon clamor for another division.

POVERTY AND RICHES. The happiest person is he who is neither rich nor poor, but has sufficient for his needs.⁶ Poverty may tempt a man to dishonesty; and riches may lead him to avarice, hardness of heart, worldliness and extravagance.⁷ Riches make it hard for a man to enter into the kingdom of God.⁸ We should respect men for what they are, and not for what they have. We should not flatter the rich nor despise the poor.⁹

USE OF PROPERTY. God entrusts earthly property to us as His stewards.¹⁰ Whether

1 I Cor. 10:26.

2 Jer. 27:5.

3 I Sam. 2:7. Prov. 22:2.†

4 II Thess. 3:10.†

5 Acts 5:1-10.

6 Prov. 30:7-9.† Prov. 15:16-17.†

7 I Tim. 6:9, 10. I Tim. 6:17.†

8 Matt. 19:24.† Matt. 13:22.

9 Jas. 2:1-4.

10 Luke 19:12-27. Matt. 25:14-30. Luke 16:1-8.

we are rich or poor, we should so use our property as to be able to give an account to God. *For ourselves* and those dependent on us¹¹ we should use it for the supply of our bodily needs (food, clothing, shelter, a reasonable amount of pleasure) and of our spiritual needs¹² (the Church and the Gospel). *For our fellow-men* we should, when necessary, use it according to our ability for their bodily needs (the poor) and their spiritual needs (Home and Foreign Missions).¹³

I. WHAT IS FORBIDDEN

1. **Robbing our Neighbor.** The grossest forms of dishonesty are Robbery, Theft, Burglary, Embezzlement, and Forgery. These are recognized by all as wrong. But it is also wrong to bring our neighbor's property into our possession by

2. **Unfair Dealing and Fraudulent Means,**¹⁴ such as Concealing stolen property, Withholding lost or borrowed property, Evading taxes, Refusing to pay debts, Wilful idleness and beggary, Betting and gambling, Lotteries and chancing, Bribery, Useless lawsuits, Negligent management of another's property, Stealing car-rides, Unfaithful labor, Insufficient wages, Cornering the market, Overcharging, Usury, Adulterating goods, Giving short weight or measure, and Cheating of any kind.

3. *Dishonesty in the Heart.* Dishonesty has its source in the covetousness and greed of the human heart.¹⁵ Men first covet, and then steal or defraud. We must beware of covetousness.¹⁶ The love of money is a root of all evil.¹⁷ We must be honest even in small matters. He who is dishonest in little will be dishonest in much.¹⁸ We must avoid all that would tempt us to dishonesty; namely, evil companions, idleness, speculation, extravagance, etc.

II. WHAT IS COMMANDED

We should

1. **Assist our Neighbor to Improve and Protect his Property.**¹⁹ We should help him to get along well in the world, and do what we can to prevent him from being deprived of his possessions.

2. *Restore to the real owner* whatever has been dishonestly gotten.²⁰

3. *Be Ready to use our money* and property in order to help and benefit our neighbor.²¹

11 I Tim. 5:8.†

12 Luke 12:15.† Matt. 6:33. I Cor. 9:14.

13 Matt. 22:39.

14 Prov. 29:24. Lev. 6:2, 3. Ps. 37:21. Jer. 22:13. Lev. 19:35, 26. Hab. 2:6. Prov. 15:6. Deut. 24:14.

Jas. 5:4. Prov. 11:1.

15 Mic. 2:2.

16 Luke 12:15.†

17 I Tim. 6:10.†

18 Luke 16:10.

19 Exod. 23:4, 5. Matt. 7:12.

20 Luke 19:8.

21 Eph. 4:28.† Heb. 13:16.† I Pet. 4:10.

We must be helpful and charitable toward our fellow-men.

QUESTIONS.--1. What is the object of the seventh commandment? 2. What does this commandment forbid? 3. What does it command? 4. How may property be rightfully acquired? 5. Explain why property is unequally divided among men. 6. What is to be said about communism? 7. Why is he who is neither rich nor poor the happiest man? 8. What is the right use of property? 9. Mention some gross forms of dishonesty. 10. Mention some other ways in which this commandment is broken. 11. Where does dishonesty have its source? 12. If we would be honest, what must we guard against? 13. In what ways does this commandment require us to assist our neighbor?

SCRIPTURE VERSES.--Prov. 22: 2. The rich and poor meet together: the LORD is the maker of them all. easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

II Thess. 3:10. This we commanded you, that if any would not work, neither should he eat. I Tim. 5:8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Prov. 30:7-9. Two things have I required of thee; deny me them not before I die: Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain. Luke 12:15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Prov. 15:16-17. Better is little with the fear of the LORD, than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. I Tim. 6:10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

I Tim. 6:17. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. Eph. 4:28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Matt. 19:24. And again I say unto you, It is harder for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Heb. 13:16. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

READING.--The Unjust Steward, Luke 16:1-7; or, Matt. 25:31-46.

ILLUSTRATIONS.--*Poverty and Riches*: The Rich Man and Lazarus, Luke 16:19-31; The Rich Fool, Luke 12:15-21; The Prodigal Son, Luke 15:11 *seq.* *Dishonesty*: Achan, Josh. 7. Gehazi, II Kings 5. Judas, Luke 12:6. Ananias and Sapphira, Acts 5. *Benevolence*: The Good Samaritan, Luke 10:30-37; Dorcas, Acts 9:36; Cornelius, Acts 10:2.

CHAPTER XII

THE EIGHTH COMMANDMENT

TRUTHFULNESS

Thou shalt not bear false witness against thy neighbor.

What is meant by this commandment?

We should so fear and love God as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions.

THE OBJECT of this commandment is to secure truthfulness,¹ and to guard our good name.² Without truthfulness we could not believe anything we heard, and the utmost confusion would prevail in the affairs of men. A good name is one of our most precious earthly possessions.

This commandment *forbids* all lying. It *commands* perfect truthfulness and a charitable judgment of others.

I. WHAT IS FORBIDDEN

ALL LYING is forbidden.³ False witness against other *persons* is the worst form of lying. All lesser forms of lying are forbidden along with the greater.

1. *False Witness against our Neighbor.* We must not tell a falsehood about another person either in court or in every-day life. We must not

Belie him, that is, tell an untruth about him.

Betray.⁴ We must not abuse our neighbor's confidence by revealing his innocent secrets, and thus annoying or harming him. One who pretends to be another's friend, and yet betrays him, is acting a lie. We dare not, however, hide crime; and we must tell what we know about others if the court, or parents, or persons who have a right to know, inquire of us.

Slander nor Raise Injurious Reports.⁵ We must not invent nor repeat false reports concerning our neighbor. We must not say behind his back what we fear to say to his face. We must not magnify his faults,⁶ nor impute evil motives to him, nor make his words and conduct look as bad as possible. The slanderer is worse than a thief and causes incalculable suffering and misery.⁷ We should remember that words once spoken live on for good or evil, and cannot be unsaid; and that we must give an account to God

1 Eph. 4:25.†

2 Prov. 22:1.†

3 Ps. 34:13.†

4 Prov. 11:13. † Prov. 24:28.

5 Exod. 23:1.† Lev. 19:16. Ps. 15:1-3.

6 Matt. 7:3-5.†

7 Prov. 25:18.† Jas. 3:5-8.

for every word we speak.⁸

2. *Lying of Any Kind.* A lie is a conscious falsehood uttered with the purpose of deceiving. It may be acted as well as spoken.⁹ We must not deceive nor try to deceive others by telling an untruth, by hiding the truth or a part of it, by hypocrisy, flattery, boasting, broken promises, conventional lies, “white lies,” “lies of necessity,” guesses given as facts, etc.

II. WHAT IS COMMANDED

1. *Truthfulness.* Truth is of God;¹⁰ lying is of the devil.¹¹ As children of God we must be truthful.¹² A liar is an abomination in God's sight.¹³ If necessary, we should be ready to suffer and die for the truth.

2. *A Charitable Judgment of Others .* We should

Apologize for our Neighbor, and defend him when his character is unjustly assailed.¹⁴ We must be careful, however, not to excuse or make light of sin.¹⁵ We should

Speak well of him whenever we can do so truthfully. We should speak of his virtues rather than of his faults.¹⁶ If we cannot speak well of him, then, unless it is absolutely necessary, we had better not speak of him at all. We should

Put the most Charitable Construction on all his Actions.¹⁷ We should, as far as possible, make the best and not the worst of what our neighbor says and does. We should think and speak of him only in kindness.

QUESTIONS.--1. What is the object of this commandment? 2. What does it forbid? 3. What does it command? 4. What is the worst form of lying? 5. What is included under false witness? 6. What is meant by belying our neighbor? 7. What is to be said about betraying him? 8. What is to be said about slander and the slanderer? 9. Define a lie. 10. In what ways do men speak and act lies? 11. Why should we be truthful? 12. What is to be said about apologizing for our neighbor? 13. What rule should we follow in speaking of others? 14. How should we think and speak of our neighbor?

SCRIPTURE VERSES.--Eph. 4: 25.
Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

Prov. 22:1. A good name is rather to be chosen than great riches, and loving favour rather than

silver and gold.

Ps. 34:13. Keep thy tongue from evil, and thy lips from speaking guile.

Prov. 11:13. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

8 Matt. 12:36.

9 Prov. 6:13.

10 Deut. 32:4.

11 John 8:44.

12 Col. 3:9.†

13 Prov. 12:22. Prov. 17:15.

14 Matt. 7:12. Prov. 31:8, 9.

15 Isa. 5:20.†

16 Matt. 7:1, 2.† Jas. 4:11.

17 I Pet. 4:8.† I Cor. 13:4-7. Gal. 6:1.

Exod. 23:1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Matt. 7:3-5. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Prov. 25:18. A man that bear- eth false witness against his neighbor is a maul, and a sword, and a sharp arrow.

READING.--The False Witnesses against Stephen, Acts 6:8-15.

ILLUSTRATIONS.--*False Witness*: Against Christ, Matt. 26:60; against Naboth, I Kings 21:10; against Paul, Acts 25:7. *Slander*: Absalom against David, II Sam. 15:1 *seq.*; *Lying*: Jacob, Gen. 27:19; Jacob-s Sons, Gen. 37:32. *Betrayal*: Judas. *Speaking well*: Jonathan. I Sam. 19:4.

Col. 3:9. Lie not one to an- other, seeing that ye have put off the old man with his deeds.

Is. 5:20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Matt. 7:1,2. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

I Pet. 4:8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

CHAPTER XIII

THE NINTH AND TENTH COMMANDMENTS

A RIGHT HEART

Thou shalt not covet thy neighbor's house.

What is meant by this Commandment?

We should so fear and love God as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right; but be ready to assist and serve him in the preservation of his own.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

What is meant by this Commandment?

We should so fear and love God as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle, but use our endeavors that they may remain and discharge their duty to him.

Both these commandments forbid coveting; hence, we may consider them together. They deal with the root and source of all sin; namely, the evil lusts and desires of the heart.¹

THE OBJECT of these two commandments is to emphasize the necessity of a right state of heart.² All the commandments must, indeed, be kept in thought as well as in word and deed. But by adding these two special commandments against coveting, God desires to impress upon us most strongly that wrong thoughts and desires make us guilty before Him. We are not keeping God's commandments unless we are free from the *desire* to transgress them. As a man "thinketh in his heart, so is he."³

THE HEART BY NATURE SINFUL. We are born with a sinful nature and a natural inclination to evil (Original sin), which we have inherited from our ancestors as a result of the fall into sin.⁴ This natural inclination to evil manifests itself in wrong thoughts and desires which arise in the heart.⁵ These wrong desires or lusts are in themselves sinful: and if they are not subdued, they lead to sins of words and deeds.⁶ These commandments *forbid* us to covet anything that is our neighbor's. They *command* us to assist and serve him in retaining his own.

I. WHAT IS FORBIDDEN

COVETING. To covet means to desire what we have no right to have. To wish to

1 Matt. 15:19.† Jas. 1:14, 15.

2 I Sam. 16:7.† Matt. 5:5.

3 Prov. 23:7.

4 John 3:6.† Jer. 17:9.

5 Rom. 7:18, 19.†

6 Jas. 1:14,15.†

obtain something in a lawful way is not coveting. But we must not have

1. *An Unlawful Desire*⁷ for our neighbor's possessions, whether it be his property, wife, servants, cattle, or anything that is his. We must not envy him on account of them, nor begrudge them to him, nor wish that we had them in his stead. We must not make

2. *Any Attempt to Gratify such Unlawful Desires* and to **gain possession of our neighbor's inheritance or home**

By Craftiness, shrewdness, cunning, deceit and the like.⁸ Nor dare we seek to **obtain it**

Under the Pretext of a Legal Right; that is, by ways which human laws allow and appear to sanction, but which are not right before God.⁹ Nor dare we attempt to

Alienate (estrangle), **entice** or drive away from him his wife, servants, or cattle, by persuasion, flattery, falsehood, promises, threats, or force.

II. WHAT IS COMMANDED

ASSISTANCE AND SERVICE. We should

1. **Assist and Serve him in the Preservation of his Own.**¹⁰ Instead of wishing to get his property away from him, we should most heartily wish that he may be able to keep it, and should help him to retain it. We should

2. **Use our Endeavors that they who belong to him may remain and discharge their duty to him.** We should help him to retain their affection and faithfulness. We should heartily wish them to remain, and persuade them to do so.

QUESTIONS.--1. Why may these two commandments be considered together? 2. With what do they deal? 3. What is the object of these two commandments? 4. When only are we keeping God's commandments? 5. What is to be said about the natural state of the heart. 6. What do these commandments forbid? 7. What do they command? 8. Define coveting. 9. If we would avoid breaking this commandment, what must we not do? 10. How should we be of assistance and service to our neighbor?

SCRIPTURE VERSES.--Matt. 15: 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

I Sam. 16:7. The LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

John 3:6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Rom. 7:18,19. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do.

Jas. 1:14,15. But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

7 Gal. 5:24.†

8 Prov. 15:6.

9 Matt. 23:14.†

10 Phil. 2:4.† Gal. 5:12.

Gal. 5:24. And they that are Christ's have crucified the flesh with the affections and lusts.

Matt. 23:14. Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows'

READING.--Naboth's Vineyard. I Kings 21:1-19.

ILLUSTRATIONS.--*Coveting*: Ahab; David, II Sam. 12; Absalom, II Sam. 15. *Assistance and Service*: Paul, Philemon 10-17.

houses, and for a pretence make long prayer: therefore, ye shall receive the greater damnation.

Phil. 2:4. Look not every man on his own things, but every man also on the things of others.

CHAPTER XIV

THE CONCLUSION OF THE COMMANDMENTS

PUNISHMENT OR BLESSING

What does God declare concerning these Commandments?

He says: "I the Lord 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 showing mercy unto thousands of them that love me and keep my commandments."

What is meant by this Declaration?

God threatens to punish all those who transgress these commandments; we should therefore dread His displeasure and not act contrarily to these commandments. But He promises grace and every blessing to all who keep them; we should therefore love and trust in him, and cheerfully do what he has commanded us.

A JEALOUS GOD. God claims our highest love, and is grieved and offended if we turn our affections away from Him and disobey His law. He will punish or bless men according as they hate or love Him:¹ "to the third and fourth generation of them that hate him," and "unto thousands of them that love Him and keep His commandments."

I. PUNISHMENT

God threatens to punish

1. *Whom?* **All those who transgress these commandments**² by commission (doing what is forbidden) or omission (not doing what is commanded), whether it be transgression by deed or word or thought. Every transgression, great or small, is sin, and makes men guilty and punishable.³

2. *Why?* Because justice demands it.⁴ God cannot be unjust. He cannot overlook or excuse sin.⁵ Earthly governments must and do punish offenders, or they would be unjust to those persons who obey the law. A law without a penalty would amount to nothing. God, who governs the universe, is and must be just.⁶

3. *How?*

In this World God punishes sin by Pangs of Conscience;⁷ Pains and Sufferings which are the results of wrong-doing,⁸ e.g., the results of drunkenness and licentiousness; Legal Penalties which the State, as God's servant to punish crime, inflicts by fines,

1 Rom. 2:6-10. Deut. 11:26-28. Gal. 6:7,8.

2 Rom. 1:18.† Lev. 26:14-16. Isa. 59:2. Ezek. 18:4.† Rom. 6:23.†

3 Gal. 3:10.

4 Gal. 6:7.†

5 Eccl. 11:9.

6 Gen 18:25.†

7 Matt. 26:75.

8 Jer. 17:10.

imprisonment and hanging, or electrocution;⁹ Special Judgments upon individuals¹⁰ in the form of sickness, accidents and reverses, though we must remember that afflictions are not always a judgment, but are often sent upon the godly as a chastening;¹¹ General Judgments upon wicked communities, such as that which God sent upon Sodom and Gomorrah.¹² Children are often obliged to suffer for the sins of their parents.¹³ If the children also are wicked, their sufferings are a punishment;¹⁴ if they are godly, their sufferings are a chastening.

In the Next World God will punish by Exclusion from Heaven and from His Presence;¹⁵ and by Eternal Misery in Hell.¹⁶

II. BLESSING

God promises Grace and every Blessing.¹⁷

1. *To Whom?* **To all who keep these commandments.** It is true, all men are sinners, and no one keeps these commandments perfectly.¹⁸ But the godly try earnestly to keep them,¹⁹ and are truly sorry for every failure to do so.²⁰ To them, therefore, God promises grace and every blessing.

2. *Why?* God will bless them, not because they have earned a reward, but because He is merciful and gracious.²¹ We cannot earn anything from God but punishment. His blessing is bestowed upon us solely as a gift of grace.

3. *How?*

In this World God blesses the godly with: Peace of Heart;²² His Favor and Guidance;²³ True Success in Life;²⁴ and a Blessed Hope of Salvation.²⁵

Children and remote descendants share in the blessing of godly ancestors.

In the Next World God will grant them: Entrance into Heaven for Christ's Sake;²⁶ and

9 Rom. 13:4.

10 I Cor. 10:5.

11 Heb. 12:6.†

12 Gen. 19:24.

13 Jer. 31:29.

14 Ezek. 18:20. Rov. 3:12. Rom. 8:28.

15 Matt. 22:13.

16 Rev. 21:8. Matt. 25:41.

17 Rom. 2:10.†

18 Rom. 3:23.†

19 I Cor. 9:27. Phil. 3:12-14.

20 Rom. 7:24.

21 Ps. 103:11.† Joel 2:13.

22 John 14:27.

23 Ps. 34:15.

24 Rom. 8:28.

25 Rev. 2:10.†

26 Matt. 25:34.

Eternal Glory and Blessedness.²⁷

A WARNING. An impenitent life will bring upon us God's punishment in time and eternity. **We should therefore dread His displeasure, and not act contrarily to these commandments.**

AN ENCOURAGEMENT. A godly life will bring upon us God's blessing in time and eternity. **We should therefore love and trust in Him, and cheerfully do what He has commanded us.**

THE TEN COMMANDMENTS CONDEMN US; for we have broken them by thought, word, and deed.²⁸ We are not able to keep them perfectly.²⁹ Consequently we cannot be saved by them.³⁰ They are meant to show us our sinfulness,³¹ to lead us to repentance, and to direct us to Christ for salvation.³² We can be saved only through Him.³³ We are taught concerning Christ, and confess our faith in Him in the Second Part of the Catechism which now follows, namely, The Creed.

QUESTIONS.--1. What does God mean when He says that He is a jealous God? 2. Whom will God punish? 3. Why will He punish? 4. How does He punish? 5. To whom does God promise grace and blessing? 6. Why will He bless them? 7. How will He bless them? 8. What warning is contained in the Conclusion of the Commandments? 9. What encouragement is contained in it? 10. Why can we not be saved by the Ten Commandments? 11. What are the Commandments meant to do? 12. How only can we be saved? 13. Where are we taught concerning Christ?

SCRIPTURE VERSES.--Rom. 1: 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Ezek. 18:4. The soul that sinneth, it shall die.

Rom. 6:23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Gal. 6:7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Gen. 18:25. Shall not the Judge of all the earth do right?

Heb. 12:6. Whom the Lord loveth he chasteneth.

Rom. 2:10. But glory, honour, and peace, to every man that worketh good; to the Jew first, and

also to the Gentile.

Rom. 3:23. For all have sinned, and come short of the glory of God.

Ps. 103:11. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

Ps. 34:15. The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

Rev. 2:10. Be thou faithful unto death, and I will give thee a crown of life.

I John 1:8,9. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Jas. 2:10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

27 John 14:2,3. Rev. 3:21.

28 I John 1:8-10.† Rom. 3:23. Eccl. 7:20. Jas. 2:10.†

29 Rom. 7:18,19.

30 Gal. 3:11.

31 Rom. 3:20.

32 Gal. 3:24.

33 John 14:6.† Acts 4:12.†

John 14:6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Acts 4:12. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

READING.--The Fall into Sin and its Punishment, Gen. 3.

ILLUSTRATIONS.--*Punishment*: Adam and Eve; Cain, Gen. 4: 9-15; The Deluge, Gen. 6-8; Sodom and Gomorrah, Gen. 19; The Ten Plagues, Exod. 7-12; Korah, Numb. 16; Saul, I Sam. 15; The Assyrian and Babylonian Captivities, II Kings 17, II Kings 25. *Blessing*: Abraham, Gen. 12:2, Joseph, Gen. 45:4-8; David, II Sam. 7:16; Cornelius, Acts 10:4.