

The Ten Commandments... and an Eleventh Command!

- **The “Law of God” expresses the mind of the Creator in dealing with mankind.**
- **It is God’s unchanging moral standard and is binding for the conduct of all men... for all ages!**
- **God placed in the human heart what the Scripture calls “*the work of the law written in their hearts.*” (Romans 2:14-15)**
- **We live in a day when many consider the Law as legalism, but consider Christ restrengthened every one of the Ten Commandments in the New Testament... with the exception of one!**
- **Study this series for your own life... share it with others.**

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THE TEN COMMANDMENTS

Lesson I

Introductory Materials **Exodus 19:3 -- 20:2; 16:28**

This introduction is very important. It ought to be read, and reread. Let us get firmly fixed in our mind the purpose of the Commandments, not only in their Old Testament setting, in regards to Israel, but also as they relate to the New Testament, to this Dispensation of Grace and to the Christian who is saved wholly and completely by grace and grace alone.

Up until Exodus 19, God had dealt with Israel in mercy and grace, in response to their faith. They were to live under His direction as a Theocracy. *“Abraham believed God and it was counted unto him for righteousness.”* (Rom. 4:3; and Gen. 15:6) Thus the Israelites went out of Egypt by faith, and the Lord blessed them. He cared for them, and provided every need for them because of His mercy and His grace.

Now in Exodus 20, He gives to them the law -- His MORAL LAW. The Ten Commandments reveal God’s Sovereignty, His Holiness, His Absolute Righteousness, and His Will.

The Ten Commandments are the most famous set of laws ever drawn up. Charles G. Finney was an unsaved lawyer, as he studied law he noted many references in textbooks to the Ten commandments. He decided to study those commandments and to read the Word of God. This brought him to the realization that the Ten Commandments form the basis of all law and brought him to receive Christ as his Savior. He became one of the greater revivalists of all time.

The Ten Commandments are only part of what the Bible calls the law of Moses. One of the clearest statements concerning Moses’ law is given in the Scofield Bible on page 1244: “The Mosaic Covenant was given to Israel in three parts: the commandments, expressing the righteous will of God (Exod. 20:1-26); the judgments, governing the social life of Israel (Exod. 21:1 - 24:11; and the ordinances, governing the religious life of Israel. (Exod. 24:12; 31:19). For those who own a Scofield Bible, I recommend you study the entire note No. 2 on pages 1244 and 1245.

The Bible also refers to the “Law of God,” (Rom. 7:22). The Law of God expresses the mind of the Creator in dealing with mankind. It is God’s unchanging moral standard and is binding for the conduct of all mankind. Usually the “Law of God,” has reference to the Ten Commandments. We should consider these to be God’s standard given for His rational creatures.

Consider These Aspects

Throughout Scripture you will find “law” referred to in these three primary sense:

1. First, the “*Law of God*” refers to the Ten Commandments.
2. Secondly, the “*Law of Moses*” refers to the entire system of legislation, both judicial (civil) and ceremonial.
3. Thirdly, the “*Law of Christ*” is God’s Moral Law in the hands of the Mediator, our Lord Jesus Christ. The Law of God is now termed the “*Law of Christ*,” as it relates to Christians.

And the Law was given for three reasons:

1. To provide a standard of righteousness.
2. To expose and to identify sin. (See Romans 3:20; 5:20; 7:7; and Gal. 3:19)
3. To reveal Divine Holiness.

Therefore, The Ten Commandments are:

1. the basis of all law
2. ten rules for living in all ages, cultures, etc.

The Place and Purpose of the Law

It was not given as a way of salvation. Even when given to Israel, the Decalogue was not given as a means, or a way of salvation, but as a law to guide and to reveal sin. To disobey meant death -- physical death. The promises given in keeping the law was a promise, *"Do these things, and thou shalt live,"* but this was a promise of physical life. The way of life, spiritually, was the WAY OF BLOOD SACRIFICE, pointing to God's Lamb, our Lord Jesus Christ, Who would be sacrificed for our sins. He became our substitute -- our *"Sin-bearer."*

Never should keeping the Law but considered a way of salvation, nor should these lessons be taught that way. Our personal, heart-felt faith in Him and His finished work on the Cross is the only way to heaven by the gift of eternal life. (Rom. 6:23)

The Law of God is divinely inspired, and in fact, the Decalogue, (or Ten Commandments) were written by the very hand of God on Tables of stone. (See Exodus 32:15-16 and 34:1-5). Therefore, it is very definitely a part of God's Holy Word. The Law of God is *"holy"* (Rom. 7:12) and is *"spiritual"* (Rom. 7:14). It is an expression of God's authority, as well as an expression of His love, a manifestation of His mercy, and a provision of His grace.

The Moral, Ceremonial, and Civil Law

1. **The Moral Law** -- This is the Ten commandments as we shall see. This is much the same as the Law of nature, the work of which was written in man's heart. In other words, God did not merely state the things contained in the Ten Commandments, but he stated them and wrote them because they were truth and right and had always been so from the creation of man. Furthermore, they are still truth today. Never, no never should man and especially Christians put anything or any other god before the Lord Jehovah. Never is it right to break God's moral law.

2. **The Ceremonial Law** -- We see this was the part of the law bound up in rituals, types, symbols, sacrifices, offerings, and the many other facets of obedience that had to do with man's approach to God and his worship of God under the Old Testament dispensation. This portion of the Law was fulfilled in Christ (as was all the Law), and we need no longer keep the ordinances, sacrifices, etc., of the Old Testament. ***Legalism as taught in Scripture (book of Galatians) was the effort to put the saved person under the ceremonial law. There are those today who would throw overboard all law keeping. We are still under God's Moral Law as a life style -- not as a means of salvation but to live thus because we are saved.***

These very symbols, types, etc., pointed to the One, Christ, Who would put away sin by the sacrifice of Himself.

3. **The Civil Law** -- The Civil Law, sometimes referred to as the *"Judicial Law,"* had to do with Israel as a *"peculiar people"* under a Theocracy, or under the rulership of God. God Himself is holding the reins of government and is their *"King."* Under this part of the law, God prescribed their political laws of government, dress, foods, etc.

The Law and the Gospel

Read and reread Galatians chapter three -- it will give you much insight.

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You need desperately a good understanding of the purpose of the Law of God. There is much confusion over this today as we have many who are anti-law... they would do away with all God's laws saying that under grace we are totally free. But we are never free to sin as born again children. (Read and study Romans 6:1-8)

"Christ hath redeemed us from the curse of the law..." Gal. 3:13,14 The Law of God could only bring us under judgment. It was given to help us see our exceeding great sinfulness.

The Law is done away in Christ in three ways.

1. The performing of the *"commandments"* as a condition of personal justification from sin. The Law was emphatically and conclusively done away with: for *"Christ is the end of the law for righteousness to every one that believeth."* (Rom. 10:4) Salvation cannot come by the law. (Study Romans 3:9-24; Gal. 2:15; Rom. 5:1)

Although all of the Ten Commandments (except the fourth) are included in the ethics of the New Testament, they are included as independent principles for life and living, not as a part of the Mosaic system for us today. ***The keeping of them is not obligatory to salvation, but the spontaneous result of salvation.***

2. The performing of the *"ordinances,"* of the law, as a way of acceptance with God is not superseded. These were the types and symbols and the *"shadows of which Christ"* is the fulfillment and substance. (See Hebrews 9:22 through 10:18 and Colossians 2:17.) Praise God we rejoice in our walk with Him Who is the substance!

3. The Law, as a **Dispensation**, or a method of Divine dealing, is now done away, in as much as the Gospel introduces a new dispensation for Israel and for all saved among the Gentiles as well. (Study Ephesians chapter two.) God has done a new thing putting saved Jews and Gentiles into the Bride of Christ, also called the Body of Christ. We are under the laws of grace for there are many commands throughout the New Testament to be lived as a result of our salvation. The Old Dispensation was that of the *"Letter or an outward command."* The New Dispensation (of grace) is that of the *"Spirit, or an inward power!"* (See II Corinthians, chapter 3, 4.)

Consider These Main Points

I. THE BACKGROUND OF THE TEN COMMANDMENTS:

God placed in the human heart what the Scriptures calls the *"work of the law written on their hearts."* (Rom. 2:14,15) Law did not begin with Moses, but, rather was recorded through Moses. Adam had laws laid down by God (Gen. 2:16-17). So man had a law even before Moses was given the Ten Commandments.

"When we had miserably defaced the Law of nature originally written on our hearts, so that many of its commandments were no longer legible, it seemed good unto the Lord to transcribe that Law in the Scriptures, and in the Ten Commandments we have a summary of the same." -- Arthur Pink, The Ten Commandments

Man's first duty is to obey God. Man has been given God's law but he fell from it. This is the reason the first complaint Jehovah made against Israel after they left Egypt was *"How long refuse ye to keep my commandments and my laws?"* (Exod. 16:28)

The people needed to be cleansed before the law was given. (Exod. 19:10,11) They needed heart preparation to receive God's commandments. Bounds were set on Mount Sinai, (Exod. 19:12-13). This tells us God is infinitely holy and superior to man. He is due our utmost reverence.

II. THE SETTING OF THE LAW:

God's grace. He begins by showing what God in His grace as done, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." (Exod. 20:2)

God's love. "And showing mercy unto thousands of them that love me and keep my commandments." (Exod. 20:6) Jesus said the law summed up in: "Love the Lord thy God...." and "Love thy neighbor as thyself." (Matt. 22:37-40) God knows what is best and in His love for us has given us His law.

III. THE IMPORTANCE OF THE TEN COMMANDMENTS:

Though they are only a part of the law of God and the law of Moses, the Ten Commandments are especially important and unique.

They were given with awe-inspiring phenomena. The mount smoked and quaked, (Exod. 19:18), and there were lightening, thunderings, a thick cloud, thick darkness, and the trumpet sounding. (Exod. 19:16; 20:18-21)

They were given in God's audible voice. (Exod. 20:1)

They alone were written by the finger of God. (Exod. 31:18)

They were placed in the Ark of the Covenant. (Exod. 10:2, 5) Therefore, we see the Commandments are held in special esteem by God and are very important for us. The Ten commandments have never been repealed. Every one of them are restated in the New Testament except for keeping the sabbath. (For we worship on the first day of the week which commemorates the resurrection.) The law was written on tables of stone, speaking of their permanent nature.

Paul said we do not make void the law. (Rom. 3:31) And God warns those who are children of God by faith in Christ about breaking His law. (Psa. 89:27-32)

IV. THE PURPOSE OF THE LAW:

They are a set of rules for God's chosen people, the nation of Israel. This means obedience would be best:

1. For any nation and people,
2. for God's people. (but not as a means of salvation.)

The Law will always stand as the proper moral standard. Because we know what salvation is by grace, many believers feel the law has no plan or purpose for us today. But we must always recognize the necessity of God's standard -- it never changes. The law was not given to save man (Rom. 3:19-20; Gal. 2:15) for it was given to reveal the fact of sin, (Rom. 3:19-20) and is the basis of all of God's judgments.

V. SOME IMPORTANT TRUTHS TO NOTE:

Each command is addressed, "thou," for God does not address all society as a mass, but rather, each individual.

The commandments are divided into those which:

1. Give man's relationship to God. (Exod. 20:1-11)

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2. Give man's relationship to man. (Exod. 20:12-17)
3. This is keeping with Matthew 22:37-40.

The commandments were written on two tables, probably with five on each table.

The first five included the word, "*the Lord thy God.*" The last five do not. Even the fifth commandments presents parents as representing God before their children. (Ezek. 20:10-13; Exod. 31:12-17; Deut 5:15; Exod. 19:5-8)

Consider the following:

1. Why did God say the Israelites were to have no other gods before Him (Ex. 20:2)
2. Give some reasons you believe God, (Jehovah, Elohim) demands no other gods.
3. List at least five others gods men often have... or put before God the Father.
4. Do you have any other gods in your life. (I Jh 5:21)

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Lesson II

“Thou Shalt Have No Other God’s Before Me.”

Exodus 20:3

I. INTRODUCTION OF THE COMMANDMENT:

“I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” (Exod. 20:2; read Isa. 42:8.)

The assumption that God is real. Exodus 20:1 says *“And God spake...”* Moses, the author of Exodus, did not try to prove God. He simply believed His existence. The same is true of Genesis 1:1, where Moses wrote: *“In the beginning, God created the heaven and the earth.”* There may have been some in Moses’ day who said, “God is dead.” Thank God, my God is not dead! He has never been sick!! I know Him and I know He is real. Can you say the same?

We see Who God is -- Exod 20:2; what God did -- Exod. 20:2; and what God demanded -- Exod. 20:3

The title used for God. *“I am the Lord, thy God....”* (Exod. 20:2) **“I AM”**

In Exodus 3:14 God told Moses to tell the people that he was sent by **“I AM THAT I AM.”** In other words, God is the self-existent One. The word Jehovah, means that He is LORD. *“The Lord thy God...”* He is LORD, Jehovah. This is His personal name. It refers to Him as the One who is supreme, eternal, the self-existent One.

Consider Isaiah 42:8; 43:3; 40:25; 43:11,15; 45:5; 45:22; 46:9-10.)

The word *“Jehovah,”* was a very sacred name to the people of Israel. When the scribes were copying the Scriptures, every time they came to the word Jehovah, they wiped their pen points clean and they took a bath before writing another word. In the Hebrew the word had no vowels so that it could not be pronounced. The word is always in the present -- never past or future.

He is *“God -- Elohim,”* meaning the *“Strong One!”* This speaks of His official title and refers to God as a trinity... a plural word signifying God’s might, power and as a covenant keeping God. This is a plural word that signifies God’s might, and power as a covenant keeping God.

The *“LORD thy God...”* Here we have His personal name and official position. For Jehovah is His personal name and Elohim is His official position. God stresses the importance of His name. In Deuteronomy 28:58, God says, *“that thou mayest fear this glorious and fearful name, THE LORD THY GOD.”* (Cf. Isa. 42:8; 40:25; 43:3, 11, 15; 45:5, 22; 46:9, 10)

We need to know Him in the fullness of His name. In John 20:28, Thomas cried, *“My Lord and my God.”* He saw the print of the nails and the riven side of our Lord and he became not faithless but believing. Then he honored the Lord with the fullness of the title: *“The Lord thy God.”*

To be saved we need to recognize Him not only as God but also as Lord. *“That if thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.”* (Rom. 10:9)

II. THE IMPLICATION OF THE COMMANDMENT:

Man has an innate desire to have a God of some kind. God has so created man that he would desire to worship something.

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Man has an affinity to worship a god of some kind.

Man will try to create his own object of worship. Man has created more than one god. In fact, they say that in Los Angeles county there are over 2,000 religions, and of course there must be many different gods involved. The Scriptures have a lot to say about the plurality of "gods" man has created for his own pleasure.

This is manifest in Exodus 32 where Moses found the Israelites worshipping the golden calf even as he came down from the mount with the Ten Commandments. Moses broke the stones, this could well symbolize that man by nature will break the commandments of God. (See Psa. 135:15-21)

Man has changed "glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four footed beasts, and creeping things."

(Rom. 1:23) Man further "worshipped and served the creature more than the Creator, who is blessed forever." (Rom. 1:25)

Israel had been influenced by Egypt. That country was polytheistic (many gods, as many people are today) and God wanted Israel to be monotheistic (one God).

III. IMPORTANCE OF THE COMMAND:

All the other commandments hinge on the first one. If man worships only God, he will far more likely obey God's Word and Law and also desire His will for his life. All of the other commandments are effective only if this first command is obeyed.

IV. THE INSTRUCTION OF THE COMMANDMENT:

Their was to be a recognition of only one God. The Jews were to turn from the polytheism of Egypt and the other pagan nations.

Redemption from bondage proves this God is the God who has done something for us. God reminds the Israelites that He had brought them out of Egypt, out of bondage. Jehovah, Elohim does things for us. (Consider Ephesians 1:4-11) Pagan gods demand man do something for him. In fact, such a god could not even stand up if his owner did not care for him.

The LORD, our GOD.. has saved us when we could not save ourselves, has kept us saved when we could

not keep ourselves, and will take us, His saved ones, to glory where we could not take ourselves. Glory!

There were restrictions to the commandment. The Jews were to have NO other gods. We today are to make NO other gods. Who is Jehovah today? To us?

"Thou shalt call His Name Jesus." (Matt. 1:21)

"Thou shalt call His Name Emmanuel, which is being interpreted, God with us."

(Matt. 1:23) Jesus is Jehovah as much as God the Father... for His is one with the Father. (Jh. 10:30) We are to worship in spirit and in truth, and therefore our worship must be in and through the Lord Jesus Christ. For our approach to the Father is through the Son who made access for us by His death on the cross for us. (John 14:6; Heb. 10:8-25)

What God desires of us.

1. He calls for our supreme love. Matt. 22:37
2. He calls for our whole hearted worship. John 4:24
3. He calls for unwavering faith. Heb. 11:6; Mk. 11:23-24
4. He calls for our unswerving loyalty. Joshua 24:15; Rom. 6:13; 12:1-2

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Lesson III

“Thou Shalt Not Make Unto Thee Any Graven Image.” Exodus 20:4

Introduction:

The Lord Jesus came to “*fulfill*” the Law; to fulfill its demands, to die a sacrifice for us, to fulfill the Law’s precepts, and to set us free from the Law’s curse. (Gal. 3:13; Rom. 8:3,4; 10:4; Gal. 2:21; 3:22-25)

If life could have come by the Law, verily salvation and righteousness would have come by the Law.

When we are born again three distinct things happen to us... we have a new life in Christ, we have a Divine nature given unto us, and we are born into His family. (John 3:3, 7; 3:14-17) Then as a result of the indwelling of the Holy Spirit and the new nature within we want to live for Christ and we want do obey the moral law of God.

In fact, the New Testament sets forth a nobler standard than the Ten Commandments, a high standard wherein even to the motive behind what we do comes into the picture. Yes, even to the extent that the thoughts and intents of the heart are weighed as well. The New Testament does not teach us to be anti-law, but instead the moral law is written in our hearts by God. (Heb. 4:12;

There are those today who say we are under grace alone, and that the Old Testament Law or the Ten Commandments are not in force for the saved person whatsoever. Some teach that it is legalistic to say there are any standards, and that grace alone reigns. But this is not true and that is not what legalism is. We will look at that later.

I. CONTRAST BETWEEN THE FIRST TWO COMMANDS:

They appear to be similar. The first has to do with the object of our love, of our loyalty, our devotion, worship and faith. The second command has to do with the manner of our love, our loyalty, our devotion, worship and faith.

II. CONDITION OF MAN’S HEART:

Man’s instinct for worship. Both of the first two commandments reveal that man has an innate desire to worship some god. This desire will manifest itself in man creating a god of his own. Man, naturally, because of his sinful, fallen nature will turn to a false god very readily. He has a desire to have something visible, tangible to worship.

Archeologists have found cities without walls, without palaces, without amphitheatres, without an alphabet, etc., but man has never yet found a civilization without some kind of a god. A philosopher said: “*It is my opinion you could build a civilization without ground under it easier than you could build one without a god. And if you found such a civilization, I seriously doubt that it could continue to exist.*”

Proper worship of the Lord. John 4:24 teaches us, “*God is a Spirit; and they that worship Him must worship Him in spirit and in truth.*” Proper worship of Jehovah

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does not require tangible means of worship. *"We walk by faith, not by sight."*
(II Cor. 5:7)

Man in his finite mind tries to reach out and create a god. But such a god would be limited and could not be God.

Man's constant breaking of this commandment.

1. Exodus 32. Even while the commandments were being given to Moses, Aaron was leading the people to violate this commandment by making a golden calf.
2. Judges 8:27. Gideon made an image.
3. II Kings 18:4 There were those who worshiped the brazen serpent which Moses had made as recorded in Numbers 21. This shows how corrupt is the human heart to constantly break this second commandment.
4. Isaiah 44:10-20 condemns idolatry. God says, *"he feedeth on ashes..."* This is all that the idol worshiper gets -- ashes.
5. Jeremiah condemns idolatry in Jeremiah 10:1-15. The fact that Isaiah, Jeremiah and many other prophets condemn idolatry tells that Israel had continued to follow the example of Aaron in Exodus 32.
6. Acts 17:16-23. In this New Testament example someone has well said that there were more idols in Athens than there were people. (See verse 16, and 23.)

God says of this... *"Because that when they knew God they glorified Him not as God, neither were thankful. . . and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and forfeited beast and creeping things."* (Rom. 1:21-23)

III. THE COMMANDMENT'S MEANING:

It is not forbidding or condemning art. God approved art in the Tabernacle. There was much intricate and attractive embroidering. The Jews did not go in for a lot of art. However, this command is not forbidding art as long as it is God honoring.

The sins forbidden by this commandment.

1. The making of graven images. This is the making of an idol so that men can have a material aid for worship. We do not need any aids for worship. We must realize that *"God is a Spirit and they that worship Him must worship Him in spirit and in truth."* (Jh 4:24)
2. The making of any likeness of anything in heaven, in earth, or in the sea. (Exod. 20:4)
3. The bowing down to worship these images or the yielding to serve these images. (Exod. 20:5)

IV. WAYS THIS COMMANDMENTS IS BROKEN:

The making of images fashioned from wood, metal, stone, etc. An idol is dead and cannot be a god. (Psa. 135:15-18) Those that trust them are like the idols -- dead

and lifeless. (Psa. 135:18)

The making of idols in worship today. Use of images in church buildings, on dashboards of automobiles, or in any place or in any form taking man away from the simplicity of worship of Christ is forbidden by God. This would include the worship of Mary, the worship of the many so-called saints, worship of the crucifix, etc., or in the elements of the Lord's table or Lord's supper. Most Roman Catholic churches are full of images that people come to worship, to pray to, etc.

This would also mean that any form of worship that departs from the Word of God and its teaching is sinful. We must worship according to the Scriptures. Often people worship the ritual, or the liturgy, rather than the Lord. The trappings of worship or religion take the place of Christ Himself. Christ condemned the ritualistic religious washing of hands as an illustration.

Doubtless, many people have ready made idols today. Idols of the heart keep man from knowing God, or from serving Him. Anything that is more important than God-- that takes our love, allegiance, loyalty, time, energy, finances, etc., can become a god. This can include family, or children, wife, house, possessions, pleasures, money, etc. For many TV has become their god and if you look carefully at the life style of our youth today they have many gods that did not even exist forty years ago.

Do we love God with all our heart, soul, strength, and mind?

V. GOD'S REASONS FOR THE COMMANDMENT:

God is a jealous God. (Exod. 20:6)

God judges those who violate this commandment even unto the fourth generation. (Exod. 20:4)

u. (Exod 20:5)

VI. THE NEW TESTAMENT TEACHING ABOUT THIS COMMAND.

(I John 5:21; Eph. 5:5; Col. 3:5,6; Gal. 5; I Cor. 10:12, 14, 15, note the context of the portion in I Corinthians.)

It is easy for man to worship material things rather than the Lord. (Luke 12:15) (Cf. I Tim. 5:10.) It is so easy for mankind to worship at the shrine of self-desire, self-satisfaction, possessions, desires and wants. (Cf. I John 2:15-17)

CONSIDERATIONS FOR THE NEXT STUDY:

1. Study again Exodus 20:4-5.
2. Memorize Exodus 20:1-3
3. From Psalm 115 list five things God says about idols.
 - a.
 - b.
 - c.
 - d.
 - e.
4. In Psalm 115:8 what does God say of those who worship idols?
5. Read Exodus 20:7 and think about what God is saying here.

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6. How serious is it to take the name of the Lord God in vain? (Exod. 20:7)

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Lesson IV

“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.”

Exodus 20:7

Introduction:

The principles of every one of the Ten Commandments and further explanation of them are to be found in the New Testament, especially in the teachings of the Lord Jesus Christ as found in the four gospels. For this commandment, study carefully what Christ said as found in Matthew 5:33-37. Note these factors:

1. Christ gave a very emphatic command: *“Swear not at all! If we really love Him we will keep His commandments.”* (John 14:15, 21, 23)
2. Anything a person might use in swearing could be a reflection upon God in some way. Example: a person might say, *“Oh, Heavens!”* God made the heavens; the heaven of heavens is His throne. Or a person might say, *“Oh, my goodness!”* But we have no goodness in ourselves. Paul said, *“The goodness of God leadeth thee to repentance.”* (Rom. 2:41) Only God is good.
3. A person’s “yes or no” needs nothing but his own character and integrity to make those words forceful and binding. (James

I. THE IMPORTANCE OF A NAME:

A name suggests identity. Who a person really is denoted in his name. Any of the names of God identify Him as the only true God, the Lord of heaven and earth.

A name suggests character and attributes. What a person really is will be denoted in his name. Every one of the names of God should remind us of God’s character. He is omnipotent, omniscient, omnipresent. He is immutable, absolutely holy, and has the attributes of love, mercy, justice, graciousness, compassion, kindness, etc.

A name also suggests achievement and activities -- of what a person does. Every mention of God’s name should remind us of how God is at work in this world, in our lives personally, and in all of His creation. The same is true of Jesus Christ and the Holy Spirit. (Col. Jh 9:

II. THE IMPLICATIONS OF THIS COMMAND:

Some very important truths are implied in this command.

That the name of God is sacred and thus is to be held in high reverence. Note how Moses emphasized the name of the Lord their God in relationship to sacrificing, tithing, and keeping their vows. (Deut. 12:5-11; 14:22,23; 16:2, 6, 11)

1. It is also interesting to note how David and Solomon exalted God’s name. When you read I Chronicles 16 and II Chronicles chapter 6 you will see how they magnified God’s holy name.

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2. The Psalms are filled with references exalting the name of the Lord. (Psa. 8:1; 148:13; 72:17, 19; 29:2; 96:8; 105:3) Truly we should constantly remember that Holy and reverend is His name." (Psa. 11:9)

The truly nature of man is sinful and thus our natural tendency will be to forget this command and to take God's name in vain. This very fact that we are told not to take God's name in vain shows that it is a part of man's wicked, sinful, rebellious nature and for many it seems to be normal to sin glaringly in this way.

III. THE INFRACTION THAT IS FORBIDDEN:

An infraction is the breaking of a rule or the violating of a law. What infraction is forbidden? "Thou shalt not take the name of the Lord thy God in vain."

The meaning of this command is clearly seen. The word, "vain," comes from a Hebrew word that means "lying, deceptive, unreal." It means to make use of an idle, frivolous or insincere conversation. In a moral sense, it has reference to that which is empty, idle, or insincere. Thus much more than profanity is forbidden in this commandment. When we take God's name in vain, we take His name upon our lips in an empty, idle, frivolous way. In fact it can be in a very sinful, wicked way.

The manner in which God's name may be taken in vain -- how this command is broken.

1. By profane cursing and swearing, which would be the usual interpretation of this commandment. Such profanity is blasphemy in God's sight, and comes from a wicked, sinful heart prompted by the devil himself. (See Matthew 5:34; 15:19; 27:74; James 5:12.)
2. By hypocrisy in professing to know God by then denying Him by our works in the way we live. (See Titus 1:16; II Tim. 2:19; and Mark 7:6-13.)
3. By calling Jesus "Lord," and then not doing what He says. (Luke 6:46)
4. By using vain repetitions when we pray. See Matthew 6:7-13. Note that in the model prayer Jesus gave His disciples, the name of God is used only once at the very beginning when He is addressed as "Our Father." In the longest prayer of Jesus recorded in John chapter 17, He addresses God directly six times as "Father" and once indirectly as "the only true God."
5. By making promises to God and then not keeping them. (Eccl. 5:1-5)
6. By light, frivolous, jesting conversation or jokes involving the name of God. (See Matt. 12:33-37; and Ephesians 5:4.)
7. By slang expressions that are really defined in the dictionary as "minced oaths." Examples:

Gee -- A form of Jesus, used in minced oaths.
Golly -- a euphemism for God, used in minced oaths.
Gosh -- a substitute for God, again used in minced oaths.
Darn, darned -- colloquial euphemisms for damn, or damned.
8. By using words that speak of the attributes of God in slang expressions, such as "Oh, my goodness."

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True goodness belongs alone to God, and the language of the Christian will be more pleasing to the Lord if he does not use such expressions. (See Colossians 4:6.)

IV. THE IMPOSITION OF A DIVINE PENALTY:

God imposes a penalty upon the person who break this commandment. What is that penalty? *“The Lord will not hold him guiltless that taketh His name in vain.”* This word, *“guiltless,”* is from a Hebrew word that means *“to be clean, unpunished.”* The meaning therefore, is this: God will not hold man to be clean who has taken His name in vain and therefore will not allow him to go unpunished who uses His name in a lying, hypocritical, unreal, profane way.

Note how God reinforced this commandment in the Levitical Law: (Lev. 18:21; 19:12; 20:32; 21:6; 22:2, 32) Then note the illustrations of what happened when the law was broken. (Lev. 24:10-16) ***The penalty was death.***

What does the law reveal? Man’s sinfulness and guilt. (Rom. 3:19-20; James 2:10)

What is the penalty for breaking God’s Law? DEATH! (Rom. 6:23; Gen. 2:16-17)

What is the remedy? The grace of God through our Lord Jesus Christ! (Rom. 5:8; 6:23; 10:9-13; II Cor. 8:9; 5:21; Eph. 2:8-9)

Conclusions:

For the unsaved! The only way for an unsaved person to get rid of his vile speech is to get a new heart through new life in Christ. This comes by being born again into God’s family. See Matthew 12:33-35 and II Corinthians 5:17.

For the saved person! He must recognize his sin, confess it as a vile sin, determine to forsake it, and yield himself to the Holy Spirit so that his tongue will be brought under control. See Psalm 51:3-4; I John 1:9; Proverbs 28:13; Romans 6:11-13; and James 1:26.

THE TEN COMMANDMENTS

Lesson V

“Remember the Sabbath Day To Keep It Holy.”

Exodus 20:8

Introduction:

The Sabbath was first made known while the children of Israel were near Mount Sinai, as part of the ceremonial law (Nehemiah 9:14). Of course, God knew about His plan for the Sabbath, to commemorate His creation of the world, but it had never been written down until Moses wrote the books of Genesis and Exodus in the wilderness. It was first made known to the Israelites. You can examine the Scriptures and find that neither Adam, Abel, Noah, Abraham, Isaac, nor Jacob had heard of keeping the Sabbath. God did not command them to keep it and they never did. It was not known until it was given to the Israelites about the time of the given of the Law.

I. WHAT THE SABBATH IS:

Definition: The Hebrew word, “*sabbath*,” and the Greek word, “*sabbatou*,” from which the English word “*sabbath*” is transliterated, carry the thought of rest, a cessation from labor. It was a day of complete rest, no special worship duties were enjoined upon the people, but they were absolutely to refrain from all physical labor. God gave the example after the creation. Gen. 2:31)

The sabbath is the seventh day: Exodus 20:10 plainly says, “*But the seventh day is the sabbath of the Lord thy God.*” In some languages the word Sabbath means “seventh.” The sabbath of rest followed six days of labor and was counted the last day of the week. Saturday is the Old Testament sabbath.

Keeping the Sabbath is an Old Testament and not a New Testament command.

1. Every one of the Ten Commandments is repeated in the New Testament, (some many times) and even restrengthened, with the exception of the Sabbath. ***Keeping the sabbath is a Jewish Ceremonial Law, NOT a Moral Law.***
2. Jesus did not command His disciples to keep the sabbath.
 - a. The apostles did not teach the New Testament churches in to observe the sabbath.
 - b. The council at Jerusalem sending word to the Gentile converts as to what they should do, did not even mention the sabbath (Acts 15:19-24). Not this is very strange if we are to keep the sabbath.
 - c. The books of Hebrews and James, written to the dispersed Israel, do not even refer to the sabbath as a day to be kept.
 - d. Paul in all his epistles to the churches never once mentioned the sabbath.
 - e. The Sabbath is a Old Testament and not New Testament teaching.

The Sabbath is Mosaic Law, Given to Israel Under the Law. “*Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandest them precepts, statutes and laws,*

by the hand of Moses thy servant:" (Nehemiah 9:13-14)

After recounting the oppression in Egypt and the crossing of the Red Sea, the Scriptures tell us that God came down upon Mount Sinai and "*made known*," to the people His holy Sabbath. The Sabbath, then, was a part of the Mosaic Law. It was not a previous command incorporated into the Mosaic Law like marriage, the tithe, or even circumcision. No, the Sabbath was given to Israel as a part of the Ceremonial Law. It was "*made known*" on Mount Sinai. No man on earth ever heard of it before then.

This same teaching, that the Sabbath was first given, or made known at Mount Sinai is taught in Ezekiel 20:10-12 and Exodus 16:23-30.

The Sabbath was given as a special sign to Israel. That matter is very clear. On Mount Sinai the Lord revealed to Moses that this command was given to Israel as a special covenant between God and the nation. (Exodus 31:12, 13, 16, 17)

It is clear that the Sabbath is a command to Israel under Mosaic Law as a special sign or covenant between them and God and was never commanded to Gentiles in any dispensation.

When we speak of the sabbath we speak of the seventh day, Saturday, as the Old Testament command of ceremonial law to Jews.

II. SCRIPTURAL PROOF THE SABBATH WAS CEREMONIAL LAW, FOR JEWS ONLY.

That is what the Word of God expressly says. Read again Colossians 2:13-17.

The second proof that the Jewish Sabbath, Saturday, is part of the Ceremonial Law and never mentioned to New Testament Christians is the fact that the Sabbath was a special sign between God and the children of Israel -- "*And the Lord spake unto Moses saying, Speak unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.*" (Exodus 31:12,13) See also Ezekiel 20:12

The observance of the Jewish sabbath is obviously only a ceremonial law since it is not a moral law written in the heart of mankind. (Romans 2:14-16) The Jewish sabbath, Saturday was suitable for Jews in Palestine, but is not suitable for many people in other lands of especially severe winters. For they were not even to kindle a fire. (Exodus 35:3)

Another proof that keeping the sabbath was ceremonial and not for the saved is that the day does not come at the same time on a rotating world.

Dr. John R. Rice had this to say in one of his writings: "*Days are determined by the rotation of earth. Every time a certain spot on the earth's surface rotates into the light of the sun, it is another day. And whether we begin at midnight or at sunrise, the day begins at a different time on every spot on the earth's circumference. For example, when it is midnight in New York city, it is only 11:00 pm in Chicago, 10:00 in Denver and 9:00 pm in Los Angeles. And on the other side of the earth it is twelve hours later or earlier.*"

III. DIFFERENCES BETWEEN THE SABBATH AND THE LORD'S DAY:

The sabbath was for Israel only as we have seen. The Lord's day is for the New Testament believer under grace.

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The sabbath was law, enforced with the death penalty under God's command.

(Numbers 15:32-36) The Lord's day, or the first day of the week is grace without command or penalty. It was observed voluntarily by Christians who desire to follow the New Testament pattern of assembling together. (Heb. 10:25)

The sabbath was a day of physical rest. (Exodus 20:10) The Lord's day is a day of worship. (Acts 20:7; Revelation 1:10; I Cor. 16:2) The sabbath was a day set aside in view of the fact that God rested from His labors on the seventh day.

The sabbath typified salvation by works at best. The Lord's day typifies salvation by grace alone.

IV. SIGNIFICANCE OF THE LORD'S DAY:

The first day of the week is called "the Lord's day." (Rev. 1:10)

The first day of the week commemorates Christ's resurrection. (Matt. 28:1-6; Luke 24:1; John 20:1) How should we commemorate His resurrection?

The first day of the week Christ met with his disciples. This was a new pattern very different from anything in the Old Testament. (John 20:19-26) This is the usual. . . as it is stated in various places.

The first day of the week is when the early church met. (I Cor. 16:1-3; Acts 20:7) Why? Because they were commemorating what we have in Christ through His resurrection, because in His atoning death and resurrection we have salvation, a new life in Him.

THE TEN COMMANDMENTS

Lesson VI

“Honour Thy Father and Thy Mother: That Thy Days May Be Long . . .”
Exodus 20:12; Ephesians 6:1-4

Introduction:

The division of the Ten Commandments is between number four and five. The first four speak of our duty toward God and the last six speak of our duty toward mankind. The first commandment of these is *“honour thy father and thy mother.”* This is given along with basic commands against murder, adultery, and covetousness. After a person is right with God and pleases God, the next most important thing is to be right with one’s own father and mother.

This commandment is also the first of the Ten Commandments with a promise of special blessing. This command is quoted by divine inspiration in Ephesians 6:2. The most important obligation anyone has is to honor God but second to this in importance is the obligation to honor father and mother. (And this does not end with parents but also naturally extends to grandparents.) Our Lord Jesus insisted in Mark 7:6-13 that honoring father and mother is an essential part of honoring God.

Parents must realize that it is God’s way to have a well ordered home life. Children, which in this case does not mean little ones only but includes teenagers as well, (and also those gone from home) must be taught and trained to honor their parents under God’s direction according to His Word.

Parents must remember that in this commandment the parent is viewed as being in the place of God to the child. Parents are God’s representatives and as a child learns to honor parents, he eventually learns to honor the Lord and obey His Word. You can’t have the later with the former.

Consider three things about this fifth command.

I. LOOKING AT THE COMMAND ITSELF:

Definition: The word, *“honor,”* means much more than obedience. This command includes the whole life of a child, for all men and women are still children of their parents into old age, or unto death. The commandment has a two-fold application.

1. In the period of childhood -- obedience is to basic application.
2. In the period of adulthood -- honor is the basic application.

The meaning of the word.. honor is: *“to attach weight to; to put in the place of authority; to hold in high opinion; to reverence”* in the highest sense of the word.

The child must be in subjection and must obey gladly in order to actually honor. For the child this is a gracious and yet imperative requirement.

1. Gracious because it frees the child from responsibility, and care until the child can make godly decisions. (Cf. Prov. 6:20-22)
2. It is imperative because the immature, untrained condition of a child-life requires mature thought and arrangement and training from which the child will someday gain the maturity to obey God’s commands when others are not around to be sure that he obeys.

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Obedience to father and mother is God's safeguard and law of development for the child-life. Obedience grows into respect which expresses itself in courtesy and kindness. We don't often think about the fact that this is seen in Isaac's relationship to his father, Abraham, as Isaac was obedient and manifested respect when he was forty years of age and his father was aged.

The promise of long life:

1. Character molded in the atmosphere of honor to parents has upon it the blessing of God to prolong life.
2. Character formed in the atmosphere of rebellion has upon it the fever of sin and lack of God's blessing which tends to the shortening of life. *"Every dissipation of youth must be paid for by a draft on old age."* so wrote Dr. Bob Jones Sr. Often life is cut short as God brings judgment to youth who scorn, rebel, and in general are incorrigible.
3. The application is twofold, not only to the individual, but also to the nation. The people of a nation who uphold the sacredness of this commandment will be a nation of strength, retaining its hold upon its possessions and living long in the land.

Application to parents:

1. If parents are to be honored they must be honorable.
2. If obedience is to be rendered gladly, it must be to a control that is conditioned in the love of God and obedience to God.
3. Parents must be in subject to God and respect the glory and grace of God in their own lives. If they are living lives of disrespect to one another as spouses and toward God then can expect that they will not have their child's respect, honor, or obedience.

II. NEW TESTAMENT IDEALS AND TEACHING:

The Lord Jesus Christ was in subjection to His Father and He always honored the Father as well as His mother. He is a blessed example for all of us. As He passed through child-hood He was under the control of Mary.

At the age of twelve years when He was missing as they returned from Jerusalem, (they sorrowed and missed him and went after Him) the event reveals to us that He was hardly even out of the care of His parents influence. Our Lord's answer is often misunderstood, *"wist ye not,"* or He could have indeed been saying, *"Mother, surely you know me well enough to know that nothing could detain me but the affairs of my Father of Whom you have given me knowledge and revelation."* (Luke 2:42-52; Cf. John 8:29)

Our Lord saw an end to the years of obedience but never to the years of honor.

At Calvary He commended His mother to the loving care of the man who most deeply understood His love and methods. (John 19:26-27)

Very emphatically the Savior said that to dedicate funds to the altar which should be used in providing for the necessities of parents was to make void the law of God (Mark 7:10-13)

III. TODAY'S ISSUE -- CHILDREN ARE TAUGHT TO DISHONOR PARENTS:

Children are disobedient, lack reverence and respect all because the restraints of home have been left out my most families. Many have bought into the world's ideas about child rearing and allow the child to boss the parent. Often the modern parent treats the child as an equal rather than as a God-given gift to mold a life for God's glory.

This lack of teaching obedience, respect, honor, etc., is a terrible sin and flies in the face of the clear commands of the Word of God throughout the book of Proverbs and many other commands given by God. (See also Rom. 1:29,30; II Tim. 3:2, 3:15)

1. Often children are self willed and grow up unbroken of will, stubborn of spirit and are actually unhappy because they of the inner conflict. And all the while they are inflicting discomfort upon all who come in contact with them.
2. Children grow up calling parents ugly names, showing all manner of disrespect, and possibly calling their parents "*the old man and the old woman.*" (Prov. 30:11) Children who grow up in this manner are a horrible trial and instead of giving peace to the parent... that are a constant source of irritation and sorry.
3. Too often young children and teenagers talk back to their parents and argue about almost everything. They tell their parents what they are going to do rather than kindly ask parents what they can do.

Parents are at fault! (Eph. 6:4; Prov. 22:6;

1. A father who does not discipline as he should and spends little or no time with his children will lose the godly influence he ought to have. He is often "*full of himself, his agenda's, his interest's, his desires -- all the things that please him and give him a sense of worth as he fulfills his selfish ambitions.*"
2. The mother is often spending her time outside the home, or if she is home she might well undermine the father's leadership by her determined control, maintaining her so called rights, and even speaking words of disrespect and dishonor about the father in the children's presence. A day will come when she will wonder why her children give her nothing but grief and sorrow and do not respect her or dad.

Children that honor their parents will be saved from -- murder, impurity, theft, slander and many other things that come out of a rebellious and disobedient spirit. Not that this is guaranteed, but when a child is molded for God, is humble, pliable, and under godly direction of the parents God can be at work in those lives. (Mal. 2:11-16; Matt. 18:1-14)

Permissive by parents will bring no honor to parents (in fact they will be dishonored by children in front of others time without number), but correction brings delight. (Prov. 29:17)

God will not be mocked, His Word is true!

Conclusions:

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1. No one can clothe himself with authority. But whoever has received authority from God must hold it firmly. He must have faith in it and must maintain it, out of faithfulness to God, not for selfish reasons. It is granted him by God in order that he may use it, not in order to please himself.
2. A parent may not withhold authority because of his own unworthiness. God has established that authority for the sake of the children, to attain certain ends. Nor can the parent set it aside through weakness and a morbid delicacy in sparing those set under him.
3. Parents must maintain their ground upon the knowledge that they are in the right. They must demand obedience for what they know to be right.
4. Willing obedience is based upon the inner foundation of reverence. It is not only a virtue; it is the only virtue of the child. It includes all good that can be required or expected of him.

Consider the following:

“Carrying Out Biblical Discipline!”

We all are born with a congenital, self-will problem. In discipline we are seeking to purify that child's nature. Maybe the saddest words in the Bible are the words of King David when he cried out, “*Absalom, my son, Absalom, would to God I had died for thee.*” David had failed his son as many parents possibly fail their children today. If children do not obey their parents, how will they obey God? How soon does God want us to obey Him?

The *sin nature problem* is seen early in the child's life. The problems of self-will begin early and the solution is to begin early. One of the most outstanding sins among Fundamental Christian families today is the lack of obeying the Scriptures concerning discipline.

Biblical discipline is clearly commanded by God. (Eph 6:4; Prov. 23:13-14; Prov. 20:31; 23:22; 19:17; 22:15) Biblical truth must be understood, applied, and lived out in daily life so we will have the blessing of the Lord. Prov. 23:13-14

The chief purpose of discipline is to secure the spiritual welfare of the child. How can you deliver a child's soul from hell? -- only by breaking his rebellious will so that the child has a submissive will and thus puts himself under the authority of God as well as parents.

I. PREVENTIVE DISCIPLINE:

Discipline must be recognized as being much more than spanking, or corporal punishment. There is so much more taught in Scripture. In fact the impact of the Word of God in the life ought to be first and foremost that which builds character and molds the life. See Prov. 1:2-9; 2:1-11; 3:1-4; 21-23; 4:1-5; 10-14; 20-23; 6:20-23; 7:1-3; 13:1,13; 15:32-33.

A. Before the fact of sin, before the failure -- mold with the Word of God:

We could spare ourselves and our child much grief, sorrow, failure, and heartache if we would teach the Word of God in such a way as to change the life of our child (s). We should so teach, instruct, and perfect the child that he or she would be spared much sin and wrong.

B. Give Instruction: (Consider the lives of Joseph, Moses, Samson, Daniel)

Train up in the *admonition of the Lord*, Eph. 6:4. *Bring them up to live the Word of God.* Consider Psalm 78:1-8.

C. Build convictions in the child's life. Before the time of temptation comes. Before *peer pressures are experienced in the life.* Before they are in school.

D. Bring about inner resolves to do right. By parental example in daily life, By daily application of the Scriptures and by teaching a prayer life and by

Scripture memory.

II. CORRECTIVE DISCIPLINE:

The Word of God was given for: *doctrine, reproof, correction, for instruction in righteousness.* (II Tim. 3:15-16) Here we are considering **corrective discipline** whereby the Word of God is taught in such a way that the child desires to correct his or her life. Consider Prov. 15: 5, 32; 29:15, 17; Jer. 17:9; Isa 53:5-6; Psa. 119:9-11.

A. Because of the sin nature the child must learn to correct their lives.

By repentance, confession and forsaking sin. (Prov. 28:13; I Jh 1:6-2:2) By personally judging their own sins, asking for forgiveness, getting right with others, and making decisions to bring personal change. (I Cor. 11:31-32) By helping the child to bring about **personal resolve to do right** -- by our instruction, teaching, and living the Word of God ourselves, by our daily praying with them, helping them to actually apply the principles and truths of the Word of God to their selves, daily. By reproof, rebuking, exhorting the child with the Word of God. (II Tim. 3:15-16; Rom. 12:1-2; Titus 2:11-14; Rom. 6:16-17)

III. PUNITIVE DISCIPLINE:

When it comes to corporal punishment spanking is what God tells us to do. There are other forms of punishment that the parent may well use, but spanking is God's directive given to the parent.

God knows how we are made. While parents have a reason to carry out various means of punishment -- God does not direct us to send them to bed without a meal, or set them in a corner, etc., but to carry out the use of the rod.

A. Spanking will work:

We often hear parents say, "*But spanking does not work.*" I think the problems is that did not do in the Scriptural way, or they did not spank hard enough to get results. Spanking will work, for God says so; He promises that it will work. Who are we to say God is not right? Have we embraced the ideas, teaching, philosophy of Dr. Spock and others like him?

B. Spanking confronts self-will:

Prov. 22:15 -- Here we are taught that **foolishness** (self-will, desire to rule, desire to be number one) **is bound up in the heart of the child**, but the rod of correction will drive it far from him. (Prov. 20:30; 23:22; 19:17)

When should we use spanking? When we are faced with **self-will** or rebellion.

When we are faced with **defiance**, and **deliberate disobedience**. When the child is responding with a **bad attitude**, disrespect for authority, sassing, etc.

When should we forego spanking? When the child is just being a child.

When it is obviously a childish behavior -- forgetting, dropping things, neglecting, etc. When they are manifesting an inability because they are yet children. We must be able to correctly discern with it is deliberate disobedience and when it is just a normal child's behavior. Spanking should primarily confront self-will and bad attitudes.

C. Spanking should match the wrong: Prov. 19:18; 28:25; 16:32

We must "*chasten while there is hope, and let not thy soul spare for his crying.*"

They will learn to turn on the tears, to cry early and loud, hoping that you are persuaded before you even decide what to do, or before you had planned to quit. Do not quit the spanking too soon or you will only arouse their anger and not break the will. It must far *outweigh* the pleasure from self-willed wrong doing. Don't spank for every little thing.

D. Spanking should be applied on the proper place:

Not slapping in the face, etc. Not hitting, but spanking on the *seat of learning*.

Spanking on the reserved good place God has given. Spank with something other than your hand. If you do it in the wrong way, or unjustly, or angrily, YOU WILL -- stir up rebellion and resentment, and cause a child to be hateful, spiteful, (if not at least discouraged and remorseful). To hit in the mouth is more the action of a fighter than a loving parent. Never spank a moving object -- you can easily break a hand, etc.

E. Spanking ought to have a proper order:

An order of where, and how. An order or process of what you do. A set of rules that have to do with

their cooperation.

F. Spanking expresses parental love --

Prov. 13:24 -- A common **cop-out** among parents is : "I don't want to spank my child, I love him (her) too much to hurt him." Girls have self-will just as boy do, and what applies to one applies to the other. Sometimes moms have a wrong belief system especially about girls.

Discipline is an express of love. A disciplined child is a well-adjusted child -- he knows someone cares He knows that someone will make him obey, and he knows that somebody **loves him enough** to make him obey.

It is far easier to discipline when the child is young, and to bend and break the will, than to break the child with thrashings when the child is nearly grown and out of control. In fact then most parents give up, or feel that spankings will not avail. Also then they may fear the state and what they teach about child-abuse.

We must mold the life for God.... most of it ought to be done by the time the child is seven.

God help the parent to obey his word!

Conclusions:

The rod and reproof give wisdom (Prov. 29:15) for reproof is explaining, and rebuking sin.

We must explain what is wrong, why it is wrong, and then seek to bring about *preventive discipline*. This is done by teaching, rebuking, and exhorting, and seeking to prevent further sinning and wrong.

These two should be *joined together -- rod and reproof* -- these will give wisdom, but a child left to himself will bring shame to the parents. Either the child will cry now, or you will cry later. That is exactly what the Word of God is saying.

Leave the child to his own indulgent way and some day you will be brought to grief and shame. The child living his self-willed life will bring damage, despair, frustration and anguish of heart.

Disciplined children will generally endeavor to take care of Dad and Mom, but most often indulged children will put them some where and forget about them. The child will soon discover whether you are disposed to yield or to rule in your home. Without wise and firm control the parent is miserable and the child is ruined.

THE TEN COMMANDMENTS

Lesson VII

“Thou Shalt Not Kill ”

Exodus 20:13

Introduction:

We should note the divisions of the Commandments. The first four are God ward, and the last six are man ward. In the first four God is safeguarding His glory. In the last six God provides for the security and well being of man.

1. In the fifth command we have the *sacredness of the home* in view.
2. In the sixth commandment - *“thou shalt not kill,”* we have the *sacredness of life* and the protection of a man’s person in view.

What is the origin of life? What is life? This is the probably the most fascinating and yet baffling of questions. What is this subtle, potent thing called life? First, *“God formed man of the dust of the ground,”* so man is of the same elements as the soil. (Gen. 2:7) Dust he is, out of dust he was formed in the beginning and unto dust he will return, (that is the body). But *“God breathed into his nostrils the breath of life and man became a living soul.”* (Gen. 2:7) Therefore, man is made in the image of God. (Gen. 1:26,27) Hence, the human body is such a sacred thing. It is the shrine of God’s image, God’s likeness, it is priceless casket of unknown sacred potentialities because God gave man an eternal soul.

There is but one true temple in all the world -- that is the body of man. Nothing is holier than this high form. Man’s body is the true glory-cloud in which deity Himself may dwell and shine but this is only true of the truly saved person (Cf. I Cor. 3:16; I Cor. 6:19,20). Man has many temples throughout the world build of different substances -- but there is only one temple in which God by the Holy Spirit dwells and that is the human body of a born again child of God. (Jh. 14:16, 26)

No wonder the terribleness of murder, for not only is it a crime against man, but it is a crime against God, in whose image man was made. Whatever that human being is, wherever -- no matter how wicked and how terrible the image of God has been defaced or marred in that person -- yet he is a living soul created to manifest the image of God.

I. THE MEANING OF THE COMMAND:

Literally, it is “thou shalt commit no murder!” This brings out the sacredness of human life and the true meaning of the commandment.

Murder involves premeditation to take life -- to kill a person. Webster’s dictionary defines murder as: *“The offenses of unlawfully killing a human being with malice aforethought, expressed or implied... to kill a human being with premeditated malice.”* Therefore, murder is more than killing. It involves premeditated killing of another human being.

Literally, it does not mean man is not to do any killing! There are places in the Word of God where God commands killing and common sense dictates the necessity to kill. Men must kill, at times, but he is not to commit murder. There is a difference.

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1. Man is to eat meat - He must kill to do that. (Acts 10:13) God commanded Peter *“Rise, Peter, kill and eat.”* God commanded Peter to kill for food. God would not command something contrary to His own Law.
2. Man is to till the ground. This means he will kill weeds and cut down trees, etc.
3. God commands men to slay other men and nations. (Cf. I Samuel 15:3) *“Now, go and smite Amalek, and utterly destroy all that they have and spare not: but slay both man and woman, infant and suckling, ox and sheep, camel and ass.”* Men going to war are not violating this command. They are not committing murder. God uses killing to cleanse away from earth wicked nations.
This command was for the purpose of total destruction of a vile, horribly wicked people who were polluted and would pollute others. There comes a time when a nation’s cup of wickedness is full and God often uses killing to remove such from the earth. It is like removing cancer... for the cancer of sin is far more dangerous than the physical cancer we might experience. (See Gen. 19:15-19; Rev. 6:12-17; 8:2, 10, 11.)
4. God commands capital punishment. Gen. 9:6) *“Whoso sheddeth man’s blood, by man shall his blood be shed...”* and Deut. 19:21, *“And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.”*

In the execution of justice, a judge or magistrate is not violating this command -- *“thou shalt not kill,”* to sentence a slayer to death. In fact, if he fails to sentence the slayer, he will be accountable to God for the sin of not bring judgment and justice. It is often only quick punishment that stems the tide of wickedness.

5. God ordained governments and therefore punishment, even unto death. (Rom. 13:1-7)
 - a. A person may be involved in war. God will hold the nations and leaders accountable. For the person is commanded to obey the government.
 - b. It is lawful to take up arms against an intruder. David fought the Amalekites under God’s command when they carried his wives captive. (I Sam. 30)
 - c. It is lawful to war when some great wrong has been done. David fought the Ammonites for their outrage of his ambassador. (II Sam. 10)
 - d. Jesus commended a Roman soldier. He did not condemn him. (Luke 7:1-9)

A person could be involved in what we would call *“manslaughter.”* We find this in Numbers 35:9-34 where God appointed cities of refuge for the man who killed another *“at unawares.”* The word *“unawares”* means *“by error, unwittingly.”*

God gave direction for Israel to set up cities of refuge. (Deut. 9:41-47; 19:1-13) where He wanted the one protected who killed *“his neighbor unawares and hated him not in time past; or ignorantly, whom he hated not in time past.”*

We must conclude the killing unwittingly was not considered a light offense. The killer was denied liberty for an indefinite term and his safety depended on continuous abiding in the city of refuge.

Murder then is the intentional, premeditated taking of human life. Killing can involve other than human life. Killing of human life would be the unwitting and unintentional taking of life and would therefore have a different meaning than murder.

II. THE WAYS MANKIND BREAKS THIS COMMAND:

Willful murder: Usually born of malice, hatred, ill-will that finally blossoms into sudden passion of outrage. Then the life is taken.

Hatred and anger: Murder in the heart (Matt 5:21,22). This would be wicked hatred and anger but at the same time it is right to hate sin and be angry with evil. Hatred involving bitterness and malice is as wicked in God's eye as murder.

Suicide: It is wrong to kill oneself. That takes premeditation. Suicide is the destruction of the body made in the image of the Creator.

Murder born of occupation: The seller of liquor in every saloon, over every counter wherever it may be -- is killing, yea, murdering people. Slow murders perpetrated in houses of nameless sin... murders of the body, of the temple are breaking this command. (Tobacco is a means of self-murder in a slow measure, little by little.)

Murder of shame -- of infanticide: The killing of babies before birth, or abortion is murder. The taking of the lives of "unwanted babies" is murder. Prenatal and post-natal death perpetrated by man is murder.

Spiritual murder of others: (this could be applied)

1. A personal may be spiritually destroyed by another person. (Matt. 18:6,7) A person may so exercise influence over a child or youth as to be an evil influence and cause him to stumble in the matters of faith and salvation and bring about an evil infidel. That, to me, would be a form of spiritual murder. It would be better that "a millstone were hung about his neck and drowned in the sea" than to be a person who caused a youth to fail in faith.
2. To destroy the faith of another person in Christ, in the Bible, in the importance of the local church, or in spiritual things is to bring about a murder of the heart and soul. (Read Matthew 18:1-14.)
3. A person can become a blind leader of the lost. False prophets, false teachers and soul-murders will stand before a holy God and give account. They "bring in damnable heresies denying the Lord that bought them." (Jude 4; II Pet 1:1-3) They misdirect their fellows and doom their souls to hell.
4. To not win the lost is a form of spiritual murder. Consider Ezekiel 3:17-19; Acts 20:26, 27; 20:31. If we warn not the wicked from their wicked way God will require their soul at our hand. Are we clear of the blood of all men? Paul could say he was. (Are we guilty of soul slaughter?)

III. THE IMPORTANCE OF THIS COMMANDMENT:

Remember that life is sacred. Man is a "living soul;" he is made in the image of God, and has a distinct likeness to God. He is to be the lord of all other life as God gave dominion to mankind over all creation.

It was the body of a man that the Son of God took in coming to earth and not the body of an angel. (Heb. 2:14-18)

Life is a gift from God, the author of life. Therefore, life is sacred. Murder is to commit sacrilege, to shorten man's probation, or time of life on earth. To murder is to abridge or cut short man's opportunity in this day of grace. Man, while yet alive, still has opportunity to be saved, to accept Christ if he has not done so.

To murder, then is to crush out all possibilities for repentance, forgiveness, salvation and a changed life in Christ.

To commit spiritual murder is to so twist the life of another (Matt. 18:6-10) or to so neglect the soul of a lost person as to render that person in a position of no opportunity or change or salvation. Truly the *“blood of others will be on the hands of many saints.”*

III. THE ATTITUDE OF CHRISTIANS TO THIS COMMAND:

Avoid bitterness, malice and hatred. Christ taught in application that *“to hate a brother in the heart”* is to be a murderer. (Cf. Matt. 5:21, 22) And in I John 3:15 we are taught (in a letter to all the saved) that hatred is likened unto murder.

Therefore, Christ undertook to amend, to add to, to supplement, to expound or unfold the spirit of the meaning of this command.

Murder is first an inward feeling. No murder was ever committed but what it first started in the heart. (Matt. 15:19) Murder does not lay in the pistol or the weapon, but in the nature of the person capable of volition to move the hand to fire the pistol and take the life. Change the heart of man and you will change the usage of the weapon.

Meditate on God’s patience with us! Shun an angry person. (Prov. 22:24,25) Meditate upon the patience of God as you learn to control your passions in the power of His love.

Let not the sun go down upon your wrath.” (Eph. 4:25) In Colossians 3:8, we read, *“But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication...”* God tells us to put away these things. It will help you to forgive others, as God in His patience has forgiven you. (Eph. 4:30-32)

Be burdened about others! If we neglect the souls of others we will have hands that drip with blood. (Acts. 20:26, 27, 31) To not win souls is the terrible sin of soul slaughter. May God help us. (Cf. James 5:19, 20)

Conclusions:

For the unsaved: If you have not Christ, you are lost in your sins. Not just because of breaking the ten commandments, but because you have not received Christ as Savior, who is God’s provision for salvation. John 3:18 tells us that those who believe not are condemned already because they have not believed in the name of the only begotten Son of God as their personal Savior. God has given us His provision for sin in the death of His Son. You can only be saved by the precious blood of Jesus. (See Acts 4:12; Eph. 1:7; 2:8-9; II Cor. 5:21; Rom. 5:8; 6:23; 10:9-13.)

For the child of God: Every Christian must put away the sin of willful anger and hatred. God will judge us severely if we allow such sin to remain in our hearts. Also, every saved person must consider the grave sin of soul slaughter. Friend, ponder these things for your life. This is a personal and serious matter.

THE TEN COMMANDMENTS

Lesson VIII

“Thou Shalt Not Commit Adultery ”

Exodus 20:14

Introduction:

The sixth commandment, *“thou shalt do no murder,”* deals the sacredness of life. This seventh commandment is just as important -- *safeguarding the highest earthly relationship, the institution of marriage and the home.*

This command needs to be emphasized today. We have seen an utter and almost complete breakdown of morals in our day. This breakdown has come because people disregard this seventh commandment.

The new morality (which is the old immorality with a new face) and situation ethics have brought many to feel that adultery is not a serious sin. Sex education classes in public schools have taught sex without the Biblical restrictions. We desperately need to teach, preach, and regard this seventh commandment, *“Thou shalt not commit adultery.”* (See also Genesis 39:7-12 and I Cor. 6:13-20.)

I. THE CLAIMS OF GOD:

God claims body as well as the soul for His service: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Rom. 12:1)

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” (Rom. 6:12)

“If ye through the Spirit do mortify the deeds of the body, ye shall live.” (Rom. 8:13)

“The body is not for fornication, but for the Lord, and the Lord for the body... your bodies are the members of Christ... glorify God in your body...” (I Cor. 6:13, 15, 20)

In the gospels, the Lord Jesus Christ was very indignant when He saw the money changers defiling the temple, (Matt 21:12, 13; Mark 11:15-17; John 2:14-17) How much more wicked would this sin of defiling the body, the temple of the Holy Spirit, be in His sight!

The body of the believer is the temple of the Holy Spirit (I Cor. 3:16-17; 6:19-20) and how dare we take the temple of God and make it a vessel of harlotry. God warns that this temple should not be defiled, lest He destroy the temple.. literally the body. (See I Cor. 11:28-32.) Yes, there is a sin unto death wherein God takes His child home prematurely as an act of judgment for unconfessed, unlamented, unrepented sin. (Prov. 28:13)

II. THE COMMANDMENT EXAMINED:

Its importance:

1. It involves the creation of life. In the previous commandment God gives the sacredness of life and the need to respect life. In this commandment God deals with the very procreation of life. Therefore, this is a serious sin.
2. It involved the image of God. *“God created man in his own image, in the image of God created him, male and female, created he them.”* (Gen. 1:27) The unity of a husband and wife is an expression of divine image. To break this unity is defiance against God and His glory.

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3. It involves the judgment of God. We realize the importance of this command when we see how severely God judged this sin.
 - a. Joseph called it “*great wickedness and sin against God.*” (Gen. 39:9)
 - b. God’s judgment is set forth in Leviticus 20:10 through verse 21.
 - c. I Corinthians 7:9 tell us “*It is better to marry than to burn.*”
 - d. Adultery is a damning sin. “*Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind... shall inherit the kingdom of God.*” (I Cor. 6:9-10)
 - e. “*But the fearful... and whoremongers.. shall have their part in the lake which burneth with fire and brimstone which is the second death.*” (Rev. 21:8)

These verses show how serious God counts the sin of adultery. Today men have begun thinking it is not too serious. In fact many don’t even consider it a sin at all. But God’s Law does not change and the breaking of the unity between a husband and wife is a most serious sin involving God’s most severe judgment.

III. THE SIN OF ADULTERY:

This sin is against the individual. (Prov. 6:32,33) Note: In these verses that the individual who commits adultery does:

1. Destroy his own soul,
2. Receives a wound,
3. Receives dishonor,
4. His reproach shall not be wiped away.

The person who commits adultery receives a wound. God has made it so that this sin is visited with the heaviest penalties in every part of man’s complex nature. Men who commit adultery receive an unspeakable social disease in many cases. We are told that in our present day society venereal disease is at epidemic proportions. Many are in insane asylums because of the breaking of the seventh commandment. God has made it so and man needs to learn that God is not going to permit men to go on breaking this commandment without His hand of judgment. This judgment is seen in guilt, disasters that come from broken homes, destroyed children, ruined lives, hatred, variance, and all kinds of mental and emotional suffering as the result of the sin of adultery.

This sin is against the family. The fifth commandment teaches that two sides of parenthood are necessary to the rearing of children. When the family is destroyed as a perfect whole by the sin of adultery a dreadful harm is done the children. We are seeing the breakdown of the home today -- often because of adultery, the breaking of the seventh commandment. Generally children who come from broken homes follow suit, go through divorce and often adultery accompanies this decision.

This sin is against society. In committing a sin against the family we are sinning against society for our society and culture is a union of families. This is the reason that divorce is so serious. Surveys say that over 250 people are impacted by a divorce. This is a sin against an entire family -- against a marriage partner and against the children, parents, relatives, etc. of that family. Our nation is being destroyed by this sin. One big indication of this destruction is the increase of divorce on every hand. Millions of children will rise up to testify how they were hurt because their parents went to the divorce courts. Most lawyers work together to keep the spouses apart and finalize a divorce because of the money to be made. ***How sad.***

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This sin is against a nation. Nations have gone down when they did not follow this commandment. We can look at the history of Assyria, Greece, Rome, and France and see this is true. Today we can see the destruction of the nation of Sweden and our own nation because of disobedience to this commandment, along with many others. Often along with this sin is the horrible plague of pornography, lewdness, etc., as many find their sexual interests fulfilled through every kind of vice and wickedness. Often such were children who came from a broken home and are as sheep for the slaughter in the wake of Satan's sirens of sin. "*Righteousness exalteth a nation: but sin is a reproach to any people.*" (Prov. 14:34)

This is a sin against mankind and the universe. The basis of life is God's love. God planned for the home to be a place of peace, unity and a wonderful place for the molding of life and the building of a godly heritage. (Study Malachi 2:11-16 and Matthew 18:1-14)) When we break up a home and therefore lose the love of a home -- we are sinning against mankind as the children often become destroyed and the people of that culture are impacted by that loss. We can lose a whole generation and then what kind of homes will such children produce when they become adults? We are seeing some of the results today. The very basis of the operation of the universe is at stake.

Above all it is a sin against God. (Psalm 51) It is a sin against God because God commanded not to do it. David spoke of the fact that "*against thee and thee only have I done this evil in thy sight.*" David recognized that adultery was basically, first of all, a sin against God. In Revelation 21:8 God says that the "*abominable and fornicators*" shall have "*their part that burneth with fire and brimstone, which is the second death.*" Surely we see from this how horrible this sin is in God's sight.

IV. THE NEW MORALITY:

It states that adultery can be right or wrong depending on the circumstances. Adultery is always wrong for God said that "*Thou shalt not commit adultery.*" There are no circumstances which make it permissible.

It encourages young people to think they can commit adultery without any serious consequences. This is absolutely contrary to the Word of God. Proverbs 5:11 states that the one who commits adultery shall "*mourn at the last, when thy flesh and body are consumed.*" God has arranged it so that no one is going to get away with adultery. There will always be consequences. God's Word states in Gal. 6:7 "*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*" The new morality is wrong. We should have nothing to do with it and its teaching ought to be exposed for what it is. We must teach our young people that we still have God's standards for today... His Word has not changed.

V. ADMONITIONS FOR OBEYING THIS COMMAND AND AVOIDING THIS SIN:

Realize that God's judgment rest on this sin. Proverbs 5:21 states, "*For the ways of man are before the eyes of the Lord, and he pondereth all his goings.*" This Scripture is given in the context of a discussion of the heinous sin of adultery. Proverbs 5:22 says, "*his own iniquities shall take the wicked himself!*"

In the Old Testament one who was caught committing adultery was stoned and given capital punishment, just as one who was guilty of murder. If we would come to that position today we would see our nation become a more moral and righteous nation.

Realize there will be serious results from this sin. In Proverbs 5:23 (still dealing

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with the context concerning loose living) we read, *“He shall die without instruction and in the greatness of his folly he shall go astray.”*

Proverbs 5:9 reads that one who commits adultery gives *“thine honour unto others and thy years unto the cruel.”*

We must guard against pornographic literature, watching unholy films on TV., and in the movies. If we desire to be righteous and not fall into mental sins and possibly later into the actual act we best stay away from all that fosters it as we would stay away from a rattlesnake. We better guard what our eyes look upon. Job said that he would not think unholy thoughts about a maid (Job 31:1). Had David not let his eyes look upon Bathsheba, he would not have committed adultery and murder.

Guard against tell or hearing unwholesome jokes that play on the sex drives of the human body. (Eph. 5:3-5) In Philippians 4:8 we read, *“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, THINK OF THESE THINGS.”*

Guard against being with the wrong kind of people...allowing oneself to drink any intoxicating beverages of any kind. In Proverbs 23:29-35 God says that the one who drinks wine will have his *“eyes beholding strange women.”* The sin of adultery and drunkenness go hand in hand.

Realize that the only deliverance from this sin is by staying in the Word, waiting on God in prayer and walking obedience to the Word of God. Of course with this is the need of having one's own mate, and remaining true in every way to the one to whom we are married. Proverbs 7:1-5 tells us that if we keep God's Words and lay up His commandments with us we will be kept *“from the strange woman.”*

Young people must learn not to play with their passions. The greatest thing a young person can present to his mate in marriage is a pure body kept from sin. Young people, therefore, should be on guard not to get themselves in a place of temptation.

To help young people to realize which is wise we list the following:

1. Do not start dating too early. Many young people have had their lives wrecked by dating too young.
2. On dates do not get yourself in a position of temptation. For this reason it is wise to use the principle of double dating or chaperoned dating.
3. Stay away from careless familiarity. In the old days we were admonished to stay away from *petting and necking* as it was called. Maybe young people today call it *making out*. To play with the sin of petting (fondling, etc.) is to put yourself in an area of temptation to great to overcome. Much hugging, kissing, and building of desire for the satisfaction of the physical union will bring a dating couple to ruin and great loss. Why have the guilt of all that follows after a few moments of physical pleasure which is to be kept sacred for the wedding day?
4. Follow the Scriptural admonition of *“abstain from all appearance of evil.”* (I Thess. 5:22)

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Parental responsibility is clearly seen We parents have a tremendous responsibility to instruct our children (youth) and warn them. Instruction concerning sex should be largely the responsibility of the home. One of the best sex instructions a young person can have is to see a father and mother who love each other and honor their bodies properly.

Dress modestly. Women by their immodest dress are a great causes of adultery today. Someone has well said, "*if you don't want the merchandise handled... don't put it on display as a toy to handle.*"

Conclusion:

We should remember that this sin is very serious. . . it is a sin committed with the body, and according to I Corinthians 6:15-19 and Proverbs 6:32, 33, it will bring a reproach, a wound, and destruction to the soul.

The gravest possible results come from this sin. Young people should watch out for the "*lust of the flesh,*" for God says "*flee fornication.*" Youth should watch for the temptations that come when dating. God is clear that "*a man should not touch a woman.*" Familiarity, physical handling, the dance, movies, and many other things contribute to this sin.

It is vitally important that parents teach about this serious subject, and watch over their own children and youth. Being an example of fidelity, holiness, godliness, and purity it very vital. May God help us. But may we, above all, be obedient to the clear Word of God. Only by God's grace and the application of the Word can we be kept from this sin either in action or in thought life.

This is a simple command: The command is definite, simple, unqualified, an unchanging negative. "*Thou shalt not...!!!* No argument is used; no reason is presented for nothing more is needed. ***God said it and that settles it.***

THE TEN COMMANDMENTS

Lesson IX

“Thou Shalt Not Steal ”

Exodus 20:15

Introduction: Division of the Commandments:

1. Man's relationship to God -- the first four commandments, Exodus 20:3-11
2. Some call the fifth commandment -- between those presenting man's relationship to God and those representing man's relationship to man -- as the hinge commandment which is: *“Honor thy father and thy mother.”* -- Exodus 20:12
3. Man's relationship to man. the last six commandments, Exodus 10:13-17.
Those commandments deal with life itself and therefore, dealing with those sins which interfere with the relationship of man to God or harm life itself.
 - a. *“Thou shall not kill,”* Exod. 20:13
 - b. *“Tough shall not commit adultery.”* Exod. 20:14
4. Then there are those commandments dealing with the interrelationship of man with man and of man in regard to material things.
 - a. *“Thou shalt not steal.”* Exod. 20:15
 - b. *“Thou shall not bear false witness.”* Exod. 20:16
 - c. *“Thou shalt not covet.”* Exod. 20:17

I. THE COMMANDMENT -- *“THOU SHALT NOT STEAL.”*

The right of property -- There are three ways in which men can come into possession of property.

1. By the free gift of another person -- This method is based upon the law of love. A gift bestowed by one upon another is the expression of love and becomes the property of the one to whom it is given.
2. By toil or work. This is the law of work so that the one laboring receives a legitimate return for his labor.
3. By theft -- This commandment recognizes the first two and forbids the third for God commands that we never secure our ends by theft.

The thief cannot love the person from whom he steals, and of course, it is very difficult for the person from whom the theft is made to love the thief. And yet we are told by God, that love works no ill to its neighbor, and that love is the fulfilling of the law.

Also the theft violates the law of toil by attempting to possess something without work and thus to take from another something for which no equivalent return is made.

4. This commandment recognizes the true rights of property, the rights of love and work, and forbids the possession of anything save upon the condition of obedience to these laws.

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God says that stealing is literally taking the name of my God in vain. In Proverbs 30:8,9 we read, “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.”

I think what is meant here is that for one to steal he is saying serving God is vain. God will not care for me; God will not enable me to work or to care for my needs and therefore he also calls upon God in vain for God’s care, and provisions will not be his experience because of his sinful deeds.

All stealing is wrong. It is wrong to steal from man or from God. We must recognize that all our property comes literally from God and to take that which belongs to another is to take that which is God’s and is under that person’s care.

II. THE NEW TESTAMENT EMPHASIS ON THIS COMMANDMENT:

Man is to **work** with his own hands to receive that which is good.

In Ephesians 4:28 we read, “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.”

In this passage he warns that a man who has stolen should steal no more... quit stealing. Then he should work with his hands with the intent to give to meet the need of others. This verse would also indicate that all property which has not been obtained by working or by giving (some one giving to another) is stolen property.

Paul tells us in Romans 12:11 we are to be -- “not slothful in business.”

We are constantly warned in the New Testament to be faithful in carrying out our obligations. “Provide things honest in the sight of all men.” Rom. 12:17

God teaches in the New Testament that we who have an abundance should share with those who have not. (II Cor. 8:14, 9:11-12)

God does not want any to be lazy! He states by the Holy Spirit through Paul in II Thess. 3:10-12: “... if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.”

God wants His people to earn their own way and to labor for what they have.

The New Testament requires honesty and uprightness in our dealings with one another. “Whatsoever ye would that men should do to you, do ye even so to them.” (Matt. 7:12)

III. TIMES WHEN THE SIN OF THEFT WAS COMMITTED:

Consider the following:

1. The first sin committed by man was theft. Eve stole the forbidden fruit.
2. The first sin recorded against Israel after they entered the land of Canaan was theft. Achan stole from among the spoils -- Joshua 7:21
3. The first sin recorded that defiled the early church was theft. Ananias and Sapphira “kept back part of the price,” (Acts 5:2) They tried to steal the acclaim of others for their generosity and still hold back part of the gift.
4. One of the earliest sins committed outwardly by little children is likely to be theft... taking something from another small child which is not theirs.

IV. WAYS IN WHICH THIS COMMANDMENT MAY BE BROKEN:

Deliberately stealing from another person. Taking someone else's property.

Unjust dealings in business.

This is so common and done in so many different ways. Men use unjust weights, or false measure. They use lying advertisements. All of this is in violation of the eighth command.

One businessman said, "*It would be hard to be a businessman and live for the Lord.*" I believe that a businessman can live for the Lord and he can honor the Lord and not have to stoop to stealing and lying to conduct his business.

Youth stealing answers on a test or in homework for school. This is as much stealing as anything could be.

An employer cheating an employee. James 5:4 says, "*Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.*" When employers work people without paying what they know would be a living wage as they endeavor to become rich by the schemes... they have indeed stolen from the employee that which is right and honorable.

An employee cheating on his employer. He can do this by not giving a fair days work, for a fair days pay. This is very prevalent today. In fact, it has become popular for workers to only put in 4 - 5 hours of actual work for their 8 hours of pay. One friend of ours who worked upwards to 200 men in electric power plant installations told us that it was usually difficult to get more than 4 and 1/2 hours work out of the men in any 8 hour day. How sad! No wonder many products cost so much when people don't give of their selves in the labor. This is a prevalent crime that is largely ignored.

V. THE MOST SERIOUS WAY OF STEALING:

Malachi 3:8 says.. "*Will a man rob God. Yet he have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.*"

God says that a person who refuses to tithe is literally stealing from God. He is stealing from the One who loves him the most and has done the most for him. It is a very serious thing to steal from God.

This who prays, "*Thy kingdom come,*" should consistently act in the light of this commandment for his desire ought to be the furtherance of the gospel.

Then we recognize the right every man has to the things bestowed upon him either by gift or by toil and the obligation to use all things for God's glory and honor.

Everyone of us should guard that we do not violate this eighth commandment.

V. WAYS TO AVOID BREAKING THIS COMMANDMENT:

1. Engage in honest labor.
2. Strive against the spirit of selfishness and covetousness.
3. Be content with such things as you have. (Heb. 13:5-6; Lk 12:15)
4. Recognize that Jesus was crucified between two thieves. He bestowed upon one the gift of salvation. Jesus is still ready to save and to forgive the breaking of this commandment.
5. Be saved, come to Christ today. Accept Him as your personal Savior.

THE TEN COMMANDMENTS

Lesson X

“Thou Shalt not Bear False Witness Against Thy Neighbor!”

Exodus 20:16

The Ninth Commandment: Respect for Man’s name and Reputation.

I. THE BASIS OF THE COMMANDMENT:

God is truth!

1. God the Father is abundant in truth, for we read in Exodus 34:6 these words, *“And the Lord passed by him and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth.”* *“A God of truth and without iniquity, just and right in He.”* (Deut. 32:4)
2. Jesus Christ, the Son of God, is truth. Jesus said, *“I am the way the truth, and the life...”* (John 14:6) Jesus said, *“To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.”* (John 18:37)
3. The Holy Spirit is truth...*“And it is the Spirit that beareth witness, because the Spirit is truth.”* (I John 5:6)

God cannot lie!

Titus 1:2 *“...which God, that cannot lie, promised before the world began.”*
Hebrews 6:18 *“That by two immutable things in which it was impossible for for God to lie...”*

God hates lying!

Psalm 119:29 *“Remove from me the way of lying...”*
Psalm 119:104 *“... therefore I hate every false way.”*
Psalm 119:128 *“Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.”*
Psalm 5:6 *“Thou shalt destroy them that speaking leasing (lying)...”*
Proverbs 6:16-19 *“These six things doth the Lord hate: ... a lying tongue.. a false witness that speaketh lies.”*
Read also Proverbs 12:22; 13:5; 19:9; 20:8
Revelation 21:27 *“And there shall in no wise enter into it anything.. that maketh a lie....”* Also read Revelation 21:8 and 22:15.

Satan is the father of lies!

In John 8:44 we read, *“Ye are of your father, the Devil... he abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.”*

God warns against lying!

Exodus 23:1 *“Thou shalt not raise a false report...”*

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Exodus 23:7 *“Keep thee far from a false matter...”*

Leviticus 19:11 *“Ye shall not steal, neither deal falsely; neither lie one to another.”*

Ephesians 4:25 *“Wherefore put away lying, speak every man truth with his neighbor.”*

Colossians 3:9 *“Lie not one to another, seeing that ye have put off the old man with his deeds.”*

In Acts chapter five God shows how serious a sin He considers lying. When Ananias and Sapphira lied to the Holy Spirit and God smote them both with death. The act of lying was bearing false witness. God is truth. We are created in His image. Therefore, our very nature demands that we tell the truth and not give a false witness.

A lie detector machine proves that lying is contrary to the very nature of man in what he should be and do. God hates lying -- we are to hate lying as well. Satan is the father of lies and when we lie we reveal that we are yielding to what Satan wants us to do and be.

II. THE BREAKING OF THE COMMAND: (Prov. 6:16-19)

Reveals the character of God!

God's character is based on His attributes of holiness. (Prov. 6:16-19) He hates lying because God in character is truth. A man who lies reveals his character weakness. *“How a man stands on this matter is the central question of character.”* -- Robert Speer

It reveals the power of the tongue! (Rom. 1:29-30)

Proverbs 18:21 states: *“Death and life are in the power of the tongue.”*

Proverbs 15:4 states: *“A wholesome tongue is a tree of life.”*

James 3:6-8 -- *“And the tongue is a fire; a world of iniquity. . . it is an unruly evil, full of deadly poison.”* Read and study Matthew 12:33-39.

We need to pray like the Psalmist: *“Set a watch, O Lord, before my mouth: keep the door of my lips.”* (Psalm 143:3) See also II Corinthians 12:20.

Ways of breaking this command:

1. By lying -- Speaking what is untrue, deliberately speaking that which is false with the intent to deceive.
2. By bearing false witness in a court situation.
3. Slander -- a lie invented and passed on with malicious intent to hurt, and potentially to destroy reputations. Prov. 17:9; Lev. 19:16)
4. Tale-bearing or the giving of a repetition of reports without carefully investigation. (Prov. 16:28; 17:9; 18:8; 26:20)
5. Flattery with the intent to gain ones ends while possibly undermining the person to whom flattery was given.
6. Giving a false impressions deliberately.
7. False witness by silence, the failure to speak up when necessary in order to share what one knows to be true.

III. THE BURDEN OF THIS COMMAND:

*“A whisper broken the air, a soft light tone, and low,
Yet barbed with shame and woe;
Now, might it only perish there, nor further go!
Ah me! A quick and eager ear caught up the little-meaning sound;
Another voice has breathed it clear, and so it wandered round,
From ear to lip, from lip to ear,
Until it reached a gentle heart -- and that, it broke.”
-- Author unknown*

Respect of the reputation of another.

Shakespeare said:

*“Who steals my purse steals trash:
But he that filches from me my good name,
Robs me of that which not enriches him
And makes me poor indeed.”*

Respect of ourselves properly representing the image of God!

God honors truthfulness. God honors those who tell the truth, those who love truth and who live for the truth. The main theme of II John and III John was that *“the little children* (saved adults being written to by the aged John) *walk in truth.”* Truthfulness is the evidence of one being born again.

Conclusions: *Victory Over Lying!*

1. Recognizing our sin, confessing it and forsaking it. (I Jh 1:7, 9; Prov. 28:13)
2. Recognizing the power of the Lord in our lives. (Rom. 6:11-14, 16-18; Eph. 6:10; Rom. 8:37; Psa. 119:29)
3. Recognizing the way of escape. (I Cor. 10:13; Rom. 8:1-4; Eph. 4:22-24; Rom. 12:1-2)

THE TEN COMMANDMENTS

Lesson XI

“Thou Shalt Not Covet!”

Exodus 20:17

The Tenth Commandment is: *“Thou shalt not covet thy neighbour’s house, though shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any things that is thy neighbour’s.”* (Exod. 10:17)

Here is a list of other references that speak of, or deal with coveting: Prov. 21:26; 28:16; Ezek. 33:31; Mk. 7:22; Lk. 12:15; Eph. 5:3-5; I Tim. 6:9,10; II Tim. 3:2)

At the base or foundation of this commandment is:
“RESPECT FOR THE SOVEREIGNTY OF GOD!”

I. THE MEANING OF THE WORD.. “COVET”

The Hebrew word began with the meaning *“to delight in,* then came the meaning *“to desire to possess.”* The English word comes from the Latin root *“cupiditas,”* which means *“desire.”* That comes from the Latin *“Cupido”* who was the god of love, and the son of Venus. From that, Webster’s dictionary says cupidity means: *“Inordinate desire, especially for wealth, avarice, or greed,* Webster’s says covet means *“to desire, to long for, especially something belonging to another person.”*

II. THE COMMANDMENT:

Establishes God’s right over man’s desires! God must control man’s thoughts and longings.

1. Man’s heart attitude: *“And god saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually.”* (Gen. 6:5)
“The heart is deceitful above all things, and desperately wicked: who can know it?” (Jere. 17:9)
2. This means that man’s natural inclination is contrary to the will of God and the blessing of God.

The commandment establishes protection of another’s rights, property, and interests.

1. Man has a right to desire: A house, a wife, a manservant, a maidservant, etc., or anything that is right or proper before a holy God.
2. Note in the commandment all of these belong to someone else: *Thy neighbour’s property is the issue.* Thus it is wrong to desire anything, covet after, or have greed for, or envy for that which belongs to another person.
3. The command covers all areas of that which belongs to another person.

III. THE APPLICATION OF THE COMMAND:

To individual life:

Coveting violates every part of the fruit of the Spirit as given in Galatians 6:22,23.

FRUIT OF THE SPIRIT		COVETING WILL PRODUCE:
love	.....	suspicion, hatred
joy	.....	sorrow heartache
peace	.....	feverish unrest
longsuffering	.....	impatience
gentleness	.....	cruelty
goodness	.....	miserliness
faith	.....	unbelief, lack of truth
meeekness	.....	arrogance
temperance	.....	irresponsibility, no control

Social life:

“Out of disobedience of this command will spring sins that break every law written upon the second table of the Law. It is the sin of covetousness that makes possible for a man to say, “It is Corban,” about possessions he should use in honoring his father and mother. Criminal records will prove that in a great majority of cases unholy desire was the inspiration of murder. No word need be written to demonstrate the fact that the look of concupiscence ever precedes the act of adultery. Theft of every description is the offspring of desire to possess that which is unreachable by lawful means. The evil spirit that makes false witness possible is motivated far more often than perhaps appears by covetous aspiration. Thus the whole realm of human inter-relations is disorganized and broken up by the dishonoring of the tenth commandment.” -- G. Campbell Morgan

Divine relationship:

Covetousness puts the soul out of harmony with the Lord and makes it dissatisfied with Him. This sin causes people to break the first four commandments. It comes from a heart that is discontent, unhappy with the Lord and His providential care.

1. Man has other god because he has a distorted value of self and material things. (I Jh 5:20)
2. Man’s unsatisfied desires cause him to make some representation of God, for the easing of conscience which perpetually cries out for the authority of Deity. God put within mankind a desire for Him, but the soul that is covetous renders it impossible to be satisfied with God as Father, Lord, and Master of the heart and life.
3. Man’s lack of satisfaction and contentment in the Lord’s providential care and sovereign love causes people to easily take the name of the God in vain.
4. Desecration of the day of rest is because of man’s restless soul, and his “lust” to get ahead, to have all he can get-- yes, indeed his covetousness.

IV. COVETOUSNESS HAS BEEN THE CURSE OF GOD'S PEOPLE.

Why did sin enter the human race? Because of covetousness. The first sin was basically a sin of coveting after what was denied. God had given mankind (Adam and Eve) a place of governance over all of creation. Man was lord of God's creation, but that did not satisfy. *Coveting after being like God... knowing all.. brought sin into the world.* (Study Genesis chapter three.)

When Israel entered into the Promised Land. (Joshua 7:1-25)

Their first and terrible sin as a nation in a new land, promised to Abraham and all his descendants -- was the sin of covetousness.

We all remember the story of Jericho, and the subsequent loss at Ai because of Achan's sin of covetousness. It was like unto Eve's temptation for she looked, felt it would make her wise as God, partook and gave to Adam. This was Satan's bait -- what you don't have that you could get for yourself.

It was a solemn day for Israel. The curse of covetousness had to be removed. Achan saw.. coveted.. took, and hid what was not his. Coveting can bring a person to a horrible place of judgment.

When the early Church was prospering. -- Acts 5

Because of covetousness Ananias and his wife died. They had lied to the Holy Spirit and God struck them dead. They did as they did because of the cancer of covetousness. Covetousness always wrought havoc then and it does today. (Consider Ezekiel 33:30-32; read and study I Timothy 6:6-19.)

This sin is one of the great curses today in the lives of many Christians. It takes form in many different ways. It parades under having prudence, foresight, desire, good business sense, etc., and it all too easily creeps into our lives. At times Churches will do some unusual things in coveting after a place of prestige, power and acclaim in their community. Could be that some pastors covet after money, acclaim, power and position? You be the judge.

V. COVETOUSNESS IS UNDER GOD'S CURSE:

How does God look at covetousness? What did Christ say about it? (Luke 12:15)

God hates it! (Psa. 10:3) God detests such, it is wickedness to Him. We may call a man a go-getter, but if a man covets, it is a serious thing.

God warns us about it! I Cor. 5:11 "... not to keep company, if any brother, is a fornicator, covetous, idolater..."

II Tim. 3:1-5 "This know also... in last days... men shall be... lovers of their own selves, covetous..."

Eph. 5:5 "for this ye know that no... covetous man.. hath any inheritance..."

Eph. 5:3 "Let it not be once named among you..."

Study I Timothy 6:10.

God condemns it! (Col. 3:5-9; Mark 7:21-23; Rev. 21:8; 21:27)

VI. WE CAN HAVE VICTORY OVER COVETING!

We must have a cure for this terrible cancer of the soul. Only God can change the desire of the heart. But we must face our sin, recognize it for what it actually is, and be willing to rid it out of our lives. We are commanded to "... dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1)

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Only as we walk in submission as God's saved children can we be content with such things as we have. Contentment with godliness is great gain. (I Tim. 6:6-19) (Consider also Hebrews 13:5-6; Phil. 4:11-13) We must come to the place that we can say and we live a life of ... *"The Lord is MY Shepherd, I shall not want..."*

Christ can change the life!

As the *"Balm of Gilead"* He will not fail. (Phil. 4:19; I Pet. 1:5; I Thess. 5:24) As the Savior and LORD He can and will change our desires and hearts if we will surrender to Him.

One of the actions that will help to cure any coveting is to give generously, yes, even sacrificially to the Lord's work. (Read II Corinthians chapters 8 and 9.)

He can change the domination of the old, selfish, sinful nature, and give us new desires. (Study II Cor. 5:17; John 10:9-11; 10:3-4; Eph. 2:10) We must let Him be Master of our lives. (Rom. 14:9; 8:13)

He would save us from sin's power and control over our lives as we saturate our hearts and lives with the Word of God and become obedient to the Word. (Rom. 8:1-13)

The old nature can be put off (Eph. 4:22-32)

We are commanded to *"put off the old man"* with its deceitful lusts. We are to be renewed in the spirit of our minds as we put on the *"new man"* which is created in true holiness and righteousness.

If you wish to be free from the habit of covetousness.. then confirm the habit of giving and learn to give sacrificially. Give a dead blow to the sinful, covetous heart. We must repulse the tendency and desire to grab, to get, to covet, to gain, and instead give our lives over completely to Christ.

Discipline contentment is the answer. (Heb. 13:5) ***"BE CONTENT WITH SUCH THINGS AS YOU HAVE... for godliness with contentment is great gain. Positively serve Christ with all you have.*** (Col. 3:23-25)

THE TEN COMMANDMENTS

Lesson XII

“The Eleventh Commandment!”

John 13:34,35

“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love have love one to another.”

I. THE ELEVENTH COMMANDMENT:

We have shared about the Ten Commandments as given by God through Moses as recorded in the book of Exodus. Now we want to look at this new command given by Christ to His own disciples. Jesus said it was a *new commandment*. It encompasses the other ten commandments. ***This is the commandment of love.***

In I John 2:8-10 we read, *“Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past and the true light now shineth. He that saith he is in the light, and hateth his brother is in darkness until now. He that loveth his brother abideth in light...”*

Paul wrote much about walking in the light in Ephesians chapter five. A walk in light takes place because of salvation, having a new life in Christ, and the indwelling of the Holy Spirit. It will be seen in a walk in love. Again in I John 3:23 we read: *“And this is his commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as he gave us commandment.”*

II. WE SEE THE PRIMACY OF LOVE!

Love encompasses all ten of God’s commandments!

The first commandment is summed up in this one commandment: *“Thou shalt **love** the Lord, thy God...”* (Mat.t 22:36, 37) *“Which is the great commandment in the law?”* 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.”*

The second six commandments are summed in *“Thou shalt love thy neighbour as thyself...”* (Matt. 22:39) *“On these two commandments (commandments of **love**) hang all the law and the prophets.”* (Matt. 22:40)

God is love, and love comes from God!

(I John 4:8, 16) This is a primary attribute of God’s character -- that God is love. Therefore anyone who knows the Lord will have love in his heart for others. This love comes from God and the Holy Spirit is the one who sheds this love through us. (Romans 5:5) *“We love him because he first loved us.”* (I John 4:19) *“Love is of God...”* (I John 4:7) *“He that dwelleth in love, dwelleth in God, and God in him.”* (I John 4:16)

Love is an absolute necessity in the believer’s life!

Love is more important than the gift of knowledge, understanding and prophecy according to I Corinthians 13:2.

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It is more important than benevolence of material things according to I Corinthians 13:3. Love never fails, (I Cor. 13:8).

It is love that covers a multitude of sins. (I Pet. 4:8) And God commands us to love, in fact, ... *"love one another,"* is found twelve times in the New Testament. (It is seen in I Pet. 1:22; 4:8; II Pet. 1:7; Col. 3:14; Eph. 5:2; and I John 4.)

III. THE POWER OF GOD'S LOVE IN AND THROUGH US.

A study of the book of Ephesians would make a person aware of the power of His love in and through us. (Study Eph. 3:17-19.)

Loving the brethren is a proof that we are saved -- *"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."* (I John 3:14) These are strong words and verse sixteen tells us that if we truly love we will lay down our lives for the brethren.

Hatred of others also proves a man does not have God's grace or salvation. *"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."* (I John 3:15)

When we have God's love in us, flowing through us we are told that such love gives us boldness in the day of judgment -- *"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."* (I John 4:17)

IV. THE BASIS OF OUR LOVE TO OTHERS:

It comes from a knowledge of the Lord Jesus Christ. *"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."* (I John 3:16) Christ is an example for us to love (See Ephesians 5:1-2.). I John 4:9 tells us *"In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him."*

Only by the power of God's love can a missionary travel to a foreign land, partake of everything foreign to him, and at times be in a place of danger and privation as he endeavors to win souls to Christ. He must lay down his life prior to even leaving these shores. But isn't that would God desires of every one of us?

V. THIS IS A FORGOTTEN COMMAND TODAY!

Paul had warned churches about strife, envy, and division. (Phil. 2:3,4) *"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man on the things of others."* But Paul had also written in the same epistle that no one cared for others. Only Timothy could be sent to meet a need for others lived for their own ends. (See Phil. 2:18-22.) Read also Philippians 4:2 and I Corinthians chapters 1 - 4.

John warned about believers living in hypocrisy of believing without manifesting love. *"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 John 4:20)

Conclusions:

1. The lack of God's love in us and through us, controlling us is probably the major reason why we are indifferent to the lost souls about us.
2. The love of God shed abroad in our hearts ought to bring about surrender, sacrificial living, and loving service with a servant's heart and a humble spirit. **God uses broken things!**
3. Remember salvation is by grace, through faith, in Christ alone! (Heb. 9:22; Rom. 3:1-12, 23; 5:1, 6, 8; 6:23; 10:9-13)