

The Law of God

A Class on Understanding and Loving God's Law Today

Summaries of the Law

The Two Greatest Commandments: Love

And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?" Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' [Deut 6:4-5]. The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these" [Lev 19:18]. (Mk 12:28-31)

- A. God
- B. Neighbor

The Second Great Commandment Summarized as a Chiasm: Love

X. Owe no one anything, except to *love each other*, for the one who loves another has fulfilled the law.

Y. For the commandments, "You shall not commit *adultery*, You shall not *murder*, You shall not *steal*, You shall not *covet*," and any other commandment, are summed up in this word:

X'. "You shall *love your neighbor* as yourself." Love does *no wrong to a neighbor*; therefore love is the fulfilling of the law. (Rom 13:8-10)

- A. Love
- B. No Adultery, no murder, no stealing, no coveting, all other commandments

Love of Neighbor Fleshed Out

You know the commandments: 'Do not commit *adultery*, Do not *murder*, Do not *steal*, Do not bear *false witness*, *Honor your father and mother*.'" (Luke 18:20)

OT: Love as the Heart of the Law

- Hear, O Israel: The Lord our God, the Lord is one. You shall *love the Lord your God* with all your heart and with all your soul and with all your might. (Deut 6:4-5)
- You shall not take vengeance or bear a grudge against the sons of your own people, but you shall *love your neighbor* as yourself: I am the Lord. (Lev 19:18)

NT: Love of God = Love of Neighbor

- If you *love* me, you will keep my commandments. (John 14:15)
- For this is the *love* of God, that we keep his commandments. And his commandments are not burdensome. (1Jn 5:3)
- Whoever has my commandments and keeps them, he it is who *loves* me. And he who *loves* me will be loved by my Father, and I will love him and manifest myself to him." (John 14:21)
- If you *keep my commandments*, you will abide in my love, just as I have kept my Father's commandments and abide in his love. (John 15:10)

NT: Love of Neighbor

- “This is my commandment, that you *love one another* as I have loved you. (John 15:12)
- For the whole law is fulfilled in one word: "You shall *love your neighbor* as yourself." (Gal. 5:14)
- Owe no one anything, except to *love each other*, for the one who *loves* another has fulfilled the law ... *Love* does no wrong to a *neighbor*; therefore love is the fulfilling of the law. (Rom 13:8, 10)
- *Bear one another's burdens*, and so fulfill the law of Christ. (Gal 6:2)
- So whatever you wish that others would do to you, *do also to them*, for this is the Law and the Prophets. (Matt 7:12)

Other Summaries and Ideas

ONE:

- Everyone who makes a practice of sinning also practices lawlessness; *sin is lawlessness*. (1Jn 3:4)
- In the same way, let your light shine before others, so that they may see *your good works* and give glory to your Father who is in heaven. (Matt 5:16)

THREE:

- For if you will be careful to do all this commandment that I command you to do, *loving* the Lord your God, *walking* in all his ways, and *holding* fast to him... (Deut 11:22)
- He has told you, O man, what is good; and what does the Lord require of you but to *do justice*, and to *love kindness*, and to *walk humbly* with your God? (Micah 6:8)

FIVE: “And now, Israel, what does the Lord your God require of you, but to *fear the Lord* your God, to *walk in all his ways*, to *love him*, to *serve the Lord* your God with all your heart and with all your soul, and to *keep the commandments* and statutes of the Lord, which I am commanding you today for your good? (Deut 10:12-13)

EIGHT: Finally, brothers, whatever is *true*, whatever is *honorable*, whatever is *just*, whatever is *pure*, whatever is *lovely*, whatever is *commendable*, if there is any *excellence*, if there is anything *worthy of praise*, think about these things. (Php 4:8)

NINE: But the fruit of the Spirit is *love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control*. (Gal 5:22-23)

TEN: The law is not laid down for the just but for the *lawless and disobedient*, for the *ungodly and sinners*, for the *unholy and profane*, for those who *strike their fathers and mothers*, for *murderers*, the *sexually immoral*, men who practice homosexuality, *enslavers, liars, perjurers*, and *whatever else* is contrary to sound doctrine. (1Tim 1:9-10)

The Ten Commandments

Introduction

- He [Moses] wrote on the tablets the words of the covenant, the *Ten Commandments*. (Ex 34:28)
- ... that is, *the Ten Commandments*, and he wrote them on two tablets of stone. And the LORD commanded me at that time to teach you statutes and rules, that you might do them in the land that you are going over to possess. (Deut 4:13-14)
- And he wrote on the tablets, in the same writing as before, *the Ten Commandments* that the LORD had spoken to you on the mountain out of the midst of the fire on the day of the assembly. And the LORD gave them to me. (Deut 10:4)

Note: “Commandments” is the word *debar* (Heb) and *Logos* (Gk). More literally it is “words.” Thus, you have varying translations such as ten *matters* (YLT), *sayings* (LXX English), *words of the covenant* (Vul), *rules* (BBE), and *commandments* (many).

These Ten are laid out in various places in the Scripture. We have just seen one in **1 Timothy 1:9-10**, which follows the basic outline of the Ten as traditionally understood:

Three Lists of 1 Tim 1:9-10 Matched to the Ten Commandments		
Luke Timothy Johnson	Unnamed Online Article:	Richard Barcellos
1. & 2. No gods/no idols: godless, sinners	1. No gods: Lawless, disobedient	Intro: Lawless, insubordinate
3. Name in vain: unholy, profane	2. No idols: godless, sinners	1. No gods: godless
4.	3. Name in vain: profane (out of order)	2. No idols: sinners
5.	4. Sabbath: unholy	3. Name in vain: unholy
6. Murders: kills father, mother, murderers	5. Parents: strike fathers, mothers	4. Sabbath: profane
7. Adultery: fornicaters, sexual perverts	6. Murders: murderers	5. Parents: strike fathers, mothers
8. Stealing: slave dealers	7. Adultery: fornicaters, sexual perverts	6. Murders: murderers
9. False Witness: liars, perjurers	8. Stealing: slave dealers	7. Adultery: fornicaters, sexual perverts
10. Coveting (assumed): anything else.	9. False Witness: liars, perjurers	8. Stealing: slave dealers
	10. Coveting (assumed): anything else.	9. False Witness: liars, perjurers
		10. Coveting (assumed): anything else.

The OT, by its own admission, contains three lists, and I would argue that we find them in a fourth place as well. All are found in the Pentateuch.

Ten Words in Exodus:

B 20:1 And God spoke all these words, saying: **{S}** **20:2** I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage. *Thou shalt have no other gods before Me.* **20:3** *Thou shalt not make unto thee a graven image*, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; **20:4** thou shalt not bow down unto them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; **20:5** and showing mercy unto the thousandth generation of them that love Me and keep My commandments. **{S}** **20:6** 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. **{P}**

20:7 Remember the sabbath day, to keep it holy. **20:8** Six days shalt thou labour, and do all thy work; **20:9** but the seventh day is a sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; **20:10** for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it. **{S}**

20:11 Honour thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee. **{S}** **20:12** Thou shalt not murder. **{S}** Thou shalt not commit adultery. **{S}** Thou shalt not steal. **{S}** Thou shalt not bear false witness against thy neighbour. **{S}** **20:13** Thou shalt not covet thy neighbour's house; **{S}** thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. **{P}**

B 20:18 And the LORD said unto Moses: Thus thou shalt say unto the children of Israel: Ye yourselves have seen that I have talked with you from heaven. **20:19** *Ye shall not make with Me--gods of silver, or gods of gold, ye shall not make unto you.* **20:20** An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee. **20:21** And if thou make Me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast profaned it. **20:22** Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not uncovered thereon. **{P}**

In the Exodus text, you have the Ten all coming in one column (left) as a single block unit. This is because the words are oral, being heard with no ability to see the writing and study. It just comes all at once. Further, Exodus then begins to expound on the beginning of the Ten with the beginning of the Exodus legal code starting in Ex 20:18. This forms the matching B Column (right). This comes are part of the larger Unit (VII: Ex 18:1) and Row (4: Ex 19:20) in which the Exodus Ten are found.

The Exodus text is marked by two major paragraph divisions **{P}** which come after taking the name in Vain (20:6) and coveting anything (20:13). The first large division has two small divisions **{S}** after *God spoke all these words* (20:1) and *those who keep the commandments* (20:5). The second large division has seven smaller divisions after Sabbath (20:10), Parents (20:11), Murder, Adultery, Steal, False Witness (20:12), and Coveting the house (20:13). Clearly then, the ancient source for these divisions saw No Other Gods and Making Idols as one Word and Coveting the House and Wife (etc.) as two Words.

Ten Words in Deuteronomy:

1a

A 5:6 I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me. **5:7** Thou shalt not make unto thee a graven image, even any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. **5:8** Thou shalt not bow down unto them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate Me, **5:9** and showing mercy unto the thousandth generation of them that love Me and keep My commandments. {S}

B 5:10 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. {S}

2a

A 5:16 Thou shalt not murder. {S}

B Neither shalt thou commit adultery. {S}

C Neither shalt thou steal. {S}

1b

A 5:11 Observe the sabbath day, to keep it holy, as the LORD thy God commanded thee. **5:12** Six days shalt thou labour, and do all thy work; **5:13** but the seventh day is a sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. **5:14** And thou shalt remember that thou was a servant in the land of Egypt, and the LORD thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore the LORD thy God commanded thee to keep the sabbath day. {S}

B 5:15 Honour thy father and thy mother, as the LORD thy God commanded thee; that thy days may be long, and that it may go well with thee, upon the land which the LORD thy God giveth thee. {S}

2b

A Neither shalt thou bear false witness against thy neighbour. {S}

B 5:17 Neither shalt thou covet thy neighbour's wife; {S}

C neither shalt thou desire thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's. {S}

Changes in Deuteronomy from Exodus

Sabbath. Deuteronomy significantly changes the Sabbath Word. “Remember” (*zakar*) becomes “Observe” (*shamar*) in Deuteronomy. It adds the gloss, “As the LORD thy God commanded thee” (we have seen how “as the LORD thy God” binds these four into a single block). So this is significant. Most of all, it gives a totally different explanation for keeping the Sabbath. Rather than creation, the reason is the Egypt. We may observe something about this in the weave that cannot be present in Exodus. “Thou shalt remember that thou was a servant in *the land of Egypt*” in Deuteronomy’s Sabbath reason now parallels the beginning of the Ten Words in Deuteronomy, “I am the LORD thy God, who brought thee out of *the land of Egypt*.” This creates the first pair of Words.

Parents. Deuteronomy changes the Word about honoring parents by adding the explanation “that it may go well with thee,” and by adding the same gloss it did with the Sabbath Word: “as the LORD thy God commanded thee.” As it does not do this with any other Word, this creates a block (1b) of Sabbath and Parents. But this also now links the Parents with taking the Name in Vain via the same language that links all of row 1 together (“the LORD thy God”). This is not possible in the Exodus wording. So this creates our second pair of Words.

Bearing False Witness. Deuteronomy changes the word “false” from “*sheker*” (falsehood, deception) to “*shav*” (emptiness, vanity). *Sheker* is the same word in the Name Word for “vain.” “You shall not take the Name of the LORD your God in *vain*. You shall not bear *vain* witness against your neighbor. This moves the sin to something higher than just deception. For this is something you can do to God. Notice also that the pair here is “You shall not murder.” You can murder a neighbor that you would do this too.

Coveting the Wife. Deuteronomy changes the order of coveting. In the first instance, it begins with the wife rather than with Exodus’ “house.” Notice that this fourth pair is matched on the left column with adultery. You commit adultery against a neighbor’s wife whom you covet. This is not possible as a pairing in the Exodus order.

Coveting the House and Property. Deuteronomy now puts “house” where Exodus had “wife.” It further adds the word “field,” which is not in the Exodus commandment. Notice the changes that are made by comparing the two tables:

Exodus:	House							
		wife		man-servant	maid-servant	ox	donkey	anything
Deuteronomy:	Wife							
		house	field	man-servant	maid-servant	ox	donkey	anything

Using the ancient small paragraph markers of the Hebrew text, we can divide both lists into two sets of coveting. The first list is a single item, while the second list contains several. The change in Deuteronomy does something important. It moves from the wife (which pairs with adultery) to possessions. Curiously, the house, field, servants, animals, and other stuff are all things that you can steal. You shall not steal is thus the fifth and final pair of Deuteronomy.

A Prototype (10th-7th Cent. B.C.): The Valediction of Moses

Discovered in the late 1800s, and long thought to be a forgery, recent scholarship has decidedly proven that they are real documents. They contain a prototype of the Ten Commandments as we have them today in the Torah (which was itself worked over from earlier copies by Ezra and his scribes).

I am Elohim, your god, who freed you from the land of Egypt, from the slave-house. You shall not have any other gods. You shall not make a carving or any image that is in the heavens above or upon the earth below or in the waters beneath the earth. You shall not prostrate yourselves before them, and you shall not serve them. I am Elohim, your god.

Sanctify the seventh day and rest on it. For in six days I made the heavens and the earth and all that is in them, and I rested on the seventh day. Therefore you too shall rest, along with your livestock and all that you have. I am Elohim, your god.

Honor [feed and provide for] your father and your mother. I am Elohim, your god.

You shall not slay the living person, your brother. I am Elohim, your god.

You shall not commit adultery with the wife of your fellow. I am Elohim, your god.

You shall not steal the wealth of your brother. I am Elohim, your god

You shall not swear in my name falsely, for I shall avenge the transgression of fathers against sons, grandsons, and great grandsons for those who bear my name falsely. I am Elohim, your god.

You shall not submit against your brother a false judgment. I am Elohim, your god.

You shall not desire the wife of your fellow, his male slave, his female slave, or anything that is his. I am Elohim, your god.

You shall not hate your brother in your heart. I am Elohim, your god.¹

¹ Idan Dershowitz, *The Valediction of Moses: A Proto-Biblical Book*, Forschungen zum Alten Testament 145 (Tübingen, Germany, Mohr Siebeck, 2021)

A Third "Ten Words": Exodus 34

<p>34:10 And He said: 'Behold, I make a covenant; before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of the LORD that I am about to do with thee, that it is tremendous.</p>	
<p>34:11 Observe thou that which I am commanding thee this day; behold, I am driving out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 34:12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest they be for a snare in the midst of thee. 34:13 But ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim. 34:14 For thou shalt bow down to no other god; for the LORD, whose name is Jealous, is a jealous God; 34:15 lest thou make a covenant with the inhabitants of the land, and they go astray after their gods, and do sacrifice unto their gods, and they call thee, and thou eat of their sacrifice; 34:16 and thou take of their daughters unto thy sons, and their daughters go astray after their gods, and make thy sons go astray after their gods. 34:17 Thou shalt make thee no molten gods.</p>	<p>34:24 For I will cast out nations before thee, and enlarge thy borders; neither shall any man covet thy land, when thou goest up to appear before the LORD thy God three times in the year.</p>
<p>34:18 The feast of unleavened bread (assume = Passover) shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib, for in the month Abib thou camest out from Egypt.</p>	<p>34:25 Thou shalt not offer the blood of My sacrifice with leavened bread;</p>
<p>34:19 All that openeth the womb is Mine; and of all thy cattle thou shalt sanctify the males, the firstlings of ox and sheep. 34:20 And the firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck. All the first-born of thy sons thou shalt redeem. And none shall appear before Me empty.</p>	<p>neither shall the sacrifice of the feast of the passover be left unto the morning.</p>
<p>34:21 Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest</p>	<p>34:26 The choicest first-fruits (lit: first-first-fruits) of thy land thou shalt bring unto the house of the LORD thy God.</p>
<p>34:22 And thou shalt observe the feast of weeks, even of the first-fruits of wheat harvest, and the feast of ingathering at the turn of the year. 34:23 Three times in the year shall all thy males appear before the Lord GOD, the God of Israel.</p>	<p>Thou shalt not seethe a kid in its mother's milk.</p>
<p>34:27 And the LORD said unto Moses: Write thou these words, <i>for after the tenor of these words I have made a covenant with thee and with Israel</i>. 34:28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words.</p>	

This list shows that the Ten are only an entry way into the law. Somehow, the rest of the law (what we call civil and ceremonial) are related to the Ten.

A Fourth “Ten Words”: Leviticus 19 and the Broken Tablets

Parallels Between the Decalogue and Leviticus 19	
The Decalogue in Exodus 20	Parallels in Leviticus 19
2 I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.	36 ...I am the Lord your God, who brought you out of the land of Egypt.
3 You shall have no other gods before me. 4 You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, 6 but showing steadfast love to thousands of those who love me and keep my commandments.	4 Do not turn to idols or make for yourselves molten gods
7 You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes his name in vain.	12 And you shall not swear by my name falsely, and so profane the name of your God
8 Remember the sabbath day, to keep it holy...	3 ...and you shall keep my sabbaths
12 Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.	3 Every one of you shall revere his mother and his father,
13 You shall not kill.	16 ...and you shall not stand forth against the life of your neighbor
14 You shall not commit adultery.	20 If a man lies carnally with a woman who is a slave, betrothed to another man
15 You shall not steal.	11 You shall not steal
16 You shall not bear false witness against your neighbor.	11 ...nor deal falsely, nor lie to one another.
17 You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's.	17 You shall not hate your brother in your heart

Layout and Laws of Leviticus 19

Be Holy (2b)	2b			Steal	11
"I the LORD your God"				Deal Falsely	
Revere parents (3a)	3a			Lie	12
Keeps sabbaths (3b)	3b			Swear Falsely by name	
"I am the LORD your God"				"I am the Lord"	
Idols of metal (4)	4			Oppress neighbor	13
"I am the LORD your God"				Rob him	
Peace offerings	5-8			Pay him	
Harvesting and the Poor	9-10			Curse the deaf	14
"I am the LORD your God"				Stumbling block blind	
Mate different cattle	19	Sex with slave	20	Fear God	
Sow different seed in field		Entrance to tent	21-22	"I am the LORD"	
Weave different material in clothes		Forgiveness		Justice in court	15
Eat blood	26			Slander	16
Practice divination/soothsaying				Life of neighbor	
Round hair				I am the Lord	
Destroy beard	27			Hate brother in heart	17
Cut for the dead				Reason frankly with him	
Tattoos	28			Taking vengeance	18
"I am the Lord"				Love neighbor as self	
Daughter to harlot (land filled depravity)	29			"I am the LORD your God"	
Keep sabbaths	30			Plant tree for food-3 yr. not eaten	23
Venerate sanctuary				Fourth year fruit set aside to Lord	24
"I am the Lord"				Fifth year eat	25
No ghosts	31			Rise before the aged	
No familiar spirits				Defer to the old	
"I the Lord am your God"				Fear your God	32
				"I am the Lord"	
				No wrong to stranger	33
				Stranger is like citizen	34
				Love neighbor as self	
				You were strangers/Egypt	
				"I the Lord am your God"	
				False measures (35)	35
				Honest balances/weights (36)	36
				"I the Lord am your God"	
				Who freed you from Egypt	
				Faithfully observe all my laws	37
				I am the Lord	

The Moral Law: Ten Commandments and the Larger Catechism

Q. 102. *What is the sum of the four commandments which contain our duty to God?*

A. The sum of the four commandments containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.

Q. 103. *Which is the first commandment?*

A. The first commandment is, *Thou shalt have no other gods before me.*

Q. 104. *What are the duties required in the first commandment?*

A. The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God; and to worship and glorify him accordingly, by thinking, meditating, remembering, highly esteeming, honoring, adoring, choosing, loving, desiring, fearing of him; believing him; trusting, hoping, delighting, rejoicing in him; being zealous for him; calling upon him, giving all praise and thanks, and yielding all obedience and submission to him with the whole man; being careful in all things to please him, and sorrowful when in anything he is offended; and walking humbly with him.

Q. 105. *What are the sins forbidden in the first commandment?*

A. The sins forbidden in the first commandment, are, atheism, in denying or not having a God; idolatry, in having or worshiping more gods than one, or any with or instead of the true God; the not having and avouching him for God, and our God; the omission or neglect of anything due to him, required in this commandment; ignorance, forgetfulness, misapprehensions, false opinions, unworthy and wicked thoughts of him; bold and curious searching into his secrets; all profaneness, hatred of God; self-love, self-seeking, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part; vain credulity, unbelief, heresy, misbelief, distrust, despair, incorrigibleness, and insensibleness under judgments, hardness of heart, pride, presumption, carnal security, tempting of God; using unlawful means, and trusting in lawful means; carnal delights and joys; corrupt, blind, and indiscreet zeal; lukewarmness, and deadness in the things of God; estranging ourselves, and apostatizing from God; praying, or giving any religious worship, to saints, angels, or any other creatures; all compacts and consulting with the devil, and hearkening to his suggestions; making men the lords of our faith and conscience; slighting and despising God and his commands; resisting and grieving of his Spirit, discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us; and ascribing the praise of any good we either are, have, or can do, to fortune, idols, ourselves, or any other creature.

Q. 106. *What are we specially taught by these words, before me, in the first commandment?*

A. These words, *before me*, or before my face, in the first commandment, teach us, that God, who seeth all things, taketh special notice of, and is much displeased with, the sin of having any other God: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation: as also to persuade us to do as in his sight, whatever we do in his service.

Q. 107. *Which is the second commandment?*

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the*

fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Q. 108. *What are the duties required in the second commandment?*

A. The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word; particularly prayer and thanksgiving in the name of Christ; the reading, preaching, and hearing of the word; the administration and receiving of the sacraments; church government and discipline; the ministry and maintenance thereof; religious fasting; swearing by the name of God, and vowing unto him: as also the disapproving, detesting, opposing, all false worship; and, according to each one's place and calling, removing it, and all monuments of idolatry.

Q. 109. *What sins are forbidden in the second commandment?*

A. The sins forbidden in the second commandment are, all devising, counseling, commanding, using, and any wise approving, any religious worship not instituted by God himself; the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever; all worshiping of it, or God in it or by it; the making of any representation of feigned deities, and all worship of them, or service belonging to them; all superstitious devices, corrupting the worship of God, adding to it, or taking from it, whether invented and taken up of ourselves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretense whatsoever; simony; sacrilege; all neglect, contempt, hindering, and opposing the worship and ordinances which God hath appointed.

Q. 110. *What are the reasons annexed to the second commandment, the more to enforce it?*

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, *For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments;* are, besides God's sovereignty over us, and propriety in us, his fervent zeal for his own worship, and his revengeful indignation against all false worship, as being a spiritual whoredom; accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations; and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations.

Q. 111. *Which is the third commandment?*

A. The third commandment is, *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.*

Q. 112. *What is required in the third commandment?*

A. The third commandment requires, that the name of God, his titles, attributes, ordinances, the word, sacraments, prayer, oaths, vows, lots, his works, and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought, meditation, word, and writing; by an holy profession, and answerable conversation, to the glory of God, and the good of ourselves, and others.

Q. 113. *What are the sins forbidden in the third commandment?*

A. The sins forbidden in the third commandment are, the not using of God's name as is required; and the abuse of it in an ignorant, vain, irreverent, profane, superstitious, or wicked mentioning or otherwise using his titles, attributes, ordinances, or works, by blasphemy, perjury; all sinful cursings, oaths, vows, and lots; violating of our oaths and vows, if lawful; and fulfilling them, if of things unlawful; murmuring and quarreling at, curious prying into, and misapplying of God's decrees and

providences; misinterpreting, misapplying, or any way perverting the word, or any part of it, to profane jests, curious or unprofitable questions, vain janglings, or the maintaining of false doctrines; abusing it, the creatures, or anything contained under the name of God, to charms, or sinful lusts and practices; the maligning, scorning, reviling, or any wise opposing of God's truth, grace, and ways; making profession of religion in hypocrisy, or for sinister ends; being ashamed of it, or a shame to it, by unconformable, unwise, unfruitful, and offensive walking, or backsliding from it.

Q. 114. *What reasons are annexed to the third commandment?*

A. The reasons annexed to the third commandment, in these words, *The LORD thy God*, and, *For the LORD will not hold him guiltless that taketh his name in vain*, are, because he is the Lord and our God, therefore his name is not to be profaned, or any way abused by us; especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment, albeit many such escape the censures and punishments of men.

Q. 115. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.*

Q. 116. *What is required in the fourth commandment?*

A. The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian sabbath, and in the New Testament called *The Lord's Day*.

Q. 117. *How is the sabbath or the Lord's day to be sanctified?*

A. The sabbath or Lord's day is to be sanctified by an holy resting all the day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the public and private exercises of God's worship: and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.

Q. 118. *Why is the charge of keeping the sabbath more specially directed to governors of families, and other superiors?*

A. The charge of keeping the sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oftentimes to hinder them by employments of their own.

Q. 119. *What are the sins forbidden in the fourth commandment?*

A. The sins forbidden in the fourth commandment are, all omissions of the duties required, all careless, negligent, and unprofitable performing of them, and being weary of them; all profaning the day by idleness, and doing that which is in itself sinful; and by all needless works, words, and thoughts, about our worldly employments and recreations.

Q. 120. *What are the reasons annexed to the fourth commandment, the more to enforce it?*

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, *Six days shalt thou labor, and do all thy work*: from God's challenging a special propriety in that day, *The seventh day is the sabbath of the LORD thy God*: from the example of God, who *in six days ... made heaven and earth, the sea, and all that in them is, and rested the seventh day*: and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; *Wherefore the LORD blessed the sabbath day, and hallowed it.*

Q. 121. *Why is the word Remember set in the beginning of the fourth commandment?*

A. The word *Remember* is set in the beginning of the fourth commandment, partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the rest of the commandments, and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion; and partly, because we are very ready to forget it, for that there is less light of nature for it, and yet it restraineth our natural liberty in things at other times lawful; that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it; and that Satan with his instruments much labor to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

Q. 122. *What is the sum of the six commandments which contain our duty to man?*

A. The sum of the six commandments which contain our duty to man, is, to love our neighbor as ourselves, and to do to others what we would have them do to us.

Q. 123. *Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*

Q. 124. *Who are meant by father and mother in the fifth commandment?*

A. By *father* and *mother*, in the fifth commandment, are meant, not only natural parents, but all superiors in age and gifts; and especially such as, by God's ordinance, are over us in place of authority, whether in family, church, or commonwealth.

Q. 125. *Why are superiors styled Father and Mother?*

A. Superiors are styled *Father* and *Mother*, both to teach them in all duties toward their inferiors, like natural parents, to express love and tenderness to them, according to their several relations; and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.

Q. 126. *What is the general scope of the fifth commandment?*

A. The general scope of the fifth commandment is, the performance of those duties which we mutually owe in our several relations, as inferiors, superiors or equals.

Q. 127. *What is the honor that inferiors owe to their superiors?*

A. The honor which inferiors owe to their superiors is, all due reverence in heart, word, and behavior; prayer and thanksgiving for them; imitation of their virtues and graces; willing obedience to their lawful commands and counsels; due submission to their corrections; fidelity to, defense, and maintenance of their persons and authority, according to their several ranks, and the nature of their

places; bearing with their infirmities, and covering them in love, that so they may be an honor to them and to their government.

Q. 128. *What are the sins of inferiors against their superiors?*

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them; envying at, contempt of, and rebellion against their persons and places, in their lawful counsels, commands, and corrections; cursing, mocking, and all such refractory and scandalous carriage, as proves a shame and dishonor to them and their government.

Q. 129. *What is required of superiors towards their inferiors?*

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and bless their inferiors; to instruct, counsel, and admonish them; countenancing, commending, and rewarding such as do well; and discountenancing, reproving, and chastising such as do ill; protecting, and providing for them all things necessary for soul and body: and by grave, wise, holy, and exemplary carriage, to procure glory to God, honor to themselves, and so to preserve that authority which God hath put upon them.

Q. 130. *What are the sins of superiors?*

A. The sins of superiors are, besides the neglect of the duties required of them, an inordinate seeking of themselves, their own glory, ease, profit, or pleasure; commanding things unlawful, or not in the power of inferiors to perform; counseling, encouraging, or favoring them in that which is evil; dissuading, discouraging, or discountenancing them in that which is good; correcting them unduly; careless exposing, or leaving them to wrong, temptation, and danger; provoking them to wrath; or any way dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behavior.

Q. 131. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other, in giving honor to go one before another; and to rejoice in each others' gifts and advancement, as their own.

Q. 132. *What are the sins of equals?*

A. The sins of equals are, besides the neglect of the duties required, the undervaluing of the worth, envying the gifts, grieving at the advancement or prosperity one of another; and usurping preeminence one over another.

Q. 133. *What is the reason annexed to the fifth commandment, the more to enforce it?*

A. The reason annexed to the fifth commandment, in these words, *That thy days may be long upon the land which the LORD thy God giveth thee*, is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.

Q. 134. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill*.

Q. 135. *What are the duties required in the sixth commandment?*

A. The duties required in the sixth commandment are, all careful studies, and lawful endeavors, to preserve the life of ourselves and others by resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any; by just defense thereof against violence, patient bearing of the hand of God, quietness of mind, cheerfulness of spirit; a sober use of meat, drink, physic, sleep, labor, and recreations; by charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild and courteous speeches and behavior; forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and

requiring good for evil; comforting and succoring the distressed, and protecting and defending the innocent.

Q. 136. *What are the sins forbidden in the sixth commandment?*

A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defense; the neglecting or withdrawing the lawful and necessary means of preservation of life; sinful anger, hatred, envy, desire of revenge; all excessive passions, distracting cares; immoderate use of meat, drink, labor, and recreations; provoking words, oppression, quarreling, striking, wounding, and whatsoever else tends to the destruction of the life of any.

Q. 137. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery.*

Q. 138. *What are the duties required in the seventh commandment?*

A. The duties required in the seventh commandment are, chastity in body, mind, affections, words, and behavior; and the preservation of it in ourselves and others; watchfulness over the eyes and all the senses; temperance, keeping of chaste company, modesty in apparel; marriage by those that have not the gift of continency, conjugal love, and cohabitation; diligent labor in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto.

Q. 139. *What are the sins forbidden in the seventh commandment?*

A. The sins forbidden in the seventh commandment, besides the neglect of the duties required, are, adultery, fornication, rape, incest, sodomy, and all unnatural lusts; all unclean imaginations, thoughts, purposes, and affections; all corrupt or filthy communications, or listening thereunto; wanton looks, impudent or light behavior, immodest apparel; prohibiting of lawful, and dispensing with unlawful marriages; allowing, tolerating, keeping of stews, and resorting to them; entangling vows of single life, undue delay of marriage; having more wives or husbands than one at the same time; unjust divorce, or desertion; idleness, gluttony, drunkenness, unchaste company; lascivious songs, books, pictures, dancings, stage plays; and all other provocations to, or acts of uncleanness, either in ourselves or others.

Q. 140. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal.*

Q. 141. *What are the duties required in the eighth commandment?*

A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man; rendering to every one his due; restitution of goods unlawfully detained from the right owners thereof; giving and lending freely, according to our abilities, and the necessities of others; moderation of our judgments, wills, and affections concerning worldly goods; a provident care and study to get, keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition; a lawful calling, and diligence in it; frugality; avoiding unnecessary lawsuits, and suretiship, or other like engagements; and an endeavor, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own.

Q. 142. *What are the sins forbidden in the eighth commandment?*

A. The sins forbidden in the eighth commandment, besides the neglect of the duties required, are, theft, robbery, man-stealing, and receiving anything that is stolen; fraudulent dealing, false weights and measures, removing landmarks, injustice and unfaithfulness in contracts between man and man,

or in matters of trust; oppression, extortion, usury, bribery, vexatious lawsuits, unjust enclosures and depredation; engrossing commodities to enhance the price; unlawful callings, and all other unjust or sinful ways of taking or withholding from our neighbor what belongs to him, or of enriching ourselves; covetousness; inordinate prizing and affecting worldly goods; distrustful and distracting cares and studies in getting, keeping, and using them; envying at the prosperity of others; as likewise idleness, prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate, and defrauding ourselves of the due use and comfort of that estate which God hath given us.

Q. 143. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.*

Q. 144. *What are the duties required in the ninth commandment?*

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own; appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things whatsoever; a charitable esteem of our neighbors; loving, desiring, and rejoicing in their good name; sorrowing for and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocency; a ready receiving of a good report, and unwillingness to admit of an evil report, concerning them; discouraging talebearers, flatterers, and slanderers; love and care of our own good name, and defending it when need requireth; keeping of lawful promises; studying and practicing of whatsoever things are true, honest, lovely, and of good report.

Q. 145. *What are the sins forbidden in the ninth commandment?*

A. The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbors, as well as our own, especially in public judicature; giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth; passing unjust sentence, calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calleth for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful or equivocal expressions, to the prejudice of the truth or justice; speaking untruth, lying, slandering, backbiting, detracting, talebearing, whispering, scoffing, reviling, rash, harsh, and partial censuring; misconstruing intentions, words, and actions; flattering, vainglorious boasting, thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessary discovering of infirmities; raising false rumors, receiving and countenancing evil reports, and stopping our ears against just defense; evil suspicion; envying or grieving at the deserved credit of any; endeavoring or desiring to impair it, rejoicing in their disgrace and infamy; scornful contempt, fond admiration; breach of lawful promises; neglecting such things as are of good report, and practicing, or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.

Q. 146. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.*

Q. 147. *What are the duties required in the tenth commandment?*

A. The duties required in the tenth commandment are, such a full contentment with our own condition, and such a charitable frame of the whole soul toward our neighbor, as that all our inward motions and affections touching him, tend unto, and further all that good which is his.

Q. 148. *What are the sins forbidden in the tenth commandment?*

A. The sins forbidden in the tenth commandment are, discontentment with our own estate; envying and grieving at the good of our neighbor, together with all inordinate motions and affections to anything that is his.

Q. 149. *Is any man able perfectly to keep the commandments of God?*

A. No man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word, and deed.

Q. 150. *Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?*

A. All transgressions of the law are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.