

## THE LARGER AND SHORTER CATECHISMS.

HAVING SEEN WHAT THE SCRIPTURES PRINCIPALLY TEACH US CONCERNING GOD, IT  
FOLLOWS TO CONSIDER WHAT THEY REQUIRE AS THE DUTY OF MAN

### QUESTIONS # 102 & 42.

*(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.<sup>1</sup>

*(Shorter Catechism)*

Q #42. *What is the sum of the ten commandments?*

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.<sup>2</sup>

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Question 1—*What is meant by the sum of the commandments?*

*Answer*—What is intended by the *sum* is the comprehensive duty of the law which includes all other duties in the bosom of it, Rom. 13:9. The *sum* of all the commandments is love, which is what the apostle means when he declares it the end of the law, 1 Tim. 1:5. Thus, he who does so has fulfilled the law, Rom. 13:8. The *sum* contains all that is necessary to a right observance and service of the law without which the keeping of the law is burdensome and unprofitable, Ex. 20:6; John 15:10.

Question 2—*What is the sum of the first four commandments?*

*Answer*—The *sum* of the first four commandments pertains to our love of God, Luke 10:27. Jesus calls this the “first and great commandment” because the duties of the first table of the law have a more direct relation to our relation to God and because love to our neighbor should flow from this principle, Matt. 22:38; 1 John 5:1.

The nature of this love is that it is such as flows from faith as its source and fountain, Gal. 5:6. It is the nature of true faith to express itself in the keeping of the law, Jas. 2:26. A living faith is a loving faith that serves God in the keeping of his commandments, John 14:15. Failure to do so is reckoned a rejecting of the Lord’s testimony and covenant as well as a display of unbelief, 2 Kings 17:13-15.

Question 3—*What is to be the supreme object of our love?*

*Answer*—The supreme object ought to be the Lord (JEHOVAH) himself as he is *our* God, Deut. 30:6. He may said to be our God in two ways: 1.) By external revelation and offer by which the word of salvation is sent to all mankind without exception, Prov. 8:4; Heb. 8:10. 2.) By special property and possession by which he is our God by faith to whom we are united in Christ, 1 Cor. 3:23.

Question 4—*What does it mean to love the Lord with all the heart?*

*Answer*—It means to love him unfeignedly, without hypocrisy or dissimulation, Rom. 12:9. Unfeigned love demands that we do so in deed and truth (*i.e.*, according to the commandments), 1 John 3:18. Loving with all the heart precludes setting our affections

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<sup>1</sup> Luke 10:27.

<sup>2</sup> Matt. 22:37-40.

upon anything other than God and his glory, Luke 16:13. Our serving of God consists of a constant choosing to follow him to the exclusion of all other diversions, Jos. 24:15. So great is this demand with regard to our love to God that all other relations are to be condemned in comparison, Phil. 3:8.

Question 5—*What does it mean to love the Lord with all the soul and mind?*

*Answer*—It means that we are to have an intelligent, cordial and affectionate love to God; it is expressed in all the duties, in which any power or faculty of the soul can be exercised, Isa. 26:8, 9. The requirement of an acceptable service of the Lord is that it be according to the intelligent and affectionate faculties of the soul in order that it be not rendered merely implicitly or ignorantly, Deut. 10:12, 13.

Question 6—*What does it mean to love the Lord with all the strength?*

*Answer*—It means that we are to serve God according to our possession of power or capability (ἰσχὺος), Mark 12:30. It entails loving nothing so much as God, Matt. 10:37. Nothing may be loved but in subordination to him, Luke 14:26. We are to love him purely for himself and his own excellency, revealed in the face of Jesus, Song 1:3. In affording God this first place, we center ourselves in him as the only resting place of our souls forever, Ps. 73:25, 26.