

The 10 Commandments

Exodus 20 :1-17(34:11–26), Deuteronomy 5:6-21

Ten Commandments

1 No other gods before me	6 Don't kill
2 No graven images	7 Don't commit adultery
3 Not taking the Lord's name in vain	8 Don't steal
4 Remember the Sabbath	9 Don't bear false witness
5 Honor your father and mother	10 Don't covet

The 10 Words in Hebrew

1. אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים
2. לא יהיה לך אלהים אחרים על פני לא תעשה לך פסל וכל תמונה אשר בשמים ממעל ואשר בארץ מתחת ואשר במים מתחת לארץ לא תשתחוה להם ולא תעבדם כי אנכי ה' אלקיך אל קנא פקד עון אבת על בנים על שלשים ועל רבעים לשנאי ועשה חסד לאלפים לאהבי ולשמרי מצותי
3. לא תשא את שם ה' אלקיך לשוא כי לא ינקה ה' את אשר ישא את שמו לשוא
4. זכור את יום השבת לקדשו ששת ימים תעבד ועשית כל מלאכתך ויום השביעי שבת לה' אלקיך לא תעשה כל מלאכה אתה ובנך ובתך עבדך ואמתך ובהמתך וגרך אשר בשעריך כי ששת ימים עשה ה' את הארץ ואת הארץ את הים ואת כל אשר בהם וינח ביום השביעי על כן ברך ה' את יום השבת ויקדשהו
5. כבד את אביך ואת אמך למען יארכון ימיה על האדמה אשר ה' אלקיך נתן לך
6. לא תרצח
7. לא תנאף
8. לא תגנב
9. לא תענה ברעך עד שקר
10. לא תחמד בית רעך לא תחמד אשת רעך ועבדו ואמתו ושורו וחמרו וכל אשר לרעך

The 10 Commandments in the LXX

20 Καὶ ἐλάλησεν κύριος πάντας τοὺς λόγους τούτους λέγων ²Ἐγὼ εἰμι κύριος ὁ θεὸς σου, ὅστις ἐξήγαγόν σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας. ³ οὐκ ἔσονταί σοι θεοὶ ἕτεροι πλην ἐμοῦ. — ⁴ οὐ ποιήσεις σεαυτῷ εἰδωλον οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω καὶ ὅσα ἐν τῇ γῆ κάτω καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς. ⁵ οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ λατρεύσεις αὐτοῖς, ἐγὼ γάρ εἰμι κύριος ὁ θεὸς σου, θεὸς ζηλωτῆς ἀποδιδούς ἀμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης καὶ τετάρτης γενεᾶς τοῖς μισοῦσίν με ⁶ καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσίν με καὶ τοῖς φυλάσσουσιν τὰ προστάγματά μου. — ⁷ οὐ λήμψη τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ, οὐ γὰρ μὴ καθάριση κύριος τὸν λαμβάνοντα τὸ ὄνομα αὐτοῦ ἐπὶ ματαίῳ. — ⁸ μνήσθητι τὴν ἡμέραν τῶν σαββάτων ἀγιάζειν αὐτήν. ⁹ ἕξ ἡμέρας ἔργα καὶ ποιήσεις πάντα τὰ ἔργα σου, ¹⁰ τῇ δὲ ἡμέρᾳ τῇ ἐβδόμῃ σάββατα κυρίῳ τῷ θεῷ σου, οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον, σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου, ὁ παῖς σου καὶ ἡ παιδίσκη σου, ὁ βοῦς σου καὶ τὸ ὑποζύγιόν σου καὶ πᾶν κτήνός σου καὶ ὁ προσήλυτος ὁ παροικῶν ἐν σοί. ¹¹ ἐν γὰρ ἕξ ἡμέραις ἐποίησεν κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἐβδόμῃ, διὰ τοῦτο εὐλόγησεν κύριος τὴν ἡμέραν τὴν ἐβδόμην καὶ ἡγίασεν αὐτήν. — ¹² τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἧς κύριος ὁ θεὸς σου δίδωσίν σοι. — ¹³ οὐ μοιχεύσεις. — ¹⁴ οὐ κλέψεις. — ¹⁵ οὐ φονεύσεις. — ¹⁶ οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ. — ¹⁷ οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου. οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου οὔτε τὸν ἀγρὸν αὐτοῦ οὔτε τὸν παῖδα αὐτοῦ οὔτε τὴν παιδίσκην αὐτοῦ οὔτε τοῦ βοῦς αὐτοῦ οὔτε τοῦ ὑποζυγίου αὐτοῦ οὔτε παντὸς κτήνους αὐτοῦ οὔτε ὅσα τῷ πλησίον σου ἐστίν. ¹

Theological Structures

1. The Law and It's Functions

a. The Law that Restrains Sinners

- i. The Law is good if used lawfully for restraining (1 Tim 1:8-11)
- ii. Gentiles have aspect of Law restraining them even if they cast it off (1 Cor 5:1; Rom 1:18-32; 2:14-15)
 1. Examples of sense of justice Genesis 4 (Cain survives); Gen 9 (Death penalty); Gen 20 (Abimelech "ought not be done"); Acts 16 and 22 (Paul's appeal to rights)

b. The Law that Slays Sinners to Lead Them to Christ

- i. Sinful passions aroused by the Law (Romans 7:5)
- ii. Sin explained and incited by the Law to kill (Romans 7:7-11)
- iii. Shuts up all under sin (Gal 3:19-22)
- iv. Directs all to Christ for need of grace and faith (Gal 3:23-25)

c. The Law that Teaches (1 Peter 2:21–22; Ps. 119:9–11; Matthew 5:17–20)

- i. We're under the dispensation of grace (John 1:17)

¹ [Septuaginta: With morphology](#) (Ex 19:25–20:17). (1996). Deutsche Bibelgesellschaft.

- 1. Law was removed because of our weakness (Romans 8:1-3)
- ii. We are already washed, justified, and sanctified (1 Cor 6:11): we are truly a new creation (2 Cor 5:17) and being transformed into the image of Christ (2 Cor 3:18)
- iii. We are released from the Law (Rom 7:6)
- iv. YET We are under The Law of Christ in which we live (Gal 6:2; 1 Cor 9:21; Mark 12:28–31)
 - 1. We are not sanctified by the power of the flesh through the Law
- v. The Law is holy, righteous, and good (Romans 7:12)
- vi. The Law previously written for our learning (Romans 15:4)
- vii. The Law in which the righteous enjoy (Psalm 119:9-16)
- viii. Justification evidenced by works (James 2:14–26)

Biblical Examination

1. The First Commandment
 - a. The Text
 - i. No other gods before me
 - b. The Problem
 - i. We run after gods to worship.
 - c. Positive Inversion
 - i. You shall love the Lord your God with all of your heart, soul, body, mind, and strength.
 - d. Gospel application: Embrace loving the Lord your God above all
2. The Second Commandment
 - a. The Text
 - i. Do Not make for yourself any carved image
 1. Or any likeness
 - a. Of anything that is in heaven above
 - b. Of anything that is in earth beneath
 - c. Or anything that is in the water under the earth.
 2. You shall not bow down to them
 - a. Or sever them
 3. I the Lord your God am a jealous God
 - a. Visit the iniquity of the fathers on the children to the third and forth generation of those who hate me
 - b. BUT showing steadfast love to thousands of those who love me and keep my commandments
 - b. The Problem
 - i. We are formed to worship and we will worship something
 - c. Positive Inversion
 - i. Approach God directly and treat Him as other
 - d. Gospel application: Revel in God's self-disclosure in Christ
3. The Third Commandment

- a. The Text
 - i. Do not take the name of the Lord your God in vain
 - 1. The Lord will not hold him guiltless who takes his name in vain
 - b. The Problem
 - i. We don't treat God as Other, Separate, Sanctified, Holy
 - c. Positive Inversion
 - i. Set God apart in heart and life: Give Him the Honor that is due
 - d. Gospel application: Live life in the name of Jesus Christ our Lord
4. The Forth Commandment
- a. The Text
 - i. Remember the Sabbath day to keep it holy
 - 1. Six days you shall labor and do all your work
 - 2. On the seventh day is a sabbath to the Lord your God
 - a. On it you shall not do any work
 - b. On it you, your son, or daughter, servants, livestock, or sojourner who is within your gates shall not do any work
 - c. For in six days the Lord made heaven and hearth, the sea, and all that is in them AND rested on the seventh day
 - i. Therefore the Lord blessed the Sabbath day and made it holy
 - b. The Problem
 - i. The Israelites would forget the sign of their covenant and refuse to enter into His rest
 - c. Positive inversion
 - i. Enter God's rest
 - d. Gospel application: Enter God's rest in Jesus
5. The Fifth Commandment
- a. The Text
 - i. Honor your father and your mother
 - 1. That your days may be long in the land that the Lord your God is giving you
 - b. The Problem
 - i. We fail to respect God's authority in those He has put in that position
 - c. Positive inversion
 - i. Obey the authorities that exist because they have been placed by God
 - d. Gospel application: The Master came to serve so serve as onto the Master
6. The Sixth Commandment
- a. The Text
 - i. No murder
 - b. The Problem
 - i. Our sin is evidenced in anger that slays our fellow bearers of the image of God
 - c. Positive Inversion
 - i. Love your neighbor

- d. Gospel application: We love because God first loved us in giving us His Son
- 7. The Seventh Commandment
 - a. The Text
 - i. You shall not commit adultery
 - b. The Problem
 - i. Our hearts are prone to wander
 - c. Positive Inversion
 - i. Husbands belong to their wives; Wives belong to their husbands
 - d. Gospel application: Christ Jesus fully committed Himself to us so that we are fully joined to Him
- 8. The Eight Commandment
 - a. The Text
 - i. You shall not steal
 - b. The Problem
 - i. We build up our own storehouses, regardless of the source
 - c. Positive Inversion
 - i. Give generously and cheerfully
 - d. Gospel Application: Christ thought it not robbery to be equal with God but, for the joy set before Him, gave himself for us SO THAT we can be as like-minded for others as cheerful givers
- 9. The Ninth Commandment
 - a. The Text
 - i. You shall not bear false witness against your neighbor
 - b. The Problem
 - i. False witness embraces our fundamental wrongness (that it is ME over ALL) and destroys others
 - c. Positive Inversion
 - i. Love and share the truth at the cost to ourselves
 - d. Gospel application: Grace and truth met at the cross. When Jesus' trial came where he had a chance to witness against his neighbor he instead told the truth and died for them. The empty grave overturns the decision so that whosoever believes in him, so we should shine in this world as fountains of grace and truth FOR our neighbors.
- 10. The Tenth Commandment
 - a. Key passages
 - i. Exodus 20:17; Deut 5:21; Rom 7:7; 13:9; Eph 5:3,5; Col 3:5; Matt 5:28
 - b. The Text
 - i. You shall not covet [desire/lust/want for own gratification]
 - 1. Your neighbor's house (inheritance / family / progeny / persistence)
 - 2. [nor *desire*] Your neighbor's wife (relationships and union via desire)
 - 3. Your neighbor's male or female slave (authority and position)

4. Your neighbors ox, or donkey, or anything that belongs to your neighbor (possessions)
- c. The Problem:
 - i. Wrongful "Coveting" [desiring] is a problem
 1. Exo 34:24 "No man shall covet your land"
 2. Deut 7:25 "Not coveting silver and gold on idols"
 3. Josh 7:21 "I coveted the silver shekels and the gold bar"
 - d. Positive Inversion
 - i. Be satisfied in what has been given to you
 - e. Gospel application: God satisfied our deepest desire by giving the Son so we should come to him and be satisfied eternally. Be content with what you have because God has said "Never will I leave you; never will I forsake you." (Heb 13:5)

References About the Nature of the Law From Calvin's Institutes of Christian Religion

Calvin quoting Augustine

On this point these profound statements of Augustine are pertinent: "God bids us do what we cannot, that we may know what we ought to seek from him"²

With reference to the present question, as soon as the law prescribes what we are to do, it teaches that the power to obey comes from God's goodness³

Calvin's three classes of precepts that he believes shows that without grace we can do nothing and he uses this in response to arguments in support of Free Will

ReyNote: ONE-Precepts that the Lord commands but the Lord does in us.

He bids us circumcise the foreskin of our heart [Deut. 10:16; cf. Jer. 4:4]. But through Moses he declares that this circumcision is done by His own hand [Deut. 30:6]. In some places he requires newness of heart [Ezek. 18:31], but elsewhere he testifies that it is given by him [Ezek. 11:19; 36:26].⁴

ReyNote: TWO-Precepts by which we honor God as a gift of God.

*The precepts of the second kind are simple: by them we are bidden to honor God, to serve his will and cleave to it, to observe his decrees, and to follow his teaching.*⁵

ReyNote: TWO-Precepts by which we are exhorted to remain under God's grace when only God keeps us in His grace.

Of the third type is the exhortation of Paul and Barnabas to believers "to remain under God's grace," referred to by Luke [Acts 13:43].⁶

² Calvin, J. (2011). [*Institutes of the Christian Religion & 2*](#). (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, pp. 324–325). Louisville, KY: Westminster John Knox Press.

³ Calvin, J. (2011). [*Institutes of the Christian Religion & 2*](#). (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 324). Louisville, KY: Westminster John Knox Press.

⁴ Calvin, J. (2011). [*Institutes of the Christian Religion & 2*](#). (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 325). Louisville, KY: Westminster John Knox Press.

⁵ Calvin, J. (2011). [*Institutes of the Christian Religion & 2*](#). (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, pp. 325–326). Louisville, KY: Westminster John Knox Press.

⁶ Calvin, J. (2011). [*Institutes of the Christian Religion & 2*](#). (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 326). Louisville, KY: Westminster John Knox Press.

The purpose of the biblical promises (in Calvin's Response to Free Will)

As God by his precepts pricks the consciences of the impious in order that they, oblivious to his judgments, may not too sweetly delight in their sins, so in his promises he in a sense calls them to witness how unworthy they are of his loving-kindness.⁷

Calvin on the impossibility of keeping the law in our own power

There was then an anointing with visible oil; in a vision Daniel proclaimed that there would be another sort of anointing [Dan. 9:24]. Not to dwell upon too many examples, the author of The Letter to the Hebrews points out fully and clearly in chs. 4 to 11 that the ceremonies are worthless and empty until the time of Christ is reached.⁸

With regard to the Ten Commandments, we ought likewise to heed Paul's warning: "Christ is the end of the law unto salvation to every believer" [Rom. 10:4 p.]. Another: Christ is the Spirit [2 Cor. 3:17] who quickens the letter that of itself is death-dealing [2 Cor. 3:6]. By the former statement he means that righteousness is taught in vain by the commandments until Christ confers it by free imputation and by the Spirit of regeneration. For this reason, Paul justly calls Christ the fulfillment or end of the law. For it would be of no value to know what God demands of us if Christ did not succor those laboring and oppressed under its intolerable yoke and burden. Elsewhere he teaches that "the law was put forward because of transgressions" [Gal. 3:19]; that is, in order to humble men, having convinced them of their own condemnation. But because this is the true and only preparation for seeking Christ, all his variously expressed teachings well agree.⁹

But, in order that our guilt may arouse us to seek pardon, it behooves us, briefly, to know how by our instruction in the moral law we are rendered more inexcusable. If it is true that in the law we are taught the perfection of righteousness, this also follows: the complete observance of the law is perfect righteousness before God.¹⁰

At this point the feebleness of the law shows itself. Because observance of the law is found in none of us, we are excluded from the promises of life, and fall back into the mere curse.¹¹

I call "impossible" what has never been, and what God's ordination and decree prevents from ever being. If we search the remotest past, I say that none of the saints, clad in the body of

⁷ Calvin, J. (2011). [*Institutes of the Christian Religion & 2*](#). (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 328). Louisville, KY: Westminster John Knox Press.

⁸ Calvin, J. (2011). [*Institutes of the Christian Religion & 2*](#). (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 351). Louisville, KY: Westminster John Knox Press.

⁹ Calvin, J. (2011). [*Institutes of the Christian Religion & 2*](#). (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 351). Louisville, KY: Westminster John Knox Press.

¹⁰ Calvin, J. (2011). [*Institutes of the Christian Religion & 2*](#). (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 351). Louisville, KY: Westminster John Knox Press.

¹¹ Calvin, J. (2011). [*Institutes of the Christian Religion & 2*](#). (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 352). Louisville, KY: Westminster John Knox Press.

death [cf. Rom. 7:24], has attained to that goal of love so as to love God “with all his heart, all his mind, all his soul, and all his might” [Mark 12:30, and parallels].¹²

Calvin’s Three-Part Function of the Moral Law

Rey Note: First Function—The mirror showing God’s righteousness and our unrighteousness, a vehicle for God’s grace, and a Schoolmaster that brings us to Christ

The first part is this: while it shows God’s righteousness, that is, the righteousness alone acceptable to God, it warns, informs, convicts, and lastly condemns, every man of his own unrighteousness.¹³

This means that, dismissing the stupid opinion of their own strength, they come to realize that they stand and are upheld by God’s hand alone; that, naked and empty-handed, they flee to his mercy, repose entirely in it, hide deep within it, and seize upon it alone for righteousness and merit¹⁴

Augustine often speaks of the value of calling upon the grace of His help. For example, he writes to Hilary: “The law bids us, as we try to fulfill its requirements, and become wearied in our weakness under it, to know how to ask the help of grace.” He writes similarly to Asellius: “The usefulness of the law lies in convicting man of his infirmity and moving him to call upon the remedy of grace which is in Christ.”¹⁵

Rey Note: Second function to restrain civil disorder by fear of death

The second function of the law is this: at least by fear of punishment to restrain certain men who are untouched by any care for what is just and right unless compelled by hearing the dire threats in the law.¹⁶

But this constrained and forced righteousness is necessary for the public community of men, for whose tranquillity the Lord herein provided when he took care that everything be not tumultuously confounded. This would happen if everything were permitted to all men.¹⁷

¹² Calvin, J. (2011). *Institutes of the Christian Religion & 2*. (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 353). Louisville, KY: Westminster John Knox Press.

¹³ Calvin, J. (2011). *Institutes of the Christian Religion & 2*. (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 354). Louisville, KY: Westminster John Knox Press.

¹⁴ Calvin, J. (2011). *Institutes of the Christian Religion & 2*. (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, pp. 356–357). Louisville, KY: Westminster John Knox Press.

¹⁵ Calvin, J. (2011). *Institutes of the Christian Religion & 2*. (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 357). Louisville, KY: Westminster John Knox Press.

¹⁶ Calvin, J. (2011). *Institutes of the Christian Religion & 2*. (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 358). Louisville, KY: Westminster John Knox Press.

¹⁷ Calvin, J. (2011). *Institutes of the Christian Religion & 2*. (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 359). Louisville, KY: Westminster John Knox Press.

What Paul says elsewhere, that “the law was for the Jews a tutor unto Christ” [Gal. 3:24], may be applied to both functions of the law. There are two kinds of men whom the law leads by its tutelage to Christ.

Of the first kind we have already spoken: because they are too full of their own virtue or of the assurance of their own righteousness, they are not fit to receive Christ’s grace unless they first be emptied. Therefore, through the recognition of their own misery, the law brings them down to humility in order thus to prepare them to seek what previously they did not realize they lacked.

Men of the second kind have need of a bridle to restrain them from so slackening the reins on the lust of the flesh as to fall clean away from all pursuit of righteousness. For where the Spirit of God does not yet rule, lusts sometimes so boil that there is danger lest they plunge the soul bound over to them into forgetfulness and contempt of God. And such would happen if God did not oppose it with this remedy. Therefore, if he does not immediately regenerate those whom he has destined to inherit his Kingdom, until the time of his visitation, he keeps them safe through the works of the law under fear [cf. 1 Peter 2:12].¹⁸

Rey Note: Third (and principal) function to teach believers God’s will to which they aspire and to confirm them in the understanding of it

The third and principal use, which pertains more closely to the proper purpose of the law, finds its place among believers in whose hearts the Spirit of God already lives and reigns.¹⁹ For even though they have the law written and engraved upon their hearts by the finger of God [Jer. 31:33; Heb. 10:16], that is, have been so moved and quickened through the directing of the Spirit that they long to obey God, they still profit by the law in two ways.

Here is the best instrument for them to learn more thoroughly each day the nature of the Lord’s will to which they aspire, and to confirm them in the understanding of it¹⁹

Again, because we need not only teaching but also exhortation, the servant of God will also avail himself of this benefit of the law: by frequent meditation upon it to be aroused to obedience, be strengthened in it, and be drawn back from the slippery path of transgression²⁰ Doubtless David was referring to this use when he sang the praises of the law: “The law of the Lord is spotless, converting souls; ... the righteous acts of the Lord are right, rejoicing hearts; the precept of the Lord is clear, enlightening the eyes,” etc. [Ps. 18:8–9, Vg.; 19:7–8, EV]. Likewise: “Thy word is a lamp to my feet and a light to my path” [Ps. 119:105], and innumerable other sayings in the same psalm [e.g., Ps. 119:5]. These do not contradict Paul’s statements, which show not what use the law serves for the regenerate, but what it can of itself confer upon man. But here the prophet proclaims the great usefulness of the law: the Lord instructs by their

¹⁸ Calvin, J. (2011). *Institutes of the Christian Religion & 2*. (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, pp. 359–360). Louisville, KY: Westminster John Knox Press.

¹⁹ Calvin, J. (2011). *Institutes of the Christian Religion & 2*. (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 360). Louisville, KY: Westminster John Knox Press.

²⁰ Calvin, J. (2011). *Institutes of the Christian Religion & 2*. (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, pp. 360–361). Louisville, KY: Westminster John Knox Press.

reading of it those whom he inwardly instills with a readiness to obey. He lays hold not only of the precepts, but the accompanying promise of grace, which alone sweetens what is bitter.²¹

For the law is not now acting toward us as a rigorous enforcement officer who is not satisfied unless the requirements are met. But in this perfection to which it exhorts us, the law points out the goal toward which throughout life we are to strive²²

John Murray: function of image is to draw your mind to the object and subject behind that image. Christ is the incarnate Son of God. Any thought drawn by an image of Him is by necessity worshipful

<https://www.youtube.com/watch?v=TVA2OvBXKLo&themeRefresh=1>

Thomas Vincent said it best when he said, "It is not lawful to have pictures of Jesus Christ, because his divine nature cannot be pictured at all; and because his body, as it is now glorified, cannot be pictured as it is; and because, if it do not stir up devotion, it is in vain—if it do stir up devotion, it is a worshipping by an image or picture, and so a palpable breach of the second commandment."

²¹ Calvin, J. (2011). *Institutes of the Christian Religion & 2*. (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 361). Louisville, KY: Westminster John Knox Press.

²² Calvin, J. (2011). *Institutes of the Christian Religion & 2*. (J. T. McNeill, Ed., F. L. Battles, Trans.) (Vol. 1, p. 362). Louisville, KY: Westminster John Knox Press.

Preaching Outline:

Good News of God's Law

The Main Point: The Law was given by God for our eternal and earthly good. We are not lawless—we are saints who seek to love the Lord by properly representing Him!

1. Introduction
 - a. How do traffic signs work?
 - b. How does the Law work?
2. Restricts: *How the Law Restricts Sinners* (1 Timothy 1:8-11)
 - a. **Illustration:** Speed Limit—25 MPH: Slows us down to saves lives
 - b. The Law used lawfully
 - c. The Law in restraining sinful hearts (1 Cor 5:1; Rom 2:14-15)
3. Redirects: *How the Law Redirects Everyone* (Romans 7:7-11, 13; Gal 3:19-25)
 - a. **Illustration:** Shows us we're wrong: "25 MPH is REALLY Slow: I can go faster!"
 - b. The Law aroused sinful passions (Rom 7:5)
 - c. Sin incited by the Law which then killed us (Rom 7:7-11)
 - d. Everyone shut up under sin (Gal 3:19-22)
 - e. Everyone directed to Christ for need of grace by faith (Gal 3:23-25)
4. Realized: How the Law Is Realized in God's People
 - a. **Illustration:** I know that 25 MPH is tops—but that doesn't mean I have to go that fast if there's people around! For their safety, I'll go slower.
 - b. Law removed (Rom 8:1-3) AND Saints are under grace (John 1:17)
 - c. Saints are truly washed, justified, sanctified (1 Cor 6:11) as a new creation (2 Cor 5:17) being transformed into image of Christ (2 Cor 3:18) –but this isn't lawless
 - d. Saints under the law of Christ (Gal 6:2; 1 Cor 9:21; Rom 13:8-10)
 - e. Law previously written for our learning (Rom 15:4)
5. On this side of glory, all of those uses are important.

Unbelievers	Believers	Theologians	Young Believers
The Law won't save you (Eph 2:8-9)	You are saved unto Good works (Eph 2:10)	Be careful about embracing law for sanctification BUT be careful about throwing it away!	Exult in the helpfulness of the law!

Audio Link: <http://www.bristolbiblechapel.org/downloads/2023/ReyReynoso08062023.mp3>

Essay

The Three Uses of the Law

Introduction

One of the things that we Evangelicals sometimes do is downplay the importance of the Law. On one hand, it makes sense. It's only because of God's grace, apart from works, that any of us get to enter God's presence. We discover a righteousness from God, apart from the Law, that seats us in the very heavenly places.

We see, recorded throughout the New Testament, what happened with people who demanded that people needed to keep the Law to be saved. Indeed, we even see very strong arguments against people that thought "fine, you are saved by grace, but you are perfected by keeping the Law." Paul argues very hard against those people: "who has put a spell on you? Having begun in the Spirit do you believe that you are going to be made perfect in the flesh?" (Gal 3:3)

So, I get it.

When we read broadly in Scripture, we will discover that the Law has specific purposes. God-given purposes. Purposes that explain, for example, Psalm 119. A Psalm of David praising God by loving God's word, God's law, God's commandments, God's mandates, and God's judgments.

To demystify this, it could be helpful to ask a question: what is the purpose of traffic signs? They don't save you from driving—not at all. Nor do they make you a good driver. But if you remove those considerations, does that mean traffic signs serve no purpose?

Of course not. Same thing with the Law. Here, I will use a helpful model by someone much smarter to show the three uses of the law: (1) How the Law Restricts; (2) How the Law Redirects; and (3) How the Law is Realized

How the Law Restricts

Let's go back to the traffic signs example. There, on a quiet road, there is a sign that says "Speed Limit: 25 MPH" What is that sign doing? It's telling people who are aiming to go faster, or actually go faster, not to go faster. To those going fast it says "Slow down! Now!" To those starting to speed up, it says "Do NOT go any faster: Look at the limit." If someone steals the sign and puts it in their bedroom, it means nothing—it's not being used for its lawful purpose. We see, therefore, that the traffic sign has the purpose of restricting wrongful activity. It is a law that is rightfully used when used for that lawful purpose.

But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted. —1 Tim 1:8-11

The first use of the law is to restrict sinful activity by sinners. That means that, just like the traffic sign, when the Law says, “Do not steal” it’s telling thieves “STOP STEALING” and it’s telling people who are about to steal “Don’t you dare steal!”

How the Law Redirects

Yet, like a traffic sign, that does not exhaust the use of the Law. Traffic signs have a second, unstated purpose: it shows us that we have a problem that necessitates traffic signs telling us what we’re doing is wrong. When you see that sign that says “SPEED LIMIT: 25 MPH” you immediately think “oh my, this is slow.” Likewise when you see the Netflix account usage policy “Login information should only be used by the account holder” You know you’re not the account holder. You know someone shared the login information. You’re clearly doing wrong and the fact you even think about continuing to do wrong tells you that the problem is you! Paul says that the law’s purpose, for our lesson here, it’s second purpose:

For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. — Romans 7:5

Going back to our traffic sign, you wouldn’t say the traffic sign is evil in that when we see it we want to go faster. That would be silly. The traffic sign just stands there and says “DO THIS or ELSE” but the fact we really want to do this tells us that the problem is with us. Paul puts it this way:

What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “YOU SHALL NOT COVET.” But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. —Romans 7:7-9

The first purpose of the law can make you self-righteous if you’re not the one doing the stealing. Until you read that commandment that says “You shall not desire.” Uh oh—that’s broad. That tells us that the Law isn’t only speaking to actions, it’s saying that those who even want these things are showing themselves to be in danger of punishment. Is it only to kill then? Absolutely not. God wisely gave the Law to point out that we have a huge problem that we can’t solve on our own. Instead of merely pointing out how, on our own, we’re doomed, the law redirects our eyes. The Law’s second purpose was to shut everyone up under sin so that we could see that salvation was outside of us. I’m just repeating what Paul says in Galatians:

Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. Now a mediator is not for one party only; whereas God is only one. Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus

Christ might be given to those who believe. But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. —Gal 3:19-24

The Law, explains Paul, is like a schoolteacher in charge of training a child. They teach and teach and teach but at the end of the day, the kid doesn't go home with the teacher. The kid goes home with her parents.

The law is our teacher pointing to our heavenly Father and the one who He sent to die for the just punishment we deserve. The Law can't save us and can't perfect us: it is only the Jesus Christ who can save us and wash us perfecting us.

How the Law is Realized

Hearing all of this, we might make the mistake that I opened up with: the Law is something that we set aside and never refer back to. We needed salvation from our sins so now we are a people who do whatever we want? Not so.

Even though the Law was removed because of our weakness in that we could not save ourselves (Rom 8:1-3) and even though we are truly washed, justified and sanctified (1 Cor 6:11) as a new creation (2 Cor 5:17) that is being transformed into the very image of Christ (2 Cor 3:18) it does not mean that we are now law-less.

Bear one another's burdens, and thereby fulfill the law of Christ. —Gal 6:2

What a pair of thoughts there. One that has to do with lifting the load off of each other's back and the other saying that in this manner we fulfill some law of Christ. A thought that Paul repeats elsewhere:

To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. —1 Cor 6:20-21

Paul is showing that he doesn't bend lawlessly doing whatever he wants but binds himself for the sake of others under Christ's law.

Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." Love does no wrong to a neighbor; therefore love is the fulfillment of the law. —Rom 13:7-10

The Law is realized in the Life of the believer when they love to the ultimate level; when the believer binds him or herself so that he or she can save others and be the best representative of Christ for others.

Let's go back to the traffic sign. A person who loves others sees the neighborhood and the yards and the people and the children and loves them. A person who loves others slows down, really slows down, to the point that it is uncomfortable so that others are safe! A person who loves others sees the sign says SPEED LIMIT 25MPH and quickly checks her speed if she's going slow enough. The sign is there for her learning on how her actions are properly reflecting love for her neighbor. The speedometer says 20 MPH and that is totally fine—she doesn't need to hit the speed limit, she just need to keep the people in this neighborhood safe.

This is the third use of the Law: the Law realized in our life and functioning for our learning. This is why Paul can write in Roman 15:4 that the things that were previously written were put there for our instruction so that through endurance and encouragement of the Scripture we might have hope. We aren't lawless but rather live under the Law of Christ and His Love. We don't ignore the commandments; we look at them to know what loving our neighbor and loving God looks like. If we find that we are doing otherwise, then maybe we are not truly loving.

All Three Uses Are Important

Let's say there's a man who says he is a Christian and he loves children. He loves them so much that it moves him to tears to think about the bad choices they might make in life and how those poor kids are in danger of later rejecting the Gospel. So, before those kids hear the Gospel and know their right hand from their left, this man decides to lovingly kill children. Under a certain age of course: he's not a monster. He loves these kids and, after all the Lord said, "suffer the little children and forbid them not to come unto me."

Can this man do anything he wants because he's not under law but under grace? Absolutely not: the first use of the Law is to restrain sinners. The Law says "Don't commit murder" and here is this man planning to commit murder. The second use of the Law should point him to Christ: the fact that he wants to commit murder, regardless of his reason, should point out the fact that he's a sinner who needs to repent and turn to Christ. If he's not saved he needs to turn to him for salvation; if he truly is saved—though we have high doubts—he needs to turn to Christ for his sanctification and learn at His feet. And if he is a believer he should be able to turn to the Law and learn that God has said "Do not kill." As a believer, he should be loving in a way that goes beyond the love's do and do nots, but not against them. The commandment calls him to love those kids and not to even entertain the thought of killing those kids. He can share the gospel with them, he can pray for them, he can create a better neighborhood for them so those kids are safe but he is NOT to kill them.

That's a silly example and one that all of us will happily agree with. What do we do about the law of Christ in His Love when we hear a command that says "You shall not covet?" or, better yet, when you hear the command that says "Don't make graven images" and have no problem

supporting a show where the actor who plays Jesus also shows up on commercials about praying with you when you use a prayer app?

God saves us through His son, praise Him. God sanctifies us through His Son and Spirit, praise the Lord. God continually saves us in our day to day by speaking the words over countless years that point to Him and His idea of what's loving. Are we listening?

The First Commandment

What is the Text of the Command?

I am the Lord Your God, who brought you out of the land of Egypt, who brought you out of the house of slavery (Deut 5:6; Ps 81:10): You shall have no other gods before me (Exodus 20:1-3; Deut 6:14; 2 Kings 17:35; Jer 25:6; 35:15; Exo 20:23)

What does it mean?

- This is all about WHO we worship.
- It means what it says. God, who is identified as a specific being, is to be the only God.
- “Do not have” is “do not have a relationship with”. No third parties in this relationship.
- God makes himself known with the specific identity of the God of Abraham, Isaac and Jacob who redeemed and rescued his people from Egypt. Eventually he introduces himself as the God of David and then the God who will punish Judah and Israel and then eventually the God who will redeem the nation.
- Prevents the diminishing of God and God’s image man d

How is it reinforced in the Old Testament?

- He is the only God (Deut 6:4)
- Worship, prostration and acknowledging as greater, is only for this God (Exodus 34:14)
- None other is God (Psalm 86:10)
- He alone is God the creator of all (Nehemiah 9:6)
- The dueling prophets calling to their gods (1 Kings 18)

How is it reinforced In the New Testament?

- There is only one God (1 Cor 8:4; 1 Tim 1:17) and there are no other Gods (1 Cor 8:5)
- Christians worship only one God in essence who is three co-equal and co-eternal persons of the Father, the Son, and the Holy Spirit (Matt 28:19; 2 Cor 13:14)
 - This is Not One God playing different roles like actors in a play
 - The Father, the begotten yet uncreated Son, and the Holy Spirit sent from the Father and the Son.

What Are Its Three Uses?

- **Sinners** are to (1) Embrace the right God as He has revealed Himself as the Saving Lord (2) Acknowledge Him as the only God and (3) Reject all other gods.

- But Sinners find that, in rejecting the True God, we chase false gods (Romans 1: 25). We are made to worship, so we are hungry to worship Something—even if it is the being in our mirror. This fatal flaw reveals that we are doomed from the start. God Himself then does something to make a way possible for God-rejectors to become God’s family: He sent His Son to take their place and the death we all deserved. Jesus Christ alone reveals Himself as God in the flesh doing exactly what the Father demands.
- Now, Believers can live a victorious life of daily acknowledging our one God, revealed in the Lord Jesus. Now, Believers can actively identify and tear down temples to other so-called Gods 2 Corinthians 10:5

Restricts Sinners and Their Sinfulness	<ul style="list-style-type: none"> • Embracing the Right God • Acknowledging Him as The Only God • Rejecting All Other So-Called Gods
Revealing our depravity and Redirecting Us to Christ	<ul style="list-style-type: none"> • Showing us that we chase other so-called Gods all the time • Shows us the need to turn to the One God Revealed in Jesus Christ
Realized in the Lives of Believers	<ul style="list-style-type: none"> • Acknowledge our One God, Revealed in Jesus, as Lord and King in all aspects of life • Tearing down all so-called Gods without giving room to them (2 Corinthians 10:5)

Preaching Outline: No Other Gods

The Main Point: xx

- 1. Introduction
 - a. Being too familiar to appreciate the truth can take things for granted.
 - b. The point: It is good that the savior Lord God demands commitment (Ex 20:1-3)
 - c. First salvation by grace then obedience by relationship.
 - i. Exodus 20 happens after Exodus 19!
- 2. The command
 - a. There is only one God—don't think there is another! (Isaiah 45:5)
 - b. This God's name is Jealous (Exodus 34:14) (Illustration: the unjealous spouse)
- 3. The contest (1 Kings 18:17-40)
 - a. Everyone believes in something:
 - i. Even if that something is silent and powerless.
 - 1. 450 prophets of false god vs 1 (of 7000 1 Kings 19:18)
 - 2. No voice, no one answered (1 Kings 18:29)
 - b. Obviously safer to believe in multiple gods:
 - i. Gods as ancient insurance policy
 - ii. Jezebel of Sidon (1 Kings 16:31) killed the prophets (1 Kings 18:4,13)
 - 1. Safer to believe in the World's gods!
 - c. Savior God had to turn his people's heart back again (1 Kings 18:37)
- 4. The consistency
 - a. Christians worship one God (in essence) revealed in 3 co-equal, co-eternal persons—not roles (modalism), not people (tri-theism) (Matt 28:19-20)
 - b. Warning: We always seeking after gods (Rom 1:21-25)

Unbelievers	Active Sinners	Believers
Turn to the One God Revealed in Jesus Christ	Embracing the Right God Acknowledging Him as The Only God Reject All Other So-Called Gods	Acknowledge our One God, Revealed in Jesus, as Lord and King in all aspects of life Tearing down all so-called Gods without giving room to them

Audio Link: <http://www.bristolbiblechapel.org/downloads/2023/ReyReynoso09032023.mp3>

Essay

No Other Gods

Introduction

There is a danger in being too familiar. On one side of the danger is that familiarity breeds flippancy. In other words, familiarity takes things for granted. We are familiar with a set of things being a certain sort of way so we assume it will always be that way. The adult living at home, supported by his parents for so much of his life, familiar with their hearts of giving takes for granted his parents love. On the other side of the danger is that familiarity births assumptions. It is one thing to take for granted a parent's love, but then the assumption that the parent will then always support him is a grave mistake that will cost him.

I remember being too familiar with my friend who had recently become my girlfriend. We had gone on a first date as a couple after years of being uninterested friends. I was too familiar with her in that I acted the fool like I always did. Entering the movie theater, I threw myself down, purposely falling and tumbling down the theater steps. To this day that friend, now my wife, likely looks back at that time, which should have been a warm memory, in abject embarrassed horror.

The people of God can be too familiar with the fact that the Lord God is God. Too familiar that he commands that we have no other god. Too familiar that he is a god who saves. So familiar that we casually, and all too often, de-god God.

We need to read this commandment anew and come to grips with the point: we should never take God's saving love for granted and instead revel in the astounding goodness that our savior Lord God demands commitment.

No Other Gods Beside Me

I am the Lord Your God, who brought you out of the land of Egypt, who brought you out of the house of slavery (Deut 5:6; Ps 81:10): You shall have no other gods before me (Exodus 20:1-3; Deut 6:14; 2 Kings 17:35; Jer 25:6; 35:15; Exo 20:23)

The text of the command shows up here in Exodus 20 and winds up being a theme throughout the Old Testament. The Lord God isn't introducing himself. Recall that the children of Israel are already at the mountain which is shaking with thunder and trumpets. The people are already

warned not to be too familiar and dare to approach God as if he's some interesting thing that you might see while passing by a place. They know who this is.

Rather, what he's doing is highlighting that he saved them. Not of anything they had done. Not of any worth that they had in and of themselves. He, Yahweh their Elohim, is the one who was able to, and successfully did, rescue these people out from the land of Egypt and from the bondage of slavery. They were weak, without strength. But it was while they were still weak, unable to do anything to rescue themselves, that God saved them.

What he didn't do is command them, demand their obedience and commitment, and then save them. The proper order of God's relationship with these people was that he saved them by his own initiative, based on his own promises, and then, after they agreed to enter covenant relationship with him, he makes commands.

Recall that a covenant is a package of promises that changes a relationship and outlines the moral problems of breaking that relationship. As when we enter a marriage covenant, the husband and wife make a package of promises to one another, and their relationship is changed. It is therefore horrible and sinful when someone in that covenant relationship introduces a third party—be it by affair or otherwise.

Therefore God, considering his salvation, demands that his people, with whom he has entered covenant relationship, be loyal to Him. That they introduce no other. But here's the thing, he's not doing this for his own good. He doesn't need them! He doesn't need anything! The fact is, if they are to enter into relationship with Him they're getting the very best there is: himself. So, this is good for them. But here is the other bit that is good for them: There are no other gods before Him, indeed, there are no other gods. Note Isaiah 45:5

["I am the LORD, and there is no other; Besides Me there is no God.](#)

Unlike humans who can go out there and find any person out of many people that can excite you for a season, there are no other gods that can do anything for anyone, no matter the relationship you believe you have.

God vs The No-Gods

In 1 Kings 18, we see this lesson played out for people. This is now after the fact that the children of Israel have been too familiar with the Living God and the No-Gods of the society around them. Indeed, there were no repercussions for being committed to the God of Abraham, Isaac, and Jacob—many prophets had been slaughtered, even though there were some saved (be it in caves) or merely in silence. It was safer in this society to believe in multiple gods.

When our modern ears here this we immediately think of superstitious people bowing in front of trees in a dimly lit temple. Thing is, in that society, it was merely acknowledging something out of your control that had some sort of say over your life. The god didn't even need to be a priority in life—it was what the god provided. If you were concerned about your crops growing, and rain falling, and scorching heat destroying your crops, you went to your local shrine and paid your dues. You might not care a fig about that god, but it was an insurance policy. Something scary might happen to your lifestyle or business if you didn't pay the gods. Or if you were lonely and wanted a relationship, you would head to your local shrine priestess, and you would satisfy some of your loneliness while also gaining some insurance points from a fertility goddess—it's a bargain.

At the end of the day, it was their own lives that they prioritized and humans would create the right systems and processes that would ensure coverage and satisfaction.

If you don't think that this happens in our own modern world, go back a few months and see how many business owners paid their dues and waved their rainbow flags lest their businesses suffer. Some bowed so low to the ground that it doubled back the other way.

As I was saying, in this story, we find that there are good reasons to ensure that the God of Israel is either not mentioned or one among many. Throughout history, the draw of humans has not been towards having no-God. Rather it has been towards having multiple gods where the Living God is domesticated, treated as common, and becomes all too familiar amongst the pantheon.

Elijah called for a contest to put to the test the relationship between gods and the worshippers of said gods. There's no need to bring in the masses of people because it was all theoretical for them—a matter of opinions. They had no say in the matter. But the prophets of the Baals, oh they had vested interest indeed. This was their livelihood and their faith. If anyone was in a relationship with their gods it would be those who speak on behalf of those so-called Gods.

He calls them to set up an alter and the sacrifice that they deem best. In both alters, neither would set up fires for their altars. They would wait on their god.

This is a pretty good scenario, to be honest. Remember, there was a drought in that land. You do this the right way, maybe strike the rocks just right while putting the thing together, you might get a pretty good spark. Them getting to choose the better ox, during a famine, means they're going to get the better animal. Indeed, this was costly so the only thing these prophets had to bring to the table was the oxen they already had.

For the people this seemed like a great idea. At worst, neither god would answer and the people would get free meat, at best, one of the gods would answer and their theoretical opinions could be settled.

The prophets of Baal spent the entire morning through noon calling on their gods, dancing about and hollering till their voice was hoarse. It got so bad that Elijah started making fun of

them saying “maybe you’re not loud enough because your god is way up there. Or maybe he’s busy or is using the bathroom or maybe on a trip. Or maybe he is taking a nap and needs to wake up!” They get even louder hurting themselves as was their habit—surely a god in relationship with people would be concerned with their loss of blood! But nothing.

Here is what the text says: (1 Kings 18:29)

...but there was no voice, no one answered, and no one paid attention...

This isn’t a response of “Leave me alone, I’m busy.” This isn’t even a busy signal. This is the endless ringing with never going to voice mail.

Elijah calls the people near and we see another reason why he chose the location. There used to be an altar there and he didn’t plan on making a new thing to a new God. It was about building up the relationship that was broken. (1 Kings 18:30). A relationship that all of the tribes had entered into with Yahweh (1 Kings 18:31). The thing he added to the altar was the impossible trench. Something that separated the people from the repaired relationship. He had water poured on the offering and the wood—precious water. Needed water. But poured it out ensuring for the people that this was an impossible task of merely sparks setting off a flame. The sacrifice was drenched, the altar was soaked, the impossible trench around the altar filled.

What a sight. An impossible relationship with a god who isn’t even approachable. Not by his people to set a flame. Not by those gathered about. Just a sacrifice, raised alone on a hilltop during the time when the evening sacrifice should have been happening.

Here’s Elijah’s prayer: a reminder that this wasn’t a contest between gods. This was the chance to set up an offering, in the eyes of the watching world, to prove to the people that Yahweh is Elohim, and that he was turning their hearts back to the relationship again.

At this point, fire came and fell on the offering. A fireball, a tremendous inferno, that was so hot that the entire offering was consumed, the wood was consumed, the rocks consumed, the dust consumed, and the water was evaporated. The Living God shows his commitment to these people to save them and show them that salvation and eternal relationship is only found in Him.

The Consistency of the Commandment

While we were weak and in need of a savior, God sent His only begotten Son to save us. He did this by setting Jesus Christ up on a hill and doing the impossible—bridging the gap between a dying people and a living God. This is why at the resurrection of Jesus, Thomas could say “my Lord and My God” He didn’t see Jesus as a new God that had come along and proven himself more powerful. No, this was Yahweh my Elohim revealed in the flesh.

Christians would eventually coin the phrase “trinitas” to refer to what was going on here. We worship one God, one essence who is three co-equal and co-eternal persons. We enter into a relationship with Him by his saving power—not by any other. It is in this relationship, like a husband with his bride, that he whispers “I love you, I gave myself for you, I am completely committed to you: don’t bring someone or something else into our relationship. Don’t lessen me or cheapen me to make me the average guy who gets you by.”

The Second Commandment

What is the Text of the Command?

Be careful, you did not see any form on the day the Lord spoke to you at Horeb from the fire, don't act corruptly! (Deut 4:15-19;) "You shall not make for yourself an idol/graven image (Lev 19:4; 26:1; 27:15), or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them (Ex 23:24; Josh 23:7; 2 Kings 17:35); for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments. (Exo 20:4-6) | (Ezek 18:1-4;25-32)

What does it mean?

- This is all about WHO and HOW we worship.
- It means what it says. God is Jealous about the fact that His people have a relationship with Him As He Is. He doesn't want His actual image to diminish him or herself by worshipping anything less than God in the way he wants to be approached.
- Any created thing, any formed thing, all fail to properly depict God.
- The error of setting anything else up in God's place is catastrophic to those who hate God and has familial reverberations.
- Likewise, those who love God find much lovingkindness from God with even larger reverberations.

How is it reinforced in the Old Testament?

- Worship, prostration and acknowledging as greater, is only for this God (Exodus 34:14)
- None other is God (Psalm 86:10)
- No idols are to be made or set up (Lev 26:1)
- Those who put trust in idols are put to shame (Psalm 97:7)
- There is foolishness in making idols (Isaiah 44:8-11)
- Idols are a stupid delusion (Jer 10:14-15)
- The mistake of worshipping God in the Golden Calf (Exodus 32)
- All false gods are idols (Psalm 96:5)
- Idols dehumanize and destroy God's image (Psalm 115:4-8)

How is it reinforced In the New Testament?

- Gentile Christians told to avoid things contaminated by idols (Acts 15:20)

- Paul moved to preach by the provocation of many idols in Athens (Acts 17)
- Christians eating meat offered to idols causing others to stumble and warned to run away from idols (1 Cor 10:14) even if idols aren't anything (1 Cor 8:1; 1 Cor 10:19)
- Many people, before Christ, were led astray by mute idols (1 Cor 12:2; 1 Thes 1:9)
- No alignment between the temple of God with idols (2 Cor 6:16)
- Christians are to actively guard themselves from idols (1 John 5:21)
- Unbelievers are the ones who didn't repent from their wrong works and the worship of demons and the usage of idols.

What Are Its Three Uses?

Restricts Sinners and Their Sinfulness	<ul style="list-style-type: none"> • Humans were made to worship (Psalm 150:6) • Humans must only approach God in the way he wants to be approached: not via any form (but via his word! (Deut 4:15-19))
Revealing our depravity and Redirecting Us to Christ	<ul style="list-style-type: none"> • Rejecting of God ALWAYS results in embracing Sub-God Idols (Rom 1:21-32) • This rejection is ALWAYS resultant in depravity and death (Rom 1:32) • The only approach is via God's manifested image: his Word became Flesh (Heb 1:1-3)
Realized in the Lives of Believers	<ul style="list-style-type: none"> • Tearing down all so-called Gods without giving room to them (2 Corinthians 10:5) • Turning away from all idols (1 Thes 1:9-10) • Our selves molded into an image of Christ that points to God (Rom 8:29) • Worshipping directly in spirit and truth via God's word. (John 4:23)

Westminster on the Second Commandment

Question #50 - What does the second commandment require?

The second commandment requires the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word (1).

(1) Deuteronomy 32:46; Matthew 28:20; Acts 2:42

Question #51 - What does the second commandment forbid?

The second commandment forbids the worshiping of God by images, (1) or any other way not appointed in his word (2).

(1) Deuteronomy 4:15-19; Exodus 32:5, 8 (2) Deuteronomy 12:31-32

Question #52 - What are the reasons for the second commandment?

The reasons annexed to the second commandment are, God's sovereignty over us, (1) his propriety in us, (2) and the zeal he hath to his own worship (3).

(1) Psalm 95:2-3, 6 (2) Psalm 45:11 (3) Exodus 34:13-14

Preaching Outline: No Graven Images

The Main Point: It's not only important WHO we approach as God but HOW we approach God

1. Introduction
 - a. Idols are all around us.
 - b. *"You shall not make for yourself an idol/graven image, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments. (Exo 20:4-6)*
2. What are Idols?
 - a. Things that people give honor and praise to: people bow to them.
 - b. A pointer to something that holds first place in lives of people.
 - c. Idols have no power by themselves (1 Cor 10:19)
 - d. Idols are used by Demons (1 Cor 10:20)
 - e. Anything that we come to rely on for blessing or help or direction instead of God.
 - f. A stand-in for what we think God is like
3. Why are idols a problem?
 - a. They take away from the actual God.
 - b. They limit what God is like (Deut. 4:15-19)
 - c. They destroy God's actual image (Psalm 115:4-8)
 - d. Their impact is felt throughout generations.
 - e. We keep making them!!!
4. Illustrated from the Golden Calf
 - a. The event of Exodus 32
 - i. Driven by abandonment and fear. Their god was safety
 - ii. They made an image to represent the actual God
 - iii. Idolatry dehumanizes them
5. What should people do?
 - a. Turn to God's ultimate image of self-revelation: his son.
 - b. Live in a way that constantly points away from self to God.
 - c. Not our identity but Christs.

Unbelievers and Sinners	Struggling Believers	Believers
Repent! Put away your idols. Turn from them to the Living God! Those who hate him are ruined!	Be careful of putting your hopes in anything other than the Lord!	Point to Christ in every fiber of your being! With others! Alone! In the Assembly! Those who love him are blessed!

Audio Link: <http://www.bristolbiblechapel.org/downloads/2023/ReyReynoso10012023.mp3>

The Third Commandment

What is the Text of the Command?

“You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.” (Exodus 20:7).

What does it mean?

- Name of the Lord Your God (Exod 3:13-14 *ehyeh of hayah* or I AM. YHWH = He Is or To Be)
 - Tied to His character and personality and his reputation (Isaiah 26:8; Isaiah 25:1)
 - Unchanging blessing by which He manages to save people. (Psalm 79:9)
 - The stamp by which His people are forever identified with Him. (My people shall know my name (Isaiah 52:6-7; called by His name: 2 Chronicles 7:14)
 - His name is equated with Him Isa 30:27
 - God acts for the sake of His name Ps 143:11–12,
- Vain: empty, nothingness, useless, worthless, inconsequential, no-good purpose, false
 - you make yourself pretty for no good reason; your lovers hate you Jer 4:30
 - Eliphaz: Don't trust in emptiness otherwise emptiness is your reward (Job 15:31)
 - You shall not bear a false report (Ex 23:1)
 - God will not listen to an empty cry or falsehood or vanity (Job 35:13)
- Take: Lift up or raise (like your hand), carry or lofty
 - Spare the place (Gen 18:24)
 - Lift up your heads oh you gates (Ps 24:7)
 - Lift up your eyes to heaven...and worship them (Deut 4:19)
 - Load the baggage on your shoulder (Ez 12:6)
- Meaning: God came near and gave Himself to a people of His own choosing. He did this revealing that His character is consistent with His promises and His mercy. In so coming near, He put revealed His character and Who He Is by giving Himself. People must not wantonly lift up His authority and character and reputation on the line of that which is false (like swearing in court, or a false prophecy or blasphemy), frivolous (like in empty repetitions), or fake (like in sorcery).
- Repercussions:
 - God will not let these people go unpunished. They are going to receive the strike.
 - The promise of wrath is given to those who have no name and abuse His name.

How is it reinforced in the Old Testament?

- Category of sins that fall under the commandment.
 - Blasphemy (Lev 24:10-16)

- False Oaths (Lev 19:12; Hosea 10:4)
 - You shall not swear falsely by my name so as to profane the name of your God; I am the Lord (Lev 19:12).
- False vision/prophecy
- Sacrificing children to Molech (Lev 18:21 / Profaning God's name Lev 20:3-5)
- Putting detestable things in the temple
- Cutting corners on the sacrifice (Mal 1:6-9)
- Sorcery (2 Chr 33)
- You shall not take the name of the Lord your God in vain, for the Lord will not leave him unpunished who takes His name in vain (Deut 5:11).
- Proper oaths:
 - You shall fear only the Lord your God; and you shall worship Him and swear by His name (Deut 6:12)
 - You shall fear the Lord your God; you shall serve Him and cling to Him, and you shall swear by His name (Deut 10:20).
- Events where the name of the Lord is relevant
 - God introduces Himself by name
 - Exodus 3:1-15 (key 3:14) compared to “but by My name, YHWH, I did not make myself known to them (Ex 6:3)
 - God passes before Moses declaring His name
 - Exodus 33:12-23; 34:6-9
 - The Blaspheming Son of an Israelite and an Egyptian is stoned
 - Lev 24:10-16 The event of a person cursing the name of the Lord and the people stoned him to death
 - The evil of humanity making a name unto themselves after they were named
 - Gen 11:1-9 specifically 11:4 contra Gen 1:26

How is it reinforced In the New Testament?

- I say to you, make not oath at all, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is ‘the city of the great king’....let your statement be Yes or No; anything beyond these things is evil (Matt 5:34-37)
- The unforgiveable sin is blasphemy against the Holy Spirit (Mark 3:22–30 and Matthew 12:22–32)
- Paul disciplines a few people for blaspheming (1 Timothy 1:20)
- Mark of the utter rebellion against God is that the Devil's tool blasphemes against God and slanders his name (Rev 13:6)
- The Gospel truth: He who had a name, set it aside, and came as a nobody so that nobodies like us can be given a name in Him!

What Are Its Three Uses?

Restricts Sinners and Their Sinfulness	<ul style="list-style-type: none"> • Sinners taunt that which they rebel against: they're commanded to repent and respect • Sinners make a name for selves (Gen 11:4) • God will not allow the violator of this command to go unpunished.
Revealing our depravity and Redirecting Us to Christ	<ul style="list-style-type: none"> • We know He wins: every knee will bow and honor His name. (Phil 2:10) • There is only one name under heaven by which men will be saved (Acts 4:12)
Realized in the Lives of Believers	<ul style="list-style-type: none"> • Those who blaspheme God's name are cast out (1 Tim 1:20) • We who have died in Christ are given the power of His name (John 14:13-17) • We function under the authority, and glorification, of his name (2 Thes 1:12) • He personally gives us a name (Revelation 2:17)

Westminster on the Third Commandment

Q54 (shorter) 112 (longer) What does the second commandment require?

The third commandment requires, that the name of God, His titles [a], attributes[b], ordinances [c], the Word [d], sacraments, prayer, oaths, vows, lots, His works [e], 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.

[a]. Deut. 10:20; Ps. 29:2; Matt. 6:9 [b]. 1 Chron. 29:10-13; Rev. 15:3-4 [c]. Acts 2:42; 1 Cor. 11:27-28 [d]. Ps. 138:2; Rev. 22:18-19 [e]. Ps. 107:21-22; Rev. 4:11

Q55 (shorter) 113 (longer) What is forbidden in the third commandment?

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 any thing 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.

[a]. Lev. 19:12; Matt. 5:33-37; Jas. 5:12

Q56 (shorter) 114 (longer) What reasons are annexed to the third commandment?

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.

[a]. Deut. 28:58-59; 1 Sam. 3:13; 4:11

Calvin on the Third Commandment

"We ought to be so disposed in mind and speech that we neither think nor say anything concerning God and his mysteries, without reverence and much soberness; that in estimating his works we conceive nothing but what is honorable to him" (2.8.22).

Preaching Outline: When God is Treated Like Nothing

The Main Point: It's not only important WHO we approach as God but HOW we approach God

1. Introduction
 - a. Do names matter? What's in a name?
 - b. The story of the Blaspheming son reveals our callousness (Lev 24:10-16)
2. Meaning of "Name"
 - a. We don't know what His name means: but He ties it to His character.
 - i. Tied to His reputation (Isaiah 26:8) and character (Isa 25:1)
 - ii. Equal to Him (Isa 30:27)
 - iii. How he saves people (psalm 79:9) for His name's sake (Ps 143:11-12)
 - iv. His marker of ownership (2 Chronicles 7:14)
 - b. God's gift, on holy ground, in front of a self-existent fire: His name. (Exodus 3:1-15; Compare to Exodus 6:3)
 - i. Unchanging. Self Existent.
 - This gift is so great that later he passes before Moses declaring His own name (Exodus 33:12-23; 34:6-9)
3. Meaning of "Take in Vain"
 - a. Take: Lift up. Raise up. Carry.
 - i. Lift up your heads, gates (Psalm 24:7) and Load baggage (Ezek 12:6)
 - b. Vain: As empty. As false. As Useless. As nothing.
 - i. Useless empty prettiness for nothing Jer 4:30
 - ii. A false report (Ex 23:1)
4. What God does about it
 - a. God won't let them to go unpunished.
 - b. Everyone does it. We've been doing it since Babel (Gen 11)
5. Gospel Truth
 - a. He who had a name, set it aside, and came as a nobody, allowed us to raise Him up as a useless, so that nobodies like us can be given a name in Him! (Phil 2:5-11)
 - i. We are given His name to ask directly to the Father (John 14:13-17)
 - ii. We're eventually given a private name (Rev 2:17)
 - iii. We can then live honestly and in humble submission to Him

Unbelievers and Sinners	Struggling Believers	Believers
Don't cuss is kindergarten. There is only one name under heaven by which men will be saved (Acts 4:12) Repent! God won't allow violators to go unpunished!	It's not your identity that matters but Christ's. We know He wins and all will bow at His name: what we do with our own is idolatrous (Phil 2:10)	Don't try to stand on your own name but on His! We have power by properly acting under His authority and character.

Audio Link: <http://www.bristolbiblechapel.org/downloads/2023/ReyReynoso10292023.mp3>

The Fourth Commandment

What is the Text of the Command?

“Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. “For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.” (Exo 20:8-11).

	Exodus 20:8-11	Deut. 5:12-15
The command	Remember the Sabbath day to keep it holy (8)	Observe [Guard] the sabbath day to keep it holy, as the LORD your God commanded you (12)
When the command isn't active	Six days you shall labor and do all your work (9)	Six days you shall labor and do all your work (13)
When the command is active	BUT on the seventh day is a sabbath of the LORD your God(10)	BUT the seventh day is a sabbath of the LORD your God (14)
The specifics of the command	In it you shall not do any work— you or your son or your daughter, your male or your female servant or your cattle or the sojourner who stays with you (10)	In it you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant your female servant may rest as well as you.
The rationale behind the command	FOR in six days the Lord made <u>the heavens and the earth, the sea and all that is in them, and rested</u> on the seventh day; therefore the LORD blessed the sabbath day and made it holy (11)	You shall remember that <u>you were a slave</u> in the land of Egypt, and the <u>LORD your God brought you out</u> of there by a mighty hand and by an outstretched arm; THEREFORE the LORD your God commanded you to observe the sabbath day.

What does it mean?

- The Israelites are to:
 - Bring forward the seventh day (apart from the other days)
 - Clearly this is not the first day or the fourth day. It is a day that is mandated by God.
 - Protect/Guard observe this seventh day.
 - Tied to the fact that this was commanded in Exo 20:8
 - They are to keep that seventh day removed from the other days. Those days are common, but this day is uncommon.
 - The common is that they shall work for six days and do all of THEIR work
 - But the seventh day is a seventh day of the Lord
 - But the seventh day the Israelites are NOT TO DO ANY work
 - No work: Their sons, daughters, servants, cattle, donkeys, or visitors who are in the land
 - Clearly then this does not apply to other nations
 - Clearly this is also symbolic because in the implementation of the Sabbath, the Levites continued to work (Num 28:9,10)
 - The Lord Himself says it is a sign: the Sabbath is a sign of the covenant between me and you throughout your generations that you may know that I, the Lord, have set you apart (Exodus 31:13-17)
 - “I gave them My sabbaths to be a sign...so they know that I am the Lord who sanctifies” (Ez 20:12-13, 20)
 - Because they are to remember that the Lord worked for six days then rested and blessed the seventh to set it as not common. (Ex 20:11)
 - Gen 2:2 The Lord rested from all his work, then he blessed the sabbath and set it apart (Gen 2:3)
 - Because the Lord wanted them to rest and remember that they were redeemed from slavery
 - Because the Lord commanded them (Deut. 5:15)
- Repercussions:
 - Any mistreatment of the Sabbath resulted in the death penalty (Exodus 31:12–17; Exodus 35:2)
 - If Israelites don't keep the commandments (including the sabbath Lev 26:14-15) then he would scatter them among the nations (Lev 26:22) and the land will enjoy the sabbaths they did not observe while they were living on it (Lev 26:34)

How is it reinforced in the Old Testament?

- Exodus 16 is a precursor and not yet a commandment. It established a pattern by having the Israelites collect manna for six days and on the seventh they weren't to collect it. The fruit of their labor would rot but those who would lean into the fact that the Lord

provided them this day (Ex 16:29) would find rest and provision that had not spoiled (Ex 16:20 compared to Ex 16:23-24)

- Exodus 23:10 talks about the land having a sabbath were they are to let it lie fallow for the hungry and the beasts of the field. (Ex 23:10-12)
- Exodus 35:1-3 re-emphasizes the sabbath
- The Israelites removed from the land to fulfill the word of Jeremiah so that the land could enjoy its sabbaths (2 Chron. 36:21)
- Nehemiah restores the Sabbath and reprimands people who break it and sets it up so that people aren't coming into the city to buy and sell on the sabbath (Neh 13:15-22)
- Psalms include praise and worship on the Sabbath day in light of God's works (Psalm 92)
- Isaiah makes a promise for Israelites keeping the Sabbath—"I will feed you with the heritage of Jacob your father for the mouth of the Lord has spoken. " Is 58:13-14

How is it reinforced In the New Testament?

- It isn't. All nine commandments are in the New Testament except the fourth
- The Sabbath is not for forced rules but Christ is the Lord of the Sabbath (Matt 12:1-8)
 - Sabbath was made for man not man for the sabbath (Mark 2:23-28)
- Doing good works on the sabbath is lawful (Matt 12:9-13; Mark 3:1-5)
 - You will save animals and OF COURSE people on the Sabbath (Luke 14:1-5)
 - Daughter of Abraham should be freed on the Sabbath (Luke 13:10-17)
 - Sabbath had no moral component. IT WAS A SIGN AND doing good was required as part of doing good!
- Acts 15:19-21,28-29 no commandment to observe the sabbath
- True Rest comes through Jesus Christ (Heb 4)
- Sabbaths no longer matter (Col 2:16-17 no one to act as your judge in respect to sabbaths) though they can be kept for conscience's sake (Rom 14)
- The Gospel truth: All days are God's days. The fact that humans ignore setting him apart at all attests to our rebellion: embracing our works. Put down the arms and realize that true Rest comes through Jesus Christ (Heb 4). Live and have your being in Him.

What Are Its Three Uses?

<p>Restricts Sinners and Their Sinfulness</p>	<ul style="list-style-type: none"> • Humans are called to set God apart • Humans can see that God worked through Israel and punished them for their failure to treat Him as separate • That said, this command doesn't do anything for the unbeliever because they are not in-Covenant with God
<p>Revealing our depravity and Redirecting Us to Christ</p>	<ul style="list-style-type: none"> • Rejecting God's separateness • Jews, who had the sign, couldn't work to do it • Pressing on the Jews to violate the Sabbath (as per the book of Nehemiah)
<p>Realized in the Lives of Believers</p>	<ul style="list-style-type: none"> • Days don't matter anymore • We enter into the ultimate rest with Christ • We are called to honor God in true worship

Westminster on the Fourth Commandment

Q58-59 (shorter) 116 (longer) What does the second commandment require?

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. A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath [a]; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath [b]. 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. 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.

[a]. Ex. 31:13, 16-17

[b]. Mark 2:27-28; Acts 20:7; 1 Cor. 16:2; Rev. 1:10

Q61 (shorter) 119 (longer) What is forbidden in the third commandment?

The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreation. [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.

[a]. Neh. 13:15-22; Isa. 58:13-14; Amos 8:4-6

Calvin on the Fourth Commandment

First, under the rest of the seventh day, the divine Lawgiver meant to furnish the people of Israel with a type of the spiritual rest by which believers were to cease from their own works, and allow God to work in them. Secondly, he meant that there should be a stated day on which they should assemble to hear the Law, and perform religious rites, or which, at least, they should specially employ in meditating on his works, and be thereby trained to piety. Thirdly, he meant that servants, and those who lived under the authority of others, should be indulged with a day of rest, and thus have some intermission from labor.

Excursus on the Lord's Day

1. Interpretations of the Sabbath and the Lord's Day
 - a. Seventh Day Adventists (a cult) keep the Sabbath—on a Saturday
 - i. Believing that if the fourth commandment was kept, there never would have been atheists.
 - b. Roman Catholics believe Sunday fulfills the spiritual truths of the Jewish Sabbath
 - c. Seventh Day Baptists believe the sabbath should be observed for rest, worship, and celebration
 - d. Presbyterians say they keep the Sabbath but that Sunday is the one out of Seven unto the Lord
2. What the Lord's Day is not
 - a. A sign of a covenant—that is the Sabbath
 - i. The signs of the new covenant is NOT keeping the Lord's Day
 - ii. The sign of the New Covenant is the Lord's Supper (Luke 22:20)
 1. The sign of the Christian identified in Christ is baptism (1 Peter 3:21; Romans 6)
 - iii. The Sabbath was only a shadow of the rest to come (Heb 3:7 – 4:13)
 - b. Commanded with condemnations---that is the Sabbath
 - i. Sabbaths no longer matter to Christians (Col 2:16-17)
 - ii. The observance of days is a matter of legalism which Paul combats (Galatians 4:10–11)
 - iii. When apostles commanded the disciples they NEVER commanded following a day (Acts 15:19-21,28-29)
 - iv. Christians were commanded to keep assembling
 - c. A day mandated for God's people—that is the Sabbath
 - i. Paul in fact says ALL days are free and up to individual conscience (Romans 14:5)
 - d. The day of rest—that is the Sabbath
 - i. There is a principle and wisdom in the idea of rest but remember, the Sabbath command says six days of work and 1 of rest. Is Sunday another day of rest? Isn't that one of your busiest days if you're showing hospitality? Or preaching? The principle of rest doesn't have to apply to Sunday
 - ii. Is there a principle of giving a day to the Lord? But, just like the tithe, all the money belongs to the Lord—the mistake is thinking “only 10 percent has to go to him” or “nothing has to go to him if it isn't freely given”. The principle is rather “time, like your money, belongs to the Lord: but who are you putting on the altar? When push comes to shove, is time all yours? Is money all yours?
3. What is the Lord's Day
 - a. It is the day where huge things happened in Christian History
 - i. The first day of the week, Sunday, when Jesus resurrected and was seen

1. John 20:1, 11-16 By Mary
 2. John 20:19 By The disciples when they were gathered
 3. John 20:26 “After eight days” which is again the first day the gathered disciples saw him again
 4. By the two on the road to Emmaus who had a sermon from Jesus and broke bread with him (Luke 24:1, 13-34)
- ii. The Holy Spirit came on the day of Pentecost, a Sunday
 1. Leviticus 23:14, 16 50 days AFTER the seventh sabbath is a Sunday
 2. The disciples were all together in one place (Acts 2:1) and the Holy Spirit filled them (Acts 2:2-4)
- b. It is the day where Christians eventually got in a habit of meeting
 - i. At first they met EVERY day (Acts 2:41-47; 5:42)
 1. And they would use the Sabbath to preach to Jews or Godfearers be it in synagogues (Acts 13:14-16, 42; 17:2; 18:4) or near the riverside (Acts 16:13)
 - ii. Then they were using the first day of the week
 1. Gathered together to break bread (Acts 20:7)
 2. It was common enough that it became the time of the standard brining for the collection (1 Cor 16:2)
 3. They would meet at night because Sunday was a work-day
 - iii. It is a day that commonly was labeled as the Lord’s day
 1. The Lord’s Supper (1 Cor 11:20) referring to a meal that belonged to the Lord
 2. John could refer to this day as such to any Christian Reader (Rev 1:10)
 - a. It is either Easter Sunday OR (more likely) Any given Sunday.
 - i. Literature outside of the Bible refers to the eighth day as a day of rejoicing the Lord (Barnabas 15:9; Hippolytus
4. Gospel Application
 - a. We meet to celebrate, not out of obligation, but joy!
 - b. We meet on Sunday out of practice with a long history from the earliest church
 - c. We meet out of practice with the broader Christian community.
 - d. We do not forsake the assembling together—not about keeping a day. We meet on Sunday because we meet on Sunday!
 - e. we should be respectful for other people’s conscience.
 - f. AND hold on to calling it the Lord’s Day to remind us to exalt him!

References

- https://www.ellenwhite.info/ellen_white_life_11a.htm
- In summary: The Scriptures teach that God, by a positive, moral, and perpetual commandment, binding all men in all ages, has appointed one day in seven for a Sabbath, to be kept holy unto him. <https://www.opc.org/GA/sabbath.html>

- Sabbath keeping is not something we do in order to please God; it something we do because God knows it will make us whole, restore our spirits, and renew our lives. <https://www.pcusa.org/news/2016/3/31/why-do-we-keep-sabbath/>
- Catholic catechism Sunday is expressly distinguished from the Sabbath which it follows chronologically every week; for Christians its ceremonial observance replaces that of the Sabbath. In Christ's Passover, Sunday fulfills the spiritual truth of the Jewish Sabbath. . . . Those who lived according to the old order of things have come to a new hope, no longer keeping the Sabbath, but the Lord's Day. . . . The celebration of Sunday observes the moral commandment inscribed by nature in the human heart to render to God an outward, visible, public, and regular worship. . . . Sunday worship fulfills the moral command of the Old Covenant, taking up its rhythm and spirit in the weekly celebration of the Creator and Redeemer of his people (2175-76). <https://www.catholic.com/magazine/online-edition/should-christians-keep-the-sabbath-or-celebrate-the-lords-day>
- We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, a gift of God to all people, instituted at creation, affirmed in the Ten Commandments and reaffirmed in the teaching and example of Jesus and the apostles. We believe that the gift of Sabbath rest is an experience of God's eternal presence with His people. We believe that in obedience to God and in loving response to His grace in Christ, the Sabbath should be faithfully observed as a day of rest, worship, and celebration. Genesis 2:2-3; Exodus 16:23-30; Exodus 20:8-11; Matthew 5:17-19; Mark 2:27-28; Luke 4:16; Acts 13:14, 42-44; 16:11-13; 17:2-3; 18:4-11; Ezekiel 20:19-20; Hebrews 4:9-10; John 14:15; Isaiah 58:13-14; Luke 23:56 <https://www.seventhdaybaptist.org/statement-of-belief/>

Is the Lord's Day the Sabbath

Preaching Outline: Remember God's Rest

The Main Point: God's people in the OT rested as a symbol of the need to enter God's rest

1. What does the command demand?
 - a. It is not a NO command: it is a DO THIS command
 - b. To remember and to protect (Exodus 20:8-11 cf Deut. 5:12-15) the seventh day
 - c. To treat the seventh day as separate--holy
 - d. To commonly work
 - e. To give the day to the Lord
 - f. The seventh day belongs to the Lord as a day of rest
 - i. NOT stopping ALL work (ex: good works, saving people, the priests work)
 1. Priests kept working! (Num 28:9,10)
2. Who was the command for?
 - a. Not for all of creation (Gen 2:1-3)
 - b. For people who were redeemed from Egypt and those in their care gathering manna (Exo 16:22-23)
 - c. For those in the Mosaic covenant with God (Exodus 31:12-17)
 - i. Breakers were killed (Exodus 31:14)
3. What does the command do?
 - a. Sets up a PRINCIPLE behind the law
 - i. God owns all days as our Maker
 - ii. True rest is ONLY found in GOD's provision!
4. Gospel Truth
 - a. Sabbath was made for man (Mark 2:27,28)
 - i. Otherwise, man would have been in a cycle of works!
 - b. Christ is Lord of the Sabbath (Matt 12:1-8)
 - i. It pointed to Him as God's ultimate rest (Heb 4:10)
 - c. Because of HIS work and HIS rest we can now work and reflect without burden
5. What about the Lord's Day
 - a. The Sabbath is NEVER commanded in the New Testament
 - b. The Sabbath is NEVER changed to the Lord's Day
 - c. Jesus did what he wanted with the Sabbath and the resurrected on the 1st day!

Unbelievers and Sinners	Struggling Believers	Believers
Don't stay in your cycle of works! Find rest in Christ!	You're thinking it's all on you. God calls you who are weary to come to Him	The sabbath isn't commanded for believers (Rom 14:5) but the principles apply!

Audio Link: <http://www.bristolbiblechapel.org/downloads/2023/ReyReynoso12312023.mp3>

Audio Link: <http://www.bristolbiblechapel.org/downloads/2024/ReyReynoso01072024.mp3>

The Lord's Day

We've been studying the fourth commandment and people have questions. "Do Christians keep the Forth Commandment?" or "Is Sunday the Sabbath?" Depending on what you believe about the relationship between the Old and New Testament, you might answer those questions different ways.

Yet, even if you believe that some things in the Old Testament continue, we all know that not everything continues. After all, Christians aren't getting physically circumcised: that was stopped back in the Letter to the Galatians!

Even this being the case, there are differences of opinions.

For example, Seventh Day Adventists, a Christian cult, believes that God's people must, like the Jews, keep the Sabbath on the seventh day of the week. Seventh Day Baptists, an orthodox group of Christians, have the conviction that God's People should be keeping the Ten Commandments and therefore also meet on Saturday. Two similar opinions but deeply different justification.

Roman Catholics believe that The Lord's Day is not the Sabbath, but that Sunday fulfills the spiritual truths of the Jewish Sabbath. Presbyterians believe that God's people must keep the Sabbath—a day of rest, one of a pattern of seven, that is given to the Lord—and that day is no longer the Jewish Saturday but instead the first day of the week.

Let's think through this. First, I will look at what the Lord's Day is not then what it is. Lastly, I will draw some hopefully helpful applications and reflect on the wonder of the Lord's Day.

What the Lord's Day is NOT

It might be helpful to first re-listen to the message I gave on the Sabbath. What it was and how it was to be kept. That said, let's begin.

The Lord's Day is NOT a sign of the New Covenant

In the Old Testament, the Sabbath was a sign of the Mosaic Covenant. Exodus 31:14-17 explicitly says that the Israelites are to observe the Sabbath as a sign of the covenant.

The New Covenant's sign is found in the Lord's Supper, specifically in the cup which is a picture of the New Covenant in Christ's blood (Luke 22:20).

The only thing the Sabbath signified was the rest that was to come when a believer's life is hid in Christ as per Hebrews 3:7 to 4:13 which you can listed to the message I spoke on October 4, 2020 regarding God's rest.

The Lord's Day is NOT punishable if broken

in Numbers 15:32-36 a man is stoned to death for gathering wood on the Sabbath. Now, this wasn't about a guy who just didn't know. As if he was out picking up wood and somebody went "Hey! What are you doing over here? Don't you know it's the Sabbath?" and the guy was like "Oh no!"

Nah, this dude was testing God by doing something he already heard he wasn't supposed to do. This man, like the rest of the Israelites, knew his Exodus 35:1-3. He went out, in front of everybody in the quiet time when folk were clearly resting and started gathering wood feeling eyeballs on him. God had the camp take him out : he broke the Sabbath.

Not so with the Lord's Day. We Christians are explicitly told that no one is to act as our judge in regard to food, drink, festivals, new moons, or Sabbaths. All of those things are mere shadows of better things to come (Col 2:16-17). Paul even goes further in Galatians 4:10-11. When pointing out the weak and beggarly things that the Galatians were going back to, he tells them the following:

You observe days and months and seasons and years. I fear for you, that perhaps I have labored over you in vain.

Do you get the point? It's a day. Breaking the Lord's day is not a damnable offense.

The Lord's Day is NOT commanded

Don't get me wrong: there are plenty of things that Christians are commanded to do and not do. One of those things that Christians must not do is forsake assembling together (Hebrews 10:25). Why? It is in the local assembly that believers can build each other up and ensure that no one is in danger of falling short of God's grace.

But there is no command anywhere in the New Testament that tells Christians to observe, guard, keep, or even gather on the first day of the week. We're told to gather, yes, but there is no command to gather on such-and-such-day. We're told that when the assembly is assembled we are to ensure that we are assembling as well.

Apart from the command of assembling, The Holy Spirit, speaking through Paul says that each person is to hold their own convictions before the Lord. Paul goes so far as to say that observance of days is a matter of freedom and not command.

*One person values one day over another, another values every day the same.
Each person must be fully convinced in his own mind.*

What if the assembly, like the Seventh Day Baptists, have the conviction of gathering on Saturday. Then each person should ensure that they continue assembling on Saturday. But, if someone feels so strongly that they are doing wrong then that individual should let the elders know and, if not resolved, go to an assembly that adheres to meeting on X-day. What they're not to do is forsake the assembly and go at it alone!

Thinking back to the earliest Christian community, when the Apostles wrote back to the Christian Gentiles, the question was “do you really think that we are supposed to be circumcised according to the custom of Moses so that we can be saved?” (Acts 15:1). There was nothing in this questioning about the Sabbath nor was there anything about sexual immorality or foods. The apostles could (and did) answer the question around circumcision but they also did one better to provide answers that would help the mixed community to do well. (Acts 15:23-29)

For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials: that you abstain from things sacrificed to idols, from blood, from things strangled, and from acts of sexual immorality; if you keep yourselves free from such things, you will do well.

Arguments from silence are horrible but I find it interesting that in the guard-rails the Apostles offered, they didn't mention which day to meet. It's almost like they were saying “Let's give them what they need for wisdom, for purity, and for being together in a mixed culture with Jews”. The bare necessities and it wasn't a command on keeping a day. Of course, there might be reasons for that—a certain day proved obvious, but more on that in a little bit.

The Lord's Day is NOT the Day of Rest

Listen: the Sabbath Day, commanded in the Mosaic Covenant, was the Day of Rest. The Israelites were told to work six days and rest on the seventh to recall the fact that God created them to be His people just as He created the world. In Deuteronomy 5 he tells them to enjoy this day of rest and to offer it to their workers and visitors so that they would remember that they, the Israelites, were slaves who were given rest by God.

The Lord's Day never comes with that qualification. The few times the actual Sabbath is mentioned we see that the believers are not doing the Jewish things of ceasing activity but rather preaching. And the days that they come together, they're not resting but they're up-ending their work week, sometimes even at night to make it possible, even when exhausted, to come together to meet and proclaim the Lord's death until He returns. This wasn't about rest at all. It was about joy-filled remembrance and proclamation!

What the Lord's Day IS

Now, hearing all of those things about what the Lord's Day isn't might leave you questioning then what exactly is Sunday. It might even leave you thinking “Well, this day isn't all that important at all!” If so, it's because you have mentally tied the Sabbath and the Lord's Day together and imported the seriousness of one into the wonder of the other. So, to clear things up, let's look at what is the Lord's Day.

The Lord's Day Is historically important

You've heard it here:, folks: the understatement of the week. Maybe if I said The Lord's Day was so insanely important because God decided to work on that day that the day impressed itself

on the imagination and hearts of the earliest believers. I mean, think about it. It was on the first day of the week that:

- The Lord Jesus conquered over death and rose from the dead (Jong 20:1)
- The Lord Jesus proved his victory and appeared to the disciples while they gathered (John 20:19)
- The risen Jesus preached a sermon from the Old Testament that pointed to Him, His suffering, His death, and His victory (Luke 24:1, 13-34)
- The resurrected Jesus was recognized, not in the sermon but in the breaking of bread.
- When the disciples were gathered again, The Lord showed up to give Thomas proof.
- The second person of the trinity showed up and filled the Lord's gathered people (Acts 2:1-4) fulfilling the prophecy of Joel (Acts 2:16-21)

All of this is huge not only to the fledgling Christian community but to all Christians throughout all time. It would already be huge if these events were accidents of history that *happened* to occur on the same day, but they were events that occurred because God Himself, in all three persons, decided to purposefully act on that day. He could've shown up on the Sabbath or on a random Wednesday but no: he decided to continually show up on the first day of the week.

He did it enough times with enough earth-shattering marvelous events that makes the Sabbath command pale in comparison. Saturday winds up looking like a dim and dark day with nothing going on in the dawning light of the events that kept happening on the First Day of the Week. It is no wonder that the name "Lord's Day" so rightly sticks: He seemed to make it His and Christians see this as exceedingly important.

The Lord's Day Is the day that became a habit

The Greeks used a seven-day week but the Romans operated on an eight day AND seven day week: very confusing. First century Israelites operated on a seven-day week with the sabbath rest on the seventh day breaking the work cycle. It would have been fairly easy for the early Christians to continue with their Jewish roots and to take the Sabbath as a day of rest. But that is not the case.

At first, with the early excitement, they met every day, gathering together for fellowship, the apostles doctrine, prayer, and the breaking of bread (Acts 2:41-47; 5:42). They would meet house to house breaking bread—this could either be having a meal or taking the Lord's supper.

They also met at the temple and the synagogues. The difference was that the meetings at the temples and synagogues wasn't about fellowship and breaking bread but about preaching Jesus Christ as Lord to people who did not yet believe. Time and again you would see the early Christians using the Sabbath to preach to Jews at their synagogues (Acts 13:14-16, 42; 17:2; 18:4) or heading out to the local gathering of God-fearers if there wasn't a synagogue (Acts 16:13).

After a while, we see a pattern of the early Christians meeting on the first day of the week where they purposefully gathered to break bread (Acts 20:7). It was such a common practice

that Paul, when writing to churches in the Galatian region and to the Corinthians (two areas separated by , tells them to use the day they already met as the natural day to collect any of the funds that the individual believers were gathering. That day was the first day of the week (1 Cor 16:2).

The main purpose of the day wasn't to collect money—that was just the perfectly common day available to him to tell other believers to use. What they were normally doing on that day, like in Acts 20, is mentioned earlier in 1 Corinthians 11:20. The goal was to eat the Lord's Supper. This describes the quality of the meal. It wasn't their meal. The Corinthians were to eat their own meals at home (1 Cor 11:22). This meal was a meal that belonged to the Lord and his people to, week by week, "proclaim the Lord's death until He comes".

This was such a universally understood day with commonly held practice that John, exiled on the island of Patmos, can refer to the day he had his vision with the understandable shorthand "The Lord's Day" (Rev 1:10)

The Wonder of the Lord's Day

Here's the absolute wonder of the Lord's Day: God decided to treat us as His adult children. He didn't give us a command telling us what day to meet. He tells us that His people worship Him in Spirit and in Truth (John 4), they do it together (Heb 10:25), and they do it right by doing the things He wanted us to do: to preach the word and proclaim the Lord's death until He returns by taking the bread and the cup. Then, he *showed* us a really great day that every Christian can do it on without mandating that we must do it on this day.

The Lord's Day winds up being a day that we meet out of joy-filled celebration. I don't mean hours of end of praise music but celebrating the fact that the Lord has died and rose again by taking the elements. This isn't a day of obligatory rest but a day of rejoicing in the resurrection!

To think that this day has a collectively shared history that goes back two thousand years and global reach makes the hairs on my neck stand at attention! You can enter any city in any country of the world and make an effort to look for where the Christians are gathered. You can try to find them in buildings or in caves. But you will always maximize your chances of finding them if you look on Sunday.

Roman Catholics. Presbyterians. Eastern Orthodox. Anglicans. Are taking the Lord's Supper, in obedience and joyful opportunity, at the same time: Sunday, the first day of the week.

This is all a picture of God's grace at work doing something beyond what we could possibly imagine. That I, an American born, New York city raised Dominican kid can fly around the globe into the whitest part of Germany and enter a church building on Sunday not only expecting but knowing that there will be Christians gathering is amazing.

Of course, I want to be respectful of the conscience of some believers. Some might believe that the Lord's Day is the Christian Sabbath (even though the passages I shared earlier showed that it isn't the case): that is fine. Let them be convinced. Other Christians may feel the need to

gather on Saturday and, though I disagree and believe they're cutting themselves off from this overwhelming texture of the Lord's Day on Sunday, let them be fully convinced before the Lord on this account.

One last note as we revel in the grace of the Lord's Day about some potential principles that folk draw out of the Sabbath.

Presbyterians (as above) draw out the principle of one day out of seven given to the Lord while the other six we work. I think the principle is rather, we are to work, but in God Himself we find true rest. The principle is one of life (we work) and one of grace (but Christ saved us and we enter in). It is not that ONE out of SEVEN belongs to the Lord. Indeed, on this side of the cross we see that if our life is hidden in Him, it all belongs to the Lord. We live because of His grace, we die unto His glory, and our rest is eternally in Him—not in a pattern of one out of seven. All seven days belong to the Lord. The wonder of this day is not that it is one of the seven, it is that it is the first day, a new day of a dawning new age that went from the empty grave unto eternity. It's why we keep repeating the drama by taking the elements with this cadence: first day, first day, first day. It's always day one.

Another principle that is drawn out is this bit about rest. God wisely showed his people that they are to work but they are also to rest. As I noted above, gathering on the Lord's Day was quite a hassle. But there is wisdom in breaking the rhythm of work. That break though might not actually mean Sunday. For example, those who minister in the Lord (here I don't mean merely preaching but those who show hospitality or those who find they have to do a lot of building set-up on Sundays) find that their Saturdays and Sundays are their busiest day of the week. For them, they may find rest on a Monday. Others find their rest day on some other day. Calling the Lord's Day the Day of Rest leaves these folk perhaps thinking "really? Not for me!" but, again, this is if you draw the principle of rest from the Sabbath and apply it to Sunday.

I hope that you find this helpful to rejoice in the Lord's Day, rest in His salvation, and offer our all unto Him—to His name be the glory, forever and ever. Amen.

The Fifth Commandment

What is the Text of the Command?

“Honor your father and your mother, that your days may be prolonged in the land which Yahweh your God gives you. (Exodus 20:12)

‘Honor your father and your mother, as the Yahweh your God has commanded you, that your days may be prolonged and that it may go well with you on the land which the Yahweh your God gives you. (Deut. 5:16)

What does it mean?

- Directed to those who understand: “those who are responsible and ‘in charge,’ those who follow their parents and precede their children in shaping Israel’s responsibility in covenant (Dallas Word, WBC, 1987)
- “I will be honored through Pharaoh and all his army, and the Egyptians will know that I am Yahweh” (Ex 14:4) I will be honored through Pharaoh and all his army, through his chariots and horsemen (Ex 14:17,18)
 - Same word = To be honored/glorified (Job 14:21; Isaiah 66:5) OR to make (or become) heavy. Grievous (Gen 18:20)
 - To enjoy respect (2 K 14:10)
- No mandate to those in authority to exercise the right or honor.
- ‘Every one of you shall reverence his mother and his father (Lev 19:3)
- Repercussions:
 - The stubborn and rebellious son shall be put to death (Deut. 21:18-21)
 - ‘Cursed is he who dishonors his father or mother.’ And all the people shall say, ‘Amen.’ (Deut. 27:16)
 - He who strikes his father or mother shall be put to death (Ex 21:15, 17)
 - Whoever curses his father or mother shall be put to death (Lev 20:9)
 - (Deut. 5:16,33) keeping it means (1) Days not shortened but lengthened and (2) things do go well instead of don’t go well for you in the land that the Lord your God gave you and (3) days in the land are prolonged and not shortened.
 - (Deut. 6:2) keeping it means that your days may be prolonged.

How is it reinforced in the Old Testament?

- Proverbs 1:8-9 Hear father’s instruction and don’t forsake mother’s teaching: both are adornments and marks of achievement.
- Proverbs 4:1-6 Give attention to parent’s teaching to get wisdom
- Proverbs 6:20-3 Parents’ teaching and commandments help throughout life

- Proverbs 23:22-25 Listen to your parents and don't hate them. Buy this wisdom and don't trade it and your parents will rejoice

How is it reinforced In the New Testament?

- Matt 15:3-9; Mark 7:10-13 Giving unto God to side-step honoring parents is hypocrisy and an invalidation of the Word of God by the tradition of men
- Matt 19:18-20; Mk 10:19; Lk 18:20 Rich young ruler had kept all the commandments
- Mt 22:37-40 All commands summed up in two (1) Love the Lord your God (Deut. 6:5) and (2) Love your neighbor as yourself (Lev 19:18)
- Eph 6:1-3 (1) Children to obey parents (2) Obedience is "in the Lord" (3) this thing is right (4) The fifth commandment is the first commandment with promise of things going well with you and you may live long on the earth
- Col 3:20 Children to be obedient to parents in all things for this pleases the Lord
- Romans 13:1-7 Obey those with authority over you

What Are Its Three Uses?

Restricts Sinners and Their Sinfulness	<ul style="list-style-type: none"> • Humans are called to honor who graciously brought them into the world • Humans are called to honor institutions • Following this comes with the promise of wisdom and life
Revealing our depravity and Redirecting Us to Christ	<ul style="list-style-type: none"> • Honoring parents is the basis of what we think about all institutions • Honoring parents is the basis of what we might actually think about God • We need to give honor to whom honor is due; and God deserves the most honor • Christ was perfect and all-knowing yet honored His parents • We constantly unhook ourselves from wisdom
Realized in the Lives of Believers	<ul style="list-style-type: none"> • Honor our parents throughout life as people who understand grace and position

Westminster on the Fifth Commandment

Q63-66 (shorter) 123-133 (longer) What does the second commandment require?

A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors or equals. 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. 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. 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. 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.

Q65 (shorter) What is forbidden in the third commandment?

The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.

Calvin on the Fifth Commandment

The end of this commandment is, that since the Lord takes pleasure in the preservation of his own ordinance, the degrees of dignity appointed by him must be held inviolable. The sum of the commandment, therefore, will be, that we are to look up to those whom the Lord has set over us, yielding them honour, gratitude, and obedience. Hence it follows, that every thing in the way of contempt, ingratitude, or disobedience, is forbidden. For the term honour has this extent of meaning in Scripture. Thus when the Apostle says, "Let the elders that rule well be counted worthy of double honour," (1 Tim. 5:17), he refers not only to the reverence which is due to them, but to the recompense to which their services are entitled. But as this command to submit is very repugnant to the perversity of the human mind (which, puffed up with ambitious longings will scarcely allow itself to be subject), that superiority which is most attractive and least invidious is set forth as an example calculated to soften and bend our minds to habits of submission. From that subjection which is most easily endured, the Lord gradually accustoms us to every kind of legitimate subjection, the same principle regulating all. For to those whom he raises to eminence, he communicates his authority, in so far as necessary to maintain their station. The titles of Father, God, and Lord, all meet in him alone and hence whenever any one of them is mentioned, our mind should be impressed with the same feeling

of reverence. Those, therefore, to whom he imparts such titles, he distinguishes by some small spark of his refulgence, so as to entitle them to honour, each in his own place. In this way, we must consider that our earthly father possesses something of a divine nature in him, because there is some reason for his bearing a divine title, and that he who is our prince and ruler is admitted to some communion of honour with God.

Commentaries

The transition from Yahweh's expectation of his people in relation to himself to his expectation of his people in relation to the human family is this commandment establishing a norm for the relationship with father and mother. Just as the relationship with Yahweh is the beginning of the covenant, so this relationship is the beginning of society, the inevitable point of departure for every human relationship. The first relationship beyond the relationship with Yahweh, who according to the OT is the giver of life, is the relationship to father and to mother, who together are the channel of Yahweh's gift of life. No other human relationship is so fundamental, and none is more important. The fifth commandment is thus both as foundational to commandments six through ten as the first commandment is to commandments two through four, and also is the logical link from the relationship of Israel to Yahweh to the relationship of Israel to humankind. —*Durham, J. I. (1987). Exodus (Vol. 3, p. 290). Dallas: Word, Incorporated.*

The fifth commandment: "Honor your father and your mother." We find here a fundamental shift in thought from the service of God in the previous four commandments to the ethical responsibility of a person in human society. The primary concern at the outset is with the basic unit of human society itself—the family. In Lev 19:3 the verb ירא, "to fear," is used of respect for parents rather than כבד, "to honor." This is of significance because the primary object of the verb ירא, "to fear," in Deuteronomy is YHWH himself (see 10:12; also 5:29; 6:2). Though the command to honor one's parents is connected to the first four commandments and their focus on the relationship between human beings and God, the prosodic analysis presented here suggests that the law is even more closely connected with the four laws that follow on matters of ethical conduct (vv 17–20). The law of parental respect thus functions as a bridge between the two major foci in the Ten Commandments. In the expansion of these laws in Deut 12–25, the law will be applied to the issue of authority in terms of positions of leadership in human society (see 16:18–18:22).

In traditional Jewish interpretation, the law of parental respect has been applied to a wide range of duties and responsibilities, including obedience to parents, following their teachings, use of their property, and the prohibition of such disrespectful acts as hitting and insulting them. Another aspect of particular importance in the modern setting is that of caring for parents in their need. As Tigay put it in his citation from the Talmud ([1996] 70), "What is honoring? Providing them food and drink, clothing and covers, and taking them in and out" (b. Qid. 31b). With the increasing age expectancy in modern society, the responsibility of caring for elderly parents in need becomes an issue of increasing concern. —*Christensen, D. L. (2001). Deuteronomy 1–21:9, Revised (Vol. 6A, p. 124). Dallas: Thomas Nelson.*

The fifth commandment, to “honor” one’s parents, involves (1) prizing them highly (cf. Prov 4:8; i.e., wisdom, when sought above everything else and prized more highly than all else, will bring honor to its seekers); (2) caring, showing affection for them (Ps 91:15; i.e., God’s honoring of individuals is shown by his care for them in being with them and delivering them from trouble); and (3) showing respect, fear, or revering them (Lev 19:3). When Ephesians 6:1 says, “Obey your parents,” it immediately and necessarily qualifies it with “in the Lord.” Parents are to be shown honor (v.2), but nowhere is their word to rival or be a substitute for God’s Word.

The promise in Ephesians 6:2–3 attached to this commandment to revere one’s parents is unique even though there is a sense in which the promise of life stands over all the commandments (Deut 4:1; 8:1; 16:20; 30:15–16). The promise of a long life in the land refers primarily to the land of Canaan and the people of Israel. The national character of this language can be confirmed by referring to Deuteronomy 4:26, 33, 40; 32:46–47. The captivity of Israel would be caused, in part, by a failure to honor their parents (Ezek 22:7, 15). This commandment possesses what we might call a ceremonial or a national promise, but it does have present-day individual application in the same way that all the commandments were meant to give a new quality of life (without creating a merit system to gain eternal life). —*Kaiser, W. C., Jr. (1990). Exodus. In F. E. Gaebelin (Ed.), The Expositor’s Bible Commentary: Genesis, Exodus, Leviticus, Numbers (Vol. 2, p. 424). Grand Rapids, MI: Zondervan Publishing House*

From Kevin DeYoung: Five Things You Can Do Today to Honor Your Parents

1. Say “Yes”
 - a. Without huffing or complaining
 - b. “Do everything without complaining or arguing” (Philippians 2:14-15)
2. Say “Thank You”
 - a. Meaning it and without deception
 - b. “Give thanks in everything” (1 Thessalonians 5:18)
3. Say “I’m Sorry”
4. Say “Let me take care of that”
 - a. And follow through to take care of it
5. Say “Hello”
 - a. Reach out. Call them up. Keep in touch

Preaching Outline:

Honor to Whom Honor is Due

The Main Point: xxxx

1. What does the command demand?
 - a. Kuh-VOHD (Kebbed): Weigh heavily. Glorify. Honor.
 - i. *Heavy* hair (2 Sam 14:26)
 - ii. My grief would be *heavier* than the sand of the sea (Job 6:2-3)
 - iii. Abraham was very *rich* (Gen 13:2)
 - iv. The *glory* of the Lord (Ezekiel 1:28)
 - v. I will be honored through Pharaoh (Ex 14:4)
 - vi. A characteristic of what God's people are to do with God (Prov 3:9)
 - vii. Weighing down with glory, honor, wealth, respect, and deference
 1. It is MUCH easier to OBEY than to HONOR but it definitely included obedience (Eph 6:1)
 - b. Honor your Father and Mother
 - i. And in reverse: REVERENCE your mother and father (Lev 19:3)
 - ii. Honoring parents as they honor the Lord
 1. Cursed= one who dishonors them (Dt 27:16): Kill them (Lev 20:9)
 2. Rebellious Son is put to death (Deut. 21:18-21)
2. Who is the command for?
 - a. [Implicit] Those with ears to understand
 - b. [Explicit] Those with parents (honor YOUR...)
 - i. No hint of the parent's rights being claimed here
 - c. [Deductively] Those under the authority of a superior
3. What does the command promise?
 - a. For the Jews: Prosperity "That it may go well with you" (Deut 5:16)
 - b. For the Jews: That you may have long life in the land (Ex 20:12)
 - c. For anyone: the promise that it may go well with you and that you may live long on the earth (Eph 6:2-3)
4. What does this look like in the life of the believer?
 - a. Wisdom repeatedly repeats keeping the commandments of the parents (Prov 1:8-9; 6:20-23; 15:5, 20; 17:25)
 - b. We obey governments and bosses (Rom 13:1-7; Ephesians 6:5-6) because we have learned to honor our parents (subsidiarity)
 - c. Five things we can say to parents (From Kevin DeYoung)
 - i. Say Yes; Say Thank You; Say I'm Sorry; Say Let me take care of that; Say Hello

Audio Link: <http://www.bristolbiblechapel.org/downloads/2024/ReyReynoso02042024.mp3>

The SIXTH Commandment

What is the Text of the Command?

You shall not murder (Exodus 20:13; Deut. 6:17)

He who strikes a man so that he dies shall surely be put to death If he did NOT lie in wait for him, but God let him fall into his hand, then I will appoint you a place to which he may flee. If, however, a man acts presumptuously toward his neighbor, so as to kill him craftily, you are to take him even from My altar, that he may die (Ex 21:12-14 cf. 1 Kings 1:50; 2:28)

What does it mean?

- No murder
 - Take a life give a life (Lev 24:17)
 - Involuntary murder: (Exo 21:13; Numbers 35:6,12, 22-29; Jos 20:3,5)
 - Voluntary manslaughter: striking someone to death results in death (Ex 21:12)
 - Premeditated murder: (Numbers 35:16-21; Deut 22:26)
 - NEVER used in (1) war (2) capital punishment (3) sacrifices
- Why?
 - Gen 9: For Man is made in the image of God
- Repercussions:
 - If premeditated: death (Numbers 35:16-21; Deut 22:26)
 - The responsibility to kill killers (Gen 9:6)
 - Planned murder is immediate death penalty but not so with manslaughter.
 - If involuntary: run to cities of refuge (Numbers 35:6,12, 22-29; Jos 20:3,5)
 - Voluntary manslaughter: death (Ex 21:12)
- Implications
 - No slaying of innocent life
 - Taking precautions for all life (Parapets: Deut 22:8; Crazy Ox: Ex 21:28-29)
 - No suicide
 - No assisted suicide (Euthanasia)
 - No killing of unborn babies (abortion and extra embryos from IVF; Ex 21:22-23)

How is it reinforced in the Old Testament?

- Cain and Lamech are murderers (Gen 4) but God didn't allow Cain to be killed.
- After the flood, Man had the responsibility to take life of life-takers (Gen 9:5)
- Awful murderers

- Abortive murder (Exodus 21:22-25): she gives early birth and nothing else, fine: further injury results in death (v23)
- Suicide (1 Sam 3:4) Saul
- Joab (2 Sam 20:8-10) against Amasa
- David (2 Sam 1) against Uriah

How is it reinforced In the New Testament?

- Committing of murder is deeper and done when someone is angry at their brother, believes his brother is a good for nothing, or says he's a damned fool (Matt 5:21-22) The Greek word is *moros* which calls to mind the Hebrew *moreh* which includes the idea of apostasy and wickedness ((cf. Ps 78:8; Jer 5:23)²³)
 - Vs. Jesus righteous anger (Matt 21:12-19; 23:17; Mark 3:1-5; John 11:33)
- Out of the heart comes evil thoughts and murder (Matt 15:19; Mark 5:21)
- Jesus asked Rich young ruler if he kept the law (Mt 19:18; Mk 10:19; Lk 18:20)
- Scribes, Pharisees, and Sadducees are the sons of those who murdered the prophets (Matt 23:28-31)
- the entire law is summed up in the saying "You shall love your neighbor as yourself" (Rom 13:9)
- the State is a minister for God and does not bear the sword in vain (Rom 13:4)
- A person who breaks the law regarding murder is guilty of breaking the whole law (James 2:11)
- Satan was a murderer from the beginning. (Matt 8:44)
- Saul was breathing threats and murders against the disciples of the Lord, Acts 9:1, and is told he is persecuting the living Christ (Acts 9:5)
- Jews traded Jesus for a murderer—Barrabas (Acts 3:14, Matt 27:20; Mark 15:11; Luke 23:18, 25)

Fact Sheet

- Deaths in World War I (9.7 million military; 10 million civilian) and II (15 million battle; 38 million civilian)
 - August 18, 1939 report of all children under 3 with signs of mental or physical disability. October 1939 the request to send these children to clinics. They widened the scope up to 17 years of age. At least 10,000 kids early on. By the end, estimated at 250,000 people
 - Holocaust ws ~6 million Jews and ~5 million Soviets, Jehovah Witnesses, Gays
- 2021 homicides (26,031); Firearm homicides (20,958); Suicides (48,183) (Mexico 35,700 ; Brazil 47,772) ; 625,978 per year ; 63Million since Roe V Wade(US)
- Euthanasia (Oregon, DC, Hawaii, Washington, Maine, Colorado, NJ, CA, VT) Case of Canadian Alan Nichols who was Euthanized. He was suicidal and listed non-mental health issues for getting the request: hearing loss. Netherl (2012=~4K 8720 starting age 12)

²³ Carson, D. A. (1984). [Matthew](#). In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Matthew, Mark, Luke* (Vol. 8, p. 149). Grand Rapids, MI: Zondervan Publishing House.

Restricts Sinners and Their Sinfulness	<ul style="list-style-type: none"> • Forbids wrongfully taking a life • Demands respecting human life
Revealing our depravity and Redirecting Us to Christ	<ul style="list-style-type: none"> • We revel in finding different ways to wrongfully take human life in word and deed • We dehumanize the image of God to destroy life with our mouths before doing it with our actions
Realized in the Lives of Believers	<ul style="list-style-type: none"> • Christ was murdered to redeem murderers. The victim became the justifier. • As lovers of new life we care for innocent human life. • That gets complicated in some situations

Westminster on the Sixth Commandment

Q68 (shorter) 135 (longer) What does the second commandment require?

A. The sixth commandment requires all lawful endeavors to preserve our own life, and the life of others. 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 requiting good for evil; comforting and succoring the distressed, and protecting and defending the innocent.

Q69 (shorter) What is forbidden in the third commandment?

The sixth commandment forbids the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto. 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.

Calvin on the Sixth Commandment

The purport of this commandment is, that since the Lord has bound the whole human race by a kind of unity, the safety of all ought to be considered as entrusted to each. In general, therefore, all violence and injustice, and every kind of harm from which our neighbour's body suffers, is prohibited. Accordingly, we are required faithfully to do what in us lies to defend the life of our neighbour, to promote whatever tends to his tranquillity, to be vigilant in warding off harm, and, when danger comes, to assist in removing it. Remembering that the Divine Lawgiver thus speaks, consider, moreover, that he requires you to apply the same rule in regulating your mind. It were ridiculous, that he, who sees the thoughts of the heart, and has special regard to them, should train the body only to rectitude. This commandment, therefore, prohibits the murder of the heart, and requires a sincere desire to preserve our brother's life. The hand, indeed, commits the murder, but the mind, under the influence of wrath and hatred, conceives it. How can you be angry with your brother, without passionately longing to do him harm? If you must not be angry with him, neither must you hate him, hatred being nothing but inveterate anger. However you may disguise the fact, or endeavour to escape from it by vain pretexts, where either wrath or hatred is, there is an inclination to do mischief. If you still persist in tergiversation, the mouth of the Spirit has declared, that "whosoever hateth his brother is a murderer," (1 John 3:15;) and the mouth of our Saviour has declared, that "whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire," (Matth. 5:22.)²⁴

The Lord has been pleased to direct our attention to these two natural considerations as inducements to watch over our neighbour's preservation, viz., to revere the divine image impressed upon him, and embrace our own flesh. To be clear of the crime of murder, it is not enough to refrain from shedding man's blood. If in act you perpetrate, if in endeavour you plot, if in wish and design you conceive what is adverse to another's safety, you have the guilt of murder. On the other hand, if you do not according to your means and opportunity study to defend his safety, by that inhumanity you violate the law.²⁵

Commentaries

Whatever broadening of application it may have had in later years, its basic prohibition was against killing, for whatever cause, under whatever circumstances, and by whatever method, a fellow-member of the covenant community.

Such a general understanding of רצח fits its pattern of usage in the OT: the verb refers only to the killing of persons, never to animals; it can refer to capital punishment (once in the OT, Num

²⁴ Calvin, J., & Beveridge, H. (1845). *Institutes of the Christian religion* (Vol. 1, pp. 470–471). Edinburgh: The Calvin Translation Society.

²⁵ Calvin, J., & Beveridge, H. (1845). *Institutes of the Christian religion* (Vol. 1, p. 471). Edinburgh: The Calvin Translation Society.

35:30: ... כל־מכה־נפש ירצה את־הרצח “anyone striking dead a person ... the killer shall be killed”) but not to killing in war; and it describes no specific means of killing.²⁶

The sixth commandment forbids murder. The ethical theology that lies behind this prohibition is the fact that all men and women have been created in the image of God (Gen 1:26–27; 9:6). While Hebrew possesses seven words for killing, the word used here—*rāṣaḥ*—appears only forty-seven times in the OT. If any one of the seven words could signify “murder,” where the factors of premeditation and intentionality are present, this is the verb²⁷ Every one of these instances stresses the act or allegation of premeditation and deliberateness—and that is at the heart of this verb. Thus this prohibition does not apply to beasts (Gen 9:3), to defending one’s home from night-time burglars (Exod 22:2), to accidental killings (Deut 19:5), to the execution of murderers by the state (Gen 9:6), or to involvement with one’s nation in certain types of war as illustrated by Israel’s history. It does apply, however, to self-murder (i.e., suicide), to all accessories to murder (2 Sam 12:9), and to those who have authority but fail to use it to punish known murderers (1 Kings 21:19).²⁸

Here again is a moral precept included in all codes, and placed by all in a prominent position. Our first duty towards our neighbour is to respect his life. When Cain slew Abel, he could scarcely have known what he was doing; yet a terrible punishment was awarded him for his transgression (Gen. 4:11–14). After the flood, the solemn declaration was made, which thenceforward became a universal law among mankind—“Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (*ib.* 9:6)²⁹

²⁶ Durham, J. I. (1987). *Exodus* (Vol. 3, p. 293). Dallas: Word, Incorporated.

²⁷ Kaiser, W. C., Jr. (1990). *Exodus*. In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Genesis, Exodus, Leviticus, Numbers* (Vol. 2, pp. 424–425). Grand Rapids, MI: Zondervan Publishing House.

²⁸ Kaiser, W. C., Jr. (1990). *Exodus*. In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Genesis, Exodus, Leviticus, Numbers* (Vol. 2, p. 425). Grand Rapids, MI: Zondervan Publishing House.

²⁹ Spence-Jones, H. D. M. (Ed.). (1909). *Exodus* (Vol. 2, p. 134). London; New York: Funk & Wagnalls Company.

Preaching Outline: Exalt Life

The Main Point: Respect God by protecting, defending, and upholding God’s image in humans because loved His image so much that He allowed His perfect image to die for us.

- 1. Introduction
 - a. What does it say?
 - b. What does it say about us?
 - c. How do we live this out?
- 2. What does it say? Two words in Hebrews: (*lo’Ratsach*) No Murder
 - a. Not about war, self-defense, killing animals, or capital punishment (Gen 9:5)
 - b. It’s about murdering human life.
 - i. What is human life?
 - 1. Made lower but crowned with glory (Psalm 8:4-5)
 - 2. Fearfully and wonderfully made (Psalm 139:14)
 - 3. The very image of God (Gen 1:27)
 - ii. What is murder?
 - 1. Planned destruction of God’s image in human life (Numbers 35:16-21) (Premeditated; Suicide; Abortion; Euthanasia)
 - 2. Voluntary end of human life (Ex 21:12) (Manslaughter, IVF)
 - 3. Negligent destruction of God’s image in human life (Num 35:6, **12,22-29**; Deut 22:8)
 - 4. Accidental destruction of God’s image in human life (Ex 21:22-23)
 - c. God’s image is important: we are to be careful about protecting human life
- 3. What does it say about us? That murder lies deep in our heart.
 - a. We don’t say NO to something people already say NO to.
 - b. Exposes who we are
 - i. Deepest meaning exposes murder in our heart (Matt 5:21-22)
 - 1. Deep bitter anger shows what we truly think about God’s image
 - 2. Calling someone a damned apostate fool shows what we truly think about God’s image
 - c. Evidenced at the cross and empty grave
 - i. Men of Israel with Roman hands nailed Jesus to the cross (Acts 2:20-23)
 - 1. If we were there we would have been either screaming “Crucify him” or just doing our job” murdering the Lord of Glory!
- 4. How do we live this out?
 - a. God’s Son was murdered so that murderers could find refuge in His Son (Mat 27:27-44)
 - b. Now our eternal life in Christ is eager for the life of others.

We are not our own: embrace your life in Christ	Preach the Gospel to save people from eternal death	Protect the life of the unborn and the sick and infirmed	Care for the mental and economic health of those around us
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Audio Link: <http://www.bristolbiblechapel.org/downloads/2024/ReyReynoso03102024.mp3>

The SEVENTH Commandment

What is the Text of the Command?

*cdbr*You shall not commit adultery (Exodus 20:14; Deut. 5:18)

What does it mean?

- No adultery (Ex 20:14; Deut 5:18)
 - Relations with the spouse of another (be it friend or no)
 - (Lev 20:10) If there is a man who commits adultery with another man's wife, one who commits adultery with his friend's wife, the adultery and the adulteress shall surely be put to death.
 - (Deut 22:22) If a man is found lying with a married woman, they both shall be put to death.
 - Relations with a neighbor's spouse
 - (Lev 18:20) You shall not have intercourse with your neighbor's wife to be defiled with her
 - Relations with a betrothed
 - (Deut 22:23-27) If a man has sex with the fiancée of a man
- Repercussions:
 - Bearing their guilt in childlessness
 - (Lev 20:19) Uncovering nakedness of mother's sister or father's sister: made blood relative naked; **bear their guilt**
 - (Lev 20:20) Laying with uncle's wife: uncovered uncle's nakedness; they will **bear their sin** and **die childless**.
 - (Lev 20:21) If a man takes his brother's wife: it is abhorrent for he has uncovered his brother's nakedness; **they will be childless**
 - Cutting Off of the polluter of marriage union
 - (Lev 20:17) If a man takes his sister, or stepsister, or sees her nakedness and she sees his (this is a willing interchange): it is a **disgrace** and they are **cut-off** in the sights of the sons of their people (*note: this would apply to Abraham*)
 - (Lev 20:18) Lies with a menstruous women lays bear her flow; they shall **be cut off**
 - Death to the destroyer of marriage
 - (Leviticus 20:11) If there is a man who lies with his father's wife has uncovered his father's nakedness—**both of them put to death**
 - (Lev 20:12) If...daughter-in-law, **both of them put to death**: they have committed incest; they shall be put to death

- (Lev 20:13) Lying with a male as those who lie with a woman: they have committed a detestable act; **they shall be put to death.**
 - (Lev 20:14) If he marries a woman and her mother: it is immorality; both he and they will **be burned with fire**
 - (Lev 20:16) If there is an approach to an animal to mate with it: kill both.
 - (Lev 21:9) if daughter of a priest profanes herself with harlotry: she shall **be burned with fire**
- Implications of Adultery
 - This is a great sin (Gen 20:9) also a sin against God (Gen 39:9)
 - We are to be faithful to our spouses (Proverbs 5:15-21)
- Why?
 - Adultery uncovers the nakedness that belongs to another (Lev 20:11)
 - Adultery destroys what it is to be in a covenant relationship with another. (Gen. 2:23-24; Mal 2:14-15)
 - Adultery besmirches the type, the model, of the covenant relationship created and instituted by God for our human good to uniquely introduce flourishing (Mal 2:15-16). As such, God used it to display a breach of the integrity of the relationship of God with His people (Jer 3; Hosea).

How is it reinforced in the Old Testament?

- (Deut 22:13-30) Marriage Violations
 - (22:13-19) Sinful slander of wife = 100 shekel fine and permanent marriage and rejected divorce
 - (22:20-21) If the charge is true that the woman was sleeping around—she is to stone to death.
 - (22:22) Adultery = both die
 - (22:23-24) Relations with a betrothed = both die
 - (22:25-28) Rape = 50 Shekels and marriage without divorce
- (Deut 24:1-4) The Certificate of Divorce
 - (1) Man finds no favor in wife and divorces her and (2) she becomes another man's wife if (3) later husband dies or divorces her then (4) former husband is not allowed to take her again to be his wife
 - She is defiled
 - This is an abomination
 - Brings sin on the land
- (Numbers 5:11-31) The Spirit of Jealousy and the Special Rite of Jealousy
 - Two situations
 - A woman commits adultery and there is no evidence, but the husband becomes jealous.
 - A woman has not done anything wrong, but the husband becomes jealous.
 - The approach
 - To the priest at the tent with an offering
 - The actions

- Harmless dust and some water mixed
 - The woman stands before the Lord with her hair down: her glory exposed to God for examination
 - She is to swear the oath in front of the tent and the priest
 - She acknowledges the judgment and implications and double agrees (v22)
 - She drinks
 - The offering is offered
 - The result
 - If she's guilty, her stomach swells and her thigh wastes away (v27)
 - If she's innocent, she goes off and has kids (v28)
- There is wisdom in a good wife and adultery is foolish
 - (Prov 5:15-19) Enjoy your own wife because (Prov 5:20-23) Adultery is death (Prov 5:1-14) no matter how enticing adulterous house is the pit of hell
 - (Prov 6:32) Adultery lack sense and is self-destructive.
 - (Prov 18:22) Finding a wife (spouse) is a good thing
 - (Prov 19:14) a prudent wife (spouse) is from the Lord
 - (Prov 31:10) A wife (spouse) is worth more than jewels
- Famous cases of adultery
 - (Gen 38:24) Judah aims to burn his daughter-in-law Tamar for harlotry after he got with her (thinking her to be a harlot)
 - (Gen39) Joseph flees adultery instead of giving in
 - Joseph tested by Potipher's wife. He flees rather than take what is not his
 - (2 Sam 12) David takes Bathsheba
 - Staying behind, David forces Bathsheba to have sex with him then arranges to have her husband killed
 - David isn't killed for the infraction but his son dies (2 Sam 12:15, 19)
- (Mal2:13-16) Marriage was a covenant imbued by God's spirit to bring in children
- God's appropriation of adultery and divorce language in regards to Israel
 - (Jer 3) God welcomes back the adulterous sister and restores Her
 - (1) if a husband divorces his wife and she belongs to another man and he returns to her wouldn't the land be polluted. But you are a harlot with many lovers YET you turn to me!
 - (6) Israel played the harlot and God divorced her (8) yet her sister didn't learn but did the same with (9) stones and trees) and (10) refuses to return to the Lord (11) doing worse than Israel
 - (12) God invites Israel back to (22) heal the faithlessness of the faithless
 - (Hosea) Bringing his adulterous wife back = God going after the Adulterous Nation
 - (Hosea 1) Hosea to marry a harlot and have kids with her then buy her back out of harlotry.
 - Picture of God and Israel and God will speak kindly to her to bring her back to (Hos 2:19) be betrothed to Israel forever in (Hos 2:20) faithfulness.

- (Hos 3) Hosea's wife is an adulterous and he's to buy her from the market as a picture of God's relationship with Israel as they go and burn incense to idols
 - (Hos 6) Israel responds to God's call and His plans to return to Him
- (2 Kings 17:21) The Great Sin (Gen 20:9 cf Exo 32:21,30, 31)

How is it reinforced In the New Testament?

- Adultery, even the idea of it, is shameful
 - Jn 8:41 Jesus hinted as being a bastard born out of wedlock.
- Purity in marriage is still a righteous requirement.
 - (Mat 15:19-20; Mk 7:21-23) Out of the heart comes evil thoughts, murders, **adulteries, fornications**, thefts, false witness, slanders—these are the things which defile the man
 - (Mt 19:17-18; Mk 10:19) keep these commandments to enter life (the 10 listing also...)” You shall not commit adultery)
 - (Acts 15:20-29; 21:25) Gentile believers were to abstain from things offered to idols, from blood, from things strangled, and from fornication.
 - (Heb 13:4) Marriage bed is to be undefiled because God judges fornicators and adulterers.
 - (1 Cor 6:15-16) Joining ourselves physically to another (prostitute) is making Christ's member one flesh with another (in this case a prostitute)
 - (James 2:10-11) One break of the law is an entire break of the law: committing adultery is one that can break all (as are any of the others)
 - (Gal 5:19) Deeds of the flesh = immorality, impurity, sensuality
 - (Eph 5:3) we shouldn't even mention immorality
 - (1 Cor 6:18; 10:8)) We are to flee immorality, nor act immorally but rather (2 Cor 12:21) repent of immorality and sensuality
 - (Col 3:5) We should consider our members as dead to immorality, impurity, passion because (1 Thes 4:3) our sanctification is God's will
 - (Heb 12:16) We're to help one another not be immoral
- Adultery is broader than a single, physical act.
 - Adultery = Divorce, remarriage, or marrying a divorcee
 - (Mt 5:29-32)
 - Adultery = (B) Everyone who divorces his wife, except for unchastity and (C) whoever marries a divorced woman
 - (Mt 19:3-9) “Question: is it lawful to divorce a wife for any reason?”
 - (4-6) God created them male and female: they are not two, they are one flesh joined by God.
 - (8) Moses allowed divorce because of the hardness of your hearts—but it wasn't this way in the beginning
 - (9) Adultery = (B)Whoever divorces his wife, except for adultery, (B*) and marries another
 - (Mk 10:11-12)
 - Adultery = (B*) Whoever divorces his wife and marries another

- Adultery = (D) Whoever divorces her husband and marries another
 - (Luke 16:17-18)
 - (17) It is easier for heaven and earth to pass away than for one stroke of the letter of the Law to fail
 - (18) Adultery = (B*) Everyone who divorces his wife and marries another
 - Adultery = (D) Everyone (he) who marries one who is divorced (..from her husband)
 - (Rom 7:1-3) Marriage is until death.
 - (2) A woman is bound by law to her husband while he is living; if he dies she is released
 - Adultery = (D) if she is joined to her husband while her husband is alive
 - A wife should not leave her husband (if she does leave, she is to remain unmarried) nor a husband divorce his wife (1 Cor 7:10-11)
 - 1 Cor 7:12-13 A husband with an unbelieving wife must not divorce her! A woman with an unbelieving husband must not divorce him.
 - (CAVEAT OUTSIDE OF PHYSICAL INFIDELITY: ABANDONMENT LIKELY DUE TO BEING A BELIEVER) 1 Cor 7:15 (20,24, 27, 28) if the unbelieving one leaves, the brother or sister is not under bondage: remain in the condition in which you were called. If bound, don't seek released, if released don't seek to be bound, but if you married you have not sinned.
- Adultery = Looking at a person with lust (Mt 5:27-28)
 - Adultery = (A) Looking at a person with lust is doing adultery in the heart
- Adultery = sinning with the eyes
 - False teachers are like unreasoning animals having...eyes full of adultery that never cease from sin" (2 Peter 2:12-14)
- Adultery = joining HER who unrepentantly does wrong
 - (Rev 2:20) Jezebel is immoral leading people astray with her actions (immorality and causing people to eat things sacrificed to idols)
 - (Rev 2:22-23) People who "commit adultery" with her and don't repent of their deeds.
 - (Rev 17:1-16; Rev 19:2) The great harlot, Babylon, who rides on blasphemy and revels in her immorality and is drunk with the blood of witnesses of Jesus—she is punished.
- Possible to preach against adultery and be committing it!
 - (Rom 2:22) are you moral people hypocrites: You who say that you should not commit adultery: do you commit adultery?
- Yes, Adultery is forgivable.

- (1 Cor 6:9-11) Fornicators nor idolators will inherit the kingdom of God: and such were some of you, but you were washed!
- Marriage points to Christ
 - (Rom 7:3-4) We have died to the law to be joined to another, Christ
 - (Eph 5:31) God created husband and wife to depict the relationship of Christ and His church.
- We dare not make our Lord jealous
 - (1 Cor 10:19-21) Christians are to steer away from idols and things offered to idols
 - (1 Cor 10:23-24) Christians are not to think only of their own good but good of others
 - (1 Cor 10:22) We are not to provoke the Lord to jealousy

Fact Sheet

- [Adultery]
 - 2021 21% of surveyed respondents admitted to cheating on a partner.
 - Men who didn't grow up in intact families or rarely or never attended religious services are more likely than others to have cheated on their spouse.
 - 50-79 with men at 20-25% and women 10-16% cheating; 18–29-year-old women more likely 11% to 10% men.
 - Cheating is closely linked to divorce. 57% of divorces were due to infidelity.
 - 60% of all emotional affairs started in a work environment; 91% of women confessed to engaging in an emotional affair.
 - 44% of men cheat due to sexual satisfaction; 40% of women cheat due to emotional satisfaction.
- [Porn]
 - 28K users are watching porn every second; 1 in 5 mobile searches are porn related; (Playboy when published in 1953 sold 54K copies) 69% of American women and 40% of American men.
 - 90% of teens are encouraging, accepting, or neutral when they talk about porn with friends; 13–24-year-olds think not-recycling is worse than viewing porn.
 - 70% of all users of porn sites are male; 70% of adults aged 18-30 admit to watching porn at least 1time a month; 60% of college students said at least 1time a week
 - Average age of first exposure to pornography is 9 – 13.

Restricts Sinners and Their Sinfulness	<ul style="list-style-type: none"> • We are to be committed to our spouses. • The marriage bed is to remain undefiled (Heb 13:4)
Revealing our depravity and Redirecting Us to Christ	<ul style="list-style-type: none"> • We find that lust of our eyes (visually) and in our flesh (mentally and emotionally) evidences the fact that we are sinners.
Realized in the Lives of Believers	<ul style="list-style-type: none"> • Christ is the only union that can ultimately satisfy us. • Marriage says, “till death do we part”; The Law allowed for “and ‘till adultery”. Christ says “You’ve committed adultery” died for it, got up never to die again and said “I will never leave you nor forsake you (Heb 13:5)” • Now we can live lives that evidence true commitment to our spouse or to the Lord and NOT to our desires. • Now we should help others by not causing them to stumble

Westminster on the Seventh Commandment

Q68 (shorter) 138 (longer) What does the second commandment require?

A. The duties required in the seventh commandment are, chastity in body, mind, affections, words, and behaviour; 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 labour in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto.

Q69 (shorter) 139 (longer) What is forbidden in the third 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 behaviour, 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

Calvin on the Seventh Commandment

41. The purport of this commandment is, that as God loves chastity and purity, we ought to guard against all uncleanness. The substance of the commandment therefore is, that we must not defile ourselves with any impurity or libidinous excess. To this corresponds the affirmative, that we must regulate every part of our conduct chastely and continently. The thing expressly forbidden is adultery, to which lust naturally tends, that its filthiness (being of a grosser and more palpable form, in as much as it casts a stain even on the body) may dispose us to abominate every form of lust. As the law under which man was created was not to lead a life of solitude, but enjoy a help meet for him, and ever since he fell under the curse the necessity for this mode of life is increased; the Lord made the requisite provision for us in this respect by the institution of marriage, which, entered into under his authority, he has also sanctified with his blessing. Hence, it is evident, that any mode of cohabitation different from marriage is cursed in his sight, and that the conjugal relation was ordained as a necessary means of preventing us from giving way to unbridled lust. Let us beware, therefore, of yielding to indulgence, seeing we are assured that the curse of God lies on every man and woman cohabiting without marriage.³⁰

Lastly let us consider who the Lawgiver is that thus condemns fornication: even He who, as he is entitled to possess us entirely, requires integrity of body, soul, and spirit. Therefore, while he forbids fornication, he at the same time forbids us to lay snares for our neighbour's chastity by lascivious attire, obscene gestures, and impure conversation. There was reason in the remark made by Archelaus to a youth clothed effeminately and over-luxuriously, that it mattered not in what part his wantonness appeared. We must have respect to God, who abhors all contaminations whatever be the part of soul or body in which it appears. And that there may be no doubt about it, let us remember, that what the Lord here commends is chastity. If he requires chastity, he condemns every thing which is opposed to it. Therefore, if you aspire to obedience, let not your mind burn within with evil concupiscence, your eyes wanton after corrupting objects, nor your body be decked for allurements; let neither your tongue by filthy speeches, nor your appetite by intemperance, entice the mind to corresponding thoughts. All vices of this description are a kind of stains which despoil chastity of its purity.³¹

Commentaries

Ver. 14.—**Thou shalt not commit adultery.** Our second duty towards our neighbour is to respect the bond on which the family is based, and that conjugal honour which to the true man is dearer than life. Marriage, according to the original institution, made the husband and wife “one flesh” (Gen. 2:24); and to break in upon this sacramental union was at once a crime and a profanity.

³⁰ Calvin, J. (1997). [*Institutes of the Christian religion*](#). Bellingham, WA: Logos Bible Software.

³¹ Calvin, J. (1997). [*Institutes of the Christian religion*](#). Bellingham, WA: Logos Bible Software.

Adulteresses and their paramours were in most ancient nations liable to be punished with death by the injured party; but the adultery of a married man with an unmarried woman was thought lightly of. The precept of the Decalogue binds both man and woman equally Our Lord's expansion of this commandment (Matt. 5:27–32) is parallel to his expansion of the preceding one (*ib.* 21–26). He shows that there are adulterous marriages in countries where the law gives a facility of divorce, and that without any overt act adultery may be committed *in the heart*.³²

14 The seventh commandment forbids adultery. The verb “to commit adultery” (*nā'ap*) can be used of either men or women. Since the punishment for adultery is death (Deut 22:22) while the penalty for the seduction of a virgin is an offer of marriage or money (Exod 22:16–17; Deut 22:23–29), adultery is distinguished from fornication in the OT.

The sin of adultery is not just a question of violating another person's property; it is also a moral question (see Gen 20:9, Abimelech's narrow escape from “such great guilt” [lit., “sin”], and Gen 39:9, a “sin against God” as well as against Potiphar). Otto Procksch observed (cited in Stamm and Andrew, p. 100) that a “man can commit adultery against a marriage other than his own, the woman only against her own.” One of the best allegories on marital fidelity is found in Proverbs 5:15–21.³³

The literal reference of the seventh commandment is shown by such passages as (1) Lev 18:20; 20:10; and Deut 22:22 to have been sexual intercourse of a man with the wife of another man; (2) Deut 22:23–27, sexual intercourse of a man with the fiancée of another man; and (3) Hos 4:13; Ezek 16:32, sexual intercourse of a wife with a man, probably a married man (cf. זָרִים “strangers” of Ezek 16:32; and Humbert, *RÉtSém* 27 [1937] 49–64), other than her husband. That the fiancée of a man was considered and treated insofar as sexual fidelity was concerned just as she would be when she became the man's wife is made clear by Deut 22:23–29.

That adultery was considered a serious breach of the covenant relationship with Yahweh is shown both by the bluntness of the references to it and by the severity of the penalties inflicted for it. Jeremiah (5:7) includes adultery along with the worship of “no-gods” and “bunching up at the whore house” among sins that make Yahweh's forgiveness difficult. Hosea (4:2) includes adultery with swearing a curse falsely, deceitful lying, killing (רָצַח, as in v 13), stealing (גָּנַב, as in v 15), destruction and piling one bloody deed onto another as a part of an inclusive charge against Israel (Hos 4–8). Job (24:13–17) lists the adulterer along with the murderous thief as a creature of the dark. **The penalty for adultery was death, by stoning (usually, Deut 22:24) or by burning (Gen 38:24; Lev 20:14, 21:9),** depending apparently upon the specific circumstances. Though a milder punishment was specified for other sexual offenses, as for example the seduction (Exod

³² Spence-Jones, H. D. M. (Ed.). (1909). *Exodus* (Vol. 2, p. 134). London; New York: Funk & Wagnalls Company.

³³ Kaiser, W. C., Jr. (1990). *Exodus*. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Genesis, Exodus, Leviticus, Numbers* (Vol. 2, p. 425). Grand Rapids, MI: Zondervan Publishing House.

22:16–17) or rape of a virgin (Deut 22:28–29), adultery, in any of the liaisons by which it was possible, was punishable by death.³⁴

18 *The seventh commandment*: the prohibition of adultery. The seventh commandment deals specifically with *adultery* and not with the various other matters relating to sexual and conjugal behavior; these latter are dealt with in detail in the legislation in Deut. 22–25. The prohibition here is against sexual relationships between two persons, one or both of whom are married to another party or parties. The legislation probably considers “betrothed” girls as being the equivalent (in law) of married women (see Deut. 22:23–24).

The reason why adultery is singled out for attention in the Decalog is because adultery, more than other illicit sexual behavior, has to do with unfaithfulness in a relationship of commitment. Marriage was a binding commitment of faithfulness between two persons and it was in principle similar to the covenant relationship itself. The crime of adultery was the social equivalent to the religious crime of having *other gods* (5:5); both offenses involved unfaithfulness and both were therefore reprehensible to the God of the covenant, whose character it was to be totally faithful. It is this emphasis, that faithfulness (expressed in obedience) must permeate every sphere of life, both the religious and the secular, that gives a distinctive character to the Israelite law on adultery. **Adultery of one partner in a marriage involved not only unfaithfulness to the other partner, but also unfaithfulness to God.**

Thus the **primary emphasis** of the law is a guarding against **unfaithfulness in the marriage relationship**. The theme of this law, in both its negative and positive aspects, becomes conversely one of the important analogies employed in the Bible for describing the covenant relationship between God and his people. **It was employed to show, negatively, the constant tendency by the people of God toward “spiritual adultery” and, positively, the faithfulness and love of God for his people despite their unfaithfulness.**³⁵

Sexual sins such as fornication (Num 25:1, znh), prostitution (promiscuity) (Deut 22:21, znh), homosexuality (Lev 18:22; Judg 19:22, škb; Deut 23:17–18, qdš), premarital sex and cohabitation (Exod 22:16–17; Deut 22:13–21), incest (Lev 18:6–18; 20:17–21), and bestiality (Exod 22:19; Lev 18:23; 20:15–16; Deut 27:21) are transgressions against God’s law and are rightly condemned. Adultery, however, uniquely implies unfaithfulness in marriage, the most intimate of human relationships. Because the prohibition against adultery is part of the Ten Commandments and the marriage bond has a sacral dimension, the prohibition against adultery as the seventh commandment is divinely sanctioned. Because adultery was also an offense against God, the offended spouse (normally the husband in OT law)¹⁶ had no legal authority to pardon his unfaithful wife or her illicit lover. The fact that the death penalty was the punishment for this offense indicates the detestable nature of this sin from God’s perspective (Lev 20:10; Deut 22:22; cf. Jer 29:21–23; Ezek 16:38).¹⁷ The penalty for the

³⁴ Durham, J. I. (1987). *Exodus* (Vol. 3, pp. 293–294). Dallas: Word, Incorporated.

³⁵ Craigie, P. C. (1976). *The Book of Deuteronomy* (pp. 160–161). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

seduction of an unpledged virgin, on the other hand, was the offer of marriage or money (Exod 22:16–17; Deut 22:23–29).³⁶

Because the prophets frequently described the relationship between Yahweh and His people in terms of the relationship between a husband and wife, it was a small step to view infidelity to the covenant as spiritual adultery. Jeremiah, Ezekiel, and Hosea accused the nation of Israel of spiritual adultery for its rebellion against the Lord God (Jer 3:8–9; see 13:27; Ezek 23:37; Hos 2:4[2]). Jeremiah 31:31–34, which contains the prophecy of the new covenant, describes the failure of the Sinaitic covenant as a marital breakdown.³⁷

Sexual harassment, rape, pornography, and certainly violence against another must not be considered on a secondary level in one's moral code just because these offenses are not explicitly mentioned in Israel's laws. Jesus' own extension of the command justifies these applications (Matt 5:27–28). "Respect, honor, and integrity should inform both attitude and behavior toward members of the opposite sex."³⁸

Verses for Different Types of People

The Proud: Those who think this doesn't affect them and are proud of this fact.

- (1 Corinthians 10:12) Therefore let anyone who thinks that he stands take heed lest he fall
- (Prov 11:2) When pride comes, then comes disgrace; but with the humble is wisdom.
- (Prov 16:18-19) Pride comes before destruction, and a haughty spirit before a fall. It is better to be of a lowly spirit with the poor than to divide the spoil with the proud
- (1 Timothy 4:16) Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.
- (Acts 20:28-30) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous

³⁶ Rooker, Mark. The Ten Commandments (New American Commentary Studies in Bible and Theology) . B&H Publishing Group. Kindle Edition.

³⁷ Rooker, Mark. The Ten Commandments (New American Commentary Studies in Bible and Theology) . B&H Publishing Group. Kindle Edition.

³⁸ Rooker, Mark. The Ten Commandments (New American Commentary Studies in Bible and Theology) . B&H Publishing Group. Kindle Edition.

wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

The Tempted: Those drawn to something twisted, wrong, or otherwise

- (1 Cor 10:13) No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.
- (Lam 3:22-26) The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness. "The LORD is my portion," says my soul, "therefore I will hope in him." The LORD is good to those who wait for him, to the soul who seeks him. It is good that one should wait quietly for the salvation of the LORD.
- (Hebrews 2:17-18) Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.
- (James 1:14-15) But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.
- (Prov 5:3-4, 8, 15-23) For the lips of a forbidden woman drip honey, and her speech is smoother than oil, but in the end she is bitter as wormwood, sharp as a two-edged sword. Keep your way far from her, and do not go near the door of her house, Drink water from your own cistern, flowing water from your own well. Should your springs be scattered abroad, streams of water in the streets? Let them be for yourself alone, and not for strangers with you. Let your fountain be blessed, and rejoice in the wife of your youth, a lovely deer, a graceful doe. Let her breasts fill you at all times with delight; be intoxicated always in her love. Why should you be intoxicated, my son, with a forbidden woman and embrace the bosom of an adulteress? For a man's ways are before the eyes of the LORD, and he ponders all his paths. The iniquities of the wicked ensnare him, and he is held fast in the cords of his sin. He dies for lack of discipline, and because of his great folly he is led astray.

The Wayward: Those lying or lied to; the double-minded who thinks he or she is fooling someone.

- (Gal 6:7-8) Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.
- (1 Cor 6:15-20) Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is

written, “The two will become one flesh.” But he who is joined to the Lord becomes one spirit with him. Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.

- (Eph 5:3) But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints.
- (Col 3:1-5) If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.
- (James 4:4-10) You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. Or do you suppose it is to no purpose that the Scripture says, “He yearns jealously over the spirit that he has made to dwell in us”? But he gives more grace. Therefore it says, “God opposes the proud but gives grace to the humble.” Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. Humble yourselves before the Lord, and he will exalt you.
- (1 Thes 4:3-8) For this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God; that no one transgress and wrong his brother in this matter, because the Lord is an avenger in all these things, as we told you beforehand and solemnly warned you. For God has not called us for impurity, but in holiness. Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.

The Brokenhearted: Aware of your sin in the past or the present and you hate what you’ve become. You feel like you can’t do right and you are shamed.

- (2 Corinthians 1:8-11) For we do not want you to be unaware, brothers, of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself. Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead. He delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will deliver us again. You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us through the prayers of many.

- (Psalm 130:1-4) Out of the depths I cry to you, O LORD! O Lord, hear my voice! Let your ears be attentive to the voice of my pleas for mercy! If you, O LORD, should mark iniquities, O Lord, who could stand? But with you there is forgiveness, that you may be feared.
- (Rom 8:1-2) There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.
- (1 John 1:8-9) If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
- (Zech 3:1-4) Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. And the LORD said to Satan, "The LORD rebuke you, O Satan! The LORD who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?" Now Joshua was standing before the angel, clothed with filthy garments. And the angel said to those who were standing before him, "Remove the filthy garments from him." And to him he said, "Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments."
- (Matt 5:3-8) "Blessed are the poor in spirit, for theirs is the kingdom of heaven. "Blessed are those who mourn, for they shall be comforted. "Blessed are the meek, for they shall inherit the earth. "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. "Blessed are the merciful, for they shall receive mercy. "Blessed are the pure in heart, for they shall see God.

Preaching Outline:

Faithful to The Covenant

The Main Point: Adultery is a breach of trust that goes against a spouse And God; We must be careful with the Marriage Covenant before and during it coming into effect

1. Introduction
 - a. No adultery is common sense = cheating is wrong
 - b. Every ancient near-east culture had a problem with adultery.
 - i. Other cultures gave people the right to men not to stone their cheating spouse; not so the Bible—they both died (Lev 20:10; Deut 22:22)
 - c. Adultery is still big today
 - i. **[Insert Adultery Stats]**
2. The Building Blocks of Biblical Marriage Undergirding the Command
 - a. (Eph 4:22-25; 31-32) Marriage is designed to depict Christ and the church.
 - i. This is why God uses it to talk about breaching a relationship with him.
 - b. (Gen 2:18-25) Marriage is Equal yet different: it is A God-given union of complementing individuals (a Man and a Woman)
 - c. (Mal 2:13-15) Marriage is a spirit-imbued covenant for producing children.
 - i. Verbal oath (v14)
 - ii. Ratification of the oath: sex
 - iii. Evidence of the ratification: kids
3. The Command is about breaching marriage; but it’s about more.
 - a. *Porneia* (Mark 7:21-23) Sexual immorality bubbles up from within to act without
 - i. **[Insert Porn Stats]**
 - b. *Arsenokoitais* (Lying with Men = 1 Tim 1:8-11) Lying with a man like you would with a woman (or vice-versa). Paul made up the word based on (Lev 20:13)
 - c. *Epithumeo* (Matt 5:27-30) looking with *desire; Lustful intent*.
4. God’s word direct to you

The <u>Proud</u>	The <u>Tempted</u>	The <u>Wayward</u>	The <u>Brokenhearted</u>
<ul style="list-style-type: none"> • 1 Cor 10:12 • Prov 11:2 • Prov 16:18-19 • 1 Tim 4:16 • Acts 20:28-30 	<ul style="list-style-type: none"> • 1 Cor 10:13 • Lam 3:22-26 • Heb 2:17-18 • James 1:14-15 • Prov 5:3-4, 15-23 	<ul style="list-style-type: none"> • Gal 6:7-8 • 1 Cor 6:15-20 • Eph 5:3 • Col 3:1-5 • Jam 4:4-10 • 1 Thes 4:3-8 	<ul style="list-style-type: none"> • 2 Cor 1:8-11 • Ps 130:1-4 • Rom 8:1-2 • 1 John 1:8-9 • Zech 3:1-4 • Mat 5:3-8

Audio Link: <http://www.bristolbiblechapel.org/downloads/2024/ReyReynoso04072024.mp3>
*This message is largely based on **Kevin DeYoung’s** excellent chapter in the book the Ten Commandments: the Wisdom of just letting God’s word speak was impactful for me*

The EIGHTH Commandment

What is the Text of the Command?

You shall not steal (Exodus 20:15; Deut. 5:19)

What does it mean?

- No taking what doesn't belong to you
 - No stealing (or buying stolen) people (Ex 21:16; Zech. 7:4, 10; 8:16-17)
 - No stealing, nor deal falsely, nor lie to one another (Lev 19:11)
 - No oppressing and robbing neighbor; No keeping wages of the hired (Lev 19:13)
 - No stealing from a stranger (Ex 22:21)
 - No taking advantage of widows or orphans (Ex 22:22-24)
 - No taking advantage of the poor with charging interest (Ex 22:25-27)
 - No false scales (Lev 19:35-36; Prov 11:1; 20:23)
 - No moving the property marker (Deut 19:14; Pro 23:10-11)
 - No muzzling of working ox (Deut 25:4)
- Why?
 - Hope is not to be placed on stolen things (Psalms 62:10)
 - There is pleasure in God forever (Psalm 16:11)
 - We're to rejoice in the Lord (Psalm 32:11)
- Repercussions:
 - Death to kidnapers (Ex 21:16)
 - Afflictors of widows/orphans to leave wives widows and kids orphaned (Ex 22:24)
 - Quadruple or Quintuple payback if items killed or sold (Ex 22:1-4)
 - Double Payback for stolen or missing (Ex 22:7-15)
 - If lying about finding something missing restores it back plus a fifth (Lev 6:2-7)
- Implications
 - There is such a thing as communal property (Gen 13:15; Deut 1:8)
 - There is such a thing as personal property (Numbers 27:6-7)
 - Husbands and wives belong to each other (1 Cor 7:3-4)

How is it reinforced in the Old Testament?

- Rebekah and the household idols (Gen 31:19,26-35)
- Joseph kidnapped and sold (Gen 37-50)
- Achan steals from Jericho and brings judgment on the camp (Joshua 7:1,11-15,20-21)
- Micah steals from his mother 1100 shekels of silver (Judges 17:1-2)
- Stealing of Bathsheba (2 Sam 11- 2 Sam 12:25)
- False accusation and stealing Naboth's vineyard (1 Kings 21)

- Stealing the tithe from God (Mal 3:8-10)

How is it reinforced In the New Testament?

- Stealing is Wrong
 - You shall not steal as per the command (Matt 19:18; Rom 13:9)
 - Don't suffer for wrongdoing like thievery (1 Pet 4:15)
 - Preaching "do not steal" while stealing (Rom 2:21)
 - Hire is worthy of wages (1 Timothy 5:18)
- Stealing is damning
 - Thieves won't inherit the kingdom of God
 - 1 Cor 6:10 Thieves...won't inherit the kingdom of God
 - The unrepentant at the end still refuse to repent of their thievery (Rev 9:21)
- Stories featuring thieves or robbers
 - The Good Samaritan taking care of a man that fell among robbers/bandits (Luke 10:30-37)
 - Judas was a thief and hypocrite (John 12:6)
 - Sheep hear the right voice (John 10:1-10)
 - Thieves come in the wrong way (John 10:1)
 - Thieves come to steal and destroy (John 10:10)
 - Timing of the Lord's work compared to thieves
 - Jesus to come as a thief in the night (1 Thes 5:2-4)
 - The day of the Lord coming as a thief (2 Peter 3:10)
 - Jesus announces he will come like a thief (Rev 3:3; 16:15)
- Satisfaction with things above and acting responsibly with things below
 - Storing up treasures in heaven where there are no thieves (Matt 6:19-21; Luke 12:33-34)
 - No longer stealing but performing work with own hands (Eph 4:28)
 - Work with your hands (1 Thes 4:11-12)
 - If anyone is not willing to work, let him not eat (2 Thes 3:10)
 - All God's promises find their YES in Christ (2 Cor 1:20)
 - Every good and perfect gift comes from God (James 1:17)
 - Instead of takers we are to be cheerful givers (2 Corinthians 9:6-7)
 - If we are givers we are to be generous (Romans 12:8)

Fact Sheet

- FBI 2019: Property crime offense every 4.6 seconds.
- 460,000 children reported missing every year in US; 8 million worldwide
- 1 out of 7 youth (10 – 17 years old) online are solicited
- The number of persons prosecuted for human trafficking more than doubled from 2011 to 2021 (from 729 persons to 1,672 persons, respectively).
- 2021 Global Estimates indicate there are 50 million people in modern slavery on any given day.

Restricts Sinners and Their Sinfulness	<ul style="list-style-type: none"> • Taking what doesn't belong to you (in property or action) is wrong and an act against people and God • Taking lives as if we have complete rights over it is damning
Revealing our depravity and Redirecting Us to Christ	<ul style="list-style-type: none"> • We hunt for ways for us to get ahead so we steal • A terrorist bandit realized his end was deserved while Christ died the death he rightly deserved
Realized in the Lives of Believers	<ul style="list-style-type: none"> • We no longer steal • We're satisfied in He who satisfies us forever • We work with our hands • We don't take, we cheerfully give generously

Westminster on the Eighth Commandment

Q74 (shorter) 141 (longer) What does the eighth commandment require?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man;[1] rendering to everyone his due;[2] restitution of goods unlawfully detained from the right owners thereof;[3] giving and lending freely, according to our abilities, and the necessities of others;[4] moderation of our judgments, wills, and affections concerning worldly goods;[5] a provident care and study to get,[6] keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition;[7] a lawful calling,[8] and diligence in it;[9] frugality;[10] avoiding unnecessary lawsuits [11] and suretyship, or other like engagements;[12] 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.[13]

[1] Psa. 15:2, 4; Zech. 7:4, 10; 8:16-17 | [2] Rom. 13:7 | [3] Lev. 6:2-5; Luke 19:8 | [4] Luke 6:30, 38; I John 3:17; Eph. 4:28; Gal. 6:10 | [5] I Tim. 6:6-9; Gal. 6:14 | [6] I Tim. 5:8 | [7] Prov. 27:23-27; Eccl. 2:24; 3:12-13; I Tim. 6:17-18; Isa. 38:1; Matt. 11:8 | [8] I Cor. 7:20; Gen. 2:15, 3:19 [9] Eph. 4:28; Prov. 10:4 | [10] John 6:12; Prov. 21:20 | [11] I Cor. 6:1-9 | [12] Prov. 6:1-6; 11:15 | [13] Lev. 25:35; Deut. 22:1-4; Exod. 23:4-5; Gen. 47:14, 20; Phil. 2:4, Matt. 22:39

Q75 (shorter) 142 (longer) What is forbidden in the eighth commandment?

The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbor's wealth or outward estate. The sins forbidden in the eighth commandment, besides the neglect of the duties required,[1] are, theft,[2] robbery,[3] man-stealing,[4] and receiving anything that is stolen;[5] fraudulent dealing,[6] false weights and measures,[7] removing land marks,[8] injustice and unfaithfulness in contracts between man and man,[9] or in matters of trust;[10] oppression,[11] extortion,[12] usury,[13] bribery,[14] vexatious lawsuits,[15] unjust enclosures and depopulations;[16] engrossing commodities to enhance the price;[17] unlawful callings,[18] and all other unjust or sinful ways of taking or withholding from our neighbor what belongs to him, or of enriching ourselves;[19] covetousness;[20] inordinate prizing and affecting worldly goods;[21] distrustful and distracting cares and studies in getting, keeping, and using them;[22] envying at the prosperity of others;[23] as likewise idleness,[24] prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate,[25] and defrauding ourselves of the due use and comfort of that estate which God hath given us.[26]

[1] James 2:15-16; I John 3:17 | [2] Eph. 4:28; Psa. 42:10 | [3] Psa. 62:10 | [4] I Tim. 1:10 | [5] Prov. 29:24; Psa. 50:18 | [6] I Thess. 4:6 | [7] Prov. 11:1; 20:10 | [8] Deut. 19:14; Prov. 23:10 | [9] Amos 8:5; Psa. 37:21 | [10] Luke 16:10-12 | [11] Ezek. 22:29; Lev. 25:17 | [12] Matt. 23:25; Ezek. 22:12 | [13] Psa. 15:5 | [14] Job 15:34 | [15] I Cor. 6:6-8; Prov. 3:29-30 | [16] Isa. 5:8; Micah 2:2 | [17] Prov. 11:26 | [18] Acts 19:19, 24-25 | [19] Job. 20:19; James 5:4; Prov. 21:6 | [20] Luke 12:15 | [21] I Tim. 6:5; Col. 3:2; Prov. 23:5; Psa. 42:10 | [22] Matt. 6:25, 31, 34, Eccl. 5:12 | [23] Psa. 37:1, 7; 73:3 | [24] II Thess. 3:11; Prov. 18:9 | [25] Prov. 21:17; 23:20-21; 28:19 | [26] Eccl. 4:8; 6:2; I Tim. 5:8

Calvin on the Eighth Commandment

46. This commandment, therefore, we shall duly obey, if, contented with our own lot, we study to acquire nothing but honest and lawful gain; if we long not to grow rich by injustice, nor to plunder our neighbour of his goods, that our own may thereby be increased; if we hasten not to heap up wealth cruelly wrung from the blood of others; if we do not, by means lawful and unlawful, with excessive eagerness scrape together whatever may glut our avarice or meet our prodigality. On the other hand, let it be our constant aim faithfully to lend our counsel and aid to all so as to assist them in retaining their property; or if we have to do with the perfidious or crafty, let us rather be prepared to yield somewhat of our right than to contend with them. And not only so, but let us contribute to the relief of those whom we see under the pressure of difficulties, assisting their want out of our abundance. Lastly, let each of us consider how far he is bound in duty to others, and in good faith pay what we owe. In the same way, let the people pay all due honour to their rulers, submit patiently to their authority, obey their laws and orders, and decline nothing which they can bear without sacrificing the favour of God. Let rulers, again, take due charge of their people, preserve the public peace, protect the good, curb the bad, and conduct themselves throughout as those who must render an account of their office to God, the Judge of all. Let the ministers of churches faithfully give heed to the ministry of the word, and not corrupt the doctrine of salvation, but deliver it purely and sincerely to the people of God. Let them teach not merely by doctrine, but by example; in short, let them act the part of good shepherds towards their flocks. Let the people, in their turn, receive them as

the messengers and apostles of God, render them the honour which their Supreme Master has bestowed on them, and supply them with such things as are necessary for their livelihood. Let parents be careful to bring up, guide, and teach their children as a trust committed to them by God. Let them not exasperate or alienate them by cruelty, but cherish and embrace them with the levity and indulgence which becomes their character. The regard due to parents from their children has already been adverted to. Let the young respect those advanced in years as the Lord has been pleased to make that age honourable. Let the aged also, by their prudence and their experience (in which they are far superior), guide the feebleness of youth, not assailing them with harsh and clamorous invectives but tempering strictness with ease and affability. Let servants show themselves diligent and respectful in obeying their masters, and this not with eye-service, but from the heart, as the servants of God. Let masters also not be stern and disobliging to their servants, nor harass them with excessive asperity, nor treat them with insult, but rather let them acknowledge them as brethren and fellow-servants of our heavenly Master, whom, therefore, they are bound to treat with mutual love and kindness. Let every one, I say, thus consider what in his own place and order he owes to his neighbours, and pay what he owes. Moreover, we must always have a reference to the Lawgiver, and so remember that the law requiring us to promote and defend the interest and convenience of our fellow-men, applies equally to our minds and our hands.

Calvin, J. (1997). *Institutes of the Christian religion*. Bellingham, WA: Logos Bible Software.

Commentaries

20:15 This refers to any act by which a person wrongfully deprives another person of his property. It teaches respect for private property.³⁹

The eighth commandment is best understood perhaps as a prohibition of stealing of any kind under any circumstances. We need look no further than our own experience of life to know how disruptive of relationships stealing can be. But we must keep firmly in mind that *Yahweh* is represented as requiring that those in covenant relationship with him are not to steal. As with each of the commandments, the ultimate penalty for stealing is not the penalty of the community but the penalty of *Yahweh*. What Israel faces for breaking the commandments, as chaps. 32–34 so dramatically show, is not the loss of life, but the far worse loss of *Yahweh*'s Presence.⁴⁰

The foregoing comments do not mean that the commandment had nothing to do with simple theft; they point rather to the worst form of theft, manstealing, which disrupted the

³⁹ MacDonald, W. (1995). [*Believer's Bible Commentary: Old and New Testaments*](#). (A. Farstad, Ed.) (p. 109). Nashville: Thomas Nelson.

⁴⁰ Durham, J. I. (1987). [*Exodus*](#) (Vol. 3, p. 295). Dallas: Word, Incorporated.

relationship between a man and the community of God. The prohibition of simple theft follows as a natural corollary in the wider implications of the commandments.⁴¹

The eighth commandment prohibits stealing (*gānab*) from either a person or an object. Albrecht Alt (in Childs, *Exodus* p. 423) thought this command originally was alone directed solely against kidnapping and that it had been previously tied into the tenth commandment. But his distinctions cannot be sustained. This commandment recognizes that the Lord owns everything in heaven and earth (as Pss 24:1; 115:16 also claim), and only he can give it or take it away. Therefore no man must despotically enslave or kidnap his fellow man or usurp the rights to property he has not owned or been given.⁴²

⁴¹ Craigie, P. C. (1976). [The Book of Deuteronomy](#) (p. 162). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

⁴² Kaiser, W. C., Jr. (1990). [Exodus](#). In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Genesis, Exodus, Leviticus, Numbers* (Vol. 2, p. 425). Grand Rapids, MI: Zondervan Publishing House.

Preaching Outline: The Treasure that Transforms Thieves

Main Point : The Gospel transforms thieves from takers to givers because they have found their ultimate treasure in Christ

Key Verses: Exodus 20:15; Deut 5:19; Lev 19:11-13)

1. Introduction
 - a. Treasure = that which is valued
 - b. Stealing = valuing something not yours to gain its value (by ownership or use)
2. **Taking treasure**
 - a. We often treasure what is not ours.
 - i. Taking property (Deut 19:14)
 1. Facts: Property crime offense every 4.6 seconds.
 - ii. Taking people (Ex 21:16)
 1. 460,000 children reported missing: 8 million worldwide.
 - iii. Taking advantage (Lev 19 :35-36)(Ex 22:21-27)
 1. 50 million people in modern slavery
3. **Taking stock**
 - a. Why do we steal “treasure”?
 - i. We’re treasuring the wrong things (Psalms 62:10)
 - ii. Refusing what is freely offered (Psalm 16:11)
 - iii. Refusing to find satisfaction in God (Psalm 32:11)
 - b. How can we stop?
 - i. Take stealing serious: it is damning (Matt 5:29-32)
 - ii. Take heed: Remember the Three Thieves: one treasures silver (Jn 12:6); the other bondage to sin (Lk 23:39) the other Christ (Lk 23:40-42)
 - iii. Take note: Such were some of you (1 Cor 6:9-11)
 - iv. Take the truth: We’ve been given the ultimate gift (James 1:17)(Jn 3:16)
4. **Treasure transformation**
 - a. New Location: Keep treasure but put it in heaven. (Matt 6:19-21)
 - b. New Value: valued things of this world become worthless (Philippians 3:7-9)
 - c. New Purpose: World’s things go from treasured to useful (Luke 12:33-34)
 - d. New Direction: We become contributors to society (Eph 4:28) (1 Thes 4:11-12)
 - e. New Energy: Transformed from takers to givers (2 Cor 9:6-7; Romans 12:8)

For unbelievers	For everyone	For mature
Thieving is damning. You’re treasuring the perishable	If your hand causes you to sin: cut it off. Stealing is serious	We can deceive ourselves to justify taking

Audio Link: <http://www.bristolbiblechapel.org/downloads/2024/ReyReynoso05052024.mp3>

Sermon: The Treasure that Transforms Thieves

OK, let's open up our Bibles. Let's go first to I'm going to be reading a few verses. Matthew chapter 6. Matthew Chapter 6. Go to verse 19, Matthew Chapter 6, verse 19. This is the word of God. Do not store up for yourselves treasures on earth where moth and rust destroy. And where thieves break in and steal, but store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal. For where your treasure is, there your heart will be also. And then let's read. Leviticus, chapter 19. Leviticus, chapter 19, verse 11. Genesis. Exodus. Leviticus, chapter 19, verse 11. You shall not steal. You shall not deal falsely. You should not lie to one another. You shall not swear by my name falsely and so profane the name of your God. I am the Lord. You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning. Now deuteronomy. Chapter 5. Verse 19. And you shall not steal. And then our passage of focus, Exodus chapter 20. Who says that you can't memorize verses of the Bible? This says you shall not steal. This is the word of the Lord. So today we're on the 8th Commandment. We've been working through the 10 Commandments. When I've been up at the pulpit, so we've been working through the 10 Commandments and we're at the 8th. Where we're looking at this commandment on not stealing. We're going to be looking at this in three parts. What it is to take treasure. Taking stock and treasuring transformation, I like the tease and this this outline, so I was very happy with that. That's a dork thing, but first with some introduction on what is stealing now? What's great about this commandment? And also, what's the problem? With Commandment is that we all can come into this message this morning and go finally. A command that I don't break. Right. You could come in and say I don't. I don't do that one. Because in fact, Jesus, when he speaks about when he tell, when he gives other examples right of Breaking commandments, he says, hey, if you look at a a person with lust in your eyes, you've committed adultery and we go uh oh. Just looking at it, thinking about it or he says if you're angry at someone, you've committed murder in your heart. Oh, did that did that? But he doesn't do the same thing with stealing. So then you. Go. I don't steal stuff. I'm OK. But let's take a let's try to define stealing first, right? So this idea of that, I said I started off that .1 is going to be about taking treasure. What is treasure? Right. So when you hear the word. Treasure you go. Treasure is that thing that is buried somewhere. That pirates hid on some island underneath an ex. Or other stuff, right? Yes. So we start thinking it's gold or other stuff underneath an X somewhere on a map. That's treasure. But that's not what treasure is. Treasure is something which you have valued. Something that you have assigned value to and that's really. That sounds like really up in the sky, but then you start thinking about it. You go wait a second. Things that have found valuable things that it's not just something like money, it's something that you see some worth in it. So there's things all over the world that you see value in today and you exchange value for it. You exchange money for it. So for example, if you have your car got knocked around and you have a big, it's it's on the side of the road, it's gotten a. Huge. Gent. In it you could still drive it, but you value how the car looks, right? So you take it to a shop that works on cars and hopefully can make that car look the way it's supposed to be.

So maybe you bring it down to Jesse shop, right, and then you exchange value for it. Jesse doesn't go. I'm going to fix. Your car, from the goodness of my heart, he exchanges value. You give money that you find valuable and he in return gives you the value of that car looking that so treasure is something which is valued. Something that you assign value to. So that could be I mean for a long time Greens chicken. Was something I truly valued. Right. So like griest chicken truly value. But those things that you truly value my my computers truly value things that you assign value to. So what is it to steal, right? Stealing is valuing something. That's not yours, right? But you take it somehow. To gain its value for yourself. It doesn't mean that you have to keep it. You can take something that that you value, it's not yours and you don't even have to keep it. That's. Stealing. It's not yours. It's someone else's. And you're making it yours. So when you start going into a definition like that, you start thinking about it. It's like, alright, so it's those things that I treasure that I take. I don't necessarily have to keep it, but the fact is it's not mine. It doesn't belong to me. So when I take what is treasured that is not mine. I am therefore stealing. Now with that definition. It starts becoming a little bit more than just I didn't break. Law. Right. Because there's one type of stealing that all of us can know, right? You wake up in the morning, let's say you go to bed in a hotel room and you have some money and you put it on your on your dresser. You put it in an envelope in your dresser on top of the dresser. And when you wake up in the morning. The envelope is gone. You know. Not that it was disappeared. Not that that physics change, you know. I've been robbed. Somebody stole from me. If that envelope is missing, I don't know how it happened. And you see the window cracked. They came through the window, you know, right away. They came through the window. Oh, oh, it's just open just far enough so somebody's arm can reach in. Ah, they stole from me. So you know that one, that type of stealing is very clear. And so that sort of taking of property, something that belongs to you or taking someone else's property. That one's very clear. Look at Deuteronomy. I'm going to make your fingers sweat again this morning. Deuteronomy chapter 19. Here's another of taking of property that is a little bit different and this one probably happens very often, so there's not taking a property that's obvious, right? Stealing something and putting it into your pocket? Seeing somebody's bike up against the garage. Oh, wow, that's a nice bike. No one's watching. Mine. That's stealing. Taking someone's property. But look at this one. Taking someone's property. Deuteronomy 19, verse 14.

Yeah.

Verse 14. You shall not move your neighbors landmark, which the men of old have set in the inheritance that you will hold in the land that the Lord your God is giving you to possess. There is a type of stealing that. It's just moving. The marker of your property line. Now some of you who don't own property. Might not know this, but I'm sure those of you who've owned property when you had no fence, the second your neighbors started putting up a fence. You started going is that on his side of the fence or mine? Vice versa, if you're putting up a fence. Have you gone out and checked the town records? Maybe gotten a surveyor? Oh, those cost a lot of money. Have you gone out and gotten the surveyor to really check where your borders are so that you can put your fence a foot away from the border? Or have you played the little loose and goose and said? Ah, I roughly know where the pins are and the fence can go right. Maybe spend a little less money. So you see that like even that moving marker that is stealing because you have valued the property. You said there's ohh. I like that having that little bit of

extra land and that treasure of that one foot by 50 foot stretch was just enough for you to go. I don't need to spend the money on a surveyor, I can just put the fence a little right here and now. My property's just a little bit bigger. You see, that's that's a way of stealing, of treasuring that thing and taking it and not actually putting something in your pocket, but just by moving a marker. Now here's an A, A little I like bringing up facts, right, that throughout these messages of the commandments. So the FBI puts out statistics every year, and they have something called the crime clock where they take they do fancy math and they figure out how much this type of crime is happening in the United States. Every minute, every 20 minutes, etcetera, etcetera. So one of the stats that they have, this is from 2020, they said. There is a property crime committed, so property crimes are larceny, it's taking something burglary. It's breaking into somebody's house, taking something, taking a a bike, something like that. There's a property crime committed in the United States every 4.6. Seconds.

What?

So when you hear that and you start going ohh, I don't steal when you hear something like this, you go and this, this, this, this is the reported property crimes reported property crimes. You hear something like that you go. Ooh, maybe stealing is more sapping more often than I thought. Now, mind you, the crime statistics have been going down, so this is actually much lower than it was in 2011, much lower, but 4.6 seconds is still a lot of property crime, right? OK. This is not the only type of stealing. Look at Exodus chapter 21. Exodus chapter 21. Exodus chapter 21 look at verse 16. Exodus 21:16. Whoever steals a man. And sells him. And anyone found in possession of him? Shall be put to death. Whoever steals a person and sells that person has stolen, and this crime is so bad that they are to be killed. It is the death penalty. This is the only time with the crime of stealing that the death penalty is applied. The other things that have to do with property moving the marker stealing. Something or selling it? What God does, he commands something like paying it back double. In some cases. Adding a fifth in some cases times. 5 unlike the culture of that day, if you stole property, you could probably be charged 30 times to return the value of what you stole. But when it comes to this, stealing a human being and selling that human being, this is stealing the death penalty. But not only for the person who steals the person. Also, the person who purchased them. Also, the person it doesn't even say purchase there. It says anyone found in possession of him. Yes. Holding him? Yes. Purchase. But even the person transporting the stolen person shall be put to death. Now I read this one specifically because. If we think about the slavery that happened in the United States. Right there were. Christians that were for slavery. Because the Bible spoke about slavery and against slavery because they saw passages like this. But the fact is this passage is in Scripture. This means that the slavery that happened here in the United States was absolutely unbiblical and was worthy of the death penalty. Not only for the sellers of the slaves. Not only for the purchasers of the slaves, but even the business of transporting the slaves. But here we see that these people sometimes are stealing and they're not keeping the people they're selling them. And he still says they shall be put to death. So this outright says that this is a type of valuing and taking something that's not yours. This person doesn't belong to somebody else. The fact is, they are human. They belong to God. God has the value on them. And by you taking that person and selling them and transporting them against their will. This is stealing. Another stat, time for another stat. I've been sharing stats, right? There are 460,000 children reported

missing. Every year. That's horrifying. And 8 million people reported missing worldwide. And it is estimated that today there are 50 million people in modern slavery. 50 million. And they're not. They're being made to work in all sorts of things. There are people that are being forced to work even in, like restaurants. Unpaid they've come maybe to the United States thinking they were getting a job and they found themselves as slaves. Today. Today, and in fact, it is also very possible that some of our affordable clothing that we purchase. Can be manufactured in places that are using forced labor modern slaves. And we wind up feeding some of this. With our desire to have more. So you see, like you see how then this commandment of you shone out? Steel starts getting a little starts hitting a little close to home, right? OK, let's look at what else this commandment tells us here. We we read one of those. Let's go back to Leviticus, Leviticus, chapter 19. But we're going to go a little further down. Leviticus 19. Look at verse 35. Leviticus 19:35. You shall do no wrong in judgment in measures of length or weight or quantity, you shall have just balances. Just weight a, just EFA, and adjust him. You know what it says. There. What it's saying? This is when you would sell things right? You would weigh it. And hey, if you value this weight, you'll exchange this month. So this means that in your business practices, you make sure that you're treating people fairly and you're not putting your finger. As it were, on the scale, you know what that means. So right, you're putting the finger on the scale. So let's say somebody's buying something from you and they pay more. The more weight there is if you're sitting behind the scale, putting a little weight on it, you get a little bit money, extra money in your pocket, and you sell the same amount of stuff. Playing with the scale, but then you go, hey, we don't do business with scales today. What are you talking about? We don't have weights for everything. Sure you, you know, buying apples in the supermarket, but those things all weight on digital scales. We don't. We don't play with the prices like that. Ohh, don't we? Can you find that there might be times when you go, you know what, I can just increase the price of this thing by X. And get some extra stuff in my pocket. Even though there's no reason to go extra. Besides just that people want it now, the an aspect of that is how capitalism works, right? So capitalism says you assign value to it, demand increases as the supply either stays the same or goes down as the demand increases. The market is is fixed by actually increasing the way, so this way. There's not the the demand doesn't outpace the supply. You pay more to get, so that's part of how the market works. And yet. There is a business around looking up cars right and seeing what's their history. I remember when, after the hurricane had passed through, was it Katrina? It was a Katrina had come through and there was a lot of cars destroyed about a year or two later. You better be careful with the used cars that you were buying. You better be looking up those bins because you start finding out that some of those cars might have been underwater. And then you're going to be taking this thing in. So. So that's taking advantage with the business practices, but look at Exodus Chapter 22, Exodus chapter 22. How we see stealing this taking treasure is also seen in other actions. Look at Exodus 22:1. You shall not wrong a stranger. Or oppress them. For you were strangers in the land of Egypt. You shall not afflict a widow or an orphan if you afflict him at all. And if he does cry out to me, I will surely hear his cry and my anger will be kindled. I will kill you with the sword, and your wife shall become widows, and your children fatherless. If you lend money to my people, to the poor among you, you're not to act as a creditor. Him you shall not charge him interest if you ever take your neighbor's cloak as a pledge, you're to return it to him before the sunsets for that is his only covering. It's his cloak for his body. What else shall he sleep in? It shall come about that

when he cries out to me, I will hear him, for I am gracious. Do you see the type of stealing that's happening here? Taking advantage of people that you don't really know. You know what? It's so easy to take advantage of people when you don't know. It really is the second you get to know somebody you're like. Ah, you know what? I kind of like this person. I don't want to do something, but somebody you don't really know. Ohh man. It's so easy because you don't even see them again. You can take away someone's dignity, steal their dignity online if you never have to know their face, just their avatar. And you can tear them down. Tear them down and you never have to know who they are. And this passage isn't only telling us that, though. I mean, like, it's even going to the level of borrowing from your next door neighbor or your friend. I think we all have a friend. Or a cousin. Or some one who has borrowed something that you still think in your head and you go. I never got. That back, you don't even have to say who they are, but in the back of your head you're going. It's been 20 years and that I had to buy a whole new dish set, and that person still has it. They never even thought twice about it. I remember one time in a Chapel that I was in one of our containers was taken by somebody else. It was a meal that was brought to them, and I remember that container then coming back to the Chapel and being used with other dishes in it. And I'm like, wow, that's our container. This is amazing. And it would go back to their house. I was like. Wow. Still, remember that still remember it. It's wild. So that's taking treasure. What it is to steal. So you start seeing that when you start using all those examples. Some of them are clearly not only immoral, they're illegal. Stealing is wrong. Stealing people is a punishable offense. And if you want to know these stats. Stealing people, for example, the amount of prosecutions that have gone up for human trafficking has doubled in the last 10 years. Before that, it was always pretty low and then prosecutions went up to about 1100 prosecutions happening because you're catching people and then it's doubled. That's how much it's happening. So these things are also illegal. But these things that are being said here are some of them are just outright immoral, taking someone's dignity online, by tearing them down. Or doing tearing them down and treating them as inhuman. Doing that is not illegal. But it's wrong. Absolutely wrong. So that's taking treasure. So let's take stock. Why do we steal treasure? Why do we steal treasure? Why do we want these things? Look at Psalm 62. Psalm 62. Psalm 62, verse 10. Do not trust in oppression. And do not vainly hope in robbery. If riches increase, do not set your heart upon them. Once God has spoken twice, I have heard this. That power belongs to God, and loving kindness is yours, O Lord. You recompense or payback a person according to his her work. So why do people treasure the steel? Why do we take treasure? It doesn't belong to us. This passage is showing us because we're treasuring the wrong things.

Right.

We're treasuring the wrong things. We're treasuring the temporary, we're treasuring our little bit. Now. When you move that when you put that fence right on the border or right a little bit over that border, you're treasuring a strip of like 1 foot by maybe 20 foot more than you are. The Lord himself. You're treasuring that. Over his loving kindness when you're putting that finger on that scale to charge just 5 pennies more, or when you start charging a few dollars more to line your pocket, you're treasuring that more than the loving kindness of the Lord. That's what's going on. Not only that, look at Psalm 16. 11 Psalm 16. 11 We're treasuring the wrong things, but this says here the psalmist writes. You will make known to me the path of life

in your presence is fullness of joy in your right hand. There are pleasures forever. So what is? Passage saying so, yes, we see that we treasure the wrong things and that's why we steal here. It's saying what we're seeing is we're not only treasuring the wrong things, we're refusing the things that God freely offers us. It says here that in his presence are the fullness, the completeness of joy. And we go not. Hard pass. Don't need that. I really want to keep. The toaster that my friend let me borrow. That's giving me real joy. Ohh yes, there's pleasures in your right hand forevermore. But you know what I really value what I really value. Is this shirt. Ooh, this shirt that I got. Fantastic. I don't care what went into it producing this shirt. I don't care how many people were enslaved. This is a good shirt. That's what I really value. We're not only then treasuring the wrong things, we're refusing what is freely offered and look at this. Look at Psalm chapter 32, Psalm chapter 32, verse 11. We're not only treasuring the wrong things, we're not only refusing what is freely offered. It says here in Psalm 32 verse 11. Be glad in the Lord and rejoice your righteous ones and shout for joy. All you who are upright in heart. We're refusing to find satisfaction. The Lord refusing to find satisfaction in the Lord. So we steal to find satisfaction on this side of eternity. These are the reasons we steal. How can we stop then? Ray, you just gave us a lot of examples of different types of stealing, stealing property down to stealing dignity, stealing to, to benefiting from theft. You gave us all these examples. How do we stop? Well, taking stealing. Seriously. Look at Matthew Chapter 5. Matthew Chapter 5. Verse 29. Taking stealing seriously. If your right eye makes you stumble, tear it out and throw it from you. It's better for you to lose one of the parts of your body than for your whole body to be thrown into hell. If your right hand makes you stumble, cut it off and throw it from you, for it is better for you to lose one of the parts of your body. Then for your whole body to go into hell. Now what is Jesus saying here? He's not saying. Literally cut off your body parts. If you did that, you're not getting to the heart of the matter. What Jesus is saying is that sin is so bad. This sin is so bad it is damning. So you need to take drastic action with sin. Better the Jurassic. Mission. Then to go to hell, so we need to take sin seriously. It's damning. It is damning. Remember the story? Remember, there's there's a story. There's three. There's a story of three thieves. There's more thieves. But this story of three thieves, one of them was a thief. That followed Jesus for three years. The story of Judas the thief. You remember the story of Judas the thief. There he had the Lord of Glory. There he saw him performing miracles, healing the sick and all these things. There. Judas himself likely did some amazing works an amazing three years. But you know what he valued? We find out in John Chapter 12 that he had he was in charge of the money. They would collect money for the poor and he would take the money, take some of the money skimming from the top and putting in his pocket. Not only that, when push came to shove and people came up to him with a nice business opportunity, just tell us where. Jesus is. Let us know where he's at. We'll come and get em. We'll pay you 30 pieces of silver. He looked at that and said yes. The Lord of glory. But I'm willing to sell this guy. For 30 pieces of. Silver, that's a story of one thief. Then there's another story of another thief. Look at this other thief. Look at John chapter. No, not John. Sorry, Luke. Luke, chapter 23. Luke chapter 23. Look at verse 39 cause you remember Jesus was crucified and on his side there were two criminals. These were two thieves. Robbers. They were also zealots. They were like modern day terrorists. But they would take things. And it says in verse 39, one of the criminals who were hanging there with was hurling abuse at them saying, are you not the Christ? Save yourself and us. So here is this thief and Luke 23. Verse 2. 9:00 not only stealing the dignity from Jesus while on the

cross, but valuing his own freedom and sin more than he is valuing the man in the Middle Cross. And he's sitting there hurling accusations on him. Hey, why don't you free us? Look at that level of stealing. So we see the stealing of Jesus, who's not of Judas, who spent time with Jesus, and then this man who was just on the cross with him and still wouldn't give himself for him. But then here's his third thief. Look at this third thief. Verse 40. But the other answered and rebuking him said. Do you don't? Do you not even fear God? You're under the same sentence of condemnation. We indeed are suffering justly, for we are receiving what we deserve for our deeds. But this man has done nothing wrong. And he turned to Jesus, saying Jesus Remember Me when you come in your Kingdom. And he said to him, truly, I say to you today you shall be with me in paradise. Yes. So look at that lesson. So how can we stop stealing not only take sin seriously, but look at that lesson. Of valuing Jesus more than your own situation, rejecting your situation, seeing that you're doing wrong, and seeing him that he is the prize of incalculable value. But look what else. Take note. Take note in First Corinthians chapter six, first Corinthians chapter 6. How can we stop stealing if we have taken sin seriously? If we are listening to the story of those thieves and really grabbed onto Jesus, what is important to know, hear about. Stealing. Look at First Corinthians chapter 6. 9. Verse 9. Do you not know? That the unrighteous will not inherit the Kingdom of God. Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor covetous, nor drunkards, nor Villers, nor swindlers, will inherit the Kingdom of God, right. We get it. Sin is serious. This passage is telling us that thieves will not inherit the Kingdom of God. But that's not the reason I'm reading the passage. How can we stop stealing? If we have taken since, seriously, if we have taken Jesus as our, All in all, how do we take? How do we stop sealing? Look what this says. Verse 11 such were some of you take note. You were washed, you were sanctified. You were justified in the name of the Lord Jesus Christ, and in the spirit of our God, as a thief who has been saved by grace. You are washed, you are sanctified. Thieving is past tense. So you can stop. Because it's not. Who you are, it's who you were. It's not who you are. You're in Christ. It's who you were. Such were some of you. And then let's look at this. Take note of the truth. Take note of the truth. Look at this, John, Chapter 3:16. This is a passage that you should all know well. For God so loved the world, he gave his only begotten son, that whosoever believes in him shall not perish. But have eternal life. You have it all in Jesus. If you've trusted in him. You have it all. Yeah, you might not have that really nice piece of Lego that you really wanted. But it doesn't matter in comparison to Jesus. It doesn't matter anymore because you've got him. You have the infinite God-given to you. Why does anything else matter? Ohh, but I get a little inch of property that belongs to me now. Ooh, I get to keep a casserole dish. It's now mine, really. Stealing becomes past tense when you start seeing the value of the gift that you've been given every good and perfect gift comes from God the Father, in whom there is no variance or shadow of turning. If he's giving you the gift of himself. Why do you need to turn to the shadows for anything else? So this is where now this treasure transforms. It changes us. So as a person, now that we're living here, listening to this lessons on the 10 Commandments, and you could have been depressed. But if you have our Lord Jesus Christ, this should now transform you because you have actually been saved. You're freed from the ***** of sin. You can now. Live a life. That is not one defined by stealing. Look at Matthew 6:19 again, which we opened up with. We opened up with this passage. Matthew 6:19 said don't store up for yourselves. Treasure on earth, right? So don't store up for yourselves, treasure. But this passage doesn't

say. Stop it with treasure. That's not what it's saying. Instead, he says, store up for yourselves treasures in heaven. So what you do is you stop valuing the things on this earth and you start putting the things of value in heaven. And then he says for where your treasure is, there your heart is also we often might misquote this passage and say. Where your heart is there, your treasure is also. No, no, no Jesus. Very smart, he's saying. Put your treasure in the right place and your heart follows. So find that value, take that value and say it's not here. It's not here, it's there with him. And then your heart is dear to that. You start looking at that and start thinking about that value that you have in him. So then you get a new location for your treasure. You stop treasuring things here. You don't care about the property line or the casserole dish, or the clothes or the how you stand on line. No, none of those things matter. It's all. Putting your treasures and fixing your eyes above where Christ is seated. Not only that though now. Since you've been transformed this treasure transformation, the things of this world have a different value system turned with me to Philippians chapter 3. Philippians chapter 3. But this is in verse 7, Philippians chapter 3, verse 7. Whatever. Things. Were gained to me. Those things I have counted. As loss. For the sake of Christ, more than that, I count all things to be lost in view of the surpassing value of knowing Christ Jesus, my Lord, from whom I have suffered. The loss of all things and count them but rubbish, so that I may gain Christ and may be found at him not having a righteousness of my own. Derived from the law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith. If we had a translation that was more honest with the word rubbish. You would see what Paul is saying on what he values in this earth and compared to what he. Values in Christ. The worst here for rubbish, which is a very British word, is dung. And when you read the word dung. In our modern day English, it still doesn't sound that bad. I wear dungarees. But if you knew what dungarees were for they were for the farmers. Who would work with horse poop and cow poop? And be up to their knees in them. And those pants were the poop pants. And when Paul is saying I count things, but dung, he's saying I count things but poop in comparison to the value I have in Christ. Do you see what he's saying about this world? You have Christ, you have infinite value. Everything else becomes poop. I want a Porsche so bad I will never have one. Poop. That casserole dish that you really wanted. Poop. It's all poop. I'm sorry that I had to use that. That's I really am sorry. It could have been worse because I heard a preacher go much worse than that. So you're so you have new value for the things of this world. You have a new value system, a new value system that you're looking at this world through that lens in comparison to Christ. Doesn't this stuff doesn't matter, but not only that, you have a new purpose. Look at Luke. Chapter 12. Luke chapter 12. Now this is similar to that other passage that we read. What Jesus is giving here, he's telling uh he's speaking and he says in Luke chapter 12, verse 33. Sell your possessions, give to charity, make yourself money belts which don't wear out, and unfailing treasure in heaven where no thief comes near, nor moth destroys for where your treasure is. There your heart will be also so Jesus is still now here talking about in comparison to everything else you put your treasure in heaven. But what does that mean? What does that mean here on Earth? Because you can get into a weird mindset with the things of this world and you could be like the job. Sure. In Batman, I'm sorry. Some of you don't know who the Joker is, but the Joker's insane. And in Dark Knight returns there was this movie where the Jokers explained as a man who just wants to see the world burn. He's insane. He just wants to see it burned. So he counted the world as poop. And he wanted it destroyed. But that's not

what Jesus is saying. He's saying if your treasure is in heaven, you start looking at this world at the value that it's at. And you can give it away. You can give things away to help others, so here Jesus actually says sell your possessions and you can give it a charity. You can make yourself money belts that don't wear out so that you're sitting there handing things out and the money belt that doesn't wear out is ultimately in heaven. You can give it away. I've read a book. I can't remember the guys name, but. But this guy he he would he was very poor and one of the things that he had this ministry. I can't remember his name I got when I find the book I'll let you guys know but what this guy would do he was very poor and he had a ministry of going around and preaching and. He put his value in Christ and. Sometimes he would be given money and he's thanking God because now he can buy himself a meal and he'll bump into somebody else who needed a meal and he'll give away the money. And I was like, whoa, this guy. And then he had this ministry that he was sitting there taking care like he opened up his home for other preachers who were coming by and needed a place to stay, and they would go to bed at night. And he's like, what could I do? These people, I I don't have any money. What could I do to them? So he goes, I know I can clean their shoes when they go to bed and they wake up in the morning. Their shoes were. Tiny and I was like sitting there, like, wow, this guy was looking at his whole life of seeing it as something like, hey, it's unimportant for me. I I can do something for somebody else, and it's giving ultimate glory up to heaven. So you have a new purpose, a new purpose in this life. And you also have a new direction when you're transformed in this way. Look at first Thessalonians. Actually, let's go to Ephesians, Chapter 4, Ephesians chapter 4. Physics, chapter 4, verse 28. He who steals must no longer steal. That's a good command, but rather he must work performing with his own hands. What is good so that he will have something to share with. One who has need. Isn't that something? You have a new? Direction. Now when you have value placed in heaven when you have your treasure in heaven, yes the things of the world are useless in comparison. But that doesn't mean that you can't use them to help others. So Paul is saying now you don't steal, you don't want to take things, align your pocket. You actually instead want to give so you work and you work hard so that you can share with other people. You have need. And you have a new energy, new energy. Look at 2nd Corinthians. 2nd Corinthians Chapter 9. Verse six, second Corinthians, Chapter 9, verse 6. Now this I say. He, who so sparingly, will also reap sparingly, and he who sows bountifully will also reap bountifully each one was due, just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. Look at that. So he's saying here you have now been transformed. If you've come to terms and understood what God has done for you and given your life to him, you can give things away and you can do it cheerfully. A little note here. On this passage, note that he says you individual who have sowed you will reap, and then you purposed in your heart you give not grudgingly, not cheerfully. Because here's what I noticed. Here's what I noticed. Sometimes we are happy to be cheerful givers. When it's not our money. Which I notice is also another form of stealing, but it's also very easy to do this. Very easy to do this thinking about government. For example, we can stop and say let's. Take care of the poor. I won't do it, but let's increase the taxes of everybody. So this way we'll do it or let's have a lottery system. Let's implement a lottery system and we'll give it to the poor. While the lottery is actually praying on the poor and most of the people paying into the lottery system are the poor, it's actually one of the worst evils that's allowed in our modern day society. And yet we're all cool with it. Cool with it and I'm. I'm saying like sometimes we think about it and think about

like ohh gambling is wrong. No, no, no. What this is doing, it's oppressing the poor. And we're all benefiting with our infrastructure and things like that. But it's very easy to be a cheerful giver when it's not your money. Ohh, we need to take care of people. How about the church? Does it? But not me. It's much harder to be a cheerful giver when it's your pocket. Much harder. And this is saying ohh yeah be a cheerful giver because now you have a new energy. Look at this new energy. Look at Romans, chapter 12. Look at Romans chapter 12. In some people this energy is not your own. Yes, we're all told to be generous. We're all told to be givers. But here in Romans chapter 12, it says here that there are some people. In Romans, chapter 12, verse 8. He who exhorts is supposed to be constantly working in his or exhortation to the Lord. He who gives is supposed to give with liberality. He who leads with diligence, he who shows mercy with cheerfulness. So it's not only. The the generous and giving cheerfully what this passage is actually saying is if you're giving you give generously, you give generously. Oh, but ray. There are people who take advantage, and this is true. We need to be wise too, in how we give. But when you give to someone in need, give to somebody in need, but don't make them jump hurdles to qualify their need. Now I do know, like I said, there are people that are sneaky. I remember in New York there was a guy who was walking down the street and his legs were all twisted up and he had a garbage bag on his body as he was walking down the street asking for money and he was up on 47th St. and I remember 40 7th St. because I was going to a Cuban restaurant up in for. 27th St. and that food was delightful and I saw him walking up and he was crying out and I had some change in my pocket. I don't even have money in my pocket anymore. I have. It's all digital currency and I gave some change to the guy and I was like, yeah, some change. This guy looks really messed up. His legs was twisted. He's walking down the street. I used to walk all over the city. And I found him again on 22nd St. And on 22nd he was walking up the street and he was going to the subway station that was around 25th. I think it was. And he went down the stairs and I was walking behind like, oh, that's the guy who was Uptown. He really got far and he went down the stairs and his and it was like a movie, his twisted legs. It was a miracle. Maybe I should. Have said praise the Lord. But his legs? We're not twisted anymore. And he dipped underneath the garbage bag he was wearing. And pulled up his suspenders. And pulled out a giant jar filled with money, and there were other guys that met up with him and they started looking at their hall. And I was like. Whoa. This is wild. And at that point in my life, I remember I was making very little money, almost like. I should switch careers. That's an example though of somebody taking advantage, but that doesn't mean that all these people are taking advantage. There are people that are living out in tents and there's robbery happening there all the time, who are in need and some of them all. Some of them are doing wrong. Some of them are doing right. Some of them are trying, some of them are not, but they're in need. And that doesn't say that we can't be a person who individually says in our heart I want to help this person. And I will help, and therefore you should not be judged if you decide to help. So this gives you a new energy. You can now give generously. You can now give cheerfully. Do you see that? How having your treasure in the right place transforms all these things? So in closing, just a few notes, if you are here as an unbeliever. Someone who hasn't put their trust in the Lord. Let me let you know theft. Is damning. Yes, the book of Proverbs does talk about that. There are people who steal who value something and take that value because they don't have. But it's still wrong. And seeking the treasures of this world in that manner is wrong and damning. Take that sin seriously. Now, repenting of that sin won't save you.

Repenting of your sin turning to the Lord Jesus Christ as your only savior, that will save. For everyone else, look if your hand causes you sin, cut it off. Take sin seriously, but be a person. Who thinks about the breadth of thievery? Think about it and be a person who acts accordingly, and for you Christians who are growing in maturity. Be transformed? Look for opportunities to put your treasure in heaven and how you can help others with the values that you have in this earth. Look at the things around.

You.

Count the cost, count them as poop, and yet see them as profitable for those in need. Alright, so let's close in prayer. Blessed Lord God, Heavenly Father, we thank you for these commandments that you've put into scripture for our learning, for edification, for our training and godliness. But we thank you more so that you have saved us by giving the ultimate gift of your son. To transform us from a people who are takers. To one who can be truly. Givers in every aspect of life. Help us to be people who are honesty, honestly, assessing the way we can help others, honestly assessing the theft that is built into the fiber of society and looking at these things and seeing how we as individuals can make a difference in someone's life today, not merely to continue on in this world. But in the service of you, our eternal treasure. We pray this in the name of Lord Jesus Christ our Savior. Amen.

The NINTH Commandment

What is the Text of the Command?

You shall not bear false witness against your neighbor (Ex 20:16; Deut. 5:20)

What does it mean?

- Breakdown
 - You
 - The individual who is listening
 - The individual in the camp as part of the rescued from slavery (Exo 20:2)
 - Shall not= The following is forbidden
 - Bear False Witness
 - Bear = Answer / give evidence to / reply
 - Witness
 - False = breach of faith / unfaithful / Untrue / lying / twisted
 - Meaning = answer with lying witness
 - False witnesses speak lie and not the truth (Prov 12:17; 14:5)
 - Against (= In opposition to Your) Neighbor
 - The other that is in the camp: the neighbor/friend/fellow/companion
- Why?
 - False witness speaks against God's nature who doesn't lie (Num 23:19)
 - False witness and lying follows the Satan's (Ge 3:1,4-5; Job 1:10-11; 2:4-5)
 - False witnessing is not loving neighbor as self (Lev 19:18)
 - Listening to lies destroys everyone (Proverbs 29:12)
- Repercussions:
 - If there is a false witness, do to him what he intended to do (Deut 19:16-19)
 - Will be punished (Prov 19:5, 9)
 - Eventual death/ruin (Prov 21:28)

How is it reinforced in the Old Testament?

- Avoiding false reports in the camp
 - Keep away from false witnesses and false charges (Ex 23:1,7)
 - Remove the false way from me (Ps 119:29)
 - You shall not steal, deal falsely, nor lie to one another (Lev 16:11)
 - Not lying to deceive one another (Lev 19:11)
 - Supporting liars encourages wickedness (Prov 29:12)
- False witness and lying abhorred by the Lord
 - False witness who utters lies is hated by the Lord (Prov 6:19)
 - God hates lying lips (Prov 12:22-24)

- False witnesses are like a dangerous weapon (Prov 25:18)
- Intent to be Truth-Bearers
 - God fearers embrace the truth and rejecting perjury (Zech 8:14-17)
- Stories of False Witness and Lying
 - Satan lying to Eve (Gen 3)
 - Abraham lying about Sarah (Gen 12)
 - Jezebel bringing false witnesses against Naboth (Num 21)
 - Micaiah and the lying Spirit (1 Kings 22:19-23)
 - David talking about false witnesses (Psalm 27:12)
 - The problem with lies and deception being the norm (Jer 9:3-5)

How is it reinforced In the New Testament?

- Danger of rejecting the resurrection and becoming a false witness of God (1 Cor 15:15)
- False witness and lying is wrong
 - Rich young ruler gets law summary (Matt 19:17-19; Mk 10:18-19; Lk 18:19-20))
 - Lying is damning (Rev 21:8)
 - Evil from the heart includes false witness and slanders (Mat 15:19)
- God is truth
 - God is true and all are liars (Rom 3:4)
 - It is impossible for God to lie (Titus 1:2; Heb 6:18)
 - Jesus is the Way and the Truth and the Life (John 14:6)
 - The Spirit of Truth (John 14:17; 15:26; 6:13)
- We are called to Speak the Truth
 - Not lying but speak truth to each other (Eph 4:25 cf Zech 8:16; Col 1:8-9)
- Stories of False Witness and Lying
 - Don't swear oaths, let your yes be yes (Mat 5:33 -37; James 5:12)
 - False witnesses at Jesus' trial (Matt 26:60;)
 - Jesus bears witness and tells the truth (John 18)
 - "All Cretans are liars—and this is true!" (Titus 1:12)
 - Ananias and Saphira lie to the Holy Spirit (Acts 5:10-11)
 - False witnesses against Stephen (Acts 6:13)

Restricts Sinners and Their Sinfulness	<ul style="list-style-type: none"> ● Lying is wrong and damnable ● God hates false witness against neighbor
Revealing our depravity and Redirecting Us to Christ	<ul style="list-style-type: none"> ● We always prioritize self and will lie to benefit! ● Christ didn't prioritize self and told the truth though it would kill him
Realized in the Lives of Believers	<ul style="list-style-type: none"> ● The truth told the truth so that liars would be made true for the benefit of our neighbors.

Westminster on the Ninth Commandment

Q77 (shorter) 135 (longer) What does the second commandment require?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing. The duties required in the Ninth Commandment are, the preserving and promoting of truth between man and man¹, and the good name of our neighbor, as well as our own²; appearing and standing for the truth³; and from the heart⁴, sincerely⁵, freely⁶, clearly⁷, and fully⁸, speaking the truth, and only the truth, in matters of judgment and justice⁹, and in all other things whatsoever¹⁰; a charitable esteem of our neighbors¹¹; loving, desiring, and rejoicing in their good name¹²; sorrowing for¹³, and covering of their infirmities¹⁴; freely acknowledging of their gifts and graces¹⁵, defending their innocence¹⁶; a ready receiving of a good report¹⁷, and unwillingness to admit of an evil report¹⁸, concerning them; discouraging talebearers¹⁹, flatterers²⁰, and slanderers²¹; love and care of our own good name, and defending it when need requires²²; keeping of lawful promises²³; studying and practicing of: Whatsoever things are true, honest, lovely, and of good report.²⁴

[1] Zech 8:16; [2] 3 Jn 12; [3] Prov 31:8-9; [4] Ps 15:2; [5] 2 Chr 19:9; [6] 1 Sam 19:4-5; [7] Jos 7:19; [8] 2 Sam 14:18-20; [9] Lev 19:15; Prov 14:5, 25; [10] 2 Cor 1:17-18; Eph 4:25; [11] Heb 6:9; 1 Cor 13:7; [12] Rom 1:8; 2 Jn 4; 3 Jn 3-4; [13] 2 Cor 2:4; 12:21; [14] Prov 17:9; 1 Pet 4:8; [15] 1 Cor 1:4-5, 7; 2 Tim 1:4-5; [16] 1 Sam 22:14; [17] 1 Cor 13:6-7; [18] Ps 15:3; [19] Prov 25:23; [20] Prov 26:24-25; [21] Ps 101:5; [22] Prov 22:1; Jn 8:49; [23] Ps 15:4; [24] Phil 4:8

Q78 (shorter) What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name. 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 calls 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 and equivocal expressions, to the prejudice of truth or justice; speaking untruth, lying, slandering, backbiting, detracting, tale bearing, 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.

1 Sam 17:28; 2 Sam 16:3; 1:9–10, 15–16; ²Lev 19:15; Hab 1:4; ³Prov 19:5; 6:16, 19; ⁴Acts 6:13; ⁵Jer 9:3, 5; Acts 24:2, 5; Ps 12:3–4; 52:1–4; ⁶Prov 17:15; 1 Kgs 21:9–14; ⁷Isa 5:23; ⁸Ps 119:69; Lk 19:8; 16:5–7; ⁹Lev 5:1; Dt 13:8; Acts 5:3, 8–9; 2 Tim 4:16; ¹⁰1 Kgs 1:6; Lev 19:17; ¹¹Isa 59:4; ¹²Prov 29:11; ¹³1 Sam 22:9–10; cf. Ps 52:1–5; ¹⁴Ps 56:5; Jn 2:19; cf. Mt 26:60–61; ¹⁵Gen 3:5; 26:7, 9; ¹⁶Isa 59:13; ¹⁷Lev 19:11; Col 3:9; ¹⁸Ps 50:20; ¹⁹Ps 15:3; ²⁰Jas 4:11; Jer 38:4; ²¹Lev 19:16; ²²Rom 1:29–30; ²³Gen 21:9; cf. Gal 4:29; ²⁴1 Cor 6:10; ²⁵Mt 7:1; ²⁶Acts 28:4; ²⁷Gen 38:24; Rom 2:1; ²⁸Neh 6:6–8; Rom 3:8; Ps 69:10; 1 Sam 1:13–15; 2 Sam 10:3; ²⁹Ps 12:2–3; ³⁰2 Tim 3:2; ³¹Lk 18:9, 11; Rom 12:16; 1 Cor 4:6; Acts 12:22; Ex 4:10–14; ³²Job 27:5–6; 4:6; ³³Mt 7:3–5; ³⁴Prov 28:13; 30:20; Gen 3:12–13; Jer 2:35; 2 Kgs 5:25; Gen 4:9; ³⁵Gen 9:22; Prov 25:9–10; ³⁶Ex 23:1; ³⁷Prov 29:12; ³⁸Acts 7:56–57; Job 31:13–14; ³⁹1 Cor 13:5; 1 Tim 6:4; ⁴⁰Num 11:29; Mt 21:15; ⁴¹Ezra 4:12–13; ⁴²Jer 48:27; ⁴³Ps 35:15–16, 21; Mt 27:28–29; ⁴⁴Jude 16; Acts 12:22; ⁴⁵Rom 1:31; 2 Tim 3:3; ⁴⁶1 Sam 2:24; ⁴⁷2 Sam 13:12–13; Prov 5:8–9; 6:33

Calvin on the Ninth Commandment

48. And yet it is strange, with what supine security men everywhere sin in this respect. Indeed, very few are found who do not notoriously labour under this disease: such is the envenomed delight we take both in prying into and exposing our neighbour's faults. Let us not imagine it is a sufficient excuse to say that on many occasions our statements are not false. He who forbids us to defame our neighbour's reputation by falsehood, desires us to keep it untarnished in so far as truth will permit. Though the commandment is only directed against falsehood, it intimates that the preservation of our neighbour's good name is recommended. It ought to be a sufficient inducement to us to guard our neighbour's good name, that God takes an interest in it. Wherefore, evil-speaking in general is undoubtedly condemned. Moreover, by evil-speaking, we understand not the rebuke which is administered with a view of correcting; not accusation or judicial decision, by which evil is sought to be remedied; not public censure, which tends to strike terror into other offenders; not the disclosure made to those whose safety depends on being forewarned, lest unawares they should be brought into danger, but the odious crimination which springs from a malicious and petulant love of slander. Nay, the commandment extends so far as to include that scurrilous affected urbanity, instinct with invective, by which the failings of others, under an appearance of sportiveness, are bitterly assailed, as some are wont to do, who court the praise of wit, though it should call forth a blush, or inflict a bitter pang. By petulance of this description, our brethren are sometimes grievously wounded. But if we turn our eye to the Lawgiver, whose just authority extends over the ears and the mind, as well as the tongue, we cannot fail to perceive that eagerness to listen to slander, and an unbecoming proneness to censorious judgments are here forbidden. It were absurd to suppose that God hates the disease of evil-speaking in the tongue, and yet disapproves not of its malignity in the mind. Wherefore, if the true fear and love of God dwell in us, we must endeavour, as far as is lawful and expedient, and as far as charity admits, neither to listen nor give utterance to bitter and acrimonious charges, nor rashly entertain sinister suspicions. As just interpreters of the words and the actions of other men, let us candidly maintain the honour due to them by our judgment, our ear, and our tongue.⁴³

Commentaries

16 The ninth commandment calls for sanctity of truth in all areas of life, even though the vocabulary primarily reflects the legal process in Israel ('*ed šāqer* here or '*ed šāw*' in Deut 5:18, and '*ānāh*', "to answer" or "give" in response to legal questions posed at a trial). To despise the truth was to despise God whose very being and character are truth. Certainly the reference to "lying" (*kaḥēš*) in Hosea 4:2 demonstrates that this commandment had a broad application.⁴⁴

In addition to the obvious application of this commandment to the maintenance of justice in the covenant community, however, there is also a wider implication of the requirement of truthfulness, reflected not only in the broader statement of Deut 5:20 but also in the fact that the truthfulness in legal testimony is presented not as a requirement of a system of jurisprudence but as a requirement of Yahweh. This commandment, like all the others, describes what the life

⁴³ Calvin, J. (1997). *Institutes of the Christian religion*. Logos Bible Software.

⁴⁴ Kaiser, W. C., Jr. (1990). *Exodus*. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Genesis, Exodus, Leviticus, Numbers* (Vol. 2, p. 425). Zondervan Publishing House.

of the Israelite obedient to Yahweh's expectation is to be like. That he is not to give a lying testimony in a legal proceeding is at the root of the ninth commandment, but the testimony the Israelite gives before the elders in the gate is not to be considered something separate from his witness under less formal circumstances.

Andrew (*Int* 17 [1963] 427–33), in his helpful review of the broader implications of the ninth commandment, has stressed the “emphasis on persons” (“*you ... your neighbor*”; even “witness of falsehood” instead of “false witness”) by linking the commandment to a series of OT passages dealing with lying and deception and by stressing the “emptiness of falsehood” and the “positive, even violent and vindictive harm” it does, bringing “pointlessness and harm into ... relationships with God and people...” The false witness was inimical to the relationship with Yahweh, upon which everything, including the very being of the Israelite, was dependent. The reputation of the neighbor was important, just as the Israelite's own reputation was important, of course. But however important these reputations were within the community, they were important to Yahweh most of all, for these people, as his people, were to be *his* witness to the world.⁴⁵

The principle involved, once again, was that the breach of the commandment undermined a basic characteristic of the covenant, namely, *faithfulness*—of God to man, of man to God, and of man to fellow man. To bring false witness against a fellow member of the covenant community involved lying and various forms of deception; it would be motivated by self-interest. The result (if successful) would be the false punishment of a neighbor, and even if unsuccessful, it could cast doubt by implication on the character of that neighbor. In other words, even if false witness did not lead directly to a miscarriage of justice, its effects could be tantamount to slander and defamation of character. The focus of the commandment is thus again on the matter of personal human relationships, and it emphasizes the integrity and honesty required within the community of God. Though the immediate context of the commandment was in the sphere of legal process, the implications applied to the activities of daily life. A God of faithfulness, who did not deal deceitfully with his people, required of his people the same transparency and honesty in personal relationships.⁴⁶

20:16 You shall not bear false witness. This commandment forbids damaging the character of another person by making statements which are not true, and thus possibly causing him to be punished or even executed. It teaches respect for a person's reputation.⁴⁷

⁴⁵ Durham, J. I. (1987). [Exodus](#) (Vol. 3, pp. 296–297). Word, Incorporated.

⁴⁶ Craigie, P. C. (1976). [The Book of Deuteronomy](#) (pp. 162–163). Wm. B. Eerdmans Publishing Co.

⁴⁷ MacDonald, W. (1995). [Believer's Bible Commentary: Old and New Testaments](#) (A. Farstad, Ed.; p. 109). Thomas Nelson.

Preaching Outline: Embraced By Truth to Embrace Truth for Others

The Main Point: Lying is damnable and reflects prioritizing US over neighbor

Gospel Application: Christ told the truth on behalf of us strangers though it cost Him

1. What the command does and doesn't say
 - a. Does not say "do not speak factually untrue statements"
 - i. EXAGGERATION = a factually untrue statement to emphasize a point
 1. "Rey made the biggest mess in the bathroom"
 - ii. FICTION/JOKES = A factually untrue story to entertain
 1. "Rey busted up the bathroom!"
 - iii. MISTAKE = Factually untrue statement
 1. "The water goes down the toilet hole and back into the tank"
 - b. Does not say "do not LIE"
 - i. DOES say "do not bear / answer" with "false witness"
 - ii. DOES speak about giving testimony in court—usually under oaths
 1. Jesus on oaths: you're always under oath (Mat 5:31-37)
 - c. Does not say "Do not DIRECTLY witness against others"
 - i. DIRECT LIE = purposefully untrue statements for your benefit
 1. "Rey kicked and broke the bathroom toilet." Rey is a jerk
 - ii. INDERECT LIE = factually true statements that mislead
 1. "All I know is that I saw Rey leave the bathroom in a rush."
2. Why is this commandment important?
 - a. Because lying is satanic (John 8:44) and damning (Rev 21:8)
 - b. Because supporting liars breeds wickedness (Proverbs 29:12)
 - c. Because even factually true but misleading statements hurts others (Pr 12:17-19)
3. What are some examples of this?
 - a. Satan against God (Gen 3:3 DIRECT; Gen 3:4 FACTUAL, Gen 3:1 INDIRECT)
 - b. Jezebel against Naboth (1 Kings 21:10 DIRECT but using proper # of witnesses)
 - c. Jewish leadership against Jesus (Matthew 26:59-63 FACTUAL TRUE cf Jn 2:19)
 - d. Ananias and Saphira against all to benefit selves (Acts 5:1-11)
4. How to be saved from doing this?
 - a. Realize God has rescued his people (Exodus 20:2) and removes it from his camp
 - b. Realize that Jesus is the way, the truth, and the life: He is truth! (John 14:6)
 - c. Realize the Spirit of truth dwells in you (John 14:16-17)
 - d. Follow Jesus' Example that came at a cost (John 18:33-37)
 - i. Jesus bore TRUE witness for us who were strangers!

Liars: False witness is destructive and damnable. It does no good and honors Satan. Stop lying! Repent!	Believers: You know Christ died to save us. Embraced by truth, don't embrace lies! Take the hit of embracing truth for your neighbors
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Audio Link: <http://www.bristolbiblechapel.org/downloads/2024/ReyReynoso06022024.mp3>

The TENTH Commandment

What is the Text of the Command?

“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.” (Exodus 20:17)

*‘You shall not covet your neighbor’s wife, and you shall not desire your neighbor’s house, **his field** or his male servant or his female servant, his ox or his donkey or anything that belongs to your neighbor.’ (Deut 5:21)*

What does it mean?

- Do not [inordinately] desire the persistence, partnerships, position, power, or possessions of others
 - You shall not covet [desire/lust/want for own gratification]
 - (Ex#1; Deut#2) Your neighbor’s house
 - = (inheritance / family / progeny / persistence)
 - (Ex#2; Deut#1) [nor *desire*] Your neighbor’s wife
 - = (relationship, union, partnership, and companionship)
 - (Ex#3; Deut#4) Your neighbor’s male or female slave
 - = (authority, position, power, mastery)
 - (Ex:#0; Deut#3) His field
 - = (source of wealth; source of sustenance)
 - (Ex#4 Deut#5) Your neighbors ox, or donkey, or anything that belongs to your neighbor
 - = (possessions, means)
 - Why?
 - Coveting is a trap that captures people in abomination (Deut 7:25)
 - Feeding a wandering appetite is useless and empty (Ecc 6:9)
 - Our satisfaction is rightly in God alone (Ps 16:5; 73:25–26; 119:57; Gen 15:1; Num 18:20) (Psalm 42:1) (Psalms 37:1-9)
 - Implications
 - God made everything good (Gen 1:31) but we desire the forbidden (Gen 3:6)
 - After the fall our hearts are deceitful (Jer 17:9) and yearn for wrong.

How is it reinforced in the Old Testament?

- Coveting hearts are a thing of concern

- Exo 34:24 Their lands are protected from coveting eyes when they go up in obedience to the Lord
- Don't covet the value that is wasted on idols
 - (Deut 7:25) The graven images of the gods of the cleared away nations (Deut 7:22) should be burnt and no one should covet the silver or gold plating—it is an abomination
 - (Josh 6 -7) Coveting the silver of an idol ensnares people (Deut 7:25) evidenced with the sin of Achan (Josh 6:18; 7:21)
- Coveting is the precursor (and justification) for many a sin
 - (1 Kings 21) Ahab first covets his neighbor Naboth's field(1 Kings 21:1-2,6) before
 - Jezebel his wife conspires (1 Kings 21:7-10)
 - Jezebel pays for deception (1 Kings 21:11-13)
 - Jezebel murders (1 Kings 21:13-14 cf 1 Kings 21:19)
 - Jezebel and Ahab steals (1 Kings 21:15-16 cf 1 Kings 21:19)
 - (2 Sam 11 – 12:15) David his neighbor's wife Bathsheba (2 Sam 11:2-3) before:
 - David raping Bathsheba (2 Sam 11:2-4 and cf. 2 Sam 12:1-5)
 - David deceiving Uriah (2 Sam 11:8-11)
 - David conspiring with Joab (2 Sam 11:14-16)
 - David murdering Bathsheba's husband vi (2 Sam 11:17)
 - (Micah 2:1-3) The Oppressors
 - They scheme iniquity in their thought life (Mic 2:1)
 - They desire sources of power AND seize them
 - They desire possessions of others AND take them away
 - They rob a man AND his ability for his name to persist
 - (Amos 8:4-6) The Coveting merchants
 - (Jer 7:1-15) The citizens of Judah break several commands through desire
- We are called to desire and delight in the Lord
 - Don't despair, our soul pants for you, O God and hopes beyond hope (Psalm 42)
 - Don't be envious against evildoers; delight in Him (Psalms 37:1-9)

How is it reinforced In the New Testament?

- Coveting is evil and damning
 - When people don't acknowledge God, He gave them over to coveting (Rom 1:29)
 - Paul encourages giving the gift that the Corinthians prepared so that they're not affected by covetousness (2 Cor 9:5)
 - People darkened in their mind embrace all greed (Eph 4:19)
 - Coveting / Greed shouldn't even be named (Eph 5:3, 5)
 - Members of earthly body should be dead to coveting which is idolatry (Col 3:5)
 - Covetous people do not inherit the kingdom of Christ and God (Eph 5:5)
- The Law highlights coveting is a damning wrong against neighbor and self
 - (Rom 7:7) I would not have known coveting was damning if the Law hadn't said "You shall not covet"
 - (Rom 7:8) Sin took advantage of the law and made coveting even more desirable

- (Romans 13:9) “You shall not covet” and other second tablet laws summed up in “you shall love your neighbor as yourself” (Lev 19:18)
- (Luke 12:13-33) Be ware of every form of greed and the parable of the man who tears down his barns to build larger barns when his soul was required.
- Many kinds of coveting generating other wrongs
 - All kinds of coveting (Rom 7:8)
 - “Deeds of coveting” and wickedness (Mark 7:20-22)
 - Beware of every form of greed (Luk 12:15)
 - Adultery of the heart (Matt 5:28) such as Adulterous eyes and hearts trained in greed (2 Peter 2:14)
 - Greed / coveting amounts to idolatry (Col 3:5)
 - Every kind of impurity with greediness (Eph 4:19)
 - Setting a pretext for coveting (1 Thes 2:5)
 - Greed for exploitation (2 Pet 2:3)
- Find our satisfaction in Christ
 - Jesus came so we might have life to the full (John 10:10)
 - Our passions are crucified in Christ (Gal 5:24; Gal 2:20)
 - Put everything in comparison to the incomparable Christ (2 Cor 4:16-18)
 - Count all things as rubbish/crap and desire knowing Him (Phil 3:8-10)
 - Do all to the glory of God (1 Cor 10:31)
 - Rejoice always (1 Thes 5:16)
 - Give thanks in all situations (1 Thes 5:18; Eph 5:20)
 - Contentment is great gain with satisfied conversations (Heb 13:5; 1 Tim 6:6)

Fact Sheet

- Gender dysphoria still small (.002 - .014% of population) may be growing
 - Racial identity (transracial) currently not broadly accepted (Rachel Dolezal)
- 57% of Americans buy at least one or more lottery tickets every year. 181 million players a year. (chance of winning powerball is 1 out of 292.2 million; Megamillions is 1 out of 302.5 million; Odds of becoming an Olympic athlete is 1 in 500K; getting hit by a meteorite; struck by lightning 1 in 10 million. Since 1992 there have only been 401 total powerball jackpot winners.
 - Players: 40% of people who earn less than 36K; 56% of people who make between 36K and 89K
- I wanna be a billionaire so ***ing bad Buy all of the things I never had I wanna be on the cover of Forbes magazine Smilin' next to Oprah and the Queen Oh, every time I close my eyes I see my name in shiny lights, yeah A different city every night, oh, I swear The world better prepare for when I'm a billionaire — Travie McCoy

Restricts Sinners and Their Sinfulness	<ul style="list-style-type: none"> • Don't desire that which belongs to others • Stop being dissatisfied!
Revealing our depravity and Redirecting Us to Christ	<ul style="list-style-type: none"> • We want more than what we have • Our desire is inflamed against the command unveiling our need for a savior (Rom 7:7-9) • We can't save ourselves, only the Lord can (Rom 7:25 -8:1)
Realized in the Lives of Believers	<ul style="list-style-type: none"> • Godliness with contentment (1 Tim 6:6) • Be satisfied in Him (Ps 107:9; Matt 5:6) • We can give thanks (1 Thes 5:18) • We can rejoice always (1 Thes 5:16)

Westminster on the Tenth Commandment

Q80 (shorter) 147 (longer) What does the second commandment require?

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.

1. Heb. 13:5; I Tim. 6:6
2. Job 31:29; Psa. 122:7-9; I Tim. 1:5; Est. 10:3; I Cor. 13:4-7

Q81 (shorter) 148 (longer) What is forbidden in the third 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 any thing that is his.

1. I Kings 21:4; Est. 5:13; I Cor. 10:10
2. Gal. 5:26; James 3:14, 16
3. Psa. 112:9-10; Neh. 2:10
4. Rom. 7:7-8; Rom. 13:9; Col. 3:5; Deut. 5:21

Calvin on the Tenth Commandment

49. The purport is: Since the Lord would have the whole soul pervaded with love, any feeling of an adverse nature must be banished from our minds. The sum, therefore, will be, that no thought be permitted to insinuate itself into our minds, and inhale them with a noxious concupiscence tending to our neighbour's loss. To this corresponds the contrary precept, that

every thing which we conceive, deliberate, will, or design, be conjoined with the good and advantage of our neighbour. But here it seems we are met with a great and perplexing difficulty. For if it was correctly said above, that under the words adultery and theft, lust and an intention to injure and deceive are prohibited, it may seem superfluous afterwards to employ a separate commandment to prohibit a covetous desire of our neighbour's goods. The difficulty will easily be removed by distinguishing between design and covetousness. Design, such as we have spoken of in the previous commandments, is a deliberate consent of the will, after passion has taken possession of the mind. Covetousness may exist without such deliberation and assent, when the mind is only stimulated and tickled by vain and perverse objects. As, therefore, the Lord previously ordered that charity should regulate our wishes, studies, and actions, so he now orders us to regulate the thoughts of the mind in the same way, that none of them may be depraved and distorted, so as to give the mind a contrary bent. Having forbidden us to turn and incline our mind to wrath, hatred, adultery, theft, and falsehood, he now forbids us to give our thoughts the same direction.

—Calvin, J. (1997). *Institutes of the Christian religion*. Logos Bible Software.

Commentaries

The tenth commandment disallows covetousness. The general idea of the root ḥāmaḍ is “to desire earnestly,” “to long after,” or “to covet.” In the parallel passage in Deuteronomy 5:21, it is paralleled by tiṭ 'awweh (“to set one's desire” on something).

This commandment deals with man's inner heart and shows that none of the previous nine commandments could be observed merely from an external or formal act. Every inner instinct that led up to the act itself was also included. The point is as Paul later told Timothy, “Godliness with contentment is great gain” (1 Tim 6:6). Jesus also commented, “For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander” (Matt 15:19). See also Romans 7:7–8 for the importance of the tenth commandment in the apostle Paul's grappling with identifying sin by means of the law.

—Kaiser, W. C., Jr. (1990). Exodus. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Genesis, Exodus, Leviticus, Numbers* (Vol. 2, pp. 425–426). Zondervan Publishing House.

20:17 You shall not covet. The tenth commandment passes from acts to thoughts, and it shows that it is sinful to lust after anything that God never intended one to have. Paul states that this commandment produced deep conviction of sin in his life (Rom. 7:7).

—MacDonald, W. (1995). *Believer's Bible Commentary: Old and New Testaments* (A. Farstad, Ed.; p. 109). Thomas Nelson.

The tenth commandment thus functions as a kind of summary commandment, the violation of which is a first step that can lead to the violation of any one or all the rest of the commandments. As such, it is necessarily all-embracing and descriptive of an attitude rather than a deed. It was perhaps set last in the Decalogue precisely because of this uniquely comprehensive application.

—Durham, J. I. (1987). Exodus (Vol. 3, pp. 298–299). Word, Incorporated.

5:21 / You shall not covet ... anything that belongs to your neighbor. The climax of the Decalogue takes us to the heart of the matter, to the source of so much of what the previous commandments have prohibited, namely, human covetous desire. We should remember that the Decalogue is not a code of laws in the legislative sense. It is never called “laws,” but “words.” It sets out the boundaries of required and prohibited behaviors for the covenant people as matters of fundamental principle. The inclusion of coveting shows that covenant loyalty in Israel went far deeper than external conformity to statute law. The God who claimed the people’s love also claimed the rest of their affections and desires. “If anyone says, ‘I love God,’ yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen” (1 John 4:20). These words were not written by the author of Deuteronomy, but they might well have been. For in terms of the dynamic of the covenant, covetous desires toward the wife, household, or possessions of a brother-neighbor constitute hatred. Deuteronomy is concerned to inculcate a social ethos in which motives and desires, intentions and attitudes, matter greatly. All the rhetoric, the didactic, hortatory style, the urgent appeals, glowing promises, and dire warnings are directed precisely to the heart and mind, the inner world of will and purpose. There is nothing at all surprising, therefore, in the tenth commandment being posted to the same address.

The radical nature of the tenth commandment (i.e., the realization that it goes to the roots of human wickedness in so many other fields) is fully endorsed in the NT. Jesus warned his hearers about the dangers of covetous greed and reinforced his teaching with several parables (Luke 12:13–21). His challenge to the rich ruler who claimed to have kept the commandments probably intended to show that the man’s claim foundered on his failure to live up to the tenth commandment through his attachment to his wealth (Matt. 19:16ff.). Paul fastened on the tenth commandment as the one that awakened his awareness of sin and lawbreaking (Rom. 7:7). James recognized the insidious and far-reaching effects of covetousness in producing behavior that breaks the other commandments (Jas. 4:1ff.). So serious, indeed, is covetousness in its stranglehold on human minds and intentions that Paul twice equated it with idolatry (Col. 3:5; Eph. 5:5).

Thus the commandments come full circle. To break the tenth is to break the first...

— Wright, C. J. H. (2012). Deuteronomy (W. W. Gasque, R. L. Hubbard Jr., & R. K. Johnston, Eds.; pp. 85–86). Baker Books.

Outline: Desiring Our Deepest Delight

The Main Point: Wrongful desires is when we delight in the temporary that belongs to another instead of delighting in God Himself, the true satisfaction for our souls

1. Introduction
 - a. Exodus 20:17 and Deut 5:21
 - b. This passage points us to the need of our savior, the Lord Jesus Christ.
2. The Danger (of Wrongful Desires)
 - a. A Three-Part danger
 - i. This command isn't tangibly broken
 - ii. This command speaks to what we say we can't control
 - iii. Our wrongful desire reflects our deep dissatisfaction
 1. Examples of dissatisfaction and coveting
 2. Right now, in my current situation, I would be doing okay and be really happy if I had [blank].
3. The Disaster (Wrought by Wrongful Desires)
 - a. Achen's disastrous end (Josh 7:21) → (Josh 7:25)
 - b. King David and the multiplied disaster (2 Sam 11-12:15)
 - c. King Ahab's disastrous desire (1 Kings 21:19)
 - d. The sin that kills through the command (Rom 7:7-11)
4. The Delight (That Fulfills Our Desires)
 - a. Delight = great pleasure or joyfulness
 - b. CS Lewis
 - i. "...like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased."
 - c. (Ps 42:1) Like a deer pants for water
 - d. (Ps 37:4) Delight yourself in the Lord
 - e. (1 Tim 6:6) Godliness with Contentment is great gain
 - f. (John 15:11) That your joy may be full
5. Conclusion

Unbelievers: you currently are holding on firmly to that which is fading away!	Believer: be careful with delighting in the temporary. The word of Colossians 3
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Essay: The Tenth Commandment: Desiring Our Deepest Delight

Introduction

I find that some commandments damn me more than others.

There were rules in my parents' home, some easier to my personality than others. Cleaning a room? No problem: I don't like a big mess anyway. Don't stay out late? No problem: it's not like I have that many friends. But other rules, maybe "Take out the trash" not a fan. I don't want to go out at night and suddenly that rule becomes a problem for me.

In a similar way, I find some commandments prick me more than others—maybe you find this yourself.

Don't get me wrong. In our study of the Ten Commandments, I am sure that we each have found that in some way, we might have broken each of them. Be it at some point, or in some way, even today. Every bit of Scripture is there for our training, exhortation, edification so that the man or woman or child of God may be complete, equipped for every good work. The clear study of this passage points us repeatedly to the need of our savior, the Lord Jesus Christ.

But in this commandment especially, the tenth commandment, I find myself guilty and called for the constant need to turn to Jesus as my only hope.

Today, we'll look at this command in three parts: 1) the Triple Danger, 2) the Destructive Disaster, and 3) the Desired Delight

The Danger of Wrongful Desires

Each of the commandments, according to the text itself, highlighted something that someone might be able to get away saying "as to the Law, I am blameless." Building an image. Lying in court. Killing a person. Stealing. Tangible. Tactile. Black and white.

Of course, in our studies we saw how our Lord applied these passages showing that anger makes us guilty of murder, lust guilty of adultery—each of the commandments go deeper.

But in this commandment, we find our Lord's justification and the true danger of its inclusion in the Ten Words. Jesus didn't expand on the commandments by fiat—as if to say, "I am God and I have the right to expand the Law as I see fit." He could of course, but he didn't have to. Because this command exists.

The commandment begins saying "You shall not desire..."

Here's the **first part** of the danger: **the command is speaking to something that isn't tangibly done**. It is pointing inwards at our wants. The fact is, that built into the Ten Commandments is the very commandment, this commandment, which makes all of them possible of being committed inwards. You don't need to carve out a statue of God to build up an image of what you think God is like to be one who breaks the second commandment. You don't have to kill someone to be a person who is an angry heart murderer. This command super-charges all of the other ones to shut the mouths of all people as sinners.

Here's the **second part** of the danger: **the command is speaking to a part of us that we often say we can't control**. I fell head over heel in love. He committed a crime of passion. We so often speak about our emotional self as something that just happens—but this command is speaking directly to that as something we have control over! “You shall not desire...”

Now, of course the commandment is not condemning the *fact* of desire. Song of Solomon is full of the fact that a bride desires her groom. Joseph and Jeremiah both deeply desired to be removed from the pit they were thrown in. The people of encircled Israel rightly desired food. Paul rightly wanted that thorn to be removed from his flesh. There is nothing wrong with desire, in and of itself.

This passage, as a command, shows us that there are desires that we have which are both wrong AND we are culpable for! What a dangerous predicament. You have this type of desire, that thing which you might think is uncontrollable, and you are guilty!

Which brings us to the **third part** of the danger in this command: **we desire that which belongs to others evidencing a deep dissatisfaction in what we have**. Let's flesh that out.

The command says that God's people shall not wrongfully want their neighbor's persistence, relationship, authority, business, or possessions. Immediately this points to the fact that you, the desirer, are in a position, have some sort of possessions, have some sort of relationship, have some sort of relationship to authority, and are fuming in these things as you live on. In short, you know what you have, you judge it as not enough, you turn to what others have, and then desire it as if having it will be enough!

Think about your own situation. We see that church over there and oh how better it would be if we had those people. Or what if we had that music group—it would finally be right. Oh, if we could sing like that church: things would really be good. Or if we had the right amount of money, we would be okay. Or if you had this person's job, you could really do good stuff with that position. Or if you had won the lottery, man the good you would do. Or if you were married to that guy—he really is caring and loves kids—how much better would that be? Or if you had that gal: she's so pretty and her looks never faded away. Or if you had that house two doors down, the one with the new roof and siding and the layout: the things you could do! Or if you had the car from across the street: you wouldn't have all the problems you have now.

In each situation where we want something that belongs to another, it paints a picture about our heart, our wrongful desires, and our deep dissatisfaction with what God *has* given us. I wish

my hair wasn't curly and I had her straight her while she looks at you and thinks I wish I had curly hair. Both desiring what the other has while ignoring what God has gifted each!

The danger of this command is all-encompassing. It points out how deeply this is a command against a heart that refuses to be satisfied with what it has and ravenously turns outward for satisfaction.

This is why Paul can honestly say that passion, evil desire, and greed—a bunch of things that have to do with twisted desires—IS idolatry.

Do a thought experiment with me. Don't give me the answer. Imagine it in your head. Think about your life situation. Fill in the blank in this sentence. Right now, in my current situation, I would be doing okay and be really happy if I had [blank]. Or, when I'm down, what would really cheer me up is if I had [blank]. If you did that experiment honestly, there was a picture that popped into your head, you probably couldn't even stop it. That right there might be what you are coveting. That right there might be your greedy little idol.

The Disaster Wrought by Coveting

This dangerous desire doesn't exist on its own but quietly tugs disaster in its wake. Back in the day, there was this thing call the gateway theory regarding drugs. That marijuana, which was much weaker than it has been manufactured today, was a gateway to harder more addictive, and more dangerous drugs. This wasn't proven but there is some research that shows that early exposure to marijuana may make some people more susceptible to addiction.

Covetousness, or greed, is gateway to all types of sin.

Jesus says (Matthew 15:11-20) that that which comes into a man doesn't necessarily pollute him but that which comes out of a man. It is out of the man that comes evil thoughts and desires and words from his depth. Scripture highlights the same with being greedy.

Three Stories of Disaster Caused by Wrongful Desire

- Achan took some treasure that was under God's judgment in Jericho. When it was discovered, Achan explained that he saw this beautiful mantle, two hundred shekels of silver, a gold bar. He coveted them and he took them. (Josh 7:21) He didn't steal them. The owners were rightly judged. He wanted the things and brought disaster by disobeying God and embracing that which was an abomination. Joshua asked him "Why have you troubled us?" (Josh 7:25)
- King David was home one day when he should have gone to war. He got up at night, during quiet hours, walked around on his roof, looked across and saw his neighbors wife taking a bath. Not in the open. In the privacy of her home's roof at night. He wanted her, forced his power on her, took her, then proceeded to lie and finally get her husband murdered (2 Sam 11 – 12:15). His coveting brought all sorts of disaster.
- King Ahab came home one day super upset. He really liked his neighbors' vineyard because of its position: perfect place to plant some veggies. Of course, the vineyard was

his neighbor's inheritance and he figured he'd make the man an offer. He was rejected so he sat there, unable to eat. His wife saw it and said she'd take care of things. She arranged a party, liars, an accusation, finally an execution and Ahab got his property. (1 Kings 21) His coveting led to all sorts of disaster. He was told "In the place where the dogs licked up the blood of the guy you got killed, the dogs will lick up your blood." (1 Kings 21:19)

Disaster after disaster after disaster. The point here is not only that wanting what belongs to others is a gateway to doing worst things but rather the end of this desire is disaster. This utter dissatisfaction highlights how utterly damned we are. We become a person who chases after our bellies to the detriment of all and especially ourselves.

Here's what Paul says in Romans 7 "What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET." But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead. I was once alive apart from the Law; but when the commandment came, sin became alive and I died; and this commandment, which was to result in life, proved to result in death for me; for sin, taking an opportunity through the commandment, deceived me and through it killed me."

The command, which is good, did not become a cause of death (Rom 7:13). Rather the sin that is in us, in order that it might be seen to be sin by killing us through the commandment revealing that sin as utterly sinful.

Desiring What Truly Delights

What we need then is delight. Delight is great pleasure or joyfulness. Wait, what do you mean, Rey? Isn't that exactly what we're doing when we covet? We find something that is of great pleasure, something that we think brings us joy, and we desire it? We desire the delightful— isn't that what damns us?

No, not at all. We desire something to spend on ourselves—that's not delightful at all. CS Lewis said "like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased." It's not that we desire that which is delightful. Playing off Lewis' words, we are too easily *delighted*. We *think* the mud pies would make us truly satisfied. That car, that guy, that girl, that toy, that money, that job, that church, that shirt, that skill, that voice, those looks, that clothes, that style, that fit that would truly delight me. In each case. It isn't enough.

When we lead a life delighting in the shiny temporary, we will find that the temporary always loses its shine. It dulls in the soon to diminish dazzle of the new. There's always something else to delight in. A new this. A new that. Never enough. And until we have the new this or that, we find ourselves deep in the mire of jealous discontent.

What we need is to find our delight in the Lord that echoes the Psalmist “As the deer pants for the water, so my soul pants for you O God!” (Psalm 42:1). That picture of a deer, so thirsty for what it wants and needs reflecting the Psalmists desiring the Lord. Or even better “Delight yourself in the Lord and He shall give you the desires of your heart” (Psalm 37:4). He’s not saying that delighting in the Lord is a means to an end where you get some temporary baubles that you desired. No, this is saying that if you find your joy, your passion, your satisfaction, your delight in the Lord, then the Lord will give you what you desire: Himself!

The good news is that He even when further. When we didn’t desire him. When we were weak. When we were enemies, God sent His Son to die for us. The one whom the Father delighted in died for the Father’s good pleasure. On the third day, the Father raised Him from the grave to be with Him forever, the Son seated at His right hand. And then the Son petitions of the Father to send the Spirit, who delights in the Father and the Son, poured out into the hearts in whosoever puts their trust in Him. We are formed into a people who find our hearts shaped to delight in the Son and the Father through the Holy Spirit.

This deep contentment, this true satisfaction, this unfettered delight is what Paul can say in 1 Tim 6:6 that “Godliness with contentment is great gain.” This is why Christ Himself can say “These things I have spoken to you, that my joy may be in you, and that your joy may be full.” (John 15:11). The triune God isn’t giving us a feeling of joy to make us delightful; He gives us Himself, our ultimate eternal, unending, unfading delight!

“Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable, undefiled, and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time. 6 In this you greatly rejoice,” (1 Peter 1:3-6).

Oh, now we might see how the Tenth Commandment can be properly fulfilled in us. Why do we need to be worrying about this or that thing? Why do we need to desire the temporary? You don’t need his car or her looks or his job or her kids or his wife or her husband or his ministry or her business or his whatever or her whatever—those things are, ultimately, unsatisfying distractions. We can now be a people who are deeply delighting in the eternal God.

If you’re an unbeliever listening to this message, then I have the warning: you currently are holding on firmly to that which is fading away. You won’t find joy there. You’ll only find jealousy and deep hunger for none of those satisfying things. You can only find your deepest satisfaction and delight in Jesus. If you’re here as a believer, let this passage speak to your heart:

Therefore, if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. 2 [a]Set your mind on the things above, not on the things that are on earth. 3 For you have died and your life is hidden with Christ in God. 4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. 5 Therefore [b]consider the members of your earthly body as dead to [c]immorality, impurity, passion, evil desire, and greed, which [d]amounts to idolatry. 6 For it is because of these things that the wrath of God will come [e]upon the sons of disobedience, 7 and in them you also once walked, when you were living [f]in them. 8 But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. 9 [g]Do not lie to one another, since you laid aside the old [h]self with its evil practices, 10 and have put on the new self who is being [i]renewed to a true knowledge according to the image of the One who created him— 11 a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, [j]barbarian, Scythian, slave and freeman, but Christ is all, and in all. 12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and [k]patience; 13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. 14 Beyond all these things put on love, which is [l]the perfect bond of unity. 15 Let the peace of Christ [m]rule in your hearts, to which [n]indeed you were called in one body; and [o]be thankful. 16 Let the word of [p]Christ richly dwell within you, [q]with all wisdom teaching and admonishing [r]one another with psalms and hymns and spiritual songs, singing [s]with thankfulness in your hearts to God. 17 Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.
