

7:9; Hos. 4:2). Capital punishment is not condemned. The Commandment requires us to do nothing, wilfully or negligently, that may endanger our own or our neighbor's life. Suicide is prohibited. The creating or permitting unsanitary conditions, which injure the health, and therefore prevent the fullest life in ourselves or others, is a branch of this law. Jesus intensified the meaning of the Commandment by bringing under its condemnation hate, which may issue in murder (Matt. 5:21, 22, see also 1 John 3:15), and extended it by including under its requirements the duty of caring for strangers and even the most despised foreigners, Luke 10:30-37.

V. 14. *Thou shalt not commit adultery.* This is a law to protect the sanctity of marriage and the purity of the home. It requires clean speech, clean thoughts, clean desires, and demands the avoidance of all impure acts, words, thoughts and purposes. Filthy conversation and obscene books and pictures are to be shunned, as direct incentives to evil.

V. 15. *Thou shalt not steal*; a law recognizing the right of private property and forbidding any wrongful interference with that right. The Commandment covers not only theft, robbery, burglary, etc., but also all fraud, deceit, cheating, exorbitant interest, oppression, combinations to force unjust prices, or to destroy the business of others, even if these be under the sanction of law. The adulteration of foods and other products and false labels or false advertisements come under the ban of this law. The modern dispute between capital and labor arises largely from the belief on either side that it is being robbed by the other.

V. 16. *Thou shalt not bear false witness*; a law against stating what is untrue, primarily in a court of law,—a crime specially common to this day in the East. But the Commandment also forbids all falsehood of every kind whereby another may be deceived or injured, all insinuations and innuendoes which create suspicion and distrust, all uncharitable judgments, in which a bad construction is put upon another's conduct or bad motives imputed to him.

V. 17. *Thou shalt not covet.* To "covet" is to desire, and here to desire what belongs to another. Such a desire, of course, if not checked, is likely to lead to the outward deed of wrong. This Commandment differs from the rest in dealing, not with open acts but with inward feelings and desires. Placed after the others, it teaches that these forbid, not merely the doing of the things which they condemn, but even the desire to do them. It thus "doubles the whole law." The list in the Commandment commences with the house and continues with its inmates and belongings. The tenth is the most searching of all the Commandments, and convicts of sin when all else fails, Rom. 7:7. Obedience to it can come only from a new heart filled with the Spirit of God.

Vs. 18, 19. *Thunderings*; Hebrew, "voices,"—God's part in the dialogue with Moses. *Noise of the trumpet*; a supernatural sound from the presence of Jehovah in the mount. *The people . . . trembled* (Rev. Ver.); for fear. *Speak thou with us.* The people felt the need of some one to stand between them and God. *Let not God speak.* His words filled the people with terror.

Vs. 20, 21. *Fear not*; do not be filled with terror. *To prove you*; to put you to the test, whether you will be loyal to Him. *His fear . . . before you* (Rev. Ver.); that you cherish awe and reverence towards Him. *Sin not*; dreading to offend a God so holy and so loving.

Light from the East

THOU SHALT NOT—So deeply is the need of goodness implanted in the human heart, that the Egyptians when looking forward to their "day of account of words," when every heart is weighed against an image of truth, appeal to their good lives. The Book of the Dead represents the candidate for immortality as saying: "I have guarded myself from holding godless speech. I have committed no revenge in act or heart, no excesses in love; I have injured no one with lies, have driven away no beggars, committed no treacheries, caused no tears. I have not taken away another's property, nor committed murder, nor ruined another nor destroyed the law of righteousness. I have