

Lesson III.

THE TEN COMMANDMENTS

July 20, 1902

Duties to Men

Exodus 20: 12-17. Commit to memory vs. 12-17. Read Deut. 5: 16-22; Matt. 5: 17-48.

12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Revised Version.—1 Do no murder.

GOLDEN TEXT

Matt. 19: 19. Thou shalt love thy neighbour as thyself.

DAILY READINGS

M. —Exodus 20: 12-20. Duties to men.
T. —Lev. 19: 9-18. Love to neighbors.
W. —Exodus 24: 1-8. Promise to obey.
Th. —Matt. 15: 1-9. Jesus and the command.
F. —Rom. 13: 1-10. Fulfilling the law.
S. —Luke 10: 25-37. My neighbor.
S. —John 15: 8-17. Christ's example.

CATECHISM

Q. 31. What is effectual calling?
A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us

to embrace Jesus Christ, freely offered to us in the Gospel.

TIME AND PLACE

The time and place are the same as for Lesson 11., the year 1491, B.C., the month probably May, the people at the foot of Mt. Sinai between the northern branches of the Red Sea.

LESSON PLAN

I. Duty to Parents, 12.
The first commandment with promise, Eph. 6: 2.
II. Duty to Neighbors, 13-17.
To hold their life sacred; to be pure; to be honest; to be truthful.

LESSON HYMNS

Book of Praise, 585; 92 (Ps. Sel.); 219; 581; 535; 232.

EXPOSITION

Connecting Links—The second part of the Decalogue is not to be separated from the first part. A man's morality will be profoundly affected (if it be not indeed determined) by his religion. That love to man, which Christ said (Matt. 22: 39) was the Second Commandment, cannot reach its highest and purest form, unless in the lives of those who have kept the First Commandment, which is to love God, Matt. 22: 37, 38. Again there is another connection between the first and the second parts of the Decalogue. If the second is not possible in its best form without the first, the first, if it be real, must also issue and express itself in the second. Love to God whom we have not seen, must manifest itself in just, if not tender, conduct to the men whom we daily see. The commandments are all intensely practical. The first four might seem to shut us up into God; but the others compel us to translate our religion into social duty. The "walk with God" to which Micah (ch. 6: 8) calls us, is further to express itself in "doing justly and loving mercy."

The last five commandments deal with different aspects of our relation to our neighbor—his life, his home, his property, his honor or character; and the last and profoundest of all, searches the motive and the heart from which actions spring.

I. Duty to Parents, 12.

V. 12. *Honour thy father and thy mother.* We have already seen that this commandment more properly belongs to the first table. The Hebrews understood, as few nations have done, the importance of discipline in the home. The father had very exceptional powers over the children (ch. 21: 7), and respect for parents was one of the primary and fundamental duties. Certain kinds of disrespect might be even punished with death, ch. 12: 17. Home life was held together among the Hebrews by the common interest of parents and children in the great things God had done for the people. The children asked questions about Israel's past, and the fathers answered them, Josh. 4: 21-23. The father, was, so to speak, the representative of the past, and the son had to learn of him and to obey him. This obedience is one of the beautiful traits in the early life of Jesus, Luke 2: 51. It is in the home that we first learn a sense of that order, obedience, discipline, which we need when we take our places in society.

And thy mother. Notice, too, that the mother is to be honored equally with the father. Here we see how noble those old Hebrew laws were, and in how true a sense they were words of God (21: 1). For this respect for woman is a somewhat rare thing in the