

20-24; Zech. 13: 9. So with Christians; their obedience is enforced by the fact of their being redeemed, 1 Cor. 6: 19, 20.

2. *God is the only object of worship*, v. 3. What is forbidden is the putting of any object in the place of the true God. For He says, "My glory will I not give to another," Isa. 42: 18. There are many forms of idolatry, 1 Cor. 8: 5, 6. In heathen lands idols are obtrusively visible, in Christian lands they are skilfully concealed in the heart. The proud man idolizes himself, the miser deifies his wealth, and the ambitious man worships popular applause. Whatever receives supreme devotion and affection displaces God in the heart.

3. *God is to be worshipped as a Spirit*, but not by any sensible representation, v. 4. "God is a Spirit" etc., John 4: 24. (a) Sculpture, painting and art-culture generally are not forbidden by the Second Commandment, because Moses was enjoined to make cherubim for the ark of the covenant, Exod. 25: 18-20. And there was much artistic and sculptured work in Solomon's temple. (b) The setting up of false gods, idolatry, as in the case of the golden calf, Acts 7: 41; 1 Cor. 10: 7, is forbidden in the First Commandment. The worship of idols as images of the true God is what is specifically prohibited in the Second Commandment, Deut. 4: 23. God cannot be represented by an image. (c) The sanction by which the commandment is enforced is drawn from the nature of God. He cannot tolerate rivalry in the affections of His creature man. He is "a jealous God," v. 5.

4. *God's name is to be revered*. It is therefore forbidden to be used, (a) In light, frivolous or profane swearing in conversation or common intercourse among men. (b) In false swearing or perjury in judicial processes. An oath in such cases is an act of religious worship, and young people should be taught its nature from such passages as Jer. 4: 2. (c) God will not let profane and false swearers go unpunished, v. 7. They are His enemies, Ps. 139: 20, and He will deal with them as such, Mal. 3: 5. (See Confession of Faith, ch. 22.)

5. *God is to be specially worshipped in one day out of seven*, v. 8. "Remember" etc.

This means far more than an act of memory. "Remember" by appropriate observances, not merely by resting from labor, from secular activity, but by acts of worship, secret meditation on God's word and Christ's work, by prayer and praise. Pupils should be required to find for themselves passages of Scripture in which God promises blessings to Sabbath keepers, and threatens judgments against those who profane the day, such as Isa. 58: 13, 14; Ezek. 20: 12, 13, etc.

### For Teachers of the Boys and Girls

The Ten Commandments have become so much a matter of course to the boys and girls—that is, to say them—that it will be wise to pay much attention to the setting. To realize who gave the Commandments and under what circumstances of awful majesty they were given, is to find them come to heart and conscience with new power.

1. *Who gave the Commandments?* Of course the scholars will answer God, v. 1. But fix attention on His full name, "The Lord, thy God" (v. 2)—"JEHOVAH, thy God." Take the class back to the majestic scene in the desert—not so many months before—described in ch. 3, when JEHOVAH, the great "I AM," revealed His name to Moses. He alone exists without having been created, and therefore alone has all power. "Thy God"—Note the tenderness of it, and then have the scholars finish verse 2 of the lesson. It is God as His people's God and Redeemer who speaks. (Compare ch. 19: 4.) What can they do but hear and obey?

2. *What were the circumstances that accompanied the giving of the Commandments?* The teacher should have ch. 19 well in hand. Follow Moses into the mountain. Listen to the people's vow, vs. 7, 8. Read the prohibition, vs. 10-13; and then the consummation of the solemn scene in vs. 16-20. They are surely no idle words, merely to be learned by rote—the Commandments, but the very words of the Almighty Redeemer, spoken that all the world may know them, and obey.

3. *Now, the Commandments themselves*—the four and the six of the two tables, and our Lord's summary of them, Matt. 22: 35-39—love to God, the supreme privilege and duty,